MAHARSHI PATANJALI'S
YOG-DARSHAN
Yogic Interpretation based on Self-Realisation

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GURU VANDANA
(SALUTATIONS TO THE GURU)

II Om Shree Sadguru Dev Bhagwan Ki Jai II

Jai Sadgurudevam, Paramaanandam,
amar shariram avikari ||
Nigurna nirnulam, dhaari sthulam,
kaatan shulam bhavbhaari ||

surat nij soham, kalimal khoham,
janman mohan chhavidhaari ||
Amraapur vaasi, sab sukh raashi,
sadaa ekraasi nirvikaari ||

Anubhav gambhira, mati ke dhira,
alakh fakira avtaari ||
Yogi advaishtha, trikaal drashta,
keval pad anandkaari ||

Chitrakutahi aayo, advait lakaayao,
anusuia asan maari ||
Sri paramhans svami, antaryaami,
hain badnaami sansaari ||

Hansan hitkaari, jad pagudhaari,
garva prahaari upkaari ||
Sat-panth chalaayo, bharam mitaayo,
rup lakaayao kartaari ||

Yeh shishya hai tero, karat nihoro,
mo par hero prandhaari ||
Jai Sadguru .......... bhari ||

II om II
“आत्मने मोक्षार्थं जगत् हिताय व”

SRI SWAMI PARAMANAND JI MAHARAJ (PARAMAHANS JI)
Birth : Vikram Samvat 1969 (1911 A.D)
Mahasamadhi : Vikram Samvat 2026 (Date 23-5-1969)
Paramhans Ashram, Ansuila (Chitrakoot)
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The word ‘Yog’ has been formed by joining the root ‘Yuj’ with the suffix ‘dhan’. According to Panini’s grammar the root ‘Yuj’ is found in three Gans: 1. *Yuj samadhou diwadih aatmane padi* (युज समाधी दिवादि: आत्मने पदी), 2. *Yujir yoge rudhadih ubhaypadi* (युजिर योगे रुधादि: उभयपदी) and 3. *Yuj sanyamane churadipadi* (युज संयमने चुरादि: परस्परपदी). Thus Yog connotes *Samadhi* (trance), *Jor* (union) and *Sanyaman* (self-restraint).

According to famous Sanskrit Dictionary ‘Amarkosh’, Yog is harmony of meditation, it is a technique of meditation (*Yogah sannhanopayah dhyan sangati yuktishu* – योगः सत्रहनोपायः ध्यान संगति युक्तिः). In ancient Indian medical science, a formula is known as Yog. It is the harmonious placement of two objects. To put it in other words it is concord or union.

Generally people believe that Yog is a technique which bestows supernatural powers and which enables a man to perform superhuman feats.

In the Ist Richa of eighty first Sookt, Pancham Mandal of Rig-Ved it is written:

**Yunjate man ut yunjate dhiyo**

*vipra viprasya vrihato vipaschitah.*

**Vi hotra dadhe vayunavidek**

*inmahi devasya savituh parishtutih.*

(युज्जते मन उत युज्जते धियो विप्रा विप्रस्य वृहतो विपश्चितः।
वि होत्रा दधे वयुनाविदेक इमाही देवस्य सवितुः: परिष्चितः।)

Vipra or learned men fix their mind and intelligence on God who alone is omniscient and glorious. He is to be adored.

Thus in Vedic parlance Yog means fixing the mind on the Supreme Being.
Yog is eternal. Lord Shri Krishna has said in the beginning of the 4th Chapter of the Geeta: “Imam vivaswate yogam proktwanahamavyayam.” (इसमें विवास्वते योगं प्रोक्तवानहमव्ययम्) I revealed this eternal Yog to Vivaswan (Sun). I would reveal the same ancient Yog to you (Arjun). Thus the Geeta is perfect Yogshastra in which the Lord has used the word in its totality encompassing Rajyog, Hathyog, Suratiyog, Layayog etc.

The Geeta calls Shri Krishna ‘Mahayogeshwar’: Yatra yogeshwarah krishno yatra partho dhanurdharah. (यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः) Lord Shri Krishna says in the Geeta, “O Arjun! That Yogi is dearest to Me who remembers Me whole heartedly and is continuously linked with Me. In other words Yog is nothing but total devotion (with mind, body and action) to God.

The Lord Shri Krishna says in the Geeta:

Ananyashchintyanto mam ye janah paryupaste.
Tesham nityabhiyuktanam yogkshemam vahamyaham.

(अनान्यश्चिंत्यान्तो मां ये जना: पर्युपासते।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम।) - Geeta, 9/22

Ananya means not any other being. I bear the whole burden of such a devotee who worships only Me and none else. In other words Yog means exclusive devotion to God.

What is the method of Yog prescribed by the Geeta:

Sarvdwarani samyamya mano hridi nirudhya cha.
Murdhnyadhatmanah pranamasthito yogdharanam.

(सर्वद्वारानि संयम्य मनो ह्रदि निरूध्य च।
मूर्धन्याधयात्मन: प्राणमास्थितो योगधारणाम्।) - Geeta, 8/12

After withdrawing the senses from objects and stabilizing the flickering mind in the region of heart and fixing the mind’s eye in the intellect one should chant ‘Om’, which is symbolical of
the Supreme Entity and meditate on My form. If one so meditates relinquishing the body-consciousness, he attains the supreme goal:

_Omityekaksharam brahm vyaharan mamusmaran._
_Yah prayati tyajandeham sa yati paramam gatim._

(அமியத்தைக்கூறு பிரம் வ்யாஹரனூ மாமுஸ்மரனூ. 
ய: பிரயாதி த்யஞ்செஹ்ம ச யாதி பரம்ம ஗ாதிம்)) - Geeta, 8/13

In other words Yog denotes communion with God. When would it happen?-

_Ananyachetah satatam yo mam smarati nityashah._
_Tasyaham sulabhah parth nityayuktasya yoginah._

(அனந்தைதா சாத்தூ யோ மாம் சமரகி நித்யாஷ:।
தஸ்தைம் சுலம்ப: பார்஥் நித்யத்யுக்த்த்ஸ்ய யோகின்) - Geeta, 8/14

I am always approachable to a Yogi who without any break worships Me with singular devotion without any diversion to other gods and goddesses. Communion with God is the outcome of Yog. It is never the cheap demonstration of supernatural powers. What is Yog?

_Tam vidyad duhkh sanyog viyogam yog sangitam._
_Sa nishchayen yoktavyo yogonirvinn chetasa._

(தம் வியாத் துக்க் சஞ்சோய் வியோக் யோக் சஞ்சிதம்।
ச் நிஷ்போன் யோக்தர்யோ யோகோப்பெரித்தன் செத்தஸ்டா) - Geeta, 6/23

That which is free from the joys of association and pangs of separation is called Yog. The attainment of the supreme bliss, which accrues from the union with God, is known as Yog.

It is really very surprising that Yog has lost its real import now-a-days. People have started taking hypnotism, sorcery and magic as Yog. The propagandists devote their mind to master the mantric skill for killing an adversary, or forcing anyone through magical incantation to quit his occupation or for enchanting someone into submission (Maran, Uchchatan and Vashikaran). Some Yogis have started claiming to possess powers to subvert
the fruits of *karmas* through strange gimmicks of *Mantras* and talismans. True Yogi remains so absorbed in the contemplation of God that he does not even take care of his physical body. But now-a-days fake, cunning persons grow long hair and besmear their body with ashes to entrap simple persons. True love of God is the path of contemplation and anguish of separation. When we see today the tremendous publicity of *Aasans*, awakening of the *Kundalini*, meditation camps, *Pranayam* camps being organized in the name of Yog in the country as well as abroad, we feel compelled to deduce how the modern men and women are being deprived of the true and genuine path of Patanjali’s Yog-Darshan. Under such odd circumstances on the request of the devotees visiting the Ashram and expressing their desire to know the truth, systematic explanation of the sutras of Maharshi Patanjali were given. The same discourses have been compiled here and presented in the form of a book for you.

After the death of Brihadrath, the last emperor of Maurya Dynasty, the rule of his Brahmin Military Commander Pusyamitra Shung started. He demolished the principles of Lord Buddha and propounded the superiority of Brahmins on the basis of birth and thus established the system of Chaturvarn. Since then the *Smritis* which supported this new system came to be honoured as Dharm-Shastra.

Patanjali was a contemporary of Pusyamitra. He being alarmed of the new order, presented in crisp maxims (*Sutras*) the beneficial knowledge of Yog so that the ancient wisdom and lore of India might not decay. Although he presented the principles of Yog in pithy, short maxims (*Sutras*) but the presentation is very clear. It reveals that his command over the grammar and discipline of words was extra-ordinary. This is a popular saying that lord Patanjali created the ‘Yog-Sutra Mahabhashya’ and ‘Charak Sanhita’ for removing the disorders of mind and body:
Preface

Yogen chittasya paden vacham malam
sharirasya cha vaidyaken.

Yoapakarottam pravaram muninam
patanjalim pranjalaranatoasmi.

Maharshi Patanjali has not written anything new in the name of Yog. He wrote in Sutras what ever is present in the Geeta. Restraint of the activities of mind has been directed in the Geeta:

Yatro paramate chittam niruddham yog sevaya. (यत्रो परमते चित्त निरुद्धम योग सेवया।) - 6/20. The concept of Aparigrah (possessionlessness) which is a part of Yam prescribed by Patanjali has been borrowed from the Geeta which directs:

Ekaki yat chittatma nirashirparigrahah.

(Sआकी यत चित्तात्मा निराशृपरिग्रहः।) - 6/10

Similarly what Patanjali says: Sthir sukhasanam. (स्थिर सुखासनम्। पाठ                                                                   2/46।) has been bodily lifted from the Geeta which suggests: Sthiramasanmatmnah (स्थिरासानमात्मनः।)- 6/11. Maharshi Patanjali also advocates like the Geeta regular practice and renunciation. Maharshi has reproduced all the prescriptions of the Geeta like chanting of OM, meditation on the image of some renuncient saint, the kindling of Sadhana by Sadguru, attainment of self-realization etc. Everything of the Maharshi is nothing but transcription of the Geeta.

At present two kinds of Yog systems are popular—firstly the system which is based on the Yog-Sutras of Maharshi Patanjali and secondly the system which is known as Hathyog. Patanjal-Yog ‘Chittanushasanam’ (चित्तानुशासनम्)- preaches the discipline of the propensities of mind, whereas Hathyog is connected with physical exercise, health and cure of diseases. Patanjali names the stability of mind and easy posture (Aasan) as Yog on the other
hand the book of *Hathyog* gives a long list of eighty four lacs of Aasans. In *Hathyog* practices of Neti, Dhauti, Vasti, Nauli, Tratak, Kapalbhati, Mahamudra, Khechari, Jalandhar, Uddiyan, Moolbandh, Bajroli, Amaroli and Sahjoli are included. Yog-Darshan of Patanjali is silent on them. Under the system of *Hathyog* piercing all the six Chakras, the Kundalini is taken to the Brahmrandhra. Only six parts of Yog have been described here instead of eight parts of Patanjali Yog-system- Yam and Niyam have been excluded. *Pranayam* according to *Hathyog* directs to watch the inhalation of breath, with holding it and then exhalating it, and it is of different kinds Ujjayani, Bhastrika, Suryabhedi, Bhramari, Sheetali etc. According to Patanjali the attainment of Siddhies are regarded as obstacles in the path of self-realization. The *Hathyogis* take them to be important achievements and flaunt them before people. A lot of confusion today prevails on account of inter-mixing the two systems. Actually by taking physical acrobatics as Yog a lot of defilement has taken place. The real and wholesome Yog-system is that which hails from the Vedas and goes up to the Geeta incessantly and which has been re-enforced by Maharshi Patanjali and his sutras during the period of Shung.

The Yog-Darshan of Patanjali is meant for the whole mankind and aims at the annihilation of the causes of sorrows and attainment of eternal liberation.

The Yog-Sutras are tough and do not fully present some stages of Yog-practices. They are in the form of crisp remarks. They seem to be directing the readers to approach any self-realized Sadguru for direct transmission. With this message the interpretations of the *Sutras* of the Maharshi are presented here to you.
MAHARSHI PATANJALI'S
YOG-DARSHAN
Yogic Interpretation based on Self-Realisation

Yog-Darshan evolved by Maharshi has four Chapters Samadhi Pad, Sadhan Pad, Vibhuti Pad and Kaivalya Pad. In the first chapter of Samadhi Pad, he throws light on the specific features of Yog to create general interest. He shows the method to attain Yog which leads to self-realisation and divine grandeur. Lastly he lays down the system to attain the supreme or ultimate stage of Kaivalya (perfect liberation).

FIRST CHAPTER - SAMADHI PAD

It is quite natural in the beginning to have inquisitiveness to know what Yog is?-

The first Sutra (maxim) informs thus:

Ath yoganushasanam. (1)

(अथ योगानुशासनम् ॥ १ ॥)

With this maxim he opens the Yog-Shastra. What is Yog? He explains that it is a sort of discipline. Whom to discipline? Does he say to discipline the neighbours? How can a man be absorbed in contemplation at a solitary place to discipline others? Patanjali replies:

Yogashchittvrittinirodhah. (2)

(योगश्चित्तवृत्तिनिरोधः ॥ २ ॥)

Yog is the stillness of the activities of mind. Mental activities are like waves of thoughts. If one succeeds in totally suspending
them, one attains Yog. Suppose by strenuous efforts if someone restrains the operations of the mind, what is the use of it?

_Tada Drashtuh Swaroopavasthanam. (3)_

(तदा द्रष्टुः स्वरूपप्रस्थानम् ॥ ३ ॥)

In such a state the seer or the self gets established in his real form. The witnessing soul which is sentient, which is pure and unsullied, gets established in its original divine form. This is the beneficial result of restraining the modulations of mind and this is the ultimate gain. The supreme element is thus realised or perceived. Now the question arises: was the witnessing self not established in his original form before the restraint of the mind? What is his state at that time?

_Vrittisaroopyamitaratra. (4)_

(वृत्तिसारूप्यमितरत्र ॥ ४ ॥)

Generally the self remains identified with the operations of the mind. As are the activities of the mind, so is the man, so are we. This is the truth. People think that they are pure. They are only spirit but the saints say no, as is the flow of thoughts so is the man.

Arjun asks Lord Krishna, “Lord! What is the condition of such person who rejecting this method prescribed by the _Shastra_ (scripture), most devoutly remains engaged in worship? (Geeta, 17/1). The Lord replied, “Arjun! Man by nature is faithful and devoted. There is none in this creation who is not so. As is his faith and devotion so is he moulded?” The same has been reiterated by Patanjali also. He too says that as is the mind so is the man. The man or the viewer is shaped by the quality of his thoughts before the restraint of mind. He gets only that much glimpse or the reflection of God which the modulations of his mind give.

Now the question arises, what are these _Vrittis_ or the modulations? What is their nature?
Patanjali replies:

*Vrittayah panchtavyah klishtaklishtah.* (5)

(वृत्तयेः पञ्चतवयेः क्लिष्टाक्लिष्टाः।।५।।)

These *Vrittis* or operations of the mind are divided into five parts and are of two kinds- 1. *Klisht*: which invite afflictions and anguish, 2. *Aklisht*: which liberate from pain and miseries. Their five divisions are as follows:

*Pramanviparyayvikalpnirodrasmrtyayah.* (6)

(प्रमाणविपर्ययविकल्पनिरोधरस्मृतियः।।६।।)

1. *Praman* (Proof), 2. *Viparyay*, 3. *Vikalp* (option or alternative), 4. *Nidra* (Sleep or slumber), 5. *Smriti* (remembrance or recollection). *Praman* regulates the modifications of the mind, *Smriti* bears the *Sanskaras*. The modifications are of two kinds- *Viparyay* and *Vikalp*. *Viparyay* bears fallacious knowledge whereas *Vikalp* is divine or superhuman, it acts after understanding the word born of the contact of the seer with the scene or the view. Out of all the modifications one is sleep. It is the dormant state of all the *Vrittis*. It has no inertia or torpor nor does it suffer from useless hold of fruitless knowledge, nor it is a *Vikalp* of the object born of verbal knowledge. It is confined up to inanimate body only. It is limited up to the physical areas of the animate beings which really does not exist. This is the sleep state of the propensities or the modifications.

Lord Krishna says in the Geeta, “*Pravittim cha nivrittim cha jana na vidurasurah. Na saucham napi chacharo na satyam teshu vidyatey.*” (प्रवृत्तिः च निवृत्तिः च जना न विदुरासुरः। न सधृष्ठम नापि चाचारो न सत्यम तेषु विद्यते।।) [16/7]- O Arjun! Those who are of demonic nature do not know how to perform righteous actions and how to avoid the unrighteous deeds. They do not know to reject the improper, unworthy deeds. This dormant state is the sleep state of the propensities of mind. Lord Krishna has included it under the
category of demonic properties. Now let us examine the Praman Vritti:

**Pratyakshanumanagamah pramanani. (7)**  
(प्रत्यक्षानुमानागमाः प्रमाणानि।।७।।)

*Praman* (proof or evidence) is of three kinds- 1. Direct or evident or legible (*Pratyaksh*), 2. Inference or supposition (*Anuman*), 3. Scriptural or of traditional precepts (*Aagam*). *Pratyaksh* means that which is tangible or visible. Visibility confirms and creates faith. But this is not limited up to only this extent. The sensuous experiences are also *Pratyaksh* or direct.

*Anuman* (inference or supposition)- Once I was sleeping at night on a rock in the Anusuiya Ashram. I felt as if a cold string or cord was creeping on my abdomen. My sleep was broken. I felt it as cold as ice, a moving cord or a row! I guessed it could be a snake. Gradually I stopped feeling its cold touch. When I put on the torch I found it to be really a snake. The eyes had not seen it but the touch of it created the visual effect. Inference became tangible or actualized.

Wild animals identify the smell of a lion from the distance of a mile and by creating a sound like ‘Chik-Pik’ alert their herds. Even *Kols* and *Bheels* (aboriginals) catch the smell of a lion from the distance of a kilometer. They either move to opposite direction or climb on a tree to save themselves. The moment the nostrils catch the smell *Anuman* or the process of inference starts.

The third testimony or proof (*Praman*) is *Aagam* the traditional lore. The direct meeting with some genuine saint, his words and his closeness is known as *Aagam*. The moment one finds the testimony, conceptions start taking shape. If they are God-prone, they are known as *Aklisht*, but if they flow downward towards worldly involvements they are known as *Klisht*. *Praman* or testimony activates the thoughts or concepts. The first *Vritti* (concept) is *Viparyay*:
Viparyayo mithyagyanamata-drup-pratishtham. (8)

Viparyay means false knowledge about anything, it is not connected with reality. Attachment with non-existent objects is Viparyay. Lord Krishna says, “O Arjun! Persons of demonic qualities think about their accumulated wealth and always plan to multiply it. They feel proud about their large family, plan to conquer enemies, to perform Yagya, to give donations and earn name and fame. By such nourishings and plannings such men fall victim to countless insatiable desires. Such persons slowly fall in hell. They are prone to darkness. Such desires are cent percent Klisht but if they happen to find Praman by meeting some genuine saint and a sage, this Klisht tendency turns instantly towards Aklisht. The nature of Valmiki, Angulimal and the like turned new leaf merely after meeting noble and saintly persons. By sheer contacts with revered Paramhansji Maharaj one of the gangs of the dacoits and robbers of the region of Anusuiya Ashram found themselves transformed. Their nature changed. The gang leader became a saint.

The second Vritti is Vikalp:

Shabdgyananupati vastushunyo vikalpah. (9)

The knowledge which is received through sound or words in the absence of the object connected with it is known as Vikalp. In the forty second maxim of this very chapter it is mentioned that— ‘Tatra shabdarthgyanvikalpaih sankirna savitarka samapattih.’ (तत्र शब्दार्थ्यानविकल्पः संकीर्णाः सवितर्का समापत्तिः) The trance (Samadhi) attained through the word, its meaning and comprehension is Savitark and well reasoned. But merely by hearing any word and understanding its meaning alone one does not attain Samadhi (trance). Vibhishan came to the shelter of Ram,
placed his submissions but the ministers there doubted his intentions and expressed their suspicion in the following words—‘Kamroop Kehin Karan Aaya.’ (कामरूप केहि कारन आया।) The word is here, the meaning is also present and accordingly preparations to arrest Vibhishan are also made but none could attain Samadhi (trance).

Actually the word is of spiritual perception which blooms in a deserving disciple through the directions of a self realised Sadguru (Preceptor). The stimulus which is received after the contact of the viewer with the view, subsides when its purpose is fulfilled. The purpose of the view is to provide itself to the self the gratification and liberation. When this aim is achieved the contact of the viewer and the view is over. The way the sentient viewer (Drashta) directs the liberating views or explains them, is called the word. When the operations of the mind work under the guidance of the ‘Word’ it is known as Vikalp. Here the object is not the Supreme Being itself but it is its other alternative (Vikalp) “Satya vastu hai aatma, mithya jagat pasar.” (सत्य वस्तु है आत्मा, मिथ्या जगत् पसर।) Satya or the truth is never absent, it is eternally present. So the soul alone is the truth and it is eternal. Similarly an object is not the Supreme Being but it is His alternative. This is known as Vikalp Vritti (Alternative axis). This alternative axis is Aklisht but on account of wrong associations and on getting Praman (Proof) it moves towards Kleshas (afflictions). “Shringi ki bhringi kari dari, Parasar ke udar vidar.” (श्रृंगी की भ्रृंगी करी दारी, पाराशार के उदर विदार।)

Revered Maharaj Ji had perceived in his spiritual experience that he was saint in his several past births also. In his last birth he was about to attain liberation from the cycles of births and deaths but for his desires to taste the reality of married life and his wishes to know how some saints felt intoxicated after smoking Ganja. On account of this slight slip of his mind he had to take one more
birth. Although Maharaj Ji was in the state of Aklisht, still slight lapse of his mind landed him in the ditch of Klisht Vritti. The Mahapurushas have laid great stress on ‘word’:

*Shabd bina shruti andhari, kaho kahan laun jay.*

*Dwar na pave shabd ka, phir phir bhatka khay.*

(शब्द बिना श्रुति आँधरी, कहो कहाँ लौं जाय।
द्वार न पावे शब्द का, फिर फिर भटका खाय।) - *Kabir*

The mind’s eye which is fixed in contemplation without *Shabd* (word) is blind. Without *Shabd Shruties* can not be apprehended. It is as futile as intellectual kite flying. One is bound to fumble in dark without the help of *Shabd*. Without the help of *Shabd Bhajan* cannot be activated. If the true Knowledge of *Shabd* could not be achieved and if it could not be translated into action, one would go astray again and again. Even spiritual experience needs to be closely watched and read. God transmits the knowledge even without the help of symbols or physical idols and images. So this science is also to be read. *“Shabd gyananupati vastushunyo vikalpah.”* (शब्द ज्ञानानुपाती वस्तुशून्यो विकल्पः) One is required to follow the directions of the *Isht* (adored God). The modification of mind born of the spiritual perception of the *Shabd*, whose subject is not the *Isht* but has it's *Vikalp*, is *Vikalp Vritti* (alternate modification).

Lord Ram addressing his younger brother Lakshman said, “Delusion (*Maya*) has two forms- *Vidya* and *Avidya* (knowledge and nescience). *‘Ek dusht atishaya dukh roopa. Ja bas jeev para bhavkoopa.’* (एक दुष्ट अतिशय दुःख रूपा। जा बस जीव परा भवकूपः) Nescience is wicked and the source of all miseries, on account of it the *Jeev* (self) has fallen in the ditch of the world- *‘Ek rachai jag gun bas jakey. Prabhu prerit nahin nij bal takey.’* (एक रचई जग गुन बस जाके। प्रभु प्रेरित नहीं निज बल ताके) The other form of *Maya* (Delusion) is *Vidya* (Knowledge) which has power to control
all the three properties of the world ‘*Gun bas jakey*’ but this knowledge is God inspired. If God does not inspire it, it has no force of itself so it is no *Vidya* (Knowledge) at all. Thus the modifications which move with the help of the viewer (*Drashta*) are known as *Vikalp Vritti*.

Such a *Vikalp Vritti* which by all means is *Aklisht* gets transformed into *Klisht* the moment heterogeneous elements appear. For example as the path of penance is arduous, so indulgence in lewdness is not forsaken. Merely raising cottage can never be taken as a great possession. Now the properties of slumber (*Nidra*) are described:

*Abhavpratyayalambana vrittirnidra. (10)*

(अभावप्रत्ययालम्बना वृत्तिर्निद्रा 1011)

That which stands on the support of the sense of wants and cravings is the *Nidra Vritti* (disposition of slumber). It is neither related with the false knowledge of the world nor it is the knowledge born of *Shabd*, such a disposition is *Nidra*. This is the dormant state of the disposition (*Vritti*). In this state one is neither moving towards the material world nor towards his own self. The Maharshi has taken this also to be the dormant state of the disposition. This disposition (*Vritti*) is *Nidra* (slumber).

‘*Ya nisha sarvbhootanam tasyam jagarti sanyami.*’

(या निशा सर्वभूतानां तस्यां जागर्ति संयमि11) - *Geeta, 2/69*

Everybody is lying unconscious in the darkness of this world. This is the disposition of slumber. Generally people remain attached with the material world but persons of the dispositions of slumber remain not bound with the inertness of the matter also. Suppose there are two paths– one is well illumined, the other one is bathed in darkness but a man is passing through a footpath in the middle of the two ways placing one step on one way and the other step on the other one, looking sometimes this way, some
times the other way. This state is the disposition of slumber (Nidra Vritti), neither towards the world nor towards the self.

When I came to the shelter of Maharaj Ji, Maharaj Shri remarked, “Totally raw.” It is a fact that I didn’t know anything, it was total Nidra Vritti, neither the inertness of the world nor any knowledge of the divine path.

Such a Nidra Vritti would not last for ever. As soon as something is directly experienced and inference or supposition takes place, the Vritti becomes active. If something auspicious happened, Aklisht Vritti appears, if inauspicious comes this disposition turns into Klisht one. On meeting or seeing any person of worldly opulence desire for worldly success and material attainments overpowers the devotee and he craves for such things which are beyond his reach. Thus he is driven towards ‘Mithya-Gyanam’ (false knowledge) spurring the Klisht Vritti. If he happened to meet any Mahapurush and thus get Aagam Praman (taking evidence) he turns towards God, then the Aklisht desires become active.

All the Vrittis (dispositions) sprouted on the ground of Smriti (memory).

Anubhoot vishayasampramosah smritih. (11)
(अनुभूत विषयसम्प्रामोषः स्मृतिः।११।)

The reappearance of the images of the past happenings becomes possible through the disposition of memory (Smriti Vritti). In seventh maxim of Kaivalya-Pad Maharshi Patanjali says that the Karmas of a Yogi are Ashukla (dark) as well as Akrishna (bright) and spotless. Their Karmas create neither auspicious nor inauspicious Sanskaras because they are enjoying the state of their elevated self. But the Karmas of other persons are of three kinds-good, bad and mixed ones. The hinderance of birth, place and time stands between a living being and his Sanskaras. The
transformation of the mental dispositions into another form is a new birth. The change of physical body is also a kind of birth. There is no hinderance in the reappearance of Sanskaras despite such change of births of time and of place. They appear exactly at the right time because Smriti (memory) and Sanskaras both are same or identical. Smriti is that ground where Sanskaras are born. No doubt they appear on the ground of Smriti (memory) but a stage comes when the mind is subordinated. Under such conditions, ‘Smritiparishuddhau swaroopshunyevarth matranirbhasa nirvitarka.’ (स्मृतिपरिशुद्धृ स्वरूपशुन्येवार्थ मात्रनिर्भासा निर्वितर्का।) [1/43]

When the mind or dispositions of the mind become completely cleansed and the separate identity becomes zero and the goal becomes clear then it becomes Nirvitark Samadhi. The dispositions of the mind are completely purged. Neither good nor bad ideas find space to grow there. It is so because the mind or operations of the mind become zero. They do not exist. Even the last one of all the Sanskaras exhausts and subsides. In such a condition the mind is perfectly purged but it remains alive.

Smriti or memory is not any disposition. Maharshi in order to explain Vrittis (dispositions) has divided them into five ways. But of them this purged state of mind is such a ground where all the other dispositions are born, When the mind is perfectly purified and the goal alone remains as the final object to be attained, then the state of Nirvitark Samadhi comes.

Thus memory (mind) is the level where the past Sanskaras accumulated through times immemorial shoot forth. They could be Klisht as well as Aklisht.

Lord Shri Krishna says in Srimadbhagawad-Geeta: “I taught this never-decaying Yog in the beginning of the Kalp (era) to Sun. The sun transmitted it to his son Manu who stored it in his memory. This spiritual process has been going on since the earliest time. Till date the Vrittis or dispositions of the mind are of two kinds-
Divine and Demonic ones. The first one is *Aklisht* and it leads to the supreme goal, while the other one is known as *Klisht*; it leads to our downfall. It is known as *Shubh-Ashubh* (auspicious-inauspicious), *Pravitti Marg-Nivritti Marg, Sajateeya-Vijateeya, Vidya-Avidya*. *Vidya* which grants the supreme state, *Avidya* is that which throws in the whirlpool of worldliness. It is the same which is *Punyamayi-Papmaya Pravitti, Dharmkshetra-Kurukshetra*. All are synonymous. The terms went on placing and replacing one another in the course of time but the *Vrittis* (dispositions) everytime remain only two in number- one is prone to God, the other one leading to endless wanderings among countless *Yonis* (bodies). But Maharshi Patanjali in order to explain the movement of these *Vrittis* has approached them from five angles. How the *Vritti* is directed? Through evidence. On what level the *Vritti* off shoots? It shoots up on the level of *Smriti* (memory).

If it remains dormant, it means it is in sleep. What propels it to move on? and to what direction? If there is any restriction of the inertness of adverse knowledge then it is directed by the reversal of the situation (*Viparyaya*). The *Shabd* acquired on account of the conjunction of *Drasta* and *Drishya* and to move accordingly is *Vikalp* (option). In this way *Vrittis* have been underlined from different points of views so that the devotee might easily follow the steps of *Vrittis* and move accordingly.

How the *Vrittis* are calmed? How can they be curbed? He suggests the elementary ways:

*Abhyas vairagyabhyam tannirodhah. (12)*

(अभ्यास वैराग्याभ्याम् तन्निरोधः । । । 12 । ।)

The *Vrittis* could be controlled by practice and detachment. They are the first steps of *Sadhana*. They remain till the time of accomplishment. Let us see at first one of the two, *Abhyas* (Practice):
Attempts which are made to stabilize the movements of the mind are known as Abhyas (Practice). The practice goes on till the ultimate control of the mind. So it should be carefully undertaken. The Maharshi says:

\[ Sa \ tu \ deerghkalnairantaryasatkaraasevito \ dridhbhumih. \] (14)

Such practices get more and more grounded if they are made with firm faith. Lord Shri Krishna says in the Geeta- “Sa nishchayen yoktvyo yoganirvinn chetsa.’

This Yog is to be practiced without getting bored. Only persons having patience succeed in Yog. Now see what is the nature of Vairagya:

\[ Drishtanushravikavishayavitrishnasya \ vashikarsangya \ vairagyam. \] (15)

The feeling of detachment from all the known or heard sensuous objects of the world, even from the desires to enjoy heavenly pleasure, is called Vairagya. After mastering this sense of Vairagya - practice, the Purush (self) is realised After the accomplishment of Vairagya- practice, another stage known as Par-Vairagya (super renunciation) comes:

\[ Tatparam \ purushkhhyateyrgunva\textit{itrishnyam}. \] (16)

When the seer gets established in his own real self, Trishna (avarice) which is a natural trait, gets dissolved and this stage is the pinnacle of Vairagya (renunciation). Lord Shri Krishna says in the Geeta: “Rasvarjam rasoapyasya param drishtva nivartate.”

[2/59] Even the attachment of the devotees who have withdrawn their senses from all the objects
are terminated after the realisation of God. When nothing better remains to be attained, what for the devotee should crave for? How is that Purush (God) whose knowledge has granted Par-Vairagya (super renunciation)? Describing the pre-stage of perfect knowledge he says:

**Vitarkavicharanandandasmitanugamatsampragyayatah. (17)**

(वितर्कविचारानन्दास्मितानुगमात्सम्प्रज्ञातः।)

The trance which is attained after reasoning, thought, delight and self-consciousness, is known as Sampragyat. Though the Surat (mind’s eye) has become stable and Yog well comprehended, still reasoning goes on. He further says: ‘Vitark badhane pratipaksh bhavanam.’ (वितर्क बाधने प्रतिपक्ष भावनम्।) Countering thoughts regarding the method of Yog, picking holes in it and apprehending it to be calamitous or harmful, hence tendency to escape from it, are adverse or contrary dispositions. Such reasonings go on emerging and efforts to mitigate them also run side by side. As soon as any solution is found delightful as well as self-esteem are attained. The conjunction of Prakriti and Purush blesses a resolved mind and this stage is called stage of Sampragyat Yog. Now let us see the attainment:

**Virampratyayabhyaspurvah sanskarsheshoanyah. (18)**

(विरामप्रत्यायाभ्यासपूर्वः संस्कारशेषोन्यः।)

When the act of reasoning and the feelings of delight, and self-consciousness are curbed and only the semblances of mental activities remain, then it is called a different kind of Yog: in other words it is Asampragyat Samadhi, it is of the state of Kaivalya which is very subtle, absolutely indescribable. After several births few Yogis like Lord Buddha reach this stage. Kag-Bhushundi after thousand births attained this state in the final one. The last birth of the Guru Maharaj Ji was also the final birth. Jad-Bharat, Shukdev, Dhruv, Lord Shri Krishna and the like were such Mahapurushas
who were blessed with the state of perfection since birth. Such Mahapurushas quickly accomplish Yog, because:

**Bhavpratyayo videhprakritilayanam. (19)**

(भवप्रत्ययो विदेहप्रकृतिलयानां ||19||)

On account of regular *Bhajan* (worship) they become free from the body-consciousness, their *Prakriti* (material nature) gets submerged. They take simply a birth which becomes the medium of their Yogic attainments. *Bhajan* or worship plays no special role. In other words ‘*Bhav Pratyaya*’ alone is the cause of their Yogic attainment. ‘*Bhav Pratyaya*’ means ‘taking birth’. Shukdev, Krishna, Dhruv and the like have been such Yogis. They took the birth and instantly *Siddhis* (super-natural powers) became active. They had already completed their quota of *Bhajan*. So their taking birth alone became the means of their ultimate achievements.

Dhruv asked, “Lord! It is said that after the repeated penance of crores of years, you get pleased and then grant realisation, but I attained it by little efforts, why such a grace?” The Lord replied, “It is so because you had been performing *Bhajan* since several past births. Look to that mountain which has heaps of skeletons. They are all yours. You performed your *Bhajan* on that rock. At this very place your body fell. Your present birth is the birth of attainment. Only six months were short for attainment which you have now completed. Now you have attained the Eternal Place.”

In the ‘Mahabharat’ there is a reference that Lord Shri Krishna had remained absorbed in constant contemplation and meditation during his last ten births. He came to be known as incarnations of Vishnu, Vaman, Narayan and so on and so forth but he could not get perfection. In his present birth O king! He is with you as Supreme Being, victory would be yours. This was revealed to me by Narad.” Arjun said so while consoling Yudhisthir. Infact from the very moment of his birth supernatural
powers revealed themselves. His *Bhajan* was very little to be performed. He performed meditation only for three days in Badrikashram very early in the morning. Thus Shri Krishna was a ‘*Bhav Pratyaya Yogi*’. ‘*Bhav*’ means physical body. His birth was only a medium to get perfection, it was not any kind of *Sadhana* or means.

“*Bahirkalpita vrittirmahavideha tatah prakashavaran-kshayah.*” *(बहिर्कल्पिता वृत्तिर्महाविदेहा तत: प्रकाशावरणक्षयः।)* [3/43] When the operations of mind flow unhindered without the play of imagination of worldly objects, it is known as ‘Mahavidehavastha’ (super state of being beyond physical consciousness). In such a state the curtain lying between the enlightened, all perceiving soul and you drops down. If physical body of such a devotee falls down or if he breaths his last, his next birth becomes the medium of the attainment of his perfection. Then *Bhav Pratyaya*- rebirth is the only agency to attain the accomplishment, not his *Sadhana* (spiritual practices). His time of *Sadhana* is up. *Sadhana* has already been completed. How the Yog of other devotees gets accomplishment? He explains thus:

**Shraddhavirysmritisamadhipragyapurvak itaresham. (20)**

*(श्रद्धा-विर्य-स्मरितिसमाधी-प्रग्यापूर्वक इतरेशम्।)*

The Yog of other devotees is accomplished through the sublimation of mind, faith, virility or vigor, recollections or retrospections and *Samadhi* (trance) by intelligently pursuing the path step by step. Faith in God is the most important. Lord Shri Krishna says that *Havan* (fire-sacrifices). Donations, spiritual efforts made without faith all go waste. Therefore:

**Shraddhavanllabhate gyanam tatparah sanyatendriyah. Gyanam labdhva param shantimachirenadhigachchhti.**

*(श्रद्धावलंबते ज्ञानं तत्परं संयतेन्द्रियः।
ज्ञानं लभ्यं परं शान्तिमचिरेनाधिगच्छति।)* - *Geeta, 4/39*
O Arjun! Only those who have firm faith, who have restrained their senses and who are fully devoted attain that knowledge after knowing which nothing remains to be known. So faith is the most needed requirement for a spiritual devotee. Nothing can be attained without faith and the faith should be only in God. The Maharshi would delineate the nature of God in the twenty fourth maxim of this very chapter. After faith the second requirement is steady-mind. A devotee should engage himself in Sadhana bravely. Even the least hurdle should not deter him. With the firmness of Meera, Dhruv or Prahlad it is to be undertaken. The devotee should always keep the goal in view. Eternal vigilance is to be kept. The mind’s eye (Surat) should be fixed on the goal even while eating and drinking, standing and sitting all the time your mind should not deviate to enjoy the taste or other sensual pleasures. The intellect which catches the divine intimations and directions is called Pragya (discernment). The Yog is accomplished by following step by step the process intelligently. There are several standards of devotees who pursue the path with total faith virility and unerring recollections.

*Tivrasamveganamasannah. (21)*

(तीव्रसंवेगानामासञ्जयः: 112111)

They whose speed of Sadhan (practices) is fast, master it soon. They who remain undetered in over-powering the obstacles of the path of Sadhana, quickly control their mind. The frequency of Sadhana too is a major factor in deciding the time of accomplishment:

*Mridumadhyadhimatratvat tatoapi visheshah. (22)*

(मृदुमध्याधिमात्रत्वात् ततोपि विशेष: 112211)

The period of accomplishment varies on account of slow, medium and fast speed of Sadhana of the Yogis. The time of accomplishment is delayed or accelerated accordingly. In some
devotees the force of Sanskaras might be very strong; in others it might be feeble. So the time for attaining the goal might be rapid or delayed.

Lord Buddha was performing Bhajan in Bodh-Gaya. Five Bhikshus also were engaged in Sadhana near him. Once they saw Buddha taking meals. They thought that he was still attached with his physical body. So they quit his company and went to Sarnath for performing their penance. Meanwhile Buddha got enlightenment. He was divinely directed to uplift those who were still lagging behind. Tathagat directly reached the place where all the five Bhikshus were living.

The Bhikshus saw Gautam from a distance and decided not to salute him, nor to wash his feet. But no sooner Tathagat reached there than they stood up. Some of them took up the towel, some offered water, some managed the Aasan (seat) and some of them washed his feet. Tathagat got seated. The said Bhikshus put some questions. Buddha started his sermon. One of them instantly attained enlightenment, the second one got Kaivalya after fourteen days. The third one who followed his precepts got supreme Naishkarmya Siddhi after two months. All of them put in the equal Sadhana but the period of their attainment varied. So there is difference of time in the attainment of even those who have strong impetus. Now I would tell you what to practice?

