

AUM  
SIMPLIFIED YOGA FOR  
GOD REALIZATION

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Published by :

*DARSHAN YOGA MAHĀVIDYĀLAYA*

*Ārya Van, Vikās Farm, Rojad, P.O. Sāgpur,*

*Dist. Sābarkānthā, Gujarāt -383 307.*

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#### PUBLISHER'S NOTE

Recent advancement in science and technology has added comforts to human life but at the cost of mental peace and contentment. It has also increased anarchy in every walk of life to a great extent. Such circumstances raise questions and disturb the tranquillity of life, compelling western countries to carry on frantic search for the path to spirituality and peace. Obviously, through the spiritual knowledge only can one secure happiness and get rid of mental illness. More often, it highlights the drawbacks of material pleasure and draws out the line of difference between material pleasure and divine happiness. Reaching at the level where divine happiness is experienced by a *Yogi*, he finds himself at the highest pedestal of human life, certainly which is the ultimate goal of human life, after which nothing more is left attainable. Hence, it is clearly evident that man should adopt the path of *yoga* for a happy end of life's journey.

*Yoga* necessitates indispensable acquirements of *Vedic* genuine knowledge followed by sound deeds (*karma*) to yield crops of success. The path to *yoga* admits no shortcuts. Techniques practised by aspirants today are far away from those propounded by the great philosopher *Maharshi Patanjali*. Clusters of *yoga*-institutions and current literature fail to present the real picture of *yoga*; especially they observe silence on its practical part. Due to lack of profundity their efforts prove to be a mirage. Rather fallacies regarding *yoga* are found to be increased. To overcome these spiritual complexities *Swāmi Satyapatiji* put forth his spiritual wealth by way of a brief book named '*Saral Yog Se Ishwar Sākshātkār*' in Hindi in 1995.

Well-renowned, loyal to *yoga*, reverend *Swāmi Satyapatiji* is a versatile exponent of *yoga* philosophy. He is selflessly serving the society through his practical knowledge of *yoga*. To extend his ample knowledge about practical techniques of *yoga* he established "*Darshan Yoga Mahāvidyālaya*". This institution acts to stimulate

competent, wholly dedicated individuals to acquire high level-discreet renunciation for God-Realisation and also for enriching society with paramount, scientific *Vedic* principles. 36 scholars capable of teaching *Darshanās* and imparting practical *yoga*-training have been sent out to society till date. A marvellous project of "*Vānprastha Sādhak Āshram*" has been established for *Sādhanā*, Self-study & *Swādhyāya*. Also to have a clear understanding, right perspective and expert guidance to aspirants, he has expounded exhaustively, in the book '*Yogdarshanam*' the sutrās of *Patanjal Yoga* and *Vyās Bhāshya* thereon.

'*Saral Yog Se Ishwar Sākshātkār*' in Hindi has found its way into far corners of the country. Its warm welcome inspired us for an English version, which was a difficult task indeed, as English is a limited medium of expression for oriental philosophy. Many words have to be coined, words nearly identical in sense have to be employed. However, the effort of *Āchārya Dr. Tulsi Ram Sharmaji* has made it possible. Earlier two editions of this book, published by *Ārya Samāj Vasant Vihār*, Delhi, were appreciated by the readers, which encouraged us to bring out this third edition. A reader can get from the study of this book a comprehensive and right view of *yoga* explained in a clear, and impressive style. The simple and persuasive language in which *Swāmiji* has expounded the teachings of sacred *Vedas* and *Yog-sutrās* has made it easier for the initiated to grasp the deeper meanings of practical art of meditation. *Swāmiji* tells us how deliverance from worldly ills and miseries lies in the acceptance and adoption of the practice of *Yoga Sādhanā*. His voluntary services for upgradation and upliftment of our lives to maximum extent makes us feel extremely grateful. We are indebted to him for showing us the right *Vedic* path by way of discourses, establishment of educational institutions, arrangement of *yoga-shivirs* (camps), literature-writing, delivering lectures on *Yoga* for inspiring us for God-Realization, which is the logical &

reasonable aim to have steps towards real success. We are extremely grateful to *Dr. Tulsi Ram Sharmaji* for his excellent work.

We commend the book to men and women of all ages, in all corners of India and abroad, who are in search of the path of spiritual upliftment and the ultimate objective of God- Realization.

*Āchārya Gyāneshwar Ārya*

## INTRODUCTION

The term ‘Simplified *Yoga*’ in the title of this work “*Simplified Yoga for God Realization*” doesn’t mean a separate school of *Yoga*. The work doesn’t present any new philosophy. It is meant to present, in simple language, the original philosophy of *Vedic Yoga* as expounded by *Maharshi Patanjali* in his *Yogadarshana* which is well-known as *Ashtānga Yoga* (Eight-fold *Yoga* Philosophy). The book has been written for the modern seeker as lover of *yoga* in mind. The approach is primarily positive and explanatory.

In the book various subjects concerned with *yoga* philosophy have been discussed in simple language, as for example: the nature of *yoga*, the benefits of *yoga*, the means of *yoga*, the obstacles to *yoga*, the nature of the eight parts of *yoga*, the necessity of *yoga* for everybody, the non-fulfilment of life’s aim through material pleasures, fulfilment only through God realization, the distinct nature and character of the eternal Trinity— God, *Jivātma* and *Prakriti*, the solution to world problems, realisation of God, prayer and worship for success in *yoga*, etc. It is my earnest wish and prayer that this simple, natural and original philosophy and practice of *yoga* should prevail in the world. May God bless us all with inspiration and success in this noble task.

All the learned thinkers are requested that if, on a careful and objective reading, they find something wanting, they may write of their observation, criticism and positive suggestions. The same will be carefully considered, studied, and if they stand the test of logic and authority, they will be gratefully accepted and kept on record for future reference and relevant incorporation.

Aum  
SIMPLIFIED YOGA for  
GOD REALIZATION

Prayer:

*Pari māgne dushcaritād bādhasvā mā sucarite bhaja.  
Udāyushā svāyushodasthāmamritām' anu. Yaj. 4, 28*

**Meaning:** O Lord *Agni*, embodiment of knowledge and Merciful Ruler of the Universe, bless me with life and vitality, strength and energy, the will and power to act so that, with these by thy Grace, I may attain all the precious gifts of life and happiness and dedicate myself to the wisest of immortal sages and, ultimately, attain *Moksha*. Lord, save me from all evil conduct and confirm me in the highest good.

The Lord Existent, Intelligent and Blissful who blesses all the creatures of the world with life, knowledge, energy, body, senses and intelligence to achieve their aim of life with success, may inspire and bless me with success in this noble task of writing on the philosophy and practice of *yoga* for the good of all mankind. May all mankind be relieved of all suffering and attain eternal happiness. May they help other creatures too, to be happy.

***Yoga for Everybody:***

Human beings always want to be free from suffering and they want to have lasting happiness. But this is not possible without *yoga*. Therefore, it is imperative for everybody to practise *yoga*. Whether a person is a child, or young or old or man or woman, the basis of progress towards happiness in any state of life whatsoever, is *yoga*. In the professional field also, *yoga* is relevant to everybody. A person may be a farmer, a teacher, a doctor or engaged in any other business, *yoga* contributes to success in all fields. Ignorance, evil conduct, wrong worship, and all kinds of suffering can be eliminated

through the knowledge and practice of *yoga*. True and good conduct, right devotion and worship, and lasting joy can be attained only through *yoga*.

*Yoga* is not related to any particular country, community or religion. Everybody can adopt the *Yogic* way and practice in life, there is no bar to anybody whatsoever. Of course, a person's conduct should be good according to the eightfold path of *yoga*, because without following the *Yogic* path in practice nobody can be truly a *Yogi*. Nobody can realize God without being a real *Yogi* in practice, and without God-realization man fails to achieve his life's mission.

### **The Eightfold Path of *Yoga*:**

The eightfold path of *yoga* consists of the following eight steps:

*Yama* (Social Ethics), *Niyama* (Personal Ethics), *Āsana* (Posture), *Prānāyāma* (Breath-control), *Pratyāhāra* (Introversion of the Senses), *Dhāranā* (Concentration), *Dhyāna* (Meditation), *Samādhi* (Communion). One, who follows these eight steps in thought, word and deed, controlling his mind, speech and body, succeeds in the aim and mission of his life. There is no other way to succeed in life than the way of *yoga*. Through *yoga*, you realize God, through God-realization, you achieve lasting happiness, and thereby you get freedom from all suffering. If you run after worldly pleasures and hanker after the means of pleasure, it is impossible to achieve permanent happiness and success.

### **Definition of *Yoga*:**

At the present time *yoga* has been propagated a lot in many countries of the world, and a lot of literature has been published on the subject. Many brands of *yoga* under various names are current: for example, *Rāja Yoga*, *Hatha Yoga*, *Jnāna Yoga*, *Karma Yoga*, *Dhyāna Yoga*, *Sahaja*

*Yoga, Japa Yoga, etc.* Infact, *yoga* is only one, not many, and by that one alone it is possible to attain a vision of *Brahma*, or *Moksha*—a state of freedom from suffering and total happiness or *Ānanda*. Of course, the same one *yoga* can be described in many ways with many names just as the one God can be described in many ways with different names. The term ‘*Yoga*’ also can be understood to have various meanings, but here we shall not consider all those different senses of the term. We shall concentrate only on *Vedic yoga* which has been revealed in the *Vedas* and taught and practised since the beginning of creation. The same is known now by the name *Patanjala Yoga*, i.e., *Maharshi Patanjali’s* version of *Vedic Yoga*.

*Maharshi Patanjali* defines *yoga* in his great work *Yogadarshana or Yogasutrās* (I, 2) as:

### ***Yogashchitta-vritti-nirodhah:***

*Yoga* is the control of the activity of the mind. The same control of mind is also called *Samādhi*. The energy of the mind (*chitta*) flows through psychic waves. The same flow is called *Vritti* or activity (wanderings) of the mind. It is almost impossible to count or comprehend all the *vrittis* of the mind. But from a broad point of view they can be divided into two classes: *Klishta* or Malevolent, those which cause suffering, and *Aklishta* or Benevolent, those which cause no suffering.

The *Vrittis* which cause suffering lead us to ignorance and pain, while those which cause no suffering lead us to knowledge and happiness. If we analyse the *vrittis* scientifically, they can be divided into five categories: *Pramāna* (Scientific reasoning), *Viparyaya* (Illusion), *Vikalpa* (Fiction), *Nidrā* (Sleep), *Smriti* (Memory). As you control these *Vrittis*, you achieve success in *yoga*.

Mainly *yoga* is of two kinds: One *Samprajnāta* or Conscious, and the other *Asamprajnāta*, or Trans-Conscious. *Samprajnāta yoga* is also called *Sabija Samādhi*.

*Samprajnāta Samādhi* is Pointed Concentration of the mind (*Ekāgra*). *Asamprajnāta yoga* is also called *Nirbija Samādhi* (Seedless *Samādhi*). *Asamprajnāta Samādhi* is the state of total stillness (Stasis) of the mind (*Niruddha*).

### **The Distinction Between *Samprajnāta* and *Asamprajnāta Yoga*:**

In *Samprajnāta Yoga*, the practitioner is able to concentrate his mind on the gross as well as the subtle elements of nature (earth, water, light, etc.). He can know the real nature and character of various objects and materials of nature and achieve his purpose for himself and others. Just as physical scientists study the gross and subtle objects and elements of nature with the aid of fine instruments and use their knowledge for various purposes for themselves and others, similarly the *Yogi* also can study nature and put his knowledge to practical use. The difference between the scientist and the *Yogi* is that while the scientist uses instruments, the *Yogi* uses only his mind to know the secrets of nature. In *Samprajnāta Samādhi*, the *Yogi* can concentrate his mind for a long time with mastery and authority on any object ranging from the subtlest to the greatest. When the *Yogi* has achieved mastery over *Samprajnāta yoga*, he realizes that he has gained a lot of knowledge and obtained freedom from bondage. He comes to the conclusion that all the pleasures and comforts obtained so far and still obtainable in the future are mixed with suffering in consequence. All those who are deprived of *yoga* are ignorant and miserable. Such is the realization of the *Samprajnāta Yoga*.

### **Achievement of *Asamprajnāta Yoga* after *Samprajnāta*:**

After the *Yogi* has achieved *Samprajnāta Yoga*, he renounces even that. He realizes the limitations of *Samprajnāta Yoga* and gives it up for the higher one, i.e.,

*Asamprajnāta Yoga*. With *Asamprajnāta Yoga*, he realizes God and with that realization he achieves exceptional happiness—*Ānanda*, which has no trace of pain and suffering whatsoever. In this higher state of *yoga*, he feels that whatever was to be realized has been realized and there is nothing more, higher or beyond, that has yet to be realized and obtained. Thus, mainly, there are two levels of *Yoga*: *Samprajnāta*, which is the lower and the preliminary stage, and *Asamprajnāta*, which is the higher and the final state of *yoga*. There are two stages only, the lower and the higher one, not two distinct or exclusive *yogās*: *Samprajnāta* is the means to *Asamprajnāta*, which is the ultimate attainment. In other words without the achievement of *Samprajnāta Yoga*, you cannot succeed in *Asamprajnāta Yoga*. This has to be broadly understood,

### **Nature of the Mind (*Chitta*):**

To know the philosophy and practice of *yoga*, it is essential that we should know the nature and character of the mind. Without this knowledge you cannot proceed in the practice of *yoga*, because, as said earlier, *yoga* means control of the activity (*Vrittis*) of the mind. The mind is a material entity because it is an integrated product of the materials of *Prakriti*. Its substantial cause being material, the mind is material too. It is ‘*jada*’, material, void of consciousness. Just as bread is material— because it is made of matter, i.e., flour, so is the mind material, since it is made up of *Sattva*, *Rajas* and *Tamas*, the three grades of *Prakriti* (Nature). Something made of materials is incapable of intelligence and knowledge. Existence is neither the product of non-existence, nor is it ever reduced to non-existence. Hence, the material cause being non-intelligent, the product, i.e., the mind, is not intelligent, it is simply material. It is an instrument for the soul, an internal medium—*antahkarana*. It is also the store-house of memory as it records all the experiences the soul has through the senses. It is the intermediary between the

senses and the soul. The mind is in touch with the senses. It records and reflects the sense experiences for the soul. The soul watches the reflections and cognizes the information thus provided. Thus the soul gets the knowledge of the external world.

The soul uses this knowledge for further action. The soul being intelligent, it has knowledge, while the mind, being material, is void of knowledge because it is not aware of the things it records. The soul is free to act for good or evil, using the mind as its instrument. Just as the driver of a car is intelligent; and free to act, i.e., to drive or not, but the car is only a means since it is only material. So is mind.

### **Use the Mind as Means:**

The practitioner of *yoga* should use the mind as a means only and use it intelligently to achieve worldly ends as well as to proceed on the path of *yoga*. If you act, feeling that the mind is intelligent, you will never be successful because you will be led by the mind instead of controlling it and using it for your purpose. Guided by the mind, you are likely to do those things which ought not to be done, and avoid those which ought to be done. Suppose a person does not want to look at a person with an evil intention, but if he follows his mind, he might look at the person with the evil intention and yet might justify his act saying that though he does not want to do the evil, yet he does so because he is forced to do so by his mind. The freedom to act with responsibility is lost only when you accept the mind as intelligent and as your guide. On the other hand, if you know that the mind is only a material instrument, not an intelligent agent, you disengage it from undesirable activities, and use it for good acts in life. Keeping it under your control, you proceed on the path of *yoga*. You can keep off a great deal of worry and mental sufferings only if you deal with the mind as material and use it as an instrument, There is no other way. The *yoga*

practitioner should discriminate between the conscious and non-conscious, intelligent and non-intelligent (material). With this discrimination, you avoid many pitfalls on your way in the world in the path of your *yoga*. The basic and essential difference between the material and the intelligent is that the material is void of knowledge while the intelligent has knowledge and awareness. The Intelligent can feel and experience, the material cannot. Man, for example, is intelligent, a piece of stone is not. Man can feel and experience pleasure and pain, loss and gain, good and evil, but the stone cannot. Man is ‘*Chetanā*’; the stone is ‘*jada*’.

### **The Division of Intelligent and Non- intelligent:**

*Ishvara* (God) and *Jiva* (the soul) are intelligent, *Prakriti* (nature) is material, not intelligent. God is one and only one, but the souls are many. According to *Sāṅkhya* philosophy, *Prakriti* is an integration of *Sattva* (thought), *Rajas* (energy) and *Tamas* (matter). Taking these three as the material, God creates the universe.

The product of all these three is *Vikriti*, the world of change, *Prakriti* is the original state of nature in which *Sattva*, *Rajas* and *Tamas* are in equilibrium. *Vikriti* is a consequential state of *Prakriti* in which *Sattva*, *Rajas* and *Tamas* are in disequilibrium. All the products of *Prakriti* are material and unintelligent—‘*Jada*’. In brief, God and Soul are intelligent, while *Prakriti* and all its products are material. If a person knows the material, distinguishes it from the intelligent, uses it intelligently, and, having achieved his worldly purposes, moves on the path of *yoga* and realizes God, he can do good unto himself and others. None other than such a person can succeed in his mission of life. Therefore, have a clear and distinctive knowledge of the material and the intelligent, purify your action and behaviour, follow the right path of prayer—this is the main duty of a person in life. Without this, human life cannot be

meaningful and successful.

### **Five States of the Mind:**

We have said that *yoga* is control of the activity (*vrittis*) of the mind (*chitta*). There are five states of the mind. These are *Kshipta* (Sensitive), *Mudha* (Insensitive), *Vikshipta* (Interruptive), *Ekāgra* (Concentrative), and *Niruddha* (Meditative). The practitioner of *yoga* should have knowledge of these five states of the mind. The mind changes over from one state to another at a fast speed. Sometimes it is insensitive and dull, sometimes interruptive and disturbed, sometimes concentrative and pointed and sometimes meditative, i.e., in a state of control. With knowledge and practice a person can move from a lower to a higher state. Of the five, the meditative state is the highest. Having crossed the lower four, the practitioner can attain this highest one. If a person does not use knowledge and neglects practice and the attitude of renunciation, the meditative state forsakes him and he moves down to the lower four states.

### **Brief Description of the Five States:**

**The five states are described in brief:**

*Kshipta* (Sensitive) State: While the mind receives impressions of various objects, it moves at a very fast speed. That state is called *Kshipta* (sensitive, volatile, even agitative). The soul which is the cognitive agent cannot know which impressions have been received. It is like a child who has a beautiful toy, and upon the instant gives it up to grab at another and at many more things simultaneously if they are lying around. Generally, everybody's mind is similarly agitated and goes out of control. The mind fluctuating thus from one object to another is in the '*Kshipta*' state.

*Mudha* (Insensitive): The *Mudha* state is a state of

dullness and insensitivity in which the mind fails to respond to the objects of experience. At the best it receives only faint impressions which it fails to register properly. Delirium, sleep, half-sleep are other examples of this state.

*Vikshipta* (Interruptive): When a person is praying with the *Japa* of *Aum* or some *Vedamantra* (verse) concentrating on the object of worship (*stuti, prārthanā, upāsanā*), then sometimes for reasons external or internal, he or she is disturbed and meditation is interrupted. When the mind is in such a state in which it can concentrate and meditate and yet gets disturbed, that state is called *Vikshipta* or Interruptive. Take an example: Suppose there is a lamp burning in a peaceful spot. Its flame is straight and undisturbed. Then blows the wind. The flame gets disturbed and distorted, and the light is interrupted. Just as the flame is disturbed by the wind, so the mind too in its state of meditation gets disturbed by external or internal causes of memory. Similarly sleep or sloth may also disturb the mind's concentration. You are busy in meditation on God, your mind is in a fit state of concentration, just then you hear a loud sound from outside and the meditation is disturbed. If you are meditating or concentrating on something with the eyes open, a beautiful form or picture might disturb you. Similarly any other object of sense also can disturb the mind. Memory also is a cause of disturbance. When the practitioner meditates, sometimes the objects of experience recorded in the memory well up in the mind and disturb the state of meditation. You might have enjoyed a delicious meal twenty years before and repeating the experience, you remember that experience and your meditation gets interrupted. Your mind might as well be overcome by sleep or laziness, then also meditation is interrupted. When the *Yogi* can come round to the point of meditation, stay therein for some time, and yet for external or internal causes gets disturbed, that state is *Vikshipta*.

*Ekāgra* (Concentrative): Suppose a *Yogi* observes *Yama* and *Niyama* (social and personal ethics) with full confidence and success, he acts selflessly in the service of society and attains to a state of knowledge, detachment and renunciation, then he achieves control over his mind and its behaviour. In that state he is able to concentrate on the smallest and subtlest object on the one hand, and the largest and greatest on the other as long as he chooses to meditate. He is able to shut off all causes of interruption, external as well as internal. He experiences a unique fearlessness and security in that state, on the level of intelligence and imagination, something expansive like open space, as if he is released of a prison-house and is free like a flying spirit. This state of mind is called concentrative or *Ekāgra*. *Yogadarshana* calls it *Samprajnāta Samādhi* also.

*Niruddha* (Meditative): Next to *Ekāgra-avasthā* (the concentrative state) follows the *Niruddha* (Meditative) state of the mind. With practice of *Ekāgra*, i.e., concentration and meditation on a single point or object of attention, the *Yogi* starts experiencing the presence of God directly in his awareness. When he comes to this state of awareness, he starts realizing the limitations of the *Ekāgra* state also, because, in the state of *Ekāgra*, after all, he was concentrating and meditating on some object of existence. He, therefore, starts renouncing the state of *Ekāgra* with its object too and he starts merging, instead, into the presence of God. He has a direct realization of God and experiences *Ānanda*, a state of eternal peace and bliss. Having come to this state, the *Yogi* realizes that he has come to attain whatever was to be attained in life and there is nothing more attainable beyond this state of *Ānanda* in the presence of God. In God alone, there is infinite *Ānanda*, in nothing else, nowhere else. In *Jiva* (the soul) there is no

*Ānanda* by nature, though it can experience *Ānanda* in association with God. In *Prakṛiti*, there is no *Ānanda*, there is pleasure but momentary and that too is mixed with pain and suffering. For this reason the *Yogi* feels that there is nothing more or higher attainable than *Ānanda* in the presence of God. Once a person has realized this *Ānanda*, there is no more desire or pleasure or object of happiness that he can still love and value. There is nothing in existence other than *Ānanda* which can give him total happiness and fulfilment.

Having come to the practical knowledge of these five states of the mind, the *Yogi* is able to keep off any state which he feels is harmful and he can stay in the state which he feels is beneficial, for as long as he chooses. The *Niruddha* state alone is the fully blessed state because in this state alone all suffering is eliminated and lasting peace and happiness (*Ānanda*) is attained. When the *Yogi* is confirmed in this high state of *Yogic* mind, he can maintain the same state of *Ānanda* and detachment in and through all his affairs of daily life. This is the real life, the real way of living. There is no other life or way of living more satisfying and successful than this *Yogic* life. In this life alone, there is no impediment or limitation to freedom and happiness—nowhere else. About the life of average existence, *Maharshi Kapilāchārya* has rightly said in his *Sāṅkhyadarshana* (6, 7): No one is wholly happy, nowhere is anyone without suffering—‘*Kutrāpi ko’pi sukhi na*’.

Here we should know, further, that this state of *Yogic Ānanda* is not possible even in sound sleep because, in sleep, ‘*Tamoguna*’ (i.e., total inertia) dominates the psyche, and that disturbs *Samādhi*, the state of *Yoga*. Of course, when the *Yogi* emerges from sleep, he can again enter the *Niruddha* state of meditation and re-experience ‘*Brahmānanda*’. Actually, the *Yogi* doesn’t want to sleep, he has to sleep only in order to maintain his body’s health and functioning.

### The Main Benefit of *Yoga*:

When with constant practice, the *Yogi* attains the highest stage of *yoga*, the *Niruddha* state—total control of the fluctuations of the mind— then he realizes the real and essential nature of his self in its purity. He realizes that he is the *ātmā*, distinct and separate from all the objects of nature, subtle as well as gross, which are but integrations of the three modes of *Prakriti*— *Sattva*, *Rajas* and *Tamas*. He also realizes God and experiences the state of *Ānanda*, bliss in the presence of God. Just as in the state of *Moksha*, ultimate freedom from suffering and attainment of *Ānanda*, the soul feels happy and free beyond all worldly limitations, so the *Yogi* experiences the state of *Ānanda* in this life itself when he is in the highest state of meditation, even though he is in the body. At this stage of *yoga*, all worldly sufferings— ignorance, ego, love (attachment), hate and fear of death with the desire for self-perpetuation— ceases. The same idea is expressed in *Yajurveda* (31, 18). “*Tameva viditvāti mrityumeti nānyah panthā vidyate’ yanāya*”, i.e., having realized Him (*Ishvara*), man crosses death and becomes immortal. There is no other way to Freedom and Happiness.

