

COMPARISON OF DHĀRANĀS IN  
VIJÑĀNABHAIRAV WITH  
DHĀRANĀS IN YOGA SŪTRAS OF PATANJALI

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**Year 2018**

## CERTIFICATE OF THE SUPERVISOR

It is certified that work entitled Comparison of Dhyanas in  
Vijnanabhairava and Yoga Sutras of Patanjali

is an original research work done by Mr. Madhav Krishna Purarik

Under my supervision for the degree of Doctor of Philosophy in Sanskrit

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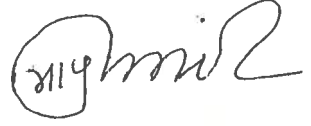
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## DECLARATION

I hereby state that the thesis entitled 'Comparison of Dhāraṇās in Vijñānabhairava with Dhāraṇās in Yoga Sūtras of Patanjali' completed and written by me has not previously been formed as the basis for the award of any Degree or similar title of this or any other Vidyapeeth or examining body. The work however is an extension of my minor research project.

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[Research Scholar]

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## **Comparison of Dhāraṇās in Vijñānabhairava with Dhāraṇās in Yoga Sūtras of Patanjali**

### **Chapter 1 Introduction**

- **I.1) Tantra and Yoga**
- Kṣemarāja says that One has to enter the divine consciousness by thought-free, non-relational awareness by dissolving the personal self-consisting of the body, prāṇa etc.in the sap of Universal Divine Consciousness.[KṢEMRĀJA ŚIVA SŪTRA VIMARŚINĪ,comm.. om Si. Su. III.21] Yoga is the control of the modifications of the mind-field. Then the seer rests in his own true nature totally and permanently [PYS I.1.2] It is a union of the individual and the universal self. There is neither an escape from the working existence nor the complete absorption in the ecstasy, but there is enlargement of the whole living and active consciousness. The state of Samādhi is a means for reaching the Divine life.

The word Yoga is used not only to denote the Communion of the Jīva with the Divine Person [Īśvara] but also for the technique to achieve it. The definition of Yoga in terms of the cessation of ordinary awareness is two-fold, namely certain intentional states of awareness with content and non-intentional states of awareness without content.

The word 'yoga' has two main meanings concentration [intense abstract meditation] and union. The meaning 'concentration' [of mind, externally or internally] is derived from the root yuj samadhau [PYS]. The word 'yoga' is derived from the same Sanskrit root as the English word 'yoke' meaning 'to join'. In PYS, yoga means concentration.

The ultimate goal is not the end of sorrow but the end of the feeling/experience of sorrow because in the state of emancipation, one ceases to experience sorrow the sorrow itself does not cease to be. Yoga is a

discipline that covers three stages of development in spiritual life— namely, purification, concentration, and identification. In Śaivāgama the goal is not the isolation of the Self from Prakṛti but the integration of the Individual Self to the Universal Self or Bhairava and the realization of the universe as the expression of His Śakti or spiritual energy. The ideal is not the rejection of the Universe but its assimilation to its Source. To the mystic, it is the union between lower self and higher self But in Kashmir Śaivism, [KS]Yoga combines both union and cessation. It is the act of removing latent traces of differentiated perceptions [vikalpa] born of the impurities [mala] which contract consciousness. This is achieved by uniting all the elements of experience [tattva] together in the wholeness of the activity of consciousness. The word yoga is used both in the sense of communion with the Divine and the means for that communion.

The yoga defined as the nirodhai.e. cessation of ordinary awareness, in PYS, leads to the seer's remaining in his own nature totally and permanently certain intentional states of awareness with content and non-intentional states of awareness without content and implies that momentary experiences of stillness are not to be included and Samprajñāta Samādhi is not included except as a step and means to Asamprajñāta. Also, sleep is not included and the dissolution of individual minds that is incidental to cosmic dissolutions is not included.

The word tantra is made up of two syllables, tanoti which means 'expansion' and 'trayati', 'liberation'. It signifies the expansion of mind and liberation of energy from the clutches of matter whereby the light of consciousness illumines the entire being. The expansion of mind means experiencing sound, smell, form, taste and touch in the absence of any external object without the medium of the senses. [VB, v.55]. As consciousness expands everywhere, it knows everything and thus has been defined as absolute knowledge. As a consequence of the individual liberation, society and the world are also liberated.

In tantra, every aspect of life is used as a tool to elevate the consciousness. Every thought, word and act is a potential dhāraṇā which can induce superconscious and altered states of mind, of utilized in the appropriate

manner, the same objective experiences, which normally externalize the awareness, can also be used to internalize the awareness. Thoughts, words and actions are part and parcel of one's being. According to tantra, entire life is sacred and can be used as a means to approach that divine state.

Yoga advocates abstention from the sensual pleasures. But tantra does not reject or renounce these pleasures as every experience is potentially divine. Through the concentration on the pleasures of sensory experience, even in the absence of objects which cause them, *pratyāhāra* and *dhāraṇā* are attained effortlessly.

Patañjali analyses mind into five broad states – right knowledge, erroneous knowledge, verbal knowledge, sleep and memory. For this Patañjali recommends eight steps *yama*, *niyama*, *Āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna*, *Samādhi*. Conquering or eliminating the mind with the help of the mind under the sustained hammering of thought –this is Patañjali's plan. Yoga is, in fact the process of deepening impressions of information of a lasting value. The practices of PYS include the deepening / strengthening impressions of control of mind / meditative efforts as against those of worldly life [PYS I.50, III.9]. The topics of *Āsana* and *prāṇāyāma* occupy functional and hence nominal position in his scheme. It is based on philosophical level of mind with rational thinking as a tool. Yoga School of Patañjali makes room for God and surrender to God clears the practitioner's mind of worldly ties.

The concept of the *cakras*, key centres of the body is related to what are called *mudrās* or locks [variations of the postures combined with breath training] on one hand and to meditation on the other. Meditation on these *cakras* are said to bring specified benefits to the aspirants. The purpose of *mudrās* is the purification of *nāḍīs* [nerve centres] finally aiming at the awakening of the *Kuṇḍalinī* [which blocks the *suṣumnā* passage] is central to the KS.'The concept of *nāḍīs* [passages of the breath] is closely related to inhaling and exhaling process of *prāṇāyāma*.' [SARASWATI, Vasudevānanda, *Yogarahasya*] It appears that the concept of controlling the *nāḍīs* by means of *prāṇāyāma* is not mentioned in PYS where *prāṇāyāma* is prescribed as means of concentration.

- **I.2) Main Principles of Kashmir Śaivism**

The main principles of Kashmir Śaivism may be described under the following heads:

- **Ultimate Reality**

Most of the systems of Indian Philosophy recognize ultimate Reality as svaprakāśa which illumines everything in the world. But KS Philosophy maintains that parāSaṃvit or, Cit or ultimate Reality is prakāśa-vimarśamaya- it is both spiritual Light [consciousness, Anuttara, Absolute Self, Absolute Chit] and creative energy [reviewing energy of Self, karatṛtvaŚakti, conscious activity of the Self, Self-surveying of the Self]. Vimarśa is the non-relational immediate awareness of I. It is the same Absolute which from the point of view of prakāśa is Śiva, transcendent to the universe and from the point of view of vimarśa, Śakti, immanent in the universe.

- **Svātantryavāda**

ParamŚiva, due to His autonomy, SvātantryaŚakti, unimpeded autonomy, appears [not pariṇāma, change, transformation] both as experient and object of experience.

Caitanya, the nature of Reality means the awareness of a cetanā or conscious Reality that has the absolute freedom of knowledge and activity. Its essential nature is chit [consciousness] and Ānanda or bliss. It expresses itself in ichhā or will, jñāna or knowledge, and Kriyā or activity.

ParamŚiva is known as Maheshwara because of its absolute sovereignty of Free will – which is the own-being of the Absolute and which brings about the objectification of the ideation of the Absolute. It is beyond space, time and causality for they owe their existence to it.

Doctrine of Free expression of the Divine Will, from the point of view of the Creativity of the Divine -ParamŚiva [ the Absolute Reality] whose being is consciousness of the nature of Prakāśa and Vimarśa, who, as the undeniable,



ever present Reality, appears as subject from Rudra down to immovable entities, as objects like blue, pleasure etc., which appear as if separate, though in essence they are not separate, through the glorious might of Free Will which is inseparable from Saṃvit [ universal consciousness] and which does not conceal in any way the nature of the Supreme.

- **Manifestation Process**

Everything in manifestation is an epitome of everything else. Earth contains water, fire etc. right up to Śiva category. Every tattva contains all the preceding and succeeding tattvas. ‘Sarvam Sarvātmakam’ – ‘Everything consists of everything else. ‘This is the basic principle. Śiva is immanent in manifestation. Since Śiva is not confined to any particular element but is the all-of Reality, therefore there is nothing in the universe which does not contain the all-of –Reality. Solidity is predominant in earth but it contains the other elements in miniature offers a practical application of the Trika maxim that everything is contained in everything.

KS puts forward 36 tattvas out of which the whole creation has evolved. They are divided into three main groups:

The Śuddha vikalpatattvas are five: Śivatattva, Śaktitattva, SadāŚivatattva, Īśvaratattva, and Śuddha vikalpavidyātattva

The Śuddha vikalpatattvas are six: Māyā, kāla, niyati, rāga, vidyā and kalā

- The Aśuddha vikalpatattvas are twenty-five; Puruṣatattva Prakṛtitattva, buddhi, Ahaṅkāra, manas, five jñānendriyas, five karmendriyas, five tanmātras, five bhūtas. The total number of fundamental cosmic principles are 36 and not 25 as in the Sāṃkhya System. In Yoga, primordial matter is called cause but in KS, it is explained as effect. Also, Puruṣa [spirit, individual soul] is the cause but in KS it belongs to the category of the effect. God Śiva himself assumes the highest position. [monotheism].

- **Types of Malas [Contractions, impurities]**

Malameans those limiting conditions both personal and impersonal, which hamper the free expression of the spirit and cover the Divine Consciousness. Threemalasare a contraction of will (emotion), knowledge and action.

We demonstrate a contraction of will when impure will involves desire and we are not content with our lot. We manifest the contraction of knowledge when we are confused about the direction and meaning of our lives. It is a contraction of action when our action is limited in that we can do some things, not everything.[good and bad karma]. Māyā gives rise to the three *malas*, to overcome these *malas* a separāte kind of yoga exists for each *mala*. The Upāya indicates the ways and means to enter from individual consciousness into Universal God consciousness.

Śāmbhava-upāya, the supreme means is “The one who preserves thoughtlessness. When one puts one’s mind [meditate] on absolute nothingness. One has to discard the functioning of mind [unminded state]. It is the Śāmbhava state.” Śākta upāya, the medium means originates from jñānaŚakti. One has to take support of only the functioning of mind [ as object] and no other resources. Āṇava upāya, the inferior means is concerned with the individual soul. This means is functioned by the process of concentrating on uccāra [breathing], karaṇa [organs of sensation], Dhyāna [contemplation], and sthanaprakalpana [ concentrating on some particular place]. One has to take support of other sources [objects] like breath or mind, adjustment of mantra, worship, puja etc. Out of the four means [namely, Āṇava, Śākta, Śāmbhava and Anupāya] each preceding leads to and culminates into each succeeding.

In KS the ideal is not only the realization of Divine Self but also jagadānanda in which the world is realized as the bliss of the Divine made visible. It speaks of one reality which is both transcendental [monistic] as well as immanent [dualistic]. The basic premise of Trika is that energy or Śakti is the link between matter and consciousness. But it is not mechanical, electrical, magnetic, chemical or mineral form of energy. As it is all of these and that it

transcends all of them due to its infinite nature. This philosophy enumerates all three dimensions of existence.

- **Pariñāmavāda**

According to the Pariñāmavāda of Sāṃkhya, the world evolves from Prakṛti when equilibrium of sattva, rajas and tamas is disturbed 'Prakṛti becomes vikṛti [Prakṛti - distorted or contaminated] and is longer pristine. According to Pariñāmavāda in Srīvidyā Texts, Citi manifests in the form of the universe without losing her pristine nature. This is accomplished through her own unrestricted power of sovereignty [ ŚaktiPariñāmavāda]

- **I.3) Process of Dhāraṇāin VB**

The general modes of practices [methods, Upāyas] in Vijñānabhairava can be classified as **sthoola, sūkṣma and karaṇa**. The sthoola Upāyas are physical in nature [prāṇāyāma, mudrās etc.] and belong to the jagrat state of consciousness. The sūkṣma Upāyas are subtle in nature and belong to the svapna state of consciousness and the psyche [japa, concentration on a symbol etc.]. The karaṇa Upāyas are abstract in nature [dhāraṇā on ideas, emotions, thoughts and feelings] and belong to the sushupti stage of consciousness and causal body. The correct Upāya is that which one is spontaneously comfortable with and which totally absorbs the mind so that concentration occurs without much effort and is not broken time and again.

In each practice one's awareness must be directed, only the object differs. The objects specified in different practices range from prāṇa and breath, to mātrkā and mantra, to emotions and feelings of pain and pleasure as well as nāda and cakras. There is a range of abstract dhāraṇās on ideas and thoughts, on void, emptiness and stillness.

Every thought and feeling, everything seen and unseen [manifest and unmanifest] should have Brahman and Śiva as its source and destination. If one focuses one's full awareness on any point, one will discover [awaken] the

power [energy, Śakti, Śiva] residing within it. [matter] [VB, V.19]. Then one becomes Śiva [all-pervasive]

Dhāraṇā is a process where one creates a thought, feeling or image [a light, Rama, any of nature's attributes] within oneself and simultaneously generate a feeling of faith [alive, vibrant, experiential, with power to transform, arising from within] and devotion towards it.

Pralaya [seed of consciousness] is the seed of an impression received by the consciousness and experienced in the form of memory, knowledge, saṃskāras and karmas. Even in the last stage of illumination the pratraya continue to exist in these four forms.

The important characteristics of dhāraṇā are lack of physical movement, steadiness of the body, imagination and visualization. Dhāraṇās which utilize practices of Āsana, prāṇāyāma, mudrā and bandha are intended to be done on mental plane. [imagination of the entire process and its superimposition on the body, example [VB, v.25, 70]. One can influence one's body and mind just through the process of imagination, without actually going through the process, having the experiences normally accessible to the senses without the presence of senses objects due to the expansion of the boundaries of the mind. As the practices of dhāraṇā are mental in nature, they can be done at any place and at any time whenever one is not occupied.

- **I.4) Results of Dhāraṇās**

The results of all dhāraṇās is given below -

- **Means of Cessation:**

All thoughts are unwanted electrical surges which carry waves of energy that shock [and tire] the brain and keep the mind constantly in a state of flux. Each of 112 dhāraṇās will eradicate the mental modification or surges. This is necessary for spiritual experience and attaining the wisdom. [VB, v.139,]

- **Power of state of consciousness**

The state of Bhairava consciousness is so powerful that the words uttered by such sādḥaka [blessings or curses] inevitably come true as one becomes a medium for the transmission of divine energy in this world. [VB, v.140]

Each of the 112 dhāraṇās has the potential power to completely alter the molecular structure and transform the awareness which makes one free from the effects of ageing and makes one immortal on account of cessation of mind and senses. [VB, v.141,]

- **Mokṣa**

One can enjoy Mokṣa while still living in the body. Once the Mokṣa has been attained in the physical body, the activities of the world do not affect one anyway and one remains pure forever. [VB, v.142]

- **Santosa**

The experience produced by the practice of the dhāraṇā develops day by day, gradually bringing about a state of complete fullness, satisfaction, contentment] [VB, v.148, 150]

- **Realization of consciousness through Gross forms of worship**

Rituals help to focus the mind at the gross and physical awareness level of objects only. But subsequently, it has to be transformed into mental, psychic, subtle and causal states of awareness corresponding to the saptabhūmikās.

In the divine state, there is no difference between the worshipper and the worshipped. [VB, v.143] In the ultimate experience all differences are dissolved along with the sense of separation from one's true nature and in that state, worship performed by offering of flowers, incense, lights etc. becomes irrelevant.

- **Soham and Haṃsajapa on Supreme Consciousness**

One can continuously contemplate on the idea that one is in supreme conscious state, experiencing the anahadnāda, which is the sound of the soul.

The act of breathing and the subsequent sound that is emitted as the real japa which is infused in each and every being. [VB, v 145]

The breath is exhaled with the sound Ha and inhaled again with the sound Sa, hence, Haṃsa is the self-born mantra of the Divine. [VB, v.155b]

This japa is going on spontaneously. One has to turn the mind inward and focus the attention on the sound of breath which flows in and out continuously. [VB, v.156]

- **Real state of meditation**

Meditation is not concentration on the sākāra aspect which is limited to imaginary form of a body with hands, feet, mouth etc. Intellect in daily life has to be transformed through Dhyāna into a steady stream of nirvicāra, nirākāra and nirbīja awareness. [VB, v.146]

- **Real oblation to the Supreme Consciousness**

It is a pure metaphysical concept which can be realized only through experience. Here, the individual self offers as oblation all the faculties it has enjoyed, such as tattvas [ elements], indriyas [ senses], manas [ mind], Ahaṅkāra [ego] and budhhi [intellect], into the fire of the supreme consciousness. [VB, v.149]

- **Absorption into the Śakti of Rudra**

In contemplation, the subject-object awareness is still present. The greatest contemplation is that state where one is absorbed in the tattva that is an essential part of the supreme consciousness, Śakti. Rudra and Śakti are one and the same. [VB, v.151]

- **Concept of Purification**

Absorption into one's own self which is the essence of consciousness characterized by the bliss of freedom and independence is purity. This bliss is independent of all external factors like persons, objects, money, name, fame etc.

- **I.5) Definition and concept of Dhāraṇā**

It is derived from the root meaning holding, supporting, containing, relating back [also in remembrance], good memory etc. It means foundation or base. Object, concept, symbol, idea, any form or one point upon which the mind is firmly based or held is.

Dhāraṇā is defined as the fixity of the mind of two kinds -one is on the knowledge of tattvas and the other is on other objects. Dhāraṇā means to exercise concentration, holding and retaining. [ PYSIII.1].

Dhāraṇā utilizes the very same awareness that one focuses on solving day-to-day problems. It is mental concentration is deepening of mental awareness, total absence of sensorial awareness, where the concept of time is lost, where the objective consciousness is lost and the more intense and powerful awareness of events, memories are lost and finally only the space remains. It is not necessary that there should be one simple single object present before consciousness. It implies all action is suspended while a yogi is in that state. It is internal and external binding of mind. Internal objects are navel circle, the lotus of the heart, the light in the brain, the tip of the nose etc. [PYS III.1]. External concentration can be practiced on any external object.