At first the Maharshi said that the Vairagya (detachment) and Abhyas (practice) without being bored becomes well-grounded if they are thoroughly and regularly pursued. They quieten and allay the meanderings of the mind. But he did not tell where to hang the mind during the practice? From where to start? He says: 

\textit{Iswarpranidhanadva.} (23)

(ईश्वरप्रणिधानद्वा)

By surrender to God Samadhi can be mastered very soon.
But we have not seen God. What is his nature? How does He look? At this he says:

*Kleshkarmvipakashayairaparamrishtah purushvishesh iswarah. (24)*

(क्लेशकर्मविपकशयाय एर परामर्श: पुरुषविशेष ईश्वरः।।२४।।)

He who is beyond *Klesh* (afflictions), *Karm* (action), *Vipak* (consequences of action) and *Aashaya* (intent or design), who is not the least concerned with them, is ‘*Aparamrishtah*’ (अपरामर्शः)-completely non-involved, above them and excelling all human beings. Such a *Purush* is *Ishwar*. This is how He can be defined? The worldly persons are bound by *Klesh*, *Karm*, accumulation of *Karm* and their motives. He who is above all of these maladies is ‘*Purush Vishesh Ishwar*’ (Supreme God). *Klesh* or *Avidya*, feeling of self esteem and its consequences, attachments, love and hatred are the causes of human miseries. But God is above all of them, above all the results of good or bad karmas and passions thereof. Such is *Ishwar*. Let us see his peculiarities:

*Tatra niratisayam sarvagyabeejam. (25)*

(तत्र निरतिशयं सर्वग्याबीजम्।।२५।।)

Such a *Ishwar* or God is the cause of omniscience. He is the fountain of unlimited omniscience and source of a number of traits. Without any support He knows all the creatures, surveys and perceives all. Nothing remains to be known for Him. He is *Ishwar*:

*Purveshamapi guruh kalenanavachchhedat. (26)*

(पूर्वेषामपि गुरु: कलेनानवच्छेदात्॥२६॥)

That God is the *Guru* of all the *Gurus* of the past. He is timeless. He is the essence of *Guruism* present in all the *Gurus* of this creation. He is beyond Time. Lord Shri Krishna says in the Geeta that God is ‘*Gururgariyan*’ (गुरूर्गरीयन्)- Supreme *Guru* of all the *Gurus* (teachers). How to call such a God? What is his nomenclature?
**Tasya vachakah pranavah. (27)**

(तस्य वाचकः प्राणवः)

The calling name of this God is ‘OM’. The three words- ‘OM’, ‘Tat’ and ‘Sat’ which occur in the 23rd Shloka of the seventeenth chapter of the Geeta denote the Supreme Being and remind us of Him. The Yagya, the Vedas and the Brahman were drawn from ‘OM’; ‘Omityekaksharam Brahmm’ (अभिमित्येकक्षरं ब्रह्म) OM denotes eternal, everlasting Brahmm. God is known as ‘Pranav’ because He moves through the breath (Pran). Pranav and OM are synonyms.

**Tajjapastdarthbhavanam. (28)**

(तत्जपस्तद्वर्थभावनम्)

Chanting OM and meditation of God as its inherent form is called ‘Ishwar Pranidhan’. It is already explained earlier that practice without getting bored should be made reverentially and continuously but what to do in practice, has not been mentioned. The Maharshi makes it clear that one should chant. OM and meditate on God as delineated in its inherent meaning. Faith in Him is to be made firm. But the problem is that we have not seen God, then how to contemplate on Him? In the beginning contemplation is done faithfully, thereafter gradually God lets us know who was our Sadguru. So it should be very clear that meditation is to be done on Sadguru. Sadguru is the manifested form of God, God who is personified as a man. In 9/11 chapter of the Geeta Lord Shri Krishna says, “I have touched the ultimate Reality, and I am submerged in its consciousness but I am human body based.” This is the real form of Sadguru. After getting clearer vision of Sadguru, Dhyan becomes deeper and deeper.

**The Abode of God and Ways to Attain Him According to Lord Shri Krishna:**

*Iswarah sarvabhutanam hriddheshearjun tishthathi.*

(ईश्वरः सर्वभूतानां ह्रिद्देशेर्जून तिष्ठति) - Geeta, 18/61
O Arjun! God inhabits the heart of all the living beings. If He is so close, why then people do not see Him? Lord Krishna replies that on account of Maya (delusion), people get distracted; so they fail to see Him. In whose refuge should we go? The Lord replies in the next Shlok- "Tamev sharanam gachchha sarvabhaven bharat. Tatprasadatparam shantim sthanam prapsyasi Shashwatam." (तमेव शरणं गच्छ सर्वभावेन भारत। तत्प्रसादात्परं शान्तिं स्थानं प्राप्त्यसि शाश्वतम्।) Geeta, 18/62 - “Arjun! You take the shelter of God who is present in your heart; go to Him whole heartedly. If your faith is divided among various gods and goddesses, your devotion would never be singular, it would fritter away. So whole heartedly you should go to God, who is in your heart? Generally it is very difficult to break the shackles of customary beliefs. If you succeed in breaking them away and take the shelter of one God, what is the gain? ‘Tatprasadatparam shantim’ (तत्प्रसादात्परं शान्तिः)- By His blessings you would attain supreme peace and would get that place which is permanent and eternal. You would be everlasting and immortal. This is known as Akshaya Dham or Kaivalya Pad.

But the problem is that we have not seen God who inhabits our heart, how to take his refuge? What is the technique? In the next Shlok Lord Krishna says, “Arjun! Now you listen to my most mystical words:

Manmana bhav madbhakto madyaji mam namskuru.
Mamevaishyasi satyam tey pratijane priyoasi mey.

(ममन्म भव मदभक्तो मद्याजी मा नमस्कुरू।
मामेवाईश्यसि सत्यमं ते प्रतिज्जाने प्रियोसि मे।) - Geeta, 18/65

Arjun! You concentrate on Me, salute Me and become My singular devotee, I speak truth, you would live in Me.

Sarvadharmanparityajya mamekam sharanam vraj.
Aham twa sarvapapebhyo mokshyishyami ma shuchah.
Arjun! Renounce all the Dharmas and take My shelter. I would free you from all the sins. Do not grieve.

The Lord has narrated that God inhabits the heart in the above two Shlokas and directs to go to his shelter. In other two Shlokas after them he says, “No, don’t care for all the Dharmas and come to my shelter alone.” But the problem is that mind is one. What should be done? Should the total mind be surrendered to God who is in the heart or should it accept the refuge of Krishna who is physically present before Arjun?

The solution is very simple. If one wishes to attain God present in the heart one has to go to the shelter of Sadguru who is physically available and who is an enlightened soul. Lord Krishna said, ‘Manushim tanumashritam’ (मानुषीं तनुमाश्रितम्) Geeta, 9/11—Although I am placed in the Absolute Being after perceiving Him, still I am circumscribed by human body. The corporeal body is the base or foundation. The Lord now tells the technique, says:

\[
\text{Yadaksharam vedvido vadanti} \\
\text{Vishanti yadyatayo vitragah.} \\
\text{Yadichchhnto brahmacharyam charanti} \\
\text{Tatte padam sangrahena pravakshye.}
\]

(यदक्षरं वेदविदं वदनिः \\
विशान्ति यद्यतयो वीतरागः। \\
यदिच्छन्तो ब्रह्मचर्यं चरनिः \\
तते पदं संग्रहेन प्रवक्ष्ये।।) - Geeta, 8/11

The Supreme Being who is described by the enlightened Mahapurushas as everlasting, with whom the dispassionate saints merge, whom the saints who pursue strict celibacy love and adore, is now being described by Me in short.

\[
\text{Sarvadwarani sanyamya mano hridi nirudhya cha.} \\
\text{Murdhnyadhayatmanah pranmasthito yogdharanam.}
\]
He who after restraining all the senses, after withdrawing all the passions, after fixing mind in the heart and after retaining the Yog-technique in the inner self,

\[\textit{Omityekaksharam brahm vyaharanmamanusmaran.} \]
\[\textit{Yah prayati tyajandeham sa yati paramam gatim.} \]

(DeesefcelÙeskeâe#ejb yeÇÿe JÙeenjvceecevegmcejved~
Ùe: ØeÙeeefle lÙepevosnb me Ùeeefle hejceeb ieefleced~~)

- Geeta, 8/13

Chants \textit{OM}, the symbol of eternal \textit{Brahm} and meditates on My form and kicks off the body-consciousness, instantly attains the final goal. Here Shri Krishna emphatically says to go to the shelter of God who inhabits the heart in the form of effulgent light but we have never seen such a God, so how to go to his shelter? As a solution, he directs to come to his own shelter. Shri Krishna calls himself a \textit{Sadguru}. Thus we come to conclusion that to attain God one should take the shelter of a self-enlightened \textit{Sadguru}. \textit{Sadguru} is a state of spiritual ennoblement, the contemplation of his feet alone is the way out.

The Lord says, \textit{“Chaturvarnyam maya shrishtam.”} (चातुर्वर्ण्यम मया सृष्टम्) Arjun! It is I who has created the four \textit{Varnas}. Has He divided human beings in four categories? The Lord says, \textit{“No. ‘Gunakarm Vibhagashah’} (गुणकर्म विभागाशः) I have divided \textit{Karmas} on the basis of their attributes. \textit{Gun} or attribute is a standard or a weighing device. \textit{Gunas} are three in number- \textit{Satwik}, \textit{Rajas} and \textit{Tamas}. If one is \textit{Tamasik}, one would be idle and procrastinating, if one is \textit{Rajasic}, one would be the victim of desires, if one is \textit{Satwik}, one would quickly toe the line of retention and meditation. Thus Lord has divided \textit{Karmas} on the basis of their attributes. The \textit{Yog-Sidhi} (Yogic-technique) is \textit{Yagya} (sacrifice), translating it into action is \textit{Karm}. According to the Geeta, \textit{Karm} is only contemplation and meditation. Since there is a fixed technique of
Yog, so it is called Niyat-Karm. Niyat-Karm has been divided into four parts—best, better, good and bad. “I am the doer but you take me to be non-doer since I am the unmanifested self.” You might say that Krishna is a manifested being and has a physical body, performs the act of division, so how can he be non-doer? As an answer to this doubt the Lord says:

\[
Na \text{ mam karmani limpanti na me karmphale spriha.}
\]
\[
Iti \text{ mam yoabhijanati karmbhirn sa badhyate.}
\]
(\(\text{Na mā karmanī limpanti na me karma-phale spriha.}
\) इति मां योभिजानाति कर्मभिः स बध्यते।) - \text{
\textit{Geeta, 4/14}}

Arjun! Karmas do not engross Me because I am not attached with the results of the Karmas. Such Karmas lead to God. The realisation of God, His divine touch and his state is not different from Me, I am the same unmanifested form. The result of the karmas is not separate from Me. ‘Iti mam yoabhijanati.’ (इति मां योभिजानाति) Who ever knows me from this standpoint, he is also free from the bondage of Karmas,” whatever Krishna might have been - Purushottam (the best among men) or Par-Brahm (Supreme Being), His state is accessible to everyone.

The same thing has been reiterated by Maharshi Patanjali that Pranav denotes God, one should chant it comprehending its intrinsic real form, contemplate on God, who knows all, who is the Guru of all the Gurus and who is Sadguru. But there are some such physical obstacles which do not allow meditation so he says:

\[
Tatah pratyakchetanadhigamoapyantarayabhavashch.
\]
(ततः प्रत्यक्षेतनाधिगमोप्यअन्तरयाभावश्च।29।) - \text{
\textit{29}}

By the practice of chanting the name (\textit{OM}) and meditation on God Sadguru, the obstacles are removed ‘Antarayabhavah’ (अन्तरायाभावः)— ‘Antaraya’ means obstructions. Then the nature of the self becomes clearly known. What kinds of obstacles are removed? He elaborates it as follows:
Maladies or ailments, mental inertia, agnosticism, procrastination, indolence, fallacious conclusions, *Alabdh Bhumikatwa* and *Anawasthitatwa* are nine mental hurdles, inner obstructions. Despite the absence of external wrong associations, they disturb the devotees from inside. Consequently one does not feel interested in *Sadhana*. The first among all the obstacles is ailment or diseases. If the body is diseased, the mind gets affected resulting in the break down of contemplation, the second one is *Styan* or inertness of mind. Despite the will to perform *Sadhana* the devotee does not undertake it. *Samshaya* is doubt in the efficacy of one’s own capability to pursue. *Sadhana* or in the consequent result of *Sadhana*, *Pramad* is frittering away time and energy in fruitless discussions and ignoring the Yogic performance. *Aalasya* or indolence occurs on account of the heavy weight of the body or gloominess of the mind. The practice of the chanting of name and meditation is relinquished. Indolence is caused by over-eating or constipation also—"*Aalasya nidra jamuhai, teeno kal ke bhai.*" (आलस्य निद्रा जमुहाई, तीनों काल के भाई) In order to protect themselves from indolence the Mahatmas take little food, little sleep, and remain ever vigilant. Sometimes while performing *Bhajan*, passions appear to be preferable and *Vairagya* (renunciation) starts appearing to be meaningless. This is *Avirati* or diserchantment, taking the practice of Yog and its result to be fallacious is *Bhranti-Darshan* or drawing fallacious conclusions. Failing to attain stability in Yogic attainments and equanimity despite Yogic *Sadhana* is called *Alabdhbhoomikatwa*. This kills the zeal of the devotee. If the mind does not stay in any state attained by Yog-*Sadhan*, it is called *Anavasthitatwa Antaraya*. All such hurdles
are removed by regular meditation-contemplation. There are five more hurdles which are concomitant to the above ones:

_Duhkhdaurmanasyangamejayatwashwasprashwasa vikshepasahbhuvah._ (31)

(दुःखःदूर्मनस्यायनमेजयतव्वश्वसप्रश्वसा विक्षेपसहभुवः। 31।)

_Duhkh_ (sorrow), _Man Ka Kshobh_ (mental agony), _Angon Mein Kampan_ (tremblings of the limbs). irregular inhalation and exhalation of breath are the five more hurdles which follow the above mentioned nine hurdles. _Duhkh_ (sorrow) is of three kinds- corporeal (_Daihik_), divine (_Daivik_), and material (_Bhautik_). Distraction of mind from contemplation on account of corporeal maladies is _Daihik Duhkh_, for example wind trouble, neurological deceases etc. Corporeal deceases and mental inequilibirum born of passions occur due to corporeal afflictions. Earthquakes, deluges excessive rain falls, draught, excessive heat or cold etc. are _Daivik_ (natural or divine calamities), The harm caused by inanimate, animate and immovable beings is material sorrow. Mahavir was performing _Bhajan_, a herdsman appeared and nailed a sharp piece of _Kush_ (a kind of sharp wild grass) into his ears.

Some devotees are found to be complaining that “This gentleman harbors hatred against me.” But you should remember that you are there to perform _Bhajan_ not to deposit different reactions of others. Gloominess of mind, anguish and annoyance happen on account of animosity. Sudden trembling of limbs is break down of nerves. The moment surat becomes stable and the mind becomes thoughtless, the body experiences a jerk, the devotee flips and might fall right or left or to any side. Warning us to be alert, Reverend Maharaj Ji directed that the seat of _Sadhana_ should neither be very high nor very low. On account such nervous tremblings and other hurdles performance of all the parts of Yog becomes difficult. The mind becomes gloomy, depressed on account of the occurrence of any fault in the execution of any part
of Yog. Sudden exhalation of breath is also a co-deflection of Yog. For example, sudden unintentional expression of whatever the devotee has learnt is the deflection of exhalation, Preaching by an unauthorized person is such a misadventure, similarly when a devotee starts indulging infruitless thoughts he does it so on account of deflections regarding breathing and the attack of external thoughts on the Sadhak. Hurdles of such kinds repeatedly go on agitating the mind of the devotee. The Maharshi now throws light on the methods of allaying the impediments:

*Tatpratishedharthamekhtattwabhyasah.* (32)

(तत्प्रतिशिष्ठार्थमेकतत्त्वाभ्यासः: 132)

He directs the devotees to concentrate their mind either on the name or on the form and try to keep it steady again and again. They should not fix their mind sometimes on name and sometimes on form. Where the mind feels interested, there it should be fixed. One should practice to increase the time of concentration. By doing so the mind becomes tranquil and gets ready for Bhajan. The devotee performs Bhajan while living in this world and often encounters good or bad persons too. Now he tells us how to remain unaffected from their conduct:

*Matreekarunamuditopekshanam sukhduhkhpunyapunyavishayanam bhavanatashchittaprasadanam.* (33)

(मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखह्यपुण्यापुण्यविशयाणां भावनात्शिष्ठत्त्वप्रसादनम्: 133)

By harbouring the feelings of friendliness or mercy or happiness or indifference towards critics or adversaries, the mind becomes clean. Attachments, annoyance, envy, infatuation, jealousy, hatred are the dirt of the mind. ‘*Raag rog irisha mad mohu. Jani sapanehu inake vash hohu.*’ (‘राग रोग इरिशा मद मोहु। जनि सपनेहु इनके वश होहु।’) Attachment with anything is Raag. The habit of finding fault with others is Asooya. The Maharshi suggests to have the feeling of friendliness towards those who are happy
persons for expelling the dirt from mind. The Geeta (5/21) says that persons detached from worldly objects are blessed with the spiritual bliss. Such a person enjoys the everlasting bliss born of the communion with God. Who is blessed with such a bliss? He, who is detached from the worldly objects and worldly pleasures, should be loved because it is helpful for *Sadhana*. Such persons are persons who enjoy the eternal bliss of the communion with God. Who can enjoy such a bliss? It is he who is detached from enjoyments of external objects. By remaining friendly with such blissful persons, the devotee gets help in *Sadhana*. In the eyes of every enlightened person there is only one kind of delight – delight which issues from the devotion of God. It is mentioned in the *Ramcharitmanas*:

*Shruti puran sab granth kahahin.*
*Raghupati bhagati bina sukh nahin.*

(श्रुति पुराण सब ग्रन्थ कहाँ हैं। रघुपति भगति बिना सुख नाहीं।)

*Him tey anal pragat varoo hoee.*
*Vimukh Ram sukh pav na kooe.*

(हिम ते अनल प्रगट भरू होई। विमुख राम सुख पाव न कोई।)

By the feeling of friendliness towards devout persons sublimation of mind becomes easier because whatever one gets from their company, that is the result of their *Sadhana*. Similarly there should be feelings of kindness or mercy for those who are stuck in worldliness and hence are in distress. One should not hate them. *‘Daya bin sant kasaee. Daya karee to aafat aae.’* (दया बिन सन्त कसाई। दया करी तो आफत आई।) Sita out of kindness gave alms to Ravan, so she had to go to Lanka. Display of kindness is meant for a devotee who has attained some spiritual state. Before this state he is ordained to remain engaged in continuous contemplation. A saint by nature is kind. The devotees should have the feelings of compassion for those who are in woe. There is difference between simple feeling of compassion and prompt
readiness to remove the grief. One should act according to the
directions of the Isht (adored god). The devotee must feel delighted
in the company of virtuous persons. In the Geeta Punya-karm is
nothing but the prescribed technique. One should feel elated in
the company of him who performs Niyat Karm and think how
God is graceful to him. He should appreciate that his technique
was the real technique. So one should draw inspiration from him
but should never imitate him or find fault with him. If perchance
evil persons or fallen beings come in contact, one should be
indifferent to their positive as well as negative qualities. ‘Udaseen
nit rahiya gosaeen. Khal parihariya svan ki naiene.’ (उदासीन नित
रहिया गोसाई। खल परिहरिय स्वान की नाईन।) Don’t abandon him, be non-
involved.

Nobody is bad, circumstances make him so. Don’t receive
anything from him. Such a thinking cleanses the mind. Other ways
also have been suggested for the cleansing of mind:

**Prachchhardanavidharanabhyam vaa pranasya. (34)**

(प्रच्छदनविद्यारणाभ्यं व ा प्राणस्य।34।)

Breathing repeatedly also helps in stabilizing the mind.
Breathe out and hold the breath there as long as you can. It should
be repeated. This act after four or five times expels the polluted
air out. The mind stops wavering during contemplation and gets
more and more absorbed in Bhajan, Jap and meditation on the
form. Another way to stabilize the mind has also been suggested
by the Maharshi:

**Vishayavati vaa pravittiruptpanna manasah
sthitinibandhanee.(35)**

(विश्वयवती व ा प्रवृत्तिरुप्तप्पना मनस: स्थितिनिबन्धनी।35।)

If we get engrossed with the four objectives – Yog,
sublimation of mind, freedom from the impediment, contemplation
of name and the form, we would be free from the convulsions. If
our disposition is in tune with our objectives or goal, it helps in gathering the mind. After the elevation of the level of contemplation, divine help is automatically provided. This assistance also stabilizes the mind.

**Vishoka vaa jyotishmatee. (36)**

(विशोका वा ज्योतिषमती 13611)

God is the sole enlightened witness. On getting the *Darshan* of such a radiant being, the waves of the mind get subsided. The enthusiasm of the devotee increases after getting the favourable gesture of God. The *Darshan* removes the impediments and helps in securing the stability of mind:

**Veetraagavishayam vaa chittam. (37)**

(वीतरागविषयं वा चित्तम् 13711)

By retaining the ways of living and the conduct of dispassionate Mahapurushas in the mind, one’s mind becomes stable. By contemplating on the elevated state, ways of living and the attainments of such ennobled souls and by trying to mould our own lives according to them, one gets the mental equilibrium and the obstacles are removed. Dream is also a helpful device.

**Swapnanidragyanalambanam vaa. (38)**

(स्वपन्निद्राग्यानालम्बनं वा 13811)

By seeking guidance from the dreams during sleep, one gets the mind stabilized. The impediments start subsiding. Revered Guru Maharaj Ji used to say that Yogi does not dream dreams. Whatever he sees, it is premonition, he sees even in dreams the way to grasp *Sadhana*. He sees what is the progress of *Klisht* and *Aklisht* leanings of the mind? Whatever one sees in sleep, it is directed by God. The mind which follows it moves towards stability.

**Yathabhimatadhyanadva. (39)**

(यथाभिमततद्ध्यानाद्वा 13911)
Whatever has been said about the elimination of impediments, tranquil flow of mind, awakening of *Samadhi*, concentration of mind, should be kept in mind because it cleans it. Turning the circumstances towards *Sadhana*, fashioning the intent according to the *Sadhana* is ‘Yathabhiman Dhyan’.

Once when Arjun was in deep concentration, suddenly tinkling sound of music started jingling. When he raised his head he found Urvashi, the nymph of the heaven, the chief dancer of the world of gods present there. Everybody was moved by her beauty. But Arjun saw in her the motherly form. The intent, disorders or motives which were issued from her beautyful gestures and sweet words were annulled and reversed by Arjun and were turned towards his *Sadhana*. So he could look to her as a mother.

There was a saint performing *Sadhana* under the guidance of revered Maharaj Ji. One day he approached the Maharaj Ji to seek permission to setout for wanderings. After his repeated requests the Maharaj Ji indifferently permitted him. The said saint had not gone very far, soon he found small children of the village playing at a place. They by putting a stick in between their legs were playing the game of horse-riding. Suddenly one of them jumped and started uttering a rhyming verse:

*Langada chinta chala risaya.*  
*Nau din mein beeta bhar jaye.*  
*Assee kos jamuna ka teer.*  
*kai din mein pahucha vah veer.*

(लङ्गड़ा चिंटा चला रिसाया। नौ दिन में बीता भर जया।।  
अस्सी कोस जमुना का तीर। कै दिन में पहुँचा वह वीर।।)

On hearing it the saint started getting ill-omens. He enquired from God why he was getting ill-omens. Children out of playful and casual mood often utter such things. Were their utterances aimed at him? God resolved his problem by saying, “Yes! Your position is akin to this. Your *Vairagya* (renunciation) is lame, the
Yamuna symbolized as Yog, is far away. At present you are not eligible to move out.” So he came back. Maharaj Ji used to say, “Ho! If God becomes kind or favourable, he might issue forth his directions from anywhere, even from a tree or birds or human beings. He is omnipresent so he might speak from anywhere.” Thus whatever helps Sadhana, should be grasped and the devotee should continue to move onwards. The mind by doing so becomes clean, dirtless, and stable.

Lord Dattatrey received instructions from twenty four sources. Even in a python of heavy weight he found an imitable quality. He saw that somehow some creatures come near its mouth and become its items of food. Lord Dattatrey learnt from it that a Sadhu should not go door to door for his edibles. The python was not a teacher but even from it, the Lord Dattatrey learnt an enlightening lesson and put it into practice.

Paramanuparamamahattvantoasya vashikarah. (40)

Meditating thus the mind of a Yogi attains powers to concentrate from an atom to the subject of supreme value. His Surat becomes unwavering. Such is the quality of the conquered mind of a Yogi. When by practice the devotee completely attains the state of equanimity, he gets capability to hold his mind and fix it on the microcosm to macrocosm. This is the quality of the conquered mind of a Yogi. In the Geeta, the Lord says:

Yatha deepo nivataptho nengate sopama smritah.

Like the flame of a lamp at a windless place, the mind of a Yogi becomes stable and unwavering. This is the ideal simile to explain it. Neither good nor bad impulses, nor any internal thoughts nor external ones impregnate his mind. This is the definition of the conquered stable mind of a Yogi.
What is the system of \textit{Sadhana} for a Yogi of such a state? \textit{Ksheenavritterabhijatasyeva manergaheetrigrahanagraheshu tatsthatadanjananata samapattih. (41)}

When all the \textit{Klisht} and \textit{Aklisht} propensities of the mind of a Yogi are subdued, his consciousness corresponds to or becomes identical with the \textit{Surat} (the eye of the mind) for ever with God or His name. It becomes just like the \textit{Sphatic} jewel of very high order which assumes the same colour of the object before which it is placed. The perception of receiver, the act of receiving and the received is called \textit{Sampragyayat Samadhi}. In it the devotee remains aware of his state or of his position and condition. Now he throws light on the next step:

\textit{Tatra shabdarthgyanvikalpaih sankeerna savitarka samapattih. (42)}

In the \textit{Samapatti} or \textit{Sampragyayat Samadhi}, there is a \textit{Samadhi} known as \textit{Savitark Samadhi} in which the mind is alloyed with the options of the word (\textit{Shabd}), its purport, and perception.

People hear in this world a variety of words and try to draw their meaning or purport to achieve the knowledge of things but it does not lead to any sort of \textit{Samadhi}. Infact when the viewer and the view get unified and the divine inspiration is granted by God, then it is called \textit{Shabd} (word). Saint Kabir says:

\textit{Shabdai mara gir pada, shabd chhudaya raj. Jin jin shabd vivekiya, tinh ke sar gayo kaj. (42)}

The moment \textit{Shabd} (word) or the divine inspiration is comprehended, the devotee becomes non-existent, and his identity
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is dissolved. “I am the knower”, “I do meditation.”- such egoistic feelings drop down. The word is so powerful that people renounced their royal lives as trash and whoever thought over it, they achieved perfection, they crossed the barriers of life.

‘Shabd Bina Shruti Aandhari’ (शब्द बिना श्रुति आँधरी)– If anyone contemplates, and catches the form of the self, but without the inquiring scrutinizing word (divine inspiration), the Surat is blind:

**Shabd bina shruti aandhari, kaho kahan laun jai.**

*Dwar na paye shabd ka, phir phir bhataka khaya.*

(शब्द बिना श्रुति आँधरी, कहो कहाँ लौं जाय।
द्वार न पाये शब्द का, फिर-फिर भटका खाय।)

If the source of the word has not been traced out, all the efforts of fixing the mind and manipulations of Yog turn fruitless, it might dash one down again and again. This is the divine pronouncement. Whatever vistas are transmitted by the viewer (God) Himself, they are aimed at consumption or use during Sadhana and they lead to salvation. Shabd (word) signifies the veritable vistas or panoramas and they are presented by the viewer. If the mind is tranquil, the word is seen or heard during contemplation. The scrutiny of such a word, its proper examination, efforts to know the meaning and obtain the knowledge, all together are known as Savitark Samadhi of the mind. At such a stage, no doubt God is not there, only Sampragyat Samadhi exists, but the alternate presence of God is very well confirmed. Kabir says: ‘Shabd So Preeti Kare So Pawe.’ (शब्द सो प्रीति करे सो पावे।). Its higher stage is Nirvitrark state which he explains thus:

**Smritiparishudhau swaroopashunyevarthamatraanirbhasa nirvitrarka. (43)**

(स्मृतिपरिशुद्धि स्वरूपशून्यवार्थमात्रानिर्माणशा निर्वितर्का।)
When the original nature of mind is reduced to zero and only the awareness of the goal remains in sight, then ‘Smriti Parishudhau’ (स्मृति परिशुद्ध)—the memory becomes undefiled, pure. Then it is the state of Nirvitark Samadhi. There is neither the Shabd nor its awareness. The Chitt becomes zero now who would hear and who would know? There is only the awareness of the goal because Smriti (memory) and Sanskar (imprints) become same. No Sanskar would sprout on the ground of the Smriti (memory).

In the ninth maxim of Kaivalya-Pad, the Maharshi tells us that despite the change of birth and gap of time and place, Sanskaras are not changed or annulled. They appear at the right moment. But here the Sanskaras lose their roots, though seeds of Sanskaras remain alive because mind is alive. He throws light on the higher stage:

Etayaiv savichara cha sukshnavishaya vyakhyata. (44)

(एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता 144)

By giving the explanation of Savitark and Nirvitark above, the Samadhi which is with thoughts and which is without them has been described in detail alongwith the subtle state of Sadhana. Now see what their results are:

Sukshnavishayatvam chalingaparyavasanam. (45)

(सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम् 145)

In such extremely subtle state of Sadhana ‘Alinga paryavasam’ (अलिङ्ग पर्यवसानम्)—even very subtle layers of nature (material nature) get fully removed. Now even nature can not agitate him:

Ta eva saveejah samadhih. (46)

(ता एव सवीजः समाधिः 146)

The above mentioned Savitark, Nirvitark, Savichar, Nirvichar Samadhi despite being free from thoughts or despite
being *Nirvikalp* are not sterilized. The seed of the mind still exists, hence they are all potent to produce thoughts and are all ‘Sabeej Samadhi’. But of all the above mentioned four *Samadhis*, when *Nirvichar Samadhi* becomes undefiled:

*Nirvicharavaisharadyadhyatmaprasadah. (47)*

(निर्विचारवैशारद्यद्यात्मप्रसादः)

When *Nirvichar Samadhi* becomes pure, a sort of spiritual magnificence starts flowing. All the glories and majestic qualities which the Eternal being possesses are all obtained by the Yogi. The full control of the soul is established. Now nothing remains to be obtained. No *Vibhuti* or glory or magnificence remains unattained by him. At such a time the intelligence of Yogi becomes *Ritambhara*:

*Ritambhara tatra pragya. (48)*

(ऋतमभरा तत्र प्रज्ञा)

Then the intelligence (*Pragya*) of a yogi becomes *Ritambhara* which means his intelligence is linked, conjoined with Truth. Now it becomes capable of inhering the supreme reality, the Eternal being. After obtaining the spiritual fruits now only the supreme entity remains to be attained. This intelligence is different from ordinary intelligence. He says:

*Shrutanumanapragyabhyamanyavishayavishesharthtvat. (49)*

(श्रुतानुमानप्रज्ञाभ्यामन्यविषयं विशेषार्थवत्)

The nature of the *Ritambhara* intelligence is different from the intelligence gathered from hearsay or hypothetical informations. That which can not be comprehended through *Shrut* (hearsay) or *Anuman* (hypothetical ways) are comprehended by this *Pragya* (intelligence) because it carries specific signification or purport. It has the capability to hold God (*Vishesh Purush*). So the intelligence born after hearing anything or suppositions is
different from this super intelligence which is pure, undefiled. It’s subject is also different, it holds the soul (viewer) which transcends matter.

*Shrut:* merely on hearing about anything, no intelligence is possible. When our ears encounter with any sound, mental images, suppositions or hypothesis takes place on account of sensuous Sanskaras resulting in the cognition of the object. But this intelligence is different, it is of specific purport.

*Shruti* or *Surat* is the mind’s eye. It receives everything – good or bad. With the stimulation of *Surat*, suppositions start taking place. But the standard of the *Ritambhara* intelligence is higher. It holds ‘*Purushvishesh ishwarah*’ (*पुरुषविशेष इश्वरः*). He reiterates the importance of *Ritambhara*:

*Tajjah sanskaroyasanskarapratibandhi. (50)*

(तज्ज: संस्कृत्यसंस्कृताप्रतिबन्धी ५०)

Such a *Ritambhara* intelligence controverts all other kinds of Sanskaras. Then the nature does not remain an obstacle. Now no Sanskaras can stand as an obstruction on the way of final attainment.

*Tasyapi nirodhe sarvanirdhannirbeejah samadih. (51)*

(तस्यापि निरोधे सर्वनिरोधानि भीज: समाधि ५१)

When the Sanskaras born of even *Ritambhara Pragya* subside at that time, *Nirbeej Samadhi* with all the restraints descends. When, on account of the influence of *Ritambhara Pragya*, all other Sanskaras are eliminated, the Sanskaras born of it (*Ritambhara Pragya*) become eligible to hold *Ishwar* (God) who eliminates even the last Sanskar. Thus *Nirbeej Samadhi* is attained. It is *Nirbeej* because no Sanskaras remain alive. This is known as *Kaivalya Pad* or *Kaivalya Samadhi*. 
CONCLUSION

Maharshi Patanjali in the first chapter of Yog-Darshan—Samadhi Pad while delineating the Yog has said that Yog is a discipline. Who is to be disciplined? He answered— the modes of the mind. What one gets after disciplining them? The Maharshi replied—“Then the communion of the witnessing and the witnessed occurs.’ Was the communion not there before it? The Maharshi said, “Before it Drasta was only the echo of the modes of his mind, as the Vrittis so the Drasta.”

Modes or modifications of the mind are myriad. All the modes (Vrittis) come under two categories – Klisht and Aklisht. Some cause Klesha (afflictions), others free from them. They have been further divided into five parts – Praman, Viprayaya, Vikalp, Nidra and Smriti. Praman directs the Vrittis. Praman is of three kinds – Pratyaksha, the meeting with sages and Anuman. On the appearance of anything before the senses Anuman steps in and Vritti starts working or moving. If the Praman was born of Avidya, then the Vritti becomes Klisht Vritti. If the Drasta came across a sage or the happened to hear his words, the Vritti becomes Aklisht. Praman thus operates the Vrittis. The moment one gets Praman, Vritti become active.

Viparyaya is false perception and is born of Avidya. False perception is taken to be true on account of foolishness. Vikalp is information obtained through words. Here the object is absent but its alternative becomes tangible. This is operated by discernment (Anubhava). It is known as divine property also but if the Praman was opposite, it turns into a Klisht-Vritti. On the contrary if the Praman was spiritualizing, even this Vritti turns into Aklisht-Vritti. The fourth state of Vritti is Nidra (sleep or dormant state), which is not bound by the foolishness of false perception, nor is operated by perception or Anubhava. This Vritti is Nidra because it stands on the legs of dearth or negativity which neither earns homogenous
nor heterogeneous Sanskaras. Like a pendulum it moves from one side to another side. It does not know what is good and what is bad. Smriti is the fifth kind. All the Vrittis are recorded in memory, at the opportune moment they sprout up. The Smriti becomes cleansed after the cleansing of mind – ‘Smritiparishtudhau swaroopshoonye.’ (स्मृतिपरिस्खुद्धी स्वरूपशून्ये) When there is only the inkling of the goal, in that state of Samadhi, all the Vrittis are silenced. Thus all the Vrittis fall under these very five categories and work sometimes actively, sometimes passively.

By regular practice and sense of renunciation, such Vrittis can be restrained. What to practice? ‘Kleshkarmavipakashair-paramristhah purushvisheh ishwaraḥ.’ (कङ्खकर्मविपकाशाईर्परम्रिष्ठ: पुरुषविशेष ईश्वरः) God is the aim of spiritual practice. He is ‘Pranav’. Chant OM and meditate on God. This would remove the hurdles. Besides the Naam and Roop, the sublimation of mind which is our adopted goal, all those ways also could be adopted which do not create obstacles on the path of Sadhana, but help ennoblement. They could also be undertaken.

The Maharshi has suggested four or five such methods for example, taking directions from the instructions given through dreams or through the views (Drishyas), concentrating the mind on God who is all illumination, living in the contact of sages and saints etc. By such practices the Chitt or mind becomes as clean and transparent as crystal. Pragya (intelligence) becomes Ritambhara, capable to retain God (or Purush Vishesh). After enabling the devotee to realise the state of immortality, establishing the self in it, even the Sanskaras born of Pragya subside. This is Kaivalya or state of immortality, where death can not enter, where eternal bliss, eternal peace, eternal life prevails. Thus the Samadhi Pad, the first chapter ends.

|| OM ||
SECOND CHAPTER - SADHAN PAD

In the first chapter Maharshi, enunciates the Yog philosophy. He has said that Vairagya and practice are the two initial steps of Sadhana. If they are patiently pursued, the modifications or modes of mind subside. Explaining what to practice, he explained the nature of God, who is beyond any kind of afflictions and Karmas. Such a God is the Guru of all the Gurus and is omniscient. His name is Pranav, which is to be chanted along with His contemplation. This would remove the hurdles of the path of the Yogi paving way to Samadhi. He has also referred the auxiliary methods of Samadhi like instructions from dreams, contact or company of realised souls and their Darshan. He has advised to convert even adverse situations to suit the resolve of Yog. Still if one fails to take interest in meditation, or to do regular practice or to concentrate on the name and form, the Maharshi in the second chapter Sadhan Pad presents the complete methods of Sadhan. The eight parts of Yog described by him here are well-known.

At the outset Maharshi tells us the initial stage of Sadhan:

_ Tapah swadhyayeshwarpranidhanani kriyayogah. (1) 

(तपः स्वाध्यायेश्वरप्राणिधानानि क्रियायोगः।।।।

Yog starts from penance (Tap), study of the self (Swadhyaya) and surrender to God (Ishwar Pranidhan). In the last chapter the Maharshi speaks of one God, surrender to one God and chanting of His name. Now in the present chapter he directs to turn all the senses including mind to the direction of Isht (God). He calls it Tap (penance). Self-study of mind is Swadhyaya. It is to be
examined how deep the mind got absorbed, how have I been successful in moulding my life according to the instructions of enlightened sages and what are the lapses in the Sadhana, examination in such ways is Swadhyaya. Total surrender to one God with all our thoughts, with all our Karmas (deeds) and with all our words is real surrender. After this the Yogic-process starts.

What is the use of such a Kriya-Yog? He answers:

**Samadhibhavanarthah kleshtanookaranarthshcha. (2)**

(समाधिभवनार्थः कलेशतनूकरणार्थश्च)

On account of such processes (Kriyas), faith in Samadhi gets rooted and the afflictions (Kleshas) become weaker. Which Kleshas become weaker? Maharshi answers:

**Avidyasmitaragadveshabhiniveshah kleshah. (3)**

(अविद्यास्मितरागद्वेषाभिनविषेशः कलेशाः)

They are five in number: 1. Nescience, 2. Self-identity, 3. Attachments, 4. Hatred, 5. Deliberations or ruminations (Abhinivesh). All the five Kleshas churn living beings in the whirlpool of the world. They cause great sufferings, birth and death. The nescience is the chief of all:

**Avidya kshetramuttaresham prasuptatanuvichchhinnodaranam. (4)**

(अविद्या क्षेत्रमुत्तरेशम प्रसूप्ततनुविच्छिन्नोदराणाम)

Avidya or Nescience is the fertile field wherein other four Kleshas – Asmita (self-identity), Raag (attachment), Dwesh (hatred) and Abhinivesh grow and flourish. These Kleshas live in four conditions – Prasupt (dormant), Tanu (tenuous or dilute), Vicchinn (disjointed) and Udar (generous or magnificent). Avidya (nescience) is the root-cause of all other Kleshas. Even when all the four are eliminated, Avidya persists. Kabir reiterates the same truth in the following song:
In their dormant (Prasupt) state the Kleshas remain inactive. It does not mean that they do not exist or have died forever. It means that they are not active. On getting the stimulus they might become active. There is a mythological reference. Devarshi Narad started his Tap in the cave of Himalayas. He was suffering the curse of Daksh that he would not stay at any place for more than two minutes. But on account of the effect of the remembrance of God, the curse got blunted. Indra, the king of gods, became nervous to see Narad’s penance. So he employed the Apsaras (beautiful damsels of heaven) to deviate Narad from his penance by sensual allurements: ‘Kam kala kachhu munihi na vyapi.’ (काम कला कछु मुनिहि न व्यापि) but all failed. Lord Kaamdev declared Narad to be immuned from sensuality and lust. But it does not mean that he had conquered Kaam (lust) once for all. Actually that disorder was in dormant state. This disorder flourished and flashed suddenly when Narad happened to see the lines of fate on the palm of beautiful princess of Sundar Nagari, the kingdom of King Sheel Nidhi. The disorder was simply dormant, lying low under the surface.

Thus we see that the Kleshas sometimes lie low, their effect is tenuous (Tanu), weak or diluted on account of Yog-Sadhana. The grip or effect of these Kleshas are stronger on sensual persons in comparison to the Sadhaks (devotees).