### Five kinds of *Vrittis* (Mental Activity):

Mental activity, as we have said, is of five kinds: *Pramāna* (Reasoning or Proof), *Viparyaya* (Illusion), *Vikalpa* (Fiction), *Nidrā* (Sleep) and *Smriti* (Memory). Let us describe the nature and character of each in some detail—

***Pramāna Vritti***: Reasoning or proof is divided into three kinds—*Pratyaksha* or Perception, *Anumāna* or Inference, and *Āgama* or Authority.

***Pratyaksha (Perception)***: *Pratyaksha* is direct perception without any doubt or confusion or intervention following from the senses. The senses are in contact with the external world. The mind is in contact with the senses

and the soul is in contact with the mind. We perceive sound with the ear, heat or cold, soft or hard with touch, form and colour with the eye, smell with the nose, and taste with the tongue. Thus whatever we know with our five senses, directly, without doubt or confusion, is direct (*pratyaksha*) knowledge. This direct knowledge of the objects of the external world is an impediment in the practice of *yoga*. Hence the activity of the senses is stopped during meditation, although in the ordinary affairs of the world, we achieve many things with direct sense experience. The man who drives a car finds the way with direct experience of the route and reaches his destination, But if he wants to practise *yoga*, he has to close his eyes and thus shut out the external world. The same is true about all the five senses. Suspend their activity during meditation, but use them carefully in the ordinary affairs of practical life.

***Anumāna* (Inference):** When you perceive something directly with one of the senses, the experience is recorded in the mind as knowledge. Later, you come across a part of the experience and reconstruct the whole by inference with reference to the past. For example, you see fire in the kitchen directly. You see the smoke as well with the fire. Later, somewhere you see only smoke, from the smoke you infer that there is fire too as there was in the kitchen earlier. The activity of Inference too is an impediment in meditation. Hence this too is stopped during meditation. If you fix your eyes on something as an exercise in *yoga* practice, and you happen to see smoke, your mind runs away with the Inference that there must be fire too. The object of concentration is lost and the practice fails. Therefore, shut out all activity of inference during meditation. Of course, use the same activity in your ordinary affairs to achieve your goals in the objective world.

**Āgama (Authority):** Authority means the word of God handed down since creation, i.e., the *Vedas*. It also means the words of the *sages (Apta Purushas)* recorded in their works. God is kind and merciful. So he revealed eternal knowledge for mankind through the *sages* in the language of the *Vedas* at the very dawn of creation. Other *sages* too, who worshipped and followed truth in thought, word and deed without fear, favour or prejudice, handed down their words of wisdom for the benefit of mankind. All this recorded knowledge is *Shabda Pramāna*, or *Āgama*. Words too can disturb meditation. For example, a practitioner is chanting 'Aum' in meditation. Just then he remembers a hymn of the *Veda* and starts working out its meaning, his mind runs away with the exercise and the chant is broken. Or, suppose he gets involved with another word from old record and starts playing with its possible meanings, then too the meditation is disturbed. So, during meditation, shut off all word or words and concentrate entirely on the chant and the object of the chant. Of course, in other affairs we achieve many things with the knowledge received from the *Vedas* and the words of the *sages*. We receive knowledge too from the works of the *sages*. The lovers of *yoga* receive the knowledge of *yoga* too from the *Vedas* and the works of *Patanjali*, *Vyāsa* and *Bhoja*, etc. We concentrate on the meaning of the words and move upto the *Samādhi* stage. But during meditation all words are shut off except the words of the chant, say *Aum*, or *Gāyatri*, etc.

Here arises a question: when we chant *Aum* or *Gāyatri*, then these too are words. Each one of these should be an impediment. The answer to this question is that when you select and fix upon one word or *mantra* as the point (object) of your concentration in meditation and chant it with full and complete attention, then the word or *mantra* leads you to success. It does not disturb. On the other hand, if a word or *mantra* pops up because of carelessness or straying of the mind, that word or *mantra* is an impediment

because it carries you off from the centre of meditation. For example, suppose you begin your meditation with the chant of *Aum*, identifying the word with its meaning which is “all-protector”. Then the word *Aum* with its meaning “all-protector” is a means of success. But any other word or its meaning popping up in the practice would be a disturbance.

***Viparyāya* (Illusion):** The second *Vritti* is *Viparyaya* or Illusion. It is an operation which reveals an object not as it is but otherwise. For example, you may see a rope but take it for a snake, or you see a snake and take it for a rope. This sort of mental act is *Viparyaya*, because it gives you false knowledge. Whatever the reason, darkness or defective sense, knowledge which is contrary to the reality of the object is illusion. In short, when the eternal appears as temporary and the temporary as permanent, when the pure appears as impure and the impure as pure, when the happiness appears as painful and the painful as happiness, or when the material appears as valuable and the spiritual as meaningless, then you are a victim of *Viparyāya*. During meditation, if your mind strays, and you say that the mind has strayed and you are helpless, you are suffering from *Viparyaya* because you regard the mind as conscious while in reality it is not—it is just material (*Jada*). The body too is material, but you sometime take it as the spirit and as intelligent. Unless you remove all false knowledge, you cannot succeed in *yoga*. Therefore, eliminate all false knowledge and hold on to truth which is pure, simple and eternal.

***Vikalpa* (Fiction):** Words void of the substance of truth are *Vikalpa* (fiction), for example, the son of a barren woman, or flower of the sky. Here the words are there but no reality, because the son of a barren woman and the flower of the sky are non-existent. You can utter the words but you can’t produce the thing. Hence, it is *Vikalpa*.

*Vikalpa* too is an impediment to *yoga*. Suppose a person is meditating in a lonely and quiet place, and somebody comes and informs him that ghosts haunt that place and kill the practitioner. The *Yogi* is thus disturbed out of his senses for the fear of something that does not exist, although the word 'ghost' is there in common language. *Vikalpa* is an impediment to *yoga*, although in ordinary affairs of life we do communicate with words of *Vikalpa*. For example, we speak of the '*Chetanā*' (Consciousness) of the *Jiva* in order to distinguish between the soul and the body. We say that the body is material while the soul is intelligent. So we talk of the materiality of the body and the spirituality or *Chetanā* of the soul. Of course, the soul and '*Chetanā*' are not two things, both are one and the same thing. Infact, the soul is *Chetanā* itself. All the same we talk the language of *Vikalpa* for the purpose of communication in certain situations for practical purposes.

***Nidrā* (Sleep):** Sleep also is a *Vritti* of the mind. To understand this, we should distinguish it from two other states of the mind, the waking state and the dream state. The waking state is well-known, during this the conscious mind is at work. When you are half awake and half asleep, then you are in the dream state. When you cease to dream as if deeply withdrawn into yourself, that is the sleep-state. During deep sleep also you continue to experience pleasure and pains since when you wake up you realize whether you slept well with pleasure or slept with discomfort. So sleep too, being an operation of the mind, has to be controlled for success in meditation. If you feel sleepy in your practice of meditation, you cannot attain the state of *Samādhi*. In addition, if sleep overtakes you during *Samādhi*, you are deprived of the very success you have attained. Sleep is dominated by *Tamas*. So it must be controlled for success in *yoga*. Of course, for the purpose of health in the ordinary affairs of life sleep is necessary, because if you don't have sleep, you fall ill. Therefore, in

the interest of good health, you must have sound sleep in appropriate measure, neither too much nor too little, but just right. Go to sleep at proper time and get up at proper time. This way sleep gives us good health and helps in *yoga*-practice. But sleep at the wrong time, i.e., during meditation or around that time is an impediment to *yoga*. Therefore, control it well.

***Smriti* (Memory):** A person experiences various things—sound, touch, form, colour, taste, etc. Experiences form *Sanskārs* (subtle impressions) and all these impressions form the memory. Suppose a person experiences sights and sounds, objects of touch and taste and smell for twenty years. All these objects when experienced create impressions. All these impressions are embedded in the memory, in fact, they make up the memory. During meditation, these impressions well up in the mind, or, let us say, the soul revives these impressions from the memory to the surface and thus meditation is disturbed. Here, one thing should be clearly understood: It is true that experiences produce *Sanskārs*, and *Sanskārs* create memory, but without the active role of the soul, the *Sanskārs* cannot create the memory. When the practitioner realizes that it is he who stimulates the *Sanskārs*, and the *Sanskārs* by themselves cannot activate the memory, then it becomes easy for him to control, passivize and shut down the memory. Memory is really very vast. It arises from our experience of everything and all our *Vrittis*. It is in fact the record of our entire past, and even a record of our memory of memories.

The *yoga* practitioner should understand the nature and character of all the *Vrittis*. The practitioner who knows this surely succeeds in his mission. During meditation, when the practitioner finds that any one of the *Vrittis* has intervened and has interrupted his meditation, then it is his duty to immediately take caution and proper action to stop the interruption. All the *Vrittis* should be thus controlled

and eliminated from the process of meditation.

### **Methods of *Vritti*-control:**

There are three methods of *Vritti* control: *Viveka* (Vision or Discrimination), *Vairāgya* (Renunciation) and *Abhyāsa* (Constant Practice).

### **The first way to mind control:**

***Viveka*:** If you have the knowledge of a subject only in words, that knowledge is not *Viveka*; *Viveka* is the knowledge of the thing as it is in its reality. It is the vision of the thing rather than information of or about it. For example, there are *lākhs* of people in the world who say that the human body is perishable, but if you try and test, there would be hardly one or two people who really know and believe that the body is perishable. Similarly, there are lakhs who say that speaking the truth is good and telling lies is evil, but in actuality it is only a few who always speak the truth. Further, innumerable people say that God is Bliss, but you will rarely find people who really believe so and try to realize in practice the Bliss that God is. Knowledge of words is not *Viveka*. *Viveka* is discriminative knowledge through experience of a thing as it really is, what it is and what it is not.

*Viveka* is the real knowledge which dispels ignorance and illusion. Knowledge other than *Viveka* is information only, merely surface knowledge. Suppose a child sees fire and wants to touch it. The parents try to prevent the child, but the child persists. At long last, the child touches the fire and gets his fingers burnt. Now he knows that fire burns the fingers, and that causes pain. This much of his knowledge of fire is real, and he will never touch fire again. And so on about all fields of knowledge. As long as a person does not know the real nature and character of mind, its *Vrittis*, his own soul and the Reality that God is, he cannot control the flow and fluctuations of his mind.

The nature of the self (soul) and of God can be realized only through constant and relentless practice pursued with an attitude of detachment and renunciation of the perishable pleasures of the world. Therefore, to control the *Vrittis*, one must have the essential as well as practical knowledge of the main things relevant to the practice of *yoga*.

### **Three objects/subjects of *Viveka*:**

There are three objects of *Viveka*: *Ishvara* (God), *Jiva* (the soul) and *Prakriti* (nature). When the practitioner understands these three distinctively and discriminately, then it is possible for him to succeed in controlling the *Vrittis* of his mind.

### **The nature Of *Ishvara* (God):**

The practitioner of *yoga* should have clear knowledge about the nature of God, his knowledge should be free from all doubt or confusion. As long as one has some doubt about the nature and reality of God, one cannot have an earnest desire to realize Him. Therefore, it is necessary for everybody to know the real nature of God. On this subject, there are differences of opinion, faith and belief among people. Therefore, it is imperative that doubts about the real nature, character and attributes of God be removed. Everybody should understand and accept God as a Reality, something Existent, a positive Presence, as definite a reality or thing as earth, water, fire, etc., It is a *Dravya*, *Padārtha*, a Thing.

A *Dravya*, *Padārtha* or Thing is something with certain inherent qualities which are essential to it. *Gandha* (Smell) is the specific quality of earth, as *Rasa* (liquidity and taste) is the specific quality of water. Therefore, in the language of *Nyāya* and *Vaisheshika* philosophy earth and water are called *Vastu*, *Dravya* or *Padārtha*, something real, positive and existent. Existence, Intelligence

(Awareness), Bliss, Power and many other qualities exist in *Ishvara* (God), therefore God Is a *Vastu*, a *Dravya*, a *Padārtha* with many more, in fact infinite, qualities such as knowledge, power, justice, mercy, creativity, etc. *Vastu*, *Dravya* and *Padārtha* are synonyms. Just as earth and water are things useful to us, so God is a presence immensely benevolent to us, There are many people, however, who are not even aware of God, therefore they are self-deprived of (he benefits they can derive from His presence, Infact, if all people could know God aright and benefit from Him, the earth would be a virtual paradise. Without knowing, accepting and following God, the end of suffering and attainment of permanent happiness is not possible. God is One, not many. Man, animals and birds, etc., all are children of God, since He is their creator. He is the Father, we are His children, and the world is a family. This we should know, accept and follow.

### **Specific Attributes of *Ishvara*:**

*Ishvara* is Existent, He never goes out of existence. He is something positive and real. He is Intelligent, all awareness, Awareness Itself. He is *Ānanda*, all Bliss, Happiness, Eternally Blissful. Formless, He never assumes any shape whatsoever. He is Omnipotent, All-Powerful, i.e., in the creation, sustenance and destruction of the universe and in the dispensation of justice in relation to the *Karmas* of the *Jivas* He is solely competent—He doesn't have to depend on any other agent. He is just, dispenses justice in respect of the fruits of the actions of *Jivas* exactly as deserved, neither less nor more. He is Merciful too, blesses us with the best and most useful things created in abundance, and punishes us too, this punishment being a blessing in disguise to reform us to achieve the final bliss. He is unborn— eternal in existence. He never takes birth. He is Infinite, without end or limitation. He is without any change whatsoever (*Nirvikāra*), no increase or decrease, no fluctuations of pleasure, anger or desire for anything

whatsoever. He is unique, without a second equal or alike. He is *Sarvādhāra*, being the strength and support of everything in the universe. He is *Sarveshwara*, Lord of all and possessed of infinite glory, knowledge, power and bliss. He is Omnipresent—pervading all things animate as well as inanimate, causes and effects, materials causal as well as consequential. He is the all pervasive ruler of all, keeping all forms and beings in control from within. He is *Ajara*—not subject to age and decay, He is *Amara*—not subject to death or destruction, He is *Abhaya*—not subject to fear, He is *Nitya*—Eternal, *Pavitra*—pure, unaffected by ignorance or evil. He is the creator of the Universe. These are some of the attributes of God. The man who knows, believes, accepts and follows God as such in thought, word and deed, and who worships not the things of the transient world but the Eternal Lord of the Universe, he or she alone is the soul with *Viveka*, discriminative knowledge of reality.

### **The Nature and Character of *Jiva* (Soul):**

The knowledge of the nature of *Jiva*, without doubt or confusion, is our utmost need. *Jiva* too is a *Vastu*, a *Dravya*, a thing real, positive and existent just as the earth or water is a thing positive and existent. The qualities or attributes of the *Jiva* are the following: *Jiva* is *Sat*, a positive, eternal and indestructible entity. *Jiva* is *Chit*—intelligent and with an awareness. *Jiva* is without beginning, it is never created. It is vested with desire and will and tries to get what it feels is desirable or useful. It is finite and limited, not Omnipresent like God. It knows but at a limited scale since it is not Omniscient as God is. It is free to act for good or evil, but in suffering the consequences of its action, it is subject to the law and dispensation of God. When the *Jiva* knows and realizes its real nature and character, then it brings the mind and senses under control. Let us take the example of a pilot. If the pilot knows his own potential and power, and has

mastered the system of his machine, he can control the plane and reach his destination. But in a different state, i.e., without the knowledge of his own powers and of the system of the plane, he cannot reach his destination. The same is true of man, specially in pursuit of *yoga*. The man, who knows well his own nature, character and power, and also knows the system of his body, mind and senses, etc., and in addition knows in reality his aim and destination—God realization—he alone realizes God in life. None in any other way, can achieve fulfilment and happiness in life.

**The *Upanishad* rightly says:**

The soul is the master, the body is the chariot, *Buddhi* (intelligence) is the driver. Mind is the rein, and the senses are the horses. Know this and then intelligently use your body and mind as a master. Those who do not know the nature of their self (soul as master) and are ignorant of their body and mind fail to control their body and mind and helplessly say: “What to do? My mind doesn’t listen to me, it goes out of control and strays around without my desire and permission.” This way the *Yogi* does not succeed. When man knows the nature of the soul, then he certainly can be successful in controlling the *vrittis* of his mind.

**The Nature and Character of *Prakriti*:**

Just as it is essential to know the nature and attributes of God, and the nature and character of the soul, so also is it essential to know the nature, character and behaviour of *Prakriti* for success in *yoga*. According to *Sāṅkhya* philosophy the nature of *Prakriti* is this: *Sattva*, *Rajas* and *Tamas* in a state of equilibrium constitute *Prakriti*. *Sattva*, *Rajas* and *Tamas* are three extremely subtle modes or grades of matter (which includes energy too). *Sattva* is sensitive and illuminative, (just like a photo-film). *Rajas* is dynamic, and *Tamas* is inert. *Prakriti* is the material cause of the whole universe. When the universe is withdrawn

into the state of *Pralaya* (annihilation), *Sattva*, *Rajas* and *Tamas* too recede to the state of equilibrium, i.e., they are back from the dynamic state to the non-descript static state. This state of equilibrium, as we have said, is *Prakriti* according to *Sāṅkhya* philosophy. The physical scientists of today may call it by any other name, say the original form of mass, energy and thought. But that would mean only a difference of words, not of the essence or reality of the thing.

Just as water is called ‘*Jala*’ in India, and it quenches thirst, but in another country it may be called by another name, still the thing is the same and its function is the same—quenching, of thirst, so *Prakriti* may be called by any word or name, but the thing is the same and its function and behaviour is the same. The difference of names does not mean difference of the thing and its essence. Look at things in the world. *Sattva* dominates in some (as in intellect), *Rajas* in others (as in energy and mind), and *Tamas* in yet others (as in matter). The food you eat and the milk you drink also affect your system according to the dominant element in them. Thus, it shows that all the things in the world are made of *Sattva*, *Rajas* and *Tamas*. In other words, *Prakriti* is the material cause of the universe. Just as God is without beginning or end, so *Prakriti* too is without beginning or end. It was never created. It passes through two States: *Samyavasthā* (the state of equilibrium) which is Static, and *Vishamavasthā* (the state of disequilibrium) which is dynamic. The state of equilibrium is called *Prakriti* and the state of disequilibrium is called *Vikriti*, i.e., the state of change. All the forms of the material world, subtle as well as gross, represent the dynamic state of *Prakriti* which is *Vikriti*. It is necessary for the *yoga* practitioner to know both these states of nature—*Prakriti* and *Vikriti*, but it is not necessary to know every development of material form with direct scientific observation and reasoning (i.e., with *Pratyaksha*). If you know of things with inference and

authority, even then you can achieve your purpose in life.

### **God creates the Universe with *Prakriti*:**

According to *Sāṅkhya* philosophy, the creation of the universe was like this: Taking *Sattva*, *Rajas* and *Tamas* the Lord, *Ishvara*, first created *Mahan*. From *Mahan*, *Ahahkāra*, from *Ahankāra* He created the five *Tanmatrās* (subtle elements), five organs of perception (*Jñānendriyās*), five organs of will and action (*Karmendriyās*), and the mind (*Mana*). These were sixteen orders of creation. From the five subtle elements (*Tanmatrās*), He created five gross elements, and from the five gross elements (*Ākāsh* or Ether/Space, *Vāyu* or Air, *Agni* or Fire, *Jala* or Water, and *Prithivi* or Earth), He created the body-forms of men and animals, birds and fishes, etc., and of the trees, plants and herbs. Everybody achieves the spiritual and material aims of his life with his body, senses, etc., which are the instruments of the soul. A person ought to know all these instruments because unless you know your means and instruments in their real nature and character you can neither succeed in yoga nor achieve your aim in the ordinary affairs of life. Therefore, the *Yogi* can succeed in controlling the *Vrittis* of his mind only if he knows properly the two states of nature—*Prakriti* and *Vikriti*, otherwise not.

### **The Second Way to Mind-Control:**

*Vairāgya*: The second way to mind-control is *Vairāgya*. If you have *Viveka*, i.e., discriminative knowledge, that knowledge produces *Vairāgya*, an attitude of detachment and renunciation towards the worldly things and pleasures of life. *Vairāgya* is not possible without *Viveka*. It is the bounden duty of the practitioner to understand the nature of *Vairāgya* and to try to achieve it whole heartedly. Man experiences many things directly with his organs of sense. He enjoys fragrance, taste,

beautiful objects and forms, objects soft to touch and sweet strains of music. There are other objects which he does not experience directly but which he hears about in lectures or reads of in books. For example, he hears that if a man wants to enjoy heaven on earth, he should perform *yajna*. He hasn't actually seen or enjoyed those heavenly pleasures or joys which follow from *yajna*, he has only heard of them.

All these pleasures and passions, whether experienced or read or heard about involve the mind. *Vairāgya* is the attitude of non-attachment to these. The practitioner has to give up all these. They should be given no value; He should know that his mind and senses are within his control. So *Vairāgya* gives him mastery over his mind, passions and pleasures of the world. When through *Viveka*, a man realizes that every pleasure of the world is temporary, and the result of pleasure is suffering (which he has to face through change, pain, memory and conflict of feelings in the mind), this knowledge makes him feel indifferent to all these pleasures and experiences. When you come to this attitude of mind, you are on the way to *Samprajnāta Samādhi*. This *Vairāgya* is called '*Apāra Vairāgya*', that is, Dispassionate Renunciation. With this *Vairāgya*, the *Yogi* cannot attain *Asamprajnāta Samādhi*. God-realization is possible only through *Asamprajnāta Samādhi*, and *Asamprajnāta Samādhi* is possible only through *Para-Vairāgya* which is an attitude of total renunciation toward nature. *Para-Vairāgya* is achieved only through realization of the nature of God. When you achieve *Para-Vairāgya*, you become indifferent even to the knowledge and joy you get from *Samprajnāta Samādhi*. So, the *Yogi* should achieve *Samprajnāta Samādhi* through *Apāra Vairāgya*, and *Asamprajnāta Samādhi* through *Para-Vairāgya* (total renunciation).

### **Third Way to Mind-Control:**

The third way of controlling the mind is *Abhyāsa*, i.e.,

constant and relentless practice. *Viveka* (Discrimination) and *Vairāgya* (Renunciation) do not come with a flash. These come through practice. The effort that you put in order to achieve the concentration of mind (*Ekāgratā*) is called 'Abhyāsa' (Practice). The constant pursuit of the eightfold path of *yoga* in order to achieve the same concentration may also be called *Abhyāsa*. The regular and continuous effort made for the achievement of any difficult goal in life may also be called *Abhyāsa*. With constant practice and effort, even a difficult goal becomes simple and easy. Even when you have come to the stage of *Viveka* and *Vairāgya*, you have to practise these in order to maintain the knowledge and the attitude. If you relent and relax, then the passions of pride and anger and the desires for beauty and pleasure lying in the mind for ages revive and well up and blow off the knowledge and renunciation. And then you are back to square one. Therefore, to confirm yourself in *Viveka* and *Vairāgya*, it is imperative that you keep up the practice faithfully and inviolably.

### **The Pursuit of *Abhyāsa*:**

After understanding the nature of *Abhyāsa*, one ought to know how to pursue the practice. **The First Imperative** about *Abhyāsa* is that it has to be pursued over a long time. The passions and desires recorded in the mind over ages cannot be weakened or written off with a short-time practice. To weaken and stave off these, one needs *Abhyāsa* for a long time. When a person continues to do certain undesirable actions over a long time, the *Sanskārs* of these actions grow deep and strong. The deeper and stronger the *Sanskārs*, the longer and intenser the effort needed toward erasing these. If a cloth is dirty but lightly, you need only a little effort to wash it. But if it is too soiled, you need a lot of effort to wash it clean. So about the mind too. The *Jivātmā* is beginningless. It has been experiencing the pleasures of the objects of sense since ages across many many births. The *Sanskārs* of ages have

been recorded deeply on the mind. To wash off all these you need a long long effort.