As so eloquently mentioned by Abhinavgupta, the aspirant through the practice of dhāraṇā in Vijñānabhairava, experiences SvātantryaŚakti through the processes of yāmala [“pairing”], sāmarasya [harmony / synthesis], Saṃghaṭṭa [friction / rubbing] and feels the energy of tranquility and absolute peace [ ŚāntāŚakti] [VB, V151]

The empirical self along with its SvātantryaŚakti, during its ascent towards [Cit, dynamic Consciousness] oneness, dissolves the three forms of Prāṇa, Mind and Intellect in herself [VB, V. 138]. However, in VB it approximates to PYS’s notion of Saṃyama [PYS, III.4].

The Vijñānabhairava teaches one hundred and twelve methods or means of concentration and of union with the Divine traditionally called Dhāraṇā which

is not to be understood in the restricted sense of the PYS where it only means the practice of concentration on a particular spot [PYS.III.2]. The text calls these ways 'undistracted instructions' [VB, v.139], yukti i.e. yoga as spiritual method and as union with the Divine and the supreme immortal ultimate [VB,v.157]. These methods aim primarily at emptying the mind of its distractiveand conditioned thoughts[vikalpa], at 'unminding the mind' in a state of nirvikalpa.

- **I.6) Meditation**

Concentration is not attention or imagination. It is always with withdrawal of sense organs, like a flow of knowledge modification [PYS, III.1] In Dhyāna, what is experienced is as if one identical knowledge content is arisen [ acquire mono-directionality of identical knowledge modification] [ PYS III.2]. The experience of identical object gets disappeared and is replaced by identical content and the self-awareness gradually disappears from the consciousness. Then it transforms into Samādhi. It manifests the nature and form of object of Dhyāna alone, with complete stability of consciousness, In Samādhi, the steady knowledge power is independent of body and ego and it gets terminated in its object.

Instability is the impurity of the power of knowledge and the unknowability is due to this impurity as it hardly gets steadied upon its object and hence can never properly manifest that object. Through Saṃyama, pure insight arises due to highest steadiness of citta, pertaining to the object of mediation. [Mind] Mind exists for others as it functions in collaboration [PYS IV 24] The subtle forms can be overcome by the process of Involution [PYS II.10].

The will to live flowing alone by its momentum is rooted in everybody due to the subliminal activators. [PYS, II.9] At the point of meditation, if there is oscillation and distraction in the mind, then concentration will not be experienced. In the external state we are conscious of the reactions of our body and there is also an unconscious control of prāṇa. In meditation, there is no unconscious control of prāṇa and the mind is cut off from the body and the prāṇa begins to move and flow spontaneously. Then the mental concepts



become free from the conditioning of body, environment and even local mentality.

It is not just to stop the thoughts but to bring one's attention, one's awareness to a stage where most of the faculties of the body and mind are functioning together. The aspirant reaches a point where there is total cessation of movement / activity and there is a drowning of perception and there is greater or broader vision. Eventually, there must be a merger of two identities, 'me' and 'you', 'subject and object.

Objects of Dhāraṇā are the Sphere of the naval, the Lotus of the Heart, the centre of the Head, the Shining Light the tip of the Nose, the root of the tongue, for speech, gross object etc.

All objects of concentration are either parts or composites of grāhya, grahaṇa or grahīṭṛ [candle flame, icon]. The objects of concentration include a physical appearance of the divine being or some other cosmic form manifest in the material universe. The theism of yoga is acknowledged in PYS I.23-28 and PYS II, 1, 32, 45. God may take forms that appear material to the devotees, even though the energy used for such appearances is actually non-material. In the nādayoga, it is the gross and subtle sound. In ajapājapa, it is the combination of psychic passage, psychic breath and psychic sound. In ākāśadhāraṇā, it is the inner space. The awareness may reflect on such abstract concepts as infinity, God etc. Any of the categories of reality from the Sāṃkhya system of philosophy may be employed as an ālambana [PYS, II.19] These are as follows:

- 1) Unconsciousness categories, Prakṛti, primordial matter
  - 2) Evolutes of matter 2-24
  - 3) Conscious categories: Puruṣa 25,
  - 4) An aspect or incarnation of godhead, 26 God.
- Total 26 categories

The supportive factor can be any combination of the above categories, individual or cosmic. Under consciousness categories, only the physical,

incarnate form, the cosmic form of the godhead, but not the formless consciousness of the pure spiritual self, nor the formless transcendental Supreme Self can be support of the mind-field. The mind, an evolute of unconscious matter, has no capability to grasp the pure consciousness principle. Only upon reaching discriminating wisdom the mind comes within reach of spiritual principle which is realized not as the support of the mind but as the free self.

The experiences to be realized in the four stages exist in everyone as a potency [power]. The potency of each is realized and then abandoned, left behind, till the final stage is reached. A material object [gross, subtle etc] cannot lead to spiritual realization because in its thought form only a modification is produced. [PYS I.8, I.15, III.37]. The subtler objects of concentration lead to greater stability of mind. [cause is more durable]

The Saṁyama upon various objects leads to various attainments -for the navel plexus, there is the knowledge of organization of the body. [ PYS III.29, ,for the throat pit, there is the cessation of the hunger and thirst [ PYS, III.30], for the kurma nāḍī, there is the stability, [citta-steadiness and body-steadiness] [PYS, III.31], for the flame in the forehead, there is the vision of adepts and aloof [selves]travelling through the astral region.[PYS, III.32],for the intuitive knowledge, there is knowledge of everything [PYS, III33], for the heart, there is awareness of citta. [PYS III. 34], for the moment and its sequence, there is the knowledge born of discriminate discernment, which is liberative inclusive of everything, pertaining to all the conditions and non-sequential / simultaneous [PYS III54] although the yogi is devoid of vivekakhyaṭi.[PYS, III.52]

In sākāra meditation, concentration takes place within the manifest dimension whereas in the nirākāra meditation, concentration takes place within the unmanifest dimension. Both types of meditation lead to darkness as these practices are means to an end and not the end in itself. The aspirant should take care that the meditation does not degenerate into mere idol worship or an object of intellectual speculation rather than deep experience.

Meditation on the manifest brings specific experience, meditation on the unmanifest leads to a different experience. This integration of the manifest and the unmanifest helps the aspirant to see the formless in all forms and all forms in the formless.

- **I.7) Types of Samādhi**

When Buddhi and all knowable merge into their cause, they stay in a subtle form which is not noticeable on account of its subtlety. Suppression of the latencies of fluctuation and appearance of the latencies of the arrested state taking place at every moment of blankness of the arrested state in the same mind is the mutation of the arrested state of the mind [PYS.III.9] Continuity of the tranquil mind in an arrested state is ensured by its latent impressions. [PYS.III.10] Tranquility means complete cessation of fluctuations [arrested state of mind] when there is absence of emergence of cognition, when no modification is noticeable. In Samādhi [state of concentration], the past and the present modifications being similar, it is Ekāgratā - pariṇām. It is concerned with four objects of concentration – gross, subtle, Ānanda and I-sense. Classification of the knowledge of Saṃprajñāta Samādhi is based both on the object contemplated upon and the nature of contemplation [PYS.I.41-44] Saṃprajñāta means the constant awareness of the knowledge acquired through concentration in a one-pointed state of the mind. PYS recognizes six types under Saṃprajñāta [savikalpa] Samādhi where one idea or the other remains in the mind corresponding to the nature of object taken in addition to the saṃskāras. Savikalpa Samādhi in KS leads to Āṇava Samādhi where the tool used is Dhyāna and Śakta Samādhi where the tool used is Śuddha vikalpa Bhāvanā as “I am verily Śiva and there is nothing beyond me.” from the synthesis of I-ness and this-ness constitutes. According to Kṣemarāja, it also represents the standard notion of Samādhi in the KS. Asaṃprajñāta – Samādhi is that where-in concentration is attained in a habitually arrested state of mind after having realized abiding knowledge of Saṃprajñāta Patañjali has presented the knowledge of Yoga in a scientific and rational way for reaching the ultimate goal of Yoga – the Kaivalya. Vyāsa [BHĀRATĪ, VEDA] defines these levels as under [PYS II.27, III.6, I. 30]:

1. One has recognized what he must renounce [pain]
2. One has eliminated the causes of pain.
3. One has realized the vanquishing of pain through attainment of Samādhi of total control [nirodha-Samādhi]
4. One has cultivated the means of the removal of pain; i.e. discrimination between self and non-self has been perfected.
5. The faculty of discrimination [budhhi] has now completed its work.
6. The attributes [guṇas] of nature are dissolved into their cause and no longer bind the self.
7. The self no longer has any relationships with material nature or the non-self and is now pure light, absolute and alone. Samādhi is the permanent and natural state of the spiritual self.

Samādhi is a universal attribute of the mind-field [citta, it's five states, kṣipta, mūḍha, vikṣipta, ekāgra, nirudhha] common to all levels [PYS I.2] A little meditative concentration shows through even in the agitation, somnolence or distraction of the mind.

The six types of Samprajñāta [Savikalpa] Samādhi s are: -

- 1) **Savitarka Samādhi [dependence on spoken words, knowable objects]**  
When the concentration is on gross matters and involves the organization of sense-data and consciousness of expressions, standing for the different constituents and their meanings it is called Savitarka Samādhi
- 2) **Nirvitarka Samādhi** - When the concentration involves none of the above, it is called Nirvitarka Samādhi.
- 3) **Savicarā Samādhi** - [dependence on thinking as in case of approach to tanmātras from Bhūtas or subtle Bhūtas, knowable objects]  
When the concentration is on the subtle objects such as the internal sense [Antaḥkaraṇa] and the subtle elements [Tanmātras] involving the consciousness of the temporal and spatial order, it is called Savicarā Samādhi.

- 4) **Nirvicarā Samādhi** - It means absorption without reflection where even that one-pointed absorption on a single aspect of time, space, object continuum disappears. Only the essential nature of thought or reflection remains.
- 5) **Sānanda Samādhi** - [ Nirvicarā samāpatti or engrossment free from reasoning, relating to the organs of cognition]Here the mind is filled with Ananāda, the feeling of felicity – an incomparable blissful feeling filling the mind. Here, there is presence of two objects [ free from vitarka and vicarā]
- 6) **Sasmitā Samādhi** - [to pure I-sense relating only to the knower / cogniser] Asmitā is I-sense or awareness of individual personality. Here there is presence of one object [free from vitarka, vicarā, Ānanda]. Here the object of concentration is not the feeling of bliss but its recipient. [Asmitā –mātrā, Grahitr cogniser, mutative ego of the Mahat, Mahāt-tattva].
- 7) **Asamprajñāta Samādhi** - is that where-in concentration is attained in a habitually arrested state of mind after having realized abiding knowledge of Samprjnata. Asamprajñāta is concentration without any external reference even to an object of concentration. Arresting through the concentration, the process of knowing is Nirodha concentration.
- 1. Sabhanga –nirodha** – Only the intake of knowledge is stopped but the latencies remain and they appear and disappear
- 2.** In complete stoppage, of fluctuating knowledge and the latencies for all time to come, the mind dissolves itself into its constituent principle [State of Kaivalya]

### I.8) Time and Space

Time is discussed and clearly defined in PYS IV, although its status at best obscure in much of Sāṃkhya. We experience our world in terms of moment-particle coordinates. Each particle has a movement within a moment and many

particles together make an object, a phenomenon; many moments following one upon another make a certain length of time. It is not true to say that a, prior moment's cause produces subsequent moment's effect although it certainly does appear to be so in a world of transience. Each moment arises directly from infinity. And each moment dissolves into infinity. Concentration on what is between the dissolution of the prior moment and the arising of the subsequent moment opens the gateway to infinity. [3]

- **I.9) Key Concepts in PYS**

- **I.9.1) Theory of Causation [sat-kārya-vāda]**

Nothing that ever exists goes into non-existence; it becomes unmanifest, the form returning to dwell as an attribute hidden in its cause, whence it originally arose and from which it may emerge again.

- **I.9.2) Law of Karma [karmasiddhanta]**

It states that the fruits or consequences of the action [karma]of both past [and as a general truth even of the future]as well as the present life are to be experienced [thus the effect of the karmas is to be exhausted] in the present and the future [ as well as have been experienced in the past] lives. . [PYS, II.12, 13,14] Law of Karma and the unity of all sentient beings is true. Karma is a mere force of inertia and attachment dispersed by God. It is not independent.

- **I.9.3) Kriyā yoga**

It [Yoga of bodily action] includes first stage physical actions if performed regularly, would lead to desire to develop inner attitude of mind. It leads to kleśatanūkarāṇa [diminution or weakening of kleśas] as kleśas are the root cause of the evil activity of man [ex.himsa through rāga or dveṣa] [PYS, I.23, II.45]

- **Tapas:** Performance of prāṇāyāma is the supreme tapas[austerity] and is included in yoga practice of any school. [PYS, II.1,32]

- **Svādhyāya:** The result of criteria of perfection of svādhyāya is meeting with deity by reading the relevant fixed portion of the religious book. [PYS II.1,32,44]

Comment [mp1]:

- **Īśvara praṇidhāna:** It is a regular daily activity to be performed physically with an attitude of total surrender [ex.yajana, Havana etc.] The other interpretation is surrender to God which is an attitude [a state of mind] [PYS, II.1,32]. Kriyā yoga in PYS includes bhakti-yoga [essence of which is Īśvara-praṇidhāna] and jñāna-yoga [essence of which is svādhyāya leading to Samādhi] and refers to yamas [ahimsā, satya, asteya, brahma-charya, a-parigraha], the essence of which is contained in tapas. Every human being is endowed with four main capacities or faculties: cognition [thinking], affection/conation [feeling/drive], volition [will], and work. One of the functions of yoga is to develop, purify and spiritualize each of the faculties. Jñāna yoga develops the intellectual faculty. Bhakti yoga develops the emotional faculty. Raj yoga develops the evolutionary faculty and karma yoga develops the capacity for efficient work.

- **I.9.4) Eradication of five kleśas**

Kleśas themselves can not be completely done away with during worldly existence. They may even be essential for maintenance of practical life. Kleśas are troublesome when they assume form of kliṣṭa Vṛttis [painfulness or potentiality to cause trouble in the smooth working of day to day life][PYS, II.11]

Kleśas are the root cause of karmāśaya [repository of past karmas or actions in the form of saṃskāras- residual impressions or effect of karmas][PYS,II.12]. The kleśas are avidyā, asmitā, rāga, dveṣa and abhiniveśa [PYS I.5, 6, 7, 8, 9]. Pratīprasava [a process of involution] is the counter-evolution of triṣṇas, backwards from viśeṣas [viśeṣa elements or tattvas to alinga [Pradhāna or Mūla-Prakṛti, [PYS II.19, IV.34, III.2]

- **I.9.5) Mechanism of production of Duḥkha**

Pariṇāma, tāpa and saṃskāra are different aspects of chain of birth and death, form a channel through which duḥkha enters our lives.

- **Pariṇāma [change, transformation]:**

Everything that is created and manifested has to come to an end according to the inevitable law of nature, recognized by the Sāṃkhya and Yoga in their principle that Prakṛti is always changing. Change is the fundamental characteristic of everything Prakṛtika [out of the empirical world] will always lead to sense of loss and pain at some stage or other. [loss of valuable, death]

- **Tāpa: [anguish, acute anxiety]**

It is the consequence of the fear of the loss of a thing dear to one which is only the culmination of the process of change although appearing to arise spontaneously.

**Saṃskāra: [residual impression of action, happening]**

Every action or experience which makes a saṃskāra or impression citta, leads to a kind of habit-formation conditioning]. When a change in circumstances is to be faced or new [changed] experience is to be taken a difficulty or inconvenience is caused leading to duḥkha.

- **I.9.6) Pratibhā and Vikaraṇabhāva**

Pratibhā means non-instrumental perception and vikaraṇa bhāva means non-instrumental action. When the consciousness perceives or acts through a centre or a point vehicle, it is free from many illusions and limitations [ of time , space etc.] which are present when it is enclosed in a vehicle of the lower planes. The spiritual will of the Atma acting on the spiritual planes is comparatively free while it can be delayed in fulfillment on the lower planes. Illness, mental idleness, doubt, negligence, sloth, non-abstention, confusion of philosophies, failure to gain a ground and instability are the distractions of the mind-field; they are the impediments to yoga. [PYS I 30]



- **I.9.7) Stages of Vairāgya**

The stages of Vairāgya include 1] Yatamāna-Saṃjñā – attempts 2] Vyatireka-Saṃjñā –progress, 3] Ekendriya-Saṃjñā [Mind] [PYS.I.15] [p 38], 4] Vaśīkāra-Saṃjñā, parā Vairāgya [PYS.I.16] –Indifference to all the manifest and unmanifest of the guṇas. guṇas through the unadulterated knowledge of the nature of Puruṣa, Puruṣa principle, [Conscious-like Buddhi and absolute knower Puruṣa]. Attachment is a function of Buddhi; hence non-attachment is also a function of Buddhi.

- **I.10) Vikalpas**

Vikalpa [confused and indiscriminate state of mind due to invading influence of concepts and memory images of the past] is interrelated state of word, idea and object in ordinary experience. These three can be separated from one another by a process of abstraction. In PYS, vikalpa is said to be a kind of useful knowledge arising out of the meaning of a word but having a no corresponding reality which is a mental modification. [PYS I.5, 9]

The power of speech known as parāvāk, who is identical with the light of consciousness, Śiva who is of the form of great mantra that is eternally sounded, who contains within herself a whole assemblage of powers formed by the sounds beginning with ‘a’ and ending with ‘ksa’ brings into manifestation the sphere of the limited subject through successive phases of paśyantī, madhyamā etc. She produces in the empirical subject ever new vikalpa-activity every moment which activity brings into view objects that are obscure and particular. She presents the stage of pure avikalpa as veiled by that. Vikalpa is a state of polarization that makes anything manifested to be defined on a X- not X scale. In the emotional sphere, vikalpa of X is born of deprivation, resulting from the lack of expedients to satisfy a particular desire X. Such vikalpa is made very stable of the resolve of the inherent in one’s self free will to satisfy X.

Vikalpa is an opposition to recognizing primordial unity of own self. Vikalpa is an ascertainment, casting duality, in the sphere of cognition. It is an

expression of “I am” through contrasts. Vikalpa is that which having inhibited the fact of the selectivity of attention by means of Māyā, projects itself as the disjunction between what is manifested and the unmanifested counterpart of the manifested. In the sphere of activity vikalpas manifests themselves as synchronous contraction and relaxation of complimentary muscle groups as tides of breathing in and breathing out when waning of prāṇa is synchronized with waxing of apāna.