The disjointed (Vichchhinn) state of Kleshas occurs when other Kleshas become active. For instance if some one is overpowered by Raag (attachment), Dwesh (hatred) remains
invisible or remains disjointed (*Vichchhinn*). It has not gone anywhere, but at that time it appears as if other *Kleshas* do not exist at all.

When a *Klesh* is in its full swing, that state is *Udar* (liberal) state of that *Klesh*. It decreases and disappears, after it is fulfilled, this is the *Udar* state or its liberal state.

What is the nature of *Avidya* (nescience), the root-cause of all these *Kleshas*?-

*Anityashuchiduhkhhanatmsu nityashuchisukhatmkyatiravidya.* (5)

In *Avidya* mortal, impious miserable and unspiritual things appear to be immortal, pious, genial, pleasant and spiritual. ‘*Nitya vastu hai aatma, mithya jagat prasar.*’ (नित्य वस्तु है आत्मा मिथ्या जगन् प्रसर।) *Purush* or soul is eternal entity. It is absolute, it views all. All the physical relations or connections in this world are mortal or ephemeral. To take this mortal world to be everlasting is *Avidya* or nescience.

Similarly taking things which are impious, causing miseries as pious and pleasing is *Avidya*. In this *Saakhi*, saint Kabir says: 

*Jhute sukh ko sukh kahe, manat hai man mod.*

*Jagat chabaina kaal ka, kuchh mukh mein kuchh god.*

(झूठे सुख को सुख कहे, मानत है मन मोद।

जगत चबैना काल का, कुछ मुख में कुछ गोद।)

Lord Shri Krishna in the Geeta said, “Arjun! It is only the soul which is permanent and true. The physical bodies of all the living beings are subject to decay. They do not have real existence. They are all forms of non-self.” Despite this fact taking them to be eternal is *Avidya*. This is the cause of all kinds of trouble. Knowing well this truth cravings for worldly opulence and pleasures are nothing but *Avidya*. 
To sum up people have accepted those things which are not Godly as God. Thus Avidya believes the ephemeral things to be eternal, impious things to be pious, sorrows as pleasures and non-self as real-self. Now he describes the nature of Asmita (self-esteem):

Drigdarshanskaktyorekatmtevasmita. (6)

In Asmita the viewer and the view are intermingled. In other words the viewer and the equipments like mind, intellect, consciousness and senses where the images or scenes appear get intermingled and become identical, it is Asmita. The viewer or the self is animate or conscious, whereas the equipments are inanimate lacking consciousness. The self of the viewer assumes himself to be mind, intellect, consciousness etc.:

Jad chetanhin granthi pari gaee.
Jadapi mrisha chhootat kathinai. (Ramcharitmanas)

The amalgamation of the animate or conscious with the inanimate or the unconscious is known as Klesh of Asmita. Now let us see Raag (attachment):

Sukhanushayee raagah. (7)

The habit of the mind to chase the fantasy of joys is known as Raag. Wherever the joys or pleasures seem to be obtainable, a feeling of attachment is instantly born for it. This is also a kind of Klesh. The feeling of pleasure in things favourable and the desires to enjoy them forever is fascination. Such a fascination is Raag or attachment. This Klesh (Raag) goes hand in hand with the feelings of joys.

Now Dwesh should be examined:
Dukhanushayee dveshah. (8)
(दुःखानुशयी द्वेषः: 18.11)
Human mind is naturally against all those things which cause sorrows. This has been named as Klesh. In the Geeta Lord Shri Krishna says:

Indriyasyendrisyarthe raagdveshau vyavasthitau.
Tayorn vashmagachchhettau hyasya paripanthinau.
(इन्द्रियायोन्नद्रियायर्थं रागद्वेषं व्यवस्थितौ।
तथोर्न वशंमागच्छेत्तो ह्यस्य परिपन्थिनां।) - Geeta, 3/34

Raag and Dwesh are ever-present in the senses and the enjoyments of sensuous objects. They are very tough enemies creating hurdles on the path of Sadhana. No one should be under their control. On account of the obstructions in the way of enjoyment of senses Raag and Dwesh (attachment and hatred) are born. If the enjoyment becomes easier, it causes Raag, but if there is any obstacle, it creates hatred. The devotee should be cautious against them. Now he tells about the nature of the last Klesh – Abhinivesh:

Swarsavahee vidushoapi tatharoodhoabhiniveshah. (9)
(स्वरसवाही विदुशोपितथारूढोविभिन्निवेशः: 19.11)

Abhinivesh is attachment or too much fondness for the former place of residence. This is found among fools as well as intelligent persons alike as their innate nature. The natural attraction towards the place where we lived earlier is Abhinivesh. It enters in our breath and chases births after births. Worldly places are not our real homes. We have wrongly accepted them to be so:

Tavan ghar chetihe re bhai. Tohara aavagaman miti jayee.
Kah kabir nij ghar chalo, jahan kal nahin jaye.
(तवन घर चेतिहे रे भाई। तोहरा आवागमन भेद जाई।।
कह कबीर निज घर चलो। जहाँ काल नहीं जाय।।)
In the Geeta, Lord Shri Krishna says, “Arjun! ‘Ishwarah sarybhootanam hriddheshey arjun tishthati.’” (ईश्वर: सर्वभूतानां हृद्देशेर्जुन तिष्ठति). *Ishwar* or God inhabits the heart of all the living beings, take His refuge.” Suppose someone kicks off the pre-dispositions and takes the refuge, then what? The Lord answers: ‘Tatprasadatpara shantim sthanam prapsyasi shasvatam.’ (तत्प्रसादत्परा शान्ति स्थानं प्राप्यसि शाश्वतम्) [18/62]. You would be blessed with supreme peace as His grace. This is your real abode which is eternal, everlasting.

A devotee should always be cautious against the *Abhinivesh* which chases till the last moment of attainment. God had directed revered Gurudev when he was wandering from place to place to spend four months at Madhawapur and perform *Bhajan* (*Chaturmasya*) there. There the Maharaj Ji used to go for evening walk. One day when he was passing by a house, he felt attracted and drawn towards it. A strong desire overtook him to enter that house as if it belonged to him. When it repeatedly occurred, he expressed his desire to the *Isht* to know the reason of it. God informed him that during his last birth, he was born in that house and remained there for two and half months. That *Sanskar* was chasing him. His mother, who had given birth to him, was still alive. Maharaj Ji enquired from the devotees whether any child of two or two and half months old had died in that house. When the news of this enquiry spread in the village, an old lady came to Maharaj Ji. She wept and narrated the qualities of that child to him. But Maharaj Ji did not disclose the inklings which he had received during his spiritual experiences. The former places of habitation always attract the living beings in their later births. After the stillness of the modes of mind, in the *Nirbeej Samadhi*, this *Klesh* also subsides. But *Avidya* remains alive. It subsides when the nucleus (*Beej*) subsides.
Some persons take affections for and attachments with the physical body which is the abode of self, and the fear of death to be Abhinivesh. But it is wrong. Creatures are journeying from one body to another. For how many bodies would they retain their affections and attachments? Lord Shri Krishna says in the Geeta, “Arjun! You simply talk like Pandits, but do not behave like them. Pandits do neither grieve for dead ones nor living ones. Like the different stages of the body – childhood, youth, adult and old age; death comes for the next change of body. Persons of steady mind do not feel infatuated by or attached with them. The Mahapurushas after freeing themselves from this fear alone could make advancements in Yog-Sadhana. Others grieve for their former abodes like fools. Even rational persons are not exceptions to it.

Te pratiprasavheyah sukshmah. (10)

(ते प्रतिप्रसवहेया सूक्ष्माः)

The Kleshas which became thinned on account of Kriya-Yog beget only adverse disorders which are opposite to the path of self-realisation. Hence they are worth eliminating. What is the way to receive results opposed to Klesh? The Maharshi says:

Dhyanheyastadvrittyah. (11)

(ध्यानहेयास्तद्वृत्तय)

All such dispositions which are connected with Kleshas are worth exterminating. In other words meditation is to be performed for repealing the Kleshas. In the second maxim of third chapter (Pad) method of meditation is worth observing. It is mentioned there that when the practice is made to fix up the mind at a point, when the modifications of the mind move conically without any diversion, it is Dhyan. All the Kleshas are to be removed through meditation because all the good and bad Sanskaras are the sources of sorrows:
Kleshmoolah karmasayo drishtadrishtjanmavedaneeyah. (12)
(कलेशमूल: कर्मशयो दृश्यदृश्यजन्मवेदनीय:।।12।।)

Till the root of Klesh is present, the Sanskaras of Karm in the present (Drisht) and in future (Adrisht); both the births are to be endured. What would be the kind of endurance? How do they appear?

Sati moole tadvipako jatyayurbhogah. (13)
(सति मूले तद्विपाको जात्यायुरभोगः।।13।।)

Till the presence of the root of the Klesh, ‘Tadvipakah’ (तद्विपाकः)— birth, rebirth and the sufferings are undergone and endured as a consequence of the accumulations of Karm-Sanskaras. Elaborating the nature of the consequences, Maharshi says:

Te hladapuritaap-phalah punyapunyaheutvat. (14)
(ते ह्लादपरितापफल: पुण्यपुण्येहेतुत्वत्।।14।।)

They ensure birth, age, and suffering of joys and sorrows because they are caused by virtuous deeds and sinful deeds. The deeds which lead to spiritual perfection are virtuous and the deeds which lead to degeneration and fall are sinful. Since virtuous deeds are spurred by Aklisht Karmas, they ensure joys. Similarly sinful acts, spurred by Klisht inclinations, give pain and agony in return. For enlightened persons even the desire for joys causes sorrows:

Parinamatapsanskardukhairgynvrittivirodhachch dukhmev sarvam vivekinah. (15)
(परिणामतापस्साकारुःख्यृग्युवृत्तिविरोधच्छ दुःखेव सर्व विवेकिनः।।15।।)

For rational persons all the fruits of the Karmas are the causes of sorrows. It is so because of the agonies inherent in everything caused by Sanskaric afflictions and the mutual contradictions of the inclinations of the three Gunas (Sat, Raj, Tam). All kinds of fruits of Karmas after the fulfillment cause sorrows. You may feel
yourself to be happy today but it is sure to be followed by the blows of grief and troubles. You would start grumbling and complaining why others have greater sources of enjoyments, why do I lack them? Such grumblings cause agony (*Taap-Dukh*). Unwillingly a man sometimes invites such agonies and sorrows. This is an instance of *Sanskar – Dukkh* (*Sanskartic* afflictions). ‘*Gunvriti-virodhachch*’ (*गुणवृत्तिविरोधाच्च*)– Since the nature of *Sat, Raj, Tam*, the three *Gunas* (attributes) are mutually contradictory, they ensure antagonistic results. The *Satvik* disposition impels towards light, whereas *Tamsic* deposition pushes towards darkness. Thus the one creates hurdles in the way of the other. For this reason to rational persons all the fruits of the *Karmas* are miserable. So the *Kleshas* are to be exterminated. Lord Shri Krishna in the Geeta says:

**Vishayendriya sanyogadyattadagreamritopamam.**

**Pariname vishmiv tatsukham rajasam smritam.**

(विषयेन्द्रिय संयोगाद्यतदग्रेवभ्रूतोपमम्।
परिणामे विषमिव तत्सुकं राजसम स्मृतम॥)

- Geeta, 18/38

The enjoyments drawn from the contact of senses with objects appear during the period of enjoyment as celestial but the result proves to be catastrophic. So such enjoyments are known as *Rajas*.

Thus it is evident from the above description that all the *Karmas* related with birth, life and actions of enjoyments are sources of our afflictions, so they are to be uprooted. This is our duty.

**Heyam duhkhmanagatam. (16)**

(हेम दुःखमानागतम्॥16॥)

The past deeds which produced bitter fruits are past. The fruits of the present deeds are being endured. But the afflictions or sorrows which are not present, which are yet to come, they are avoidable; ‘*Ab kal ki baat bana le re. Jo beetee beet gayee. Duniya*
Sadhan Pad

*kee reeti yahi.* (अब कल की बात बना ले रे। जो बीती बीत गई। दुनिया की रीति यहीं), worthy to be destroyed. Now the question arises how to destroy it? What is the way out?

**Drashttdrishyayoh sanyogo heyahetuh. (17)**

(ब्रज्ञुद्धृष्णयो: संयोगो हेयहेतु:।।17।।)

The conjunction or communion of the viewer (*Drashta*) with the view (*Drishya*) is the way out. Let us first understand *Drishya* (view):

**Prakashkriyasthisheelam bootendriyatmakam bhogapavargartham drishyam. (18)**

(प्रकाशक्रियास्थितिशीलम् बूढ़ेन्द्रियात्मकं भोगपवर्गार्थं दृष्यम्।।18।।)

Whose nature is of light, who is functional, or operative, and who is a state, living beings and the senses are whose manifested form, whose aim is to offer experiences of enjoyments to the *Purush* and to pave way for salvation – Such is *Drishya* or the view. Light is present only in God. Darkness is inherent in matter. The purpose of the view (*Drishya*) is to lead to the inner divine light, to provide the perception of light, to activate for it, to engage in the *Yog-Sadhana*, and to smoothen the path of self-realisation. Living beings and the senses are whose manifestations. Whatever is visible in the creation is matter. With the help of matter and senses He is to be perceived. Their aim is to provide experiences of enjoyments (*Bhog*) and lead to salvation (*Moksha*). Such experiences or *Bhog* are not mundane: ‘*Ishtanbhogan hi vo deva.*’ (इष्टान्भोगानं हि वो देवा) [3/12]. To provide experiences of bliss (*Bhog*) related with the *Isht* is the peculiarity of the view (*Drishya*). The *Drishya* aims at providing the facilities for the enjoyments desirable for you for your ennoblement. This is the purpose of *Drishya*. This is the food of *God*: ‘*Bhoktaram yagya tapasam sarvalok maheshwaram.*’ (भोक्तारं यज्ञः तपसं सर्वलोकः महेश्वरम्।।) I eat or accept Yagya, Tap, Swadhyay and everything prone to the *Isht*. 
Such is the food of God. Thus the aim of Drishya or view is to provide the food of Sadhana and lead to salvation. Had material nature alone been Drishya, how could it provide salvation? Nature or matter actually entraps creatures; freedom from its clutches is to be attained.

The word ‘Drishya’ has been used here in the sense of divine inspiration issued by God who manifests Himself as glow or brightness. The nature of Drishya is light, action and state. Matter and senses are its manifested form. Any scene or view might spring from the matter or the living world in the spiritual experience which are absorbed by the senses. To make arrangements for Yagya, Tap etc. and to lead to salvation is the purpose of Drishya. How does Drishya take us to salvation? Maharshi Patanjali says:

\[
\text{Visheshavisheshlingmatralingani gunaparvani. (19)}
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(विशेषविशेषलिंगमात्रालिंगानि गुणपर्वनि।19।)
\]

Drishya operates in four ways – special, unspecial, symbolic and unsymbolic. God is special or typical: ‘\text{Purushvishesh iswarah.}’ (पुरुषविशेष ईश्वर:।) Drishya inspires for the perception of God who is Vishesh or typical. It rings the alarm also and alerts against the encircling darkness of Avishesh or matter. It awakens the devotee and impels him to make better spiritual efforts. It also helps in measuring the spiritual progress and make amendments whenever they are required. Sometimes by presenting directly the Swaroop (image of the self, Ling-Matra), sometimes it helps the comprehension of Sadhana indirectly (Align or invisible way) like vibration of limbs, divine pronouncements (Akashvani) or mystical hints. It is God who does it. Sometimes even in the absence of any panorama (Drishya) spiritual guidance goes on coming. Such views or panoramas occur according to the force of attributes (Gunas).

It is mentioned in the Ramcharitmans:
Jagu pekhan tum dekhanihare.  
Vidhi hari shambu nachavanihare.  
Teu na janai maram tumhara.  
Auru tumhahi ko jananihara.

(जगु पेखन तुम देखनिहारे। विधि हरि शंभु नचावानिहारे।।  
तेह न जानई मरम तुमहारा। आू तुम्हे हि को जाननिहारा।।)

The world is *Drishya* (view), you are the viewer. The technique is the method which is the power of God, and which kindles the *Sadhana*. Hari is he who nurses all, Shambu annihilates the good and bad *Sanskaras* and grants the spiritual elevation. But God Himself controls and directs them. They are no doubt thus directed but even they do not understand His mystical performances. If they fail to understand, how others can comprehend them. In other words God is the charioteer, director. Now the nature of *Drashta* (viewer) is given below.

**Drashta drishimatrarah shuddhoapi pratyayanupashyah. (20)**

(द्रष्टा दृशिमत्र: शुद्धोपि प्रत्ययानुपश्यः॥ 20॥)

*Drashta* symbolizes consciousness and knowledge, though pure and clean by nature, still it is guided by intellect. As are the modes of the intellect so are its forms. What does the *Drashta* do by seeing?

**Tadarth ev drishyasyatma. (21)**

(तदर्थे एव दृष्यस्यात्मा॥ 21॥)

The view (*Drishya*) is meant for the *Drashta*. The *Drishya* which provides food for the *Drashta* (*Purush*) is meant for the use of *Drashta*.

**Kritartham prati nashtamapyanashtam  
tadanyasadharantvam. (22)**

(कृतार्थं प्रति नष्टमण्याष्टम तदन्यासाधरणत्वात्॥ 22॥)
That *Drishya* which has been used or consumed by the *Purush* actually perishes for him, but it does not perish for others. It still has its use for general people although it has outlived its utility for the *Purush*. Such a person is *Sadguru*. They are capable of establishing the link between *Drashta* and *Drishya* among others. *Drishya* is useful for others but it has lost its utility for the Mahapurush.

Once revered Gurudev got a mystical inkling that a depraved Yogi was about to reach at his place, he should be guided by him. After the day-long waiting at last he came. This gentle man became the first disciple of Maharaj Ji and our first senior. He is Swami Dharkundi Maharaj Ji. That view had no use for the Mahapurush but the power of kindling Yog in others remains ever-present in him for the welfare of others.

Maharaj Ji used to say, “Ho! *Bhajan* is a knowledge which can not be obtained by studies, how can it be spoken out. It is awakened by some Sadguru in some very rare deserving persons”. So that *Drishya* has its utility for the advantage of common people.

Now Maharshi tells about the union of *Drishya* and *Drashta*:

**Svasvamishaktyoh swaroopopalabdhihetuh sanyogah. (23)**

(स्वस्वामिशक्त्योः स्वरूपपलब्धिहेतुः संयोगः)

Communion of one’s own power or *Drishya* which paves way for liberation with *Svami-Shakti* (power of the master) or *Purush* which is the prime cause of self-realisation is unison or amalgamation. When *Drishya* and *Drashta*, *Sva-Shakti* and *Svami-Shakti* start working in unison, *Bhajan* gets animated. Why such unison is needed?

**Tasya heturavidya. (24)**

(तस्य हेतुराविद्या)
On account of Avidya (nescience) unison is required. With the elimination of Avidya, the unison (Samyog) is also eliminated. Why is it so? The reason of it is again Avidya. Had it not been there, the need of explaining the Drishya to Drashta would not have arisen.

_Tadabhavatsanyogabhavo hanam taddrisheh kaivalyam._ (25)

(तदभावात्संयोऽभावो हानं तदूरवः सृव्यत्यम्।)

If there is no Avidya, there is no need for unison. Then there is no scope for suffering born of births and rebirth. This is Haan. This state is the state of Kaivalya of the soul and it is everlasting. What is this state of Kaivalya? When does the total absence of suffering become Haan?

_Vivek-khyatirviplava hanopayah._ (26)

(विवेकक्ष्यतिरविप्लवः हानोपायः।)

_Haan_, which is unwavering and undefiled is the way out for freedom from suffering. Vivek-Khyati is the name of that stage when Vivek (reason) has crossed the point of ensuing result and has done its work. Vivek-Khyati is the mode of Haan. The absence of Avidya leads to the absence of unison. Now to whom should God explain and guide? Thus unison disappears for that Mahapurush. That is ‘Haan’ because there remains neither any kind of bondage nor any effort to be made for liberation. Haan is the total freedom from the suffering of cycles of births and rebirths. It is the Kaivalya of the enlightened soul. The Vivek-Khyati is now at its peak and is the mode of freedom from suffering. At that time:

_Tasya saptđha prantbhoomih pragya._ (27)

(तस्य सप्तधा प्रान्तभूमिः प्रज्ञा।)

_Vivek-Khyati_ knowledge has seven stages. All the seven provide seven kinds of ground-works for the divine path. Although
Maharshi has not mentioned their names; but in different books they are mentioned as *Shubheksha*, *Suvicharna*, *Tanumansa*, *Satvapatti*, *Asansakti*, *Padarthabhavana* and *Tooryga*. When this *Vivek-Khyati* is attained?

The Maharshi answers thus:

_Yoganganushthanadashuddhikshaye gyandeertiravivek-khyateh._ (28)

(योगानुष्ठानादशुद्धिक्षये ज्ञानदीर्तिरविवेकख्याते: 128)

After the abolition of impurities by observing Yogic method the knowledge dawns during the period of *Vivek-Khyati*. The knowledge is of primary stage, of middle stage and of advance stage. The knowledge grows and is found to be in full bloom. When *Khyati* or knowledge has finally led to its ultimate goal, it is called *Vivek-Khyati*. After this only the stage of *Kaivalya* remains to be attained. But for hitting all such targets only practice of all the parts of Yog is the only way out or the medium. Now let us see what is Yog? What are its parts?

_Yamniyamasanpranayampratyahardharnadhyansamadhayo-ashtavangani._ (29)

(यमनियमावर्णायमप्राणायामप्रत्याहारद्वाराध्यामसाध्यायोवर्णावस्थानि: 129)

There are eight parts of Yog – *Yam*, *Niyam*, *Aasan*, *Pranayam*, *Pratyahar*, *Dharna*, *Dhyan* and *Samadhi*. Maharshi takes first ‘*Yam*’:

_Ahinsasatyayasteyabrahmcharyaaparinigraha yamaah._ (30)

(अहिंसासत्यास्तेयाभ्रमचार्यापरिग्रहः यमः: 130)

Ahinsa, Satya, Asteya, Brahmacharya, Aparigrah; all the five come under *Yam*. The act of fondling with the self is *Ahinsa*. The singular effort made to attain God is *Satya*. Standing before the *Isht* with open heart is *Asteya*. The flow of all the senses towards *Brahm* is *Brahmacharya*. Protection from the accumulation of
heterogeneous Sanskaras is Aparigrah. Now he tells their peculiarities:

\[ \text{Jatideshkalsamayanavachchhinnah sarvabhauma mahavratam. (31)} \]

(जातिदेशकलसमयानवच्छिन्न सर्वभौम महाव्रतम्।३१।)

The aforesaid Yam assumes universal dimensions if it is not obstructed by the limitations of race, time and space. The change of the modes of mind from one kind to another is change of class or birth. A man is what his modes of mind are. The change from lower stage to higher one goes on appearing. Kagbhusundi was born as a python, thereafter as a crow. Jad Bharat got the birth of a deer, Lord Buddha had been passing through hundreds of bodies in the past. But the observance of Yam was quite in tact during all the previous births. Thus we see that Yam becomes universal. When it is not obstructed by conditions like limited time, limited place, when a man is conditioned by a particular time, a particular place for observance of Yam, it gets obstructed by such limitations. Actually when the observance of Yam becomes natural, not bound by any place or time or any occasion, it becomes universal. The Yams are known as Mahavrata when their observance becomes smooth, when they are observed unhindered in all the births, at all times, during all the conditions. After the description of Yams, Maharshi now explains the rules (Niyam):

\[ \text{Shauchsantoshtapahswadhyayeshwarpranidhanani niyamah. (32)} \]

(शौचसंतोषतपाहस्वाध्यायेश्वरप्राणिधानानि नियमः।३२।)

Cleanliness, contentment, penance, study of the self and surrender to God – all the five are known as Niyam. Contrary thoughts do occur during the observance of Yam and Niyam. How to surmount them over?
When contrary thoughts arise, they should be countered by their opposite thoughts. How to pick up the opposing thoughts:

Vitarka hinsadayah kritkaritanumodita
lobhakrodhmohpoorvaka mridumadhyadhimatra
duhkhagyananantphala iti pratipakshabhavanam. (34)

While observing the canons of Yam-Niyam rival thoughts do arise for example truth is countered by untruth, Aparigrah (canon of possessionlessness) is countered by the thoughts of hoarding) canon of Shauch (cleanliness) is opposed by thoughts of impurities, Asteya (non-stealing) faces thoughts of stealing, Brahmcharya (celibacy) is countered by lustfulness. Such apposing thoughts are called Vitark. They are of three kinds- Krit, Karit and Anumodit. Krit means self-created, Karit means done through others, Anumodit means supported by others. Why do contrary thoughts arise? They are caused by avarice, wrath and attachments. Impelled by them men start neglecting the path of penance. Some are simply touched by contrary reasonings, some are influenced to greater extent, and some are swayed away by them. Such contrary thoughts should be faced with positive and constructive thoughts, keeping clearly in mind that the Vitark or contrary reasonings are harmful and lead only to sufferings and ignorance. They would throw us again to hell and would cause our fall. We had been behaving in the same fashion, so why to pick them up again? “O My mind! You are here to be free from them, would you be a slur on the fair name of your Guru Maharaj and make him also questionable?” Persuading our mind in such a positive
way, we should turn the flow of contrary reasonings. Now the Maharshi tells us about the culmination of Yam and Niyam:

\[ \text{Ahinasapratishthayam tatsannidhau vairtyagah. (35)} \]

(अहिंसाप्रतिष्ठायं तत्सन्निधां वैर्त्यागः: ३५)

When a Yogi obtains the goal of Ahinsa all other creatures living around him abjure feelings of animosity, because of the tranquil environment and surroundings of the place. The arrangements of the Ashrams of such Mahapurushas are also unique. It is mentioned in the Ramcharitmans that:

\[ \text{Kari kehari kapi kol kurnaga.}
\]

\[ \text{Vyapahin tahn na avidya, jojan ek prajant.} \]

Lord Mahavir says that all the disorders which push men to hell, are the sources of Hinsa (violence). Their sublimation is in fact true Ahinsa. Hinsa does not mean only non-killing of any creature, it means also deviation from the path of self-ennoblement. Ahinsa is stepping towards spiritualism. The real bliss lies in the attainment of the self. So to guard the path of self-ennoblement is real Ahinsa.

Lord Shri Krishna has used the word Ahinsa at many places in the Geeta. But of fourteen attributes of Yogic Yagya ‘Sanshit
\textit{Vrat'} is \textit{Ahinsa}, which culminates into the realisation of everlasting Supreme Being (\textit{Brahm}) and its state. The Mahapurush who is enjoying the state of self is \textit{Kshetragya} (knower of field). \textit{Ahinsa} is one of the attributes of \textit{Kshetragya}. Divine properties which lead to God grant salvation. Control of senses, control of mind, empirical knowledge, etc. are the twenty six attributes. \textit{Ahinsa} is one of them. ‘O Arjun! It is the soul which is our friend as well as our foe.’ The restrained senses and the restrained mind behave like friends and lead to supreme bliss. The uncontrolled, vagrant minds pose threat like enemies to the progress of a man. So it is the duty of a man to make self-effort for self-development, he should not throw himself to the bottomless hell.

In the presence of a Mahapurush who has attained the state of \textit{Ahinsa}, the causes of animus are rooted out, self-control is accomplished and self-ennoblement becomes possible. Such knowledge is given by Mahapurushas. \textit{Ahinsa} belongs to the province of some rare Mahapurushas. A serene, friendly surrounding grows up around such a sort of Mahapurush. Like the Ashram of Kagbhusundi, the environment of the place becomes pure and undefiled. Whoever reaches the precincts of such a place becomes touched by the \textit{Sanskaras} of Yog: ‘\textit{Vyapahin taha na avidya, jojan ek prajant.}’

‘\textit{Vairtyagah’– all over the world the enemies are cut to pieces, but \textit{Ahinsa} rejects the enemies as relinquished and repudiated. Who is an enemy? Who prompts a man to commit sin? Lord Shri Krishna says:

\textit{Kam esh krodh esh rajogun samuddbhavah. Mahashano mahashano viddhyenamiha vairinam.}

(काम एष क्रोध एष रजोगुण समुदभवः। महाशानो महापाप्मा विद्ध्येनमिह वैरिनम्।) - \textit{Geeta, 3/37}}
“O Arjun! Desires and wrath like fire are unsatiable and indefatigable enemies. They are eternal enemies of knowledge and specific knowledge. In the company of Mahapurushas, these enemies are annihilated.

*Param dharam shruti vidit ahinsa.*

(परम धरम श्रुति विदित अहिंसा।)

When *Surati* or mind’s eye, whose speed is even faster than the wind becomes stable and the inherent soul which oversees all and looks after the well-being of human beings, is realised, culmination of *Ahinsa* is attained. When the Mahapurushas who are so self-realised, cast their glances on any one, he quits the path of *Hinsa* (violence) and starts treading the path of *Ahinsa*. The cases of Valmiki and Angulimal are well-known. By the mere presence of our revered Guru Maharaj in Anusuiya, the behaviour and the thoughts of the dacoits of the region were transformed. They started performing *Bhajan*.

The second tenet is *Satya* (truth). What is its ultimate role?

*Satyapratishthayam kriphalashrayatvam.* (36)

(सत्यप्रतिष्ठायं क्रियाफलाश्रयत्वम् ॥ ३ ६ ॥)

When the truth becomes comprehensible, the *Kriya* fructifies. Truth implies the all supervising self. All else in the creation is mortal. When a devotee gets well tuned with God, when his faith becomes firm, when his resignation is put on rail and *Sadhana* starts moving, ‘*Kriyaphalashrayatvam*’ (क्रियाफलाश्रयत्वम्)—his *Kriya* starts yielding the fruit which is realisation of God. God who is the Supreme Being then extends his protection and looks after his well-being.

The third part of *Yam* is *Asteya*. Let us see it:

*Asteyaratishthayam sarvaratnopasthanam.* (37)

(अस्तेयप्रतिष्ठायं सर्वरत्नोपस्थानम् ॥ ३ ७ ॥)
Generally Asteya means non-stealing. If it is true, then in the absence of the inclinations of stealing, all kinds of gems and jewels must appear before a Yogi. Fourteen kinds of jewels have been reported in the Shastra to have appeared after the grand, epical churning of the ocean:

\[\text{Shree mani rambha varuni, amiya shankh gajraj.} \]
\[\text{Kalpdrum shashi dhenu dhanu, dhanvantari vish baji.}\]

(श्री मणि रम्भा वारुणी, अमिय शंख गजराज।
कल्पद्रम शशी धेनु धनु, धनवन्तरि विष बाजी।)

Suppose the quality of non-stealing becomes well-rooted and Rambha or Varuni appeared before a Yogi, what would he do of them? They are in fact great hurdles in the solitary meditation of a Yogi. The advent of Rambha before Vishwamitra caused his fall. So the generally popular meaning of Asteya is not correct and convincing.

Once, a king asked Lord Mahavir, “How to get peace and our well-being while leading the life of a house-holder?” He answered, “O King! You wear three kinds of precious stones (Triratna) – ‘Shraddha gyan charitrani’ (श्रद्धा ज्ञान चरित्राणि) – reverence, knowledge and good character.” He meant to say that reverence for a Teerthankaar (one who is as holy as a pilgrimage) or a Sadguru should be developed, technique of Yogic Sadhana should be learnt from him, and devotedly practiced. These are the three real ‘Triratna’ – three gems.

Our revered Gurudev used to say, “One should speak only what he has in his heart before the Sadguru. A devotee who does not speak out his heart, can never succeed in his Sadhana.” Actually no one can conceal anything from God:

\[\text{Sabke ur antar basahu, janahu bhav kubhav.}\]

(सबके उर अंतर बसहु, जानहु भाव कुभाव।) -Ramcharitmanas, 257, Doha
God is enshrined in the heart, so he knows very well good or bad feelings arising from there. Even before the emergence of heterogeneous thoughts, God gives premonitions about them. He pre-informs about the future happening of contrary or adverse situations. So the devotee becomes alert. Thus we see that nothing is hidden from God, still the people harbor cunningness and craftiness. When they are overcome- ‘Navam saral sab san chal heena.’ (नवम सरल सब सन छल हीना), then all the gems turn helpful to Sadhana e.g. reason, discretion, renunciation, self-restraint etc. become accessible to a Yogi. Now he explains Brahmcarya:

**Brahmcharyapratishthayam viryalabhah. (38)**

(ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ॥ ३८॥)

After mastering Brahmcarya, capabilities develop, Sheer restraint of genital organs is not Brahmcarya (celibacy). According to Lord Shri Krishna he who has forcibly suppressed his senses but whose mind meanders around sensual objects, is a hoax. Revered Gurudev used to narrate that though he was about to attain salvation in his last-birth itself, but for one or two desires regarding the joys of marital life and the intoxication of ‘Ganja’, he had to take another birth. Although he did not marry and did not touch ‘Ganja’ in his last birth, still the very curiosity pushed him to the next birth and suspended his final accomplishment. In the next birth God fulfilled his desires and freed him soon from household bondage. Reprimanding him he made him a saint. He was directed through an oracular voice that his Gurudev was sitting in a nearby temple. Within very short time, the great sage recharged his Sadhana; God again started guiding him like a charioteer, looking after his well-being. He himself started waking him up for Bhajan and for other activities. God ordained what to eat and what not to eat. He took his reins in his hands. Even his sleeping and waking hours were ordained. The glories of Yog started
dawning on him and he regained his lost ground. Though he was *Brahmchari* in his previous birth, still a single slip caused him to trip.

Fallacious reasonings subside when one treads the divine path, when one withdraws his senses and contemplates on God. *‘Brahm acharti Sa Brahmcari.’* (ब्रह्म आचर्ति स ब्रह्मचारी). The eyes should not see anything else. The ears should not hear any other things. It is very difficult to save ourselves from sensual things, provocative talks, and scenes. It is like putting our fingers in the mouth of a snake. By performing holy deeds, and constant contemplation, self-restraint is mastered. The state of pure *Brahmcharya* ensues from it.

On getting saddled in the state of *Brahmcharya* *‘Veerya labhah’* (वीर्य लाभ:) one is rewarded with the capableness. The dormant faculties come to light. *Bhajan* or meditation becomes spontaneous without applying any force to mind. The mind does not retreat when hurdles come. Meera did not retract. Even the hemlock cup or the hangman’s ropes could not deter her. The same was the case with Prahlad also who had to face untold sufferings but he too devotedly faced them and the hurdles disappeared. The devotee earns capableness to remain firm and steadfast towards his goal. Now he need not yoke his mind forcefully.

*Note:* Total restraint of all the senses includes genital restraint and it is a necessary condition. Our Gurudev used to say that the house-holders could be forgiven if their restraint tripped but any lapse on the part of a man who is in the garb of a saint, is never pardoned by God. For such fallen devotees death is the only atonement.

Now let us see what *Aparigrah* is?:

*Aparigrahsthairye janmakhantatasambodhah.* (39)

(अपरिग्रहश्चैर्ये जन्मकथन्तासम्बोधः: १३९११)
After acquiring the state of *Aparigrah ‘Janmkathanta-sambodhah’* (जनमकथन्तासम्बोधः) – full knowledge about the previous birth becomes known. Some persons interpret it as possessionlessness of material things or hoardings of excess things. The case of aboriginals who live in jungles is worth noticing. They leave their homes for livelihood early in the morning and return with whatever they earned for their meager food and lodgings. They do not lock their houses, they sleep on the ground, they keep broken and dented aluminum utensils as their hoardings. Are they all *Aparigrahis*? Do they know about their previous births? The fact is that they do not know even what is to happen the next day. On the other hand king Janak was a real ‘Aparigrahi’ despite being a monarch.

‘Aparigrah’ is actually not related with the accumulation of articles, it is connected with contemplation. Contemplation should be so deep that new *Sanskaras* are not collected. New *Sanskaras* are no doubt not born but old ones go on haggling a lot and as a result of this good and bad thoughts raise their heads. The devotee then comes to pick up how many old *Sanskaras* were still alive. After detecting them he knows how to be free from them and what is the way out.

Thus the Maharshi after explaining the result of the attainment of the state of *Yam*, explains the result of the observance of rules. The rules are five in number:

1. *Shauch* (cleanliness)
2. *Samtosh* (contentment)
3. *Tap* (penance)
4. *Svadhyay* (Study of the self)
5. *Ishwar Pranidhan* (surrender to God)
Shauch is the first one:

Shauchatsvangjugupsa parairsansargah. (40)

(शौचात्स्वाङ्गजुगुप्सा परैरसांसर्गः।।40।।)

By observing the rule of Shauch, one achieves detachment from one’s own body-parts and detachment from contacts with others. Shauch does not mean adornment of body or hair-dressing or cosmetics. Such body-aids do not create detachment from the parts of the physical body. In fact they denote attachment with them. Some people take baths to be Shauch. But the sages have given not much importance to outer physical cleanliness—‘Pani le le sabun le le, mal mal kaya dhoyee. Antar ghat ka dag na chhute, nirmal kaise hooey.’ (पानी ले ले साबुन ले ले, मल मल काया धोयी। अन्तर घट का दाग न छूटे, निर्मल कैसे होयी।) Bhajan is always performed by the mind. It is a mental process. It is not connected with cosmetic exercises. Our Guru Maharaj used to take no baths even for months after months or for years. Fixing his mind’s eye on the flow of the breath, he used to lie carefree. When someone enquired about it, he used to say, “Why to waste so much time in bathing. I do not have any trouble.” But he looked so fresh that people could not detect that he had not taken his bath for the last so many days or months. Actually ‘Shauch’ implies mental cleanliness which includes purities of mind, eyes, ears and speech. When the mind’s eye is fixed in contemplation, body-consciousness drops down and automatically detachment from the body and its parts occurs. And ‘Paraih Asansargah’ (परैह असंसर्गः:)—the desire to remain away from the contacts of others becomes possible. Revered Maharaj Ji used to say that if anyone came at the time of his meditation, he used to desire that soon the visitor should leave and relieve him. By and by the visits of people became scarce. A desire to remain aloof from others is born and detachment from the body occurs. He does not remain aware whether bath has
been taken or not. *Shauch* develops some other kinds of capableness also:

_Sattvashuddhisaumansyaikagryendriyajayatmdarshanyogyatvani cha. (41)_

Besides all such attainments one achieves cleanliness of the conscience, mental happiness, concentration of mind, restraint of senses including mind and capableness for self-realizations, a tranquil flow of contemplation becomes possible. The mind becomes gratified to see itself absorbed in meditation. The conscience becomes clean. Thus the mental bath is the real bath not the outer one.

Now let us examine the second rule – contentment:

_Santoshadanuttamsukhlabhah. (42)_

Contentment is the source of the joys of the best order. Such a joy flows only from God. When the contentment is at its peak, God blesses with gratification ‘Jo anand sindhu sukh rashi. Seekar te trailok supasi.’ (जो आनंद सिंधु सुख राशि। सीकर ते त्रैलोक सुपासी।) God is the ocean of bliss, heap of joys. A single drop of such an ocean gratifies all the three worlds. Compromise with situations is never contentment. Real contentment kills the desires because when one attains Him, all aspirations are repudiated. Now what one should aspire for? No entity lies ahead to be attained. Now Maharshi explains the supreme outcome of *Tap* (Penance):

_Kayendriyasiddhirshuddhikshhayattpasah. (43)_

When all kinds of impurities are removed by Penance (*Tap*), only then ‘Kayendriya siddhi’ (कायन्त्रिय सिद्धि:) – cleanliness of
the body and senses becomes possible. Then the senses could be employed any where, you can place them in any climate – hot or cold free from hate, hatred or attachments. Common men are found to be drawn and pulled to directions their senses lead—‘Jahn jahn indriya tanyo’ (जहं जहं इन्द्रिय तायं). The Lord says in the Geeta that the mind which subsists with the perception of a sense, wandering in the world of objects, hijacks the awareness of the man as storms hijack a boat to drown it. So first restrain your senses, then engage your mind in Sadhana. So melting and moulding of all the senses including mind according to the Isht is known as Tap (Penance).

Svadhyayadishtdevatasamprayogah. (44)

‘Svadhyay’ means study of the self. One should always be alert considering how much one should pass time in Sadhana and how much actually one was passing in it. One should consciously examine it and while doing so, should remain engaged in Sadhana–‘Isht devata samprayogah’ (इष्ट देवता सम्प्रयोग:)—the state of Yog gets permeated with divinity (Ishtdev).