### **The Second Imperative:**

*Abhyāsa* has to be pursued constantly, continuously without break. If you interrupt and give it up occasionally, the seeds of desires and *Sanskārs* remain as they are. Fitful *Abhyāsa* is not of much use because, during the intervals, the *Sanskārs* rally their strength and recoup again as before. If you wish to dry out the weeds in your garden, stop watering them and they will dry up and die. But if you water them in between, they revive and freshen up again. The undesirable *Sanskārs* revive and refresh in the interval, while the good *Sanskārs* fail to strengthen. Therefore, *Abhyāsa* yields results only when it is pursued constantly, relentlessly and without break.

### **The Third Imperative:**

About *Abhyāsa* is that it has to be pursued in full knowledge, faith and with full conviction. *Abhyāsa* in ignorance of its nature does not succeed. We have said before that *Abhyāsa* means effort. If you pursue something without adequate knowledge of its nature and destination, you reach nowhere. Suppose a person wants to go to Calcutta from Delhi by train. He buys the ticket as well. But because of ignorance, he takes a train going to Amritsar. He reaches Amritsar not Calcutta in the opposite direction. Similarly, the result of ignorant *Abhyāsa* would be opposite of the desirable.

### **The Fourth Imperative:**

*Abhyāsa* should be pursued not indulgently but in a state of austerity with ‘*Tapas*’, i.e., austere discipline of the mind and body. Without ‘*Tapas*’ you do not achieve the results in yoga. *Tapas* means undergoing pleasure and pain, loss and gain, heat and cold, honour and dishonour,

all with equanimity and yet continuing with the practice without let up. The man of austerity and persistence reaches his goal, the indulgent man doesn't. Suppose a man wants to be a worshipper of truth, a man of knowledge, a philanthropist, and strong, but he avoids the discomfort, the hardship and the deprivation involved in the effort, he cannot achieve his goal. Similarly if the *Yogi* evades facing heat and cold, pleasure and pain, loss and gain, honour and dishonour without disturbance, he cannot enter and join the company of the successful. *Tapas* is unavoidable in *Abhyāsa*, it is a must.

### **The Fifth Imperative:**

*Brahmacharya*, physical and mental purity, celibacy in sex, health and morals. If a person does not control his senses, he cannot achieve anything great. Suppose a person knows that a particular kind of food is injurious to his body, but he has no control over his sense of taste. He takes that very food for pleasure and falls ill. If you are ill, all your work is disturbed. During meditation, suppose the sound of music travels to your ear, your attention is diverted and the meditation is interrupted. So if you don't control and master your ear, you can't succeed in meditation. So on for all the senses. The practitioner who is able to control his mind and all his senses and preserves his vital energy, not wasting it through sex and all other indulgences, surely succeeds in his mission of *yoga*.

### **The Sixth Imperative:**

*Shraddhā*, faith—no reservation, doubt or confusion. A person may pursue meditation under the influence of someone else, even though by himself he has no faith or even interest in *yoga*. In the absence of faith, a *Yogi's Sanskāras* do not get purified and confirmed, he cannot sustain his practice, he neglects his goal and, consequently, fails.

*Abhyāsa* must be pursued for a long time, without any interruption whatsoever, in perfect faith, in a state of purity and austerity, with complete awareness of the mission. *Abhyāsa* strengthens your position and confirms your progress in *yoga*—pleasures and passions like greed, anger, love and sex, and hate do not disturb you. If a person's *Abhyāsa* is not firm and strong, the 'Vāsanās' (appetencies) of ages pop up and lead him astray.

**In this context one question arises:**

How long does it take to achieve *Samādhi*? The answer is: the goal depends on the honesty and integrity of the traveller and the efficiency of his equipment. The higher the kind and degree of the pursuit, the closer the goal. *Samādhi* is not a time-bound programme. The programme is flexible, depending on the ability of the practitioner and the efficiency of the means employed. If a person were born with good *Sanskāras* acquired over a previous life through practice, learns *yoga-vidya* from an enlightened teacher, loves truth and shuns falsehood, acquires discriminative knowledge (*viveka*), the attitude of *Vairāgya* (Renunciation), and practices *yoga* intensely with relentless *Abhyāsa*, he achieves *Samādhi* sooner than later. Hence there is no rule of time for the attainment of *Samādhi*. Maharshi Kapilāchārya says in *Sāṅkhya* (4.20): "Na Kāla-niyamah Vamadevavat", i.e., no rule of time as in the case of *Vāmadeva*. *Vāmadevāchārya* achieved *Samādhi* in a short time because he had travelled a long distance in the previous life and had an advance start in this life.

And if you want to achieve *Samādhi* at the earliest, live a life of *Ishvara-pranidhāna*, total surrender to God, complete and unconditional.

**What is *Ishvara-pranidhāna*?**

*Ishvara-pranidhāna* means total surrender to God and

complete dedication to His will in every act of life. Pray with complete sincerity, be with Him all the time, love Him without question or reservation, surrender yourself without condition, obey His will and His command, dedicate all your acts and work to Him, ask for no returns of worldly order, this is *Ishvara-pranidhāna*.

It is true that you achieve *Samādhi* speedily through *Ishvara-pranidhāna*. But you cannot achieve *Ishvara-pranidhāna* without knowing the true nature of *Ishvara* (God). Therefore, *Yogāchārya Patanjali* has given a relevant description of the nature of *Ishvara* in the context of *Ishvara-pranidhāna*. It is necessary for everyone to know the nature of God. When you know the nature of God and follow the path of prayer (*Prārthanā*), praise (*Stuti*) and worship (*Upāsana*), then the Lord listens to you and rewards you according to His law of justice and mercy. With His help and Grace, it is easier to achieve *Samādhi* because you can cross the impediments in the way without much difficulty. So we should know the nature of God and ask His blessings.

### **The Nature of God According to *Yoga-darshana*:**

God is a presence, unique and universal, free from all existential limitations and involvements. Consequently He is free from all sufferings, ignorance, ego, attachment, hate and fears of mortality. Free and unsullied by *Karma* and its consequence, He is happy eternally. Nothing affects Him in time past, present or future. He does no evil, He does only good and that too for others, hence He suffers not. He is free from all those *vāsanās* (desires) which involve the doer in the results of his actions, He is *Purushavishesha*, an immanent presence and yet transcendent. His knowledge is infinite, none equals Him. The knowledge of *Jiva* (man) is limited; with this he can neither accomplish his purpose in the world nor can attain *Moksha*, the ultimate freedom and

happiness. But God blesses man with the gift of His knowledge and then man can achieve his worldly goals as well as attain *Moksha*. God is the source of infinite knowledge. He is omniscient. He is the teacher of the teachers, of the earliest ones too. He revealed the *Vedas* to the earliest sages who then communicated the knowledge thus received to others who followed. God is, even today, the original source of all knowledge which is being taught, physical or spiritual, God and none else. When this world had not come into existence, all knowledge then was present in Him. If all the knowledge were not in Him, how could it come to us, from what source? Hence, it is said that God is the Guru of the Gurus.

Once you know about the nature of God, you should have a knowledge of His name. The relation of God, the reality, and of the Name that is His, is the same as between a word and the thing that it stands for. The word is '*Vāchaka*', the indicator or signifier; and the thing that it stands for is the '*Vāchya*', the reality indicated or signified. '*Aum*' is the Name, the signifier, and God is the thing it signifies. God is the signified. Water, for example, is a liquid substance, and 'water' is a word which we pronounce with our speech organ. The word 'water' and the thing or substance called water are both related as the name and the thing, as the signifier and the signified. In the world there are things and the names of the things. Our worldly transactions are done with words and the things they stand for. Communication is not possible in any other way. So in the 'transaction' called meditation, success is possible only through the intimate relation between the Name '*Aum*' and the reality the Name stands for, i.e., *Ishvara*. If the practitioner realizes the closeness between the word (*Aum*) and the Supreme Presence, *Ishvara*, he will realize the Lord easily. Therefore, know the relation between *Ishvara* and His Name *Aum* and meditate. To realize God, chant the word *Aum* and meditate on the Presence it stands for. Do it again and again and

concentrate on the Presence without interruption or deviation. Unless you know and realize the meaning of *Aum*, the chant (*Japa*), the exercise, is not of much use. In meditation, three things should be intergrated: The word *Aum*, its meaning, i.e., *Ishwara*, and surrender of the self to *Ishvara*. When the practitioner meditates properly, chanting with full awareness of the Presence of *Ishvara* in a state of total self-surrender, the Lord shows his Mercy and Grace and reveals Himself to the *Yogi*. With the *Japa* of *Aum*, the practitioner realizes *Ishwara*, experiences his own self in reality and overcomes all those impediments which otherwise might disturb him in his meditation. Thus with *Ishvara-pranidhāna*, you attain *Samādhī* and overcome all the obstacles which you might otherwise face on the way.

### **The Nature of Impediments:**

Just as a lover and practitioner of *yoga* should know the nature of the means to *yoga*, so he should also know the nature of the obstacles to success in *yoga*. Even otherwise, when you wish to achieve something in life, you select the right means for success in your mission. You have also to know what difficulties you might have to face on the way. If you know the difficulties, you also plan how to face them and overcome them for success. As the difficulties come up, you face them intelligently with the arms and equipment you have collected. In the field of *yoga* also, you ought to know what difficulties and obstacles you come across on the way and how to overcome them for success.

### **The Obstacles in the Way of *Yoga*:**

The obstacles are called ‘*Antarāyās*’ in the language of *Yogadarshana*. Nine of them beset the *Yogi* and obstruct his practice—unless he is vigilant. These are:

### **First Obstacle is *Vyādhi*:**

*Vyādhi* is sickness, disease, ill-health. The imbalance of *Vāta*, *Pitta* and cough or of *rasa* and *rakta* is sickness. Depression too is ill-health. Fever disturbs *yoga* practice and *Samādhi*. In the state of ill-health you may succeed in *yoga* to some extent, and may also overcome the suffering, but if the ill-health is severe you fail in attaining *Samādhi* and smart under the pain. If you are a beginner, even ordinary sickness will disturb your practice. So *Roga* (ill-health) is an enemy of *yoga*. *Yoga* can, to some extent, counter physical illness as it can cure mental sickness too, but when the physical or the mental illness exceeds a certain limit, then it is a serious challenge to *yoga*-practice.

### **Second Obstacle is *Styāna* or *Akarmanyatā*:**

Ease and evasion is another obstacle. You just don't want to do any practice. Avoid this love of ease, and engage yourself in the practice. Either work or lose the prize—that's simple logic.

### **Third Obstacle is *Sanshaya* (Doubt):**

Doubt and scepticism is an enemy of action and advancement in any field of life. Doubt means a conflict of perceptions about any subject. For example, in relation to God you might once say that He exists, and then feel that He doesn't. Is He formless or does He have a form? Once you suffer from doubt like this, your practice is disturbed and you may also give it up. If you resolve the doubt you re-start and advance, but if there is no resolution you stand still. In the field of *yoga*, your progress is retarded and you give up probably in despair. Doubt thus acts against *yoga*. If you persist in the practice, advance in knowledge and get confirmed in your resolution, then by the grace of God, your doubts are over and your path is clear.

### **Fourth Obstacle is *Pramāda* (Dereliction):**

*Pramāda* means wilful neglect of practice and violation of the programme. Suppose a person is competent to follow the programme of *yoga* and he has all the necessary means too. Still he doesn't care. That is sheer neglect, willfulness. There are many people in the world who can do the practice and advance too. But they never take up the programme. For anything in the world, you have to move and use the means at your disposal. Otherwise you simply fail. That is unfortunate, of course, but it is a fact, same is true of *yoga* too.

### **Fifth Obstacle is *Ālasya* (Sloth):**

Laziness is lovely but dangerous to work and progress in life. The lazy man loves ease and rest. Because of laziness, both body and mind grow heavy and the practitioner starts avoiding *yoga*. He feels that rest is another name for *Ānanda*. Rest and ease become natural attractions for him. Rest is necessary for health, but only after hard work, but by itself it is an enemy of health and *yoga* both. Laziness has no place in the life of a *Yogi*. As you advance in *yoga*, laziness disappears,

### **Sixth Obstacle is *Avirati* (Attachment elsewhere):**

*Avirati* means absence of detachment and plunging in the pleasures of sense. We have five organs of perception and they naturally are attracted toward their objects of experience. When the *Yogi* allows his senses to feed upon their objects, he doesn't advance in his *yoga* practice. The love of pleasures of the objects of sense diverts the man from the love of God. The love of the senses in fact unsettles the *Yogi*. Now, just as indulgence counters *yoga*, so too *yoga* conquers indulgence. You can get free from indulgence with the practice of *yoga*. When you succeed in your practice, you succeed in giving up indulgence too, because then indulgence looks like poison to you. *Yoga*

and indulgence can never go together.

**Seventh Obstacle is *Bhrānti-darshana* (Illusion):**

Wrong knowledge about any object of knowledge is called illusion or *Bhrānti-darshana*. For example, you may regard an inanimate object as living and a living object as inanimate, or you may regard the spiritual as material and the material as spiritual. Further, you may regard something other than God as God and worship it, and on the contrary regard God as non-existent and stop worshipping Him. You may also regard the useful as harmful and the dangerous as lovely and lovable. All this confusion is illusion or *Bhrānti-darshana*. As long as a person doesn't rightly understand the nature of God, *Jiva* and *Prakriti*, he cannot become a *Yogi*. *Yoga* and illusion are contradictory. With *Samādhi*, ignorance and illusion evaporate and true knowledge is revealed. Without *yoga*, true knowledge cannot possibly be attained.

**Eighth Obstacle is *Alabdha-bhumikatva* (non-attainability of *Samādhi*):**

When a person pursues *yoga* for a long time but doesn't succeed in attaining to *Samādhi*, he feels disappointed. His progress is retarded, his enthusiasm wanes and he might as well give up the practice. If, however, the *Yogi* persists in his practice and follows the path shown by the sages, he will get over the despondency, regain his faith and enthusiasm and succeed at the end. Persistence alone is the antidote to failure.

**The Ninth Obstacle is *Anavasthitatva* (Non-confirmation):**

When a *Yogi* is able to attain *Samādhi*, but he is unable to retain it, that is the state of non-confirmity. If the practitioner persists with faith and hope, this uncertainty

can be overcome. The antidote to nonconfirmation thus is faith, hope and persistence.

In addition to these main impediments to *yoga*, there are others which attend upon the main ones. They are sorrow and despair, dejection and depression, disequilibrium and shaking of body-limbs, and unsteadiness of breath. It is necessary for the *Yogi* to know all these obstacles and their attendant difficulties, both physical and psychological. He should also know very definitely, without doubt or confusion, that the way to counter all these is to persist in practice through *Ishvara-pranidhāna*—total surrender to God and His will. Through faith in God alone, you realize God, know yourself, and get over the obstacles.

### **The *Yogi*'s behaviour with others:**

It is very important to know how the *Yogi* should behave toward others in society. The *Yogi* should always be cheerful at heart. The mind comes to a state of concentration if you are cheerful at heart. If you are restless and not at peace, you can't concentrate. Since we all live in society, we sometimes feel in tune with others and sometimes out of tune. When we are all agreeable we feel happy, and when we feel disagreeable, we feel unhappy. So we should know how to behave in order that we may be happy.

We can divide the people in our society into four groups: There are those who are fortunately placed, happy and comfortable. Their manners and behaviour are comparatively better. There is another group which is not as fortunate. They lack means and are largely unhappy and deprived. There are others who are educated and virtuous. Their conduct is good and noble. And the fourth type are faithless and indulge in reprehensible acts like practice of falsehood and thieving. The *yoga*-practitioner should know all these four, their nature and behaviour, and he should

judiciously adjust his behaviour toward them accordingly so that he may be cheerful and happy. A cheerful and happy man can easily have concentration of mind.

Towards those who are happy and comfortable, he should behave with good cheer and friendship. If you behave like a friend, your mind feels happy and you feel no jealousy toward the fortunate ones. If you don't feel as a friend toward them, you are likely to feel hate and jealousy, which means that you will be agitated at heart, and then you cannot achieve concentration of mind. Therefore, the practitioner should always have feelings of friendship toward all the happy and fortunate people. He should have feelings of sympathy and kindness towards the unhappy and the unfortunate ones. Sympathy and compassion give us an attitude of service and dedication to others. Service and dedication give us *Ānanda*, inner spiritual happiness which purifies the heart and mind. If a person doesn't help the poor and unfortunate he becomes hard at heart and, if at all moved, he is moved by hate and anger. Such a mind cannot have peace and concentration. Therefore, one should always feel compassion for the poor and the needy. Towards the good and the virtuous, the practitioner of *yoga* should have feelings of happiness. He should feel pleased to meet people who are good at heart and virtuous of conduct and action. If he doesn't feel happy with them, he is likely to feel jealous, and jealousy causes sullenness in general and sorrow in particular. Sullenness prevents concentration of mind. Therefore, if you love *yoga*, love the good and the virtuous and be happy when you meet them. Towards the people of the fourth kind, have neither love nor hate, just be indifferent. They are no good, neither as friends nor as enemies. If the practitioner conducts himself in this manner and behaves in this way, he will have no social impediments in his mission.

Thus there are different ways of God realization. Practise them continuously, persistently, honestly and you will make steady progress. If you don't pursue these ways

of practice, you yourself become a stumbling block in your progress. And one thing most important: It is common experience that sometimes the *Yogi* meets with success and sometimes not. If he moves the right way he meets with success. If not, he misses— in which case he must not feel disappointed, because disappointment causes immense harm. A man of hope reaches his destination sooner or later. If you happen to make a mistake, recognize and realize the mistake and correct yourself with self-imposed penitence. The reward of repentance is that the tendency to repeat the mistake is eliminated and you become careful for the future.

We have described so far in this section various ways to *yoga* and God-realization through *yoga*, that is, *Viveka* (discriminative knowledge of ultimate reality), *Vairāgya* (detachment and renunciation), *Abhyāsa* (practice), *Ishvara-pranidhāna* (total surrender and dedication to God), the ways of conduct and behaviour in society for the peace and happiness of mind, and the value of hope and faith in the pursuit of *yoga*. With the right pursuit of *yoga* through these ways, the practitioner can so control his mind that he can concentrate on any object of his choice big or small. When the mind is fully and completely under control, *Samprajnāta Samādhi* is attained. And when the practitioner renounces even *Samprajnāta Samādhi* with all its reward, then *Asamprajnāta Samādhi* is attained. *Asamprajnāta Samādhi* results in God-realization and thence follows freedom from suffering and the attainment of lasting happiness, i.e., *Ānanda*. The ultimate aim of life is freedom (*Moksha*) and *Ānanda*. To achieve that end, man should try with all the means at his disposal. You can never have lasting happiness from the pleasures of the world. *Ānanda* follows from God realization alone.

## **Yoga for the Average People:**

In the earlier section, *yoga* with its ways for people of special merit has been described. Now we are going to describe the ways of *yoga* for the average people. Their merit is limited, their mind is less under control, they are more interested in the daily affairs of the world and their balance of merit from the earlier births is rather little. For such people it is all the more necessary to follow the eight-fold programme of *yoga*. The person who sincerely follows the programme in thought, word and deed (with mind, speech and body), slowly rises and moves to higher and higher state. The eight-fold programme of *yoga* is this:

*Yama* (social discipline), *Niyama* (personal discipline), *Āsana* (posture), *Prānāyāma* (breath control), *Pratyāhāra* (introversion of the senses), *Dhārānā* (concentration), *Dhyāna* (meditation) and *Samādhi* (communion).

### **First Part of Yoga: *Yama* (social discipline)**

#### **First Yama: *Ahinsā* (love/non-violence):**

To treat all living beings with love without a trace of jealousy or anger—always and in every way—that is *Ahinsā*. There are three ways you can love as well as do violence—with mind, speech and body. These are the instruments of love as well as of violence.

*Ahinsā* helps in *yoga* while violence prevents it. The man who wants to be a *Yogi* and wants to realize God through *yoga* should act with love and give up violence.

Everybody should know the real nature of *ahinsā* and *hinsā*. An act of body, mind or speech which hurts any human being, animal, bird or insect, unfairly and unjustly, with prejudice, anger or enmity is an act of violence (*hinsā*). Even when a person is punished justly for some fault of his but the punishment is given with a feeling of anger and enmity, that too is violence. Suppose a ruler

punishes a criminal, but while dealing out the punishment he feels anger and hate, not love, for the man, even this is violence. To punish or to cause hurt and pain by itself is not violence necessarily. For example, a mother, father, teacher, ruler does punish a child, disciple or a criminal but they all punish for the person's or the society's good, not out of anger or hate. The mother punishes the child for love in order to save him or her from a fault. This is not violence. The teacher too punishes the disciple for his good out of love. This too is not violence. If a ruler punishes a thief, he does so for the good of the wrong-doer and the society. This too is not violence. In fact, all such acts are acts of love and non-violence. To hurt others with hate, anger and injustice is violence, the opposite of it is non-violence.

Violence is physical, verbal and mental. When hurt is caused by the body, it is physical, for example, beating for no cause, torture, etc. When hurt is caused with words, words of hate and anger to wound somebody's self-respect, the violence is verbal. When somebody thinks ill of another, plans evil and even thinks of murdering out of jealousy, hate or anger, violence is mental. All action or behaviour contrary to this kind is non-violence. If someone does the hurt himself, it is violence, surely, but if he causes hurt through someone else or even supports the act of violence, that too is equal to violence. Suppose somebody engages another to murder a person, and the hired man commits the crime, the hired man is guilty of violence. In addition, the man who hired him is also guilty of crime and violence. In this way all support, permission, appreciation, appraisal, approval, acquiescence, abetment and engagement in acts of violence is violence. To give up all such direct or indirect violence and to act in a contrary manner is non-violence.

### **The Causes of Violence:**

In order to give up violence, it is necessary to

understand the causes of violence, because unless you uproot the cause you can't remove the consequence. Nip the evil not simply in the bud but at the root. When you understand the causes of violence, you will be able to give it up. Let us then understand the causes of violence—

**Lobha (Greed):** The first cause of violence is greed. Even when a person kills, the cause is greed. The killer is greedy for the skin, or meat for the love of taste. So, man indulges in violence for various kinds of greed. *Lākhs* of animals, birds and fishes are killed for the sake of money or property. In the interest of business gains man cheats others, mixes food-stuffs with impurities, robs others of their money and property, commits thefts and robberies, files false suits in courts and tenders false evidence. For the sake of social position too people torture others. Thus greed is the first cause of violence.

**Krodha (Anger):** Because of anger, man causes violence to many creatures. Anger disturbs the balance of mind and intelligence. A man in anger is unable to understand and realize the consequences of his action. He realizes the evil of his action only after the commission of the act at the time when his anger has subsided. An angry man sometimes subjects a whole family to violence and torture throughout life. If a judge or ruler is angry, he can inflict punishment on a guilty person much in excess of his guilt. The angry man becomes void of tolerance, and most of his actions and thoughts are moved by violence. He continues to do violence with his mind and speech and subjects others and himself to torture. Thus, anger being a cause of violence, it is necessary to control anger in order to control violence.

**Moha (Attachment):** Attachment, infatuation, ego, pride, selfishness, all these are expressions of *Moha*. Man does violence because of attachment. All attachment to the self as something 'great and grand' and to one's family and property as 'mine' is *Moha*, and it is born of sheer ignorance. Someone says with pride:

“This land is mine, I am the Master, and I shall for ever be in possession of it, never shall I part with it. It is neither God’s, nor of the country’s, nor of the mother earth’s.” Another declares: “This strength and power is mine, and it shall always be mine, not even God can make me part with it.” Another plans further: “I am the master of the things I have. I must be the master of those things which are in possession of others and I must retain them for all time to come. All these things, animate as well as inanimate, are source of joy for me and they will be my salvation. Let no God disturb me, because I don’t believe in acceptance or realization of God.” Thus does man, steeped in ignorance, tie himself to I, me, and mine. This is *Moha* another root cause of violence. All that is yours by hard work, justice and fair play, that is for you but its master in reality is God. Use it for the good of all including yourself as one of all. You have a right to use, but you have no right to own them, because you are not the owner, they belong to God. To use what you have been given by the Lord is not *Moha*, that is wisdom and virtue.