Vikalpa, a Vṛitti which is an abstract concept [imaginary conception] which does not have a clear-cut real object but is nevertheless true, e.g. ideas such as beauty, love, courage etc. [PYS I.9] which arises neither in association with valid proof [Pramāṇa] nor in association with perverse cognition [viparyaya]. Vikalpa is that modification [Vṛitti] of the mind-field which follows words, knowledge of words and knowledge produced by words and is productive of the same where no actual object or substance exists. A certain Vṛitti, imagination arises, and a word expresses it. The word also produces that very Vṛitti when used again by same speaker or by another. This particular Vṛitti is then bound to the exalted [glory, power, mahātmya] power of verbal knowledge. Sometimes this imagination produces non-distinction among distinct objects and sometimes it produces distinction where there is no distinction. [example - A has cows] Distinction and non-distinction not being substances fall under the category of vikalpa. Sāṃkhya –yoga denies negation [abhāva] as a vikalpa. All intellectually held philosophical positions and purely mental experiences which have been proved false are considered vikalpa. Dreams also fall in the category of vikalpa as dreams are purely mental and no specific object replaces a dream object

Vikalpa, dual, polarized thought is used by Abhinavagupta as a means of describing the nirvikalpa, non-dual consciousness. In Sādhanā, when the beam of consciousness becomes conscious of itself and nothing more. [Visarga state], Emissional power] One enters the ‘fourth’. ‘turyā’ and the condition of simple nirvikalpa state [Samādhi] ensues. It is a thought-free state which denotes the awareness of Reality. It is a superconscious state when mental modifications cease to exist resulting in the transcendence of the manifest

Comment [mp2]:

world. This state of consciousness is free from thoughts, imagination or distraction, free from ideation and doubt, beyond differentiation. Nirvikalpa Concentration is an exclusive concentration upon an entity without distinct or separate consciousness of the knower, the knowable and the process of knowing. All indeterminate objects, perceptions, ideas covered by Savikalpa inhere in nirvikalpa samvit and emanate from it.

Comment [mp3]:

“Uptal asserts that in pure Universal self- consciousness, the activity of differentiation [apohan-Śakti] is impossible. Impure self-consciousness is determinacy or vikalpa”. [PANDEY, K.C.1958. Īśvara Pratyabhijñā Vimarśinī by Abhinavgupta, Vol. III. Delhi: Motilal Banarasidass, Ahnik VI, P.86]. Hence, to get complete freedom, Asamprajñāta Samādhi or the seedless Samādhi is the target of the Yogi. In this state, the yogi gets the direct perception or realization of the truth without reasoning or mental interference

All the old saṃskāras have to be scotched before realization is reached but this practice while keeping one idea [om or God etc.] serves to quell and destroy other saṃskāras. So, this is the best to be practiced short of Nirvikalpa. Any practice of concentration includes the tools to reduce the vikalpas in quality and quantity. Each vikalpa has two aspects – the positive aspect consists of the idea [thing] that is selected and the negative consists of the rest that are set aside or rejected. Vikalpas are concerned with particulars. Vikalpas are relational i.e. there is always a subject-object relationship in vikalpas and are unable to grasp reality as Reality is non-relational [there is no object outside Reality. [JAIDEVA Singh, VB, p.xiv]. Vikalpas are in form of thoughts, feelings, emotions and sounds.

Sound is all kinds of vibrations which are the transmission of energy through space without involving the forward movement of the medium through which the transmission takes place. Thoughts, feelings and emotions are found to be essentially of the nature of vibrations in the matter of the subtler planes, although they also give rise to forms which can be seen objectively. The universe is created by vibration, is maintained by vibration and at the time of the dissolution, is destroyed by vibration.’ An integrated vibration can contain within itself in an integrated form an infinite number of vibrations which

appear when the integrated vibration is differentiated or separated into its constituent vibrations. [like dispersion of light from prism]

For reducing vikalpas in the sphere of perceptions analysis of experiences is done in terms of tattva-s, followed by conscious withdrawal of attentional and intentional support to various tattva-s and imagining the same experiences without them.

Indeterminate Consciousness [nirvikalpa conscious] is that which by its efficacy [sāmarthya] brings something within the comprehension, which by its subsequent suitability for a particular purpose finally acquires confirmation as the state of the Self and thus receives concurrence which precedes all successive determinate perceptions like blue etc. which are considered to be mutually incompatible [vikalpa pūrva bhāva] as in Integral perception of the picture, Integral perception of standing on top of a hill and Integral perception of a peacock's tail. Nirvikalpa Saṃvit abides undivided among the endless determinate percepts. The interval between two determinate ideas consists of consciousness only. Otherwise on account of extirpation, of the residual traces of consciousness caused by that interval or gap [devoid of consciousness], memory, congruous link etc. between the consciousness preceding the gap and consciousness succeeding it would become impossible. Nirvikalpa saṃvit does not depend upon understanding of any conventional sign. Pratibhā or Divine indeterminate, undifferentiated consciousness is of unlimited nature, the very Self of all. It moves in prior, intervening and posterior state of the apprehension of all the objects of sense which is universal, endowed with ParāŚakti. Nirvikalpa Bhāvanā is the tool used for Śāmbhava Samādhi. It is through using vikalpas that personal likes - dislikes, emotions, and affective states of mind pervade all the Universe, as reflected in one's being. As soon as there is indefiniteness, it becomes amalgamated with various likes- dislikes. [PYS I.15]

Diminution of vikalpa-s in the sphere of action would be manifested as a natural gap between waning of apāna and the surge of prāṇa and between

waning of prāṇa and the surge of apāna. These gaps are known as “space between breaths.’

Each of the fifty letters of the Sanskrit alphabet symbolize a phase in the flux of energy that generates and withdraws the cosmic and transcendental order as it assumes or abandons the aspects of its nature, each of which are the energies in their own right. [phonemic energy, vikalpa]

The wheel of obscuring energies consists of the phonemic energies ranging from the four powers [1 gross phonemes 2 conjunction of words and sentences 3 form of speech 4 entirety and diversity of form of speech] that are collectively cause of every power. This Wheel generates the notions of the fettered due to which they are deprived of their power and become the objects of their enjoyment.

Speech is the vehicle and essence of thought, while thought is the source of speech, they stand and fall together. The arising of mental representation [pratyaya] consists of the flow of cognitive consciousness which is both discursive [vikalpaka] and non-discursive [avikalpaka]. That cannot take place unpenetrated by speech, that is, without being coloured by the subtle [inner] speech of the sort “I know this” and without being associated with gross [outer] speech. Within oneself is an understanding that is communicated by the silent gesture of the head and this is the reflective awareness of the inner speech of understanding. Thought constructs are pervaded by gross speech.

- **I.11) MātrkāŚakti –Parā, Paśyantī, Madhyamā, Vaikharī**

According to Saivism, the manifest world is made up of different vibrations which are produced through different combinations of sounds. These sounds are fifty-two letters of Sanskrit alphabet, known as marks that collectively form the basis of the manifest world.

When the supreme consciousness assumes the form of letters [shabdārāśī] in the process of manifestation to enact the process of creation in its entirety, it is known as mātrkāŚakti or the power of letters. The Divine can be realized

through the medium of these letters. These mātrās or letters, known as māṭṛkā are the cause of all knowledge and understanding as well as the source of limited knowledge. Through sentences formed of words and letters meaning and understanding is born. Thus, the power of māṭṛkās gives rise to feelings and the world of duality. If true nature of māṭṛkā is known, one can go beyond the world of duality. The ground of knowledge is māṭṛkā. The power [Māṭṛkā] is the mother of the universe and sustains and presides over both types.

Māṭṛkā is the power one with Bhairava in His form as the Mass of Sounds [śabdarāśī]. The various aspects of objectivity in it are not yet manifest as this energy contains a potential state [like a little expectant mother]

All mantras consist of letters and energy is the soul of these letters. This energy is Māṭṛkā which is source of higher liberating knowledge of non-duality.

Kula Kuṇḍalinī is the name for the Śabda Brahman or Saguṇa Brahman in individual bodies. Kuṇḍalinī is the sweet, indistinct, and murmuring Dhvani. Thence Śabdaoriginates and being first, Parā gradually manifests upwards as Paśyantī, Madhyamā and Vaikharī.

Other powers include waking and other states which as modalities of consciousness, forces which develop and restrict consciousness. Belonging to all spheres is the power of speech. The harmonious union [sāmarasya] of these three planes are Bhairava's supreme glory, the radiance of the fullness of His power [purna Śakti] which fills the entire universe and leads to the unsullied bliss of the absolute [anuttarānanda], the supreme form of Spanda.

The first start manifestation of prāṇana, the vibrating breath of life, is cit [consciousness] The second start is spanda [vibration]. The third start is prāṇa. When that movement of prāṇa [breathing in and breathing out, prāṇa Vṛitti] enters the grossness of the body, then it moves through the many subtle channels [72000] existing in the body.

In this energy of action there are three points- one point of will, one point of knowledge and one point of action. In the energy of knowledge – two energies exist – one energy of will and other is energy of knowledge. In the energy of will, only energy of will exists. However, these three energies are not separate. It is called śūlbīja – energies of will, knowledge and action are consumed in one universal point. The state of Lord Śiva can be perceived in real sense by enjoying the universe. In Samādhi, one finds His non-vivid formation.

From cit Śakti to KriyāŚakti is no universe at all. It is the expansion of one's own nature. In reality, nothing is created at all. It is the glory of His own nature, that one finds creation, a state of knowledge and confirmation [represented by ṁ], annutara. Here there is only a point [bindu] which cannot be created, it is one-pointed. After accomplishing this expansive state of activity, this entire active world is dissolved in one point. It is only the glory of one's own expansion. There is no creation, there is no death. In each and every energy [36 tattvas] of Lord Śiva all five energies exist.

When the Kuṇḍalinī currents flow through idānāḍī, the pingalānāḍī does not work. When the pingalānāḍī works, the idānāḍī stops work. When Suṣumnānāḍī works then both idā and pingalā equally work. The parā [Kuṇḍalinī Śakti] lives in causal or static form with the parāmātman (Supreme Self) in the sahastrara (upper cerebrum) in dissolution. Increation, it evolves. It descends and becomes grosser and grosser. In different cakras, are contained the different energies of Kuṇḍalinī Śakti. Kuṇḍalinī Śakti itself is the mind-stuff or citta. When KSI merges completely in Self or Samādhi, there is no trace of mind or mind-stuff.

Consciousness in its static aspect is Śiva and in its dynamic aspect is Kuṇḍalinī Śakti. It is also the Source and the Mother of the 3 forms of energy, viz. sun, moon and fire, working in microcosm and macrocosm. Liberation takes place with the meeting and merging of the KSI and the Śiva in the Sahasrara. The body of Kuṇḍalinī Śakti consists of 8 parts viz. the five centres of 5 elements, the one centre of the psychic plane, the body of SadāŚiva and Kuṇḍalinī Śakti itself.

The Kuṇḍalinī Śakti rises up fully by the intensity of work or by deep concentration of mind through 1) Mantra -jap, 2) Tapa, 3) deep study, 4) absorption in any kind of research work, 5) Jñāna yoga, 6) Karma yoga 7) Mudrās and 8) bandhas, 9) Śaktichalan, 10) by blessings of great saints 11) deep sorrow, 12) prāṇāyāma

Every effort to concentrate the mind, either by deep study or deep research is only an unconscious attempt to bring forth the hidden knowledge from the mind stuff, then Kuṇḍalinī Śakti is awakened partially and one gets inspired in arts, poetry, literature, science etc. As the Śakti at Mūladhar is heated and goes up to higher planes.

Jñānayoga the one-pointedness of the mind, this firmness, and this constant discrimination between the Real and the unreal and this restraint of senses, purify the body, nāḍīs and the mind. This purification facilitates the rising of the Kuṇḍalinī Śakti.

All motions are only the manifestations of prāṇa. The vital forces and the mind are two aspects of the Supreme prāṇa. The order from gross to finer is breath-motions-nerve-currents- thoughts and desires- mind and prāṇa-. If you control mind and prāṇa, Kuṇḍalinī Śakti is awakened. In Vyakaraṇa, the kalāŚakti of śabdabrahman plays a significant role in the manifestation of the world. Śabdabrahman and kalāŚakti are two aspects of the same reality. /It is through the kalāŚakti which is the power of śabda brahman that the twofold but simultaneous process of manifestation occurs. Through kalāŚakti, śabdabrahman manifests into paśyantī, madhyamā and vaikharī and simultaneously, corresponding to these three, the objective world manifests. Due to the insatiable and the insistent desire to fill that gap in his nature, his flow and movement are toward the objective world, not subjective consciousness, and so he is carried from one birth to another. This universe is the expansion of his energy in objective impressions and in the dissolution of those impressions.



Initially the universe is revealed to oneself by the energy of action. Then this knowledge of the universe remains for some time as an impression in one's objective consciousness. Then this impression also melts away and the void state remains where there is nothing [laya]. But God consciousness remains in all the states. [waking, sleep, dreaming state, dreamless state and again waking state]

Between each of these states, there is a gap, a point where one state has ceased to exist and the next state has yet to begin. God consciousness exists in that gap and maintains the continuity of awareness and memory, otherwise one cannot travel through that gap from one state to another state [waking to sleep etc.]

That which exists, that which does not exist; this differentiation of existence and nonexistence and their connection is only maintained by God consciousness. This whole universe is absolutely pure, without any support and one with the knowledge of the consciousness of the self. For him, this universe is the embodiment of his collective energies. As the yogi is one with the God consciousness, this universe is the collection and expansion of Śiva's energies.

Śiva is filled with innumerable [it is endlessly divisible knowledge of the particular – of a tree, a rock, a person, a second person, etc.] knowledge found in the universe. Real knowledge [nectar] is the universal knowledge that frees oneself from the limited knowledge of the universe and that is liberation.

No one has perceived an object without real knowledge of God consciousness which has taken the form of the object. Objective knowledge is not separate the knowledge of God consciousness. The one who rules the wheel of energies becomes the cause of inserting knowledge in others. The wheel of energies is classified in two segments: energies pertaining to cognition [jñānendriyas] and energies pertaining to action [karmendriyas] The yogi is the player of both these kinds of energies.

Jña means energy of knowledge [jñānaŚakti], h. Refers to visargaŚakti, creative energy. The yogi has become just like Śiva but he is not one with Śiva. He will become one with Śiva immediately upon leaving his physical world of letters, words and sentences, the eight energies of the Lord, who are the mothers of beasts take control and hold him.

There are two ways to observe the garland of letters [sounds]. Savikalpa [with varieties of thoughts] – Ignorant limited beings who observe in the savikalpa way are pierced through their senses and their minds. They are governed by 8 mothers of beasts [energies] who create in their minds sometimes wonder, sometimes fear, sometimes attachment, sometimes detachment – all in world of ignorance. Nirvikalpa [without varieties of thoughts] way of observing sounds, letters, and sentences is experienced by yogis.’ Get me a bucket of water’ = g, e, t, m, e, a, b, u, c, k, e, t ...it is only flow of consciousness in its own nature. There is no meaning in separate letters. To derive meaning one has to attach one’s individual consciousness. When it is not attached, one becomes one with Lord Śiva. Abhyāsaand Saṃjñā are the commonest means of attaining Liberation. All other methods are included in them. [PYS .I.12]. Concentration with strong mental, moral and physical discipline [Tapas] is the aim of the practice of discriminative knowledge. The effort, the energy and the enthusiasm I e the repeated attempt for attaining absence of fluctuations and undisturbed calmness of the mind, is called practice. [PYS.I.13,14]

A controlled state of Buddhi without Vikalpa, a state of utter desirelessness and attainment of Viveka-khyāti or ultimate discriminative knowledge, [praSāṃkhya], called Vaśīkāra-Saṃjñā is called Vairāgya [detachment] It is actual experience of demerit of things in breeding three-fold misery rather than study and reflection. [PYS.I.15] Detachment and Liberation are inseparable [PYS.I.16] The flow towards sense-objects is reduced by renunciation and development of the habit of discrimination, opens the floodgate of discriminative knowledge.

- **I.12) Gaps in the Existing Literature**

There is no objective and comprehensive process of dhāraṇās starting from the object of concentration and ending with the Self-realization.

There is inadequate comparison between the Kuṇḍalinī [Prāṇa] Yoga in VB and Yoga in Patanjala Sūtras. In fact, Prāṇa has been given very little consideration not only from process point of view but as an important entity/ tattva from the level of Prakṛti to Body [sense organs and organs of action] in Patañjali Yoga. Also, in Kashmir Śaivism, this importance is given to Prāṇa but there is no systematic explanation of its role in the process of Self - realization throughout the upward ascent of the aspirant. There is also very little if any exploration about the the relationship of Citta and Prāṇa in the system from point of view of yogic practices.

There is scope for interpretation of dhāraṇās with reference to psychology of mind, spiritual consciousness and science of logic.

There is scope for finding out relevance of dhāraṇās in VB to the problems of mind today.

- **I.13) Aims and Objectives**

- i] To prepare a model for dhāraṇās in VB containing i] detailed process and ii] description of transformation in aspirant based on psychology of mind and spiritual consciousness based on approach of Patanjala Sūtras and of VB.
- ii] To compare the Kuṇḍalinī Yoga in VB with Yoga in PYS .
- iii] To explore the possibility of the relationship between science of logic especially dialectic of Hegel and the process of Self-realization in a limited way.
- iii] To find out the relevance of dhāraṇās to the problems of mind today

- **I.14) Scope and Limitations**

1. The scope of the study is limited to the philosophical concepts and yogic practices [dhāraṇās] in Vijñanabhairava and their comparison

with the same in Yoga of Patanjala Sūtras with reference to objects of concentration and philosophical and yogic process leading to the Self-realization. The remaining portion/Sūtras in PYS which are not relevant /connected to the VB are not covered.

2. The related primary and secondary sources will be used.

• **I.15) Significance and Relevance**

1. Aspirant can purify and free himself from all evil propensities, painful symptoms of anxiety and suffering without going to a psychiatrist
2. Aspirant can increase spiritual integrity, peace and establish human relations with all without the fear of one another.
3. Aspirant can possess loving kindness, compassion and feel eternal joy and happiness.
4. Aspirant attains stable and strong mind to deal with all situations in life.

• **I.16) Hypothesis**

The following philosophical concepts and yogic practices are common in Patañjali Yoga and Kashmir Śaivism

- 1] The goal of yogic practices is to realize the meta physical principles of Śiva and Śakti in KS and Puruṣa and Prakṛti in PYS.
- 2] The objects of concentration in both systems [PYS and Vijñānabhairava] are many and different with the flexibility of adopting any one of them. Also, all objects have categorized in three categories of Prameya, Pramāṇa and Pramātṛ.
- 3] Both systems deal with more or less same principles starting from the Earth to the final principle.
- 4] Both systems aim at transcending limited individual [objective ego]
- 5] Both systems have impurities or malas more or less common related to Māyā, Karma and Anu.
- 6] Both systems utilize same techniques of concentration viz. Dhāraṇā, Dhyāna and Samādhi. These systems also take into account the moral conduct as aid to reach the stage of Dhāraṇā.