Now let us see the peak of divine permeation (Ishwar Pranidhan):

Samadhisiddhireeswarpranidhanat. (45)

By total surrender to God with all our mind, thoughts and action and by converting ourselves into an instrument of his hands, Samadhi (trance) is accomplished. God himself looks after the well-being of the devotee who totally depends on God. So Sadhana too succeeds quickly and effortlessly. Under such conditions Samadhi (Sam + Aadi Tatwa Ishwar) or communion with God (Ishwar), is spontaneously attained. Now let us examine Aasan:
Sthirsukhmaasanam. (46)
(स्थिरसुखमासनम् । 46 ॥)

Sitting comfortably and immovably means Aasan. How to master such an Aasan, he narrates now:

Prayatnshaithilyanantsamapattibhyam. (47)
(प्रयत्नशैथिल्यानांतसमापत्तिभ्याम् । 47 ॥)

Such a kind of Aasan becomes possible when it is relaxed and it is attained through concentration on God. If Aasan was meant to be physically sitting, then what was the need of mentioning that concentration on God should accompany it?

There have been a number of spiritual personages like Ashtavakra or the revered Gurudev (Gurudev of our Guru Maharaj (Satsangi Maharaj) whose legs were decrepit or crooked, they could not even think of the postures of the Aasan, but they came out to be the best of the Mahapurush of their age. ‘Prayatna shaithilya’ (प्रयत्नशैथिल्य) means the loose or relaxed efforts in the observance of Yam, Niyam, Tap, Swadhyay, in other words effortlessness in it. The mind gets absorbed and its flow becomes tranquil. Such an absorbed mind leads to the perfection of the Aasan. Thus it is clear that the Aasan is a prescribed posture meant for meditation e.g. the body, the head, the spinal chord, the neck should be in straight line. The eyes should be half-open, fixed on the tip of the nose but Maharshi Patanjali takes only the tranquil and stable mind to be the Aasan:

Aasan mare kya bhaya, muyee na man ki aas.

Jyon kolhu ke bail ko, ghar hee kos pachas.
(आसन मारे क्या भया, मुई न मन की आस।
ज्यों कोल्हू के बैल को, घर ही कोस पचास।)

It is the agitation of hopes and aspirations in the mind which do not allow sitting stable. What is the effect of Aasan?
As soon as the Aasan is mastered, the duels or conflicts of the mind subside. Pairs like Raag-Dwesh (Attachment and hatred) good and bad impulses which throw the mind in dilemma, fail to touch him. What is the condition of the devotee at such a time?

*Tasmin sati shvasprashvasayorgativichchhedah pranayamah.*

Then the movement of the inhalation and exhalation of breath stops and that is Pranayam. Pranayam is not any other kind of performance. Practice of Tap, Svadhyaya, Ishwar-Pranidhan is to be done; spiritual endeavors are made for Ahinsa, Satya, Asteya, Brahmcharya and Aparigrah. Once they become spontaneous or natural, the Aasan is mastered. With the mastery of Aasan, Pranayam occurs. The function of Pran is put to an end. Thus we see that this is a result-oriented state or a resultant state. It is the result of the observance of Yam-Niyam.

Inhalation of breath means taking the breath in and exhalation of breath is what we release. (In ancient literature the opposite of this process is referred at places. The breath which we release has been called ‘Shvas’; and the breath which we take in have been termed as ‘Prashvas’. But most of the sages call Shvas or Pran that which we take in.) For the ennoblement of self you accept Vidya, and reject Avidya because it causes the fall of the soul. When the activities of both are stopped, when the act of accepting and rejecting, ends ‘Shvas-Prashvas’ (respiration) is terminated. This is called real Pranayam.

As soon as Aasan is perfected modes of the mind become still. Neither any thought springs from the inside nor do the outer
reflections creep in. This is the reason of the stillness and stability of the mind. This is the meaning of the suspension of respiration process. If the inner and outer thoughts clash, it means the Aasan has not yet been mastered because with the perfection of the Aasan, flow of thoughts stops alongwith the flow of the breath.

*Pran* means the conscience. According to Lord Shri Krishna—‘*Sarvaneendriya karmani pran karmani chapare.*’ (सर्वाणीन्द्रिय कर्माणि प्राण कर्माणि चापरे।)– All the actions which are performed by the senses are known as ‘*Indriya karmani*’ (इन्द्रिय कर्माणि) means actions of the senses. ‘*Pran karmani*’ (प्राण कर्माणि) means action of the *Pran*. The senses work outside, whereas *Pran* works inside the conscience. Yog is consuming both kinds of *Karmas* in God-enlightened soul by the Yogic-fire of restraint.

In short, Practice is done for *Yam-Niyam*. This helps the perfection of the Aasan. *Pranayam* is its highly developed stage. How to attain such a developed stage? The Maharshi replies:

*Bahyabhyantarstambhvrittih deshkalsankhyabhah paridrishto deerghsukshmah. (50)*

(बाह्याभ्यांतरस्तम्भवृत्ति: देशकलसंख्यभिः परिदृष्टो दीर्घसूक्ष्मः।५०।)

By examining the kinds of outer, inner and restrained thoughts or by observing them from the point of view of time, place and number, *Pranayam* grows long and subtle. Outer thoughts lead towards the material world which is *Klisht-Vritti* generated by *Avidya* (nescience). Inner spiritual thoughts lead to Yogic practices, and God. The third kind of *Vritti* or thoughts is ‘*Stambh Vritti*’ (restrained thoughts) which allows neither outer thoughts nor the inner ones, so ‘*Stambh Vritti*’ is restrained *Vritti*. If the thoughts wander in the outer world, it is to be followed whether it wandered in the regions of lustiness, wrath, attachments, hatred etc., how much time it spent there. By counting the number
of minutes or hours, it is to be closely watched. If the mind entered
the regions of spiritual field, it should be watched whether it was
doing rational analysis or thinking of *Vairagya* (renunciation),
whether it was contemplating on faith and surrender. How much
time it stayed there? After watching the movement of the mind, it
should be stabilized in the regions of spiritual and restrained
thoughts. In the inner world also thoughts do prevail. By watching
in this way, the period of Pranayam could be lengthened,
smoothened and deepened. In such a *Pranayam* breathing is not
to be disturbed. Only *Vritti* (modes or thoughts) are to be watched.
Now see the last level of *Pranayam*:

* Bahyabhyantarvishayakshepee chaturthah. (51)  
  (बाह्यभ्यान्तरविषयाक्षेपी चतुर्थः: 15111)  
  The fourth kind of *Pranayam* is the relinquishment of inner
  or outer thoughts. Neither outer heterogeneous thoughts arise nor
do *Aklisht* thoughts of divine nature belonging to the inner world
emerge. *Surat* (the mind’s eye) flows unobstructed. This is the
fourth, most developed stage of *Pranayam*. This is a *Pranayam*,
pure and undefiled. Now the function of the breath is stopped.

So *Pranayam* is the stillness of the mind or thoughts, not of
breath. Breathing is the life-giving force of the physical body. As
the eyes, nose, ears are active, so is the case with the breath which
provides energy to the body. It is neither to be held, nor increased
or decreased. Good or bad thoughts are intermingled with the
process of breathing. The capability to discard both kinds of
thoughts is *Pranayam*.

The breathing is not to be touched in *Pranayam*, only the
mind is to be diverted from the objects. Breathing of children is
child-like, of old men is old-men-like, of young men is young
manlike. It moves according to the requirement of the age. If it is
interfered with, it may cause illness. You should stabilise your
mind first in the inner world of thoughts, then in the field of \textit{Stambh Vritti} (restrained thoughts). \textit{Pranayam} is the blockade of thoughts. It is the smooth steady and tranquil flow of the mind. What do we get of it?

\textit{Tatah ksheeyate prakashavaranam.} (52)

(तत: क्षीयते प्रकाशावरणम् 115211)

When the \textit{Pranayam} becomes perfect, subjects of the outer world wither away. Now the flow of \textit{Pran} becomes one dimensional and stationary. The curtain of the thoughts of eternal world which lies between the devotee and the Supreme Being now thins away. No doubt it still exists but it has no force. There is another gain also which we get from such a \textit{Pranayam}:

\textit{Dharanasu cha yogyata manasah.} (53)

(धारानासु च योग्यता मनसः 115311)

\textit{Pranayam} provides to the mind the power of retention. Suppose you try to retain the form during meditation or you try to fix up your mind on the ‘\textit{Naam}’ but soon you find that \textit{Naam} or \textit{Roop} (name or form) slips away from the mind. The mind lacks the power of retention. But the moment \textit{Pranayam} is perfected, the mind attains it. Then the control of the mind in any field of \textit{Yog-Sadhana} – \textit{Naam}, \textit{Roop} or any part of \textit{Yog} becomes easy. \textit{Pratyahar} is more developed stage than this one:

\textit{Svavishayasamprayogye chittswarooppanukar ivendriyanam pratyaharah.} (54)

(स्वविषयासम्प्रयोगे चित्तस्वरूपपनुकार इवेन्द्रियाणं प्रत्याहारं 115411)

In \textit{Pratyahar} the senses get de-hooked from their objects and get identified with the consciousness. What is the gain? The Maharshi says:

\textit{Tatah parama vashyatendriyanam.} (55)

(तत: परमा वश्यतेन्द्रियाणाम् 115511)
By this *Pratyahar* total victory over the senses is obtained. So the practice *Pratyahar* is continuously done till the senses are not well in control. When the senses are so controlled they become immuned from good or bad thoughts. This is the true quality of a man who has got victory over his senses.

Thus the second chapter – *Sadhan Pad* ends here.

**CONCLUSION**

In the chapter *Sadhan Pad*, the Maharshi delineates where from the *Sadhana* takes off. The Yogic-process starts with surrender to one God, with turning the senses according to the directions of the *Isht* (adored God), with the study of the self, with the close watch on the time spent in performing the Yogic technique to find out how many times the default was made.

On following such a Yogic-process the afflictions (*Klesh*) lose their force, trance becomes powerful and the resolution of *Samadhi* (trance) is strengthened. The *Kleshas* which lose their force are the following– *Avidya, Asmita, Raag-Dwesh* and *Abhinivesh*. They are known as five *Kleshas*. When they do not work, they lie dormant, seem to be lifeless and isolated as if they do not exist but their roots remain alive. If a *Klesh* plays liberally, the other one seems to be isolated. It does not mean that it has vanished, it is very much alive. *Avidya* is the basis of all such *Kleshas*. *Avidya* is taking mortal things to be immortal, pain to be pleasure, non-self to be real self and untruth to be truth. *Asmita* implies the unison of Prakriti and Purush, Drik-Shakti and Darshan-Shakti. Ramcharitmans says:

*Jad chetanhin granthi pari gayee.*

*jadapi mrisha chhutat kathinaae.*

(जड़ चेतन्हि ग्रन्थि परि गई। जदापि मृषा छूटत कठिनई॥)
Raag is a Klesh which causes yearning for the semblance of pleasure. Where there is pleasure, Raag is present. Dwesh is vice-versa. It is coupled, with the semblance of pain. The things or persons which cause pain, leave behind Dwesh. This is found even among learned persons as well as fools alike. Abhinivesh is the feeling of myness. Things which are not ours are taken to be ours. We live in those things which are not ours. Since times immemorial, we have been nursing a sense of belonging to the things which are not ours. This is Abhinivesh. Earthly places or houses are not our real habitations. It is God who is our real abode. The Kleshas which are very subtle should be destroyed by Tap, Svadhyay and Ishwar-Pranidhan.

The thoughts which are associated with Klesh are tranquilized by meditation. The destruction of the Kleshas is very important because the imprints of Karmas which are born of them run from birth to birth and their consequences are to be suffered. Since such imprints (Sanskaras) are caused by virtues as well as sins, they give joys as well as sorrows. The Sanskaras which offer joy, too cause suffering. They become the cause for the next birth. The attributes are subject to change. As soon as the Satvik attributes change into Tamsic ones, the joys turn into sorrows. So for reasonable persons almost all sorts of results or outcome are miserable. One should repudiate them in toto. The sufferings which are yet to happen, deserve elimination. How can they be eliminated? It is possible by the union of the viewer and the views (Drashta and Drishya), it is alone the way of rejection or repudiation. Actually God looks after the well-being. The way He presents the views before the devotee is known as Samyog. That view gives right direction to Naam, Roop or different parts of Yog. Without this the Klesh can not be eliminated. Then union of the viewer with the view is Samyog or communion. The Maharshi
Yog-Darshan has described the nature of the view (Drishya) which is like photosynthesis and is of the nature of accomplishment. What is your state at the time of the attainment of God, who is all illuminating light. This state aims at self-realisation paving way to experiences and liberation. Such a view (Drishya) manifests itself through living beings and the senses. It is not at all governed by physical laws because it operates on account of the contact with the Drashta (viewer). The view appears in four ways: Vishesh (special), Avishesh (unspecial), Ling (symbolic), Aling (unsymbolic) ‘Purush vishesh ishwarah’ (पुरुषविशेष इंश्वरः). The view notifies what is your state in the special filed? Avishesh is nature. The view informs how deeper the impact of nature or matter is on you. Sometimes the view appears in corporeal or tangible form (Ling Roop) and sometimes in the incorporeal form. God explains at times through intangible ways. Oracular guidance, vibrations of the limbs or the body etc. are some examples.

Drashta (the viewer) is of the nature of consciousness. It is like divine knowledge and is immaculate by nature but works through the intellect. As the intellect works, as it is under the governance of the predilections, so are the views released. The uses of the Drishya (views) are only for Drashta (viewer) but for one who has undergone the effects of his actions, such a Samyog (conjunction) has no use; still it does not drop down. For the guidance of people in general it remains useful. The Mahapurushas continue to pass on this knowledge for the well-being of common men.

What is this Samyog? ‘Svavamishaktyoh swaroopopopalarbdhi hetuh sanyogah’ (स्वस्वामिशक्तियोः स्वरूपोपलब्धि हेतु: संयोगः) (2.23) Samyog is the conjunction of Svashakti or Drishya (view) which leads to liberation and Swamishakti or Purush (Drasta). When the nature of the both is well-grasped, ‘Samyog’ or
conjunction occurs. When both work in consonance and be accessible to us, in other words get united with us, our Sadhana gets activated. Without this, it is not possible.

Samyog is caused by Avidya (nescience). The moment Avidya is eradicated Samyog too ends. This is known as Haan which implies the absence of all the afflictions born of births and rebirths. This is the state of Kaivalya of enlightened souls. Gurudev used to say, “Haani ho jisase chaurasi” (हानि हो जिससे चौरासी।) the eradication of the endless creation which appears in four forms: (1) Andaj (born out of egg), (2) Pindaj (born of physical bodies), (3) Swedaj (which is born of sweat) (4) Udbhij (which sprouts like vegetation from beneath the ground). All kinds of creations in all such ways are eradicated. In other words the worldly bondage is broken, this is Haan. Such a Haan happens on account of ‘Vivek Khyati’. At the time of Vivek-Gyan (knowledge born of discretion) Sadhana (spiritual practice) passes through seven stages. When all the seven stages are successfully passed and impurities consumed, the Sadhak or devotee gets the light of knowledge.

The attainment of knowledge born of discretion (Vivek-Gyan) becomes possible through Yog which has eight parts – Yam, Niyam, Aasan, Pranayam, Pratyahar, Dharna, Dhyan, Samadhi. Yam is of five kinds: Ahinsa, Satya, Asteya, Brahmcharya and Aparigrah. When regular practice of Yam transcends the limits of time, place and birth etc. it becomes universal and a irrevocable. Change of the dispositions through contemplation from one kind to another kind and their exaltation is the change of birth. As the stage of the exaltation, so is the future birth. No obstruction occurs on account of the change of birth in the observance of yam, and then they turn into Mahavrat (grand vow). When the concentration of mind on Naam, Roop or on any point is done after this, Surat (mind’s eye) gets easily fixed. Hot or cold atmosphere does not
create any obstacle. When Yams cross these barriers, they become all-embracing or universal.

The second part of Yog is the group of Niyam like – Shauch, Tap, Swadhyaya and surrender to God. ‘Vitark’ or contrary or repelling thoughts and arguments, erratic obstacles in observing these Niyam, for countering them the opposing thought of Vitark should be entertained. By the observance of Yam-Niyam, calm stable, sitting postures become manageable. This is Aasan, the third part of Yog. In the name of Yogasan, different kinds of physical exercises are being taught today. But they are not the least connected with Yog. True Yogic Aasan becomes possible when Yam-Niyam become smooth and effortless and the mind gets absorbed in God. Had the physical exercises alone been Aasan, what was the need for the contemplation of God?

As soon as the Aasan is perfected, the assaults of the dualities stop. Now nothing in nature can deviate the Sadhak. Duals like love and hate fail to affect the devotee.

Stillness of the breathing process is Pranayam and it becomes possible when the Aasan is matured. Strangely enough efforts are made for Aasan but the state of Pranayam appears. When the mind’s eye comfortably gets fixed during the practice of Aasan, both inhalation and the exhalation of breath are controlled. In other words the flow of Aklish Vritti (homogenous dispositions) and the Klisht Vritti (heterogeneous dispositions) both become restrained. Breathing becomes unidimensional. It flows intermingled with Naam-Roop. This is called Pranayam. Thus we see that by the observance of Yam-Niyam, the state of Aasan is achieved, by perfecting Aasan the state of Pranayam is attained.

The states are four in developing sequences of the steps of Pranayam: Vahya-Vritti (external disposition), Abhyantar-Vritti
(stable dispositions) and the \textit{Stambh Vritti} which is observed by counting the time and place of its stay at one point. By witnessing the breath in such ways, longer and lighter \textit{Pranayam} becomes possible. External thoughts look outward. \textit{Abhyantar-Vritti} analyses the different parts of \textit{Yog-Sadhana}. Contemplation goes hand in hand with \textit{Vahya-Vritti}. Analysis is made to know how long thoughts related with lust, desire, wrath stayed and stayed in what area; after knowing it, they are diverted to \textit{Stambh-Vritti}. Similarly how long the \textit{Vrittis} like Vivek, Vairagya, Shum, Dum became \textit{Abhyantar} or introvert; and where they stayed, is to be analyzed by counting the numbers, then they are to be diverted to \textit{Stambh-Vritti}. By observation and analysis in such a way, a stage comes when thoughts related with external as well as internal objects stop – \textit{‘Bahyabhyantarpadvakshayakshepi chaturthah’} (बाह्याभ्यांतर-विषयाक्षेपिणि चतुर्थ: 1) \(2/51\) this is the fourth \textit{Pranayam} in which the flow of external and internal thoughts stop.

When the \textit{Pranayam} is so perfected, the curtain of dispositions lying between the Supreme Being and the devotee becomes very thin and the visions of God start shimmering. The mind now becomes capable of retaining the image of the self. In the beginning the mind of the devotee does not stay in the meditation of \textit{Naam} or \textit{Roop} (name of the form). When \textit{Pranayam} becomes amenable, the wavering or flickering of the mind, stops. Fixing the mind’s eye on the name or the form becomes effortless and spontaneous.

The fifth stage of Yog is \textit{Pratyahar}. \textit{Pratyahar} is the identification or integration of the senses (which are now delinked from objects) with the mind (\textit{Chitt}). Things which gripped the senses earlier lose their impact. When \textit{Pratyahar} becomes pliable, senses are totally controlled, leading the \textit{Sadhak} to the state of \textit{Jitendriya} (conquerer of senses).
Thus the second chapter of *Yogdarshan* of Maharshi Patanjali is completed. In this chapter five out of eight part of Yog (*Yam, Niyam, Aasan, Pranayam, Pratyahar*) have been elaborately discussed. The remaining three parts (*Dharna, Dhyan, Samadhi*) have been delineated in the next chapter – *Vibhuti Pad*. It has been named *Viphuti Pad* because once God, the goal of *Sadhana* is attained, the devotee is blessed with an outstanding personality imbued with divine magnificence like *Dhyan* and *Samadhi*. They would be discussed in the coming chapter.

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The first five parts of Yog out of its eight parts have been discussed in the second chapter, entitled Sadhan Pad. The last three parts—Dharna, Dhyan and Samadhi—are being described in the third chapter entitled as Vibhuti Pad. The first five parts are known as Bahirang Sadhan (external modes). They are indirectly helpful for Sampragyat Samadhi. The last three parts Dharna, Dhyan and Samadhi are Antarang (internal modes) but in the case of Nirbeej Samadhi, even they are external because even without them Nirbeej Samadhi is possible. When the practice of Dharna, Dhyan and Samadhi are made for the sole target, then it is called ‘Sanyam’ (constraint) which is a definitional Yogic term. The Vibhutis (the spiritual magnificence) appear along with ‘Sanyam’. In this chapter, Vibhuti Pad, the word Sanyam has been used in place of the above three words in most of the maxims.

Dharna, Dhyan and Samadhi are the steps or stages in developing order of Yog. The practice of all the three is called Sanyam and Sanyam causes the efflorescence or manifestation of a number of Vibhutis (magnificence). For this reason all the three have been included and described in Vibhuti Pad. Vibhuti is God-gifted magnificence or supernatural power which appears in the Mahapurush at the time of his practice of these parts of Yog. In the Ramcharitmanas the Vibhutis of Lord Shiva have been so described:
Sukrit sambhu tan vimal vibhooti.
Manjul mangal mod prasooti.

(सुकृत शंभु तन विमल विभूती। मंजुल मंगल मोद प्रसूती।) 1)

Clean, stainless Vibhuti is found on the body of Lord Shankar; for example his benevolent power to grant deliverance or riddance to any body or his omniscience: ‘Sati Jo Keenh Charit Sab Jana’ (सती जो कीन्ह चरित सब जाना।) (He instantly knew whatever was done by Sati). Such Vibhutis occur on account of the blessings of Guru Maharaj.

Lord Shri Krishna says in the tenth chapter of the Geeta which is the first ever spoken divine voice of the Lord:

Nantoasti mam divyanam vibhutinam parantap.
Esh tuddeshatah prokto vibhutervistaro maya.

(नान्तोपस्ति मम दिव्यानं विभूतिनां परंतप।
एष तुद्देशात: प्रोक्तो विभूतेर्विस्तरो मया।) - Geeta, 10/40

‘O Arjun! You, the terror of enemies. There is no end to my divine Vibhutis. Here in nutshell they have been described.’ Actually they are endless. For instance the Lord said that it is He who is present in sun as brilliance, it is He who is present in the earth as its comprehensiveness or extensiveness, and it is He who is present in the sky as its pervasiveness. He is Vasudeo among Vrishnivanshis; Dhananjaya among the Pandavas etc. Whatever has been told in the tenth chapter is told in nutshell. Arjun in the very next chapter, presents his desire to witness such Vibhutis. Direct perception of Vibhutis alone can be convincing.

Kag-Bhushundi saw the vision of God. When he entered into His abdomen, he saw: ‘Udar majh sunu andaj raya. Dekheun bahu brahmand nikaya.’ (उदर माझ सुनू आणंद राया। देखेऊ बहु ब्रह्माण्ड निकाया।) He saw there endless cosmos, he saw there this earth, the stars, this sun, this moon as constituents of only one cosmos (Brahmanand), but he saw endless kinds of cosmos. ‘Prati
brāhmand Ram avatara.’ (प्रति ब्रह्माण्ड राम अवतारा।) In every cosmic world he found the incarnation of Ram. He also viewed scenes which were never seen nor heard nor could be contained in mind. It was all indescribable—

Jo nahin dekha nahin suna, jo manahoon na samai.
So sab abdhut dekheun, barani kavan vidhi jayi.

(जो नहीं देखा नहीं सुना, जो मनहूँ न समाई।
(सो सब अद्भुत देखेंँ, बरनि कवन विधि जाइ॥)

- Ramcharitmanas, 7/80/ka

Lok lok prati bhinn vidhata.
Bhinn vishnu siv manu disi trata.
Dashrath kausalya sunu tata.
Vividh roop bharatadik bhrata.

(लोक लोक प्रति भिन्न विधाता। भिन्न विष्णु सिव मनु दिसि त्राता॥)
दसरथ कौसल्या सुनु ताता। विविध रूप भरतादिक भ्राता॥)

Bhinn bhinn main deekh sabu, ati vichitra harijan.
Aganit bhuvan phireun Prabhu, Ram na dekheun aan.

(भिन्न भिन्न मैं दीख सबु, अति विचित्र हरिजान।
अगनित भूवन फिरें गृहु, राम न देखें आन॥)

- Ramcharitmanas, 7/81/ka

Brahma, Vishnu, Mahesh were seen at times old, at times young, with lots of changes but Ram was seen ever unchanging. In other words contemplation of only one God is to be pursued and during this period of pursuance the Vibhutis bear fruits.

When saint Kabir viewed such scenes, words burst out from his mouth:

Dekhi dekhi jiya acharaj hoi. (देख्ने देख्ने जिय अचरज होइ॥)
Yah pad bujhai birala koi. (यह पद बूझे बिरला कोई॥)
Dharati ulati akashahin jai. (धरति उलटि अकाशहिं जाइ॥)
Chinti ke mukh hasti samai. (चिंती के मुख हस्ति समाई॥)
Sookhey saravar uthey hilora. (सूक्षे सरवर उठे हिलोरा।)
Bin jal chakava kare kilola. (बिन जल चकवा करे किलोला।)
Baitha pandit padhe purana. (बैठा पंडित पढ़े पुराना।)
Bin dekhe ka karai bakhana. (बिन देखे का करै बखाना।)

- Sabad, 101

Kabir saw wonders happening and things which are beyond the imagination of mind.

Jo nahin dekha nahin suna, jo manahun na samai. (जो नहीं देखा नहीं सुना, जो मनहूँ न समाइ।)

The same perception occurs before every Mahapurush. They bloom only during Dharna, Dhyan, Samadhi. First we present what Dharna is?

Deshbandhshchittasya dharna. (1) (देशबन्धश्चित्तस्य धारणा।)

Fixing the mind at one point is known as Dharna. Retaining the object where mind is stopped is Dharna. There are two places where Naam and Roop are retained in Yog. When the Sadhana is in the initial stage Shauch, Santosh, Tap, Ahinsa, Satya, Asteya, Brahmcarya are to be pursued and retained. In the advanced stage Surat (mind’s eye) is fixed on Naam and breath. Such a type of retention (Dharna) converts itself into Dhyan.

Tatra pratyayaikatanata dhyanam. (2) (तत्र प्रत्ययैकतानता ध्यानम्।)

Dhyan is the unbroken uni-dimensional flow of Vritti (disposition). The Vritti revolves unceasingly round the object, where the mind is placed. This is Dhyan. Revered Guru Maharaj used to say, “Dhyan implies incessant oil-like flow of contemplation alongwith steady, stable breathing, non-interference of any other thought except the chanting of ‘OM, OM’.” In Dhyan
the *Vritti* or disposition runs in unison or unilaterally. If any other thought happens to intrude, it breaks the intensity of *Dhyan*. In meditation the meditator and the object of meditation exist but it is all effortless, without any awareness of the efforts made for meditation. Gradually the *Dhyan* grows subtler and subtler and only the object of *Dhyan* remains in sight. Then the state of *Samadhi* (trance) appears:

*Tadevarthmatranirbhasam swaroopshunyamiv samadhih.* (3)  
(तदेवार्थमात्रनिर्भासम स्वरूपशून्यमिव समाधिःः।३।१)

When the object of meditation alone remains in sight and the mind becomes zero losing its entity, the *Dhyan* turns into *Samadhi* (trance). Saint Kabir too reiterates the same truth, ‘*Surat samani sabad mein, Tahi kal na khaye.*’ (सुरत समानी शब्द में, ताहि काल ना खाय।) The flow of thoughts is known as *Surat*. *Samadhi* occurs when *Surat* or the flow of thoughts stops, gets submerged in *Shabd* (name) and the entity of mind becomes nil and the target alone remains in perception. ‘*Sam aadi sa samadhih.*’ (सम आदि स समाधिःः), ‘*Samyakdheeyate chittey yasmin sa samadhih.*’ (सम्यक्षीयते चित्ते यस्मिन् स समाधिःः). *Samadhi* is a stage when parity with God, the primordial element is attained, total identification with the object of meditation is called *Samadhi*. *Dharma*, *Dhyan*, *Samadhi* are collectively known as *Sanyam*:

*Trayamekatra sanyamah.* (4)  
(त्रयमेकत्र संयमः।४।१)

*Sanyam* is the collective investment of *Dharna*, *Dhyan*, *Samadhi* for realizing the object of meditation. *Sanyam* includes the connotation of the three operations, first the object or goal is to be retained, and then one has to pass through the stage of *Dhyan*, thereafter the solitary perception of the goal leads to *Samadhi*. Thus *Sanyam* is accomplished. *Sanyam* is the cumulative result of all the three procedures.
Now see the impact of the perfection of Sanyam:

_Tajjayatpragyalokah._ (5)

(तज्जयतप्रग्यालोकः)

As soon as _Sanyam_ is perfected the intellect is illumined with the light of God. ‘_Pragyalokah_’ (प्रग्यालोकः)– Pragya or prudence becomes capable of holding the supernatural. Such a _Sanyam_ does not abruptly occur, step by step it moves leading to the accomplishment:

_Tasya bhoomishu viniyogah._ (6)

(तस्य भूमिषु विनियोगः)

_Sanyam_ is to be applied systematically to different territories or zones. _Dharna_ is a territory, _Dhyan_ is a territory, _Samadhi_ is a territory. Systematic movement leads to the accomplishment of _Sanyam_. What are the characteristics of _Sanyam_?:

_Trayamantarangam purvebhyah._ (7)

(त्रयमन्तराङ्गं पूर्वेभ्यः)

In comparison to _Yam, Niyam, Aasan, Pranayam_ and _Pratyahar_ which have been referred to in the second chapter as five outer mediums or methods, _Dharna, Dhyan_ and _Samadhi_ are subtler, deeper and inner methods:

_Tadapi bahirangam nirbeejasya._ (8)

(तदपि बहिरङ्गम निर्बीजस्य)

Still, despite their inwardness, the seed of _Dharna, Dhyan_ and _Samadhi_ are present in them. So in comparison to seedless _Samadhi_ (Nirbeej _Samadhi_) these mediums are external. _Bahirang_ (external) does not mean that they are prone to _Prakriti_ (matter), On the contrary they are the upper layers of _Samadhi_. _Nirbeej Samadhi_ (seedless trance) is still deeper, It is comparatively external (Bahirang).
When the ‘Vyuthan Sanskaras’ or the fickleness of mind disappears and the Sanskaras of Nirodh (restraint) appear, the mind gets sublimated and infused with Nirodh Sanskaras. Sublimation of mind is just the fruit. How does it help?

Tasya prasantavahita sanskarat. (10)

On account of this restraint or sublimation the mind becomes ‘Prashantvahita’– tranquil. In the Geeta the Lord says, ‘Jitatmanah prashantasya’. It means he who has conquered his senses, including mind, he whose depositions flow harmoniously such a Yogi is God-permeated or God-intoxicated ‘Paramatma Samahitah’ (परमात्मा समाहितः) - 6/7. The same truth has been reiterated by Maharshi Patanjali here when he says that on account of restraint the modifications of the mind flow in a tranquil way. Bad thoughts are nipped in the bud, good thoughts also do not germinate. No agitation disturbs the mind. What is the result of such a Samadhi?

Sarvarthataikagratayah kshayodayau chittasya samadhiparinamah. (11)

When the dispositions of the mind revolving around all kinds of sensuous objects get terminated and the concentration on the object of contemplation occurs it is known as the resultant Samadhi of the mind (Chitt). Such a kind of Samadhi is perfect. The Maharshi describes now the post Samadhi state in the following maxim:
Samadhi happens after the subjection of the modes of mind and the subsidence of the emerging thoughts related with sensuous subjects. When both kinds of Vrittis become alike, the state of mind is called Ekagrata Parinam (resultant concentration of the mind). Now the mind is well concentrated, neither do the Vrittis emerge nor any effort is to be made to tranquilize anything henceforth.

By now three kinds of results have been presented (1) Nirodh-Parinam (restraint of Sanskaras) (2) Samadhi-Parinam (inking or glimpse of the target) (3) Ekagrata-Parinam (when the emerging and the subsiding Vrittis become alike, the mind gets single pointedness. Now the condition of Bhoot and Indriyas (senses) is being discussed:

Eten bhutendriyeshu dharmalakshanavasthaparinama vyakhyatah. (13)
(एतेन भूतेन्द्रियेशु धर्मलक्षणावस्थापरिनामा व्याख्याताः)
Vibhuti Pad

Nirodh-Parinam, Samadhi-Parinam and Ekagrata-Parinam the above mentioned three Parinams have also been explained. Now the state of Yog, traits and Dharm are all apparent. Now the question is: What is Dharm?

Shantoditavyapadeshyadharmanupati dharmee. (14)

Where there is no room for rising and setting of Vrittis (dispositions) or no space for them, there exists Dharm or the true devotee of Dharm. Where there is their balance, there exists piety. In other words when the subsidence of Avidya (nescience), Asmita, re-birth, birth, age and enjoyments causing Vrittis (thoughts or dispositions) and the emerging Ekagrata-Parinam of Samadhi become equalised in degree. The devotee in such a comparative state becomes truly a religious man (Dharmik). In such a religious or virtuous equilibrium, the devotee is Dharmik (religious). Such a balance or equilibrium is called Dharm.

Kramanyatvam parinamanyatve hetuh. (15)

Difference of order or rank is the cause of the difference of Parinam (result). Some devotees who move together make faster progress than others; some take time in grasping Sadhan, Nirodh, Samadhi, Ekagrata, Dharm-Lakshan, Awatha-Parinam. They do not appear in everyone in the same way. This is on account of kramanyatvam (difference of sequence or order).

In chapter first, it is mentioned that devotees of the same order start Sadhan together at the same time, but their time of accomplishment differs. This is on account of the difference of sequence. Everyone does not possess the same capability and same proclivity. This is the cause of delay. The intensity of faith plays an important role, it hastens or its lack delays the time of
accomplishment: *Shraddhavanllabhatey gyanam tatparah sanyatendriyah.* (श्रद्धावैललभते ज्ञान तत्परः संयतेन्द्रियः।) - *Geeta, 4/39*

Only the faithful, self-restrained and devoted persons attain *Kaivalya* (salvation). Here the same thing has been expressed through *Nirodh, Samadhi, Ekagrata, Dharm-Lakshan* and *Awastha*.

When *Sanyam* is mastered, *Vibhuti* or magnificence is obtained. Three kinds of *Parinams* (results) have been mentioned in the above lines, so at first about the fruits of *Sanyam* are being given:

*Parinamtrayasanyamadateetanagatgyanam. (16)*

(परिणामत्रयसंयमादतीतानागतज्ञानम्।।16।।)

After the perfection of *Sanyam* in the above mentioned triple *Parinams* (results), knowledge of the past happenings and the premonition of the future happenings become possible.

Our Guru Maharaj could see the past and the future of any one. Once five or six friends of childhood days of our co-devotee Swami Shri Bhagwananand Ji came to the Maharaj Shree for being inducted into the fold. But Maharaj Shree remarked, “Son! You do not possess the *Sanskaras*, which are important for becoming a saint, so return to your home and get engaged in your trades. Yes! out of all of you only one appears to be qualified”. Except that fellow, all of them went back to their home. Maharaj ji, seeing him again said, “Son! The name ‘Gulab Singh’ is the same; but you are not that fellow, he is some other person.” He too was thus packed back after a lot of persuasions.

Two years after this incident, I reached Anusuiya Ashram. Even before my arrival God gave a vision to Maharaj Shree in which he saw that a river of black water was flowing, terrible waves were rising in it and a young man sitting on the bank of the
river was weeping bitterly. The revered Maharaj Shree saw in the vision that he reached there, assuring the young man said not to weep, he would cross the river, so he should fearlessly enter the river and swim across to reach the other coast. Enheartening him further he said not to fear, as he was there to look after. Thereafter he demonstrated how to swim. When the young fellow started swimming, Maharaj Ji reassuring him said, “Go on swimming in this way, you would cross the river.”

Next morning Gurudev pondered over such a vision and concluded that the river stood for the river of worldliness. Its high waves made it un-swimable and unfathomable. Some young fellow was restless to cross this river of worldliness. He is to be given the proper guidance.

The moment Maharaj Ji saw me; he instantly identified me and was highly pleased. I had faith in saints. Maharaj Ji seemed to me to be the best of all the saints I had seen by that time. His habitation in the dense forest, his brilliant countenance, his genteel figure and affectionate demeanours were all very imposing. I respectfully saluted him and took my seat; Maharaj Ji took my introduction and after five minutes asked, “Are you interested in becoming a Sadhu?” I thought he is a stranger to me, if I said ‘Yes’; he might entangle me in some dead customs and rituals. So most carefully I gave an evasive reply, “Maharaj! No one can foretell that he would become a Sadhu of his own accord.’’ After saying so I moved away from Maharaj Ji to avoid his further enquiries. Maharaj Ji said to the persons sitting nearby: “Abahun saar kawai kaatat hai (अबहुं सार कवई फाटत है— Still he is taking strategic moves.). I have foreseen that he would stay and I have to guide him.” This is an instance of the state of a Mahapurush after he has mastered Sanyam. Knowledge of past and future becomes available to him spontaneously. This is his ingenuous Vibhuti.
On account of the misperception of words, their import and knowledge, they all get intermingled; but when Sanyam is applied to decipher the meaning of words uttered by all living beings become possible.

In the Anusuiya Ashram such incidents usually occurred. Maharaj Ji often used to say the monkey speaks so, the bird was telling thus. Once a man was taking bath in the Mandakini Ganga, his package was lost. He was surprised that though there was none there, still the package disappeared. Who could have stolen it? The package contained some official papers, some money, a watch and the like. After searching it for an hour, he reported to the Maharaj Ji that the package contained Govt. papers, he would lose his job if they were not located. Maharaj Ji became moved. He got up from his Aasan and turned to a side. At some distance a she-monkey was seen sitting. When Maharaj Ji looked towards her, she lowered her head down and uttered ‘uun’. Maharaj Ji said, “Look, she is telling something, go and search the package there.” That fellow went near a rock and found the package lying under the bush. Although the package was damaged but the articles therein were intact.

Once Gurudev was at the place of a devotee. At a distance a dog was barking even in deep sleep and at times moved its legs also. Maharaj Ji remarked, “It is even in dream driving off some one.” The devotees there enquired, “Whom is it so driving away?” Maharaj Ji cast his glance at it and after two minutes said, “It seems a Bhandara (general feast) is going to be organized there tomorrow. Pattals would be thrown there. Cows, goats, dogs would
assemble to eat the left-overs, this dog is driving them away. It is foreseeing the future.”

Then there was no such plan to organize any Bhandara there. People forgot this incident. At night some rich persons came to have Darshan of Maharaj Ji but they soon went away. Next morning some persons came along with cooks who brought with them Kalchhi (ladles), baking utensils and cauldron (Karaha). Now preparations for the Bhandara started, when it was over, the Pattals were thrown to a side. Everyone saw that the same dog was driving away the cows. Maharaj Ji reminded all, “See! That is the dog driving them away.” This is an instance of ‘Sarvabhoottrutgyanam’ (सर्वभूततुल्यज्ञानम्) – capability to understand what other creatures speak or convey.

Sati said to Lord Shankar, “Lord! I did not take any test, like you I too simply saluted him.” Shankar Ji doubted her statement. He sat in meditation and the fact was revealed– ‘Sati Jo Keenh Charit Sab Jana.’ (सती जो कीन्ह चरित सब जाना). All her deeds were revealed to him. He could see that Sati committed the sin by assuming the form of Sita to test Ram.

On acquiring the capableness to separate words, their meaning and their intention and on applying Sanyam the inner intent and desires of all the creatures become evident. On hearing the words of some one or on seeing the speaker, or on grasping his words the modes of the mind of the Mahapurushas run to one direction leading to deep meditation. The state of Samadhi occurs when all the three meditation, object of meditation and Samadhi unite. Sanyam is perfected. By such a Sanyam, the intent of the spoken words become clear and this is done within minutes because Sanyam has been mastered.

Now let us see Sanyam and the Vibhuti:

_Sanskarsakshatkaranat poorvajitigyanam._ (18)

(संस्कारसङ्क्षाक्षरणात् पूर्वजातिज्ञानम्।१८।१)
Through the direct perception of Sanskaras by Sanyam knowledge of past births becomes possible. Whatever a living being does through the senses, through his intellect, their imprint gets accumulated as Sanskaras in the heart or mind and this process goes on running from births to births. By restraining these Sanskaras and by directly perceiving them a Yogi gets capableness to know about his past births. Similarly by perceiving and restraining the Sanskaras of others knowledge about their past births could be gained.

When Swami Shivanand Ji, our co-devotee came to the revered Maharaj Shree, on the third day the Maharaj Ji said to him, “Look! Several births ago you and I were related, the same Sanskar drew you here. Although I do not find in you qualifying traits for Bhajan, still if you get engaged in service here, you would cross the bar”. If a Mahapurush applies Sanyam at any place, he can know about the state of the Sanskaras of others. The Maharshi now speaks about different ways of the uses of Sanyam by the Mahapurushas:

Pratyayasya parchittagyanam. (19)

By perceiving the mind of others through Sanyam, their state of mind is revealed. Maharaj Ji used to say that if you want to know about the mind of anyone, you should catch his form and go in meditation. Everything of his mind would be revealed. This quality (Vibhuti) is usually found among the Mahapurushas.