But man does inflate himself to become the master of things animate and inanimate, because he uses them as means of his comfort and enjoyment. In order to preserve these, he does all kinds of violence with his body, mind and speech. Someone wants to take his family to the top, that might be all right, if he is fair. But when he finds no fair means to do so, he takes recourse to depriving others of their rights and property. He takes a bribe, commits theft and robbery and grabs other’s property. He feels and believes that this way his family will go up high and be happy and prosperous. The cause of all this violence is *Moha*. A man who is suffering from *Moha* protects his own people even if they have committed crime, while he punishes another's son or daughter in excess of his or her guilt. The cause of this partiality is *Moha*. Because of *Moha* and violence the world suffers from riots and wars

and lakhs of people die while others groan under misery for a long long time. The basic cause is the feelings of I and Mine. If man could control and eliminate greed, anger and attachment, violence would be no more.

**Ways of living *Ahinsā*:**

**The First Way** to living a life of *Ahinsā* is to know and understand the evils which arise from violence. When you know the evils of something, you give it up. Suppose a person touches fire by mistake. He burns his finger and realizes that the result of touching the fire is pain. Having realized this logic of the fire and the pain, he gives up touching the fire. Similarly, if a person realizes the evil consequences of violence, he would give it up in life. He might think of the victim and say: "If someone were to do violence to me, I would not like it. Similarly, if I do violence to another, he or she would not like it." Thus if he thinks of others in terms of his personal life and experience, he will give up violence. So one way to control violence is to think of others as you think of your own self.

**The Second Way** is to realize that God is the father, mother, ruler and teacher of all the living beings of the world. Hence all the creatures being children of God, they deserve love and respect, not anger or hate. When one realizes this, love arises in his heart. Just as in the world the good children of a good father treat all others like brothers and sisters, similarly the man who regards the whole world as one family of the one father, God, treats all with love. He feels no anger and no hate towards anyone whatsoever! Thus by practising the ways of love and non-violence in thought, word and deed, man gets confirmed in *Ahinsā*.

**The Benefits of *Ahinsā*:**

**The first Benefit of *Ahinsā*** is that the man who observes *Ahinsā* in thought, word and deed at all times, in

all ways, without any distinction of caste or class, region, time and date, and occasion (with reference to particular rules or vows) grows up firm in love and charity that he retains no hate and enmity toward any creature. He thinks of the good and happiness of all creatures human, animal, bird or insect as he thinks of his own good and happiness. Even those who live around him and understand his words and ideas give up violence and enmity. But we should remember that there are certain creatures who by nature cannot give up violence wholly. They will retain their nature and instinct. But man should practise *Ahinsā* fully in spite of this fact of nature because *Ahinsā* is in one's own interest ultimately.

**The Second Benefit of *Ahinsā*** is the love and grace of God. God loves and blesses those who love and bless others. God does no violence because He is all love and justice. So a man of love and non-violence is a friend and child of the Lord. If man's virtue flows from the love of God, the father and the child live together in love.

**The Third Benefit of *Ahinsā*** is the elimination of suffering and the attainment of peace. The man of violence is always agitated at heart. But if he gives up violence and treats all creatures with love, he starts feeling a shower of peace in his heart. And a heart at peace wells up with hope and enthusiasm.

**The Fourth Benefit of *Ahinsā*** is expansive intelligence. The intelligence of a violent man either burns or dries up. If he gives up violence, the intelligence flourishes by love and discriminative knowledge. We observe in practical life that violence stunts and darkens intelligence. On the other hand, when you act with love, your mind, heart and intelligence expand and grow in the right direction.

**The Fifth Benefit of *Ahinsā*** is good health. Violence causes internal torture of the mind and body. The internal torture causes physical and psychic ailment and disease. If a man practises love and non-violence, he is saved of all

the inner smouldering, and the result is that peace and happiness of the heart gives him the glow of health.

**The Sixth Benefit of *Ahinsā*** is that by love and non-violence, one gathers the strength of social unity. If you are a member of a united body of people, you share the common good and you do more and more social good. Disunity means social loss. Therefore, one must observe *Ahinsā* and live a life of love and co-operation. By love and co-operation alone you do good unto yourself, the society and the world.

### **The Second *Yama*: Truth:**

To know, believe and follow in thought, word and deed a thing as it really is, and it has been proved to be so scientifically on the basis of observation, inference and authority: this is Truth. In the words of *Swāmi Dayānanda* in the Introduction to his famous and epoch-making work *Satyārtha Prakāsha*, the definition of truth is: “To speak and write of a thing, and to believe it to be, as it really is, this is truth.” We can say the same thing in different words as well: First know the reality of a thing with scientific reasoning and proof, then accept and believe it to be as it is, and then, for the good of all living creatures, speak of it as you know and believe, and finally follow in action what you know and believe and say: This is the truth. The knowledge, belief, speech and action contrary to this is untruth. Take an example: A person sees the dry trunk of a tree in the dark and, without testing the reality of it, says that it is a man standing there. If he takes it, as he may, as a thief, he runs off in order to save himself and his money. This knowledge and behaviour is false. Therefore, to know a thing as it is, believe it to be as it is, speak of it as it is and act in accordance with what it is, this is called truth. All people should speak the truth at all times, in all the ways and for the good of all. However, you should not use the speaking of truth to insult, to hurt or to harm anybody. If you use truth as a weapon of settling personal scores,

you cannot practise *yoga* because you are using truth for violent purposes. Therefore, a lover of *yoga* should test the truth and follow it in thought, word and deed with sweetness and courtesy for the common good of all.

### **The Benefit of True Conduct:**

Whatever a person does with body, mind and speech, he or she does it to be happy and to be free from suffering. The happiness a person wants to have can be worldly happiness as well as happiness with God-realization. If you live a life of truth you achieve both, happiness of the world and lasting happiness of the spirit. If you always speak the truth, intelligent people always have faith in you. But if you don't, nobody believes you. If somebody tells a lie even once before others, people don't easily believe him even if, later, he continues speaking the truth for a long time. If you speak and act the truth in your life, you meet with success in all your programmes, but if you don't, you meet with failure. It is true that, in the beginning, you have to face difficulties, but when you get seasoned and confirmed in truth and start getting the results of your conduct, then all your difficulties disappear. On the contrary, if you live a life of falsehood, you seem to gain in the beginning. You also find it easy and interesting to get along for some time. But then the frightful results of your conduct start appearing. You break down internally and realize that all that you were doing was wrong. If you follow truth in life, you are happy at heart and in the spirit. But if your conduct is false, you are always sad at heart and suffer in the spirit. A man of truth feels no fear, while the man of untrue conduct always feels shaken by fear. The man who speaks the truth has to take the courage once, even though somebody feels annoyed, and then he is happy and secure. But the man who tells a lie has to speak a hundred lies more in order to hide or sustain the first lie. Even then he is caught at the end and all his false effort goes waste. Even if such a man speaks the truth, others

don't trust him. The man who speaks the truth and does the right, gives up all evil, but the man who follows false conduct has to continue to cling to evil and even further advance into it. For this very reason it has been said that there is no *dharma* such as truth, and there is nothing evil such as falsehood. The sage of the *Upanishad* has even given the verdict: Truth alone triumphs, not untruth (*Satyameva Jayate, Nānritam*). According to the law of God the fruit of truth is happiness while that of untruth is suffering. This is the victory of truth and the defeat of untruth. If you want to be perfectly healthy, speak the truth and follow it in action. A man of untruth can never be healthy—for the reason that he can never be happy. The science of *Ayurveda* tells us that the healthy man is one whose mind, senses and spirit are healthy and happy. The mind, senses and spirit of the man who lives a life of falsehood can never be healthy and of good cheer. Therefore, he cannot enjoy good health. The influence of a truthful man on his family, society, country and the world is for the good. Infact the history of his life and conduct inspires those who follow. But the influence of an untruthful man is evil, although people may be tempted to do evil if they choose to follow him. Still the man of truth creates a long, constructive and united following after him, while the false man causes dissensions and divisions in society after him. Truth bestows man with many advantages in the world and eliminates many evils from society.

### **Spiritual Benefits of Truth:**

The man who accepts truth in faith and lives it in thought, word and deed, realizes God. One who follows not truth but follows falsehood can never realize God. Therefore, the sage of the *Upanishad* says: *Satyena labhyasTapassa hyesha ātmā*, i.e., the supreme *Ātmā* (God) can be realized only through the discipline of truth. The man who speaks the truth at all times, on all occasions

without any discrimination of caste or class, region, truth and nothing but the truth unaffected by any consideration whatsoever—he alone realizes God, not a man of falsehood. The speaker of truth can be with God as with a friend, not the man of untruth. God is truth. He does and enacts only truth. The Supreme Lord of Truth admits only a man of truth into His presence, none else.

The heart and mind of a man of truth is pure and simple, and he can naturally worship God in meditation. If one's life, conduct and speech is false, his mind too is sullied, and the man of sullied mind cannot concentrate his mind and meditate on God. When a man lives in truth in thought, word and deed, he also observes the *Yamas* such as love and non-violence and the *Niyamas* such as cleanliness and purity. With this practice of the social and personal discipline, he can attain *Samādhi*. The man who violates truth in his life and conduct cannot observe *Yamas* and *Niyamas*, and without that discipline he cannot attain *Samādhi*. Without *Samādhi*, the man of untruth remains deprived of God-realization and the lasting joy—*Ānanda*. Thus, the observance of truth blesses a man with worldly joys as well as the divine happiness of God realization.

In this context, *Swāmi Dayānanda Saraswati* has said in his *Introduction to his Commentary on the Vedas (Rigvedādibhāshya bhumikā)*: Only by truth does man attain worldly happiness as well as *Moksha*, eternal freedom and divine happiness. The *Vedas* too enjoin truthful conduct in life and prescribe that untruth should be shunned. Therefore, everybody should know truth, believe and accept nothing but truth, speak the truth and follow nothing but truth in action. One should never never, accept, speak, or do whatever is untrue.

### **Means of Observing Truth in Life:**

Without the employment of right means, you cannot attain the right ends. Therefore, it is necessary to know the means of observing truth in life and conduct. The ways and

means to a life of truth are as follows:

**First: Reading of the *Vedas* and other *Vedic* Literature:**

To know the truth and to follow it in life, we should read the *Vedas*, and other books written by the sages in pursuance of *Vedic* thought. From the *Vedas* and *Vedic* literature we come to know the nature of truth, the benefits of living a life of truth and the impediments in the pursuit of truth. The books you read generally mould the way you live.

**The Second Way is the Company of the Good:**

If you live with people of truthful conduct you learn to be a man of truth yourself and acquire the style of living the truth in actual life. You come to know from examples what kind of truth is to be observed in particular situations at particular times and what difficulties you face in the pursuit of truth. You always receive the inspiration to accept the truth and reject falsehood. In the present day world there are many many people who do not speak the truth, the reason being that they live in the company of people who do not speak the truth. Ignorant as they are, they assert that these days you cannot succeed unless you follow the path of untruth. They also assert that nobody can speak the truth always. In actual fact, if we try and test, it will be clear that success in good deeds can be attained only through truth and it is certainly possible to speak the truth always. If a man always speaks the truth and knows the results of his conduct, he knows in fact that you can achieve good things only through truth and not through untruth. The man who goes on telling lies as a matter of routine can never attain that real success which is achieved only through truth.

**The Third Way is the Worship of God:**

If a man worships God, he is able to follow truth in his life. From dedication to God in prayer and worship,

man receives divine knowledge. He can then distinguish truth from untruth and it becomes easier for him to follow truth in life. The dispensation of God is nothing but the projection of truth because He is Omniscient, Omnipotent, perfect and eternal Bliss. One who lives in the company of God through prayer and worship receives in the spirit the nature and qualities of the divine life. If a man doesn't pray to God, he moves away from the qualities of divine nature and develops an unholy character. Whenever a man plans to act in the manner of falsehood and vice, say that he wants to commit theft, etc., there is a warning voice within, speaking through fear, doubt, hesitation and shame. On the other hand when a man wants to do something good, a wave of happiness, enthusiasm and fearlessness surges into his mind and inspires him. Thus man gets great strength and inspiration in the pursuit of truth if he prays to God and worships Him with his heart and soul.

**The Fourth Means is Repentance:**

If a man commits an untruthful act because of carelessness or some other reason, he should himself impose a corrective punishment on himself. Unless a person undergoes self-imposed punishment for an act of untruth, he cannot be free of the untruth and cannot be confirmed in truthful conduct. Therefore, a person should subject himself to punitive and corrective discipline in the interest of truth. If a person does not himself oppose his own conduct of untruth and doesn't punish himself, he cannot successfully follow the path of truth.

Obstinacy, pride, ignorance, etc., are powerful enemies of truthful conduct. When a man wants to follow truth, these come up as fighting obstacles. Therefore, these internal enemies must be thwarted. A man should know the real nature of truth, pursue a life of truth in thought, word and deed, and achieve worldly joy and eternal happiness—*Ānanda*, through the attainment of *Samādhi* (God realization).

### **The Third Yama: *Asteya* (non-stealing):**

‘*Steya*’ means ‘to steal’, and giving up *Steya* is *Asteya*, non-stealing. To take something without the permission of the owner unjustly and deceitfully is stealing, and to give up this kind of grabbing is *Asteya* (non-stealing). When a person steals, he does so either with his body or speech or mind. When a person for all time gives up stealing in thought, word and deed then he is said to have achieved *Asteya*. It is simple to give up stealing with the body, but to give it up in speech is difficult, and to give it up mentally is most difficult. With practice (*Abhyāsa*) and the strength of self-confidence all things become simple and easy, so with constant practice one can make it easy to give up stealing mentally also. Misappropriation any way is a sin.

### **The Benefits of *Asteya* (Giving up Stealing):**

When a person gives up stealing of all kinds he attains appropriate peace and happiness and he also obtains the means of sustaining that peace and happiness. It is not enough that you give up stealing, it is necessary that you continue working hard for it in life. God has given us body, senses and mind which are means of doing good acts, so if we give up stealing and keep on doing nothing, even this is as bad as stealing. We are guilty if we do not work hard. If all the people of the world give up hard work, the result would be suffering. So to give up stealing and also to continue working hard honestly, that is truly *Asteya*. To give up working honestly and trying to get the means of comfort from others is not *Asteya*. When you give up stealing and do good work, then alone you get the benefits of *Asteya*. These benefits you get from God, the ruler and the society. When a person doesn’t steal even mentally and works to his best capacity, a good society and a just ruler will give him all possible help. If a student gets a good result with hard work without using any unfair means in

the examination, the authorities give him a prize and scholarship. One who uses unfair means gets no recognition or prize, he could be punished as well.

Intelligent and virtuous people help and support with gifts and charity only the honest and hard working missionaries. No one helps the lazy ones or the clever thieves. A just and fair ruler helps honest and hard working people while he punishes the thieves. If a farmer ploughs his field well and sows the seeds at the right time, he gets a good crop according to the law of God, the lazy man or the thief doesn't. The pleasure that you get from your hard earned money you never get from the money which you haven't honestly earned. A thief cannot enjoy the money he steals. The thief is always under fear when he uses the money he has stolen, but the man who has earned his money enjoys it fearlessly. If you misappropriate others' things your life grows dirty and impure. Such a man always plans to grab anything he sees. But he does not get any peace even when he has collected things worth lakhs and crores of rupees. But the man of honest means who never steals anybody's money always remains satisfied and happy. He is himself happy and makes others happy. The thief is always unhappy and makes others unhappy.

Those people only succeed in *yoga* who give up stealing in thought, word and deed and help other people. The thieves can never practice *yoga*, and they can never realize God. Without God realization man can never attain *Moksha*. Therefore, everybody should observe *Asteya* in his life. Through *Asteya* alone man can have worldly happiness and divine happiness in the state of *Moksha*.

### **The Means of *Asteya*:**

The following are the means of *Asteya*: The first is to do good to others, i.e., *Paropakāra*, or social service. To do good to others means helping others with one's body, mind and means (that is money and all that you have). If a man helps others and does so as his duty, his desire to

misappropriate other's money and property is eliminated, because social service and misappropriation (theft) are mutually opposed—they can never-go together. The man who helps others can never be a thief, and the man who is a thief can never help others. If a man steals others' money and supports his family, he is not doing any social good. Social good means the good of all living beings without any injustice to anyone. Social good is done to make others happy, but stealing is done for selfish reasons to make one's own self and one's own people happy and comfortable. All the intelligent and virtuous people of the world regard social service as noble, and stealing as evil.

### **The Second Means:**

Think of others as you would think of yourself. If a person feels that it is bad to steal, and the result of something bad is suffering in the long run, he will give up stealing. If his things are stolen he feels unhappy. If he realizes that just as he feels unhappy, similarly others too feel unhappy when he steals their things, he will surely give up stealing. This realization of the other's suffering means doing unto others as you wish to be done by them for yourself. The man who regards others as himself never causes any suffering to others. Only that person is human who behaves toward others as to himself. If a man doesn't treat all living beings as himself, he doesn't deserve to be called a human being. If everybody could feel that his welfare and progress lies in the welfare and progress of others, while harm to others means harm to himself, the earth would become a paradise and it would be easier to educate people to serve and realize God. Give up this simple principle of living, and there would be all suffering on earth without any relief whatsoever. Therefore, in order to practise *Asteya*, a man must behave towards others as he would like others to behave towards himself.

### **The Third Means:**

It is to accept the law of God. If a man realizes that thieving is an evil, and in the dispensation of God, the result of thieving would be suffering, he will give up stealing. In this world there is an innumerable variety of creatures—human beings, animals, birds, insects, etc. Of all these, man is the happiest, free, and able to grow higher, help others and realize God. He is able to take advantage of all the material things. No other creature can equal the human being. From this it is clear that God gives us the human form as a reward for our good actions such as social service while he gives the lower forms to other *Jivas* because of the evil they did earlier.

**The Fourth Means:**

To reduce our wants. Generally, man increases his wants, and when he cannot fulfil these by the right means, he takes recourse to wrong ones, such as stealing, bribery, misappropriation. Of course, there are certain minimum requirements of life without which it is difficult to live and work, things like food, water, clothes, shelter, medical aid, etc. But there are others which you can live without and yet maintain your progress in life. For example, if you can do with one house, why have two or three? A person can be fine with two sets of clothes, then why should he have eight or ten? Further, there are certain injurious and intoxicating drugs. A person takes these and gets addicted to them. Then in order to procure these he has to steal. Drinking, smoking and such other habits ruin man's health and intelligence, and yet in order to get these a person does so many evil acts. Therefore, if we reduce our wants to the minimum, it would be easier to live a clean life without stealing and misappropriation.

**The Fifth Means:**

The company of good people, the people who live a life of truth in thought, word and deed are good company. In their company a man learns to be truthful and virtuous.

If a man lives in the company of selfish and wicked people, he too tends to become selfish and wicked. One who lives in the company of the generous becomes generous, but in the company of thieves, he becomes a thief. Therefore, if you wish to be good and generous, live in the company of the good and the generous. If one wants to be confirmed in *Asteya*, one should live in the company of the generous who do good to others and give in charity.

**The Sixth Means:**

The worship of God. The man who steals does so in order to fulfil his worldly wants. But the man who worships God has all his wants fulfilled since he is happy by the grace of God. Therefore, it becomes simple for such a man to observe *Asteya*. Moreover, God is the Giver, He takes nothing in return. He is kind and merciful to all. All the things that He has created are for others—His creatures. He hasn't created anything for Himself. He has given us the knowledge of the *Vedas* and is still giving us knowledge. But He doesn't take anything in return. He has been giving us knowledge, happiness, strength of body and mind since time immemorial. He is still giving us and He will continue giving us for all time. It is His nature to give and not to take anything. The man who worships the giver, learns to be a giver by nature. How can he steal from others? Therefore, the best way to control stealing and misappropriation is to worship God and be confirmed in charity and generosity.

**The Fourth Yama: *Brahmacharya* (Celibacy):**

*Brahmacharya* means not only celibacy, but it extends to vital economy.

*Brahma* means *Ishvara*, God. It means *Veda*. And it means vital energy. To attain God, to study the *Vedas* and to preserve vital energy, this is the meaning of *Brahmacharya*. The *Brahmachāri* is one who tries to realize God, worships Him and obeys Him in life, who

studies the *Vedas*, and who manages his vital economy and preserves the vital energy. Such a man or woman is a *Brahmachāri*.

### **The Benefits of *Brahmacharya*:**

The first part of *Brahmacharya* is the worship of God. So let us see the benefits of the worship of God.

#### **The First Benefit:**

Concentration of mind. One can control the mind, body and senses, and concentrate the energy of the mind on any object. Complete control over the mind and senses is not possible without prayer and worship. The worship of God gives us the highest happiness in life. In view of the highest happiness, nothing else remains unfulfilled, and there remains no desire for any kind of worldly pleasure. The man who does not worship God becomes a slave of his mind and senses. The more he feels attached to the senses, the deeper he sinks in the pleasures of the body and the senses. Once in the clutches of pleasures and intoxication, he resorts to acts which are harmful in the extreme to himself and others. But if he controls the senses and the mind, the blessed way to happiness opens to him and beckons him to God.

#### **The Second Benefit:**

Man gets the light of knowledge, and the darkness of ignorance is dispelled. God is omniscient and knows everything in existence. The man who worships Him gets the knowledge by His grace. Once man gets real knowledge, ignorance evaporates. In the world, the best way to happiness and goodness is knowledge. If you have the knowledge of good and truth, your actions are good and noble in the light of truth. Evil actions and evil conduct are the result of ignorance. The removal of ignorance is possible only through the worship of God, not otherwise.

**The Third Benefit:**

Right and balanced vision. God looks at all the creatures of the world with equal love and mercy. He does good to all alike and does not treat anyone with special favour or prejudice. He is never never unfair or unjust. So the worshipper also looks at all the creatures of the world with fair and equal love and justice. He is never partial to anyone. Partiality and prejudice cause a lot of evil in the world. Look around, and you will find prejudice and partiality in relation to region, family, language and community. Where there is partiality and prejudice, there is suffering. All clashes and wars in the world result from partiality and inequality, and the end is misery. The worshipper of God believes that God is the father of all creatures and all creatures are His children. On the basis of this father-child relationship, he treats all living beings like his own self. He never treats anyone with partiality or prejudice. So it is imperative that we should be true and sincere lovers and worshippers of God if we want to control selfishness, partiality, prejudice, injustice and violence.

**The Fourth Benefit:**

Worship and fearlessness. God is fearless, so the worshipper too receives fearlessness of spirit and mind from Him.

**The Fifth Benefit:**

Freedom from ailments of the mind, that is, desire and incontinence, anger, greed, attachment, infatuation, hate, etc. The control and conquest of mind is possible only through worship of God.

**The Sixth Benefit:**

Tolerance and the power of forbearance and fortitude. You grow so powerful that the greatest suffering that you face becomes a simple affair. You can tolerate it easily

because you are greater than it by the Grace of the Lord.

## **The Second Part of *Brahmacharya*:**

### **Reading of the *Vedas***

#### **What are the benefits of reading the *Vedas*?**

##### **The First Benefit:**

It is knowledge of reality. We get true knowledge of the three Eternals of Existence, *Ishvara* (God), *Jiva* (the soul) and *Prakriti* (Nature). If we know these three we can solve the problems of life related to these three in the world. In the absence of true knowledge various sects and philosophies arise and they result in conflict and suffering.

##### **The Second Benefit:**

It is that we come to know the real nature of *Karma* (action) and *Upāsana* (worship). The practice of *yoga* itself consists of *Karma* and *Upāsana*. So from the *Vedas*, we come to know the real nature of *yoga* also. Unless we know the real nature of *Karma*, we cannot act the right way. The *Vedas* tell us which acts are good and which one's are not. With this knowledge, we follow the path of good and we avoid the path of evil. For example, the *Vedas* say that speaking the truth is good while falsehood is evil, that giving in charity is good and stealing other's money is evil. The *Vedas* prescribe that we should treat all living beings as our friends and members of family—*mitrasya chakshushā sarvāni bhūtāni samikshāmahe*. Thus knowing the good actions from bad, man gives up the bad ones and follows the good ones and benefits himself and others. You know the nature of true worship from study of the *Vedas*. The *Vedas* reveal the nature of God also: God is omnipresent and omniscient. 'Aum' is the Name, God is the Reality behind the Name. Thus, we should fully understand the Name as well as the object known by the name and then offer Him our prayers.