- 7] Both systems utilize Prāṇāyāma practices and Mantra sādhanā [AUM, SOHAM] with Nādānusañdhāna.
- 8] Both the systems have prescribed different yogic practices depending on the level of the aspirant [advanced, medium, beginner]
- The main differences between these systems include
1. Citta has central importance in PYS whereas Prāṇa [Śakti] has this place in KS.
  2. KS utilizes sublimation method whereas PYS uses experience of reality by exclusion, negation or total absorption in the present moment. KS emphasizes the unity of ontological principles of Śiva and Śakti at all levels whereas PYS stresses the separateness of Puruṣa and Prakṛti

Hence, the following hypothesis is formulated –

A synthesis of the process of the Realization of the metaphysical principles in both systems exists based on the intrinsic, complementary, inseparable relationship between the Citta and the Prāṇa, as at the level of all principles realized through the Saṃyama on the object of concentration.

The unified process of the Self-realization is applicable to all types of objects of concentration and different methods of concentration, marking the graded and successive stages till the end.

Prāṇad [Consciousness] and Prāṇana [PrāṇaŚakti, SpandaŚakti] are two aspects of the Ultimate Reality. Both represent five Śaktis of Śiva viz. Cit Śakti, ĀnandaŚakti, IchhāŚakti, JñānaŚakti and KriyāŚaktiin case of KS and Iswara, Puruṣa and Prakṛti [constituted of Sattva, Rajas and Tamas] in case of PYS.

## Chapter 2 – Review of Literature

- **II.1) God, Time and Space**

- **God in Yoga**

God (Īśvara) in Yoga philosophy, is neither a creator nor is God personal. God is rather said to be a "specific" one among the plurality of Puruṣas. The "extraordinary capacities" attained by yogis when they have achieved advanced levels of yogic awareness through the practice of "comprehensive reflection" (Samyama) is summarized in PYS III.26, VibhūtiPāda. God is a "particular or unique consciousness, untouched by afflictions, actions, ripenings and long-term pre-dispositions." (PYS I.24). In God, the pinnacle of omniscience, has been attained. (PYS I.25). God is a teacher of all preceding teachers as much as God is not limited by time (PYS I.26). The sacred syllable Aum denotes God. (PYS I.27). Repetition of the sacred syllable and meditation on the object of the expression (namely God) be practised in order to achieve Samādhi. (PYS I.28).

The God is "perfect sattva" (prakāśasattva or prakāśacittasattva) in which rajas and tamas though present, are inoperative (PYS I.24). God is eternal excellence (Puruṣa) of the presence of 'perfect sattva' and content-less consciousness. There is always longing within cittasattva for complete freedom and to break free from the afflictions and karmic bonds of "ordinary awareness". Pure content-less consciousness can only reveal itself in the eternal presence of perfect satva (Prakṛti) (God is that than which nothing greater can be conceived). In this sense, Om is God's intentional content (PYS I.17,23,28). There are five ways of attaining content-filled concentration - content = om, vicāra, vitark, ānanda, asmitā.

- **God's omnipotence and Personality**

The sense of existence of the self is intimately associated with the experience of time-flow. If we call God a living God, we affirm that he includes temporality [activities of thinking, planning, feeling and so on. and with this a relation to the modes of time

Concept of God is concerned more with the experience of undoing egoity in human self. Concept of God is a symbolic representation of the unfoldment of the normative structure of the Self with expansive and integrative character.

Man's emotions are self-transcending and fusing in our love of fellow being [being essential to one another] and our joy of living together seem to lie the depth of the end value of God. We can neither prove the existence of God in terms of 'existence' as we mean, nor we can decisively disprove the existence of God. Hence, human existence looks to be another name for human liberation.

The above view seems incomplete as it does not take into account the view of Kashmir Saivism.

- **Time**

Time and space depend upon the formation of mental images in one's mind and their rapid succession as different kinds of forces play upon the mind. An object [forms, colours, sounds etc.] appear to exist outside us, does not exist there at all, by a process of mental projection [vikṣepa]

- **Psychologist's Perception of Time**

Our sensation of time is more elementary than our sensation of spatial orientation or matter. It is internal, rather than a bodily experience. Specifically, we feel the passage of time – a sensation which is so pronounced that it constitutes the most elementary aspect of our experience. It is a kinetic backdrop against which all our thoughts and activity are perceived.

- **Spiritual Perception of Time**

It is not necessary to be in actual contact with so-called real and tangible objects to get the false impression of living among them. We can get the same impression without the actual presence of those objects in our environment. As in both cases what we really perceive in such experiences are our own mental images and not any objects outside us. And therefore how [origin or the

manner] those images are produced [naturally or artificially] in our mind does not matter.

Both time and space depend on the Mind and its mental images. When the mind is without images or there is citta-Vṛitti-nirodha, there is neither space nor time – only the Reality. What appears as mindless, timeless and spaceless at a lower level may from a deeper level of consciousness be time, space and mind of a subtler nature.

- **Mind and Time**

Manas [mental process] is characterized by determinate thought and purpose, and the knowledge obtained by samkalpais in a successive order being in time whereas unmanā, is above thought - process and is identified with Svātantrya - Śakti [amātrā or 1/512 mātrā, beyond time] knows all things simultaneously.

Most of the entities in the universe do not remain unchanged for any two adjacent moments, however infinitesimal their time span may be. No entity of matter and energy in the universe can stay in absolute rest. They are always in motion i.e. in change of time and space. Hence, all matter and energy entities are temporal and spatial. Brahman is the fundamental Consciousness that transcends space and time. It is unchanging and ever existing in the same unchanged state. Anything which is spaceless [an Ākāśam] and timeless [akālam] is bound to be non-functional and attributeless. It has no beginning and neither has it end. It is not a mental state.

- **Holistic Experience of Time : Transhistorical Consciousness**

The holistic experience would imply the "interiorization" (know thyself, self-knowledge, rhythm) of time which would make us cherish temporality and live the present moment in all its intensity.

Rhythm is that which is all the time different, yet all the time same, all the time new, yet all the time repetition, never a repetition because the so called



second time is not like the first and yet it is like the first if we isolate it ,all the time movement yet all the time quiet. all the time new life , yet all the time old life, all the time dance, joy, novelty, quietness, movement in the same complex existence. In rhythm, we are not going somewhere, but at the same time, we are not stagnant either. Every single brim of time is a new revelation, is something totally new. Time is a dimension of our very selves, and more, it is a dimension of every reality.

- **The Tempiternal Experience of Time**

The present [ 'now'] reveals something 'more'.There is novelty in the present that does not come from the past and which does not determine the future exhaustively.It is freedom (eternity, divinity).Eternity reveals and is built into the core of temporality. We can not even think of any divinity as such outside any materiality.Divinity has to be discovered in the midst of matter, in its very core. Eternity and temporality belong together. The nature of reality is polar, each being constitutive of the whole.The subject and object are not two, without being one, the divine and the human are not two, without being the same.

The above view is mainly concerned with outward aspect of time as part of objective world. In Meditative practice, the stress is on the transformation of the same into inner infinite continuous time.

- **Space**

The Vedas know three levels of space - Brahman, as in OM Kham Brahma. Space in the universe and Space within our senses. The third is modified as sukha [kha means space] ; that in which spaces in our senses [five active and five cognitive] obtain contact with what is pleasant [its object] to them [including mental pleasure]and Duḥkha : that in which spaces in our senses obtain contact with what is not pleasant [painful] to them [ including mental pain]

Rajayoga describes following three kinds of spaces : Mahākāśa [elemental space] – Everything that we see, or imagine, or dream is perceived in this space, Cittākāśa [ mental space] – When the Yogi reads the thoughts of other people, or perceives supersensuous objects, he sees them in this space. When the Kuṇḍalinī is aroused and enters the canal of Suṣumnā, all the perceptions are in the mental space, Cidākāśa [Knowledge Space] – When perception has become objectless and the soul shines in its own nature. When the Kuṇḍalinī has reached that end of the canal which opens out into the brain, the objectless perception is in the knowledge space. All the mental spaces or varieties of chiḍākasha may be considered to be derived from Mahākāśa [Real Space].

The above view seems incomplete as it does not discuss the transition from the limited space to infinite space, a form of Śakti.

- **II.2) Pratyāhāra**

Pratyāhāra is the dissolution [pra-laya] of the devolutes, the process leading to Samādhi, is one of gradual dissolution, prati-sanchara or prati-prasava, of the liberation of the ‘world souls’ [PYS .II.54].

As that condition of the body and its senses in which senses, having no ability of contact with the subjects [or objects] of their specific enjoyment follow the nature of citta and become assimilated with the mind’s nature which comes under control [PYS, II; 54, 55]. The mind is withdrawn from the external sensory [expanded forms back to their origins] and internalized. After separating the mind from the senses, the sādhaḥka creates differentiation between the sensory awareness and mental awareness. ‘Pratyāhāra is the definite nailing down of the unbound bond in the interior. The material universe has no power to bind the spirit. Hence, there is no bond or bondage, transcendentially speaking. One prominent Tantra uses Citta in place of sensory organs in the definition of Pratyāhāra. By practicing pratyāhāra, one may become a mover in space [khe-cara] It is closely related to the practice of Khecarīmudrā. The reference is not to the physical position of the tongue or an external space but to the mind’s reaching out the vastness of the unity of the internal and the external spaces. A very special experience similar to the experience of the vastness of the space [PYS.I.36]

Pratyāhārais restraint of Volition [sam-kalpa, intent after determining what the mind is choosing between any two objects], endeavor [adhy-ava-saya, mind's movement to initiate internal mental, vocal, or physical act] and ego identity [abhi-mana, function of Ahaṅkāra whereby mind establishes ego-identity], as well as the subtle prāṇas.

Drawing the prāṇa [concentration, breathing from point to point] and holding it in crucial [suitable for concentration of prāṇa] spots, keeping it under one's control, is pratyāhāra. In these, in sequence, drawing the prāṇa from one spot to the next by the mind and retaining it is pratyāhāra. The retention of prāṇa [not physical air] at various spots occurs when using the pretext of the breath flow, the mind is made to travel from spot to spot. When it is held at one of the spots, the energy warps at that spots are smoothed out and the full flow is experienced. As one travels upwards through the body, one's mind is thus withdrawn from the extremities. That is the active senses as well as from the external sensory instrumentation that is the cognitive senses, and the powers of these are absorbed into the mind that has been stilled in the process. PYS does not go into this much detail.

The above discussion does not specify the linkages of Pratyāhāra with the other aspects of Aṣṭāṅga -yoga like Prāṇāyāma and the dual nature of PrāṇaŚakti [outward bound and inward bound]

- **II.3) Sattarka**

The sequence of the six angas is different in PYS and Śaiva systems:

In PYS, it is prāṇāyāma, pratyāhāra, dhāraṇā, Dhyāna, Samādhi [YARDI,M.R.comm. on PYS.II.50] and in Śaivaāgama, it is pratyāhāra, Dhyāna, prāṇāyāma, dhāraṇā, tarka, Samādhi.

- **Sattarka in ŚaktaUpāya**

The quintessential 'tool' of the purification of conceptualization and thereby of the ŚaktaUpāya is good or true reasoning [sattarka]. Reasoning was seen as spiritual means which explains the soteriological role of reasoning as the

discrimination that encourages the movement of the mind from that which is to be abandoned [heya, has become firm due to desire for it] to that which is to be pursued [his essential nature]. [MĀLINĪVIJAYOTTARA TANTRAM] The discrimination of which is to be eaten and that which is not to be eaten, purity and impurity etc. which does not describe reality and is essentially mere mental fabrication. For purity is not the form of real thing such as blueness. Good reasoning is Pure Wisdom. [śuddha vikalpavidyā, sadvidyā, 5<sup>th</sup> principle of emanation from the Supreme Lord in the thirtysix-fold scheme of tattvas, the highest limb of yoga]. Pure wisdom is the conceptual construction which comprehends the Self as containing all objects [as is expressed] 'I am all this' [consciousness, bodha]. It destroys the mayic conceptual construction which causes differentiation. Pure Wisdom is Śakti working to counterbalance the effects of the MāyāŚakti. Various cosmological principles [tattvas] are modalities of universal Śakti including SadāŚiva, Īśvara .

The ŚaktaUpāya is the means based upon cognition [Jñānopāya], based on jñānaŚakti. 'One attains the realization through the repeated practice of successive intellectual decisions which are aspects of conceptualization [vikalpa]. This means of cognition is Jñānopāya. It is a process whereby there is an exclusion of wrong ideas of what is not the self. 'One understands oneself as Śiva because of having his distinctive qualities [dharma] of emanation' I , who have the qualities [dharma, all cognizer-sarvajña, all-doer, all-pervasive] of Śiva , am none, but He [VB,V.109-110,95-96]. All yogic practices are oriented towards good reasoning [sattarka, spiritual importance of intellectual activity] which is tool for the purification of conceptualization. Good or true scripture and good or true teacher are other two instruments of purification of conceptualization but these should contain good reasoning as essential factor.

- **Definition and Concept of Tarka**

Uha is the direct observation arising upon the presence of a thought alternative [vikalpa] to the reality [or object][vastu] being meditated upon. The intelligence of the people wanders searching like the blind; [the force] for the discernment, impelling through the subtleness of the mobile force [vayu] called prāṇa [ a function of prāṇa]

Uha is reasoning [tarka] consisting of self-observation of consciousness [Vimarśa]. It is by prāṇa that the impelling of buddhi towards it is done. The means by which the yogin, because of the illumination of complete reality[of the given level] as it is arising and as it is sustained, knows:

- 1) The state that is rejectable [heya, lesser levels of realization]
- 2) What supports such a rejectable state,
- 3) What is antithetical to that, the acceptable, [higher level of realization, upādeya] and
- 4) What supports that acceptable state
- 5) That it brings about the purification of the knowledge of reality
- 6) That it is to be used to ascertain one's meditative and spiritual state.
- 7) That it is a system of practices [pra- yoga - kalpa, prāṇāyāma, pratyāhāra, Dhyāna, dhāraṇā, tarka, Samādhi]

Uha is simultaneous with the alternative thought [vi-kalpa] which is produced through discontent when a reality [vastu] has been obtained upon reaching a given ground [bhūmikā] Without such rejection of current state of consciousness, rising to a higher level of Samādhi would not be possible [PYS

**I.7].** This spiritual discontent is desirable [BHĀRATĪ, VEDA,comm. of Vyāsa on PYS III.18]. The function of tarka is to lead one upto the śuddha vikalpa-vidyā, beyond Māyā and its six veils [kañcukas] so that formerly indistinct form of consciousness may burst into clear view. The word tarka occurs in the names of sa-vi-tarka and nir-vi-tarka Samādhis in PYS.I.17.Uha is also mentioned in the process of transcending the rational processes and making them ascend into realization [PYS II 18]

- **Principles of Tarka**

The principle of self-observation is – mind observing the mind i e in nature, the subtler [energy which is higher frequency than any relatively lower, slower frequency energy] can observe the grosser, but the grosser can never observe the subtler. Hence, common, conscious, intellectual mind, the ordinary unconscious emotional mind, the ego can not be the observers over the mind.

The 'subtler' [higher frequency] mind observes the 'grosser' [ slower frequency] mind, assesses its progress, measures level of meditation. Knowledge is flowing freely through very subtle channels all around oneself along with the negative feelings, emotions and thoughts. There are sounds of higher frequencies which are inaudible to the human ear but perceivable by the cetanā, awareness or higher mind residing within. These are the sound waves that radiate knowledge of each and everything that is conceivable. The practice of dhāraṇā is the pivot on which spiritual illumination depends because it refines the perception, enabling oneself to tune into these higher frequencies

One should remain alert all the times for any signs of ego as the mind observes the mind during meditation and in daily life. Then the faculty of daily mindfulness is developed. The transmutations of mind in cognitive Vṛittis are introductory to yoga, that is, the rational and cognitive refinement of mind and its concentration on right conclusions in contemplation is conducive to Samādhi.

The above discussion does not fully take into account the significance of Sattarka in KS in general and Śākta upaya in particular. Also, Sattarka as an innermost bhāvanā is used as tool for concentration in PYS also.

- **II.4) Dhāraṇā**

The aim of the dhāraṇā is to fully develop and express all the faculties at one's command together. The direction which the practices of dhāraṇā take is of more awareness of reality and less awareness of the appearance coupled with more relaxation, concentration, non-attachment and attainment. Finally we feel, realize and understand that 'life is like a flower and every unfoldment is beautiful .Dhāraṇā is the mental projection of a thought or idea as well as an object. Success in dhāraṇā depends on one's ability to follow that projection to its natural conclusion.

- **II.4.1) Process of Dhāraṇā**

The concentration includes examining all relevant order and sequences and cultivating the full grasp of words or names, their meanings [object denoted by word , the knowledge consisting of the relationship between the word and the meaning]. The process of thought examining these details of an object is called vitark. Due to constant, continuously maintained concentration, the Bhāvanā causes the object, the sense of its perception and the mind to become one. [grāhya - samāpatti, PYS, I.41,42]

In the state of concentration, the mind is not aware of the external environment or of other peripheral things that surround the object of concentration. The mind and concentrated thought have great power in a potential form but it is dissipated in all directions. A concentrated mind is also a relaxed mind. By regular practice, the willpower is developed by concentrating the mind on one point. Concentration involves diving deep into the inner dimensions of the mind and consciousness.

When one is practicing concentration, there should be minimal confrontation in the mind. The senses and the mind express their faculties at the level of matter. There is stagnation of consciousness and energy at this level. The process of mental training, of concentration and meditation is required to evolve from the level of matter into the higher realms of perception. Only two types of concentrations are especially relevant for Yoga , namely " one-pointed " or content-filled awareness in which only a trace of rajas is still operative and " restricted" or " content-less" awareness (sattva states of citta) in which rajas and tamas are completely inoperative. These states of awareness become possible after the afflictions have been weakened or diminished through following the various stages of yogic

- **II.4.2) Subliminal Process of Dhāraṇā**

While having a conversation, listening to music, for a split second one is not there. In that moment one's attention is pulled inward without one's conscious awareness. It touches that on which it is subliminally focused and then again

reverted back to the extroverted awareness that was present before it happened. This is an important stage in the process of growth and development of awareness, but it has to be trained so that it remains within one's voluntary control.

Dreams, thoughts, feelings, likes, dislikes, temperament and tendencies are manifestations of the unknown process of consciousness. However, in these processes, the normal awareness has upperhand and the subliminal awareness is subdued.