Na cha tat salambanam tasyavishayibootatvat. (20)

Such a knowledge is obtained without any prop or support and it is not related with the consciousness of the Yogi. The consciousness of a Yogi is tranquil and flows peacefully, whereas
the consciousness of others is fickle and eccentric. Only that part of mind of such a person is revealed which is caught by the Yogi at a particular time. So it is partially revealed.

*Kayaroopsanyamat tadgrahyashaktistambhe chakshuh-prakhasamprayogeantaradhanam. (21)*

When on account of the *Sanyam* of the physical body, the powers of the *Vrittis* (dispositions) to grasp anything are stopped, the Yogi becomes invisible as his eyes get delinked with light. *Sanyam* is deep meditation from the core of the heart of the body. When it is accomplished, then ‘*Tadgrahyashaktistambhe*’—it blocks the powers of others to see the physical existence of the body. Consequently the Yogi becomes invisible. His connection with the vision or sight of others is cut off on account of the blockage of their powers to see the cause of the invisibility of the Yogi.

During the early stage of meditation efforts are made to meditate on a dot-like thing on the last point of the nose, gradually *Surati* (mind’s eye) is taken inside, it is inverted. When the *Surati* becomes inverted, the eyes remain open but they see nothing. Actually eyes do not see, thoughts see. In meditation thoughts dissolve and the eyes do not blink. He, whose eyelids remain open during meditation gets more absorbed, that is why it is forbidden to meditate with closed eyes. The mind is volatile, ever flickering. Sometimes despite the open-eyes the mind runs riot. But the thought which causes so gets located and it is side-tracked. Thus the mind is stabilized. If you see the meditating posture of Lord Shiv, you would find his eyes half-open. Devotees must follow it.

*Sopakramam nirupkramam cha karm
tatsanyamadaparantagyanamarishtebhyo va. (22)*

सोपक्रमे निरुपक्रमे च कर्म तत्संयमादपरांतज्ञानमरिष्ठेऽवऽ॥ २२॥
Actions are of two kinds—Sopkramam (with effort or with preparation) and Nirupkramam (without any effort or preparation). In the Geeta they have been named as Punyakarm (virtuous actions) and Paapkarm (sinful actions). Upkram means actions which are done with some device and Nirupkram means actions done without any device or scheme. Punyakarm which leads to perfection, are born of some device or scheme. Upkram-rahit Karmas or actions done without any device lead to sin and the ultimate fall. But when Sanyam screens them or splits them, in other words when the state of both the Karmas (actions) is well comprehended, a Yogi gets the knowledge of death. For how long such Sanskaras would remain and when would they subside, becomes comprehensible and ‘Aristebhyah’—misfortunes or disasters too give inkling about the force or volume of disasters. Their ascendance and descendence and their speed too enlighten how much time still remained in the ultimate end of the last Sanskar.

The death of the physical body is not real death; it is simply the changing of clothes. Only that death is commendable after which there is no birth.

/Jeevat mein marana bhala, marai jo janey koy./
Marane se pahale mare, ajar amar so hoy.
(जीवत में मरना भला, मरै जो जाने कोई।
मरने से पहले मरे, अजर अमर सो होय।)

/Ja marane se jag darai, so mero anand./
Kab marihaun kab paihaun, puran paramanand.
(जा मरने से जग डरै, सो मेरो आनंद।
कब मरिहैं कब पाइहैं, पूरन परमानन्द।)

/Man mara maya mari, hansa beparvah./
Jaka kachhoo na chahiye, soi shahanshah.
(मन मरा माया मरी, हंसा बेपरवाह। जाका कछू न चाहिए, सोई शाहंशाह।)
Friendship is never to be found in the world. What appears in the name of friendship is mutual behaviour or mien. If you try to make a friend, you may fall victim to his weaknesses or the vice-versa. Compassion for any living being may be possible but so far as the friendship is concerned, it is impossible. The Shankaracharya says—“Kah shatruvey santi nijendriyani, tanyev mitrani jitani yani.” 

Who is an enemy in this world? Our own senses. If the same senses are conquered, they become friends and friendly, they become the cause of our great well-being. Lord Shri Krishna has laid emphasis on their conquest, “Arjun! It is your soul which is your friend or foe.” How? They who have conquered their senses alongwith the mind, enjoy friendship with the soul, they who can not do so, face it as an enemy. The soul becomes inimical, it throws them down in the dark ditch of lowly births. So friendship implies friendship with the restraint of senses and such a friendship gives strength, the strength of the soul or spiritual power. If we see from the worldly point of view, we find that the illusion of friendship does not give salvation.

Shatru mitra sukh dukh jag mahin.
Mayakrit paramarath nahin.
(शत्रु मित्र सुख दुःख जग माहौँ। मायाकृत परमारथ नाहौँ।)

Sakha param paramarath yehu.
Man kram vachan Ram pad nehu.
(सखा परम परमारथ एहूँ। मन क्रम वचन राम पद नेहूँ।)

Baleshu hastibaladeeni. (24)
(बलेषु हस्तिबलादीनी।)

With the gradual accomplishment of Sanyam, all kinds of powers and capableness become available. Lord Shri Krishna says:
Balam balavatam chaham kamrag vivarjitam.
Dharmaviruddho booteshu kamoasmi bharatarshabh.

(बलं बलवतां चाहं कामराग विवर्जितम्।
धर्माविरूढ्छो भूतेषु कामोजिम्भ भरतर्षभ॥) - Geeta, 7/11

I am the strength of all those who are free from desires and attachments. None in this world possesses everlasting might or powers. The Lord says that it is He who embodies the powers which transcend desires and attachment with the world. With the gradual accomplishment of Sanyam, the attainment of the experiences of every kind of developing capableness becomes perceptible. ‘Apabal tapabal baahubal, chautho hai bal dam. ‘Soor’ kishor kripa tey sab bal, harey ko hari naam.’ (अपबल तपबल बाहुबल, चौथो है बल दाम। ‘सूर’ किशोर कृपा ते सब बल, हरे को हरि नाम॥) When every kind of power is lost, the loser obtains the power of the grace of God.

In ancient days the standard to measure the strength of any one was elephantine strength. Bheem possessed the strength of eighty thousand elephants, Duhshasan possessed the strength of ten thousand elephants, Dhritrastra had the strength of one lac elephants. Now a days horse-power is the standard. Step by step the strength or power related with every stage of Sadhana becomes attainable in due course of time.

Pravittyalokanyasat
sookshmayavahitaviprakrishtagyanam.(25)

(प्रवित्त्यालोकन्यासात्, सूक्ष्मयवहितविप्रकृष्ट्यान्यम्।25॥)

The Maharshi says in the fifth maxim of this very chapter that the intelligence bears the supernatural light after the accomplishment of Sanyam ‘Pragyalokah’ (प्रज्ञालोकः). Similarly in the thirty sixth maxim illuminating dispositions have been discussed. Here, the Maharshi speaks of ‘Pravitityalokah’ (प्रवित्त्यालोकः). He says that even dispositions imbibe the supernatural
luminosity. After the attainment of such a luminosity the knowledge or information about distant things existing at a distant place becomes possible ‘Sookshmavyahitaviprakrishtagyanam’ (सूक्ष्मव्यवहितविप्रकृष्टग्यानम्)

For instance an incident is quoted here. In 1962 China attacked India. Revered Maharaj Ji who was in Ansuiya, said to the devotees present there that China had attacked India. Could anybody give him also the news about the war? How the war was going on? One of the devotees presented a radio-set to the Maharaj Shree who remarked, “Can an iron-instrument give the report?” The devotee replied, “Sir! It is Radio, it would give you up to date information about the war.” Radio was then an unknown invention there.

The broadcasting time of news was fixed. Maharaj Ji used to get perturbed to hear the news. One evening Maharaj Ji was sitting in an anguished mood, suddenly he spoke out, “Tomorrow it would end, the war would stop. God has just given me the vision that I am sitting at the cliff of a mountain with my Chillum (smoking pipe) and I myself am announcing—“It is enough now, stop all this. On this side of the demarcating line India and across the line China would remain.”’

Next morning the news was broadcast that the war had stopped. Generally cease-fires are common happenings. Anything could appear in dream also. But the fore-knowledge of future happenings is quite unusual. How could he see the snow-capped hills and the hilly scenery? How was it possible for Maharaj Ji to know all sitting in Anusuiya?

In Ramcharitmanas it is mentioned:

_Yatha suanjan anji drig, sadhak siddha sujan._

_Kautuk dekhahin sail ban, bhootal bhoori nidhan._
The dust of the feet of Guru Maharaj is like collyrium, which opens the eyes of the heart. The devotee, despite remaining at a peaceful solitary, distant place, can visualize anything of any place on account of this collyrium.

**Bhuvanagyanam surye sanyamat. (26)**

Everything about all the kinds of worlds comes into the purview of knowledge after deep contemplation of God. This is called Sanyam in Surya. Bhuvan is a Yogic term. Three Bhuvans (Tribhuvan or three worlds), fourteen worlds and innumerable worlds have been referred in the Ramcharitmanas. Actually ten senses and the aggregate of mind, intellect, consciousness and ego are the fourteen worlds where the dispositions of the living beings stay. Their innumerable inclinations have been called innumerable worlds. When the living beings remain in these fourteen fields or locations then they are known as fourteen occupants (Adhibhoot), they cause birth and death of living beings. As a result of Sadhan divine properties flow in or abound all these fourteen locations, then they (the fourteen locations) turn into fourteen abodes of divinity. As the Sadhan improves, the same become the nerve centre of the soul (Adhi-Aatm). After the accomplishment, the vision and the contact with God, these worlds dissolve, the Prakriti (matter) merges with the quintessence of soul (Purush).

Sun is the symbol of supreme illumination, God. By applying the Sanyam in Surya (contemplation of God) universal knowledge about all the worlds (Bhuvans) becomes possible. This is what, Maharshi Patanjali says when he says— ‘Bhuvanagyanam’ (भुवनज्ञानम्). Lord Shri Krishna says in the Geeta that they who
pass trotting the path of Surya, never come again or return. Maharshi reiterates the same truth that with the spiritual ennoblement devotees know very well about their attachments with different Bhuvans, about the content of worldliness and the spiritual progress. They know how much they are under the grip of the soul (Aatma ka adhipatya). Everything becomes knowledgeable. But if the Sanyam falls short of the standard of Surya, then what?

Chandre taravyuhagyanam. (27)

By applying Sanyam to the moon, the composition of stars becomes known. This very world is compared with night, ‘Ya nisha sarvabhootanam tasyam jagarti sanyami.’ (Ya निशा सर्वभूतानां तस्यां जागर्ति संयमः) All the living beings are lying in sleep. Only persons who become self-controlled (Sanyami) wake up. When they start getting the glimpses of God in this world of night, then they know the state of stars. ‘Taravyuhgyanam’ (ताराव्यूहज्ञानम्) which means how and where the strings of the dispositions of mind are lying, where do they move, how many knots are in them? Thus its strategic positions become revealed. Now he describes hereunder the result of remaining stable in Sadhan:

Dhruve tadgatigyanam. (28)

After stabilizing Sanyam in Dhruv Tara (Polar star) the movement of stars is known. During the advanced stage of Stambh Vritti (restrained dispositions), when Surati becomes unwavering, the movement of stars, the speed of the dispositions of mind is known. (तद्गति ज्ञानः) Even before the emergence of thoughts and emotions in contemplation, its inkling is pre-noticed. Consequently they subside before they cause any disturbance. All such things occur in the Chidakash (firmament of the consciousness).
Through Sanyam the focal point of the navel is controlled, then the complete knowledge of the corporeal body is attained—‘Kayavyuhgyanam’ (कायव्यूहज्ञानम्). Navel is the symbol of the centre or the focal point. With the withdrawal of the mind, its restoration at the place of its origin ‘Kayavyuhgyanam’ (कायव्यूहज्ञानम्) becomes possible, one gets complete knowledge about the causes of formations and reformations of physical body.

What are the reasons for its raising up again and again, how many bodies still remain to be raised up, all these things are well comprehended. Lord Buddha had the knowledge of hundreds of his births. Guru Maharaj saw in the vision that he had been Sadhu since last seven births. Jad Bharat retained the knowledge even in the body of a deer. Kagbhusundi had the knowledge of his thousands of previous births. When Sanyam develops upto a standard stage, the knowledge of the future births, their conditions become known.

By observing Sanyam of throat or the palate one is freed from hunger and thirst. When only the name of God vibrates in the throat, the throat remains submerged with the thoughts of God then all the instincts, desires, hopes, hunger and thirst disappear. There is a reference in the Ramcharitmanas of the visit of Ram in the Ashram of Vishwamitra. On seeing Ram the Maharshi instantly identified him as qualified and eligible for knowledge which he gave him before his departure. ‘Jate lag na chhudha piyasa. Atulit bal tan tej prakasa.’ (जाते लाग न छुधा पियासा। आतुलित बल तन तेज प्रकासा।) On account this knowledge he did not feel hunger and his physical strength and glow increased immeasurably. But we
find facts opposite to it. After obtaining the knowledge of specific Mantra when Ram reached Janakpur, all the fifty six kinds of dishes were catered. So far as Ram was concerned, he was naturally the chief guest, centre of all kinds of hospitality, but it is curious to see what Gurudev Vishwamitra did. He also took the meals and thereafter started narrating some ancient tales. First he enjoyed the meal, then he narrated the tales. If this is true, where is the effect of the Mantra which freed him from hunger and thirst.

*Kari bhojan munivar vigyani.
Lage kahan kachhu katha purani.*

(करी भोजन मुनिवर विज्ञानी। लगे कहन कछु कथा पुरानी।)

Actually the Ramcharitmanas contains the spiritual import. Ram is the symbol of *Vigyan* (specific knowledge), Vishwamitra is the symbol of faith. *Vigyan*, which is transmitted without any medium, in other words which is wireless, is perception or spiritual experience. When faith combines with perception, then the knowledge reveals the quintessence of *Brahm* (Supreme entity). God is matchless power or force, devotee gets linked with Him. After this he becomes free from desires, free from ambitions and is satiated forever.

The moment *Surat* is fixed on God, the feelings of hunger and thirst disappear. On account of this very truth our Maharaj Ji used to keep fast for two three days at a stretch, this used to happen usually. Even after the fast of seven days or fourteen days, never any trait of exhaustion appeared on his face. Once on account of fourteen days-fast when his body got heated and something like blood was seen in his urine, he uttered some hot words addressed to God, “What kind of Ishtdev you are? You got me seated in this jungle, where no edibles are available, it seems after two-three days I would die. Who would perform Bhajan after the physical body falls?” God spoke now, “O.K., if you are so bent upon taking
food, you start eating from tomorrow.” From the next day provisions, unasked for, started pouring in. Now Maharaj Ji pondered over the dry words of God, allowing him to take food from next day. He grew curious to know its reason. So God responded, “Had you continued your fast for twenty one days, you would have been freed from hunger for the whole life without losing your vigour.” Thus the crux of all is that Sanyam of the throat or palate grants capableness to bear the blows of hunger and thirst.

**Koormanadyam sthairyam. (31)**

(कूर्मनाड्यां स्थायीम्।३१॥)

By the perfection of Sanyam in ‘Koorm Nadi’, one attains stability. In the Ayurved the main nerve which conducts or bears Pran is known as Koorm Nadi. One while taking Pran-Vayu (breath) does not simply inhales the breath, one inhales the thoughts also hovering in the environment. By restraining the thoughts which enter alongwith the breath the Yogi becomes free from them, the thoughts fail to intrude upon thereafter. Consequently the contemplation becomes smooth. The Maharshi gives an instance of Koorm. Just as a tortoise (Koorm) withdraws its neck, feet etc. on getting the least approaching sound of footsteps similarly a devotee or Sadhak withdraws his senses dallying with objects. In the Geeta, Lord Shri Krishna quotes an example of Koorm (tortoise):

*Yada sanharate chayam koormoanganeev sarvashah. Indriyaneendriyarthebhyastasya pragya pratishtita.*

(यदा संहरते चायं कूर्मोंनांगानेव सर्वशः। इन्द्रियाणेन्द्रियार्थेभ्यं महत्तस्य प्रज्ञा प्रतिष्ठिता॥) - Geeta, 2/58

When a devotee withdraws all his senses like a tortoise, his mind becomes stable. But a tortoise re-extends his limbs after the disappearance of dangers, does a man of stable mind also get
involved in the objects and expand his senses like a tortoise? Lord Shri Krishna resolves this issue as follows:

\textit{Vishaya vinivartante niraharasya dehinah.}

\textit{Rasvarjam rasoapyasya param drishtva nivartate.}

- \textit{Geeta}

For one who does not respond to the objects, the objects fail to obstruct but the attachment with the objects persists. Such an attachment is also removed after the perception of the supreme entity. Maharshi Patanjali also means the same thing.

\textit{Moordhajyotishi siddhadarshanam. (32)}

\textit{Moordha} is the mind or the forehead, where thoughts germinate. One who restrains the light of \textit{Moordha} (forehead) gets the visions of accomplished persons. He identifies what is the state of their accomplishment, whether they have perceived God or not. Experience of the permeation of Supreme Entity in every thing is supreme accomplishment.

In the Geeta also such a sort of \textit{Sanyam} has been referred:

\textit{Sarvadwarani sanyamya mano hridi nirudhya cha.}

\textit{Moordhnyadhayatmanah pranamasthito yogadharanam.}

- \textit{Geeta, 8/12}

He, who after blocking the doors of senses or withdrawing the desires, who after restraining the \textit{Pran} or transactions of the inner self chants \textit{OM} (the symbol of ever lasting \textit{Brahm}) meditating on Me, renounces his body awareness attains, the supreme state of self-realisation.

Maharshi Patanjali also means the same thing that by the \textit{Sanyam} of the light of the \textit{Moordha} (forehead), visions of
accomplished persons become possible God-realisation is the Supreme accomplishment. He crosses the levels of important or unimportant *Siddhis* (super natural powers).

**Pratibhadwa sarvam. (33)**

(प्रातिभाद्वा सर्वम् ॥ ३३ ॥)

After obtaining the *Pratibhgyan* (intuitive knowledge), even without *Sanyam* a Yogi knows all. Such a knowledge which is directed by God, is Pratibh or intuitive. One who gets this knowledge knows without efforts about all the things. Even before the arrival of persons, revered Maharaj Ji used to talk us about them.

Sometimes Maharaj Ji was seen soliloquizing like, “Hoon! Now he has stepped out and is coming with garbage from inlaw’s house, I have to give him lodging and fooding, a plough as well as a ploughman and a goading stick too.” We used to be surprised to hear such mutterings containing no reference and context. We could not follow whom he was chiding. After sometime a group of six or seven saints was seen advancing towards the Ashram. Maharaj Ji uttered, “It seems their work of cultivation and sowing etc. is over. Now releasing the tail-point of their *Dhoti* (loin-cloth) and turning it into an *Achala*, they have undertaken the pilgrimage-spree,” Some of them used to slip away after such admonitions, still if the remaining ones came for *Darshan*, Maharaj Ji used to make all the arrangements.

At times Maharaj Ji got inkling that some good saint was expected at his place. Commanding us to be alert, he directed, “Be alert, he might pass out unnoticed, some evolved saint is coming.” Soon after it a saint looking like a mad man appeared there. Maharaj Shree directed us to greet him and serve him. Offering seat he asked, “Where are you wandering these days?” Thus during their conversations, we too got a lot of subtle
informations. Maharaj Ji used to have every type of information all the time sitting at his seat.

Hridaye chittasamvit. (34)

(हृदये चित्तसंवित्) 134

Through the Sanyam of heart, the nature of consciousness is revealed. It becomes then clear, how stainless, how subtle, how deformed it is. Neither any kind of passion arises in it, nor any alteration of Sadhan occurs in it so whatever is there is clear and apparent.

Sattvapurushayoratyantasanekeernayoh pratayavisheshho bhogah parartharthwarhasanyamat purushgyanam. (35)

(सत्त्वपुरुषयोरत्यात्सांकीर्णयोऽप्रत्ययाविशेषो भोग: परारथ्त्वार्थसंयमात् पुरुषज्ञानम्) 135

Prakriti and Purush present in Sattva or intellect are mutually very different. When they appear to be similar, they become the cause of death and birth. Pararth which makes available the supreme wealth, is a Yogic-technique. If through it the riches of the self (Swa+Arth) Sanyam is applied, the Purush is revealed. The soul is the only supreme being, one realizes this pure undefiled entity. Its traits become cognizable.

There is only one prescribed technique of Bhajan. Practice of the chanting of OM, total faith in the Sadguru, penance, study of the self, surrender to God, systematic observance of Astang-Yog are all known as Pararth Vidya. They, who accomplish Swarth (self-ennoblement) through the above means of Pararth, know the ultimate truth. Now the ultimate merger of the witnessing self with its original form remains to be attained:

Tatah pratibhashravanavedanadarshaswadavarta jayantey.(36)

(ततः प्रतिभश्रवणवेदनादर्शस्वादवर्त जयन्ते) 136
One achieves a number of *Siddhis* (super natural powers) after the perfection of *Swarth-Sanyam*, for example:

1. **Pratibh** (Intuition) – Such an intuition is directed by God. On account of this intuition the Yogi knows all sitting at his place.

2. **Shravan** – By this *Siddhi* the Yogi can hear the distant sounds. His ears turn into divine ears and hear only the holy sounds.

3. **Vedan** – His knowledge through touch also becomes divine.

4. **Adarsh** – The Yogi attains powers to have the vision of divinity.

5. **Aaswad** – The Yogi now sips the ambrosial or astral juice. He loses his interest in drinking any other sort of juice of this world.

6. **Varta** – By joining the suffix ‘un’ in with the word ‘*Varti*’, the word ‘*Vaart*’ is coined. ‘*Varta*’ is the plural of the word ‘*Varti*’ which is fragrant. So the Yogi attains powers to feel the divine smell.

The Yogi should not get entangled with such *Siddhis* (attainments). He should keep his eye only on the goal. *Siddhis* are meant to boost up the *Sadhan*, they simply facilitate and smoothen the path. The devotee should not forget his target. So the Maharshi cautions:

*Tey samadhavupasarga vyutthaney siddhayah.* (37)

(ते समाधावुपसर्गा व्युत्थाने सिद्धयाः

The above mentioned six siddhis are obstructions in the attainment of *Samadhi* (trance) and *Kaivalya*. They are simply embellishments of the path of Yog. A devotee who has his eye on the target, does not even cast a glance at them. Various forms of magnificence are bound to occur and they should occur also because they boost up the morale of the devotees, but if the devotee
taking them to be enjoyable, gets entrapped, then the *Siddhis* prove to be the stumbling blocks in the way of the attainment of *Kaivalya*, exactly like the instincts of lust, wrath, avarice and attachments. So a devotee should always be very alert and should not forget the goal.

*Bandhakaranashaithilyatpracharasamvedanachch chittasya parshareeraveshah.* (38)

(बन्धकारणशैचित्यत्प्रचारसंवेदनाच्छ चित्तasya परशैरावेशः। 1 3 8।।)

On account of the loosening of the causes of bondage (*Karm* and *Karmic Sanskaras*) and feeling the tranquility of the mind, it is possible for the mind or the consciousness to enter into the body of others. By such a consciousness you can catch the *Swaroop* (form) of anyone and you can know his thoughts. Guru Maharaj used to do it often. If any undesirable person dropped in to *Anusuiya Ashram*, he used to hum- ‘*Kamroop kehi karan aaya.*’ (कामरूप केहि कारन आया।). Through meditation he used to sift and know what type of man he was and comment, “What a hypocrit he is like a heron meditates superficially, he is a pucca imposter.” Such an information one gets by the perfection of *Sanyam*. The moment other’s form is held by contemplation, the moment it becomes deep and the moment *Surat* (mind’s eyes) becomes unflinching, the operations of other’s mind are revealed. This is the perfection of the *Sanyam*.

*Udanajayajjalapankakantakadishvasangautkrantishch.* (39)

(उदानजयाज्जलपंककांतकादिश्वसंगृहुक्रान्तिश्च। 1 3 9।।)

If *Udan Vayu* is conquered, the body of a Yogi does not contact water, filth, thorns etc. Its movement turns upward.

The field of *Udan Vayu* (upward wind in the body) starts from the throat to the head which moves upward. It drops the living beings in good or bad *Yonis* (births) according to their virtuous or sinful deeds. After the control of this region, the Yogi
becomes non-involved in the world. Neither desires nor wrath nor other disorders afflict him. The movement of this Vayu (wind) is not downward towards Prakriti (matter), it is upward towards God.

Once there was Satsang going on at a place. As it usually happens, the audience started dozing. The speaker (Mahatma Ji) announced that during Satsang good smell spreads everywhere and flowers rain. So dozing is natural. But in the celebrations of dance and music, people do not feel sleepy because thorns rain there - thorns of greed, thorns of lust, thorns of hate and hatred. Such thorns are countless. A Yogi remains non-involved, untouched by them. ‘Lipyatey na sa papen padmapatra-mivambhasa.’ (लिप्याते न स पापेन पद्मपत्रानवंभसा॥) The Lord says in the Geeta that numberless ripples pass from the surface of the petals of lotus but the petals remain unaffected by them or by the dirt and dross. Similarly a Mahapurush remains unaffected by the effect of disorders.

_Samanjayajvalanam. (40)_

(समानजयाज्ज्वलनम् ॥४०॥)

If the Saman Vayu (which remains in the region starting from heart to the navel) is controlled with Sanyam the body of a Yogi starts glowing. The effulgence of God starts blooming in the Yogi. Chittvritti- disposition of the mind is a kind of mental atmosphere. If it is restrained through Sanyam and if it is equalized and becomes homogeneous, disordered passions fail to disturb him and a divine brightness appears on the face of the devotee.

Revered Maharaj Ji used to say, “Ho! My body was earlier blackish, dry and withered, but the day I realised the self, it is metamorphosed.” ‘Avadhapuri prabhu aavat jani. Bhai sakal sobha ki khani.’ (अवधपुरी प्रभु आवत जानी। भई सकल सोभा की खानी॥) Avadh is the symbol of this body in which the state of boundlessness occurs. At the time of the descent of God in body,
it is embellished with all kinds of grace and elegance. Feelings and sentiments and the nature of ordinary mortals disappear and a divine aura of God spreads all over the body. The flow of thoughts becomes regular and regulated; no passion now disturbs the mind. The divine effulgence envelops the Yogi and he shines with spiritual brightness.

**Shrotrakashayoh sambandhasanyamad divyam shrotram.** *(41)*

(श्रोत्रकशयोऽ सम्बन्धसंयमात्त दिव्यं श्रोत्रम्/14.1.1)

‘Shrotra’ means ears. When the ears and space, are restrained, they become divine. The *Sanyam* now becomes so developed that the ears now catch sound from the space, from the celestial or transcendental space. *Shrotra* does not mean only ears or the power of hearing. Even deaf persons can attain God. The power which enables ears to hear anything, gets imbued with divinity. A state comes when jingling sound without any musical instrument rises. It is comprehended only during meditation. ‘*Bin baja jhankar uthey tahn, samujhi pare jab dhyan dharey.*’ (बिन बाजा झंकार उठे तहें, समुझि पड़े जब ध्यान धरें।) No earthly music impresses the Yogi. His *Shrotra* (ears) now turns into celestial *Shrotra*.

**Kayakashayoh sambandhasanyamallaghutoolsamapatteshchakashgamanam.** *(42)*

(कायाकशयोऽ सम्बन्धसंयमाल्लघुतूलसमापत्तेश्चाकाष्टगमनम्/14.2.1)

By observing *Sanyam* of body and the space ‘*Kayakashyoh*’ (कायाकशयोऽ:)— the body becomes as light as cotton ‘*Laghutoolsamapatteh*’ (लघुतूलसमापत्तेह:) and the devotee gets power to walk in space. *Surat* (mind’s eye) becomes akin to space, and becomes unidimensional. ‘*Kou awakash ki nabh binu pawai.*’ (कोई अवकाश कि नभ बिनु पाव)।— Space is a peaceful and peace-giving thing. It is a magnificence which one gets by *Sanyam* in the firmament of consciousness (*Chidakash*) and the physical firmament (*Kayakash*). After this body consciousness drops down.
Mahavidehawastha is the state of total non-challance of fancying thoughts towards everything visible or audible. No stimulus or thought arises on seeing things or places. When such a state occurs the veil of light becomes thin, the curtain lying between the viewer and the devotee becomes flimsy. The curtain stands for the response which one gives on seeing good or bad things. When the devotee becomes non-challant, unresponsive to objects around, the curtain drops down. The hurdle in comprehending the extent of the spiritually enlightened intellect, no more remains.

In the Geeta the Lord says:

**Bahya sparsheshwasaktatma vindatyatmani yatsukham.**

*Sa brahmayog yuktatma sukhamakshayamashnutey.*

-One who remains indifferent to the enjoyments of the worldly objects gets spiritual bliss? Maharshi Patanjali says that his veil of light drops down. The hindrance which blocked the entry of divine light in the intellect is removed.

**Isthoolaswaroopasookshmanvayarthvattvasanyamad bhootajayah. (44)**

When *Sanyam* is observed on five levels i.e. on *Isthool*, on *Swaroop*, on *Sukshm*, on *Anvaya* and on *Arthvattva* one attains victory over everything. The Geeta says:

**Iswarah sarvabhootanam hriddlesheyarjun tishthati.**

- *Geeta, 5/21*

- *Geeta, 18/61*
God permeates all the living beings. Bhoot means living being but the chief cause of all the living beings are Panchmahabhoot (the five elements like space, earth, fire, water and air) and their Tanmatras—sense of hearing, sense of touch, sense of sight, sense of taste, sense of smell. They all together form the concrete body of living beings. Wherever they occur, their forms become visible. Visible things are concrete, when form of concrete objects becomes clear their subtle states become comprehensible. They are to be analyzed separately from each other. The last stage ‘Arthvatva’, in other words its properties is purposeful. It means their qualitative appreciation to know, the nature of things whether they are homogeneous or heterogeneous. One has to know whether the final form which emerged was leading to Kleshas (afflictions) or not. When the capableness to analyse the Panch-Bhootas (five elements) is achieved, then the Bhootas (living beings) are conquered. Such a Sanyam occurs step by step. After completely comprehending these things if one moves, he is bound to move towards the realisation of the self, he conquers the Panch-Bhootas. Nothing born of senses or no sensuous objects can mislead him now. He is blessed with a special thing alongwith it:

Tatoanimadipradurbhavah
kayasampattddharmanabhigatashch. (45)
(ततोंनिमिदिप्रदुर्बव: कायसम्पत्तद्वर्मानबिदात: 4511)

On account of victory over the Bhootas one attains eight kinds of super natural powers (Siddhi) like Anima, Mahima etc., and freedom from the obstructions which Bhootas create. Eight kinds of Siddhi have been described in the scripture—Anima, Laghima, Mahima, Ganima, Prapti, Prakamya, Vashitwa and Ishitwa. Anima is the knowledge of the subtlest things. The child-like nature of a Mahapurush is Laghima. Such Mahapurushas do
not regard any work despicable or lowly. Lord Shri Krishna tried to pick up pattals. Lord Buddha started bathing an ailing disciple and giving medicines to him. Revered Maharaj Ji started massaging the feet of a disciple who was crying with pain. The disciple hesitated and said, “Maharaj, kindly do not touch me.” but he went on massaging the body from neck to his feet and said, “Now the pain would go.” The patient got the relief. The majesty of God descends in the devotee. After the accomplishment the majesty of Dattatreya started unfolding itself. Consequently crowds started increasing and he now felt disturbance. Then he prayed and asked God, “Why does so much crowd assemble wherever I go?” God replied, “Now I live in your heart, so Goddess Lakshmi following Me is also here to serve Me.’’

_Ganima_ endows a Yogi with dignity and grace, things desired rush up to him without any hurdle. Revered Maharaj Ji was wandering in Bombay. He saw coconuts being sold on a trolley. He felt a keen desire to eat it but had no money. So he passed by it and sat under a tree. A crow suddenly picked up a piece of coconut from the same trolley but it fell before Maharaj Ji. God gave good omens, his right limbs started vibrating signifying that he could take it. ‘Jo ichchha karihau man mahin. Hari prasad kachhu durlabh nahin.’ (जो इच्छा करिहूँ मन माहिं। हरि प्रसाद कछु दुर्लभ नाहिं।।) He becomes master of all. This is Ishitwa. The Lord while referring to the nature of _Kshatriyas_ says- “Danmeeshwar bhavashch kshatrakarm swabhavajam.’’ (दानमीृश्च भावश्च क्षत्रकर्म स्वभावजयम्।।) - _Geeta, 18/43_. Control of senses and mind is Vasitwa. Since all the disturbances subsided, so there is no obstacle in the pusuance of Dharm. The Maharshi has himself explained what ‘Kaya Sampat’ is. It is given below:

_Rooplaavanyabalavajrasanhananatvani kayasampat._ (46)

रूपलावण्यबलवक्रसंहननत्वानि कायसमप्तः।।46।।
Handsome physique, strength like the lightning, well shaped body are the attributes of the healthy body. When the Yogi attains the peak of Sanyam, he is gifted with a glowing face and physical sturdiness. After emancipation and accomplishment, the Mahapurushas never fall prey to any disease. Such a Yogi falls sick only when he voluntarily accepts the afflictions and diseases of others, otherwise never.

An incident which occurred in the life of Maharaj Ji illustrates this truth. Revered Maharaj Ji was on his seat. A Pandit Ji of a nearly village came and saluted him. On seeing him he said, “Pandey! It’s good you have come today. Now cook Puris.” He replied, “Maharaj Ji! I am dying, I can not lift my hands. God knows why it is so; I did not sleep for the last two days.”

Maharaj Ji asked to give his hands. He held them and pressed twice or thrice. Thereafter he instructed him to take Vibhuti. “Now you can go and cook the Puris”, said he. He cooked the Puris, and after serving them to Maharaj Ji and himself eating them went back to his home. But strangely enough pain started in the hands of Maharaj Ji. On the ninth day it was so acute that he could neither sleep in night nor day. He felt slight relief when it was fomented with hot water. It seemed a boil was developing.

Gurudev asked God, “When I have attained liberation, when all the sins are nullified, then why death-like pain do I suffer?” God answered, “That Pandey was fated to suffer the pain for twelve months; you accepted his allotted pain and sufferings. Now you have to suffer it for twelve days.” Maharaj Ji asked devotees to count how many days have passed. The devotees replied that it was the ninth day. Maharaj Ji said that three days still remained. On the twelfth day the boil burst out and the pain disappeared. After several such incidents Maharaj Ji became alert and did not
touch any ailing person. Only he used to ask him to take the *Vibhuti* and he used to get cured.

_Grahanaswaroopasmitanvayarthavattva-sanyamadindriyajayah._ (47)

(अग्रणस्वरूपस्मितान्त्वार्थवत्त्वसंयमादिन्द्रियजयः 1/47)

By performing *Sanyam* separately in five conditions; _Grahan, Swaroop, Asmita, Anvaya* and _Arthvatva-_ one conquers all the senses including the mind. The function of the senses is to receive. If the eyes see anything, they receive it, ears hear anything they receive it, the tongue receives the taste, the nose receives the smell. By receiving anything, the object becomes clear. *Asmita* is the intermingled good and bad uses of such things. In the condition of *Anvaya* analysis of the thing is done. In _Arthvatva_ the purpose or motive or the cause of the thing is examined to know whether it is *Klisht* or *Aklisht*. By such a scrutiny, the senses come under control.

The same idea has been expressed in the Ramcharitmanas:

*Jar chetan gun doshamai, vishwa kinh kartar.*

*Sant hans gun gahahin paya, parihari vari vikar.*

(जड़ चेतन गुण दोषमय, विश्व कीन्ह करतार।
सन्त हंस गुन गहहि पय, परिहरि वारि विकार।) - 1/6

*Bharat hans ravivansh taraga.*

*Janami kinh gun dosh vibhaga.*

(भरत हंस रविवंश तड़ागा।
जनमि कीन्ह गुण दोष विभागा।) - 2/232/3

Bharat possessed such a power. Hanuman too possessed it. When he was flying over the sea a she-demon named Singhika met him. She was creating hurdles by catching his shadows. Hanuman smelt her scheme, ‘*Tahi mari marut sut veera. Varidhi par gayau matidheera.*’ (ताहि मारि मारुत सुत वीरा। वारिधि पार गयउ
He killed her and moved ahead. Thus by reasonably applying Sanyam the senses could be controlled. Then the senses fail to mislead by creating disorders. The devotee now has fully caught the tricks of the senses, they fail to misguide him.

_Tato manojavitvam vikaranabhavah pradhanajayashcha. (48)_

(ततो मनोजित्वम् विकरणभावः प्रधानजयः॥४८॥)

By victory over the senses, ‘Manojavitvam’ (मनोजित्वम्)- one attains power to move with the speed of mind, and the power to feel the touch of the objects even without physical body ‘Vikaranabhavah’ (विकरणभावः). Further, one also attains control over nature ‘Pradhanajayah’ (प्रधानजयः). Thus he attains all the three capabilities.

On account of victory over senses, Sadhana gets activated in the mind. He does nothing externally. When Sadhana becomes active in the mind, contact with the body ends. Even without body he comprehends the objects. Once the Guru of Vaishnav saint Nabhadas was in meditation. A boat of one of his devotee got entrapped in the sea. He remembered his Guru for protection. Gurudev was disturbed to realise that someone was in trouble. Nabha Ji was out of the room to watch that none disturbed him. Nabhaiji said, “Maharaj! Now the boat was out of the storm, now you need not worry.” Guru Ji came out of the room and said, “O, he has known what occurs in the navel, he knew what happened in my inner mind. From today you would be called ‘Nabha Ji’. Now only one debt remains for you to pay, you garland me with a wreath of hundred and ten beads.” Nabha Ji was a spiritually evolved saint. He thought that the best wreath is the wreath of mind. So he wrote the biographies of such saints who had sublimated their mind and dedicated to Guru Ji. The biographies are famous as ‘Bhaktmal’. He knew everything without the involvement of physical body.
He who knows the difference of intellect, united with truth, and the Purush or the conscious soul, is a Yogi of Sabeej Samadhi. He commands omniscience. He knows all. He is blessed with the commanding sway not only over the senses including mind and body but over nature too. Only the merger with the Supreme Being remains to be attained and any moment it could occur. Omniscience and omnipotence are also the Vibhutis (magnificence) only. Disenchantment with them too is required.

_Tadvairagyadapi doshbeejkshaye kaivalyam._ (50)

After disenchantment with all the Siddhis (super natural powers) and after the termination of the seeds of all the weaknesses, the state of Kaivalya is attained. If there is the least gap between the servant and the master (intellect and God), it confirms that there still remained attachments, that the seed is deseased. After disenchantment from them also and removal of the deseased seeds (weaknesses) the state of Kaivalya is attained. But even at such an advanced state, obstructions born of contacts with people crop up. The Maharshi gives caution to be alert from them:

_Sthanyupimantram sangsmyakaranam punaranishthprasangat._ (51)

The background of the Yogi and his surroundings often try to allure him. On being honored by the authorities the Yogi should not harbour any pride or fondness for it because still the disaster might overtake. When the Yogi attains omniscience, the presiding deities of such powers by allurements of his praises misdirect him and get him entrapped.
When Maharaj Manu was doing Bhajan, Brahma, Vishnu and Shiv appeared before him and said to him to ask for blessings. ‘Bahu bhanti lubhaye’ (बहु भाँति लुभाए) - allured him in different ways. They did not offer anything, simply allured and intended to boost up his disorders like Kaam, Kroah, Lobh, Moh, Matsar etc. but Manu did not budge from his position. God approved him through his oracles and Manu attained all.

A devotee should always be alert and should not be swayed away with the allurements. He should seriously think that after a lot of sufferings of different births (Yonis), he got in the present birth the body of a human being. By the grace of God, he was making advancements, on the path of Yog, the worldly pleasures are ephemeral and would disappear with his fall. He should never get puffed up with joy and pride if princes and prelates happen to touch his feet. Attachment with pleasures of different kinds and pride of attainments lead to disaster. For attaining Kaivalya application of reason is important.