### **The Third Benefit of *Vedic* study:**

Knowledge of the primary and of the secondary things of the world. For fulfillment of life, this knowledge is indispensable. The things which give us essential and permanent benefit are of real value, and those which give us temporary benefit are of passing value. If we maintain this value of values, we live happy. But if we accept the passing values as permanent, and reject the permanent values as temporary, we fail. For example, the pleasures of the senses are temporary and of less value. But the divine happiness we obtain from the worship of God is of permanent value. But man starts believing that the sense pleasures are more beneficial and valuable than spiritual happiness. It happens so because of ignorance. The *Vedas* correct this perspective and say that God is Supreme, and the *Jivas* and *Prakriti* (nature) are subordinate and subservient to Him because infinite knowledge, *Ānanda* and power are in Him, in none else. Therefore, God is Supreme and the other two are subordinate. Consequently Divine *Ānanda* is supreme and all other happiness is secondary and temporary. We learn this from the *Vedas*.

### **The Fourth Benefit of *Vedic* study:**

It is the right knowledge of *Sandhyā* (end objective), *Sādhaka* (practitioner) and *Sādhanā* (means). The end objective is that which all desire as the ultimate value, so that once you achieve that, there is nothing beyond that which you still want to achieve. The agent (seeker) who wants to achieve the objective is the *Sādhaka*. And the equipment which the *Sādhaka* uses or employs in order to achieve these are the *Sādhanās* (means). The correct and complete knowledge of all these is revealed in the *Vedas*. According to the *Vedas*, God is the *Sādhyā* (objective or the ultimate goal), *Jiva* is the *Sādhaka*, and *Prakriti* is the *Sādhanā*, the means of the *Jiva*'s attaining to God. If the people of the world were to realize this relative position of

*Jiva* and *Prakriti* and the absolute position and value of God, mankind would come to the ultimate good and happiness. Whatever a man does, he inevitably chooses these three. These three can be clear, and they can also be unclear and impure. If the chooser knows the nature and value of the three correctly, his choice is right, but if he doesn't, his choice would be wrong.

The ultimate end of man in life can be only that beyond which there is nothing—where all suffering is over and man attains eternal peace and happiness. In *Yajurveda* (31, 18), the ultimate end is indicated “*Tameva viditvātimrityumeti nānyah panthā vidyate' yanāya*”, that is, on knowing Him man conquers death, there is no other way to *Moksha*, freedom from death and suffering.

#### **The Fifth Benefit:**

Correct knowledge of right action and worship. With this knowledge, a man can purify his own life and ennoble the life of his family. Good and healthy families make up a good and healthy society and good societies make up a healthy and happy world. Thus, with the study of the *Vedas*, man can solve all the problems of life and the world.

### **The Third Part of *Brahmacharya*:**

#### **Vital Health**

According to the science of *Ayurveda*, there are seven vital elements of the body of which ‘*Virya*’, the vital fluid (semen in men and *raja* in women) is the highest. To preserve it and to maintain the vital energy, economy of the system, is *Brahmacharya*. If a person preserves this vital energy, he or she maintains strength of body, mind and intelligence. With strength of body, a man can defend and protect himself as well as others. The *Vedas* say that the ruler protects and preserves the nation and the country with *Brahmacharya* and austere discipline—

"*Brahmacharyena Tapassā rājā rāshtram virakshati*". The rulers who do not observe *Brahmacharya* can neither protect themselves nor defend the country. If you preserve the health of the body, you get a long life. The stronger the body, the longer the life. Normally a man wants to live for a long time. One can fulfil this desire only through *Brahmacharya*. There are various ways to longevity but *Brahmacharya* is the surest and the best. It is easy to achieve your worldly aims if you have strength of body, a weakling can achieve nothing. Strength and vitality gives you health while weakness is an invitation to ill-health and disease. There are four objectives in life—*Dharma* (virtue), *Artha* (wealth), *Kāma* (emotional fulfilment) and *Moksha* (ultimate freedom and happiness). You can get all these objectives with a healthy and strong body and mind, not otherwise. With health alone you can enjoy the good things of the world, the weak are pushed to the wall.

As you grow in health and strength, your memory improves but when you lack strength and health, the memory too is impaired. As health and strength goes down, memory goes down too. Thus it is proved, that strength increases the power of memory. With health and strength grows intelligence and then a person can understand many subtle problems and subjects. With intelligence man progresses in science and in the end can realize God also. Therefore, in the interest of physical strength and intellectual power a person must observe *Brahmacharya*.

### **The Means to *Brahmacharya*:**

It is necessary to know the means to *Brahmacharya* in order to observe it in life. There are many ways, some of which are given below:

### **The First Means:**

It is right food. Food affects both body and mind. If a man takes *Sātvika* food, i.e., simple, wholesome and

nourishing, it becomes easy to observe *Brahmacharya*. On the other hand, if a man takes *Rājasika* (sharp and exciting) or *Tāmasika* (stale and devitalizing) food, it is difficult to observe *Brahmacharya*. In order to know about the three grades of food, we should read books on the subject written by the sages. The food that excites the eater to sensual pleasure, is *Rājasika*. Such food acts against *Brahmacharya*. Drinks and intoxicants like tobacco, hemp, heroin, and various other smoking drugs are exciting. *Sātvika* foods nourish the body and give us tranquillity of feelings and senses, help our intelligence and induce us to worship God. Rice, barley, cow's milk, etc., are such foods. Good and wholesome food should be taken in proper measure. Hot and excessive food acts against *Brahmacharya*.

#### **The Second Means:**

It is Physical Exercise. Physical exercise helps in the observance of *Brahmacharya*. Exercise promotes and preserves the vital energy. The vital essence which the body-system distills by the biochemical process which begins with food digestion and shines in the glow of health (*ojas*) gets assimilated with the body through exercise. Without exercise it is difficult to maintain *Brahmacharya*. Exercise means various systematic movements of body-limbs for the sake of health. Exercise-should be taken intelligently in accordance with ones capacity, food and time. If exercise is appropriate, it is good for health and *Brahmacharya*.

#### **The Third Means:**

It is good thoughts. Good thoughts are great means of self-improvement. If a man purifies his thoughts, observance of *Brahmacharya* becomes easier. Thoughts constantly affect man's life, good thoughts for the better, evil thoughts for the worse. If his thoughts are appropriate to *Brahmacharya*, they will help him in the maintenance of

*Brahmacharya*. “*Brahmacharya* gives ‘me’ happiness of spirit, peace of mind, strength of body and brightness of intelligence, and long life. Therefore, it is my duty to observe and preserve *Brahmacharya*.” Thoughts like this help man on the path of *Brahmacharya*. Thoughts of indulgence disturb him in his practice of the vital discipline.

**The Fourth Means:**

It is worship of God. Worship means praise, prayer and meditation (*Stuti, Prārthanā and Upāsanā*). When man worships God, he does not feel interested in sense indulgence. Indulgence is ruinous to *Brahmacharya*. Man tries to obtain happiness in life in two ways: through sense enjoyment he gets pleasure, and through worship he gets spiritual happiness. When he comes to the stage of spiritual joy and worship, pleasures of the senses appear as stale and sufferance. It is not possible to control the senses without the worship of God. Thus one can observe *Brahmacharya* through worship.

**The Fifth Means:**

It is reading of good books. Good reading helps *Brahmacharya*. The books written by the sages describe *Brahmacharya* and their reading produces in the reader’s mind a feeling of commitment to *Brahmacharya*. He inculcates noble thoughts like those of great men. Moreover, *Brahmacharya* is good for all the stages of life (*āshramās*). Therefore, it should be observed by all for success in life and meditation.

**The Fifth Yama: Aparigraha (non-hoarding):**

To collect and count all those things and ideas which are unnecessary and harmful is *Parigraha* or hoarding, and to give them up is *Aparigraha*. In other words, all those things which stand in the way of God realization should be given up because collecting them is *Parigraha* (hoarding).

Giving them up and collecting those things and ideas which help one in God realization, is *Aparigraha*.

**The Benefit of *Aparigraha*:**

When a person observes *Aparigraha* in thought, speech and action then he starts thinking on such questions as: Who am I? Wherefrom do I come? Where shall I go? And where shall I abide and in what form or state? The man who does not observe *Aparigraha* cannot think of his soul, whether he is the body or an intelligent soul other than the body. “Where was I and in what form or state was I before the birth of this body? Where shall I be after the death of this body?” These questions are beyond him. The man who remains involved collecting harmful things and ideas of the world forgets his real nature. Nor can he distinguish good from the evil. The man of *Aparigraha* raises questions about himself and succeeds in realizing his true self. The man who doesn't know his nature will not understand what is good or bad for him. He thinks that this body is the real self and he spends his whole life in dedication to the body-service. The main aim of man's life is to know his real self. He can know his real self and interests only by knowing himself. The *Jiva* can then control and master all the physical means of realization and make use of the mind and senses to achieve his spiritual goal. Otherwise, he falls a victim to his mind and senses as a slave and proves harmful to himself and others.

**Self-Realization for God Realization:**

When a person realizes himself, he is able to realize God also. Man progresses from the knowledge of the gross to the knowledge of the subtle. For example, he first becomes aware of the body, then of the senses and the mind which are physical and subtle, and then of his soul. When you have realized your self rightly, then only you can realize God. If you don't know your self, you cannot realize God. The man of *Aparigraha* reduces his wants. He

doesn't have to spend a lot of time, energy, money and mind for nothing. Once the wants are reduced, he doesn't hurt or exploit other creatures for the satisfaction of his wants. The hoarders hurt and exploit the other creatures. If the people of the world were to observe *Aparigraha*, their sufferings would be over and they will all get peace and happiness.

Give up Evil Thoughts and unwanted burdens if you want spiritual progress. Give up unnecessary and harmful things if you want progress. Similarly give up unnecessary and harmful thoughts and ideas also. Then alone you can progress. Dirty thoughts hinder the progress of our knowledge. As long as you continue with evil thoughts, you don't get real knowledge. When you cleanse yourself of the dirt of the mind and intellect, and think in the right direction, you progress in knowledge and wisdom. The suffering of the mind arises from false ideas. False ideas cause many worries. Worries cause unhappiness. Therefore, to get free of worries, suffering and unhappiness it is necessary to get free of wrong, negative and evil ideas. Good thoughts are the cause of freedom and *Moksha*, and evil thoughts bind us with suffering. Therefore, we must give up all evil thoughts and ideas.

**Means to *Aparigraha*:**

It is human nature that you collect those things which you regard as good, and you give up those which you regard as bad. So to give up *Parigraha*, i.e., hoarding, you should know the evils of *Parigraha*. When you know these, you would start giving up *Parigraha* and observing *Aparigraha*.

**The First Weakness of (*Parigraha*):**

The first weakness of *Parigraha* is collection. If you want to enjoy the pleasures of the world, you need a great lot of money, property and time. To procure these means you have to try hard with body, mind and money. You get

only some pleasure, and that too, after trying a lot for a long time. A man gets a beautiful mansion built, provides the best possible facilities for comfort there, and wants to enjoy the pleasures of the world there. To get all this, he tries hard for twenty long years. He not only spends twenty years, but also tires his body and mind. And when he has collected all this, many obstacles pop up. To get over these obstacles he faces more difficulties. He is forced to do even those things which he feels are undesirable. Thus, in a period of twenty years he is able to get only some painful pleasures. An intelligent man realizes this, and he becomes indifferent to the pleasures and comforts of the world.

**The Second Weakness (Protection and maintenance):**

The second weakness is protection and maintenance. When you have collected the means of comfort and enjoyment over twenty years and wish to enjoy what you have collected, you have to face the problem of protecting and maintaining the entire paraphernalia. If you collect something, but you are not able to protect and maintain it, the collection is no good, it goes waste. You can't be comfortable without them. You may then start realizing, that if man cannot protect and maintain them, why collect them at all?

Suppose a person gets a palatial house built over a period of twenty years. He collects all the means of comfort as well. Now comes the government and says: Remove the whole building because the land is required for some other purpose. The building will be demolished, and another building will be built for the purpose. The owner of the house is not able to stop the Government order. He is unable to protect his means of comfort, and he feels very unhappy. If the Government were to spare him, there could be many other reasons for his inability to protect his property. All right, now suppose he wants to rent out his house and enjoy with the rent money. There is another problem to face. The tenant will pay no rent, nor

does he vacate the house. Thus seeing the problems of protection, a man gives up the desire to collect the material means of life.

**The Third Weakness or Problem (Problem of loss):**

It is well known that whatever is born is subject to decay and destruction, whatever is born has to die, whatever you gain in matter, you have to lose. The man who collects and hoards worldly things wants that his possessions should never end and, instead, they should remain intact. But none has the power to stay the process of decay and loss. If someone wants to live for ever, this desire can never be realized. A person may earn *lākhs* and *crores* of Rupees and wish to retain the same for ever for enjoyment. But there is a time when everything gets destroyed and lost. At last, the man himself is gone. Thus you see that everything material is subject to decay and in the end loss of it is a source of suffering. With this realization, an intelligent man gives up the desire for collection (*Parigraha*) and observes '*Aparigraha*'.

**The Fourth Weakness or Evil (Hoarding and Attachment):**

Hoarding and attachment. When a man goes on and on steeped in the enjoyment of worldly pleasures, he gets attached to them and their means. This is a state of slavery for the spirit. The man gets so entangled that he loses the sense of loss and gain, pleasure and profit, slavery and freedom. The harmful appears as useful and good. For example, a man who drinks becomes addicted and, unable to give up the habit, wastes his money and property and ruins himself. Once in the clutches of material pleasures, man deteriorates so much that he is beyond repair and reclamation. If an intelligent man views this situation and process of self-destruction he gives up the slavery and tries to be free of *Parigraha*.

**The Fifth Evil (Violence):**

Violence means 'to hurt living beings without any fault of theirs and to exploit them for personal advantage.' The violent man feels' animosity toward others and turns revengeful. He tortures and kills other living beings without any reason, only to fulfil his desire. But if he feels the helplessness and suffering of these creatures, his desire for pleasure at their cost subsides and he gives up at the end.

**The Sixth Evil (Misappropriation):**

Misappropriation of the gifts of God is another evil. God has given everything for the good of all. But the man who is steeped in worldly pleasure and ambition collects more than he needs as his right and starts feeling that he is the master of them. Once he has this feeling, he sits over everything as the owner and without justice and justification and he wants to grab all that belongs to others. Suppose he requires a *lākh* of rupees, he collects twenty. The more he grows in strength, the more he amasses money, and exploits those whom he deprives of their right to wealth. But a man of intelligence and sympathy views all this process with understanding and appreciates that God has created all the things for the good and happiness of all, and no one has a right to hurt, deprive and exploit others. If he does so, he will invite nothing but the justice, punishment and wrath of God. This sense of justice, fairness and fear saves him and he gives up the love of material pleasures at the cost of others.

**The Seventh Evil (Ungodliness):**

It is ungodliness. When man is steeped in material pleasures he moves away from God. God is an infinite source of pure and eternal happiness, *Ānanda*. The *Vedas* say so and all the works of the sages proclaim this. If a man reads the *Vedas* and other *Vedic* books, he realizes that God is the source of real happiness while the pleasures

of the world are temporary. He thinks of himself too as lost in the material pleasures of sense. He realizes that he has deprived himself of love and divine happiness. He tries to give up the pleasures of indulgence and moves on to the path of God.

Thus, if a man realizes the disadvantages and evils of hoarding and attachment, and if he understands the means and advantages of Aparigraha, he can move on to the path of God realization.

### **The Second Part of Yoga: *Niyama* (Personal Discipline):**

The *Niyamas* (articles of personal discipline) are five: *Saucha* (purity), *Santosha* (contentment), *Tapas* (austerity), *Swādhyāya* (study of *Vedic* literature) and *Ishvara-pranidhāna* (surrender to God).

#### **First *Niyama*: *Saucha* (purity):**

*Saucha* means purity, cleanliness. It is of two types: external cleanliness and internal purity. External cleanliness means cleanliness of body, clothes, home and surroundings, of food and professional life specially the ways of earning money. Internal *Saucha* means purity of mind and intellect, thought and feelings, the purity of heart and soul. When a person is clean and pure, he enjoys many advantages of spiritual and moral life.

### **The Benefits of *Saucha* (cleanliness):**

#### **The First Benefit:**

Non-attachment to the body. (When a person cleans his body again and again and even then finds that uncleanness persists, he starts hating the dirt and feels indifferent to the body as a thing of dirt, not of beauty. He also realizes that the bodies of other people are also dirty and then he avoids touching them too. If you look at the

body carefully, you will find that it is not a thing worthy of fascination, it is unclean. But because of ignorance man feels that it is wonderfully beautiful and, tempted and deceived, he forgets his sense of right and wrong. Seduced by the external beauty of the body, he feels proud of it. Similarly he loses his mind and sense of judgement in the physical beauty of another and seems to feel the thrill of *Ananda* in the irritation of the senses and he persuades himself that his suffering is no more. If you look into the reality of the body you find that from top to toe it is full of dirt and refuse, and it is impossible to clean it wholly. With this true feeling about the body, you feel indifferent to the body, yours and others, and you start feeling interested in the worship of God.

**The Second Benefit:**

Cleanliness is clarity and purity of the intelligence. When the intelligence is clear and pure, you are able to understand and discriminate between the good and evil, loss and gain, truth and untruth. The intelligence is an internal faculty by virtue of which man becomes great when it is pure and clear. If a man's intelligence is clear, his life is pure, if it is not, his life is impure. It is said that the man of intelligence is the man of power— *Buddhir yasya balam tasya*. If your intelligence is pure, you can use it for the good of yourself and others. A man of unclean and unclear intelligence cannot.

**The Third Benefit:**

Purity and cleanliness is a cheerful mind. One can concentrate a cheerful mind easily. Once you can concentrate, you can control and master your senses and then you can move higher to self-realization. Therefore, everyone should inculcate internal and external cleanliness and purity of the heart, mind and intellect.

**The Second Niyama: Santosha (Contentment)**

The meaning of *Santosha* or contentment is to work honestly according to your capacity and be happy and satisfied with whatever you get. Contentment doesn't mean that you leave all your work, effort and responsibility. It doesn't also mean that you withdraw yourself and do nothing for your progress and that of others. It doesn't also mean that you do the minimum effort for the minimum good and no more. In fact, *Santosha* really means working to your best capacity and then be contented with what you peacefully get for your effort. For example, suppose a farmer ploughs his field, prepares it for sowing, and then sows the seed at the right season. There is no rain and the produce is little. In such a condition, if the man feels unhappy, his contentment is disturbed. A student works hard but in the examination he gets lower marks than expected. He feels unhappy and may be he gives up the studies. This too is disturbance of contentment. In such a situation, it is his duty to consider and find out whether there was a fault or weakness somewhere in the preparation. Then he should determine to work harder and leave no gap in the preparation. Man's knowledge and capacity is limited. It is possible that he had left a gap in his efforts, or that a difficulty had arisen from the outside and caused the short fall or failure. This is how success sometimes eludes us. Even if success is not in proportion to the effort you feel you put in more, it is your duty to feel satisfied and not to feel disappointed, disheartened and unhappy. In life you face success as well as failure. If one feels unhappy over failure, the unhappiness will go on increasing and disappointment will grow into despair. Therefore, in the interest of balance and happiness, one should observe positive contentment in every condition of life.

**The Means of Achieving *Santosha* (contentment):**

To achieve *Santosha* and observe it in all conditions of life, we should have thorough knowledge of the means that

lead us to that state of mind.

**The First Means:**

Faith in the justice of God. Man should understand thoroughly that God will surely reward or punish him for his actions. If he doesn't get the fruit of the action in this life, he will surely get it in the next life. When we see the various classes of living beings—human, animal, birds and insects, etc., we realize that all these classes are the results of the *Karmas* of the *Jivas*. No other form of life has such means of happiness, comfort, and progress, and so much freedom of thought and action as man. Therefore, we should be grateful to God and have full faith in His justice.

**The Second Means:**

To realize that the pleasures of the world are temporary and they are mixed with pain and suffering. For example, the pleasures of the five senses are temporary, not permanent. Temporary pleasures never satisfy a man; man loves to have lasting happiness, but temporary pleasures are short-lived. Therefore, the pleasures of the senses will ultimately prove to be sources of unhappiness. When a man realizes that all worldly pleasures are full of worry and suffering, his desire for pleasure and indulgence comes to an end. Once his desire for pleasure is over, it is simple and easy to observe *Santosha* in life.

**The Third Means (Determination):**

The determination is: "I must realize God." When a man comes to this firm conclusion that through *Santosha*, he will realize God, and God realization alone can give permanent happiness, he is sure to give up all hankering after the pleasures of the senses. If you can have the highest happiness, you would surely give up the lower kinds. Why waste life for the little when you can get the highest? Without *Santosha*, there is no peace, and without peace there is no happiness. Therefore, man should know

the means to the end, *Santosha* or contentment, and reach the goal.

### **The Third Niyama: *Tapass* (Austerity):**

When we do something in life, many kinds of difficulties, oppositions and contrarities present themselves and block our way. To face all these cheerfully, without flinching, is *Tapas* or the strict discipline of tolerance and self-education through austerity. We can also say, in other words, that when you are on way to your objective in life, to undergo, face and conquer all pleasure and pain, honour and dishonour, loss and gain, hunger and thirst, heat and cold, without losing your health and balance of mind—that is *Tapas*. Speaking the truth, right action, study of sagely literature, control over the senses and mind, social service, all these are part of the discipline of *yoga* and *Dharma*, and to face the difficulties in the way of *Dharma* is *Tapas*.

### **The Benefit of *Tapas*:**

*Tapas* gives purification of body and mind and blesses us with an adamant strength of the body system. Those who do not observe *Tapas* do not get such strength of body. The body system produces waste materials and these materials are impurities. These have to be eliminated—burnt or thrown out. When you do *Tapas*, the body wastes are eliminated. For example, when you take exercise, you sweat, and the body wastes are thrown out or burnt by the body heat. Those who do not take exercise cannot maintain good health because the impurities of their system are not properly eliminated. As a result, the impurities accumulate in the system and the body grows heavy and suffers from disease. One who does not practise facing of cold falls ill when he goes to a cold climate. One who does not observe fast so as to tolerate hunger, cannot tolerate hunger and might even steal food and eat. But the man who has trained himself to stand hunger for long will

never steal in order to satisfy his hunger. A man of *Tapas* enjoys a long and healthy life while a lazy and indulgent man can have only a short life. Of course, *Tapas* does not mean that you mortify your body with heat or sun or wind or water. *Tapas* does mean tolerance of opposite conditions, physical as well as mental, but within the limits of forbearance. In short, strengthen and season yourself to endure but don't break down. If the *Tapas* is in the right degree, your body becomes so strong that it can stand heavy strain and big blows also. The body of a man of no *Tapas* weakens and breaks down under a very ordinary strain also.

**Purification of Senses, Mind and Soul through *Tapas*:**

The body, senses, mind and soul are purified through *Tapas*. The mind and senses are naturally attracted toward worldly ease and pleasure. The man of the discipline of *Tapas* can control his mind and senses, withdraw them from the objects of pleasure and bring them on to the path of good. But the man who does not practise *Tapas* cannot control his mind and senses. Take the case of a glutton. He cannot control his tongue and his love of tasty food. He eats too much and falls ill. But the man who has disciplined his tongue and controlled his love of taste eats only as much as he should and remains healthy. The man who has controlled his mind and seasoned it against impact of honour and dishonour can stand most insulting situations without smarting and suffering. But the man who hasn't undergone the mental discipline of endurance cannot stand the pain. He feels angry and frustrated and quite often gives up good and noble programmes of action. Through *Tapasyā*, man faces the situations of difficulty again and again. He becomes fearless. The man of no *Tapas* is always afraid of difficulties, opposition and contraries. He evades difficult responsibilities. With the discipline of *Tapas* you, can achieve your worldly objectives as well as success in *Yoga*. In his commentary

on the *Yogadarshana* (2, 1), *Maharshi Vyāsa* says about *Tapas*: “*Nātapasvino yogah siddhyati*”, i.e., without *Tapas* nobody can succeed in *yoga*. Therefore, one should observe *Tapas Na atapasvino.....* to the best of one's capacity without mortifying the body and mind.