In any practice of concentration, it is essential to maintain inner awareness so that when the mind is suspended all that remains is the awareness. When the awareness is restricted to one unchanging sensory stimulus like touch or sound, the mind is turned off. It induces withdrawal of contact with the external world. Because of the interrelation between the body and the mind, the mind remains one-pointed only when the body is still. The awareness or concentration gradually shifts from the body to stillness to natural breath and finally only awareness remains which functions through the unfluctuating mind. Dissipation occurs when we become aware of form. At the dhāraṇā level, the form is seen internally.

In dhāraṇā, the observation faculty is gradually made subtle to reduce the distractions that arise from the interaction of the senses and the outside environment. When the mind is removed from the state of attention then the more spontaneous and natural psychic awareness dawns which is the last stage of dhāraṇā. Within this stage, there are three levels, darshan, nāda and light. The process of seeing is not imagination, it is darshan. We imagine with mental awareness. Imagination is the process through which we divert the mind from one type of experience to another. Imagination is used to pass through the first two stages of dhāraṇā [external and intermediate]. There is only mental idea of object and the image of the object is not seen. When there is intensity of thought, the object can be seen in the form of vague, shadow outline.



Then when psychic awareness begins to dawn [ third stage, internal], It is actual vision or manifestation of a symbol or an object like a flower appearing in full colour and form.[Visualization process]. Here, there is actual experience similar to holographic type experience where the object of concentration which really does not exist can be seen clearly.Dhāraṇā is not a process of thinking, but of seeing and imagining. Imagination is the faculty through which one can create images out of thoughts and ideas, or even out of nothing. Faith is the basis of inner conceptualization [creating the experience with enormous clarity of perception] and without faith dhāraṇā is incomplete and difficult to master. Then the same object can be seen inside with the same clarity as if it were as real as the object outside. Then the awareness merges with the object , individual and object become one, leading to the state of Dhyāna or inner illumination.The scattered, dissipated, directionless mind represented by disharmony in thoughts, actions, speech,and emotions[ constituting real self] become harmonized by focused, balanced, steady and streamlined awareness.

- **II.4.3) Levels of Dhāraṇā:**

The Yoga Upaniṣadas describe three different levels of dhāraṇā:

**Level I: External stage –Bahir Lakṣya**

The aim of this mudrā is to internalize the mind, to intensify the state of concentration and to awaken two nāḍīs, iḍā and pingalā. The technique is called bhūcarīmudrā which means gazing into space. A blue light [ awakening of iḍānāḍī] is seen upon closing the eyes. When Ākāśamudrā is perfected, there is vision of golden light [ awakening of pingalānāḍī].

**Level II : Intermediate stage - ĀkāśaDhāraṇā**

In this stage, the effort is made to focus the mind on the experience of three regions of space [conscious and sub-conscious], physically experienced in the body - Cidākāśa, Hṛdayākāśa and Dahārākāśa. The intensity of the efforts of the sādḥaka determines the depth of level upto which the sādḥaka can go and experience the deep and intense subconscious feelings in cidākāśa, hṛdayākāśa and Dahārākāśadhāraṇā. Hṛdayākāśadhāraṇā involves the bodies

of Prajñā, Tejas and Vaiśvānara. The practices involve the concentration on specific images of a lotus flower, a colour, deity, a symbol etc. The final indication is seeing the blue light at ajñācakra, the eyebrow centre and at anahata cakra, the heart centre. This blue light indicates the fulfilment of the ākāśa experience.

### **Level III : Internal Stage – Vyomapañcaka Dhāraṇā**

The experience of the five subtle mental spaces – guṇa rahita ākāśa, parāmākāśa, mahākāśa, tattwākāśa, suryākāśa, is in the realm of unconscious and beyond. In this stage, the sādhanika enters a level of dhāraṇā, beyond the conscious and sub-conscious perceptions, where the psychic awareness becomes active. This stage begins with the awareness or vision of the suṣumnānāḍī. The sādhanika has to intensify his awareness of brahma nāḍī and observe it in the form of a fiery, luminous thread in the middle of suṣumnā. The Kuṇḍalinī rises along this thread. When the light of Kuṇḍalinī, which rises through the Brahma nāḍī is seen in the head region, the colour of cidākāśa changes from black and dull to white.

One hears the hissing sound [one of the ten types of internal sounds] when the Kuṇḍalinī experience reaches the level of ajñā cakra where the nādas or the sound vibrations are heard.

#### **• II.4.4) Obstacles in Dhāraṇā**

The obstacles include Visions in the form of snakes, lions etc. Encountering temporary illness, Disillusionment about rapid success, Adopting too many practices, Excessive socializing, Irregularity in lifestyle and practice, Imbalanced diet, Tension.

The above deliberation excludes the significance of Dhāraṇā as a part of Saṁyama as well as the availability of various objects of concentration and the different end results thereof.

- **II.5) Dhyāna–[Meditation]**

- **Definition and Concept of Dhyāna**

Meditation is a state of mind and consciousness in which there is alertness, dynamism, dissociation of mind and senses and total concentration. It is not a process to block out events or experiences which are constantly affecting us.

The meditative aspect of yoga and yoga itself do not denounce the body as unnecessary. During the process of meditation, the mental and physical experiences are totally contained in one field of awareness so that nothing remains scattered. The actual practices of meditation are of pratyāhāra and dhāraṇā only. Dhyāna is not a practice or technique. After having controlled the physical/peripheral experiences [thoughts, feelings, emotions and desires] by going through the techniques of bahiraṅga yoga [yama, niyama, Āsana, prāṇāyāma], the sādhanā works toward the centre of mind [mental dimension]. Without the power of anasakti, Vairāgya or non-attachment [to the experiences of senses, ego, budhhi, citta and manas], meditation is very difficult to practise.

There are many different kinds of meditation procedures. They differ in the faculties they use [attention, visualization, emotional feeling, bodily awareness, internal sense of sound, etc.], the ways they use these faculties [effortlessly, forcefully, actively, passively etc.], the objects they direct them to [thoughts, images, internal 'energy', breath, love God etc.] and in their relation to metaphysical and other beliefs [necessary, irrelevant, counter-productive]. They often produce very different results.

- **Approach to Meditation**

The process of meditation is described by Patañjali as 'that [practice] becomes firmly grounded which is continued for a long time with reverence and without interruption [PYS I.14].

The yogic tradition describes three aspects of meditation, awareness of the practitioner, the goal which the practitioner wishes to attain through the process

of meditation and the process that the practitioner adopts. When all three become one, the concept of duality no longer exists and there is only one experience, known as the liberation of the mind. When the merger between the mind and the experiences of the mind takes place, we are in the stages of Dhyāna and Samādhi. In order to come to the stage of Dhyāna and Samādhi, there must be a pranic awakening as well, because there is a very intimate relationship between prāṇa and mind. In the process of meditation as the concentration becomes intensified, the attention is diverted from sensory perception to the object of concentration. At this time, there is a tendency to lose touch with the experience of time, space and object [physical and psychological perception] as the awareness moves toward the unconscious dimension. In this state the mind becomes drowsy and sleepy and the mind is diverted to different areas of experience [dream, imagination and fantasy] and the meditative state is lost. The purpose of tools of meditation [mantras, symbols, meditation practices] is to provide support to the mind in this state when the sādḥaka is entering the dimensions of subconscious and unconscious. Without an object of perception, one lapses into a state of unconsciousness. One's awareness is always fixed on an object or a process.

Stability to maintain the meditative state and subjective intensity are the two concerns of any meditative practice. Ability to retain the focus on the subject of contemplation without interruption brings about stability and clarity/vividness of the object of contemplation brings about subjective intensity. More stability with less clarity leads to sleep during the practice and less stability and more clarity lead to excitement losing the meditation practice.

- **Meditation Process**

Meditation should be natural and spontaneous. Meditator should think of all thought as simply thought and thought itself as citi [consciousness]. It is not concentration or any other technique of exclusion. Meditator should slowly merge into and surrender to the flow of mind. When surrender is complete, mind and time will stop. You should discard concepts such as 'world' 'bound soul', evil thoughts and practice identification with Divine. The first step in

concentration is to check the mental automatism by holding an image in the field of consciousness. This kind of conscious concentration achieved by an exercise of will is called Dhyāna or meditation.

With the externalized mind, there is unconscious control of prāṇa. With the internalized mind in meditation, the unconscious control of prāṇa is not there. Non-attachment is essential for the practice of meditation. The mind is cut off from the body and the prāṇa begins to move and flow spontaneously. The mental concepts become free from the conditioning of the body, environment and even local mentality.

As one is more relaxed, one encounters barrier of sleep [laya, unconsciousness] which is to be crossed with the help of symbol. A meditative thought process implies a deliberative, contemplative, pensive and reflective act of mind. Meditation takes place on a philosophical thought. There can be no meditation on a non-philosophical, materialistic, ignoble thought. It is philosophical [metaphysical] thought process and not an empirical thought process. The thoughts and Vṛittis, mental formations and modifications, exist in the mind and consciousness as energywaves. Depending on the nature of thought or Vṛitti, the respective nāḍīs, cakras, elements and kośas are affected. The negative thought patterns or Vṛittis make the mind weak.

Only two types of concentrations are especially relevant for Yoga, namely "one-pointed" or content-filled awareness in which only a trace of rajas is still operative and "restricted" or "content-less" awareness (sattva states of citta) in which rajas and tamas are completely inoperative. These states of awareness become possible after the afflictions have been weakened or diminished through following the various stages of yogic practice.

When Dhyāna is practiced along with purification, for a long time, the purified Vṛitti reflects the light of Puruṣa and the object alone shines brilliantly [arthamātrā-nirbhāsa, PYS .III.3]. The exercise of will is no longer necessary to hold the image and it would appear as if one were not aware of oneself [svarūpaśūnyam iva, PYS]. This state of spontaneity and illumination is

known as Samādhi [preliminary Samādhi]. Here the yogi regards himself as a being different from both body and mind' [pratyak cetanā, PYS.I.29].It can also be attained by devotion to God . [PYS.II.45]. Here the single Vṛitti is pure and subtle and therefore reflects the more the light of Puruṣa.

When the instruments of cognition are purified, the knowledge that appears in the engrossed mind is called Ṛtambharā.[ PYS.I. 48] Impurities are the restlessness and the dullness of the senses , both respectively of Rajsa and Tamas inherent in them.Impurity is only aggravated form of Kleśa [PYS.II.2] The above discussion does not contain important points of key role of meditation in Saṃyama when the awareness of Pramāṭṛ still exists as well as the general practices required by the aspirant before he is ready for onepointed concentration.

- **II.6) Samādhi**

The Bindu or the point having zero dimension serve as a bridge for consciousness between planes of different dimensions. It is through this common centre of vehicles of a Jīvatma working on different planes of the solar system that the yogi is able to pass from one plane to another. In Samādhi, when the consciousness rises from the lower to the higher planes there is no movement in space but only a sinking of consciousness into its deeper levels which takes place through the common centre of all the vehicles. Actually the consciousness remains centred in the common centre [bindu] of its vehicles and its rising from one plane to another merely means that it begins to function at a different level. Samprajñāta, the Samādhi of wisdom, occurs through the accompaniment of the appearance of gross thought [vitarka], subtle thought [vicarā], ecstasy [ānanda] and I-am-ness [asmitā] [ālambanas] [PYS.I.17]

‘Samādhi is not merely a state withdrawn from all consciousness of the outward, withdrawn even from all consciousness of the inward into that which exists beyond both whether as seed of both or transcendent even of their seed state; but a settled existence, permanent in the One and Infinite, united and identified with it , and this status to remain whether we abide in waking

condition, in which we are conscious of the form of things or we withdraw into inward activity which dwells in the play of the principles of things , the play of their names and typical forms, or we soar to the condition of static inwardness where we arrive at the principles themselves and at the principle of all principles, the seed name and form. Here the total mentality is to be reversed or changed by giving its place to the supramental divine. The Sādhaka must have both the realisations- the personal and impersonal of silent Self, of pure existence, leading to Nirvāṇa, of Sacchidānanda] aspect of reality. We must be able to bring these superconscient planes to our waking consciousness. '[AUROBINDO, Shri, p.294, 296]

Comment [mp4]:

Asmitā is I-sense or awareness of individual personality. Here there is presence of one object [free from vitarka, vicarā, Ānanda]. Here the object of concentration is not the feeling of bliss but its recipient [Asmitā –mātrā, Grahīṭṛ, cogniser, mutative ego of the Mahat, Mahat - tattva]. It is Buddhi shaped after Puruṣa, a feeling of 'I know myself', a sort of feeling of identity between the Pure Consciousness and Buddhi. [Asmitā-kleśa] When the knowledge disappears i. e. the mind gets into a partially arrested state [requiring an object of concentration], then the knower-knowable relationship terminates and the Puruṣa abides in himself and there is realization of the principle of I-sense, of the 'I' of common usage, the receiver.

In Samādhi, the past and the present modifications are the same. Such uniformity of flow is concentration. The appearance and disappearance of the same modification [knowledge or idea] during Samādhi [concentration] is called mutation of one-pointedness [PYS.III.12] Mutations of one-pointedness [Ekāgratā-pariṇāma] relates to change of cognized modifications, mutation of concentration [Samādhi-pariṇāma, PYS III.11] relates to changes of cognized as well as latent states of mind and mutation of arrested state [Nirodha-pariṇāma] means change of latencies only. It will be seen that one-pointedness takes place while there is any concentration. Samādhi-pariṇāma is possible only in habituated one-pointed state of mind while Nirodha-pariṇāma takes place only in habitually arrested state of mind [Nirodha-bhumi]. In the experience of Samādhi momentary experiences of stillness are not to be

included, Saṃprajñāta Samādhi is not included except as a step and means to aSaṃprajñātaand sleep is not included. After separāting the mind from the senses, the sādḥaka creates differentiation between the sensory awareness and mental awareness.

In the above discussion, various types of Samādhi [Saṃprajñāta and Śāḥta], related to Citta and prāṇa respectively are not mentioned as wellas the linkages between the two.

- **II.6.1) Definition and Concept of Samādhi**

Yoga is Samādhi [PYS I.2].The definition of Saṃprajñāta is based on derivations of the word fromSam : well, proper, deep, harmonized, balanced, holistic, Pra : forth, expansive, perfect, complete, Jna : knowing. The experience of consciousness is a mental process, not a physical or pranic process. Awakening of mental awareness and taking this awakening right ot the edge of the manifest where the boundary into the realm of unmanifest or supramental awareness is crossed, is the aim of Samādhi.Then there is total, continual and constant awareness.

- **II.6.2) Method for Samādhi**

Samādhi is the causal cognition cultivated through method [Upāya-pratyaya]. The method includes- techniques of concentration, attitudes of mind and the philosophy of life expressed in words like “faith”, - Śraddhā humility and reverence] – full clarity and pleasantness of mind –field, [prasāda]. It is an enthusiasm and feeling of love with which one feels the desire “strength”, When the yogi holds to faith and seeks discriminating wisdom [viveka] strength [vīrya] gathers to him“ intentness”, -smṛti – It means to gain the recollection of one’s true nature that “ I am Brahman”.

It means contemplation or meditation [Dhyāna] to which one has been led by vīrya. In the actual experience of Samādhi, the modifications of mind being under the control of spiritual self is not made blank. The mind may continue to function according to its own nature. [PYS III.9, IV.26]



- **II.6.3) Stages of Samādhi**

The significant stages of Samādhi are:

- **Savitarka Samādhi**

It is absorption with reasoning. Here on account of alternating consciousness between word, true knowledge and sense perception, the mixed state of mind is known as savitarka samāpatti. [PYS.I.42] In this process, the experience [happiness or bliss] of higher mind is translated into a word [understood by lower mind] that conveys the , feeling or idea of contentment, peace during the state of total absorption. The whole being is experiencing that particular state, not just the mind. . All objects of concentration are either parts or composites of grāhya, grahaṇa or grahīṭṛ [candle flame, icon]. The objects of concentration include a physical appearance of the divine being or some other cosmic form manifest in the material universe. [Śiva, Virāta –universe form of God]. The concentration includes examining all relevant order and sequences, and cultivating the full grasp of words or names, their meanings [object denoted by word, the knowledge consisting of the relationship between the word and the meaning]. The process of thought examining these details of an object is called vitarka. Due to constant, continuously maintained concentration, the Bhāvanā causes the object, the sense of its perception and the mind to become one [grāhya - samāpatti, PYS, I.41,42] When the concentrated mind is filled with the grosser form of perceptibles i. e. realizes them, It is called Vitarka. Here, there is presence of all four objects. When the gross matter along with the words indicating it becomes the object of concentration then that is called Savitarka Samādhi

- **Nirvitarka Samādhi**

Here, there is no association with word, knowledge or sensory perception. After purification of memory, when the mind is as if devoid of self - awareness and true knowledge of the object alone is shining within. [PYS.I.43]. The awareness is completely permeated with the memory [impressions] of the object and the object can not be known separately with the momentary experience of the void. Here, a different awareness takes over and normal consciousness does not function here

- **SavicarāSamādhi**

In Savitarka, the process of awareness is limited more to reasoning, whereas in savicarā, the process takes place through deep reflection. The process of reflection has no association [thinking] with knowledge, word [language] or symbol. In savicarā, there is only awareness in the form of the vision which is still filtered through to the lower mind where the mind alternates between the time, space and object without fusion. There is absolutely pure awareness of each separately. Either there is awareness of time, you forget about space and object or there is awareness of space, one forgets about time and object or there is awareness of object, one forgets about space and time. The awareness of time, space and object is vicarā. One more aspect in the form of vision is also experienced by the lower mind. Vicarā concentration relates to subtle objects. Here, there is presence of three objects [free from vitarka]. Here, full insight is obtained of subtle principles by analytical thinking which can not be conducted without the help of words. Hence there is vagueness due to mingling of words viz. name of the object, object itself and its knowledge in respect of subtle objects [subtle matter and subtle faculties of reception]. It is the kind of meditative analysis to arrive at Prakṛti from Vikṛti or its modifications. Similarly, knowledge of Heya [things to be avoided]

- **NirvicarāSamādhi**

It means absorption without reflection where even that one-pointed absorption on a single aspect of time, space, object continuum disappears. Only essential nature of thought or reflection remains. This is a śūnya from which one moves into a different dimension.