Kshanatatkramayoh sanyamadvivekajam gyanam. (52)
(क्षणतत्क्रमयोः संयमाद्विवेकजं ज्ञानम् 15211)

By applying Sanyam in moments and their order, knowledge born of reason is attained. No thoughts should arise in between the two moments. The chanting of ‘OM’ should go on uninterrupted with the inhalation and exhalation of breath. No thought should crop up. If Sanyam is thus accomplished by the devotee, the rational knowledge is attained. One should keep the moments under one’s full control (Sanyam) in order to escape the allurements of the divine pleasures and the pride of powers. No extraneous intermittent thoughts should be allowed to intercept in between the two moments. What is the advantage of rational knowledge?:

Jatilakshanadeshairanyatanavachchhedat tulyayostatah pratipattih. (53)
Two comparable things become cognisable on account of rational knowledge which was not possible earlier due to their class, traits and place. The knowledge born of reason makes it possible. Once the rational knowledge is attained it can not be changed on account the difference of class, traits and places. The change of the dispositions of mind (Chittvrittis) into another state is the change of class or state. Through such arranged and systematic change the devotee attains the target. If the devotee dies after attaining such states, he takes another birth. This too is the change of class or state. But the knowledge, born of reason ever remains despite the change of class, change of traits and change of place. Such a knowledge liberates the devotee:

Tarakam sarvavishyam sarvathavishayamakramam cheti vivekajam gyanam. (54)

Such a knowledge, born of reason, emancipates from the bondage of the world, it is comprehensive in every way and it is so without any help of traditional knowledge. After this comes the state of Kaivalya:

Sattvapurushayoh shuddhisamye kaivalyam. (55)

When the Chitt (mind) and the Purush both are equally cleaned, both attain equanimity. Thereafter Kaivalya takes place. Thus the third chapter ends here.

In forty ninth maxim of this very chapter it is mentioned that Kaivalya occurs when there remains not the least difference between intellect (Buddhi) and God (Purush). When they are perfectly cleaned and purified, both become the same. They do not remain separate. Such a state is the state of Kaivalya.
The same has been propounded in Shrimadbhagwadgeeta:

*Ihaiv tairjitah sargo yesham samye sthitam manah.*

*Nirdhosham hi samam brahm tasmad brahmani te sthitah.*

(इहैव तैरजितः सर्गो येषां साम्ये स्थितं मनः।
निर्दोषम हि समं ब्रह्म तस्माद ब्रह्माणि ते स्थितं।) - Geeta, 5/19

The whole world is conquered while remaining alive in the body by such persons whose mind has attained equanimity because *Brahm* (Supreme Being) is stainless, even or equable. When the mind too becomes stainless, even or equable, it merges with God. Both become the same this is known as ‘*Apunaravarti param gati*’ (अपुनरावर्ती परम गति)— irreversible supreme stage. There remains some microscopic difference between the intellect (*Buddhi*) and *Purush* even after total victory over the senses and the mind. Attainments like omniscience, awareness of his commanding self do remain present, but when *Buddhi* and *Purush* both are perfectly purified, the state of equanimity descends. Both become inseparable, both are intermingled. This is *Kaivalya*.

This third chapter has been named as *Vibhuti Pad* because it describes about various *Siddhis* (super natural powers) or *Vibhutis* which one attains with the step by step development of *Sanyam* (restraint). The ultimate good of all such things is *Kaivalya*. *Kaivalya* has been mentioned in the first chapter also. But detailed description of *Kaivalya* has been given so that one may know through how many situations the *Sadhak* has to pass before he attains the ultimate state of elevation. The next chapter is *Kaivalya*.

**CONCLUSION**

*Dharna, Dhyan and Samadhi* the three parts of *Astang-Sadhana* are the parts of *Vibhuti Pad* because with the attainment of perfection in them the *Vibhutis* (magnificence) appear. With
the presence of the object of Dhyan in Dharna, the dispositions of
the mind turn unidimensional, only the object or the target remains
in sight. Gradually the state of Samadhi (trance) occurs. The
attainment of perfection in all the three parts is known as Sanyam
(constraint). Sanyam brings with itself Vibhutis which occur
according to the advancements of the Yogic states. ‘Trayamekatra
sanyamah.’ (3/4)– Once the Sanyam is acquired, it remains for ever.

The word Dharm occurs for the first time in the third chapter
of the Yog-Darshan. Sanyam is the culmination of the restraint of
the modes of mind, of Samadhi (trance) and of concentration. The
same Sanyam has been referred as Dharm-Lakshan (traits of
Dharm) and ‘Avastha parinam’ (the resultant state). Yog is the
sublimation, or restraint of the modifications of the mind. But
when the result of the restraint has been acquired only then the
mention of the word ‘Dharm’ has been made. In the fourteenth
maxim of this very chapter it is said that that which remains present
in all the ages- past, present and future is Dharm. He who knows
this truth is the follower of the Dharm. In the forty fifth maxim
again the word ‘Dharm’ has been mentioned. When operations of
all the five elements- earth, water, fire, space and air– and the
Tanmatras (born thereof) sense of sight, sense of taste, sense of
smell, sense of hearing and sense of touch are controlled or
conquered, the obstacles are removed. Only then Dharm proceeds.
Nirodh (restraint) and Samadhi (trance) are the synonyms of
Ekagrata (concentration).

When the constraint (Sanyam) of Dharm, Lakshan and
Avastha-Parinam becomes perfect, knowledge of the past and
present becomes accessible, but when the modes or dispositions
incessantly flow in intuitive or transcendental field, the Yogi
effortlessly acquires every kind of knowledge ‘Pratibhadwa-
We found instances of such happenings every day in the life of Gurudev. Even before the arrival of the visitors he used to know what kind of person he was. At times in midnight Maharaj Ji suddenly used to get up and say, “Look, some one highly scared is approaching fast.” Soon thereafter such a fellow used to drop in.

The wind of the body is divided into five parts: Pran, Apan, Vyan, Saman, and Udan. In the present chapter names of only two – Udan and Saman have been mentioned which are useful for Sadhana. After controlling udanvayu one becomes free from the obstacles of nature and moves upward and by controlling the Saman Vayu one starts getting the glimpses or glimmerings of He who is all light.

‘Mahavidehavastha’ is the state in which the mind remains without any vagary of imagination. Whatever one sees or hears in the external world, one remains unaffected. ‘Bahirakalpita vrittimahavideha tatah prakashavarankshayah.’

In such a state nothing, good or bad leave any impression, it is a state of non-involvement with any good or bad scene, good or bad sound. On account of the attainment of such Videhavastha the covering of light drops down. The veil lying between the viewer who is in the form of light and the Sadhak (devotee) is removed.

By the conquest of matter (Bhoot) the physical wealth and eight kinds of supernatural powers are obtained. On conquering matter all kinds of disturbances, created by the Bhootas, subside. So there remains no hustle on the path of Dharm the intellect gets linked with truth, only the perception of God, the supreme conscious entity alone remains. In such Sabeej Samadhi the Yog commands sway over all. He becomes omniscient. When he renounces even this commanding position, even the powers of
omniscience he attains the state of *Kaivalya*. But he has to face a number of obstacles at this time. Gods and demigods send all kinds of invitations. But even this is a stage of *Yog-Sadhana*, not the goal. The devotee should not feel attached with the enjoyments nor feel proud of his attainments because the dangers of fall remain ever hanging.

When the devotee escapes himself from such obstacles and when his contemplation incessantly goes on, *Sanyam* (constraint) in the order of moments and sub-moments, becomes perfect. Then knowledge, born of reason (*Vivek*) dawns. Every inhalation and exhalation of breath must run with the chanting of *OM*. No other thought should intercept in between the two moments of chanting the name. This is *Sanyam*. In this way the knowledge born of reason is attained and it emancipates the living being and makes him all knowing.

*Kaivalya* is a state in which the intellect is conjoined with truth, in which the state of duality between the devotee and God is eliminated, in which the equanimity is attained. It is all on account of stainless Yogic *Sadhana* which blesses the devotees with countless *Siddhis*. *Kaivalya* occupies top position among all the *Siddhis*. The Maharshi delineates it in the fourth chapter of the *Yog-Darshan*.

|| OM ||
FOURTH CHAPTER – KAIVALYA PAD

_Samadhi Pad_ is the first chapter of the Yog-Darshan of Maharshi Patanjali. *‘Samyak adheeyate manah yasmin sa samadhih.’* (सम्यक अधीयते मनः यस्मिन् स समाधि:) When mind completely gets submerged, it attains _Samadhi_. Attainment of equanimity is _Samadhi_; equilibrium with the eternal entity is established. In _Samadhi_ the mind becomes zero, simply the awareness of the goal remains alive. The viewer merges with his original self and becomes dauntless or valorous. This is the great attainment of _Samadhi_.

If the result of any thing or act is foretold, interest in it is naturally born, only then a man attempts to obtain it. For this very reason _Samadhi Pad_ has first been described. When it has been brought home that it alone is the truth, _Sadhan Pad_ has been presented as a means to attain it. In this chapter _Astang_ Yog or complete _Yog-Sadhana_ has been delineated in detail. *‘Sadhana’*, in general, occurs in all the chapters. Practices of chanting the _Naam_, form, _Vairagya_ etc. have been described according to the capableness of the devotee. But in _Sadhan Pad_ the correct picture of _Sadhana_ becomes clear.

_Vibhuti Pad_ is the third chapter. _Vibhutis_ appear after the attainment of _Sanyam_ (constraint) through _Sadhan_ (spiritual practices). _Vibhuti_ means magnificence. Various kinds of magnificence start appearing. For instance appearance of stainless ash on the body of Lord Shankar or His docile, and pliant nature. Eight kinds of _Siddhi_ start appearing with the gradual perfection of _Sanyam_ (constraint). The _Siddhis_ are of the nature of the facilities
or help which the devotee gets on the path of devotion. They are important encampments or halting places of the way but if the devotee gets bogged in them and is deviated from the goal, he falls and fails. Hence one has to be cautious till the attainment of the state of Kaivalya.

The first Shankaracharya says, ‘Aabrahmstambhparyant sarvamayamayam jagat. Satyam satyam punarsatyam harernamaiv kevalam.’ (आब्रह्मस्तम्भपर्यंत सर्वमायमायमं जगत्। सत्यं सत्यं पुनर्सत्यं हरेनमायं केवलं॥) that the whole creation is mortal. Only Hari (God) or his name alone is true.

Lord Shri Krishna says that only the soul is the supreme Truth, It is the viewer (Drashta). The prescribed technique and the prescribed actions alone lead to it. Such actions are divided into four parts, which are known as four Varnas. One, who performs the Karm according to one’s innate capableness, attains the final goal that has been called Naishthikeem Siddhi. Maharshi Patanjali names it as Kaivalya. Lord Shri Krishna says in the Geeta:

Yatah pravittirbhoootanam yen sarvamidam tatam. 
Swakarmana tambhyarch siddhim vindati manavah. 
(यताः प्रविष्टंति भूतानां येन सर्वं इति तत्तः। 
स्वकर्मणा तमभ्यां च सिद्धिम् विन्दति मानवः।॥) - Geeta, 18/46

A man can attain through his innate capableness God, who has created all the animate and inanimate beings, who is immanent in every thing and hence is every where, ‘Swakarmana tambhyarch’ (स्वकर्मणा तमभ्यार्च) Nothing remains to be attained after attaining Him. This is supreme accomplishment. This is also known as Kaivalya Pad. What is the nature of Kaivalya? When does it occur? What is it? For the answer of such queries, please study closely Kaivalya Pad.

Janmaushadhimantraratapahsamadhijah siddhyah. (1)
Attainment of accomplishment occurs in two ways- either it is inherent or innate accomplishment (accomplishment since birth) or it occurs through the practice of techniques like Mantra, Tap (penance) and that which is born of Samadhi. The seeds of spirituality never decay. Once the beginning has been made, it never goes waste. If the first step has been taken towards the attainment of God, in the present birth, the next step is bound to be taken in the next birth. The Geeta says: ‘Anek janm sansiddhastato yati param gatim.’ (अनेक जन्म संसिद्धस्ततो याति परं गतिम्) -Geeta, 6/45. After the attempt made in different births, the devotee attains the final goal which is Paramgati. The birth in which attainment occurs manifests My Entity, the devotee gets placed in Me. The sage of such a category attains the eternal state instantly after taking his birth. For them no Sadhana is required to attain Kaivalya or Supreme attainment.

Examples could be taken from the Mahabharat. Arjun while eulogizing Shri Krishna in the Van-Parv, twelfth chapter says, “O Krishna! You had been Mahapurush for the last ten births. In one of your previous births you wandered continually as ‘Yatra sayam grih Muni’ resting only when the night fell. You observing restraint of speech remained engaged in the Sadhana. In another birth you, while preaching the local people of the areas of Prabhas, moved from place to place. In one of your births you performed penance by standing on one leg in Pushkar, the famous place of pilgrimage. In another birth you remained locked in meditation at Badrikashram. Then there were two Rishis (sages), jointly meditating at the place, one was Nar, and the other Narayan. You were Narayan. After the improvement of your spiritual stage, you appeared as Vaman and Vishnu. I have heard all these things from Vyas Ji.”
In this way it is confirmed that Shri Krishna had already in his former births had completed his Bhajan (spiritual practices). Only the last stage, state of perfection, remained to be obtained. Such Mahapurushas attain final accomplishment the moment they take birth. For the attainment of perfection in such cases birth is simply a medium not a means. Only three days of Sadhana fell short of perfection. So he went to Badrikashram and got locked in meditation for three days. In the Brahmvela (early dawn) he used to sit for meditation. Before sitting for meditation he used to wash his eyes with water. He used to get lost in meditation. When God appeared before Dhruv, he asked- “Lord! Sages remain engaged in penance births after births, then you bless them with your Darshan but you appeared before me only after six months penance why this special favor for me?” God replied, “Son! Look there”, and pointed out to a mountain where there was a hill of accumulated skeletons, “They are all yours. You have already taken so many births, performed your Bhajan here at this very place and here at this very place your body fell. Only six months more remained to be covered for enlightenment, so you got accomplishment so soon in this birth.”

Such a birth of the Mahapurushas comes under the class of accomplishment by birth, they do not perform Bhajan at all.

Corrective measures (Aushadhi) are the medium of accomplishment. The material world as well as its creator both are mortal. In the Geeta it is said:

‘Aabrahmbhuvanallokah punaravartinoarjun.’

(अब्राह्मभुवनाललोक: पुनरावर्त्तिनोआर्जुन) - Geeta, 8/16

The worlds of matter as well as its creator, both are mutable; both are the sources of maladies and they are transient. It is so, then how the state of Kaivalya can be attained through the use of such illusory things?
Lord Shri Krishna says that without performing the prescribed action, neither in the past any one could attain God nor in future can attain Him. All the Maharshis, all the sages who had been in the past could achieve only after performing the prescribed technique.

The *Karmas* or prescribed actions bear fruit in the form of self-realisation or self-ennoblement. Nothing remained now to be attained. If none could attain God without performing the prescribed technique, then how mortal things like medicines or herbs can help in attaining Him?

Actually just as there are physiological diseases in the outer world, similarly there are some psychological maladies also which affect the spiritual world and become the causes of innumerable births and afflictions, attending them. They have been called ‘Bhavrog’ diseases of the world. The great saint Tulsidas has described about such worldly diseases and has diagnosed that *Moh* (attachment) was the cause of them – *‘Moh sakal vyadhinh kar moola. Tinh te puni upajahin bahu shoola.’* (मोह सकल व्याधिन्ह कर मूला। तिन्ह ते पुनि उपजहिं बहु शूला।) It gives birth to innumerable afflictions. *‘Kam vat kaph lobh apar. Krodh pitt nit chhati jara. Preeti karahin jo teeniu bhai. Upajai sannipat dukhdai.’* (काम बात कफ लोभ अपार। क्रोध पित्त नित छाती जारा। प्रीति करहिं जो तीनिउ भाई। उपजइ सत्तिपात दुखदाई।) Lust is like the wind-trouble, wrath is like the bile, avarice like the phlegm. If all the three have attacked together death becomes imminent. *‘Ahankar ati dukhad damarua.’* (अहंकार अति दुखद डमरुआ।) Egoism is an obstinate disease like the disease of gout. Avarice is like the stomach-trouble. After describing twenty to twenty five diseases, lastly he said, *‘Manas rog kachhuk main gaye.’* (मानस रोग कछुक मैं गाये।) I have named only few of the diseases of the mind. *‘Hai sabake lakhi viralanh paye.’* (है सबके लखि विरलन्ह पायें।) [*Manas, 7/120/2*]. All the persons
suffer from such diseases; very few succeed in locating them. ‘Jane te chhijahin kachhu papee. Nas na pavahin jan paritapee.’ (जाने ते छीजहँ कछु पापी। नास न पावहँ जन परितापी।) - If they are diagnosed, they lose their vigor and force to some extent, but are not eliminated. The antidotes of such diseases have also been given by Tulsidas: ‘Nem dharm achar tap, gyan jagya jap daan. Bhashaj puni kotinh nahin, rog jahin harijan.’ (नेम धर्म आचार तप, ज्ञान जग्य जप दान। भेषज पुनि कोटिन्ह नाहिं, रोग जाहिं हरिजान।) (7/121/2) - O Garud! Observance of regulations, religious conduct, penance, knowledge, gratuity and innumerable antidotes or remedies are no doubt there but even these remedies fail. There is only one way to finish this worldly disorder. ‘Ram kripa nasahin sab roga.’ (राम कृपा नासहिं सब रोगा।) The grace of God alone roots out such a worldly malady. ‘Jaun yehi bhanti banai sanjoga.’ (जौं एहि भाँति बनै संजोगा।) When does the coincidence occur? What kind of coincidence? ‘Sadguru baid bachan vishwasa. Sanjam yah na vishay kai aasha.’ (सदगुरू बैद बचन विश्वास। संजम यह न विषय के आशा।) - The Sadguru is the doctor, the physician; one should keep faith in his words. There is only one abstinence which such patients have to observe, abstinence from desires for worldly objects. ‘Raghupati Bhagati sajeevan muree. Anoopan shraddha mati pooree.’ (रघुपति भगति सजीवन मुरी। अनूपान श्रद्धा मति पूरी।) - The devotion to God is the life saving medicinal herb. A faithful mind has been likened with the system of taking medicine (Anupan). ‘Yehi vidhi bhalehin so rog nasahin. Nahin ta jatan koti nahin jahin.’ (एहि विधि भालेहिं सो रोग नासहिं। नाहिं त जतन कोटि नाहिं जाहिं।) - These diseases are cured by this way; crores of other methods are bound to fail in curing them. There is only one and one antidote and that is the devotion of God. It is so effective that even in dream such diseases cannot cause troubles, ‘Ram bhagati mani ur bas jake. Dukh lavales na sapanehun take.’ (राम भगति मनि उर बस जाके। दुख लवलेस न सपनेहुं ताके।) [7/19/kh/5].
Vibhakt (divided) implies division and Bhakt implies conjoined, one who joins. Observance or regulations, religious, practices all become possible in devotion but if they are devoid of faith and resignation, everything goes waste. Lord Shri Krishna says in the Geeta that if there was no faith every kind of penance, every kind of Karm, every kind of Jap (chanting of the name) proves fruitless, as if they were not done at all. So Bhakti means total surrender to God (Ishwar-Pranidhan). This is the most effective medicine. The Sadhak (devotee) has to convert himself into an instrument in the hands of the Isht (adored God). Maharshi Patanjali by Aushadhi means only this much.

‘Mantra’ is one of the means to attain accomplishment. Mantra is that which protects the devotee, it is deeply brooded or contemplated. Referring to Mantra the Maharshi himself says, ‘Tasya vachakah pranavah.’ (तस्य वाचकः प्राणवः:) [1/27] One should chant the name of God and Pranav. OM signifies God. ‘Tajjapah’ (तज्जपः:) [1/28] When Jap is steadily performed a stage comes when the name lodges the mind within itself. At that time the name turns into a Mantra. Slowly and steadily in the advanced stage, stage of Paravani, the name takes the mind within its fold, in other words it enwraps it and grants cent per cent accomplishment.

Tap (penance) is necessary equipment or apparatus to attain accomplishment. Though the devotee is devoted to the Isht, chants the Mantra also, but in some cases the physical body and the senses do not cooperate. For example sometimes he feels sleepy, sometimes lethargic. Tap moulds and casts the senses including mind inconsonance with the direction of the Isht. Tap implies obstinate engagement or occupation. ‘Kayendriya siddhira-shuddhikshayattapasah.’ (कायेद्रिय सिद्धिरशुद्धिक्षयात्पासः:) [2/43]- The body and the senses become free from disorders through Tapasya (penance). The body and the senses get streamlined.
Thus we find that the *Samadhi* is a step related with *Siddhi* (accomplishment) in which the consciousness loses its identity and *Kaivalya*, the supreme state is attained. To sum up *Bhakti* is the antidote of worldly disorders or diseases (*Bhavrog*). The *Mantra* and *Tap* help in the attainment of *Samadhi*. They are the apparatus or means for attaining *Kaivalya*. A question arises: What is birth? How does it happen? What are reasons for the change of birth? The Maharshi throws light on it:

*Jatyantarparinamah prakrityapoorat. (2)*

(जात्यान्तरपरिनामः प्रकृत्यापूरात ॥ १२ ॥)

Change from one birth to another one is the result of ‘Jatyantar’. It occurs on the culmination of nature. Actually Nature has kept the mind under bondage through disorders. When the mind becomes free from these disorders, and the next advanced stage is well under control, such a change of mind is termed as change of birth. If the body falls at this stage, the next birth would begin from the same point of ennoblement. Change of birth is the subsidence of earlier nature and the emergence of next advanced stage. Transfer from one state of mind to another is the change of birth.

At the outset the level of consciousness and its modifications is sullied. In the beginning of *Sadhana*, the devotee knows very little. Such devotees should engage themselves in the service of enlightened sages. By service, by resignation, by the close contact, of and by listening to the sages, *Bhajan* gets activated. He who belonged to the class of *Shudra* gets upgraded to the class of *Vaishya*. One nature thus completes its circle and the second one begins. This is the change of birth.

By this technique the devotee starts earning divine properties. Gradually his nature becomes capable of facing the struggles and
then he grows patient, courageous and brave. On account of these qualities the same devotee attains the stage of *Kshatriya*. He conquers his disorders. When *Dharna, Dhyan, Samadhi* become the part and parcel of innate nature ensuring merger with God, the *Kshatriya* nature fully blooms, then a higher stage of *Sadhana* steps in. Now the *Sadhak* becomes *Brahman*.

‘*Jatyantar parinam*’ (result of the change of birth) is thus the change of one kind of way of life into another, the subsidence of earlier qualities of nature and emergence of its higher stage. It is as if the devotee has got a new birth. At last the soul is realised and the state of self-containment occurs. Then all the above stages or classes dissolve. Then every kind of nature becomes meaningless, it is neither noble nor ignoble. If the body falls before the attainment of this state, again the devotee wears a new body, and resumes his *Sadhana* from the point, it was left.

Lord Shri Krishna says:

*Traigunya vishaya veda nistraigunyo bhavarjun.*

*Nirdvandvo nitya sattvastho niryogkshem aatmvan.*

(त्रेगुण्य विषया वेदा निष्टैगुण्यो भवार्जुन।
निर्द्वन्दो नित्य सत्त्वस्थो नियोगक्षेम आत्मवान्।) - *Geeta, 2/45*

“O Arjun! The Vedas throw light only up to the three traits (*Gunas*), you rise above the three traits.” The Lord tells: “Keep your faith in God unwavering, never care for your own profit and loss, be self-contained. By this way you would rise above the three traits, and go beyond the Vedas.” What one gets by rising above the Vedas? The Lord says:

*Yavanarth udapane sarvatah samplutodake.*

*Tavansarveshu vedeshu brahmanasya vijanatah.*

(यावानरथ उदपाने सर्वतः संप्लूतोदके।
तावानसर्वेषु वेदेषु ब्राह्मणस्य विजानतः।) - *Geeta, 2/46*
As a small pit or ditch feels on being over whelmed by the clean water of reservoir so is a Brahman (who has realised God) and up to this extent he remains connected with the Vedas. In Rajasthan rain water is stored in tanks to fulfill the needs. If the clean water of the Ganga flows there, none would continue to use them. The Vedas are there to guide those who are lagging behind. Those who rise above the Vedas realize Brahm, become Brahman. So Lord Shri Krishna says, “O Arjun! You rise above the Vedas, realize Brahm and become Brahman.” This is the connotation of ‘Jatyantar Parinam’. Arjun was a Kshatriya but was directed to become Brahman.

The Varnas are the sequential classes of devotees. With the subsidence of one nature and the emergence of another one the class changes. Change of birth is nothing but the withdrawal of the impact of Tamasic nature from the mind and the rise of another Satvik nature.

Can all the five methods, narrated above (birth, antidote, Mantra, Tap and Samadhi) increase or decrease the nature? The Maharshi Patanjali answered below:

_Nimittamaprayojakam prakitinam varanbhedstu tatah kshetrikvat._ (3)

(निमित्तमप्रयोजकं प्रकटितं वरणभेदस्तु तत: क्षेत्रिकवत्।१३।१)

Mediums like Aushadhi, Tap, Mantra, Samadhi etc. do not govern or direct nature. They are like a farmer: ‘_Varan bhedah_’ (वरण भेद:) - who tills the field, removes its upper layers, irrigates it, expels out the obstructions of the jammed drains for the natural smooth flow of water. In the same way the more the Sanyam (constraints) is perfected, the more the crust of nature is expelled out. The veil of nature is thinned and the divine light of God goes on spreading. The devotee does not transform nature; he only weeds out the hurdles of heterogeneous tendencies of his nature:
‘Krishee niravahin chatur kisana.
Jimhi budh taijahin moh mad mana.’ (Ramcharitmanas)
(कृषी निरावहिं चतुर किसान। जिमि बुध तजहि मोह मद माना।)

Nirmanchittanyakasmitamatrat. (4)
(निर्माणचित्तायस्मितामत्रात्)

When one kind of Chitt (mind) is replaced by another, the other one is ‘Nirmit Chitt’ or created mind which extends up to Asmita: ‘Asmita matrat’ (अस्मिता मात्रात्). Asmita is the commingling of the self and the dispositions. Till the presence of Asmita, the transformation of mind (Chitt) goes on from one state to another, in other words it would go on forming itself. When the commingling ends, formation of Chitt (mind) stops, the mind itself disappears or is dissolved. A number of tendencies go on flowing in the Chitt, then how can it be stable?

Pravittibhede prayojakam chittamekamanekesham. (5)
(प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकशाम्)

Dispositions of mind are myriad or innumerable. Klisht Vrittis mislead, Aklisht Vrittis connect us with the goal. There is a kind of Chitt which penetrates through the tendencies (Prakriti) and keeps them stable. In other words it is singularly devoted to the goal. The transformed minds (Nirmit Chitt) are of various kinds, but the original mind (Mool Chitt) alone governs the other ones, it alone propels and directs. The Chittas which appear during Sadhana may run out, but the Chitt which merges with meditation, never expires. He further throws light on it:

Tatra dhyanjamanashayam. (6)
(तत्र ध्यानजमनाशयम्)

A Chitt which enters through all the dispositions connects with the Isht. The Chitt which is born of meditation (Anashayam) is free from passion and impressions of the unconscious
Such a Chitt never expires. Revered Gurudev Maharaj Ji used to say that God would not allow him to fall despite, his desires and willingness to fall. When all the methods and techniques drop down and get transformed into meditation, ‘Anashaya’ (meditated mind) occurs. There is nothing in nature which can subvert it. Illusion (Maya) cannot disturb or destroy it. Before Maharaj Ji such perils did arise again and again but God kept him in his careful custody and managed him. In other words a Yogi of such a state can not be daunted by the impressions of past Karmas (Karm Sanskaras).

Now the Maharshi throws light on the state of Yog which occurs after meditation:

\[
\text{Karmashuklakrisham yoginatrividhamitaresham. (7)}
\]

Narrating the traits of a Yogi who has attained ennoblement after meditation the Maharshi says that the Karmas of a Yogi are neither good nor bad. The Karmas of others are of three kinds.

The Karmas of a Yogi bear neither auspicious nor inauspicious fruits. Lord Shri Krishna says in the Geeta that they who are self contained or whose Yog is perfect, are above the Karmas. Neither they get anything from them, nor lose anything. It is so because for him nothing is to be attained then whom would he call? When all the disorders have subsided against what would he fight?

In the Geeta Lord Shri Krishna says: “Chaturvarnyam maya srishtam.’ (चातुर्वर्ण्य मया सृष्टम्) I have created the four Varnas. ‘Tasya kartaramapi mam viddhaya kartaramvyayam’ (तस्य कार्तारमपि मां विद्धय कार्तारमव्ययम्) – You should take me as impersonal and non-doer though I do everything. The Karmas do not bind me because I am unattached with their fruits. The final goal of Niyat Karm is God and he is not dissociated from me.” If there is nothing ahead
then what to aspire for? Maharshi Patanjali reiterating the same truth says that the *Karmas* of a Yogi are neither auspicious nor inauspicious; bear no fruit, good or bad.

The path of Yog is the path of the restraint of dispositions. Any devotee who is under the direction of God, can move on this path. Kabir was not an educated man. After his accomplishment, he announced:

‘Ankh na moodun kan na rundoo, kaya kasht na dharon. Ughare naina sahib dekhun, sunder roop niharon. Santo! Sahaj samadhi bhal.’

(आँख न मूढ़ कान न हँड़ू, काया कष्ट न धारो।
उथरे नयना साहब देखूँ, सुन्दर रूप निहारो।
सन्तो! सहज समाधि भली।)

The *Karmas* of others are of three kinds. The Geeta too says so:

*Anishtam mishram cha trividham karmanah phalam.*
*Bhavatyatyaginam pretya na tu sanyasinam kvachit.*

(अनिष्ठम भिष्र च त्रिविधं कर्मण: फलम्।
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां कवचित॥) - *Geeta, 18/12*

The outcome of the *Karmas* of those men who have led a life of attachments and desires might be good bad or mixed, it chases even after death, goes on multiplying births after births but they who are perfect renunciants, *Sanyasis* are always free from the outcome of *Karmas*. In other words the *Karmas* of a Yogi are ‘Ashukla’ and ‘Akrishna’. He is a moral.

Again light is being thrown on the *Karmas* of common people:

*Tatastadvipakanugunanamevabhyaktivirasananam.*

(ततस्तद्विपकानुगपनामेवाभिक्षित्वरित्वारसानानाम्।)
While enjoying the fruits of three kinds of Karmas, favourable passions or impressions alone get manifested. In other words the passions flourish only on getting favorable climate and field. Only such passions emerge at the opportune moments which are warranted others remain stored. They who are not Yogis, their Karmas are of three kinds – Satvik, Tamasic and Rajasic or Shukla, Krishna and mixed. Their results are sure to be endured because:

\[\text{Jatideshkalvyavahitanamapyanantaryam smritisanskaryorekrooptvat. (9)}\]

Despite the obstructions of class or birth, place and time, the Sanskaras of Karm move unobstructed: ‘Aanantaryam’ (आनन्तर्यम्) because retrospection and Sanskaras are akin or similar. Only that can be retrospected which is stored in Sanskaras.

When the Sanskaras stop to emerge, the retrospection or memory gets cleaned and becomes spotless-

\[\text{‘Smriti Parishuddhau swaroopshunyevarth matranirbhasa nirvitarka.’} \]

When the mind gets dissolved and only the goal remains in sight, the retrospection (Smriti) gets perfectly purified. This is the stage of ‘Nirvitark Samadhi’ – the seed is present. When no Sanskar exists, what would be recollected or retrospected?

The movement of Sanskaras is dauntless, they follow the doer every where births after births. Kag-Bhushundi Ji took several births, moved from place to place, passed through the cycles of time, his Sanskaras were not disturbed: ‘Kavaneun janm mitihi nahin gyana. Sunahi sudra mam bachan pramana.’ (कवानेउं जन्म मिति हि नहि ग्याना। सुनाहि सूद्र मम बचन प्रमाना।) [Manas, 7/108/8]. In no birth his knowledge diminished, this is inevitable.
Tasamanaditvam chashisho nityatvat. (10)
(तासामनादित्वं चाशिषो नित्यत्वात्त||10||)

‘Tasam’ (तासम्) means that the Karm Sanskaras move unobstructed on account of the unison of Smriti and Sanskaras.
‘Anaditvam’ (अनादित्वम्) means it is ageless because of the similarity of Smriti and Sanskar. The passions and desires have been appearing in the Smriti (retrospections) since times immemorial. The desire of the living beings to live for ever is caused by the Vasanas (passions).

The Geeta puts it in this way:

Prakitim purusham chaiv viddhayanadee ubhavapi.
Vikaramshch gunamshchaiv viddhi prakiti sambhavan.

(प्रकृति पुरुष चैव विद्धयानादी उभवापि।
विकारांश्च गुणांश्च विद्धि प्रकृति सम्भवान्) - Geeta, 13/19

You take Prakriti and Purush both as endless and eternal, you take that all the disorders (Vikar) too are born of Prakriti of three-fold traits.

Then what is the remedy to be free from the will to live and desires to acquire means for more and more pleasure?:

Hetuphalashrayalambanaih sangriheetatvadeshamabhave
tadabhavah. (11)
(हेतुफलाश्रयालम्बनेः संग्रीहीतत्वादेशामभवे तदभावः||11||)

Motive, result, shelter and support cause the accumulation of Sanskaras and activate the ‘Vasanas’ (passionate desires). When they are absent, the Sanskaras are also absent.

Afflictions like Avidya (nescience) and the Karmas (actions) born of it and the Karmas of Sadhana too cause Vasana (desires) and the related Sanskaras. They all jointly create good or bad Sanskaras which result in rebirth, age and experience of pleasure and pain since they work through the mind, so mind is their
spurring centre. The words and the objects are their external support. So they are ‘Aalamban’ (support), excitement, communicable sentiments create ‘Rasas’ (flavour) which move the mind that gets combined with the Sanskaras. In the absence of all the four mediums, the Vasanas (desires) and Sanskaras do not have legs to stand. When they disappear, ‘Dharm’ dawns. The Maharshi has used the term ‘Dharm’ here again.

Atitanagatam swaroopatoastyadhvabhedaddharmanam. (12)

‘Dharmanam’ (धर्मानाम्)– Dharmas differ on account of time ‘Adhvabhedat’ (अध्वप्रेरण). Hence the Vasanas (passions) etc. which have become things of the past and those which have not yet dawns Anagatam (अनागतम्) e.g. attainment of the self, all are pervaded by the essence of Dharm. There is divergence of time in Dharm. So the essence of Dharm pervades Avidya (nescience) Vasana (desires), Chittvritti (dispositions of mind) which have been nullified by Bhajan, and that also which has not yet appeared (Anagatam - अनागतम्), the supreme conscious being embodies Dharm; ‘Dharm na dusar satya samana.’ (धर्म न दूसर सत्य समान) ‘Sarvadharmanparityajya’ (सर्वधर्मपरित्याज्य) [Geeta, 18/66]- “O Arjun! Renounce the thoughts of multifarious Dharmas, simply you come to my shelter.” Thus the shelter of God alone is Dharm.

Te vyaktsookshma gunatmanah. (13)

But that Dharm in its manifested as well as subtle form is governed by traits (Gunas). As the impact of Satvik, Rajas, Tamas is in various degrees, so is their form. In the 4th maxim of the first chapter of this book it has been confirmed: ‘Vritti saroopyamitaratra.’ (वृत्ति सारृप्यमितरत्र) As is the nature of the disposition, so is the person. But when all the three Gunas (traits) become equipoised and harmonized then the Maharshi says:
Parinamaikatvadvastutattvam. (14)
(परिणामेकत्वाद्वस्तुतत्त्वम्।१४।)

They remain neither Satvik nor Rajasic, nor Tamasic and they give the same result: ‘Parinam ektvā’ (परिणाम एकत्वात्). The Gunas are now silenced. Then the quintessence ‘Vastu tattvam’ (वस्तु तत्त्वम्) of Yog appears. In other words this leads to the realisation of God.

Lord Shri Krishna lays emphasis on this very Truth: “O Arjun! None has ever attained accomplishment without performing the Niyat Karm (प्रेषित चक्र्य), in future too attainment is impossible without it. Rishi like Janak could attain the state of actionlessness (नायिष्कम्) only through this technique. He became self-contained, hence no duty remained to be done and all attainable things were attained. This is the ‘Param tattva’ (सुप्रीम एंटिटी - ‘परम तत्त्व’). After the Gunas (traits) subside, the supreme entity is realised.

Vastusamye chittbhedattayorvibhaktah panthah. (15)
(वस्तुसम्ये चित्तभेदात्योरविभक्त: पन्थाः।१५।)

Here the object is the Supreme Being – ‘Vastu samye’ (वस्तु सम्ये) in this equanimous state of the object, ‘Chittbhedat’ (चित्तभेदः) – the nature of mind is perceivable. So the ways of mind and the object perceived by it are separate: ‘Tayorpanthah vibhaktah’ (तयोरपन्थः विभक्तः). The object is absolute. Mind gets dissolved in it and Prakriti becomes one with it. Mind remains alive as long as three Gunas (traits) remain alive. But the Supreme entity is all encompassing. Again Maharshi throws light on Chitt:

Na chaikchitt-tantram vastu tadpramanakam tada kim syat. (16)
(न चैखित्ततन्त्रम् वस्तु तदप्रमाणकं तदा किं स्यात्।१६।)

Besides this the object (God) is not governed by any one sort of mind (Chitt). The mind or Chitt becomes useless because
God is beyond the sphere of anyone Chitt. The Chitt has no use now ‘Kim syat’ (किम स्यात्). It becomes tranquil. Now the Chitt (mind) becomes the centre of the conscious being.

_Taduparagapekshitvachchittasya vastu gyatagyatam._ (17)

The quality of mind is to mirror anything, so the knowledge gained through it sometimes seems to be cognizable and sometimes un-cognizable. In other words the grip on meditation is sometimes tight and sometimes loose, sometimes the image of God is clear, sometimes blurred; often image of God eludes the grasp. But God knows everything. Mind knows as much as God tells it.

_Sada gyatashchittvrittayastatprabhoh purushsyaparinamitvat._ (18)

The master of the Chitt is not resultant. In other words, He issues forth no result. So the dispositions of the mind constantly remain in His view. ‘Tatprabhoh’ (तत्प्रभो:) means that the master of the Chitt remains always uniform, so He ever knows the movements of the dispositions of the mind and it is He who is controlling them. Whatever Chitt knows, it is through the view or Drishya:

_Na tatsvabhasam drishyatvat._ (19)

Like light Chitt is not self-illumined. It is so on account of the view – ‘Drishyatvat’ (दृश्यत्वात्). Whatever light is visible in the Chitt, it is all on account of the view transmitted by God. The Chitt has no light of itself; it is not self-effulgent. If there is no view or scene, the Chitt can not reflect anything. Whatever light is visible in the Chitt, it is on account of Drishya. It is the conjunction of Drishya and Drasta which destroys the disorders.
The nature of *Drishya* is to grant light, spiritual process and the salvation which leads to consuming items like *Yagya*, *Tap*, *Sanyam*, final goal. All such things are directed by God. ‘*Go gochar jahan lagi man jai. So sab maya janehu bhai.*’ ([Manas, 3/15/3](#)). So if there is longing for anything, it is all illusory, not substantial at all. It has no light. Whatever there is, it is the result of the view or scenes of other things. The scheme of the material world is to provide food for the *Purush*. Do such enjoyments help in attaining *Moksha* (salvation)? Shri Krishna says in the Geeta: ‘*Bhoktaram yagya tapasam sarvalok maheshwaram.*’ ([5/29](#)). *Yagya* (sacrifice), *Tap* (penance) and *Sanyam* (restraint) are the consuming items of the *Purush*. Such a being frees from the clutches of the view or the scene. Thus, whatever light is present in the *Chitt* it is on account of the view (*Drishya*).

**Eksamye chobhayanavadharanam. (20)**

(एकसमये चोभयानवधारानम्।।) It is not possible to know the nature of *Chitt* and *Drishya* simultaneously because whenever *Drishya* appears, it appears independently, It cannot be known what is to be transmitted. When it is perceived only then it becomes known.

**Chittantardrishye buddhibuddheratiprasanagah smritisankarashch. (21)**

(चित्तान्तर्द्रिष्ये बुद्धिबुद्धरतिप्रसङ्गः स्मृतिसंकरश्च।।) ‘*Chittantardrishye*’ (चित्तान्तर द्रिष्ये) means that the *Chitt* (mind) alters from one kind to another kind and the medium of this alteration is *Drishya* (view or scene). ‘*Buddhibuddheratiprasanagah*’ (बुद्धिबुद्धरतिप्रसङ्गः) means that the intellectual development of the intellect also occurs through the medium of *Drishya*. ‘*Smriti sankarashch*’ (स्मृति संकरश्च) means that they all
get mixed in Smriti (retrospection). Smriti becomes complete only when Bhajan is completed, so the scenes (Drishya) of the spiritual practices go on mixing with the earlier thoughts.