### **The Fourth Niyama: *Swādhyāya*: (Study of Vedic literature)**

*Swādhyāya* means study of the *Vedas* and *Vedic* literature, literature dealing with *Moksha*, the teaching of the same literature and the chant of *Aum* in full awareness of its meaning. It is essential to read the literature which deals with the nature of *Moksha*, the means and the fruits of it and the obstacles to it. One should avoid that literature which does not describe the nature of *Moksha*, or describes it but erroneously. One should properly chant *Aum* or that verse which is from a hymn of praise, prayer and worship of God, and one should do the *Japa* (chant) in full awareness of the meaning. If you just articulate the *mantra* you do not get the full benefit. While doing the *Japa* be careful to pronounce *Aum* or the *mantra*, to meditate on its meaning, and to surrender to God. During this three-fold process, it is necessary to eliminate all interruptions whatsoever. Then alone *Japa* is successful. Thus, *Swādhyāya* means the study and teaching of serious literature dealing with *Moksha*, chanting of *Aum*, or of *mantrās* of praise, prayer and worship while meditating on the meaning. Everyone should study good literature, philosophical and religious, everyday without fail.

### **The Benefits of *Swādhyāya*:**

#### **The First Benefit:**

*Swādhyāya* is knowledge of the real nature of *Moksha*. Unless you read the authentic literature on *Moksha*, you can't know the nature of *Moksha*. All the people of the

world want to attain *Moksha* since they all love to have eternal joy and freedom from pain and suffering. But they don't all know the nature of *Moksha*. Therefore, in spite of their best and long efforts, they don't attain *Moksha*. Just as without study you don't know about the nature of *Moksha*, similarly you don't know about the means of *Moksha* without it. You can't also know about the obstacles to *Moksha* and the means of overcoming these, without *Swādhyāya*. To know all this about *Moksha*, one should study the *Vedas* and other literature on the subject of *Moksha*.

### **The Second Benefit:**

From good study you achieve concentration of mind. If a man properly chants *Aum* or some *Vedic* hymn, he achieves concentration. If you are able to control the mind, you can withdraw it from undesirable activities and apply it to good works.

*Yogadarshana* (2, 44) says: “*Swādhyāyad-ishta devatā-samprayogah*”, i.e., through *Swādhyāya* one can join the God you love. Once you are with God, you can have real knowledge and achieve *Ānanda*, lasting and eternal joy, and you can save yourself from all the faults and weaknesses of life. Here arises one question: What are the works on *Moksha*? The answer is: All the four *Vedas* and other literature written by the *Rshis* in accordance with *Vedic* thought. In addition to these, those works which describe the nature of God, soul and nature (*Prakriti*) are also *Moksha-shāstrās*.

### **The Means of *Swādhyāya*:**

#### **The First Means:**

It is the knowledge of the language. The man who doesn't know the language of the *Moksha-shāstras* cannot study the works. Therefore, in order to pursue good study,

it is necessary to know the language. Anyone who wants to study the *Vedas* and the *Vedic* works of the *Rshis* should learn the *Sanskrit* language. Or to study the *Vedic* literature through translation, one should study the language of the translation.

### **The Second Means:**

The study of the *Vedas*: It is necessary to study the six ancillary branches and the six sub-branches of *Vedic* studies. Without the study of the works of the *Rshis*, it is difficult to understand the *Vedas*. The six branches are these: *Shikshā* (phonetics), *Kalpa* (application), *Vyākaraṇa* (grammar), *Nirukta* (etymology), *Chanda* (prosody), and *Jyotisha* (astronomy). The six sub-branches are the six philosophical works, the *Darshanas*—*Mīmāṃsā*, *Vaiśeṣika*, *Nyāya*, *Yoga*, *Sāṅkhya* and *Vedānta*.

### **The Third Means:**

It is the preceptor. The teacher opens the way of *Moksha* literature and the yoga to the disciple. The teacher who is able to teach the *Moksha śāstras*, the method and practice of the chant of *Aum* and *Vedic* Hymns, is indispensable to the pursuit of *yoga*. You can't understand the method of Japa without a teacher. And while you are reading on spiritual matters, just select one thing, one practice and one method, try it over a time with full faith and confidence, and you appreciate the success you achieve. You will enjoy a peculiar happiness and this happiness will lead you to more and more reading with greater and deeper interest. It is important that you practically try the moral and spiritual efficacy of the literature on *Moksha*. Once you experience the practical joy of your exercise, you will have deeper faith in the subtleties of the science and knowledge of the spirit.

### **The Fifth Niyama: *Ishvara-pranidhāna***

### **(Surrender to God)**

What is *Ishvara-pranidhāna*? Know well the nature and attributes of God, pray with faith and total love, worship Him, merge in the ecstasy of His presence and its awareness, know that He is your first and real Guru, be guided by Him and do His will, act in His service only, dedicate yourself and your actions to Him and don't look for worldly benefits from your acts of love and worship—this is total surrender to God, *Ishvara-pranidhāna*. Love God as the child loves its mother, more than anyone else and worship Him.

The means at our disposal by which we work in our life are of three kinds: body, mind and speech. With these three, we do all kinds of good or evil actions. The Good Actions are: With our body, i.e., hands, we give in charity, protect the weak and serve the needy and the noble; with our tongue we speak words of truth, love and sweetness, and through language we study words of wisdom; with our mind and heart we love pity and charity, shun greed, and have faith. The Evil Actions are: With our body we do violence, commit theft, clandestine sex; with our tongue we tell lies, hurt others and do back-biting, and talk nonsense; with our mind we feel jealous, think ill and malign God and reality through atheism. Thus a man does ten good things and ten evil ones. Submit all the good to God and bow before him to save you from evil, this is surrender to God, *Ishvara-pranidhāna*. Prayer and worship too is a part of our good actions, and it constitutes *Ishvara-pranidhāna*.

A man who has achieved the state of *Ishvara-pranidhāna* acts as a child acts before its father and mother with love, faith and fearlessness. The child does all the reading and writing—all its play before the parents, knowing and feeling that it is doing all that before them to please them.

Similarly, a person should do everything openly and honestly in the presence of God, knowing and feeling that

God is the father, mother, protector and the master. All this is done for the pleasure of God, and the doer is really practising *Ishvara-pranidhāna*. When a person decides something with his mind or thinks on a subject and presents the act or thought before God, he realizes whether it is good or bad in the eyes of God. If he feels that the act or thought is bad, he gives it up. On the other hand, if it is good he accepts it and pursues it. Similarly, he submits all his acts of body, mind and speech to God. In his daily life this process continues. If at any time the person entertains thoughts of selfish gain, the purity of *Ishvara-pranidhāna* is vitiated. We should therefore have proper knowledge of *Ishvara-pranidhāna* and observe it as persistently as possible in our practice.

#### **The Benefit of *Ishvara-pranidhāna*:**

*Maharshi Patanjali* says in *Yogadarshana* (2, 45): *Samādhi-siddhir-Ishvara-pranidhānāt* i.e., *Samādhi* is achieved through self-surrender to God. The man who observes *Ishvara-pranidhāna* according to the will of God becomes an object of His Grace and God gives him the boon of his love with salvation. The man finds it easy to attain the state of *Samādhi*. When he attains *Samādhi* he experiences a shower of happiness and knowledge. The passions of desire (sensuality), anger, greed, attachment, pride, etc., do not affect him, they slowly grow weaker and weaker. Slowly and gradually the negative *Sanskāras* which are the seeds of evil become devitalized and ineffective, incapable of germination. Just as roasted grain does not germinate, similarly the enervated *Sanskāras* do not fructify.

#### **The Means to *Ishvara-pranidhāna*:**

##### **The First Means:**

The Knowledge of the limitations of *Jiva* and *Prakriti*. When a person knows and understands the nature,

character and behaviour of *Ishvara*, *Jiva* and *Prakriti*, the qualities of *Jiva* and *Prakriti* appear ordinary in the light of the Infinity and Perfectness of God. It appears that the *Jiva* and *Prakriti* cannot do anything without the help of God. Although *Jiva* is free to act, yet unless God gives him the body and the senses, it cannot act in pursuit of knowledge, action and worship. Similarly, without the initiative and will of God, *Prakriti* cannot of itself evolve into the various forms—stars and planets such as sun and moon, and body, senses, and vegetation, etc. *Sattva* (light and sensitivity), *Rajas* (energy and motion) and *Tamas* (mass and inertia) are qualitative grades of *Prakriti*, but these cannot create the universe wholly by themselves. Therefore, an intelligent man doesn't take excessive interest in *Jiva* and *Prakriti* because he knows their limitations and ineffectiveness. Instead, he tries to realize the infinite knowledge, power and bliss of God and dedicates himself to Him.

#### **The Second Means:**

It is *Vairāgya*, indifference to the things which are temporary and perishable. When a man realizes that all the forms of material things are temporary, he becomes indifferent to them. He ceases to have permanent interest in them and, instead, starts having love and dedication to God. Without *Vairāgya*, one cannot feel dedication to God. If a man wants to have love for God and dedication, he should try to know the passing nature of material things and develop *Vairāgya* towards them.

#### **The Third Means:**

It is faith. When a man knows that the pleasures of the world are transitory, not permanent, and they are mixed with pain, faith in God emerges in his heart. The bliss that he feels in the presence and worship of God is permanent and pure, because it is untouched by pain.

## **The Third Part of *Yoga*:**

### ***Āsana* (Posture):**

What is *Āsana*? *Āsana* is that posture (position of the body) in which the practitioner can comfortably practise meditation with *Prānāyāma* (control and regulation of breath and vital energy), chant of *Aum* or some *Vedic mantras* toward *Samādhi*. *Āsana* should be easy, comfortable and stable so that the practitioner feels no disturbance, no interruption, and no discomfort. There are *Āsanas* which involve a lot of movement, bending and stretching. They are forms of physical exercise, not a part of *yoga*. In the *Yogadarshana* all strenuous movements are prohibited. It is difficult to concentrate for meditation when you are under physical strain. A new practitioner finds it difficult to control his mind while doing the *Āsana* as a physical exercise. Therefore, *Āsana* is only that posture of the body in which the practitioner can sit straight for long, comfortably without interruption, and meditate on God upto the stage of *Samādhi*. *Āsana* as physical exercise too has its own value, because it results in good health and gives us a strong body. For meditation, however, the practitioner should choose a posture which suits him, for example, *Swastikāsana*, *Siddhāsana*, etc. If you find it difficult to sit in one *Āsana* for long, change it in the middle because discomfort disturbs meditation. Having been in the other posture, go back to the first comfortable posture. In this way you can prolong the *Āsana* for longer meditation.

### **The Means of achieving success in *Āsana*:**

#### **The First Means:**

To stop all bodily movements. When you still all the body-movements you can sit comfortably for long without any disturbance. The movements of the body, voluntary

and involuntary, are hindrances in the process of meditation. Therefore, stop them in the interest of success.

### **The Second Means:**

Concentration of your entire thoughts on God. The Infinite doesn't move. The finite limited things move about because, being limited in space, they find room enough all around to move in. God is Omnipresent, there is no space or time beyond Him. So there is no movement of Him in or around. He being infinite, the world exists in Him, in fact in a part of Him. If a man meditates on the Infinite, he enters the same state of motionlessness in which the Infinite always is. It is not necessary for the realization of *Āsana* that you have to sit for three or six hours at a stretch. If a person can sit in *Samādhi* for an hour in the morning and for another one hour in the evening, even then you can realize God without any difficulty. A practitioner might be able to sit only for fifteen or twenty minutes or for half an hour in the beginning. That too is enough at this stage. He can increase the duration in due course with constant practice.

### **The Benefits of *Āsana*:**

When a person achieves success in *Āsana*, heat and cold upto a certain degree do not disturb him. He can sit in one posture for a long time and meditate without distraction. With the practice in one posture for a long time, even the pain in the body does not hurt him. The practitioner is able to control the movements of his mind also in a short while. If the body is uncontrolled and agitated, one cannot sit still and so one cannot control the agitations of the mind as well. We should understand, then, the nature and importance of *Āsana* and practise it for success in meditation.

## **The Fourth Part of Yoga: *Prānāyāma***

### **(Breath-Energy Control)**

The nature and method of *Prānāyāma* should be learnt from a teacher. Without proper knowledge, a practitioner might come to harm.

What is *Prānāyāma*? After the achievement of success in *Āsana*, control of the speed and sequence of inhalation and exhalation is *Prānāyāma*. The air that a man breathes in is '*Shvāsa*' or Inhalation, and the air which is breathed out is '*Prashvasa*' or Exhalation. To suspend the speed of Inhalation and Exhalation according to one's capacity is *Prānāyāma*. One should suspend the breath in or out as long as possible without difficulty or strain. If you suspend it by force, you might harm yourself.

### **The Means to *Prānāyāma*:**

#### **The First Means:**

It is the observance of *Yamas* or social ethics which consist of love and nonviolence, truth, non-stealing, celibacy and non-hoarding. The observance of the *Yamas* leads the practitioner to success in *Prānāyāma* soon enough.

#### **The Second Means:**

Is the observance of the *Niyamas* or personal ethics which consist of cleanliness, contentment, austerity, study and surrender to God.

#### **The Third Means:**

Is to practise *Āsana* as earlier described. Once you are confirmed in *Āsana*, *Prānāyāma* becomes simple and easy.

#### **The Fourth Means:**

It is *Sātvika Āhāra*, i.e., simple, wholesome and nourishing food. The practitioner should take food which nourishes the intelligence and the strength of the body, which induces the mind to peace, is free of meat or fish

and intoxicants, and which has been obtained without violence and cruelty. He should give up all that food which weakens the intellect, produces mental and physical disease and which is obtained with violence. *Prānāyāma* should be practised in a clean place where the entire environment is clean. Thus one should know the nature of *Prānāyāma* well enough, fully understand the means as well as the impediments to it, and then one should practise *Prānāyāma*.

### **Kinds of *Prānāyāma***

According to *Yogadarshana*, *Prānāyāma* is of four kinds: *Bahya Prānāyāma* (External), *Abhyantara Prānāyāma* (Internal), *Stambhavritti* (Self-suspended—holding the breath where it is), and *Bāhyābhyantaravishayākshepi* (beyond the External and the Internal).

#### **How to Practice *Bahya* (External) *Prānāyāma*:**

First sit in a proper and firm *Āsana*. Then try to contract inward the *mulendriya*, the anal part of the system. Then exhale the breath as far as you can. If you cannot contract the lowermost part of the anal area in the beginning, don't worry. During this process chant *Aum* or the *Prānāyāma mantra*. Hold the breath out as far as possible until you start feeling a bit of strain. The moment you start feeling uncomfortable, draw the breath in and hold it in and release the contraction of the anal area. When you have drawn in the breath as far as you can, then one *Prānāyāma* is complete. In the same way, practise the second and the third *Prānāyāma*. In the beginning the practitioner should practise three *Prānāyāmas* in the morning and three in the evening—six in all in one day. Later, according to your experience and food, strength and season, the number can be increased or reduced. If the food is nourishing the number of *Prānāyāmas* should be

increased, but if the food is dry, the number should be reduced. If the bodily strength is good, *Prānāyāmas* should be increased, but if the body is weak, the number should be reduced. If the season is cold, the number should be increased, but if it is hot, the number should be reduced. During the rainy season, the number should be kept at the average. One should do the practice in accordance with experience. If the mouth goes dry and the head grows heavy, it should be stopped because excessive *Prānāyāma* can do harm. The number of *Prānāyāmas* too should be carefully decided. If the practitioner is not well, he should not do any *Prānāyāma*. *Prānāyāma* should not be done soon after meals. When the food has been digested, only then should it be done. If the system is heavy with waste materials because of faulty evacuation, don't practice *Prānāyāma*, but if it is rather light rather than heavy, then you may. The practitioner should never eat or drink what is injurious to the heart and brain. The food and drink which impairs the intellect is dangerous to *Prānāyāma* and the entire programme of *Yoga*.

### **The Method of Internal *Prānāyāma*:**

When you have practised External *Prānāyāma* well enough, then you should practise Internal *Prānāyāma*. When you can practise External *Prānāyāma* without any difficulty and you can also chant Aum or the *Prānāyāma* mantra without difficulty while you are controlling the breath, then surely you have practised well.

For internal *Prānāyāma*, first sit in the right *Āsana*, then exhale the breath at a go. Next, draw the breath in slowly. Chant *Aum* in a mood of surrender to God. Don't allow any negative thought to arise lest it disturb the practice. When you start feeling discomfort or strain, exhale the breath. This is one *Prānāyāma*. During internal *Prānāyāma*, the anal part of the system should not be contracted or withdrawn. Follow the same process for the second and the third *Prānāyāma*.

## **The Method of *Stambhavrtti***

### **(Self suspended) *Prānāyāma***

First sit in the right posture. Then note the natural process of your breath going in and out. If the breath is going in or has gone in fully, stop it where it is and keep it suspended as long as easily possible. Chant *Aum* as already has been described. When you start feeling uneasy, release the breath. Similarly, if the breath is going out or it has gone out fully, stop it where it is and keep it suspended as long as easily possible. Chant *Aum*. When you feel uneasy, breathe in. Begin with three *Prānāyāmas* first, and increase the number according to your capacity.

## **The Method of *Bāhyābhyantara-vishayākshepi Prānāyāma*:**

First, sit in the right posture. Release the breath out and stop it out. When you feel like taking the breath in, don't breathe in, and instead whatever quantity is still left inside should be exhaled. Repeat this once, twice, thrice as you can. Then take the breath in slowly and stop it inside. When you feel like exhaling, don't exhale. Instead, breathe in a little and stop. Repeat once, twice, thrice as you can. When you feel uneasy exhale the breath slowly. This is one *Prānāyāma*. Practise three *Prānāyāmas* in the beginning and increase as you may.

## **The Benefits of *Prānāyāma*:**

### **The First Benefit of *Prānāyāma*:**

Purification of the body as a system. Ordinarily as you breathe, the air does not fill the entire lungs. With *Prānāyāma* the air goes in and out with speed and pressure, and it enters all those recesses in the lungs where ordinarily it doesn't. As an example, think of a cave. In ordinary conditions, the air doesn't enter the cave, or if it

enters, it does so in a little quantity. But during a storm the wind enters the cave with speed and pressure and blows out the stale air of the cave from inside. So with *Prānāyām* sometimes stale air (wind) gets blocked in the stomach also, and produces pain and sickness. With proper *Prānāyāma* that air too is released and the system is relieved of pain. The system of a person who doesn't practise *Prānāyāma* is not thus cleaned and purified. When the stale gases are blocked inside the system, they cause various kinds of ailments and the man has to undergo and bear a lot of suffering. If the bodily system is impure, the development of the intelligence too is impaired.

### **The Second Benefit:**

Light is unveiled. The *Yogadarshana* says: *Tatah kshiyate prakāshāvaranam* (2.52), i.e., with the practice of *Prānāyāma* the veil from over the light is removed and knowledge and truth shines in its reality. With *Prānāyāma*, the practitioner controls his mind and senses. When the senses and mind are under control, the practitioner can directly see the evil *Sanskāras* lying dormant in the depths of his mind and he can be able to devitalize and uproot them from there. Bad *Sanskāras* create a veil of darkness—*Avidyā*. *Prānāyāma* removes the veil of impurity and darkness, and then the light reveals knowledge of truth. If the veil is removed, ignorance is removed, the bad *Sanskāras* are removed and good *Sanskāras* emerge and give us knowledge. Thus, if the bad *Sanskāras* are removed, and the good ones emerge, ignorance is removed and knowledge progresses. *Prānāyāma* helps us in concentration of mind, and concentration helps us with success in worship. If you worship properly, God grants His grace to the worshipper and blesses him with knowledge. That knowledge removes ignorance and bad *Sanskāras*. In this way the veil of ignorance and darkness is removed through the practice of *Prānāyāma*.

**The Third Benefit:**

*Prānāyāma* is endurance. With *Prānāyāma*, man can endure cold to a certain extent and for a certain time. *Prānāyāma* produces heat in the body and that removes cold. However, you have to be careful. Excess of *Prānāyāma* may cause ill-health and disturb the mind and intellect. Therefore, you should practise *Prānāyāma* only within your capacity, without strain.

**The Fourth Benefit:**

The practitioner can float on water for long without any effort made with hands and feet. If a person falls into water, he can float and rest on the surface of water. If he gets tired with swimming, he can rest, recoup and swim out of water.

**The Fifth Benefit:**

Exceptional strength of body. He can hold two cars and get heavy stones broken on his chest. Thus, with *Prānāyāma*, a man can get many benefits, physical, mental and spiritual. But if it is practised in excess or in a wrong manner, it causes harm. Therefore, one should practise it carefully and intelligently in the proper way.

**The Fifth Part of Yoga: *Pratyāhāra*****(Reversal of the Senses)**

*Pratyāhāra* means disengagement of the senses from their objects of experience, reversal of their direction inward and their conformity to the mind, i.e., *Chitta*. Let us understand this with an example: Think of a beehive. The Queen-bee rules the beehive. Wherever the Queen goes, the bees follow it. Wherever the Queen settles, the bees start their work. Similarly, when the senses are controlled into *Pratyāhāra* (reversal inward), they follow the *Chitta*, wherever it focuses, or wherever the soul deploys it. This following of the *Chitta* by the senses is *Pratyāhāra*. In this

state of control, the senses don't go out, they look within and concentrate on the mind and, with the mind, on anything on which the mind focuses. The mind is 'jada', material in nature because it is made of *Prakriti* (nature). Because of ignorance, man regards the mind as intelligent. Man then loses control over the mind. Instead of directing the mind as an instrument, he starts following it. The material mind thus becomes the master and the intelligent soul becomes a slave. But when the practitioner understands the nature of the mind as being material and observes the social and the personal discipline of the *Yamas* and the *Niyamas*, then he can control and direct the mind in the direction of God-realization. Once the mind is under control, the senses are withdrawn from the outside world to follow the mind within in the interest of the soul.

#### **The Benefits of *Pratyāhāra*:**

When you realize *Pratyāhāra*, you have full control over the senses. If they are not in your control, they can disturb you in meditation because, like wild horses, they can perforce pull your mind outwards to any object of sensual interest and thereby disturb its concentration. For example, the ear can draw your attention to any sound or music, the eye can draw your mind to an object of physical beauty. But in the state of *Pratyāhāra* the senses follow the mind inward and stay with the mind within. None of the senses disturbs the concentration. Therefore, try to achieve the state of *Pratyāhāra*, withdraw the senses inward, make them follow the mind, concentrate on the object of meditation and meditate.

#### **The Means to *Pratyāhāra*:**

##### **The First Means:**

To realize *Pratyāhāra* is to practise the control of mind and senses inward in a quiet and solitary place. If you practise *Pratyāhāra* in a place where the objects of the sense are active and disturb the mind, it is difficult to hold

and control the senses. The disturbance is an additional challenge and you take more energy and longer time to control the senses. In the beginning, the practitioner can face and contain minor challenges of the sense-objects, but if the attack is powerful, the practitioner breaks down under the strain. Where the noise is too loud, it is difficult to achieve *Pratyāhāra*. Therefore, it is better in the beginning to practise where the disturbance of the senses is mild and weak. After long and exceptionally good practice it is possible to shut off the disturbances even if they are strong.

### **The Second Means:**

Appreciate and realize the limitations and evils of wasting time and energy in the pursuit of pleasures of the senses. Once you know the disvalue of sense pleasure, you lose interest in the objects of the senses. The man who values the pleasures of the senses cannot go ahead with meditation, and he cannot realize *Pratyāhāra*.

### **The Third Means:**

It is the love of God. When you love God and have the thrill of that love and benediction, the objects and pleasures of sense look stale. You don't feel interested in the senses, instead, you enjoy the happiness you experience in the presence of God. The senses do not move outward by themselves, they do so when they follow the will and effort of the soul exercised through the mind. The will and effort of the soul is the cause of the movement of the senses. Eliminate the cause and the consequence will be eliminated. Shut off the desire to enjoy the objects of sense, awaken yourself to the love and presence of God that is everywhere, and learn to hold the senses within.

So far, we have described *Yamas* (social ethics), *Niyamas* (personal ethics), *Āsana* (posture), *Prānāyāma* (breath-energy control), and *Pratyāhāra* (reversal or introversion of the senses). These five are called the

external parts of *yoga* (*Bahiranga*). Now we shall describe three internal parts of *yoga* (*Antaranga*).

### **The Sixth Part of *Yoga*: *Dhāranā* (Concentration)**

To bring the mind to concentrate on one point or place is *Dhāranā*. You should concentrate and focus the mind on one part of the body, wherever you feel fit, for example, on the forehead, heart, navel, etc. When you have practised concentration of mind on one part, you can succeed in concentrating the mind on any other part also. For example, one has practised concentration on the forehead. After that he can have the ability to concentrate on the navel as well. Therefore, in the beginning one should practise concentration wherever one feels fit.