- **SānandaSamādhi**

It is a blissful absorption [feeling] in a absolute peace and bliss. Here bliss is not associated with the sensory experience or with any form of reasoning or reflection. The bliss is experienced at a deeper level of consciousness in the state of total absorption. Bliss is feeling happiness, joy, fulfilment and attainment. The bliss becomes the force which transforms the total mentality, the lower tendencies of intellect, reasoning and reflection. The absorption is so

intense that only the object [viṣaya] which is being experienced remains without any symbol or any other thing, without the lower mind. The lower mind transforms and merges [expands] with the higher mind. The object is a particular feeling of Sattvika happiness felt all over the mind and the senses due to a particular state of calmness or peace i. e. inactivity of bodily organs leading to conservation of one's energy. Sānanda in Samādhi is the property called sukha, pleasure inherent in the sattva-guṇa of Ahāṅkāra and the aspirant experiences the ultimate pleasure which is grasped by intelligence and which is beyond the senses. In case of Patañjali Yoga Sūtra, The mind field's subtler expansion [abhoga, concentrated thought moving to harmony] towards subtler supportive factor [ālambana, an aspect of Godhead, God, 26 th category or any category in Yoga System] is called the rapture [ecstasy, the pleasure of sattva-guṇa, experienced in total relaxation of senses and antaḥkaraṇa, Ānanda, purer level]. It awakens a wisdom in which realization of the true nature of an object of concentration has occurred. In Sānanda Samādhi, the evolutes dissolve in the Ahāṅkāra [its field of concentration]. At each level one feels that the next subtler level is purer leading to the development of Vairāgya.

Pleasant spiritual Clarity [prasāda] of knowledge is the happiness results in the light of the wisdom illuminating the objects of concentration, without reference to sequence of moments or states, simultaneously on their entirety.

- **Sasmitā Samādhi**

It is the stage in which the ego and the sense of individuality is completely finished. One becomes universal at this point. One can become a cosmic being while still living in the body. The body merges with the soul. The lower consciousness is transformed and merged with the higher consciousness. Here Ahāṅkāra dissolves in mahat, the universal and individual buddhi. The perception of a unified self is I-am-ness. In realizing the nature of asmitā, one understands it as being the final break between the spirit and matter whereby the two constituents of the composite sentience – matter in its finest essence of the sattva of buddhi and the reflection of Puruṣa therein, dissolve their marriage.

The sattvic illumination of the mirror of buddhi and the reflected light of Puruṣa are unified in asmitā. In this Samādhi, there is only one ālambana, the mind field's perception of only the Puruṣa by which one realizes that "I am". Buddhi is seen unified with the spiritual self and the object of concentration is asmitā itself. Viśhokā va jyotiṣmatī – The natural mental state [praVṛitti, intense Vṛitti of the mind-field] that becomes manifest as free of grief [relating to objects -viśayavati and only as I-am-ness – asmitā-mātrā] is called lucid [luminous, full of light of sattva] and effects the stability of mind. In the heart centre, there is an eight-petaled lotus turned downwards. Concentration on exhalation, when the prāṇa is made to flow through the Kuṇḍalinī slowly, makes the lotus turn upwards then the state is called 'viśhokājyotiṣmatī'.

The suṣumnā stream connects the heart centre to the internal solar region and so forth, as well as to the external lights such as the sun. Concentration [dhāraṇā, defined in PYS.III.1] practiced in the heart centre connects this centre to the regions of inner lights whereby the yogi experiences his own faculty of intelligence and wisdom [buddhi] and grasps its sattva. It is the light of the sattva of the buddhi that manifests itself within. The light of the sattva of the buddhi shows itself in many alternative luminous forms, rays, and radiances such as the sun, the moon, planets, gems and so forth. These luminosities shine brilliantly within the expansive space [ākāśa] of buddhi. The buddhi is experienced like a clear, illuminated sky or space. It is not broken apart or cluttered by any other object nor surrounded by a delimiting horizon. Here, the individual buddhi has broken its barriers and the universal buddhi is realized as all - pervading [vibhu]. Then all directions are unified and the buddhi can not be divided into numerous parts. The buddhi has only the internal objects of experience [viśayas, radiances, luminosities] which are constituted of the light of sattva and which appear and disappear. The next stage of praVṛitti is asmitā-mātrā, only the awareness 'I am'. Here, the yogi experiences the inward face of buddhi and its universal counterpart, mahat, in which the reflection of Puruṣa is seen [PYS.I.8, I.17, II.6]. The experience of this reflection of Puruṣa is both expansive like the ocean and minute like an atomic particle [PYS.II.19]. It is called viśhokā because the mutation of rajas called shoka [sorrow, pain, grief, suffering] ceases here as the process called

restiveness by which rajas It is Buddhi shaped after Puruṣa, a feeling of 'I know myself', a sort of feeling of identity between the Pure Consciousness and Buddhi. [Asmitā-kleśa] When the knowledge disappears i. e. the mind gets into a partially arrested state [requiring an object of concentration], then the knower-knowable relationship terminates and the Puruṣa abides in himself and there is realization of the principle of I-sense, of the 'I' of common usage, the receiver.

When the concentration is on the Sattva, perfectly free from the impurities of Rajas and Tamas, the Self predominates and the Sattva is thrown in the background, the consciousness is limited to mere Being [Sattā mātra]. Here the Buddhi merges into its origin, the Prakṛti. Hence it is called Prakṛtilaya. Hence the lower Vairāgya is the direct cause of Self-realisation.

- **SamprajñātaSamādhi**

Yoga is SamprajñātaSamādhi which in one-pointed [ekāgra] mind-field which fully illumines the actual state of object, diminishes the afflictions and impurities[kleśas], loosens the bonds of karma, and brings about the possibility of control [nirodha] leading to rise of Truth bearing intuitive wisdom [PYS, I.17,48]. SamprajñātaSamādhi is one in which wisdom [prajñā] in its most harmonized perfect expansion is gained [VIJÑĀNABHIKṢU, comm.. on PYS.I.48] It is a special type of cultivated concentration[Bhāvanā]. In Samprajñāta, the mind needs an object, whether of a gross or subtle nature, until dharma-megha Samādhi is reached. It is that transcendental state where there is knowledge with awareness in association with reasoning, reflection, bliss and the sense of individuality [PYS I.17]

- **AsamprajñātaSamādhi**

Yoga is asamprajñāta [acognitive] Samādhi when all the modifications [vṛttis] have come under control [nirodha]. In this state, any fresh impressions of the external world, its experiences, relationships and memories no longer arise, the impressions left in the mind-field from past experiences still remain. It is the transitional state which follows Samprajñāta before savitarka stage. This is

the neutral space where the consciousness resides before moving to a different level of Samādhi.

Here the content of the mind is stopped, whereby the mind remains in the form of traces [samaskara, shadow, image, link, continuity between two stages due to linkage with the body] in the other Samādhi. [PYS.I.18]. There are four types of aSamprajñāta –samaskāras of reasoning, of reflection, of bliss, of individuality [four aspects of knowledge]

The experience of śūnya [momentary blank for a split second] is aSamprajñāta state.

The characteristics of Samādhi are not traceable in aSamprajñāta yoga which is beyond Samprajñāta or supreme knowledge. In Samādhi, the past and the present modifications are the same. Such uniformity of flow is called concentration. The appearance and disappearance of the same modifications during Samādhi [concentration] is called mutation of one-pointedness which is appearance and disappearance of the same idea. The mind would then abandon the habit of taking in all objects and rest always on one particular object [Sampatti, Samādhi -pariṇāma] [PYS.III.12]

- **SabījaSamādhi**

It means absorption with seed. This seed can be defined as the object upon which the consciousness rests during the process of Samādhi. Also, it can be form or awareness, the seed or process which makes one aware that ‘This experience is happening to me, and I am perceiving it in this way.’ From the normal state of life up to asmitā stage is sabīja. Even during the dissolution, there is still awareness that ‘I am being transformed, I am being changed into ...’ then blank.

- **NirbijaSamādhi**

It means absorption without seed. Here peripheral consciousness is dissolved into the centre and the motions of the periphery cease altogether. [Samādhi Pāda, I. 47, 48]

The description of various types of Samādhi, although complete in itself, it has taken Citta [Sattvaguṇa] as the central entity whereas Prāṇa as central entity is equally important as supplementary entity for Citta. Also, the linkages with various koṣas, types of objects [Prameya, Pramāṇa, Pramāṭṛ] are also to be explored in detail.

- **II.7) Ichhā Śakti – Pratibhā-Unmeśa – Nimeśa**

Unmeśa and nimeśa is the rise of another thought in the mind of a man who is already engaged in one thought which should be experienced introspectively for oneself . Unmeśa and nimeśa [appearance and disappearance, manifestation-absorption] are simply two simultaneous [yugapat] expressions of Ichha Śakti of the Divine. These are not to be taken in the order of succession. Unmeśa and nimeśa are not mutually opposed principles. In reality, nothing arises and nothing subsides. Only Divine Spanda Śakti appears in different aspects as if arising and as if subsiding.

Unmeśa is the arc of ascent or aaroha-krama from the empirical individual upto Śiva-Pramāṭṛ, from the inconscient matter upto Saṃvit. Nimeśa is the arc of descent or avaroha –krama from the Divine upto the empirical individual, from the consciousness upto matter. Unmeśa [aunmukhya] is inclination towards manifestation, emergence of the world [udaya]. Nimeśa is the retraction of that inclination, i. e. submergence of the world. [wrt Śakti of Śiva, bhinnakrama]. Here, unmeśa and nimeśa are in different order.

When there is unmeśa [nimeśa] or revelation [concealment] of the essential nature of the Divine, there is pralaya [udaya] or disappearance of the world [appearance of the world]

The Lord whose nature is consciousness brings the emergence of the world in the form of concealment of His essence. Unmeṣa [aunmukhya] is inclination towards manifestation, emergence of the world [udaya]. Nimeṣa is the retraction of that inclination, i. e. submergence of the world. [wrt Śakti of Śiva, bhinnakrama]. Here, unmeṣa and nimeṣa are in different order.

When there is unmeṣa [nimeṣa] or revelation [concealment] of the essential nature of the Divine, there is npralaya [udaya] or disappearance of the world [appearance of the world]. The Lord whose nature is consciousness brings the emergence of the world in the form of concealment of His essence i. e. He materializes His essence in the form of the world. The world has separated from the Exquisite Mass of Light [not walnut from a bag] like the Self-same Lord.

Pratibhā is simultaneously of the nature of both revelation [unmeṣa] and concealment [nimeṣa]. Spanda Śakti is a stage of absorption [nimeṣa] as the withdrawal of the previously manifested aggregate of categories from Śiva down to Earth and it is aspect of manifestation, the stage of appearance or expansion [unmeṣa]. In process of gradual descent, Śiva displays the succeeding aspects by suppressing the preceding ones, though they serve as a substratum for the succeeding aspects. In a process of ascent, He displays preceding aspects by eliminating the succeeding ones in the case of jñāna-yogis. Perception of difference is due only to limitation caused to appear by Him.

The concept of unmeṣa and nimeṣa is the central concept in KS. However, it has to be explored from the root level meditative experience of the aspirant. There is scope to find out the relationship between the various levels of unmeṣa and nimeṣa.



- **II.8) Self-Realization in PYS**

- **II.8.1) Subject and Object**

Seer is Self-awareness [Imperceptible and knower in itself, Witness,] experienced as “I am knower” and has power of seeing only. I-am-ness is identification of seer principle with Śakti [intellect] [aparāŚakti with parāŚakti]. ‘Seen’ has characteristic of illumination, activity and stability [inertia]. It is embodied in elements and sense organs and it serves purpose of experience and emancipation. Man should enjoy “seen” only in the light of discrimination PYS is not the denial of enjoyment and action but is for transcendence thereof. The essence of Seen is only for the sake of this Seer as Seen is the instrument of enjoyment and liberation both. As soon as the purpose of “experientiality” is served, the Seen becomes extinct. There is knowledge of difference between indistinguishable objects, identical due to genus, characteristic mark and space. Purity is the absence of formal experience and is totally devoid of kleśas. [PYS, III.53]

The concept of individual jīvas of Sāṃkhya system states that the jīva is the microcosm of the universe and reflects the origin and nature of reality and analyses this concept, into its divisible and indivisible, caused and uncaused, mutable and immutable, transient and permanent part. The fundamental substance of the “I” or self is a conscious entity beyond unconscious substances [pure form of manifestation, activity inertia]. Everything has a material as well as an instrumental cause. This conscious aspect of ‘I’ or self must have its origin in consciousness which has to be acknowledged as pure and self-caused which is called cit, caitanya. The consciousness is free from of the mutable and unconscious attributes of objects and has to be considered as an immutable subject or Puruṣa of Sāṃkhya philosophy.

The subject is the knower and the object are the known, the conscious is the self-illuminated subject, the unconscious is the illumined inert object of knowledge. Each of the terms implies the presence of the other. On one hand consciousness underlies the experience of the self and on the other hand the I-ness is linked with the material body [which is not consciousness]. One’s

identity consists of a combination of conscious and unconscious elements. Though two elements are disparate, there is a link between them and hence the unconscious element of the I-ness becomes illumined by consciousness. Hence, one identifies self with the body. Underlying the 'known', there is the consciousness or the process of knowing which implies awareness. All that is known is known or illumined by a knower. In the constitution of the self, there is unity and diversity, immutability and mutability, the knower or the subject and the known or the object. These two opposed characteristics are co-existent, one reveals and other is revealed.

Pure consciousness and the 'seen' which is of the nature of three attributes are the two-fundamental uncaused and independent realities. The union between the seer and the 'seen' has been in existence from the very beginning [from all eternity]. The species continues but the individuals perish. The stream of the self is eternal but the experience of the individual, from moment to moment is specific and mutable. Every specific self emerges out of a chain of material causes and effects, hence the content of the material experience of I-ness [self] is sequential, not continuous. It rises and subsides as in stream and this stream of consciousness is eternal and hence its action, karma is also eternal. When it is analyzed, one is left with the three material attributes. The seer reveals the activity of the matter and is at the root of action.

The association of the self - illumined nature of the seer with the illuminable nature of the 'seen' together generate one unit of consciousness at a time. It is immediately followed by a phase of inertia which is also the nature of 'seen'. Once again activity interrupts inertia and leads to consciousness and this is action in essence. Volition follows the consciousness, and in comparison, with pure consciousness, it is only consciousness of intense activity. Hence, all action is generated from the fundamental consciousness which is linked with activity.

The above discussion does not take into account the transitional relationship between the subject-object at various levels.

- **II.8.2) Vṛitti**

- **II.8.2) 1Nature and Form of Vṛittis**

Vṛitti is derived from the root ‘Vrt’ which means ‘to exist’. Vṛitti is a way of existing and a thing exists in modifications or its functions. Since Citta has a functional existence and comes into being only when consciousness is affected by matter. Hence, citta means functioning or modifications.

The Vṛittis are mutations of condition like a flame from a candle. Internal [abhyantara] Vṛittis are those that arise from saṃskāras and those which guide awareness inwards. The external Vṛittis are produced from sense experiences as well as those which lead awareness outwards. Nirodha is that state in which all the Vṛittis of the mind-field are restrained and the mind may be held in Supreme Self.

Vṛittis, Pramā or any valid experience occurs as follows : When the senses are in the proximity of objects, they cause the mind to become occluded by the tamas of those objects. At once the sattva rises to counter that tamas and an illumination occurs. Such a mingling of sattva and tamas is a valid experience. Sattva can not rise itself except when impelled by the power of consciousness. Buddhi by itself is incapable of creating such a process.

- **II.8.2.2) Types of Vṛittis**

Vṛittis are of two types –kliṣṭa and akliṣṭa. Kliṣṭa Vṛittis are those Vṛittis linked to emotions, impulses, afflicted, painful and impure, imbued with kleśas. Most of our thoughts belong to this category. We are constantly reacting mentally to the memories and experiences that arise in our minds. An Akliṣṭa Vṛitti is a jñāna-Vṛitti bhogavāsanā, not afflicted, not painful, pure and not imbued with kleśas. [PYS.I.5] in the form of rāga [attachment], dveṣa [hate] or bhaya [fear]. It is mere cognition [pure knowledge], free from affection or conation. This kind of akliṣṭa Vṛitti occurs only in pure intellectual abstractions [philosophical speculations, scientific thinking detached perception, reading of scriptures, etc.] and in meditation and Samādhi. In Samādhi, a new kind of sattāvīk [effulgent] Vṛitti appears which reflects the light of Puruṣa much more than

ordinary Vṛittis [prajñā Vṛittisaṃskāra]. The light of prajñā ‘burns’ the saṃskāras of kleśas, and thus prevents desires and impulses from rising in the mind. Prajñāsaṃskāra restrains all other saṃskāras which cause distraction and suffering. [PYS.I.50]. The afflicted Vṛittis are the causes of kleśas. The unafflicted Vṛittis are those whose subject is discernment [vivek-khyāti]. The afflicted Vṛittis are caused by kleśas and produce further kleśas [PYS II.3] The Vṛittis produce their own kind of saṃskāras and in turn, saṃskāras produce identical Vṛittis. Thus the wheel of Vṛittis and saṃskāras revolves incessantly. Vṛitti is the cognitive modification of the mind produced by an object, external or internal known as pratyaya. Pramāṇa, [true knowledge], Viparyaya [false knowledge], Vikalpa [abstract knowledge], Nidrā [without any content] and Smṛti [a mental copy of the content of any of the four Vṛittis] are five kinds of Vṛittis. All the other Vṛittis are products of these five. [VIJÑĀNABHIKṢU, comm. On II.3]. Innumerable Vṛittis including Vṛittis such as rāga [attraction] and dveṣa [aversion] are automatically prevented from arising when their causes, the five major Vṛittis, are brought under control. The fivefold Vṛittis are positivistic [to rise beyond attraction, aversion, akleśa] or negativistic [leading to attraction, kleśa], leading to bondage or liberation. [ĀRĀṆYA, Swāmī Hariharān and acomm. On PYS.II.3]. Tamasic Vṛittis are afflicted [klištha] and sattvic Vṛittis are unafflicted. Without the impelling force of rajas, sattva and tamas are ineffective and not efficacious. The progress of the mind-field towards pure sattva is not possible without the operational capacity of rajas.

Vāsanā [PYS, IV.8] refers to saṃskāras produced in the mind by impulses, emotions etc.. Vāsanā is the sudden grasping of an object, giving up all thought about the past and the future, owing to intense obsession. Vāsanās are of the two kinds bhogavāsanā and jativāsanā. Bhogavāsanā refers to the impulses and desires produced by the saṃskāras of previous experiences. [Kleśas in PYS]. Jativāsanā means instinct or instinctual drive [hunger, thirst, sex etc. in human beings].