Chiterpratisankramayastadakarapattau swabuddhisamvedanam. (22)

Although the Purush is a sentient being and remains non-involved, still when the situation of identification (Tadakar) or concentration happens, he becomes aware of his Chitt.

Swabuddhisamvedanam’ (स्वबुद्धिसंवेदनम्) means that on getting identified the intellect assumes the nature of the self in other words the self starts pulsating in the intellect.

Drashtirishyoparakram chittam sarvartham. (23)

Drashta who is a

Antvant eme deha nityasyokta shareerinah.
Anashinoaprameyasya tasmadyudhyasya bharat.

All the physical bodies assumed by the eternal, never decaying, sentient soul, are subject to decadence and fall, so O Arjun! You fight. Only the soul is immortal, it never dies in any age. Thus soul is the ultimate truth. “Drashtirishyoparakram chittam sarvartham” (द्रश्तृरिष्योपरक्रमं चित्तं स्वर्बर्थम्)– Drasta who is a
sentient being and who is stainless and \textit{Drishya} which aims at collecting the consuming items for the consumption of \textit{Purush}, and whose purpose is to smoothen the path of salvation, when jointly operate, the \textit{Chitt} confers \textit{‘Naishthikeem Siddhi’} (total accomplishment).

The Maharshi says:

\textit{Tadasankhyeyavasanabhishtiramapi parartham sanhatyakaritvat. (24)}

\textit{(तदसंख्येयवासनाभिशिष्ट्रमपि परार्थ संहस्त्यकारित्वात् ॥ २४ ॥)}

Despite being tinged by countless \textit{Vasanas} (desires) the \textit{Chitt} (mind) is capable of attaining the Supreme goal (\textit{Pararth}) and terminating all the desires. A Yogi whose \textit{Chitt} (mind) is hued with the combination of \textit{Drashta} and \textit{Drishya}, remains firmly devoted to his goal despite the presence of countless \textit{Vasanas} in him. He is unaffected by the \textit{Vasanas}. Like the petals of lotus he remains above the dirt and filth, similarly the \textit{Mahapurushas} remain untouched. All those who come into their contact are also benefited. Revered Gurudev lived in a forest which was infested by cruel dacoits and wild \textit{Kols} and \textit{Bheels} but on account of their contact and company of Maharaj Ji, their hearts changed and their cruelties ended. They also got engaged in \textit{Bhajan} and meditation.

\textit{Visheshdarshin aatmbhavbhavanavinivritti. (25)}

\textit{(विशेषदर्शिन आत्मभावभावनाविनिवृत्ति: ॥ २५ ॥)}

The Yogi who has perceived that matchless being \textit{‘Vishesh darshinah’} (विशेष दर्शिनः) drops down the awareness of his ego and egoistic arrogance because he knows that he is not the doer; the real doer is God, none else. His body consciousness ends. What is the state of mind of such a Yogi?–

\textit{Tada viveknimnem kaivalyapragbharam. (26)}

\textit{(तदा विवेकनिम्में कैवल्यप्राग्भरं चित्तम् ॥ २६ ॥)}
The mind of such a Yogi is rational and prone to the state of Kaivalya. With the special perception, he becomes no doubt free from the weakness of self-praise but he has got simply the perception (Darshan) not the realisation of the self. Now his mind is seriously rational moving towards the Kaivalya. A man of such a mind does not perform any good or bad action. But what’s about the sentiments which arise in that mind? What are they?

The Maharshi answers:

*Tachchhidreshu pratyayantarani sanskarebhyah.* (27)

(तच्छिछिरेशु प्रत्ययान्तराणि संस्कारेभ्यः) 112711

The emergence of adverse thoughts in the mind which is in trance occurs on account of past Sanskaras. No doubt the mind is tilted towards reason (Vivek), and the state of Sabeej Samadhi also dawns, still ‘*Tachchhidreshu*’ (तच्छिछिरेशु) there is the leakage of heterogeneous thoughts in it. It is so on account of past Sanskar. It denotes that the Sanskaras are still alive, they might be very little but they are there. No new accumulation of fresh Sanskar takes place but the past Sanskar do appear intermittently.

*Haanmesham kleshvaduktam.* (28)

(हानमेस्यं क्लेशवदुक्तम्) 112811

It has been directed to exterminate such Sanskaras. They are as harmful as the *Kleshas*. They should be rooted out like the *Kleshas*; there should not be any kind of lethargy in spiritual practice. After they are extirpated, ‘*Dharmmegh Samadhi*’ occurs.

*Prasankhyaneapyakuseedasya sarvatha vivekkhyaterdharmmeghah samadhih.* (29)

(प्रसंख्यानेपुरुषसीद्धय सर्वत्था विवेक्ष्यातेर्धर्म्मेघाः समाधिः) 112911

A Yogi who attains Vairagya (renunciation) even from the glow of his glowing rational knowledge remains enlightened and he attains *Dharmmegh Samadhi*. In this Samadhi only Dharm
prevails. The *Chidakash* (firmament of consciousness) is pervaded by *Dharm*.

**Tatah kleshkarmnivrittih.** (30)

(ततः क्लेशकर्मनिवृत्तिः)

With the attainment of *Dharmmegh Samadhi, Klesh, Avidya, Asmita, Raag-Dwesh, Abhinivesh* and the *Sanskaras* of the *Karmas* born of them are totally uprooted.

**Tada sarvavaranmalapetasya gyansyanantyajgyeyamalpam.** (31)

(तदा सर्वबिंबमलापेतस्य ज्ञानस्यानन्त्यायज्ञेयमल्पम्)

The knowledge which dawns at this time is stainless and is boundless. So the distance between God (knowable object) and the devotee remains very little.

**Tatah kritarthanam parinamkramsamaptirgunanam.** (32)

(ततः कृतर्थानां परिनामक्रमसमप्तिर्गुणानाम्)

After the devotee has realized God and the little distance which remained uncovered was also covered and the final performance too ended, the impact of three *Gunas*— *Sat, Raj, Tam* lose their force. The *Gunas* leave the best, medium and degrading effects. This goes on generally. But a devotee is fully emancipated now from their grip. He goes above the *Gunas*. At such a stage what is the system of *Sadhana*?

**Kshanpratiyogee parinamaparantningaragrahyah kramah.** (33)

(क्षणप्रतियोगी परिनामपरान्तनिर्ग्रह्यः क्रमः)

The devotee of such an advanced stage has full control over the moments. A beginner devotee meditates for hours, but he meditates only for few minute. When he makes advancement, out of hours only few minutes go waste in meditation. The full picture emerges at the end of the final result. His *Sanyam* is now fully matured, he has full control over it. Not even a single breath-inhalation or exhalation runs without the chanting of ‘OM’. The
devotee becomes the master of moments, he does not allow them to pass without the name of God. No breath goes waste. Such is the order of *Sadhana*, then the resultant orders of *Sadhana* lose their utility. The moments now do not accept anything else. Now the *Purushartha* is completed.

*Purusharthsoonyanam gunanam pratiprasavah kaivalyam swaroop-pratishtha va chitishakteriti.* (34)

*Kaivalya* is attained when all the duties towards the *Purush* end, when the *Sadhana* has reached its pinnacle, when the *Gunas* merge with their cause, and the *Drashta* or devotee attains his *Swaroop* (self). Now the *Sadhana* is complete.

*Gunas* merge with their cause– ‘*Chitishakteh swaroop pratistha*’ (चितिशक्तेः स्वरूप प्रतिष्ठा). The restoration of the *Drasta* with his own self is ‘*Kaivalyam*’ (कैवल्यम्) or the state of *Kaivalya*. *Gunas* do not generate anything, they merge with their cause. At this stage *Drasta* dissolves in his own *Swaroop*. *Sadhana* is now complete.

The statement of ‘*Yogashchittvritti nirodhah*’ (योगश्चित्तवृत्ति निरोधः) averred in the beginning of this *Shastra*, the goal of ‘*Tada drashtuh swaroope avasthanam*’ (तदा द्रष्टः स्वरूपेऽवस्थानम्)-propounded at the very outset reach now the culmination. The *Drasta* is established now in his self. This is the state of *Kaivalya*. The Yogi now enjoys eternal life, eternal peace, and eternal position. Thus this *Kaivalya Pad* ends.

**CONCLUSION**

*Siddhis* are countless. Attainment of something unique, uncommon and exceptional is *Siddhi*. The third chapter of this Yog-Darshan describes about the ‘*Asht Siddhi*’ and several other
Siddhis. But the greatest Siddhi is the realisation of God, who is the ultimate reality. Such a Siddhi is obtained by the devotee who has been engaged in Sadhana for so many births. When the time of maturity comes, this Siddhi is attained by the devotee since his birth (as in the case of Lord Shri Krishna). On account of difference of the state of Sadhana, other devotees attain the goal through Bhakti, Mantra, Tap and Samadhi.

Due to the fulfillment of past Prakriti (nature) and emergence of forward advanced Prakriti change of birth occurs. When the nature which had confined and cribbed the mind subsides and the next advanced nature is born, a change of birth takes place. This is the meaning of ‘Janm-Pariwartan’. If perchance the physical body of the devotee of this advanced stage falls, in his next birth he takes off from this very point. Birth, Bhakti, Mantra, Tap and Samadhi are simply means. They do not operate Prakriti, they only remove the hurdles, paving way for the smooth visitation of advanced Prakriti (nature). Thus the change of Chitt from one kind to another is ‘Jatyantar-Parinam’, change of genus or order or kind. It is a new creation. Such a kind of Chitt exists till the presence of Asmita which is the amalgamation of the self and the Vrittis (dispositions). The function of the Chitt is to stabilize the Pravrittis (tendencies) and to divert them towards God. If during this process the state of meditation (Dhyan) is attained, then the Chitt which is generated by Dhyan (Anashayam - अनाशयम्) never ends because the Karmas of such a Yogi are neither Ashukla (dark) nor Akrishna.

The Karmas of others are of three kinds. They generate only the Vasanas (desires). Despite several changes of births and passage of time, such Karmas appear on the appointed hour because Smriti (retrospections) and Sanskaras (imprints) are similar. Only those things bulge out in Smriti which remain hidden
in the fields of *Sanskaras*. Their interrelationship exists, since times immemorial so the craving to attain the eternal self ever remains—‘*Nityatvat*’ (नित्यत्वत्). *Hetu*, *Phal*, *Ashraya* and *Aalamban* are the agencies which generate *Vasanas* (desires). When all the four disappear, the *Vasanas* and *Sanskaras* are finally eliminated.

*Sanskaras* are caused by *Kleshas* like *Avidya* (nescience). The result is rebirth, age, and sufferings. *Chitt* is their base and *Aalamban* is their object. With their elimination the *Sanskaras* are eliminated for ever. The reference of *Dharm* occurs just after their elimination. *Dharm* is eternal and remains present in its original form in all that is yet to dawn (*Anagat*) for instance the attainment of the self or the ultimate state. *Dharm* ever remains operative in all such *Anagat*, phenomenon which is yet to happen. Such a *Dharm* appears sometimes in its best, sometimes better and sometimes sullied form according to the *Gunas* (traits) but it is always present. In the equanimous state, the difference of *Chitt* becomes clear that the path of *Chitt* is separate and the object (*Vastu*) is different from it. *Vastu* stands for God. The *Chitt* mirrors this *Vastu* (God). The *Chitt* knows only so much as it mirrors the *Vastu*, it does not know more than it. But the *Vastu* is God, or the *Drashta* (viewer). He always knows about the dispositions of the *Chitt*. The light which appears in the *Chitt* is on account of the *Drashta* (viewer) and the view (*Drishya*). The *Chitt* knows only that much of *Drishya* (view) which is before it. It does not know more than it.

Although the *Chitt* is devoid of the function of the sentient-Being and is non-involved, still after identification with it, it attains the experience of the self intellectually—‘*Swabuddhi samvedanam*’ (स्वबुद्धि संवेदनम्). How and through what does it get the experience? The Maharshi says that the *Chitt*, which is hued by the presence of *Drashta* and the *Drishya*, is ‘*Sarvartham*’
Kaivalya Pad

(सर्वरत्नम्), capable of the attainment in its entirety. This is the real experience. Only when the Chitt is coloured with the tinges of Drashta and Drishya, it can actualize the true meaning of salvation or the ultimate end ‘Parartham’ (परारथम्) because it can now snap or terminate all the Vasanas (desires) and is ‘Vishesh Darshinah’ (विशेष दर्शिन्:) has the vision of God, who is ‘Vishesh Purush’ (distinct). Such a Chitt directly perceives God. When it does so, the sense of duality dissolves, the feeling that I am a Yogi vanishes for ever. Then the Chitt is tilted towards reason and remains prone to its eternal nature (Kaivalya Swaroop).

Seldom the scintillations or throbbing or waves occur in such a Chitt, subtle Sanskaras bloom now. Even such Sanskaras are terrible like the Kleshas. The devotee should not be careless or negligent. Such subtle Sanskaras too are to be terminated like the Kleshas. The devotee should remain engaged in Sadhana till their total extermination.

After such Sanskaras are uprooted, the Yogi is crowned with the glory of enlightenment and Supreme renunciation. As there always remains enlightenment ‘Dhrammegh Samadhi’ (धर्ममेघ समाधि) is attained. Like the sky the Yogi remains non-involved. Then all good and bad Karmas and all the Kleshas are put to an end. The Yogi attains now unblemished pure knowledge which is boundless. Despite the total attainment, some very little still remains to be known – ‘Gyeya alpam’ (जेय अल्पम्). When even this is perceived, the Yogi is gratified, all his duties are over:

‘Tatah Kritarthanam parinamkramamsamaptirgunanam.’

(तत: क्रृतार्थनां परिणामक्रमसमाप्तिर्गुनानाम।) (4/32)

After this the impact of the Gunas end. Now they can not affect at all. The Yogi now has full control over his breath, over the moments. Earlier the Sadhak used to practice for hours, but after the grasp of Sadhan now he has to practice for moments. Not
even a single breath goes waste. After this stage, the Karmas neither create anything nor accept anything good or bad. The Purushartha is fulfilled, the Sadhana is over.

‘Prurusharthsoonyanam gunanam pratiprasavah kaivalyam Swaroop-pratishtha va chitishakteriti.’ (4/34)

Kaivalya implies that the Purusharth has been done for the realisation of the self and the practices of Yog-Sadhana are fulfilled, that the Gunas have dissolved in their original cause, in other wards the Drashta has reached his goal. It is a state where there is no cycle of birth and death, no pain, no pleasure at all, only the state of dauntlessness and perennial peace prevails. ‘Tatprasadatparam shantim sthanam prapsyasi shashwatam.’ (तत्प्रसद्वत्परं शान्तिः स्थानं प्राप्तसयं शाश्वतम्।)-Geeta, 18/62. Lord Shri Krishna directs Arjun to take the refuge of God who is in the heart. By His grace alone he would attain the ultimate place, the ultimate, everlasting state of accomplishment.

|| OM ||
Two Kinds of Purush—

The Geeta says:

*Dvavimau purushau loke ksharshchakshar ev cha.
Ksharah sarvani bhootani kootasthoakshar uchyate.*

(द्वाविरोध पुरुषो लोके क्षरशक्षर एव च।
क्षर: सर्वाणि भूतानि कूटस्योक्षर उच्यते॥) - *Geeta, 15/16*

There are two kinds of *Purush* in the world: *Kshar* and *Akshar* (decaying and un-decaying beings). The third one is *Uttam Purush* (The first person, the excellent being). He is indescribable, He is called the Supreme Being, the best among beings but quite indescribable.

In the Yog-Darshan of Maharshi Patanjali there are only two kinds of *Purush* (beings): the *Drashta* who remains in self contentment and is transcendental, the second *Purush* is he who alters with the alteration of the flow of *Vrittis* (dispositions). He is shaped by the *Vrittis*. We, the common people, come under this category.

The Maharshi in the very beginning has classified Vrittis in two categories – *Klisht* (painful) and *Aklisht* (pleasant). The aim of the Yog is to sublimate, to restrain them. The Maharshi says, “*Ath yoganushasanam.*” (अथ योगानुशासनम्) [1/1]- Now mark, that Yog is *AnushasHan* (discipline). Whom to discipline? “*Yogashchittvrittinirodhah.*” (योगश्चित्तवृत्तिः निरोधः) [1/2]- The restraint of the dispositions of the mind is Yog. What is the gain from such a restraint? “*Tada drashtuh swaroopeavasthanam.*” (तद्व द्रष्टः
with the accomplishment of restraint the Drashta attains his original nature which is sentient, never decaying and stainless. What is the nature of the Drashta before the attainment of restraint (Nirodh)? “Vrittisaroopyamitaratra.”

The change of bodies go on occurring till the existence of Vrittis. “Jatyantar parinamah prakrityaapurat.” ‘Jati’ means birth. Change from one birth to another birth is ‘Jatyantar Parinam’. This happens after the fulfillment of Prakriti (nature). When the Prakriti or nature which has seized or captured the mind (Chitt), subsides and the elevated nature emerges, ‘Jati-Parivartan’ or ‘Janm-Parivartan’ (change of birth) takes place. With gradual development the Chitt gets transformed from one state to another state. This is change of birth in the Yogic parlance of the Maharshi. The same state is regained after the fall of the physical body. But there are only two kinds of Purush. As soon as the Vrittis are restrained, the Drashta gets contained in the eternal transcendental being and attains the state of Kaivalya, otherwise as is the flow of Vrittis so is the form or nature of the Drashta. That is our nature. Vrittis cause the change of birth.

From Where to Start the Bhajan–

Tapah swadhyayeshwarpranidhanani kriyayogah.

‘Tap’ implies the control of all the senses including mind in accordance with the directions of the Isht (adored God). ‘Swadhyaya’ is the calculation of degree and dimensions of the concentration of mind in Bhajan. ‘Ishwar-Pranidhan’ is devotion to only one God. From this point the Yog-practice takes off. The divine light throughout guides after the lapses in the performance of the parts of Yog are removed.
Practice—

‘Sthirsukhamasanam.’ (स्थिरसुखमासनम्)– Steady, comfortable sitting posture is Aasan. But does any one feel comfortable sitting in a steady and straight way? Actually one gets natural pleasure in God. When such a pleasure enlivens the contemplation, only then the Aasan is accomplished. ‘Prayatnashaithilyanantsamapatti-bhyam’ (यप्रयत्नशाविरात्यानांतसामापत्तिभ्याम्) [2/47] The Aasan becomes steady only after the absorption of mind in God who is infinite. The Aasan becomes perfect only after the practice of Ahinsa, Satya, Asteya, Brahmcharya, Aparigrah, Shauch, Santosh, Tap, Swadhyaya and Ishwar-Pranidhan becomes effortless and the devotee gets interested in God.

The dispositions of mind are of two kinds– Klisht (painful) and Aklisht (pleasant). They are restrained by regular practices and renunciation. Practice implies the stabilization of mind. It begins with surrender to God, the Jap (chanting) of OM and Swadhyaya which is a part of Yog. The practice of long and devoted pursuits gains ground and becomes firm and securely rooted. When it attains the unwavering state, Aasan becomes perfect.

Practice continues up to the attainment of Kaivalya– ‘Purusharthshoonyanam gunanam pratiprasavah kaivalyam Swaroop-pratishtha va chitishakteriti.’ (पुरुषार्थशून्यानं गुणानं प्रतिप्रसव: कैवल्यं स्वरूपप्रतिष्ठा वा चितिशाक्तिरिति।) [4/34] ‘Purusharthshoonyanam’ (पुरुषार्थ शून्यानाम्)- When nothing remains to be done for devotee (Purush), when all the efforts to hold the mind end, the practice reaches the last stage. Then the Gunas (traits) dissolve in their origin. This is the state of Kaivalya, after which there is no birth, no death, no pain, no pleasure. The practice now reaches its, ultimate goal.

Vairagya (Renunciation) –

Countless Chittvritti (disposition) are restrained by practice and renunciation: ‘Abhyas vairagyabhyam tannirodah.’ (अभ्यास
What is Vairagya? In the fifteenth maxims of the *Samadhi Pad* the Maharshi said: ‘Drishtanushravik-vishayavitrishnasya vashikarsangya vairagyam.’ The feeling of detachment not only from all that is visible in this creation, but from the enjoyments of *Baikunth* (heaven) too embodies the desire-less mind, this is then restrained state of mind and it is called Vairagya.

When practice reaches the ultimate point where the goal of realisation of God is achieved, *Trishna* (aspiration) for even the qualities of nature disappears. ‘Tatparam purushkhyatergun vaitrishnyam.’ The perception of God causes disappearance of aspirations for material objects because then they vanish. Now nothing remains to be sought for. This is the climax of Vairagya (renunciation).

In the chapter *Vibhuti Pad*, he again throws light on this—‘Sattvapurushanyatakhyati matrasya sarvabhavadhishtathantritvam sarvagyatritvam cha.’ The Yogi, who has attained *Sabeej Samadhi* which enables him to decipher the difference between the intellect and the soul or devotee and the object of devotion, gets total control over all the sentiments. He obtains the power of omniscience. But when he feels disenchanted even from it, then the seed of deficiencies totally die, then the state of *Kaivalya* is obtained. Such a Vairagya or renunciation chases till the attainment of *Kaivalya*. So it is to be compulsorily pursued.

**Ishwar—**

In Yog-Darshan the Supreme sentient God has been termed as self, as a *Purush* (being) who views all as a conscious power (*Chiti Shakti*). For instance it is mentioned in the forty one maxim of *Sadhan Pad* that one who masters *Shauch* becomes capable for self realisation. In the third maxim of *Samadhi Pad* it is referred
that the Drashta (viewer) becomes self-contained after the restraint of the dispositions of mind. In the seventieth maxim of Kaivalya Pad it has been said that the governor of the mind is immutable, so he always knows about the Chittvritti. In the last maxim of this very chapter it is said that Kaivalya is attained when the conscious power (Chiti Shakti) which is Drashta gets established in its original state. Thus God, who is supreme entity, has been addressed as Drashta, Chitshakti, Purush, Prabhu and self. He is all illumination and the quintessence.

But this Shastra has a word ‘Ishwar’. He is a different type of accomplishment. No doubt, He is also the same entity. If the supreme conscious being is unblended, natural, the Ishwar is an accomplishment. Now the question arises where should we go for help during the period of practice (Abhyas) and renunciation (Vairagya)? Whose shelter should we take? Maharshi gives a clue in Samadhi Pad– ‘Ishwar Pranidhanadwa.’ (ईश्वर प्रणिधानाद्वा) [1/23]. By surrender to Ishwar the Nirbeej Samadhi (sterilized trance) is attained.

Who is Ishwar? ‘Kleshkarmvipakashayairparamrishtah purushvishesh Ishwarah.’ (कलेशकर्मविपकशायरपरामृष्टः पुरुषविशेष ईश्वरः) [1/24] Avidya, Asmita, Raag, Dwesh, Abhinivesh are five Kleshas. He who is not related with Klesh, with Karmas born of Kleshas, with the accumulation of Karmas and their result and passions, he is Ishwar. Such an Ishwar is the best of all Purushas and is a special, extraordinary, distinctive Purush. No doubt he was earlier related with all the four but now he is de-linked. This very distinctive Purush is Ishwar or the Lord.

In the Geeta it is said that Ishwar is the Lord of all the kinds of skills of Sadhana valour, patience and sense of total surrender. This quality of lordship is the typical quality of a kshatriya. Here Ishwar connotes the master or ruler of all. ‘Shauryam tejo
dhritirdakshyam yuddhye chapyapalayanam. Danamiswar-
\[\textit{bhavashch kshatram karm swabhavajam.}\] (शौर्य तेजो धृतिदक्ष्य्य युद्धे
चाप्यपालायनम्। दानमीव भावश्च क्षत्रे कर्म स्वभावजम्।) [\textit{Geeta, 18/43}]

\textit{‘Tatra Niratishayam sarvagyabeejam.’} (तत्र निरतिशायं
\[\textit{sर्वज्ञजीवम्।}]
\[\textit{[1/25]}\] That \textit{Ishwar} is omniscient. He naturally possesses
omniscience. Nothing remains concealed from Him. He is not
aware that He is omniscient, this is His natural trait. Since times
immemorial a Sadguru has been like such an \textit{Ishwar}.

\textit{‘Purveshamapi guruah kalenanavachchedat.’} (पूर्वमेवमपि
guruah kalena\[\textit{वन्वच्छेदत्।}]
\[\textit{[1/26]}\] That \textit{Ishwar} has been the Guru of the
ancestors since the beginning of the creation because He is not
separate from time. Time does not affect him. He is totally detached
from time. This is the state of Sadguru; this is the state of the
\textit{Akal-Purush}.

\textit{‘Tasya vachakah pranavah.’} (तस्य वाचकः प्रणवः।)
\[\textit{[1/27]}\] He
is known by the name of \textit{Pranav} or OM. After accomplishment
the name of every Mahapurush becomes OM wherein he lies. This
OM is to be chanted. \textit{‘Tajjapastadarthbhavanam’} (तज्जपस्त
dर्थ्भावनम्)
\[\textit{[1/28]}\] It is necessary to chant OM and contemplate on Sadguru,
who symbolizes God and the essence of OM. By doing so
\textit{‘Antarayabhavah’} (अन्तरायाभावः) - the obstacles are removed, the
state of the inner self is attained and the Supreme Being is realised.

Generally people ask from which point they should start the
practice of Yog. The Maharshi answers: \textit{‘Tapah swadhyayeshwar-
pranidhanani kriyayogah.’} (तपः स्वाध्यायेष्वरप्रणिधानानि क्रियायोगः।)
\[\textit{[2/1]}\] with \textit{Tap} (penance), \textit{Swadhyaya} and surrender to God, \textit{Kriya-
Yog} starts. Without surrender to God (Sadguru) \textit{Bhajan} can never
take off.

\bullet \textit{Antaraya} (Obstacles)--

Maharshi Patanjali directs in maxim twenty eight of \textit{Samadhi
Pad ‘Tajjapastadarthbhavanam’} (तज्जपस्तदर्थभावनम्) - chant OM
which is the symbol of God, contemplate on Ishwar and stabilize faith in the Sadguru. Everyone tries to meditate but fails because mind is beset with such complexities which generate whirl winds of passions. By the Jap of OM and contemplation of Sadguru the disorders ‘Antarayabhavah’ (अन्तरायाभाव:)– which emerge inside and remain invisible are removed and the self is realised.

What are these disorders? The Maharshi in the thirteen maxim of Samadhi Pad says that they are Vyadhi (disease), Istyan (inertia), Sanshaya (doubts), Pramad (negligence), Aalasya (indolence), Avirati (lack of interest), Bhrantidarshan (illusory aberrations), Alabdhbhoomikatva (ignorance) and Anavasthitatva (sudden break). There are nine deflections (Vikshep) of the mind and they are known as Antaraya or obstacles.

- **Vyadhi**– means diseases of the body which divert mind from contemplation.
- **Istyan**– Doubt about our own capacity and confusion about the result of Yog.
- **Pramad**– To neglect the Yogic-performances and to kill time in fruitless ventures.
- **Aalasya**– Indolence, procrastination regarding Bhajan. Over eating also causes indolence.
- **Avirati**– Disenchantment from intense Vairagya. Sometimes on the contact of sensuous objects in place of Vairagya, the objects become the focal point of contemplation.
- **Bhrantidarshan**– Confusion about the efficacy of Sadhana; misleading concepts about Yog-Sadhana.
- **Alabdhbhoomikatva**– Ignorance about the gradual developing stages of Sadhana; lack of clear knowledge regarding advanced alternating grounds of the stages of Sadhana.
Anavasthitatva— It is sudden emergence of disenchantment of the stabilized mind of the devotee without any reason.

These are all the obstacles. They are not caused by any external stimulus. They create inner convulsions and are born inside. There are five more obstacles which aid and assist the above mentioned inner obstacles.

Grief or Agony— It is of three kinds: physical agony, heavenly agony and material agony. Physical agony means afflictions of the body. Heavenly agony implies natural calamities like earthquakes etc. Material agony is the agony caused by the contact of living beings.

Daurmanasya— It is the anguish of the mind caused by the failure to achieve anything.

Angmejayatva— means trembling of the parts of body on sitting for contemplation. It is a weakness, sometimes the whole body jumps. It occurs when the eight parts of Yog are not properly followed.

Irregular Inhalation and Exhalation— A devotee inhales homogeneous thoughts and exhales heterogeneous thoughts. Sometimes despite the unwillingness of the devotee external waves of Avidya enter into him. Unintentionally the words, which are born of Vidya burst out from the mouth of the devotee and he starts preaching.

When adverse arguments and counter arguments disturb the observance of Yam and Niyam; the ‘Vitarkbadhane pratipaksh-bhavanam.’ (वितर्कबाधने प्रतिपक्षभावनम्) [2/33]— their opposite thoughts should be entertained to combat them. Thoughts of Hinsa in place of Ahinsa, Truth in place of untruth are disorders and are known as Vitark (counter arguments). Such adverse or opposite arguments are at times even self sponsored or at times for warded by others.
Sometimes even mere support to them is tantamount to \textit{Vitark}. This is caused by avarice, attachment or wrath. Some of such disorders assume big dimensions. All the disorders whether they are big or small cause sorrows and ignorance. By opposite thoughts one should counter and face the adverse feelings.

The obstacles (\textit{Antaraya}) gradually start subsiding through such steps. They may diminish this way but are uprooted only by contemplation, by the communion of the \textit{Drashta} and \textit{Drishya}. By obeying the directions of \textit{Isht} (God) alone the obstacles are eliminated.

\textbf{Methods of purifying the mind (\textit{Chitt-Shuddhi})—}

Maharshi Patanjali suggests many ways for removing soon the obstacles. First of all he suggests practicing the chanting of name (\textit{Jap}) \cite{1/32}. Besides this he suggests to harbour feelings of friendliness, kindness, joy and heedlessness towards pleasure and pain, virtue and sin. The devotee should be friendly to other devotees of God, should be kind to those who are passing a miserable life in this world, should feel pleased to meet virtuous persons but should be indifferent to those who are sinful.

The Maharshi gives the third suggestion and that is deep, repeated breathing and holding it out for sometime. This makes the mind feel lighter. What he means to say is to exhale the breath and hold it out as long as possible. This is to be repeated thrice or four times. By doing so the held up breath and heterogeneous thoughts of inside the body are expelled out and the body feels lighter. After doing it one should get engaged in contemplation. The disorders would no more cause hurdles.

Yogic performances like restraint of mind, realisation of self, state of \textit{Kaivalya} and all the helping tendencies, clean the mind and stabilize it: ‘\textit{Samiti samiti jal bharahin talawa. Jimi sadgun}’
sajjan pahin aawa.’ (समिटि समिटि जल भरहिं तलावा। जिमि सद्दन सज्जन पहिं आवा।) [Ramcharitmans, 4/13/4] Despite countless bad qualities every one must be having some good qualities. The devotee keeps in mind only his good qualities. By appreciating the qualities which promote Sadhana, the mind is purified.

When the Sadhana develops, God conveys his messages. Then the mind feels elated. When one depends on Him, the mind feels lighter and steady.

Besides this if a Mahapurush of elevated state happens to meet, his company, his words, his touch, his service remove the obstacles and the contemplation runs on the proper track.

Generally everyone dreams dream but a Yogi never sees any dream. Whatever he sees in the name of dreams, he foresees future-happenings. God transmits them when the Drashta and the Drishya are conjoined. He transmits scenes even in his waking hours. When the Yogi goes to sleep his mind remains awake. God then governs his dream-world. Even at such hours, He goes on transmitting His messages and scenes. So the devotee must analyze the real import of his dreams. Obstacles are removed by following the directions given in dreams. The end of obstacles and the engagement of mind in Jap simultaneously occur.

The Maharshi records an important maxim with regard to the stabilizing of the mind– ‘Yathabhimatdhyanadva.’ (यथाभिमतध्यानाद्वा।) [1/39] The mind becomes stable in accordance with our belief or idea or conception. If the devotee has belief in the performance of practice and renunciation, in Yogic transactions, in the restraint of mind, in attaining self-realisation, he should take the help of that belief or conviction. For instance Lord Dattatreya sought guidance and inspiration from a dog, a bird, a python. He interpreted their actions in the light of the preaching of his Sadguru, which helped in the advancement of his Yog-
Sadhana. By such pursuits he became one day a ‘Mahayogeshwar’ and was hailed as an incarnation. This is the way a devotee makes progress. By faith in one God, and chanting of his name (OM) he goes on taking help and inspiration from the outer world. Thus he goes on and on. Such a Yogi controls from molecules to magnitudes. He can hold his mind any moment anywhere and fix it from smaller objects to the largest ones. These are simply the aids of Sadhana, not separate kind of Sadhana.

A number of occurrences happen in the life of a devotee; he should interpret them spiritually and take their Yogic-significance only. For instance—Arjun had gone to Indra, the ruler of gods, for the attainment of weapons and the skills of warfare. He saw in the court of Indra the exquisite beauty of Urvashi and seemed to be enthralled. After the court stood, the gods surprisingly said to Indra, “Devendra! You told us that your son (Arjun) was a renuncienc saint who has conquered his senses. But we found him staring at the damsel since she entered the court. He had forgotten even the fact how pious the court was and who were present there.” Indra replied, “I too marked it, let us ask him directly what did he see? How was her dance?” When the gods enquired from Arjun, he re-gathered himself, saluted the gods and replied, “Excuse me, I did not see the dance at all.” The gods again smilingly asked, “Then what did you see?” Arjun replied, “Several years have passed since I saw my mother, I felt as if my mother herself had appeared there. I was lost in the loving memory of my mother.” Urvashi was a damsel, a court dancer indeed, but Arjun saw in her the image of his mother. She cursed Arjun, but her curse proved to be only a boon afterwards. When the goal of the devotee remains unwavering, even curses turn into boons, disasters into blessings. Thus we see the Yogic interpretations of unfavorable incidents, keep the mind tranquil and balanced.
Klesh—

The practice of Samadhi gets settled through Tap, Swadhyaya and surrender to God. Kriya-Yog is required for weakening the impact of Klesh ‘Kleshtanukarantarshshcha.’ (क्लेशतनूकरणार्थश्च). What is Klesh? ‘Avidya-asmita-raag-dwesh-abhiniveshah kleshah.’ (अविद्यास्मितरागद्वेशअभिनिवेशः क्लेशः ।) [2/3] Avidya, Asmita, Raag, Dwesh and Abhinivesh are the Kleshas. They are five in number. Avidya is the root of all. Other Kleshas flow from Avidya.

Avidya— Avidya is taking the changing objects to be changeless, unholy things to be holy, pain as pleasure and anti-self to be the real self.

Asmita— When the Drashta and Darshan-Shakti become united or identified, it is Asmita. In other words, Asmita is the mingling or blending of matter (Prakriti) with the self (Purush).

Raag— When the mind flows towards gratifying objects of pleasure, it is known as Raag.

Dwesh— Dwesh is the efforts to quit things which cause distress. It leads to sorrow.

Abhinivesh— Abhinivesh is attachment with worldly life of earlier days. Presence of attachment for old traditional things which is mostly found even among rational persons is Abhinivesh. The material life, which is in no way ours, is taken as our belongings. Our real place of habitation is in the words of Kabir: ‘Tavan ghar cheto ho bhai. Tohara aawagaman miti jai.’ (तवन घर चेतो हो भाई। तोहरा आवागमन मिटि जाई।). Lord Shri Krishna also says the same thing: ‘Sthanam prapyasi shashvatam.’ (स्थानं प्राप्यसि शाश्वतम्।)– Our eternal self is our real place of habitation, but we feel drawn towards the place where we lived earlier. This feeling of attraction is called Abhinivesh and it is Klesh (affliction). It lasts till the last
moment of ennoblement. So it is found as much among fools as among enlightened persons.

By the performances of Tap, Swadhyaya and Ishwar-Pranidhan (surrender to God) such Kleshas (afflictions) become feeble, but they do not die. Such Kleshas which grow subtle should be rooted out. Meditation is the only cure.

The Sanskaras of Karm which offshoot from Kleshas accrue rebirth, age, and sufferings. They give pain and pleasure alternatively because virtuous or sinful deeds are caused by them. Even virtuous deeds which give joys are distressful because the moment the effect of the Sanskaras end, the effect of the Sanskaras of sinful deeds take over. Consequently recurrence of pain is natural, so all kinds of Karmas generate pain for noble souls.

‘Heyam duhkhamanagatam.’ (हेयम दुःखमानागतम्) [2/16] – All the agonies which are yet to come, deserve annihilation. The communion of Drashta and the Drishya is the only way to eliminate these Kleshas. The Maharshi has given a new maxim that the communion of Drashta and Drishya is the only way to end the Kleshas. What is Drishya? Drishya aims at leading towards divine light and providing permanent settlement in light. The matter (Bhoot) and the senses (Indriya) are its manifestations. It appears in the material shape of sensuous objects and varieties of other forms, sometimes visible (Ling-Matra), sometimes invisible (Aling) like oracles etc. Its aim is to provide Bhog as well as freedom from it to the Purush, ‘Bhoktaram Yagya tapasam.’ (भोक्तरं यज्ञ तपस्सं) – Shraddha, Yagya, Tap, Swadhyaya are the ‘Bhogas’ of the Purush, after managing them properly it leads to ‘Apvarg’- the summon bonum of life.

Drashta is conscious sentient being. By nature he is stainless, pure and detached but sees according to the intellect. In other words
it issues forth only such scenes (Drishya) which bear the stamp of intellect.

The union of Drashta and Drishya implies perception. We keenly desire to perceive God through Sadhana, Tap and Swadhyaya etc. so that he, who is a detached Drashta may start issuing Drishya, so that he may provide a vision like Arjun, so that he may issue intimations of immortality and enlighten about his magnificence. This is the implication of the union of Drashta and Drishya. The animation of Bhajan, the active operation of God on His driving wheel is the meaning of the union of Drashta and Drishya. ‘Jakey rath par kesho, tako kaun andesho.’ (जोके रथ पर केशो, ताको कौन अंदेशो)– He need not worry whose chariot is being driven by God Himself. By obeying the intimations of God and living under his patronage, the Kleshas end. A self-realised Mahapurush (Sadguru) makes it possible.

The Drishya loses its use for that Mahapurush who is self-contained and self-contented and has exhausted his endurance of Sanskaras and ‘Apvarg’ but for ordinary persons the inner world of the Mahapurush goes on transmitting the Drishya. In the Kaivalya Pad it has been reiterated that the Chitt (mind) hued by colors of the union of Drashta and Drishya alone can imbibe the ‘Sarwarth’ (सर्वार्थ)– total signification or the import. Despite being beset with countless passions and desires, such a Chitt receives only the altruistic or higher scenes and ‘Vishesh darshinah’ (विशेष दर्शन)– has the vision of Vishesh Purush (God). It rises above the self or the feeling of I-ness and remains prone to Kaivalya.

Such a Chitt which is inclined to reason and Kaivalya, does not create any auspicious or inauspicious Karm. But even in such a state the waves of thoughts do arise, they occur on account of Sanskaras: ‘Samsakarebhyah’ (संस्कारेभ्यः)– whatever Sanskar lies in the lees as sediments in very subtle form create vibrations in the mind. ‘Hananmesham kleshavaduktam.’ (हानमेषां क्लेशवदुक्तम्)
such Sanskaras too should be eliminated like Kleshas because their root lies in Klesh which results in rebirth, age and endurance.

When would die such subtle Sanskaras? A Yogi, who becomes indifferent even towards the rational knowledge (Vivek-Gyan), is crowned with the brilliant glow of Vairagya (renunciation). He attains ‘Dharmmehg Samadhi’. Only Dharm shines in the firmament of consciousness nothing else. All the five Kleshas and Karmas get eliminated due to this.

In short, according to Maharshi Patanjali, the Kleshas become feeble by performing the practice of Yog, renunciation Yam, Niyam, Aasan, Tap, Swadhyaya, Ishwar-Pranidhan etc. but they are not eliminated. Our faith should be so as to enkindle the spiritual light in the heart so that the transmission of Drishya becomes possible and the path of salvation is paved forward. The cognition of Isht is very important and this is possible by performing Tap, Swadhyaya and Ishwar-Pranidhan. According to Patanjali, Ishwar is the perfect form of a Yogi (Mahayogeshwar) who has attained the ultimate goal and Drashta, Chetan, Prabhu, Aatma, Avinashi, Chitishakti- all denote one God or eternal Brahmv.