#### **The Benefits of *Dhāranā*:**

##### **The First Benefit:**

*Dhāranā* means that the practitioner is able to know and concentrate his thoughts and ideas good as well as bad on the chosen point or area. He will then be able to hold on to and get confirmed in the good ones and give up the bad ones. When he concentrates the mind on one place or point, he also comes to know and realize his thoughts, good or bad, connected with that place or point. The mind associates thoughts and ideas of both the types. When the mind is not at peace and it is disturbed, the man is not able to know the good and the evil thoughts and ideas properly and distinctly. The thoughts which appear as good in a state of agitation might appear as bad in a state of peace. Similarly the thoughts which appear as good in a state of peace might appear as evil in a state of agitation. The real character of thoughts and ideas can be known only in *Dhāranā*, because then the mind is at peace. In a state of agitation you cannot remove bad thoughts and ideas, nor can you focus and fix on good thoughts. But in an

undisturbed state of mind you can know and remove evil thoughts and you can fix thoughts in the mind. In a state of disturbance you feel that the mind itself is intelligent (*Chetanā*), and this is a state of error. In this state of error, you cannot control the mind. But when in a state of peace you realize that the mind is material, i.e., sensitive as a photo-film but not intelligent, and when you observe *Yamas* and *Niyamas*, then you can control your mind fully well. When your mind is under control, you are able to fight out bad thoughts. But unless you achieve *Dhāranā*, you cannot fight out the evil in the mind. There is a tug of war between the soul and the mind in the presence of evil. If a team firmly fixes its feet in the ground, each player in his own spot, the other team cannot dislodge it. But if the feet of the team are not firm on the spot, the other team can easily pull it fast in their own direction. The team with infirm feet loses the game. *Dhāranā* is like the firm fixation of the tugger's feet. Once your mind is fixed in *Dhāranā* on one spot, no distraction can disturb the mind. The practitioner can then concentrate on the object of his choice with full attention. One cannot succeed otherwise.

If the mind is agitated, one cannot keep off harmful thoughts. One cannot succeed in meditation unless distractions are stopped. The man who wants to be successful in *yoga* should turn off his mind and senses from the outside world, fix his total attention on one centre within, and hold on there. Without this concentration, *Dhyāna* (meditation) and *Samādhi* (communion) are not possible.

### **The Second Benefit:**

The attainment of *Dhyāna*, the state of meditation. When the practitioner succeeds in withdrawing his mind and senses from various objects, thoughts or places and fixes it on one object, idea or place, he is able to attain success in his objective or mission. Therefore, every *Sādhaka* should attain the stage of *Dhāranā*. in order to

proceed further to *Dhyāna*.

### **The Seventh Part of Yoga: *Dhyāna* (Meditation)**

Whenever you focus the entire attention in the state of *Dhāranā* on one object, say *Ishvara*, and continue that focus of attention, without any interruption whatsoever, that state is *Dhyāna* (Meditation). In other words, *Dhyāna* is a continuum in which the object of realization is only one and the same one alone all the time. The practitioner should know the nature and character of *Dhyāna*, what it is in actual fact. Whatever object a person wants to realize and attain, he should know about it fully from the word of authority and through inference. Suppose a person wants to meditate on God. He should first know from the *Vedas* and the works of the *Rshis* about the nature of God and faithfully hold in truth that God is the same in nature. The *Vedas* and the works of the *Rshis* describe God as existent, intelligent and blissful, omnipresent, omniscient, omnipotent, just and merciful, the creator, ordainer and destroyer of the universe, etc. Keep this nature and attributes of God in mind and try to realize that presence. Fix the mind on Him and let nothing intrude into your awareness of Him. This is *Dhyāna*. If you think of God in any other way or form and go in quest of that, that would not be *Dhyāna*.

Or, there is another way of knowing God. That way too you can have faith in Him. That is the way of inference (*Anumāna*). In this vast universe, there are countless facts and processes in existence working unfailingly. This shows that there is surely some omnipresent and omniscient intelligence which is running this cosmic system so regularly. The same intelligence is the Soul of the system, the same is God. Meditate on that in *Dhyāna*, merge deep into It and feel It within. Unless you know and understand the nature of God either by word of authority or inference,

you cannot attain the stage of *Dhyāna*. Take a concrete example: Suppose a student learns from his teacher about *Himālaya*—that it is so long, so wide and so high and it is situated like this in this part of the world. He now wants to realize the mountain as a fact of geographical reality. On the basis of his lesson, he fixes the mountain in his mind with its details and its location and visualizes as if it is right before his eyes. During this visualization he admits nothing else into his thought. This is *Dhyāna* on *Himālaya* as an object of meditation. If the teacher's description of Himalaya were not correct, and he had described the mountain as a small hill, the student cannot know the mountain as a real fact even if he were to spend a lot of time and attention on his preparation and thinking. Meditation on something wrong, not in its real nature and character, leads to no knowledge. Similarly, if a person meditates on God in the belief that God has a particular form and lives in a particular place, this would not be called meditation on God. Nor would the person realize God because God is not localized, He is a presence pervading the entire universe and also transcending it. Therefore, meditation on God in His real nature and character is the right meditation, all else is distraction. Nor is it meditation if you just sit quiet in a state of dormancy, unconscious and indifferent. According to *Yogadarshana*, if you wish to realize the reality of something and attain it as an object of direct knowledge, you should actively concentrate on it and keep it as an object of your awareness continuously. Only sitting quiet does not mean continuous awareness of the object, hence, it is not meditation.

An Example of *Dhyāna*: Somebody happens to drop her gold necklace in deep water. The value of the necklace is one *lākh* of rupees. She doesn't know swimming and diving, therefore, she is unable to recover the necklace. She requests a diver to recover the necklace. The diver has never seen the necklace. The owner gives a full description of the necklace to guide him. The diver thus learns about

the form of the necklace on the authority of the words of the owner. He now dives deep and searches for the necklace on the basis of the description fixed in his knowledge and mind. He keeps this knowledge in his mind and concentrates every moment of his consciousness on the object of that description. There is no break in his awareness, nor does the diver allow any intrusion. This continuous awareness of the necklace would be called meditation on the necklace. This same sort of concentrated awareness of the nature and character of God would be true meditation on God. First know the true nature and character of God from the true word of authority, the *Vedas*, and the work of the Rshis, and from inference and further thinking, then focus all your attention and awareness on the object of that knowledge. During this awareness, there must not be anything else in your mind. This is meditation on God. The practitioner should know about the nature and character of his own soul, the nature and character of God, and the nature, character and behaviour of the mind which is the means. The practitioner, his soul, is the subject, God is the object, and the mind is the means.

### **The Method of Meditation in *Mundakopanishad*:**

The *Mundakopanishad* uses a metaphor to describe the process of meditation: The word 'Aum' (*pranava*) is the bow, the human soul is the arrow, and *Brahma* (*Ishvara*, God) is the target of the meditating soul. Free yourself from ignorance, laziness and wilfulness, meditate, and let your soul hit the presence of God as an arrow hits and fixes the target. The soul should join *Brahma* and be fixed in the light and bliss of the Infinite Lord.

### **There are a few practical hints for advice:**

First know the correct pronunciation of the word you chant in meditation. Without the correct pronunciation,

meditation is not possible.

Secondly, know by heart the meaning of the word or *mantra* you chant in meditation. It is important to be aware of the meaning of the word/ *mantra* simultaneously with the chant, otherwise meditation suffers.

Thirdly, maintain *Ishvara-pranidhāna*, total surrender and dedication to God. So chanting of the word/words (*Aum* or a *mantra*), thinking on the meaning of the word or words, and total surrender to God—these three should be done during meditation. If any one of these three is not observed, *Dhyāna* will remain short. The beginner cannot do the three at the same time. He probably follows a sequence of word and meaning. But with practice he can do the three simultaneously without any difficulty or interruption. In this context, one should understand the relation between man and God in the state of *Ishvara-pranidhāna*. Just as a child surrenders himself, in fact abandons himself, in praise, prayer and total dependence to the mother, father or the teacher, so does man in meditation surrender himself to God. The *Sādhaka* praises the Lord for His Glory, prays to Him for Grace, and sits in His lap in perfect security. In the light of his knowledge of God learnt from the words of authority and his own inference, he realizes the real presence behind the words and surrenders himself in total dedication to Him.

In the beginning, it might be difficult, as said before, to chant the word/words, to think on the meaning and to experience self-surrender to God at the same time. Therefore, first do the chant only, then stop and think on the meaning of the word/words. In these two states of the mind, i.e., while chanting the Name or *Mantra* and while thinking on the meaning, try that the mood of self-surrender to God is maintained. Try this way again and again. As a practical example: First the practitioner chants *Aum*. Next, he thinks on the meaning of the word *Aum*: “O Lord of the universe! You are the protector and preserver of all.” And during both these stages, he maintains the

mood of surrender and dedication to God. This sequence of the word and meaning, and simultaneous mood of surrender to God during the sequence should be maintained in the practice twice, thrice and further. When he is well-versed in the awareness of the meaning of the word, he should take up another meaning. For example, after ‘the protector and preserver of all’, he may take up the next meaning: “You are eternal bliss itself, Ānanda.” And after this meaning, he may take up the third meaning: “Lord of universal Justice and Mercy.” Similarly, he may meditate on the other meanings of the word until he integrates all the attributes of God in his meditation on the meaning of the Divine Name. If the practitioner feels that he is firmly established in the chant of the one word ‘*Aum*’, he can take to “*Aum Sacchidānanda*” for the *Japa*.

The word, or sentence, or *mantra* which the *Sādhaka* chants for *Japa* can be chanted softly, or loudly, or silently in the mind during meditation. Whatever the method of the chant, maintain the state of meditation: continuous awareness of the object of meditation, *Ishvara* or God, with the Name, meaning and the spirit of self-surrender integrated together. The practitioner may adopt whichever style suits him or her for the meditation.

### **Three ways of chant and Meditation:**

Broadly speaking, there are three ways of *Japa* in meditation:

#### **The First Method:**

To chant the word/sentence/*mantra*, then stop and think on the meaning. Repeat the exercise—chant, stop, and think; chant, stop and think, and so on.

#### **The Second Method:**

To prolong the chant of the word/sentence/*mantra* and, along with the chant, to think on the meaning. For example, prolong the chant of ‘*Aum*’ as long as your breath

allows, and during the chant itself, without stopping, think on its meaning “protector and preserver of all”. Repeat the exercise twice or thrice. In this way of meditation, while the chant is spread over time, you get the chance of thinking on the meaning of the word during the chant itself. It is chant-and-think, not ‘chant, stop, and think’. If the beginner were to chant the word fast, he cannot think on the meaning alongwith the chant—he cannot do two things at the same time. And when the chant is without meaning, the chant is incomplete, hence it is short.

### **The Third Method:**

To chant the word at a medium pace and think on the meaning simultaneously. In the third way, the pace of the chant is faster than in the second way, this is the difference. The thinking on the meaning is simultaneous with the chant in both. Only advanced *Sādhakās* are able to meditate in the third way, their practice being longer in time and deeper in concentration. Others cannot.

### **The Benefit of *Dhyāna* (Meditation):**

When a *Sādhaka* has attained a high state of *Dhyāna*, the reward is *Samādhi*, communion with the Lord. When you attain *Samādhi* through *Dhyāna*, you have a direct vision of the object of your meditation. Through *Dhyāna* you get complete control over your mind. In the state of control over the mind, worldly jealousies and attachments do not disturb the practitioner. Ordinarily, man’s thoughts disturb his mind and cause pain and affliction throughout the day. But when he attains an advanced stage of meditation through long practice, he is able to stop all the disturbing thoughts. Thus he is able to meditate on subtle objects and realizes their real nature directly. With the practice of *Dhyāna*, a student can learn his lesson very soon. During a lesson given by the teacher he does not allow his mind to go astray. When the mind is not under control, the student cannot understand the lesson taught by

the teacher. But he understands the same lesson well if his mind is under control. In practical life generally, man gets attracted towards beautiful things and persons, feels attached to them, loses self-control and commits disturbing acts. The result is awfully bad for him and others too. The man who has practised *Dhyāna* is not attracted towards objects of passion. Therefore, he does not commit acts of crime or acts of sin. There is yet another advantage of *Dhyāna*; a person can at will divert his mind from one object and focus it on another object of his choice. He can also control his thoughts passing across his mind and retire to sleep in no time. Sometimes vexing thoughts persist in your mind so that you lose your sleep, but if you have practised meditation, you can shut off those thoughts and go to sleep. When an average man of the world suffers a loss of material things, he feels deeply affected and suffers great mental pain. But a man who has practised meditation can withdraw his mind even from a great loss and save himself from mental suffering. Thus you draw both material and spiritual benefits if you are successfully practising *Dhyāna*. Therefore, it is the duty of every man that he should meditate, and with *Dhyāna* make his life successful and happy.

In order to achieve success in *Dhyāna*, one has to practise *Yama*, *Niyama*, *Āsana*, *Prānāyāma*, *Pratyāhāra* and *Dhāranā*. You cannot achieve *Dhyāna* without these six. Therefore, a practitioner should follow the six constituents of *yoga* for success in *Dhyāna*.

### **The Eighth Part of Yoga: *Samādhi***

When the practitioner reaches an advanced stage of *Dhyāna*, then the state of *Dhyāna* grows void of itself and only the object of *Dhyāna* remains shining in the consciousness, that is the state of *Samādhi*. During the process of *Dhyāna*, the practitioner is ardently searching for the object he wants to realize, and when the object comes into his experience directly, then he is absorbed in

the object itself. The direct experience of the object, i.e., the object itself becomes primary and nothing else remains in the awareness. At that point, the state of *Dhyāna* is over and the state of *Samādhi* begins and lasts as long as it does. It should not be understood from this, however, that the state of *Samādhi* is void of knowledge and consciousness and the *Yogi* is stupefied. The knowledge which the *Sādhaka* receives during *Samādhi*, cannot be received in any other state of mind and awareness. What happens in *Samādhi* is that the *Yogi* directly ‘sees’ the object of his search and is so intensely absorbed in the object that he is not conscious even of his own self. Nothing shines in *Samādhi*-consciousness except the object. If the practitioner were without consciousness, he would not have a direct realization of the object too. *Samādhi* is primary and supreme, everything else is secondary. The process of *Dhyāna* yields up to the end point, the realization of the object.

### **Two Main Kinds of *Samādhi*:**

Mainly, there are two kinds of *Samādhi*: One, *Samprajñāta* (conscious); and second, *Asamprajñāta* (trans-conscious). We have already written about these. *Samprajñāta Samādhi* is a means to *Asamprajñāta*.

### **The Experiences during *Samādhi*:**

Everyone interested in *yoga* is eager to know what happens during *Samādhi*, or, what is the experience the *Yogi* has in *Samādhi*. The second question that arises in his mind is: Is it true—all that he is said to experience in *Samādhi* or is all this talk merely a make-believe? It is important to answer these questions and remove all confusion. We describe here the kinds of experience a *Yogi* has during *Samādhi*.

### **First Experience:**

When the *Yogi* attains the state of *Samādhi* and gets

confirmed in that state with practice, he feels an experiential development of his intelligence. With that high quality of intelligence he realizes that he has become free of all the pain and suffering of life while the ordinary mortals are groaning under the weight of their suffering and affliction. From the heights of his intelligence he looks at the others as a man standing on top of the mountain sees the people below in the depth of the valley. He feels free, as if he has been released from a prison-house to roam around in the vast spaces of the sky.

### **Second Experience:**

The man who has experienced *Samādhi* feels that he has realized fully well what in reality ought to be given up. It is pain and suffering which should be given up. The ordinary man of the world does not in reality know the nature and character of pain, but the Yogi attains that vision and understanding through *Samādhi* which reveals to him the real and subtle form of suffering. Average people also know the nature and form of pain but superficially. For example, a person gets hit on the head. The head starts bleeding and the man feels the pain. This much everybody knows without much effort. But the average man does not know the pain and suffering which is intermingled with the pleasures of the senses. He knows the bitter end of the pleasures of the senses only through his knowledge gained through *Samādhi*. Whatever pleasure there is in the world, it is mixed with pain. The pleasure which is pure, without a trace of pain, you will never find in the world. The ordinary man is ignorant and unaware, he feels that the pleasure of the world is real pleasure, pure and exclusive, and it will never lead to pain. But the Yogi knows that all material pleasures are mixed with pain, and they are therefore pain, not pleasures. He gives up all these painful pleasures.

### **Third Experience:**

There is nothing without a cause in the world. Suffering also arises from some cause or causes. The *Yogi* knows the causes of suffering existing in life. He knows these by direct realization, and he so weakens their potentiality through the practice of yoga that they will never be able to afflict him. Take an example: The grains of wheat sown in the field germinate, if they get enough water, air and heat. But if the grains were roasted, they will never germinate even though the environment is otherwise favourable and conducive to germination. Similarly, the knowledge gained in *Samādhi* so weakens the germinative causes of pain that they are unable to come to life even if the circumstances otherwise are favourable.

#### **Fourth Experience:**

Through *Asamprajnāta Samādhi* the *Yogi* has a direct realization of God and of *Moksha*, the ultimate freedom and happiness. Having had this realization, he feels that there is nothing more to achieve for which further effort has to be made. In this state of *Samādhi* the *Yogi* attains the highest aim of life, that is, the direct realization of God. There is nothing higher than the highest, and the highest is achieved in *Samādhi*.

#### **Fifth Experience:**

Through clarity and purity of intelligence, the *Yogi* experiences total fulfilment in life. In life, we realize a double aim with intelligence: to achieve happiness in the world, and to attain *Moksha*. When man grows up, he gets strength of the body and the power to think and plan with his intelligence. The bodily power grows with food and exercise, and the intelligence grows with reading and education. With mind and body, man tries to get the means of worldly happiness. But as it happens in life, he sometimes gets a lot of happiness and the means of further happiness, and sometimes he does not. Life thus becomes a scene of fulfilment and frustration both mixed together. In

such a situation, a man of clear intelligence feels that worldly happiness is temporary and mixed with unhappiness. He now searches for that happiness which is pure and lasting. The result of this search for happiness beyond pain is *Viveka* (discriminative knowledge), and *Vairāgya* (the attitude of renunciation). The *Yogi*, with this equipment, goes ahead with higher practice and reaches advanced stages of attainment. In that high state of realization, the *Yogi* feels that the two aims of intelligence, namely, the achievement of worldly happiness and the attainment of *Moksha*, have been realized and the intelligence has nothing more to do.

### **Sixth Experience:**

The experience of the *Yogi* in *Samādhi*, rather through *Samādhi*, is the realization that all *Prakriti*—matter, energy and intellect—are going to be superfluous for him. This gross body (which is born and which dies again and again), the subtle body (which clings to the soul across many many births), and all other things in the physical world are made of *Prakriti*, *Sattva*, *Rajas* and *Tamas*, the three grades of *Prakriti*, and these three in various combinations make up all the forms in existence, whether big or small. The *Yogi* realizes in *Samādhi* that he has reduced to a nullity all the causes of rebirth, causes such as ignorance, bad *Sanskāras*, evil behaviour, inappropriate prayer, etc. He feels sure that *Sattva*, *Rajas* and *Tamas* which are the material causes of the gross as well as the subtle body will not be able to produce the next round of existence. He knows that by the grace of God he has been able to deserve *Moksha*, therefore, he is not going to be reborn in a physical body. Therefore, the *Sattva*, *Rajas* and *Tamas* which make up his gross and subtle body will be superfluous for him and they will retire unto their original state, the original *Prakriti*.

### **Seventh Experience:**

The experience of the *Yogi* in *Samādhi* is the consciousness that he is the soul, existent and intelligent, which is essentially conscious and aware of itself, of God and of *Prakriti*. He realizes that everything material is 'jada', non-spiritual. He realizes his own spiritual essence and the supreme presence of God. *Prakriti* is material, and all things made of *Prakriti* are material. God is *Chetanā*, the Spirit, Supreme Intelligence and Omnipresent. All the *Jivas* are limited, not omnipresent as God. *Jiva* is not present everywhere even in the body, whether the body is human or animal or any other. The 'jiva' resides in one place in the body. *Prakriti* too is not omnipresent, it exists only within the infinite presence of God. Compared to the specific forms such as earth, water, etc., *Prakriti* can be said to be expansive or 'unlimited', but it is not infinite in the absolute sense in which God is infinite. The relation of God and of *Jiva*, *Prakriti* and all the material forms is that of the pervader (*vyāpaka*) and the pervaded (*vyāpya*). God is the pervader, and all others—*Jiva*, *Prakriti* and the material forms are the pervaded. The *Yogi* realizes this ultimate truth of existence.

On the basis of these experiences the *Yogi* can know whether he has attained the real state of *yoga* or not. If he has attained all these experiences, he has reached a high state indeed. With these experiences, the *Yogi* maintains the practice of *yoga* and worship of God continuously. He gives up the value and worship of all worldly things, because they don't interest him any more. But in the state of sleep, his worship of God too is suspended. The condition of the *Yogi* is reverse of the man of the world. A man of the world worships not God but the things of the world, but the *Yogi* worships God and not the things of the world. The man who worships material things, falls a victim to ignorance, evil and suffering. The man of God attains knowledge, virtue and eternal happiness, *Ānanda*. Therefore, to achieve the goal of human life we should worship God only and give up the worship of the material

things.

In this section we have thus described the internal parts of *yoga* and the experiences which the *Yogi* has in *Samādhi*.

### ***Yoga* is Essential for Everybody:**

Every human being in the world—nay, every living being in existence, consciously or instinctively,—wants to be totally free from suffering and yearns for freedom, pleasure and happiness. If we were to study this aim of all the living beings in detail, we can analyse it into four parts: 1. Happiness; 2. Means/causes of happiness; 3. Suffering; 4. Causes/means of suffering. If a man knows these four in their reality and acts according to knowledge, he achieves his goal in life. But if a person does not correctly understand the nature and causes of happiness and of unhappiness, he cannot achieve his aim in life, he will fail. Each one, from his own point of view and understanding, tries to get happiness and to collect all the means of happiness. Nobody wants to suffer unhappiness, nor does anyone try to collect the means of suffering. But people are ignorant, many of them. They regard real happiness as suffering and suffering as happiness; they regard the means of happiness as causes of pain, and the causes of pain as sources of happiness. Happiness and the means of happiness on the one hand, and suffering and the causes of suffering on the other may be understood rightly or wrongly, but they have to be accepted by all as facts of life. And they are accepted by everyone. Everybody tries to search for these with body, mind and means through-out life. Whatever he regards as happiness and as means of happiness, he tries to get. Whatever he regards as suffering and as causes of suffering, he tries to avoid. On this search for happiness and escape from suffering, no intelligent person disagrees. Nobody denies this fact of living. All the problems of the world arise from a wrong understanding of these four, and all the problems can be solved with a right understanding

of the same. There is no other way to salvation than right understanding. For the right understanding, *yoga* is essential.

### **The Nature of Happiness:**

A question arises about the nature of happiness: Is it a figment of the mind, a mere feeling, and nothing in fact or reality? For example, a person takes very tasty food and feels pleased. Another too takes tasty food but he does not feel pleased. So one can say: If you feel pleasure, it is pleasure, and if you don't feel the pleasure, there is no pleasure. So, is pleasure/happiness only a feeling, a mere appearance of reality, or is it something actual, real? The answer to this question is that the existence of pleasure/happiness does not depend on somebody's feeling, nor is it mere appearance, it is a quality, an attribute (*guna*). Just as heat is the quality of fire, so pleasure/happiness too is a quality, a state. If it were only a matter of feeling, it would not be a reality. When a person is happy, his condition is different from that of an unhappy man. The happiness of a person glows on his face. The glow is not there on the face of an unhappy person. The happy man is healthy and strong, the unhappy man is unhealthy and weak. The happy man enjoys a long life, the unhappy man does not. Happiness lengthens life, unhappiness shortens it. Happiness gives us good health, unhappiness, ill-health. Happiness stimulates our intelligence, unhappiness dulls it. From these examples it is clear that happiness is a reality, not a figment of the imagination. Whatever a person does, he/she does it to get happiness and to avoid unhappiness. If happiness is not a reality it is meaningless to try for it. Millions of people live only for happiness. Their life is meaningful if we accept that happiness is a reality. If we don't, their life is meaningless. Therefore, happiness is a quality, an attribute (*guna*). It has its own reality and existence. When you get it, you feel you are successful in life.