- **II.8.2.3) Content of Vṛitti**

Control of Vṛittis provides the only means of attaining mukti in Patañjali's Yoga. Inference is a Vṛitti determining primarily the general. Viparyaya [False knowledge] without a basis [not established in] in the nature or form of the respective object is the Vṛitti called perversive cognition. It does not reveal the ultimate nature [parāmarthika, the totality of the universe] of that object. [PYS.I.8]

Pramāṇa implies that all the senses of all the observers must confirm the reality the same way at all times. Such a valid proof contradicts any perception of lesser consistence and proves latter to be a viparyaya. Yoga system considers error to be a misapprehension, the definition of ignorance or nescience [avidyā] being, "mistaking the self to be non-self" [which falls within the category of viparyaya] [PYS, II.3, 5]

Sleep is the modification or operation of the mind-field resorting to the cognition principle of absence or negation and to the cause thereof. [PYS, I.10] One normally does not consider sleep to be a modification, fluctuation, wave, operation or activity of the mind-field. The cognition that causes the absence of other Vṛittis is the guṇa of the Prakṛti called tamas. Tamas veils sattva [and rajas], the essential nature of buddhi and the mind-field, veiling the citta [comm. of NB] and covering all the senses. In sleep, there is absence of [non-appearance, non-production] Vṛittis that occur in wakefulness and dream states. Then there are no other objects to reflect in the mind to give the mind their form, the substance tamas which is as real as any darkness overwhelms the mind, which obscured with this defilement [malina] becomes impure. The mind takes the form of this very tamas as its object and identifies with it [Vṛitti arising from it] as it would with external objects. Sleep is to be considered as a particular type of cognition because one reflects about it. Only the surface layer of mind that is conscious mind is overcome by tamas. Only that part of mind sleeps, which normally undergoes alterations of wakefulness, dream and sleep. The rest of the mind continues its normal operations [PYSI.30,III.15] For purpose of Samādhi, Vṛitti called sleep, too, should be brought under control [nirodha], just like other cognitions [pratyayas].

Objects experienced not being lost is the Vṛitti called memory [PYS.I.11]The memory consists of both the object apprehended features and natures [rūpa] of the object] and the process and instrument of apprehension [cognition]. Such cognition produces an imprint [saṃskāra] that is similar to them both. Memory does not include external object which is being experienced afresh with the senses. When the process and instrument of apprehension is the primary feature, it is intelligence [buddhi]. When the form of the object of experience is primary, it becomes memory which is of two types : where something imaginary is remembered [ as in dream] and where something not imaginary is remembered [as in wakefulness] .Memory comprises of sensations or experiences of the external level, subtle level, causal and transcendental level, awareness of ego or ego identity, the lower mind, the senses, the body, external manifest awareness ['I exist,', ' I survive'].

When the smṛti becomes purified enough through the practices of sādhanā, it becomes devoid of its own form [as awareness of one's self] and enters a state of self-awareness in which it appears as if everything [object] has become void when actually it [object] has not. The mind loses the subjective awareness and the knowledge of the object. A proof [Pramāṇa] is not neutral and impersonal due to the force [internal current] of unconsciously stored past impressions [experiences from the objective world, Vṛittis from the mental world within, saṃskāras] and the resultant personal propensities [vāsanās]. The substratum of this process within the mind-field is called karmāśaya or the domain of karmas. [PYS, II.13]The Vṛittis of both kinds [VIJÑĀNABHIKṢU, comm.on PYS.II.13] are have to be brought under control. By fostering a-klishtas, one controls the klishtas and one vanquished the aklishta Vṛittis in turn through transcendental dispassion [parā-Vairāgya] [PYS,I.16]

- **II.8.2.4) Experience of Vṛittis**

Owing to external stimuli or remembering, the mind is constantly breaking into Vṛittis, leading to rise of emotions etc. Purely intellectual produced by Vidyā or jñāna Vṛittis may not produce strong reactions. But bhoga, the experience of pleasure or pain, produced by bhoga Vṛittis produce strong

reactions [pratiKriyā]. These reactions take the form of emotions, impulses, desires, instinctual drives [affection, and conation]. There are three main tendencies [patterns] of the mind – towards, against and away from – are known respectively as rāga [attachment], dveṣa [hatred] and bhaya [fear, abhiniveśa, clinging to life]. The mind functions bothas: Pra-vartaka: involver, engager, initiator, promoter, inducer, producer, instigator, urging and prompting one towards X and Ni-vartaka: disinvolver, terminator, inhibitor, abstainer, abolisher, urging and prompting one away from X [ĀRANYA, Swāmī Hariharānandacomm. On PYS.I.16]

An experience first becomes a saṃskāra [imprint] in the ashaya. As long as it is present in its potential form, it is not considered as Citta-Vṛtti. That saṃskāra then manifests its identity with its manifestative cause; it generates a memory [identical in form to saṃskāra] [rising again as a mental operation [Vṛtti]. Here, potential impressions are converted into their state in the form of mental images and become Citta-Vṛtti.

“The experience” means buddhi’s first cognition of object; thereafter it becomes the awareness of the apprehension that buddhi has. In states other than aSamprajñātaSamādhi the spiritual self appears identified with the Vṛtti. [PYS.I.4] Vṛttis are mutations of state and not merely of attributes and distinguishing marks [PYS III.13]. The Vṛttis cause affliction and pain by causing inversion of awareness turning the inward consciousness outward so that awareness does not dwell in the seer’s own nature. These Vṛttis become the field for the abundant growth of the domain of karmas - karmāśaya [ĀRANYA, Swāmī Hariharānanda. Comm. on PYS.III.13] Vṛttis become supporting ground for virtue or vice [ by pursuits such as injuriousness or compassion] leading to stream of sorrow [PYS, II.7,8] Virtue arising from sattva is relatively desirable as virtues exist only in comparison to vice [PYS, IV.7] The sattva of lower Samādhi is transcended in higher Samādhi when the relationship with all guṇas is terminated. The unafflicted Vṛttis are those whose subject is discernment [viveka-khyāti], and which impede the power of guṇas. These unafflicted Vṛttis are as purely sattvic as it is possible for a material evolute to be and oppose or block the activation of ignorance

[avidyā], desire, and the attendant actions [karma] of Vṛittis. Vṛittis are like the waves of the surface of the river, and the impulses and desires are like the cross-currents below [kleśa]. Every impulse or desire is connected to a number of pictures and words which constitute Vṛittis. Every time an impulse or desire arises in the mind, it rouses several pictures and corresponding words.

- **II.8.2.5) Saṃskāras**

Saṃskāras are the intangible and inactive state of Vṛittis and the Vṛittis are the tangible and active outcome of saṃskāras. Only way to stop the wheel of saṃskāras and Vṛittis and to dissolve the mind-field is through nirodha.

When the mind completes bhoga –presenting experiences to the spiritual self and apavarga – serving as vehicle of the thoughts of liberation, it even goes into dissolution [BHĀRATĪ, VEDA, comm. of Vyāsa on PYS.IV.29] in three stages

- 1) Only the saṃskāras remain without activating Vṛittis [PYS I.18] Then it reaches the Dharma-megha Samādhi [PYS IV.29]
- 2) The mind, being sattvic, is reflective. In Samādhi, there are no objects of experience but only the light of the spiritual self reflecting in the mind. Then the mind identifies with the self [ātman], [PYS III.55]
- 3) As the practice deepens further, the saṃskāras are burnt from the individual mind-field which one goes through pratiprasava [PYS IV.34], aSaṃprajñāta, [I.18.51] and kaivalya [PYS IV.34]

- **II.8.2.6) Nirodha of Vṛittis**

Nirodha is derived from the word Niruddham which means ‘restrained’ [applicable in initial state of yoga], ‘controlled’ [applicable in more advanced stage of yoga], ‘inhibited’ [complete suppression, applicable in last stage].

Knowledge [jñāna], renunciation [Vairāgya], and diminution of karmic force [karmāśaya] are efficacious in total permanent eradication of pain only through that ultimate means defined as nirodha of Vṛittis which occurs only in



aSamprajñātaSamādhi. Yoga is the control [nirodha] of the modifications of the mind- field.

It is the antaḥkaraṇa, the substratum of citta, in which the functions take place [Vṛttis rise and dissolve – laya]. The mind-field is a mutation [pariṇāma] of sattva, which is the purest aspect of Prakṛti. The waves of fluctuations [Vṛttis] arise in this field are part of that very mutation. Their dissolution in their original cause when their outward transmutation ceases and the process of mutation is reversed[ saṃskāras dissolve into the mind, mind into asmitā, asmitā into mahat or budhhi and budhhi into guṇas][ PYS IV.34]The rajasic and tamasic Vṛttis are dissolved into their guṇa origination within the mind-field so that tide of saṃskāras no longer waxes and wanes and the discernment between the spiritual self and budhhi occurs. Then the Samādhi leaves its own saṃskāras on the mind-field [PYS, I.3, I.18]rendering Vṛttis non-existent, inoperative and inefficient. It is not suppression, cessation of vrittis as an absence is inoperative and can produce nothing. It can leave no impressions [saṃskāras]. [PYS I.50,III.9]. Without the constant and continuous increase in the strength of such saṃskāras, the momentum of mind's progress, towards the higher ground would be unlikely; [NĀGEŚA BHATṬA comm., on PYS I.2, 3, 18]Those afflictions [being made progressively] subtle, are to be abandoned through the process of dissolution, as devolution is reversed. It is by overcoming the kleśas that one can move from the distracted [vi-kṣipta] state to the one-pointed state of the mind.

The above view treats Vṛtti as associated with the modification of Citta and has very little significance in the process of Self-Realization. However, vṛtti as energy or prāṇa has a decisive role to play in the whole process.

- **II.9) Five Processes in KS**

The five great acts of Lord Śiva are sṛṣṭi,[the creative act],sthiti, [the protective act], Saṃhāra, [the destructive act],tirodhana [the act of concealing His nature] and anugraha[the act of revealing His nature].The first group of five processes include creation, sustenance and dissolution. In the realm aboveMāyā in inner world there is nothing but grace [sense of oneness and

salvation giving wisdom and joy], and in the realm of Māyā, concealment [separatedness] holds sway, with grace or oneness sometimes flashing forth. In the same way, these five processes take place constantly in the microcosm [human being]. The yogic means by which the limited individual soul returns to his Śiva nature are the Upāyas.

- **II.10) Malas and Upāyas**

The malas correspond to the physical, subtle and causal bodies.

- **II.10.1) Āṇavamala**

Āṇavamala [I am a person, jīva, and Māyīya mala [I am mind] are not in action, they are only in perception, in experience. An aspirant who resides in the highest state, anupāya or in the sambhāva state would have no malas. He will not be attached to the sensation of consciousness caused by pleasure or pain. Āṇavamala is the subtlest and the particular internal impurity of individual. It is non-fullness. It is the feeling of being incomplete, leading to creation of the desire for completion.

- **II.10.2) Kārmamala**

It relates to the physical body [gross impurity] and is connected with action. The impurity of action is the impressions of pleasure and pain which actually remain in the individual consciousness.

- **II.10.3) Māyīyamala**

The impurity of Māyīya mala creates differentiation in one's own consciousness. This impurity makes Lord Śiva appear as many rather than as one. It is the subtle impurity of ignorance [avidyā] It refers to the duality in the mind (the subtle body). With

Māyīya mala, knowledge (jñānaśakti) becomes limited and brings about the thinking mind and the senses that perceive separation, difference and the feeling that myself and others are different. Māyīya mala is the force which separates the subject from the object.

- **II.10.4 Śāmbhava-upāya – Divine Means**

It is also called ichhopāya as it is the means which exists in the ichhaŚakti practiced by consciousness itself. [ I am Śiva, sādhanā of the Self, Thoughtlessness]. Here, one identifies oneself with Śiva in whose consciousness the entire world of difference appears as reflection. Also, the knowledge of the ultimate reality comes through more exercise of the will power, without any serious mental effort at unification [anusandhi] of ideas or elimination thereof. In Śāmbhavopāya, which is the shortest way, there is no support needed due to the sufficient strength of concentration one begins with the centre and then becomes established in that centre [residing in the mean, at own point] The aspirants who reside in the sambhāva state can travel in each and every state of vāk [parā, paśyantī, madhyamā, vaikharī] and yet remain in the sambhāva state. Here, the yogi achieves Māyīyamala with Śiva by an act of will that plunges him directly into Consciousness. In the Divine Means [Śāmbhava-upāya], each act of perception starts with a direct intuition of objectivity in its most generic form through the initial awareness the subject has of himself. He then defines his specific object by dividing it off from all others to analyse it part by part through a series of mental representations of a discursive order confined to the object previously determined by the subject's direct intuitive awareness. This intuition is independent of thought and objectivity and hence free of all gradations.

It is defined as “That which shines and is directly grasped in the first moment of perception [manifestation of pure ego] when it is still free of differentiated representations and reflects upon itself is [the basis of Divine means] said to be the will. Just as an object appears directly to one whose eyes are open without the intervention of any mental cognition, so for some, Śiva's nature”. The Śiva's own state, is the light of consciousness in which only the power of freedom operates as the pure being [ sattā] or the essence of all powers. The Divine Means is a ‘thoughtless thought’, processless process’ leading to pure consciousness of Śiva. The yogi must not move from the first pure sensation of the object but return to its original source in his own ‘I’ consciousness. Then, he penetrates in his own subjectivity which vacuous and divested of all other supports leads to the power inherent in his consciousness through which

he discerns the true nature of whatever appears before him, be its form, locus, time or state. The means of knowledge and the object are manifest in second and third moment but the three powers of will, knowledge and action fuse into the most powerful Trident of power which is the subject free of all obscuration [nirañjana] Spanda practice is based on the experience of Spanda which is defined as the intent [anmukhya] of consciousness, unrestricted to any specific object and hence, free of any thought-constructs. [JAIDEVA, Singh, Spandakārikā, p 84]. Spanda can be experienced directly when a powerful intention develops within consciousness, whatever be its ultimate goal or cause. The yogi's cognitive intent on its object coincides with the universal will to make that object known to him whether the yogi be awake or dreaming. The perfection in this practice, coincides with the goal of spanda practice, namely, a constant, alert, attention to the perceiving subjectivity which persists unchanged in every state of consciousness both as a perceiver and agent of all that it experiences.

The Divine Means also, includes, the Spanda practice of Centering, which is to find the Centre [Madhya] between one cognition and the next where the expansion [unmeśa] of consciousness free of thought-constructs from whence all differentiations [vikalpa] emerge.

The pure awareness is the expansion [unmeśa] of consciousness or the creative intuition [pratibhā] experienced in the interval which divides two moments of differentiated perception [vikalpa]. It is here that they arise and disappear. The gap between the perceptions is the undifferentiated unity of all countless manifestations.

The rise and fall of every individual perception in the field of awareness is a specific pulsation of consciousness. From the point of view of the object, the expansion [unmeśa] of this pulse is represented by the initial desire to perceive a particular object, while the contracted [nimeśa] phase is the withdrawal of attention from the object previously perceived. From the point of view of perceiving subjectivity, the phases are reversed, so that the initial desire to perceive marks the contraction of subjective consciousness while the falling

away of the previous perception is its expansion. At the higher level where these two phases are experienced within the consciousness, they represent the state of categories of Īśvara [‘this universe is me’] and SadāŚiva [‘I am this universe’] The last form is the Divine [sambhāva] form of mystical absorption is born of an intense awakening of consciousness free of all thought-constructs. In this highest form of practice, the minds’ tendency is to think of himself as one with Ultimate Reality and nothing else. The practitioner stands still and loses itself in the vibrant glow of I-consciousness. It is the practice of non-ideation (Tool - nirvikalpa, Śakti – JñānaŚakti, KriyāŚakti).

- **II.10.5) Śākta upāya – Empowered Means**

It exists in the jñānaŚakti and is also called Jñānopāya, practiced by the power of consciousness [Śakti, I a Śakti, concentration of mind, One-pointedness]. Śākta upāya involves deliberate [not spontaneous, vikalpatmaka] thinking [vimarśa, Śakti] with exertion of one’s will and effort which in the end becomes effortless [DWIVEDI, R.C. and RASTOGI, N. Tantrāloka, 1.215] In Śākta upāya, which is the shorter way, due to strengthened awareness, only one point – centre is needed as a support for the concentration. The aspirant of the Śākta state can travel in subtle and subtlest state –madhyamā and paśyantī. Here, the yogi achieves Māyīyamalawith Śiva by appropriate mental activity. In the Empowered means [Śākta upāya], the yogi links together the discrete parts with the whole, that is, himself as the subject with the object through the flux of the means of the knowledge [Pramāṇa] which flows between them.

The power of consciousness is no less absolute than its possessor. The yogi practicing the Empowered means realizes his true nature through the fullness of its energy. ‘The power illumined by Śiva is itself also luminous, unshaken and unmoving. That very power is the supreme state, stable, omnipresent, the nectar of immortality, peaceful, yearning for pure Being alone, [vastumātra] and devoid of beginning and end, the body of ultimate reality.

The yogi concentrates on the powers operating in all of life’s activities as particular pulsations [nisesaspanḍa] in the universal rhythm [samānyaspanḍa] of the power of consciousness. He rises progressively from the particular to

the universal until he reaches pure Being [sattā], the greatest of all universals [mahāsamānya] and the highest form of Śiva power. Thus, the creative power of Māyā, manifest through countless lesser powers becomes the means through which it can be realized. At the discursive level of consciousness [vaikalpikabhūmi], where the Empowered Means functions, knowledge and action, although evident are contracted. A blazing energy is revealed within, the one who dedicates himself to removing the burden of this contraction. This energy eventually brings about the inner manifestation [antarbhāsa] of pure consciousness he seeks. 1. The thought constructs or mental representations deprive the soul of its freedom and immortal life. The Empowered Means operates within the mental sphere [cetas] and is designed to purify thought [vikalpasamskāra] in order to reveal the pure consciousness. This means is concerned with the second instant of perception, during which the subject forms the mental representations of his object. Thought functions on the basis of an awareness of relative distinctions between specific particulars, distinguishing them from one another and thus seemingly fragmenting the essential unity of reality. As thought forms centred on objectivity and distanced from pure subjective consciousness decrease, thought-free awareness is strengthened. Consciousness the sole truly existent reality, free of thought-constructs is made fully manifest. The thought-constructs generated within consciousness can neither break up nor add anything to the Light [consciousness] which shines as all things. They are nothing but consciousness itself which perceives, through its power of reflective awareness [vimarśa] the multitude of objects in diverse ways and so assumes this form and they are not products of objects they represent.