Eight Parts of Yog–

When after repeated practice of different parts of Yog, the impurities are reduced to ashes then the light of knowledge is born which remains through out till Vivek-Khyati. Yam, Niyam, Aasan, Pranayam, Pratyahar, Dharna, Dhyan and Samadhi are the eight parts of Yog. Yam is the first part. It has its own five parts—Ahinsa, Satya, Asteya, Brahmcarya and Aparigrah.

Ahinsa– The physical body is like a clothing garment. Life and death depend on Sanskaras. When the Sanskaras wear out, the worn out clothes are dropped down. A time comes when the process of wearing new bodies stops and it comes after the
realisation of the pure self. \textit{Ahinsa} implies saving our soul from falling into the state of degeneration. When the advanced state of \textit{Ahinsa} is attained, all living beings drop all feeling of animosity towards the Yogi: ‘\textit{Tatsannidhau vairtyagah}’ (तत्सन्निद्ध वैरत्यागः). The real enemies are lust, wrath, avarice, attachment and jealousy; they disappear.

Arjun enquired, “Lord! Who induces for committing sins?” The Lord replied, “\textit{Kaan esha krodha esha rajogun samudbhavah. Mahashano mahapampa viddhayenamih vairinam.}’ (काम एष क्रोध एष रजोगृण समुद्भवः। महाशानो महापप्पमा विद्धयेनमिह वैरिणम्।) [3/37]— Arjun! Lust and wrath are the enemies of \textit{Sadhana} and are insatiable like fire, they are indefatigable. Only the weapon of strong sense of renunciation can cut them out. You should not be governed by the feelings of attachment and hatred, they run counter to you; they are your enemies. The moment men approach an ennobled soul of the state of \textit{Ahinsa}, they start dropping them out.

\textit{Satya}— The world is mortal. Only God is the truth, only He is eternal, ultimate, Supreme \textit{Drashta} and the Goal. On getting rooted in truth (\textit{Satya}) and devotion ‘\textit{Kriyaphalashrayatvam}’ (क्रियाफलश्रयत्वम्)— God who is the result of Yogic practices extends his patronage. He manages the well-being of the Yogi.

\textit{Asteya}- Stealing or the habit of hiding any thing is \textit{Asteya}. The Geeta says: ‘\textit{Tairdattanapradayaibhyo yo bhunkte sten eva sah.}’ (तैर्दात्तानाप्रदायैष्थ्यो यो भूणक्ते स्तेन एव एव सः।।) [3/12]— without developing these divine qualities if anybody claims that he has attained the goal, he is a thief. He who shuns or evades his path is definitely a thief. A devotee must be away from such bad habits of stealing or evading.

Revered Maharaj Ji used to say that before a Sadguru the devotee should be truthful, he should speak only what is in his
mind. He should not twist it. That Yogi would never succeed whose mind and words do not tally.

After mastering Asteya ‘Sarvaratnopaustinam’ (सर्वरत्नोपस्थानम्)– all the jewels appear. These jewels are Vivek (reason), Vairagya (renunciation), Sham (control of mind), Dam (sublimation of sense), Gyan (knowledge), Tap (penance), Charitra (good conduct) etc. These divine qualities are obtained.

Mahavir said, “O King! Wear tri-jewels of knowledge, Tap, and Charitra.” ‘Gyan tap charitrani.’ (ज्ञान तप चरित्राणि)– It means knowledge of Sadhana and reverence for Isht, penance and practice are the best jewels of divine path. The ennobling qualities are true jewels, they smoothen the path of Yog.

Some jewels were obtained after the epic-churning of the ocean: ‘Shri mani rambha varuni, amiya sankh gajraj. Kalpdrum sashi dhenu dhanu, dhanavantari vish baaj.’ (श्री मणि रम्भा वारुणी, अमिय संख गजराज। कल्पद्रुम शशी धेनु धनु, धनवन्तरी विष बाजं।) If perchance Varuni (wine) or Rambha, the nymphet who emerged out of the ocean, happen to meet a devotee what would be their use for him? The true jewels of the path of Yog smoothen the path of Sadhana.

God appeared before Kag Bhusundi and said– ‘Gyan vivek virati vigyana. Muni durlabh gun je jag jana. Aaju deuan sab sansay nahin. Maagu jo tohi bhav man mahin.’ (ज्ञान विवेक विरति विज्ञान। मुनि दूरलभ गुन जे जग जाना। आजु देवाँ सब संसय नाहिं। मागु जो तोहि भाव मन माहिं।) [Utterkand, 83/1] These are real jewels. By Asteya all the excellences of Sadhana are attained.

Brahmcharya– ‘Brahm aacharati sa brahmchari’ (ब्रह्म आचरति स ब्रह्मचारी) – He who makes efforts to realize Brahmr is Brahmcari. ‘Yadichchhanto brahmcharyam charanti.’ (यदिच्छलो ब्रह्मचर्यं चरन्ति)- From the day one undertakes the practices of all the
means to know the Supreme Being, one earns the title of Brahmeta. Mere sexual restraint is no Brahmeta. The main aim of the devotee is to attain God for which the outward flow of all the senses are to be blocked. By continuous contemplation of God not only sex-organs but all the senses are to be restrained. Eyes should not see anything else, ears should not hear any other thing at all neither the skin should feel any other kind of touch nor the mind should entertain any other thought. No other thought except that of God should occupy the mind. By such a firm state of Brahmeta ‘Veeryalabhah’ (वीर्यलाभः)– every kind of capableness is obtained.

Restraint of sex-organs is binding and observable. Such a kind of Brahmeta comes under the class of vow of celibacy or ‘Vrat of Brahmeta’. Some persons forcibly restrain their sex-organs but their senses run riot, contemplating regularly on sensuous objects. When such contemplations stop then the Brahmeta becomes perfect.

Lord Shri Krishna says that he, who forcibly controls his senses but mentally goes on thinking of worldly objects is a hypocrit, a Sham or a pretender. Brahmeta is re-gathering all the senses and diverting them towards God. When the vow of Brahmeta becomes strong, capableness, vigor and valour are all made available. Such a Brahmeta becomes forbearing if disasters befall. He does not lose his nerves like Prahlad, like Meera. He stands undaunted and undeterred. He has no enemies.

Aparigrah– In social context when selfish hoarding of things more than the actual need is not done, it is called Aparigrah. Accepting goods of others is owning their obligation. By receiving donations, donator’s sins are also received. So on account of Aparigrah (possessionlessness) the mind remains pure and free. But for a Yogi Aparigrah has a different intent.
In the awakened state of meditation, the mind steeped in meditation ‘Anashayam’ (अनाशयम्) [4/6] does not decay because the Karmas or actions of a Yogi are neither auspicious nor inauspicious, the actions breed neither good results nor bad ones. At such a time he becomes a Yogi of Aparigrah. His Karmas create neither auspicious nor inauspicious results. Now Yogi knows that though new Karmas are no doubt not created but the layers of the Sanskaras of past births do remain; he knows how long would they last, how much Sadhana was required for their elimination. Maharshi Patanjali says: ‘Aparigrahasthairye janmkathanta-sambodhah.’ (अपरिग्रहस्थैर्ये जन्मकथन-संबोधः) [2/39]—After attaining the state of Aparigrah knowledge about past births becomes very clear. No doubt such a mind does not build castles now, still scintillations do occur. ‘Tachchhidreshu pratyayaantarani sanskarabhyaḥ.’ (तच्छिष्ठेशु प्रत्ययान्तरणिः संस्करेभ्यः) [4/27]—The Sanskaras present Drishya of other objects and they get located. On account of the state of Aparigrah all such Sanskaras are located and detected because now only they throb.

- **Niyam—**

Like the five Yam, Niyam are also five in number: Shauch, Santosh, Tap, Swadhyaya and Ishwar-Pranidhan.

**Shauch—** The Maharshi has given two maxims with regard to Shauch. In the fortieth maxim of Sadhan Pad, he says that by the observance of Shauch sense of renunciation and desire to live away from others is born. In the forty first maxim underlining its importance it is said that it purifies the conscience, gives delight to the mind, mental concentration, control over senses and prepares the devotee for self-realisation.

Actually by the practice of Tap, Swadhyaya and Ishwar-Pranidhan the mind becomes tranquil. It is known as Shauch. It is inner purification. When mind, intellect, consciousness and ego
all flow towards the Isht then a feeling of detachment even from the body occurs. Then if Mahapurushas do not take bath even for years, we feel no surprise. They remain absorbed in themselves, totally unaware of their body consciousness. They know clearly that the body is simply a means of Sadhan and door to salvation: ‘Sadhan dham mochchha kar dwara.’ (साधन धाम मोच्छ कर द्वारा). Thus they get ability to remain aloof from the contact of others. Then the mind feels delighted, senses are restrained and the competency to attain self realisation occurs, the body consciousness drops down. Cleansing the physical body, adorning it with ornaments denote deep attachments with body, they are all physical attachments. The Mahapurushas who are internally purified have often been seen roaming naked. People threw filth at Lord Mahavir, street urchins pelted stones at our revered Guru Maharaj but they remained unaffected.

Common worldly persons become red-hot with anger when adverse or derogatory comments are made against them. But such Mahapurushas remain calm and unaffected. They get disturbed only when they face obstacles in their Sadhana. Saint Kabir has aptly remarked: ‘Ek achambha aisan dekha, murda roti khay. Sankare te bole nahin, mare te chillay.’ (एक अचम्बा ऐसन देखा, मुरदा रॉटी खाय। संकारे ते बोलत नाहीं, मारे ते चिल्लाय।) During the period of contemplation a devotee is like a dead person. You may say anything, he remains unconcerned. He does not respond to any thing. Perchance if any past Sanskar happens to create passions and disturb him, only then they cry or pray.

Santosh– Describing about the advanced state of contentment the Maharshi says: ‘Santoshadanuttam sukhlabhabh.’ (सन्तोषदानुत्तम सुखलाभ: 1) [2/42]– that nothing is more pleasing than contentment. The best pleasure or delight lies in the vision (Darshan) of God and the Godly state. ‘Ram vimukh sukh
sapanehun nahin.’ (राम विमुख सुख सपनेहूँ नाहीं।) Santosh implies that which is ‘Sam’ or balanced or even, where there is no incongruity, unevenness. God alone is such an entity. Drawing gratification from Him is Santosh. He is the fountain of supreme joy. God expresses his magnificence through Santosh. ‘Uma ram subhav jehin jana. Tahin bhajan taji bhav na aana. Kah hanumant vipati Prabhu soi. Jab tav sumiran bhajan na hoi.’ (उमा राम सुभाव जेहिं जाना। ताहिं भजन तजि भाव न आना।। कह हनुमत विपति प्रभु सोई। जब तव सुमिरत भजन न होई।।) [Manas, 5/32/3] Real joy lies in contemplation, so a devotee does not expect it from external objects.

**Tap**—When impurities are burnt to ashes by penance then ‘Kayendriyasiddhi’ (कायेन्द्रियसिद्धि) the body and the senses are mastered. The body and the senses follow the directions of the Isht. They get tuned, accomplished and cooperate with the Sadhana.

**Tap** is mortification of senses including the mind in consonance with the wishes of the Isht. When the devotee passes this test, the body is tuned, the senses are harmonized. The concentration of mind, which seemed earlier difficult, now becomes natural. Senses start cooperating. In other words the mind and the senses are subdued.

**Swadhyaya**—Study of the self is Swadhyaya. The devotee in meditation studies how long the mind remains absorbed. By examining so he corrects the lapses and moves forward. This is Swadhyaya. During such Swadhyaya he gets the vision of the adored God and becomes close to Him: ‘Isht devata samprayogah.’ (इष्ट देवता संप्रयोग:) Swadhyaya is very important past of Yog-Sadhana.

**Ishwar-Pranidhan**—By surrender to God, trance is accomplished. The devotee identifies himself with him who is the
symbol of equanimity. Such an entity is above Kleshas, Karmas, consequences of actions and desires (intents). He is a unique being termed as Ishwar and is not separate from time, yet he transcends Time and is the Guru of all the Gurus. He is the first Guru. By surrender to him accomplishment of Samadhi is expedited because he then owns the responsibility of the accomplishment of Sadhan. He starts looking after the well-being of the devotee. He is the true Sadguru.

**Aasan**– After Yam-Niyam the order of Aasan comes. Aasan means a steady sitting posture. ‘Prayatna shaithilyanant-samapattibhyam.’ (प्रयत्न शैथिल्यानन्तसामपत्तिभ्याम्)– When all the efforts which were being made during the observance of Yam-Niyam, Shauch, Santosh, Tap, Swadhyaya becomes relaxed and natural, the mind gets absorbed in God, only then Aasan is accomplished. It implies that such a steadiness is not physical but mental steadiness too.

**Pranayam**– With the perfection of Aasan breathing stops. This is called Pranayam. The cessation of the process of inhalation and exhalation of breath is Pranayam. The devotee breathes in the divine thoughts and breathes out the devilish ones. When such a process of inhalation and exhalation stops, Pranayam occurs. This is a stage of Sadhana and it has to be crossed.

The breath is inhaled, exhaled and with held. It can be very well observed as long, deep and light. Pranayam is the close observation of thought moving in and out, the duration of their stay in divine qualities like Vairagya and Dhyan. When the breathing is well-observed, the Pranayam becomes prolonged and subtle. When the mind becomes single pointed, flows in one direction and all kinds of Klisht and Aklisht thoughts settle down, it is true Pranayam.
‘Dharanasu cha yogyata manasah.’ (धारनासु च योग्यता मनसः) [2/53]—With the accomplishment of Pranayam, the mind acquires the capability to hold the Naam or Roop which was difficult in the beginning to hold.

Pratyahar—‘Swavishaya asamprayoge’ (स्वविषय असम्प्रयोगे)—Where the mind is stuck the senses too get glued, when the senses rejecting their own objects toe the line of the mind, this is Pratyahar: ‘Chittasya Swaroop anukarah eva’ (चित्तस्य स्वरूप अनुकरणः इव). At such a time the senses are fully restrained, they are conquered.

Dharna—When the senses which retreated from their objects, follow the mind, the mind gets the capacity of holding. ‘Deshbandhshchittasya dharna.’ (देशबन्धश्चित्तस्य धारणा) [3/1]—When withholding, retaining the mind at a place, at a form, at a Naam becomes effortless, unwavering stay becomes natural there is Dharna.

Dhyan—‘Tatra pratyayaikatanata dhyanam’ (तत्र प्रत्ययैकतानता ध्यानम्) [3/2]—Dhyan is the incessant unbroken flow of thoughts towards the point of contemplation. Like the flow of oil the thoughts move leaving no room for ruminations.

Dhyan is the outcome or result. ‘Tatra dhyanajamanashayam.’ (तत्र ध्यानजमनाशयम्) [4/6]—The mind which is bathed in meditation never decays because it is no more a receptacle. Gurudev used to say, “Ho, even if I wish to fall, God would not make it possible.” During the period of spiritual practice natural instincts do sway away the devotees because they are our past Sanskaras but with the advancement of Sadhan, state of Dhyan occurs, then new Sanskaras are not generated. So the mind which emerges after Dhyan, never decays or falls. It is so because the Karmas of such a Yogi are neither auspicious nor inauspicious: ‘Karmashuklakrishanam.’ (कर्मशुक्लक्रिष्णम्) [4/7].
Samadhi—In Patanjali’s Yog-Darshan reference of Samadhi occurs eight times. ‘Vitark vicharanandasmitanugamatsampragyayata.’ (वितर्क विचारन-दास्मिन-नुक्त शम्प्रायतः ।) [1/17]- ‘Sampragyat Samadhi’ is combined with Vitark (reasoning), Vichar, Anand and Asmita. ‘Tatra sabdharth gyanvikalpah sankeerna savitarka samapattih.’ (तत्र शब्दार्थ ज्ञानविकल्पः संकेतं सवितर्क समाप्तिः।) [1/42]— ‘Savitark Samadhi’ is the state of a mind which is a web of uncertainties of words, their intent and knowledge. ‘Smritiparishuddhou swaroopshunyevarthmatranirbhasa nirvitarka.’ (स्मृतिपरिशुद्ध्व स्वरूपशुन्य-वर्थमात्रनिरभासा निरवितर्कः।) [1/43]—When the mind dissolves and only the goal remains in sight, the Smriti becomes pure; this is ‘Nirvitark Samadhi’. ‘Yetyaiva savichara nirvichara cha sukshm vishaya vyakhyata.’ (येत्येव सचिवारा निर्वचिराच सुख्म विषया व्याख्याता।) [1/44]—Thus the Savitark and the Nirvitark Samadhi have been explained and through them the interpretation of Savichar and Nirvichar Samadhi which are very subtle has been given. But all such kinds of Samadhi are Sabeej Samadhi: ‘Ta eva sabeejah samadhih’ (ता एव सबीजः समाधि।) [1/51]. The seeds of past Karmas do not die in all such Samadhi, the seed remains. But when this very Nirvichar Samadhi becomes extremely clean and stainless, the Yogi is blessed with ‘Adhyatm prasadah’ (अध्यात्म प्रसादः). The blessing of working and living under the direct control of ‘Aatma’ (self) and ‘Tasyapi nirodhe’ (तस्यापि निरोधे) [1/51]- after such a state ‘Sarva nirodhat’ (सर्व निरोधतः)- all the Sanskaras, old and new, are burnt giving birth to Nirbeej Samadhi. The last remaining seed of nature which causes birth and death also disappears. Thus in the Samadhi Pad the prior state of Samadhi, the beginning of Samadhi its gradual progress and culmination into Nirbeej Samadhi have been presented.

In second maxim of the third chapter Vibhuti Pad the Maharshi says that the uni-dimensional, incessant flow of the
thoughts of mind is Dhyan. The same Dhyan when grows very subtle and when only awareness of goal remains, the entity of mind becomes zero then it turns into Samadhi: ‘Tadevarthmatra-nirbhasam swaroopshunyamiva samadhih.’ (तद्वार्तमात्रनिर्भासस्वरूपशून्यविव समाधिः) [3/3]. ‘Sam aadi sa Samadhi’ (सम आदि स समाधि)– Samadhi means that state which has equanimity and which is free from incongruities. At such a time the Dhyan enters that state which leads to the attainment of God.

In the nineteenth maxim of the fourth chapter Kaivalya Pad the Maharshi says that Yogi, who feels renuncient even from Vivek-Gyan, attains ‘Dharmmehg Samadhi’. In this state of Samadhi, only Dharm remains overcast in the firmament of consciousness, no other kind of thought appears there. The omnipresence of God, the symbol of supreme Dharm is realised. Then the Yogi becomes immuned from all kinds of Kleshas and Karmas. Still he, who is knowable, remains slightly a stranger. After crossing even this hurdle, the impact of the order of the results of Gunas end. The Yogi completely controls moments. Now the Karmas ensure nothing. The Karmas do not create any bondage or anything. ‘Purusharthshunyanam’ (पुरुषार्थशून्यनाम)– No Purusharth remains to be performed. The Gunas now become barren; they disappear or merge with their cause. This is known as Kaivalya. Kaivalya is the result of Samadhi. Drashta merges with his self.

In short, vigilant practice continues till the Gunas are submerged, till the attainment of the Samadhi.

- Sanyam–

Sanyam is the unification of Dharma, Dhyan and Samadhi with the accomplishment of Sadhana. For example Naam or Roop is retained in Surat (mind’s eyes) and the thoughts or dispositions are controlled by Surat. Dhyan is the incessant flow of thoughts towards that name or form. Samadhi occurs when there is only
the glimpse of the existence of the object of Dhyan. The gradual accomplishment of all the three and their ultimate unification is Sanyam.

Magnificence (Vibhutis) starts appearing. ‘Tajjayat pragyalokah.’ The intellect gets enlightened with the supernatural glow of Drashta but ‘Tasya Bhoomishu viniyogah.’ the Yogi has to move forward mastering the Sanyam at lower and higher stages onwards.

As the Sanyam goes not getting perfection, so the intimations are received. A stage comes when ‘Pratibhadwa sarvam.’ Pratibh-Gyan (intuitive knowledge) is born, then the knowledge of past, present and future is attained without any effort.

The accomplishment of Sanyam occurs when the Paravani enters higher state. When ever such a Yogi thinks of anything, the picture of the thing appears in the mind. The moment dispositions run incessantly the meditation becomes deeper, the state of Samadhi dawns and only the object of Dhyan remains then the Yogi knows all about the object.

Lots of instances of such experiments are available. The example of Shankar, who was himself a great Yogi, is worth mentioning:

‘Tab sankar dekhew dhari dhyana.
Sati jo keenh charit sabu jana.’

(तब संकार देखें धरि ध्याना।
सती जो कीन्ह चरित सबू जाना।) - Manas, 1/56/4

Vibhutis are the fruits or the gifts. When the appointed moment comes the trees bear flowers and fruits. The devotee should not desire for them, should not think of them. He should think of Yog-Sadhana and devotion to God.
Buddhi (Intellect)—

When a Yogi attains ‘Nirvichar Samadhi’ (a Samadhi which is totally free from thoughts), he is blessed with ‘Adhyatm prasadah’ (अध्यात्म प्रसाद). In other words there remains only the glow of the self. All other Sanskaras meet their end. Then the Intellect of the Yogi gets united with ‘Rit’: ‘Ritambhara tatra pragya.’ (ऋत्तम्भरा तत्र प्रज्ञा) [1/48]— which means Truth. Since God is the Truth so it becomes capable of grasping and retaining Him. Such an intellect (Buddhi) is different from the one which depends on hearing and conjectures. It carries special connotation.

Buddhi has two forms. In the twenty first maxim of Kaivalya Pad, the Maharshi explains: ‘Chittantardrishye buddhibuddheratiprasangah smritisankarashch.’ (चित्तातन्तरदृश्ये बुद्धिबुद्धेरतिप्रसंगः स्मृतिसंकरश्च) [4/21] the views or scenes which appear in the mind beget a number of questions. ‘Ati prasangah.’ (अति प्रसंगः)– Countless contexts crop up. Consequently the mind and thoughts get jumbled: ‘Smriti sankarah’ (स्मृति संकरः)– Since mind and thoughts are one, so endless thoughts crop up. Although the Purush, who is a sentient being is non-involved, and does nothing but ‘Tadakarpattau’ (तदाकारपत्तौ) [4/22]– when the mind assumes its form, then in the unwavering intellect it attains the knowledge of the Self.

In short according to Maharshi Patanjali the intellect has two forms: the outer intellect which is guided by hearing anything and by conjectures. The second one is Ritambhara intellect which is superior to the first one. The countless thoughts which rise in the mind get mixed up with Smriti but when it gets linked with the conscious, non-involved being it attains its real Swaroop.

In other words intellect is of two kinds- one which is generally shaped by informations and conjectures, the other one
is purified by Yogic-Sadhana. This second one mirrors the image of the Self. Afterwards this Buddhi too dissolves.

- **Dharm**

  Patanjali has used the word *Dharm* in his *Yog-Sutra* only after the description the restraint of mind, *Samadhi* and the concentration and their consequent state. The result of the restraint of mind is the subsidence of the appearance of *Sanskaras* and the appearance of the *Sanskaras* of the restrained state. Due to this the mind and the modes of mind become tranquil. Similarly the result of *Samadhi* is the end of such dispositions which hover around all the worldly objects and the beginning of the concentration on the sole objective which means the contemplation of Name (*Naam*) or Form (*Roop*). When both kinds of *Vrittis* (dispositions), the subsiding and the emerging ones, become balanced or equalized or even, it gives *Ekagrata-Parinam* (outcome of concentration). Through the descriptions of the above three results (*Parinam*) restraint of the senses, the emerging traits of *Dharm*, attributes and the results of the states occurring in the five elements (*Panch Mahabhootas*— *Shabd, Ras, Roop, Gandh, Sparsh*) have been given. For the first time the word ‘*Dharm*’ has been used here. (3/13)

  In the seventh maxim of *Kaivalya Pad*, Patanjali says that the actions of Yogi are neither auspicious nor inauspicious. The *Karmas* of others are of three kinds and they aim at the fulfillment of desires and passions. Such passions and desires and their *Sanskaras* remain alive despite several births. Despite the change of places, they work unhindered. *Smriti* and *Sanskar* both are the same. Hence a craving for the attainment of eternal self ever remains.

  How to eliminate these passions and *Sanskaras*? Patanjali says that on account of cause (*Hetu* - हेतु), result (*Phal* - फल), shelter
(Asraya - आश्रय) and the object that arouses emotion (Aalamban - आलम्बन), the passions and desires are born. In the absence of all the four Vasanas (passions) and Sanskaras are terminated forever. Avidya, Klesh and the related Karmas are the causes of such Sanskaras. They result in rebirth, age and endurance which give pain and pleasure alternately. Their Ashraya (shelter) is mind. Roop, Ras, Gandh etc. are their stimulant. They spur these Vasanas. If they are removed, the original Sanskaras, Vasanas are removed. The word Dharm has been again used after the reference of the absence of Vasanas, ‘Atitanagatam swaroopastoastyadhv-bhedaddharmanam’ (अतीतानागवें स्वरूपस्तोत्रस्वभक्तेदाद्वेदमण्याम्।) [4/12]. Despite the difference of time in the position of Dharm, the Hetu, Ashraya, Phal and Aalamban which now do not exist and that which is not yet born e.g. attainment of the self, they remain infused with Dharm. In other words during the terminating period of Sanskaras and Vasanas as well as period of self attainment Dharm remains present or pervades.

The Dharm in its manifested as well as subtle form remains present as attributes. Its nature changes according to the impact of Satwik, Rajasic and Tamasic attributes. But ‘Parinamaikatvat’ (परिणामैकत्वत) - the essentials of Yog on account of ‘Vastu tattvam’ (वस्तु तत्त्वम) the identical result, do appear. In other words the realisation of the quintessence of the sentient being becomes possible. For the second time the word Dharm has been referred here.

The word Dharm has been referred for the third time in the last part of Kaivalya Pad where it is mentioned that no action good or bad is performed by the mind of a Purush who is a seer but then what are the emotions which rise in the mind? Regarding this he says, ‘Tachchhidreshu pratyayantarani sanskarebhyah.’ (तच्छिष्ठेशु प्रत्ययान्तराणि संस्कारेभ्यः।) [4/27]— It is on account of the rise
of adverse thoughts during the intervals of Samadhi, the Sanskaras cause them. Whatever lies as sediments in the bottom of Sanskaras spring forth. These Sanskaras are as harmful as the Kleshas. ‘Haanmesham kleshavaduktam’ (हानमेषां क्लेशवदुक्तम्) [4/28]– They should be exterminated like Kleshas because they are born of them. ‘Prasankhyane-apyakusidasya sarvatha vivekkhyaterdharm-megh samadhih’ (प्रसंक्ख्यानेभ्यंपूज्यसिद्ध्वर्वथा विवेकक्ष्यतेर्धर्मर्गेः समाधिः) [4/29]– A Yogi, who attains renunciation even from rational knowledge (Vivek Gyan) which is perfect enlightenment, is blessed with Dharmmegh Samadhi. His firmament of consciousness is ever pervaded by Dharm. Then nothing else can gush out because even the last Sanskar is eliminated. On account of this Samadhi, the devotee is free for ever from the Kleshas and Karmas. Dharm has been used here in the sense of retaining God.

Lord Shri Krishna defines Dharm, ‘Sarva dharman-parityajya mamekam saranam vraj.’ (सर्व धर्मान्परित्यज्य मामेकं शरणं व्रज्) [Geeta, 18/66]– quitting all your thoughts of Dharmas take only My shelter. Goswami Tulsidas said, ‘So sukhu karamu dharamu jari jau. Jahan na ram pad pankaj bhu. Jogu kujogu gyan agyanu. Jahn na ram prem parthanau.’ (सो सुखु करमु धरमु जरि जाऊ। जहें न राम पद पंकज भाऊ। जोगु कुजोगु जान अजानू। जहें नहि राम प्रेम परथानू।) [Manas]– Such religious performances should outright be rejected which do not spell out reverence for Ram. If they are not so, they are Kukarmas (evils), opposite of Dharmas; they are not Yog but anti-Yog; not knowledge but nescience. The Maharshi has thrice used the term Dharm in that very sense. Dharm has been used with the restraint of mind (Chittvritti-Nirodh) with the ultimate result of Samadhi and with the dissolution of last Sanskaras.
Question: Maharaj Ji, Now-a-days Yog is being taught in school and colleges where the training of all kinds of Aasans is being given. From time to time the Shlokas of the ‘Geeta’ and the Patanjali’s ‘Yog-Darshan’ are also uttered. But we do not find clear reference of such Aasans either in the Geeta or in Patanjali’s Yog-Darshan. Kindly enlighten us on this point.

Answer: There is only one Shlok in the Geeta and one maxim in Yog-Darshan of Patanjali in this regard:

Shuchau deshe pratisthapya sthiramasanamatmanah.
Natyuchchhritam nati neecham chailajinkushottaram.

(शुची देशे प्रतिष्ठाय प्लिरमसानमात्मनः।
नात्युच्छृतं नाति नीचं चैलाजिनकुशोत्तरम्।) - Geeta, 6/11

Sthir sukhamasanam.

(स्थिर सुखसाननम्।) - Yog-Darshan, 2/46

Shri Krishna, the Lord of Yog, says in the Geeta that soul is the only truth. Yagya is the Yogic technique which leads to self-realisation. This Yagya has elaborately been discussed in the fourth chapter of the Geeta. How the place for the performance of Yagya should be, how to sit over there, what should be the seat, what are the rules for one who performs Yagya etc. have been clearly explained by Shri Krishna in the sixth chapter from Shlok ten to nineteen.

First he took up the place and the seat (Aasan). It is said in the Geeta (6/10) that one should perform the Yogic practice leaving all the desires at a solitary place and should keep his mind, senses and the body well in control.
How should be the place and the *Aasan* for it? In the chapter (6/11), the Yogeshwar says spreading any kind of floor covering made of grass or hide of a deer or any cloth on the clean ground or on a plank, one should sit over it. The seat should neither be very high nor very low but it should be firm.

Our revered Maharaj Ji used to sit on a *Aasan* which was only five inches higher than the ground. Once a devotee brought a seat of marble which was of one feet height, Maharaj Ji used it only once then discarding it said, “No, no, this is very high. No one should occupy a higher seat because it creates superiority complex and egoistic feelings. One should not occupy a lower seat too because it also creates inferiority complex. One starts debasing oneself.” He got it removed and it was placed in a garden near the forest. Neither Maharaj Ji nor any one ever visited the place where it is kept. This is an instance of practical training.

In chapter (6/2) it is mentioned that a devotee should sit on the *Aasan*, concentrate his mind, control the operation of the senses and should practice Yog for the purification of the mind. Here *Aasan* means only a wooden structure of plank.

In chapter (6/13) explaining about the sitting posture, the Yogeshwar says that one should sit keeping the body, neck and head straight and firm. (No direction has been given to see the tip of the nose, on the contrary he directs to see where the glance falls and becomes steady; there should not be any fickleness to see right or left or to any other direction.)

In chapter (6/14) he says that the devotee should observe the vow of *Brahmcharya* and should be of fearless, clean restrained mind, in such a position he should link his consciousness with Me.

In chapter (6/15) he says that regularly contemplating this way the Yogi attains the supreme peace and tranquility.
Here Aasan means simply a seat, a thing and the method of seeing beyond the tip of the nose sitting in a steady posture, there is no other reference in the Geeta. For attaining the supreme bliss and tranquility the Yogeshwar says that physical control, proper food habits and mode of living and suitable efforts are very important.

In the sixth chapter, seventieth Shlok he says, “This Yog can neither be accomplished by one who eats too much nor by one who does not eat at all; neither by one who sleeps too much nor by one who does not take proper sleep. This Yog which removes the afflictions is perfected by one who leads a balanced life or adopts a balanced life-style.” Over eating generates indolence and sleep, leaving no room for Sadhana. IF you stop eating, the senses would grow weak and you would lose stamina for sitting in a steady firm posture. ‘Vihar’ means walking or taking stroll matching to your capacity. Physical labour is also necessary otherwise blood-circulation would not be smooth and diseases would attack. The habit of sleep and waking increases and decreases according to the eating schedules. Regular Sadhana is the most important thing.

In the 19th and 20th Shlok Yogeshwar says that the mind absorbed in meditation should be un-flickering like the flame of a lamp in a windless place. The mind is thus conquered but it is still alive. The state in which mind too dissolves is known as ‘Aatmana’ (आत्मन); ‘Aatmana’ means prone to God: ‘Aatmanam’ (आत्मानम्); the Yogi remains self-contented: ‘Aatmani eva’ (आत्मनि एव). This becomes possible only through spiritual Yogic practice.

The Yogi is prone to God but remains contented with his Self. At the time of accomplishment, the realisation of God no doubt occurs but soon the devotee finds his own self overwhelmed with eternal divine magnificence. If Brahm (God) is eternal, everlasting, un-manifested and immortal; the self or soul too is of
the same nature. No doubt it is so but it is inaccessible and imperceptible, till then mind and its ripples exist. At the time of the restraint of mind and even in the period of the dissolution of the restrained mind, the realisation of God does occur but soon thereafter the devotee finds his soul combined with some attributes of divinity. So he remains contented with his own self. This is the climax of Yog.

The physical acrobatics popular as external Aasans have no use in Yogic Sadhana. The external Aasans might be conducive to the health of a Yogi as well as pleasure-seeking persons, healthy as well as diseased ones. If one is the master of gymnastics such external Aasans have no use for him because the exercise of all the parts of body is taught there. The restraint of mind is possible only through the prescribed technique (Niyat Karm).

PATANJALI’S YOG-DARSHAN

According to Maharshi Patanjali, restraint of the dispositions of mind is Yog. Regular Yogic practices coupled with the sense of renunciation restrain the dispositions. Surrender to God and the chanting of Pranav are the key to it. The Yogic process starts with Tap, Swadhyaya and Ishwar-Pranidhan. There are eight parts of Yog– Yam, Niyam, Aasan, Pranayam, Pratyahar, Dharna, Dhyan and Samadhi. such is the order of these stages. Aasan is the third stage:

*Sthir sukhasanam.* (स्थिर सुखमासनम्) - Yog-Darshan, 2/46

Aasan means sitting comfortably but with firmness without movements of the body. It does not mean to stand topsy-turvy or bend the waist like a bow or stretching the body upwards. The Maharshi means by Aasan only a stable sitting posture. It is not the body which shakes or swings; it is the mind which does so. The moment the ripples of thought occur in the mind the body reacts.
‘Prayatnashaithilyanantasamasamapattibhyam.’

It means effortlessness in the practice of Ahinsa, Satya, Asteya, Brahmcarya, Aparigrah, Shauch, Santosh, Tap, Swadhyaya and Ishwar-Pranidhan. When the mind gets absorbed in the contemplation of God, Aasan naturally gets adjusted and becomes comfortable.

As soon as Aasan is adjusted, Pranayam occurs; the movement of the breath is regulated. By Pranayam the Yogi becomes capable of withdrawing the mind from external things and controlling thus the senses. This is Pratyahar. Alongwith this the mind gets power to hold what has been contemplated during meditation which means undisturbed, uni-dimensional flow of thoughts. ‘Tadevarthamatranirbhasam swaroopshunyamiva samadhih.’ Only the goal remains in sight, the dispositions of the mind dissolve. Such a Dhyan gets converted into Samadhi.

Thus we see that all the eight parts of Yog are the eight stages which occur in sequence. Only this much is referred about Aasan in the Yog-Darshan of Maharshi Patanjali and it is mastered by sitting peacefully at some solitary place.

The Geeta and the Patanjali’s Yog-Darshan differ only at one point. The Geeta deals with Aasan first, thereafter Brahmcarya etc. and rules like Ishwar-Pranidhan whereas Maharshi Patanjali takes up Yam-Niyam first, thereafter the Aasan. Aasan as discussed by the Maharshi is related more with the steadiness of the mind than the body. According to him Aasan is accomplished when the mind gets linked with God.

Lord Mahavir used to meditate in the posture a milk-man sits at the time of milking his cow to ward off sleep or laziness.
Lord Buddha, during the last legs of Sadhan was found sitting beneath the Peepal tree. A grazer, named Swasti, aged eleven years, saw him sitting in a calm and peaceful posture. He saw that he was sitting cross-legged in such a way that the soles of his feet were visible, his right palm was placed on his left palm, his eyes were half-open and his sight fixed ahead. This was his favourite Aasan known as ‘Padmasan’. Goswami Tulsidas has also mentioned about a number of Aasans in the Ramcharitmanas. For example at the time of ‘Swayamber’ of Sita, king Janak said:

Turat sakal loganh pahi jahoo.
Aasan uchit dehu sab kahoo.

(तुरत सकल लोगन्ह पहिं जाहू। आसन उचित देहु सब काहू।)

On the arrival of the marriage procession, it is referred:

Sadar sabake pay pakhare.
Yatha jogu peedanh baithare.

(सादर सबके पाय पखारे। यथा जोगु पीढ़न्ह बैठारे।)

Aasan uchit sabahi nrip deenhe.
Boli sookkari sab leenhe.

(आसन उचित सबहि नृप दीन्हे। बोली सूप्कारी सब लीन्हे।)

Chari sinhasan sahaj suhaye.
Janu manoj nj hath banaye.

(चारि सिंहसन सहज सुहाये। जनू मनोज निज हाथ बनाये।)

Puni vashisthu muni kaushiku aaye.
Subhag aasananhi muni baiythe.

(पुनि वशिष्ठु मुनि कौशिकु आये। सुभाग आसनन्हि मुनि बैठाये।)

There we see different kinds of Aasans like thrones for kings, beautiful seats for Muni, wooden seats, seats made of Kush-grass or the hide of deer. Here Aasan connotes simply a thing used as seat. Aasan has been used at some places in the sense of posture: ‘Kachhuk duri saji baan sarasan. Jagan lage baithi veerasan.’
Lakshman sat in the posture of an alert guard putting the arrow on the bow ever ready to shoot. For Lord Shankar it is said so, ‘Tahan puni sambhu samujhi pan aapan. Baithe vat tar kari kamalasan.’- Lord Shankar sat down in Padmasan. Padmasan is a sitting posture only.

‘Sur lakhe ram sujan puje mansic aasan diye.’– At the time of marriage ceremony, the gods saw Lord Ram and reverentially placed his image in their hearts. The Yogis sit in Siddhasan, putting one leg on the thigh in such a way so that the heels might touch the waist and remain placed on the thigh. This is called ‘Siddhasan’. Our revered Guru Maharaj Ji used to sit this way; when I joined the fold and saw Maharaj Ji sitting this way, I too put my leg on the thigh and sat before him. My co-devotees prevented me from sitting this way and informed me that only accomplished saints sit in Siddhasan. It is an insult to them to sit putting legs above the thigh, it is impertinence.

In short, in all the scriptures Aasan has been used for sitting posture, or for suitable place or for the thing used as seat.

Modern teachers of physical exercises are propagating different physical postures for curing diseases after a lot of research but they call them Yogasan. They quote the Shlokas of the Geeta and the maxims of Maharshi Patanjali to give authenticity to their publicity. Consequently in our country as well as abroad confusion prevails that these very physical exercises are the gateway to the attainment of God. The teachers of physical exercises should not quote the Geeta or the Yog-Darshan to support of these postures. It is very important to go through the Dharm-Shastra first before taking up any benedictory scheme but they should in no way call them Yogasan.

|| OM ||
RELIGIOUS SCRIPTURE

Geeta - The first religious scripture of the world

Five thousand two hundred years ago Lord Shri Krishna proclaimed in His precept that it was He who imparted the eternal Yog to Surya (Sun) in the beginning of the Kalp (era). Surya passed it on to First Manu. Manu started the tradition of Smriti for storing it safely in memory. He taught it to his son named Ikshwaku. The princely sages learnt it from Ikshwaku. Thereafter this Yog disappeared from this world. “O Arjun! The same eternal Yog is being taught to you.” - Thus the Geeta is the first religious scripture and the First Manu-Smriti.

Later on the Vedas, which incarnated before the First Manu, enunciated the crux of this very Geeta. Other scriptures of the world simply echo, this unique divine song- ‘Shreemadbhagwad-Geeta’ in various languages. So the Geeta is your own religious scripture. For closer and deeper knowledge of Dharm, Truth and the modes for their attainment; for knowing why the whole humanity is entitled to perform Yagya, Karm and Varn; to know how the Geeta leads to the attainment of worldly opulence as well as the supreme knowledge, please go through the critical interpretation of Geeta, given by the revered Maharaj Shree and published as ‘Yatharth Geeta’.

Sadhana starts with the conjunction of the Drashta and the Drishya

The conjunction of Drashta and Drishya implies that our adored God has taken our charge and has started issuing directions for our guidance and the Sadhana is fully bloomed. It implies that the Drashta (God) has started transmitting the spiritual vistas and other spiritual guidance. He lets us taste, His magnificence and looks after the worldly needs so that the Kleshas or afflictions are eliminated and Kaivalya is attained.

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