## Whose Quality is Happiness?

Happiness is a quality—this has been proved. Now the question is: Whose quality is it? As quality, it must be the quality of a substance. It is the quality of *Prakriti* and it is also the attribute of God. *Sattva*, *Rajas* and *Tamas* are the material cause of all things of the world, that is, these are the materials of which things are made. Just as a pot of clay cannot be brought into existence without clay, so without *Prakriti* nothing can be created in the world. The scientists may call *Sattva*, *Rajas* and *Tamas* by some other names, that will mean a difference of names and not of the things or substance of the things. When the universe goes back to the stage of annihilation (*Pralaya*), it changes into its material causal state. Changing from the gross to the subtle, it goes back to the subtlest state. *Sattva*, *Rajas* and *Tamas* change from their own evolute forms to their original cause. That original state is called *Prakriti* or *Pradhāna*. With *Prakriti* as the material cause, God creates the universe into various forms of the stars, planets, etc., and all else that exists in the world. Man gets happiness from the things made of *Prakriti*. Therefore, that happiness is the quality or property (*guna*) of *Prakriti* or of its forms. This happiness is also called material/worldly happiness. This happiness has a beginning (birth) and an end (death). Because of the beginning and the end, this material happiness is transitory, not permanent. The material thing from which man derives happiness is made of three substances, *Sattva*, *Rajas* and *Tamas*. Without the combination of the three, no product can come into existence. Therefore, the property (*guna*) present in the things made of *Prakriti* is regarded as the property of *Prakriti*. Therefore, material happiness is the property of *Prakriti*.

Happiness is present in God also. The happiness that is in God is eternal for the reason that God is eternal, never born. The thing that has three causes of its existence is

born, that is, it has a beginning. For example, a pot of clay has three causes: One is the agent, the maker, the potter, that is the *Nimitta* (efficient) cause. The second is the material (clay), of which the pot is made. That is the *Upādāna* (material) cause. The third is the means or instruments, the wheel and stick, etc. That is the *Sādhāraṇa* (instrumental) cause. When these three causes exist together, then only something is created or made. If even one of the three is missing, the pot cannot come into existence or cannot be brought into existence. Therefore, if we take the position that God was created, then we shall have to postulate the three creative causes for His existence. But we cannot by any stretch of reason or imagination prove the existence of the three causes. If the existence of the thing is proved by evidence, direct or indirect, then only it is acceptable otherwise not. Just as the original material cause of the universe is never proved as born because the three causes of its creation are not there, similarly God was never born or never came into existence, because the three required causes are not there. Just as there are no creative causes of God, so there are no destructive causes either. Therefore, God is neither ever born nor ever destroyed. The happiness which is the inherent quality of God is eternal. Thus we come to the conclusion that happiness (*Sukha*) is the quality of *Prakṛiti* as well as that of God. But while the happiness of *Prakṛiti* is temporary and mixed with pain, the happiness of God is eternal and free of pain.

### **Special Nature of the Happiness of God:**

The happiness of God is free from all limitations or weaknesses. This happiness is not temporary, it is eternal because it is beginningless. Man wants to keep the worldly happiness forever, but he can't, because it doesn't last, and therefore, man feels miserable. But man comes to no misery with the happiness of God because that happiness is eternal. In order to obtain the happiness of the worldly

kind, man has to collect all kinds of means, money and property. But for the attainment of divine happiness, man doesn't have to collect all that. With the enjoyment of worldly pleasures, man's appetite and desires increase, but with the experience of the eternal divine happiness, man's desires come to an end. The man who loves worldly joy unfairly and unjustly tries to obtain the means to enjoy, but the man who experiences the joy of God doesn't act unfairly and unjustly. Worldly pleasures cause ill-health and that results in pain. But the man who experiences the pleasure of divine realization remains healthy with many wonderful results. The pleasures of life (*Prakriti*) shorten life, but divine joy lengthens a man's life. The pleasures of sense make man a slave of the mind and the senses. But divine happiness makes a man rise above his senses and mind. In pursuit of worldly pleasures, man becomes selfish and misappropriates others' money and property. But the man who enjoys divine happiness selflessly serves others with all the means at his disposal—body, mind and money. He serves others even at the cost of his own comfort. The man of worldly pleasures starts pursuing untruth in thought, word and deed. But the man of divine joy pursues truth in thought, word and deed. Worldly pleasures lead a man to give up the path of love, create conflicts and establish divisions. But divine joy enables man to live in love, with co-operation, give up hostility and animosity and establish unity and integrity. Therefore, worldly joys are the cause of all the evil acts on the earth—theft, robbery, adulteration, rape, conflict, mutual hostility, major wars, all evil customs, etc. The man who pursues worldly pleasures as the ultimate aim of life and gives up the lasting joy in the love and service of God will never escape ignorance, injustice and suffering. Therefore, it is the foremost duty of every person that he must never pursue worldly joy as the ultimate aim of life. He should, instead, pursue divine happiness as the ultimate aim of his life.

## **The causes of Happiness:**

### **The First Cause: *Viveka* (Discriminative Knowledge):**

The meaning of *Viveka* is clarity of vision and knowledge, to know and hold that the temporary things are temporary (examples already given), the impure is impure, the pure is pure, happiness is happiness, pain is pain, the material is material, and the spiritual is spiritual. The man who has the right vision of reality and the right knowledge of things as they are is the man of *Viveka* and he attains both kinds of happiness, temporal and divine.

### **The Second Cause:**

Just and Virtuous Action: The man who knows the nature of good and virtuous conduct and observes it in thought, word and deed, enjoys real worldly happiness and attains the bliss of God, lasting *Ānanda*. No other man can.

### **The Third Cause:**

Right Worship: Right worship is the worship of God and the practice of *yoga*. The man who knows the nature of worship and the way of doing it obtains true happiness, no one else.

### **The Fourth Cause:**

*Sanskāras* of Purity: Man should know the nature of *Sanskāra*. He should also know how to purify the mind of the *Sanskāras* of evil, and how to wake up and strengthen the *Sanskāras* of good. The man of pure *Sanskāras* alone obtains true and lasting happiness, not any other.

### **The Fifth Cause:**

Self-like treatment with others: Think of others as you think of your own self. Regard their happiness and unhappiness, loss and gain as your own and think of your own good as of theirs. Every person wants to be happy, never to be unhappy. Everyone wants to be strong, rich,

free, scholarly, not otherwise. Similarly, the person who thinks of the good and happiness of all others as of his own self gets free of all bondage and deserves the eternal happiness of *Moksha*, none else.

### **The Nature and Cause of Suffering:**

Here arises one question: What is the nature of suffering/pain and where does it subsist, in which substance? The answer is: Suffering is the quality/property of *Prakriti*, the very nature and form of it. Obstacles, pain, suffering, bondage, agitation, and all that cause loss of vitality, strength, intelligence, and longevity—all this is suffering. All those things from which arises pain in life are the products of *Prakriti*. They are all combinations of *Sattva*, *Rajas* and *Tamas*. *Prakriti* is the cause of all these, and all these are the effective forms of *Prakriti*. The qualities of the cause come into the effectives also. Hence the suffering caused by the effective forms is really the property of the cause, i.e., *Prakriti*. The three grades of *Prakriti*—*Sattva*, *Rajas* and *Tamas*—together are the material cause of all physical things. When a thing comes into existence, it can cause pleasure or pain to any living being. *Sattva*, *Rajas* or *Tamas*, anyone by itself may not cause pleasure and pain. When this universe goes into the state of annihilation (*Pralaya*), all material forms, *Sattva*, *Rajas* and *Tamas* too, retire into the one integrate state, the original *Prakriti*. Then pleasure/joy subsists potentially in *Sattva*, and pain/suffering subsists potentially in *Rajas*. From this point of view, pleasure is the quality of *Sattva* and pain is the quality of *Rajas*. Pleasure then, as quality, resides in the things made of *Prakriti* and it is transitory. So also pain, as quality, resides in things made of *Prakriti* and is transitory. This way it is also proved that pain is neither an attribute of God nor a characteristic of the soul (*jiva*). *Ishvara*, *Jiva* and *Prakriti* remain existentially distinct from each other through all time, past, present and future, for reasons of their distinct qualities, characteristics

and attributes, and they do not intermingle. Here we should also realize that pleasure and pain are contingent characteristics of the soul, not its essential or natural ones. This view has been presented in detail with reasons in another essay. The reader may refer to that essay when it is published.

All the problems of the world can be solved with the realization of God, not with the achievement of worldly joy and pleasure. Everybody in the world has problems. The first is that he/she wants to be completely free from pain. Man tries his best with his body, mind and means throughout life to get total freedom from suffering. But with all that effort, he doesn't succeed, because he doesn't know the right ways of getting that freedom. The second problem is the achievement of pleasure, joy, happiness. Man tries his best to achieve happiness also. He searches for permanent happiness, which would never come to an end. He doesn't also like to have mixed happiness, pleasure mixed with pain. Therefore, he tries to achieve that happiness which is pure and unmixed, lasting and never-ending, and he makes the last effort possible at his command. But the solution to these two problems does not lie in the worldly happiness, nor in the means to worldly happiness. From the beginning of creation till today there has been none who found a solution to these two problems through worldly happiness and the means to it. Nor will there be anyone like that in future. The reason is that all such happiness and all the means of it have their beginning and their end—they are all perishable. Moreover, wherever there is worldly happiness, there is suffering also. Therefore, it is said that there is no pure, unmixed and lasting happiness in the world.

**Example:** When a person takes a morsel of delicious food he feels great pleasure in the beginning. But after he has enjoyed a few morsels, the pleasure diminishes. If the man were to hold the morsel in the mouth, the pleasure

would end completely, and, instead of taking it in, the man would like to throw it out. Thus, the state of all delicious food is similar, the pleasure of it is over in a short time. The man who eats wants that the pleasure of the taste should last in the same degree for all time, but the taste cannot last according to his desire, and when it does not, he feels the pain of it in the form of satiety. The same is the state of pleasure and happiness obtained through the senses of sight, sound, touch, and smell. Man tries hard to get the pleasure of all the five senses and wants to keep the pleasure active and alive permanently, but this desire of his is never fulfilled. When his desire is balked in spite of his efforts, he suffers. Thus does man reap the fruit of pleasure which is painful. He goes on suffering and his aim of happiness remains unfulfilled.

It is man's constant desire that he should get pure happiness unmixed with pain. But no pleasure, enjoyment or happiness exists in the world which is unmixed with pain. According to *Maharshi Patanjali*, every pleasure and joy of the world is mixed with pain which is of four kinds, i.e., of consequence (*Parināma*), sufferance (*Tāpa*), appetency (*Sanskāra*), and mutual opposition of qualities and feelings (*guna-vritti-virodha*).

### **Suffering of consequence:**

Everyone senses in the hope that he will get perfect happiness and his sufferings will be over for all time. But the end of his effort is against his desire. The expectation from sense-experience is that, the end being perfect and lasting happiness, there would be the end of further need and desire for experience. But the result is that with sense experience, the desire for pleasure and experience endlessly increases. Suppose somebody's house catches fire. You need water to put out the fire. But by mistake you take a tin of kerosene oil, feeling that it is water, and you throw the oil over the fire in order to put it out. The fire will not be put out, it will increase and in a short while consume the

whole house. Similarly, if you experience the pleasures of the senses, feeling that once your senses and mind are satisfied with pleasure the desire will end for ever, you are mistaken. The desire does not end, it increases and consumes the man ultimately. *Maharshi Kapila*, author of *Sāṅkhyadarshana* says in this connection: *Na bhogad rāga-shāntirmunivat* (4, 27) which means that with the experience of pleasure the desire for pleasure never ends, as in the case of the sage.

There was a sage named *Saubhari*. He started having pleasures of the senses, feeling that he would have complete and final satisfaction and his desire for pleasure would thus end. He continued and continued with pleasure, one after another, still he could not quench his desire for pleasure. At the end, when he grew tired of his search, he declared: “I have come to realize fully well, that through the experience of the pleasures of the senses the desire for pleasures shall never end.” *Bhartrihari* has also recorded his experience and realization in this connection. He says: “*Bhogā na bhuktā vayameva bhuktāh*”, which means: We haven’t consumed and ended our hunger for pleasure, our hunger for pleasure has, in fact, consumed and ended us. *Maharshi Vyāsa* writes in his commentary on the *Yogadarshana* that they are miserably ignorant who believe that happiness consists in the experience and pleasures of the senses. To believe so is *Avidyā*, ignorance, nescience. In fact, it is because of ignorance that man believes that happiness lies in the pleasures of the senses. In reality there is no pure, unmixed happiness in the pleasures of the senses. All such pleasure is mixed with unhappiness. The intelligent man renounces such pleasure and happiness because, for him, it is ultimately pain and misery.

One thing more we should understand in relation to the suffering from consequence: The man who desires for worldly happiness suffers from attachment (*Rāga*), and because of attachment he suffers from many more

weaknesses and defects. He is fascinated by all those material things and living beings that serve as sources and means of his pleasure. He, therefore, tries to obtain and retain all these, and in this effort commits many acts of damage and injustice to himself and others. In the system of Divine Justice, the results of all acts of selfishness and inequity are sufferance and misery. Such a man later suffers the pain of the lives of animals, birds, moths and insects, etc. This is what is meant by the suffering of consequence (*Parināma*).

### **The Pain of Sufferance (*Tāpa*):**

Man brooks no opposition or hindrance in his search for material pleasure. Whatever opposes him, he hates, whether the thing is animate or inanimate. He not only hates it, he wishes and plans to destroy it by fair or unfair means. Even if he suspects that someone is likely to cause him harm and pain, he wants to wipe him out of existence. He acts violently out of jealousy and has to suffer the consequences of these acts in future life in the form of animals, birds, etc. Throughout life man continues to suffer some pain or another. Pain he doesn't welcome, so he hates all those who, he feels, are the cause of his suffering. The result of hate and jealousy is further suffering which must be undergone now or later in future lives. This is the pain of sufferance (*Tāpa*).

### **The Pain of Appetency (*Sanskāra*):**

The experience of pleasure produces an appetency for pleasure, while the experience of pain produces one against pain. These two are *Sanskāras* of pleasure and pain. When we experience pleasure, the appetency produces a further and stronger desire to search for and obtain the same experience and procure the means of the experience. If in spite of the effort, we fail to procure the means and the experience, we feel unhappy and suffer pain. Consider a

person who has been very well off in his life and enjoyed freely the pleasures of all the five senses. Later, in course of time, he has lost his means and can no longer afford that life of luxury and pleasure. He now misses all that he once had. The impression of experience and desire printed deep in the memory (*Sanskāras*) stimulate him but the circumstances frustrate him. This want and deprivation afflicts him. To challenge that affliction he takes resort to all sorts of unfair, illegal and immoral acts and thus creates a further record of negative account. This account is the *Karmashaya*, the new ledger folio created by his *Sanskāras* of pleasure. From this *Kārmic* record, wherein all sorts of good and evil appetencies lie mingled, arise the various life forms, animal, bird, insects, etc. through which the soul has to travel as it is impelled by the *Sanskāras*. This miserable travel is the pain of *Sanskāra*.

In this context it should be understood that if the balance of good and evil is equal, the soul is reborn in the human form in average conditions. If the evil is more than good, the soul is reborn in lower forms like animal, bird and insect. And if the good is more than evil, the soul is reborn in the human form with high attainments in better than average circumstances. A person who is virtuous, generous well-educated, cultured, self-disciplined and dedicated to God is reborn in the house of prosperous and pious parents. Still it must be understood that without God realization the end of suffering doesn't take place even there. Hence, man should follow the path of *yoga* for the realization of God in order to attain perfect and lasting happiness.

### **The Pain of Mutual Oppositions (*Guna-Vrittivirodha*):**

*Sattva*, *Rajas* and *Tamas* are three *gunas*, i.e., grades of *Prakriti*. These are three qualitative evolute divisions of *Prakriti*. In the language of *Sāṅkhya*, they are called

‘*gunas*’. These three are substantial, and they are different in quality and behaviour. The nature/effect of *Sattva* is *Sukha* (happiness), the nature/effect of *Rajas* is *Dukha* (pain), and the nature/effect of *Tamas* is *Ajnāna* (ignorance). When *Sattva* dominates *Rajas* and *Tamas*, man experiences happiness and well-being. When *Rajas* dominates *Sattva* and *Tamas*, man experiences unhappiness and pain. And while *Tamas* dominates *Sattva* and *Rajas*, man lives in a state of ignorance. Thus the three *gunas*—*Sattva*, *Rajas* and *Tamas*—are mutually opposed in nature and behaviour, and through these man cannot attain lasting happiness. As long as the soul is involved with these three, it is not free from their effect. For example, if you are practising *yoga*, you must not go to sleep during the practice. But although you don’t want to go to sleep, sleep does come and overtakes you because of the effect of *Tamas*. If you fall asleep, the *Samādhi* is interrupted and broken. So long as you are subject to the conditions of these three, you cannot be wholly free from suffering and you cannot attain perfect happiness. So the suffering results from the mutual opposition of the qualities of the *gunas*, their behaviour and the opposition of their effect on our mind. This is *Guna-vritti-virodha*.

### **Freedom from Suffering:**

Who can be free from-pain and get lasting and perfect happiness? We find the answer in the *Vedas*. The *Yajurveda*, for example, tells us who can be totally free from all suffering and can attain eternal bliss:

*Vedāhametam purusham mahāntam-āditya-varnam  
tamasah parastāt. Tameva viditvātimirityumeti  
nānyah panthā vidyate’ yanāya.*—Yaj. 31, 18.

“I know the supreme soul, *Ishvara*/God, bright as the light of the sun, dispeller of the darkness of the world and ignorance of the soul, beyond all darkness, eternally free from it. Having known that only, does man cross the

suffering of the world and conquer even death. There is no other path to freedom and bliss.” Such is the ecstasy of the soul that has realized God and experienced the Eternal Joy in His presence. The Lord’s commands to the soul of man as revealed by Him in the *Vedas* are true because God is Omniscient, and the *Vedas* are God-given knowledge meant for the good of man. The Omniscient never makes a mistake and His will and command should be obeyed by all human beings.

### **Causes of Suffering:**

In order to be free from suffering, one should know the causes of it. Unless you know the cause, you cannot remove the effect. When a man knows the causes of suffering, it becomes easy for him to know the means of removing it. All the men and women of the world want to be free from suffering, but there is not one among lakhs and crores who knows well the causes of suffering. Without knowing the causes of suffering and without removing the causes, no one can be free from suffering. *Maharshi Kanāda* says in *Vaisheshikadarshana: Kāranābhāvāt kāryabhāvah* which means that if the cause is removed, the effect gets removed. So if one knows the cause of suffering and removes the cause, the effect (suffering) will be removed. This is the logic of nature.

### **The First Cause of suffering:**

*Aviveka*, i.e., lack of real discriminative knowledge. Indiscriminative knowledge is wrong knowledge (*Viparyaya*), false knowledge, perverse knowledge. This false knowledge can be divided into four sections: First, to regard the temporary as permanent, and the permanent (eternal) as temporary (transitory). For example, the body, the earth, the sun etc. are all transitory, but to regard them as eternal is false knowledge. On the contrary, God, *Jiva* and *Prakriti* (not the material forms) are eternal, but to regard them as temporary is wrong knowledge. Second, to

regard the pure acts and things as impure and the impure as pure is false knowledge. For example, to regard the body, false speech, theft, etc. as good and pure, and to regard God, truth, etc., as impure is false knowledge. Third, to regard happiness as suffering and suffering as happiness is wrong knowledge. For example, to regard the sense pleasures as happiness, and the divine happiness (*Ānanda*) as suffering is wrong knowledge. Fourth, to regard the material as spiritual and the spiritual as material is false knowledge. For example, the forms of *Prakriti*—the body, the senses, mind, etc.— and *Prakriti* itself are all material while the soul and God are spiritual. But to regard the former as spiritual and the latter as material is wrong knowledge. All this is perverse knowledge, sheer ignorance. This perversity is the cause of all injustice, evil customs, bondage and suffering. The man who knows the nature and character of false knowledge and removes it from his mind gets free from injustice, falsehood, evil customs, and all suffering. No other man can be free.

**The Second Cause:**

False, vicious and unjust conduct. An action or behaviour which causes damage and suffering to others and to the doer himself is false, unjust and vicious. In other words, an act which damages the material as well as the spiritual happiness of one's own self and of others and deprives others of Divine Pleasure is an act of falsehood, injustice and vice. Unjust behaviour is the cause of suffering. The man who doesn't know what injustice is, and doesn't give it up can never be free from suffering, nor can he help others to be free and happy.

**The Third Cause:**

Wrong worship. The man who does not know the true nature and form of God's worship cannot get free from suffering. If a person worships material things in place of the one Omnipresent and Omniscient Lord of the universe,

his worship is not right. Such a worshipper cannot attain the eternal bliss of God.

**The Fourth Cause:**

Bad and impure *Sanskāras* and false appetencies. If a person doesn't know the *Sanskāras* of impurity and false appetencies or having known these even in the clearest language doesn't remove them from his mind can never be free from suffering.

**The Fifth Cause:**

The threefold desire—for children, wealth, and social fame. The man who doesn't know the nature of these three appetites and doesn't try his best to give them up can never be free from suffering. Therefore, it is essential that every person should rightly know the causes of suffering and he should try his best to remove all those causes. This is the only way of making one's life and that of others happy. There is no other way.

If a man knows the nature of suffering and the real causes of suffering, he alone can be free from suffering and enjoy eternal freedom and happiness. He alone can attain *Moksha*. In the state of *Moksha*, the soul lives in the direct presence of God, in perfect bliss and universal freedom for ages and ages. When the time of *Moksha* is over, it is born again in the human form according to its *Karmas*, good or evil. If the balance of *Karmas*, good or evil, were not there during the state of *Moksha*, the soul cannot be reborn in the human form—there is no effect without cause. Without *Kārmic* cause there would not be the birth in effect. If God were to grace the soul with human form without *karma*, He would bless the animals, birds and insects too with the same favour. In fact, the soul gets the form of animal, bird or insect in consequence of its *Karmas*. It attains *Moksha* too in consequence of its knowledge, actions and worship. If God were to give the human form to some, and the animal, bird or insect forms to others without the basis of

the *Kārmic* principle, He would violate His own law of justice. Therefore, the soul is born in human or other forms according to its knowledge, action and worship in performance. If the performance is good it is born in the human form, if it is bad, it is born in the lower forms.

In this context, an important question arises: Does the soul return to life after God realization and *Moksha*? The answer to this question is: Yes, it does, it is reborn after *Moksha*. The knowledge, actions and worship by virtue of which it is blessed with *Moksha* are limited. When the cause is limited, the effect too would be limited. If the reward of something limited were to be granted to the degree of infinity, the giver would be unjust and partial. And if the reward were unrelated to the performance, there would be no need to perform any action. The principle of action would be irrelevant and superfluous. Whatever begins must end, even *Moksha*.

There is another argument in favour of the return of the soul from *Moksha*. If the souls continue to go to the state of *Moksha* and do not return to take rebirth, there would be left no soul. The result would be that the world would come to an end. Is it possible? Therefore, the truth of *Moksha* and rebirth is that the soul returns to the world after having enjoyed the fruit of its limited knowledge, action and worship—limited age of *Ānanda*— and takes rebirth on the basis of its good and evil actions.

### **The State of the Soul in *Moksha*:**

Another question arises in this context: Does the soul in the state of *Moksha* become one with God? The answer is: No. In the state of *Moksha*, the soul does not become one with God, it remains separate, the reason being that something merges with another only if it had emerged from the same earlier. Something born of *Samyoga* only merges into another. God and the soul are never born of *Samyoga* with any other reality, therefore, they never merge to become one.

### **The Duration of *Moksha*:**

The duration of *Moksha* is another question. The reply to this question, according to *Swami Dayānanda Saraswati* is this: The age of the universe is four hundred and thirty two crores of years, and the same is the duration of its annihilation or *Pralaya*. So one cycle of creation and annihilation lasts for eight hundred and sixty four crores of years. Multiply the age of one cycle by thirty six thousand and it comes to thirty one neel, ten *kharab* and forty *arab* (31,10,40,00,00,00,000) years. This is the age of *Moksha*. Therefore, the aim of everybody should be *Moksha*, not the enjoyment of worldly pleasure. In any state other than *Moksha*, the soul is never wholly free from suffering and it never enjoys perfect happiness. Therefore, everybody should act with the aim of attaining *Moksha* and should help others too to attain *Moksha*. Not to do so is a negation of a life of knowledge, action and worship. It is sufferance, a negation of life itself. Be positive.