Thought is both analytic and synthetic. It serves the useful purpose of separating individual elements of experience from others and linking together those that appear to be distinct from one another so that they can be better understood. Thought obscures consciousness and distracts it only when it appears in the form of doubt, vacillating between alternatives. By gradually, eliminating, the multitude of conflicting notions that a Gītāte him, the yogi uses thought [which in reality, pure consciousness] as a means to liberation for the

individual soul [anu] only when it takes the form of certainty corresponding to a direct awareness of his own divine nature

By developing the thought, 'I am Śiva', it ultimately affirms itself directly as a pure awareness of his own divine nature. As the thought is gradually purified, the stream of perceptive consciousness [Pramāṇa] becomes progressively clearer until its object of realization and loving devotion becomes maximally apparent. The impurity is a state of seeming separation from consciousness. It is ignorance to believe the bondage exists and to contrast it with a conceived state of liberation. . Every thought construct and with it the ego, is instantly annulled in the immediacy of the pure subjectivity that remains unaltered throughout every perception and state of consciousness at the Empowered level by attending to the recurrent activity –the Spanda –of the subject, i.e. the flux of awareness through the cyclic movement of the powers of consciousness. [JAIDEVA, Singh. 1980. Spandakārikā,3] By attending to this movement the thought constructs that emerge and subside in the course of perception are seen to be part of this universal process and in this way purified, are no longer binding.

In Śākta-upāya the focus is on Śakti, the power or the adjunct of the Self. The aspirants think they are the mind or the body and not the Self. Or they have experiences of the Self in mundane life but give the credit not to the Self but to the outer objects that seem to have caused the experiences. In Śākta-upāya the aspirant works with the contents of his mind, that is the kind of thoughts he thinks. He uses positive thinking techniques, working to enlighten his mind by getting rid of heavy, dark thoughts and habituating it to light, pure and noble ones.

- **II.10.6) Āṇava upāya – Individual Means**

It is called kriyopaya because it is the means which is found in KriyāŚakti, practiced by the mind, [I am free, sādhanā of the body, Concentration on and with the support of mantra and breathing and all other elements]. It consists of external activity [Kriyā] related to external things in worship and rituals. External worship in itself has no power. It derives its power from the inner spiritual feeling that we attach to it. In Āṇava upāya, which is a longer way, the

strength of one's awareness is such that for concentrating on the centre, one has to take support of two things. The aspirant in the state of Āṇava upāya can only utilize the gross movement of speech – vaikharī. All Upāyas, although different, lead one to the state of one transcendental consciousness. The Individual Means [Āṇava upāya] is both a point of departure to higher levels of practice [Śākta upāya where high level of realization is possible] At the Individual level, the power to form thought-constructs and make determined resolutions which go on to issue through the body into outer action to make the private creations of the mind apparent to others. All three types of practices function together in various ways, their corresponding states representing dimensions of the same experience. The upsurge of consciousness [udyama] which is the supreme illuminating intuition [parāpratibhā] of the Divine state is concomitant with the gathering together of all the powers of consciousness in the Empowered state. The nature of Śakti is such that Divine nature [Śāmbhavarūpa] possesses every power.

The same practice in different levels concerns the realization of the Fourth state of contemplative consciousness [turīya] in the other three states of waking, dreaming and deep sleep. At Divine level, this takes place by 'violently digesting' [sudden, complete, spontaneous] the three states in the Fourth. At the Individual level, the Fourth state is first experienced at the junctures between the other three states and then induced gradually to spread out from these Centres to pervade the other states.

The rise from one level of consciousness to another is marked by the transition from a lower means to a higher. For example, practice at the Individual level diverts the flow of vital breath [prāṇa] from its usual course and induces it to enter the Central Channel [suṣumnā] along which it rises as a pure consciousness energy [technically called, Kuṇḍalinī]. This leads the yogi to the Empowered state in which he enjoys the pure awareness of unity. The measure of the yogi's level of consciousness and that which sustains him in it allowing him to progress further, is his attentiveness to the higher realities he experiences in the more elevated states.



At the Individual [ Āṇava] level of consciousness, the intermediate processes of discernment, analysis and classification of perceptions, which bridge the gap in the flow of awareness from a universal subject to a specific object of knowledge ranging from the subtle life force [prāṇa], intellect and the physical body, appear to take over the status of subjectivity which underlies them. Light which is pure consciousness alone [ cinmātrā] shines in the unreal object also as intellect etc are dependent on this Light” The soul is bound by the City of Eight [ puryaṣṭaka]that resides in the mind, intellect and ego and consists of arising of the five subtle elements of sensory perception. He helplessly suffers worldly pleasures and pain [bhoga] which consists of arising of mental representations born of that City of Light and so its existence subjects him to transmigration. At the Individual level, the power to form thought-constructs and make determined resolutions [sankalpa] which go on to issue through the body into outer action to make the private creations of the mind apparent to others. [JAIDEVA, Singh. 1979. Shivsūtras, p 42]. Two types of practices belonging to the Individual Means include one which is concerned with the individual subject which resides in and as the psycho-physical organism and the other with external reality. The Individual Means [Āṇava upāya] deals with the diversity and relative distinctions between particulars.

Āṇava upāya is the means which operates in the individual soul’s sphere of consciousness. It is concerned with the purification of thought [vikalpasamskāra]. Purification of thought is achieved through the contemplative absorption that results from a meditative awareness sustained by objective supports. These objective supports range from subtle to gross. and centred in the i] intellect ii] vital breath iii] body iv] external physical objects. This discipline involves i]the recitation of mantras ii] posturing of the body iii] meditation on a particular divine or cosmic form iv] concentration on a fixed point either within the body or outside it

Here, the yogi attains Māyīyamalawith Śiva via actions or dualistic yogic practices. First Individual [Āṇava] Upāya is the absorption attained by the concentration on source of breath [uccāra],the external and internal postures or conscious practices of the body [karaṇa], contemplative envisioning

[meditation, Dhyāna], movement of phonemes in the breath [varṇa] and mental projection of the support of the ritual. Anu stands for finite ordinary beings bounded by their limitations and objective meditation is recommended for them where the focus of attention shifts to Kriyā (action). If one concentrates on śabda [word] , it is Dhyāna in part. If One maintains that and concentrates on that one-pointedness, it is cintana which is more subtle than Dhyāna. In KS, Āṇava Upāya [bheda Upāya] means that is workable at the level of diversity. Āṇava is the form of yoga that is useful to the ordinary persons living in the field of Māyā. Āṇava is name given to the objective meditation while both Śakta and Śāmbhava are subjective in character and realize directly or indirectly the exact nature of subject. In Āṇava yoga, practioners have to see objects of meditation as nothing other than Absolute. Such meditation is an action demanding considerable mental effort on the part of yogins, such effort becomes more predominant than the act of knowing, Āṇava is known as Kriyā yoga.

There are two categories of objects to be meditated upon first is those lying inside one's self [grāhya] and those existing in the external world are bahya. Buddhi, the understanding capacity [Dhyāna yoga], prāṇa, the life-force [Uccāra yoga], deha, the physical form [karaṇa yoga], and dhvani, the sound of breathing [Dhvani yoga] are the grāhya objects [four internal objects] arranged in their descending order of merit according to the nearness to the subject.

Bahya, the external objects are time and space. Time and space are each considered in 3 aspects of fineness, subtleness and grossness, which causes bahya yoga to have 6 subvarieties, called ṣadadhvān or six paths of meditation on external objects.

Time, an abstract entity is measured with the help of successive psychophysical events and action. The smallest unit of time that humans experience is a moment. A moment has been measured to be as long as one single mental action. An idea or thought is thus the basic measure of time. Ideas are accompanied by word-images and hence words can be said to be the

measuring devices of time. The subtlest type of word image is non-conceptual in character and is called varṇa meaning a sound or a letter. Next is mantra a mystical syllable which is also non-conceptual in character. Conceptual word-images are gross in character and are represented by a full-fledged word called pāda.

Kāla is not time but dynamism of Śakti which appears in every object. The sādḥaka is determined to destroy the sphere of time by fixing his consciousness on the timeless point, will in the near future find that time has ceased to exist. The timeless point is found between two breaths, between one step and another step, between one word and another word. Network of language is a krama system e.g. Bha is varṇa, Bhu is Dhatu, Bhāvati is word, Kriyāpāda, then the use in sentence. Krama is creator of time [samastu kalāstu buddhiNirmāṇa]. Akrama is beyond time. Yogi has to go from karma to akarma. On sentential structure, language exists. The word has conventional meaning but individual varṇas have no conventional meaning [father as word has meaning but letters f, a, t, h, e, r, as individual entities have no conventional meaning].

Mantras are sound vibrations which affect the physical, emotional, mental and psychic structure. Every sound vibration creates a particular pattern, image or form, known as yantra or psychic symbol. Yantra is the technique by which the mind is controlled. Thought processes are controlled by both mantra and yantra. An individual's mantra can create image spontaneously. Light of different colours is the symbol created by the repetition of the mantra in the field of consciousness. Mantra and yantra, sound and symbol are both necessary tools for meditation.

- **II.10.7) Anupāya,**

Here, the yogi understands that Māyīyamalawith Śiva is always the case. It is 'no Upāya'. Here, one has only to observe that nothing is to be done and he resides in his being and it is essentially undefinable [anākhya] It is the uninterrupted consciousness [avirātanūttarajñāpati] the absolute [anuttara] has of its own nature. It aims at the realization of Anuttara spontaneously and

realized in an instant.. If you are talking , go on talking. Consciousness is ever revealed. Nothing can be added or subtracted from its fullness. Those who are ignorant of this fact fall to the lower levels of consciousness and so have to practice. No-means [ anupāya] is the experience of the absolute [ anuttara] beyond both transcendence and immanence[ Śiva and Śakti]Undefinable and mysterious, it is neither existent [ sat] nor non-existent [asat], neither it is both nor neither. It is attributed to the ānandaŚakti of Śiva and is called ānanda-upāya. The anupāya category of practice corresponds to the bliss aspect of Śiva's power. It is untroubled rest within one's own nature [ svatmaviśrānti] when the powers of will, knowledge and action merge into the bliss of consciousness. Then, the supreme knowledge divested of all means rests in the power of bliss said to be the presence of absolute here in every moment of experience. This enlightenment or ultimate realization is an experience of recognition, firm insight born of right knowledge. In this moment of recognition,with an attitude of astonishment[ vismayamudrā], the Yogi achieves the Great Expansion of consciousness[mahāvīkāsa] and he is no longer subject to profane existence [ pravṛtti], the abhorrent and continuing round of birth and death, which inspires fear in all living beings, because its cause, his own impurity, no longer exists. [Only ParāmŚiva exists there]

The tantras recommend the combination of Kriyā and Bhāvanā i.e. action with imagination. The tantras though declaring the unity of jīva and Śiva, The absoluteness is to be attained through the Sādhanā.

The discussion on four means does not give a smooth, orderly, graded, successive transition from the 3 stages of objects of experience viz. Prameya, Pramāṇa, and Pramāṭṛ. Also the vital, key concept of unmeas-nimeṣa of KuṇḍalinīŚakti is not discussed in detail.

- **II.11) Evolution in Śaivāgama**

There is in manifestation first of all the arc of descent of the Divine right up to the solid earth. This is the process of involution known as the process of projection of the Divine Energy in the manifestation in which there is svarūpagopana, the veiling of His essential nature. This is also known as sṛṣṭi-

krama. Every spark [jīva or soul] of the Divine Flame has to go into exile. Evolution is the inverse of involution. It is the arc of ascent, the arc of svarūpa-prakAsana[ Saṃhāra krama],Citta [conscious]having fulfilled the purpose through discriminative knowledge, subtle afflictions of it [perched seed]are to overcome by Involution.[ VB,V. 138, ]

• **II.12) Lakṣya and Cittabheda**

The lakṣyabheda, lit.“the varieties of the goals” or ‘ targets” , are to be understood as the different manifestations [total six] through which Śiva can be approached. These are : void, space [vyoman] [kha], body [ vigraha], luminosity [jyoti], drop [bindu], mantra, phoneme, mantra-body, [mantramurti = arṇa], world [bhuvana] and resonance [dhavni ], [śabda] ‘Whichever of the six natures he depends on , the practitioner attains its reality and by the direct experience [MĀLINĪVIJAYOTTARA TANTRAM, vijñānam-anubhāvah, comm.. of Jayaratha] of the Void and the World he undoubted achieves full liberation. Liberation is achieved by direct experience of śabdana which he interprets as the highest reflective awareness of the words denoting the six goals. SvaambhuvaSūtrasangraha teach that the highest liberation is achieved by only two of these six goals : vyoman and śabda. [DĪKṢOTTARA TANTRA, 2.20-24]

Sr No	Lakṣya/ Phalabheda Contemplation	Ṣaḍadhvan	Rewards Contemplation of Śiva in respective nature
1	Bhuvana, World	Bhuvana	Leads to regency of a world
2	Vigraha/ Body/ Deities	Tattva	For coercion of deities such as Brahma, Rudra[Body nature of Śiva]
3	Vyoman,void,space Kha	Kalā	All Perfections and liberation, with mind merged into emptiness.
4	Dhavani/ Resonance/Śabda /	Mantra	Leads to isolation and liberation
5	Mantra / Arṇa [Mantramurti]/ Phoneme/Mantrabody	Varṇa	Leads to perfection of Mantra
6	Bindu /Jyoti/ Drop / Luminosity	Pāda	Bestows sovereignty over Yogins

At the level of parāvāk, śabda and artha, vācaka and vācya, word and object are in a state of indistinguishable unity.Vācaka is varṇa, mantra and pāda.

Vācya is kalā, tattva, bhuvana. Bhuvana is the universe as it appears to the Self and pāda is the actual formulation of that universe by mind reaction and speech.

- 1) pāda [gross speech] and bhuvana is gross or aparā
- 2) mantra and tattva is parāparā or subtle
- 3) varṇa and kalā is parā or subtlest

The lakṣyabheda [varieties of the goal, target]designates the ultimate destination upon which the Yogin must fix his attention. These targets are different manifestations through which Śiva can be approached.

Aṛṇa is the fifty phonemes [16 vowels, 34 consonants] of the Sanskrit alphabet. [MVUT, 12.13B] Void is said to be three-fold, by the divisions of exterior, interior and that arising from accumulation. The interior void corresponds to the the space in the heart [abhyantaraŚūnya]. The Cumulative void traverses the body from the heart to the interior of the cranial aperture.The Exterior void is above the head [Śakti, Vyāpini, Samanā]. Voids [knots, granthi] are always traversed sequentially, the most rarified voidbeing liberated with the equated state of Śiva

The discussion on the six paths although leading to six different goals , do not mention a unitary Realization process through the various Śaktis at three different stages of Prameya, Pramāṇaand Pramāṭṛ.

### • II.13) Hṛdaya

The process of creation is inherent in heart.Heart is the receptacle of all the existents. The freedom has its parādoxical location in the Heart where the infinite somehow comes to reside within the bodily structures which are finite. Hence kauliki Śakti means the power of Embodied Cosmos. It is at once the bodily energy [the Kuṇḍalini] and at the same time a cosmic force. The Heart becomes the abode of the buddhi, the closest Prakṛtic counterpart to the ātman. Heart is the place within body where feeling, willing and thinkingand so forthtales place [POTTER, K.H., p 75] As a cakra, the Heart functions as precise locale within the subtle physiology of yoga.This important nexus of

vital breaths, sensory perceptions and underlying consciousness is located in the general area of the physical heart. The three possible levels of Heart are the physical organ, the Cakra and the Ultimate [VB v. 49]. The Heart represents a concentrated node of existential density which is transformative of the functioning of the dispersed and disenfranchised individual mind.

Free and spontaneous self-apprehension [vimarśa] is the very nature of the light of consciousness. This consciousness is vibratory light [sphurattā]. It is absolute reality[mahāsattā]which is beyond spatial and temporal distinctions. This consciousness being the universal essence is called the Heart of the Lord. Hṛdaya means the mainstay or resting place, the insentient rest in the sentient and the latter rest in the light of consciousness with which it is one. The place of rest of this is also the power, the free consciousness. The Heart is the resting place of all, is Mantra, which is the power of transcendental speech- parāvāk.Heart before Sādhanā is the seat of consciousness, of mind and buddhi, the latter being the highest psychical organ and the basis of intelligence which is illumined by the light of consciousness.Heart after Sādhanā is the abode of intuition, the source of intuitive thoughts,the place of contact between the man and the divine power. It is only through the conscious transformation of its functions.

- **II.14) Phonematic Manifestation [ Parāvāk]**

The entire manifestation is an expression of parāŚakti or parāvāk [ creative energy] or transcendental logos. Every letter of the alphabet represents energy in some form. The letters of the alphabet are arranged in two schemes in Trika viz. Māṭṛkā [pūrvamālinī] and Mālinī. Māṭṛkā means little mother or phonematic creative energy. Mālinī [uttaramālinī] literally means the Devi who wears mala or garland of fifty letters of the Sanskrit alphabet. In Māṭṛkā letters are arranged in regular order [vowels first, consonantslater] In Mālinī, letters are arranged in an irregular way [ vowels and consonants mixed, no serial order]

The Supreme is a biune principle – it is light and energy of awareness simultaneously [ prakāśa-vimarśaMāyā] – eternal awareness of ‘I’[ aham

]Aham consists of sixteen vowels from 'a' to 'ah' are forms of energy representing Supreme that is transcendent to manifestation, thirtyfour consonants are forms of energy manifesting various Tattvas or categories of existence and Māṭṛkā phonemes.

- **II.15) Bimba-pratibimba-bhāva**

Everything in its essence is annutara i.e. has the nature of Supreme but is polarized in pratibimba or reflection i.e. it becomes the reverse of the original [as in the reflection of the face in the mirror] Parāparā goddess signifies the original bimba paśyantī [ or pati-Śakti] and paśu-Śakti signifies the pratibimba or reflected paśyantī-vāk.

The goddess parāvāk becomes in her chief mode i.e. madhyamā [i.e.parāparā state] goddess Mālinī herself. At this stage, she becomes so infinite, that considering the varied forms she assumes, she appears omnifarious and she assumes the state of a letter [varṇa], a word [mantra] and sentence [ pāda] through the predominance of three aspects viz. parā [supreme], parāparā [ i.e subtle or sūkṣma]and aparā [ gross or sthula] i. e even in parāparā state , She appears as parā, parāparā [ sūkṣma] and aparā [gross]. At the level of madhyamā in which the external expansionof Śakti becomes more and more perceptible, paśyantī appears as an instrument of purification. By removal of dirt lying at the subtle level, the dirt lying at the madhyamā level gets automatically removed.

All the three [i.e śodhaka, śodhana, and śodhya, paśyantī, madhyamā and vaikhari] exist simultaneously in parā [the supreme vāk]. Śodhya or that which has to be purified has to be dissolved in śodhana or the means of purification and śodhana has to be dissolved in śodhaka or the purifier.This is not simultaneous [occurring at the same time] in a temporal sense.

Time is only a thought-construct. The essence of time consists in the experience of successive appearance and disappearance of objects.It's essence consists in the non-presence of the awareness of introverted consciousness which is time-less. The time can not overpower the non-temporal



consciousness for the successive object in itself is known through the underlying consciousness which is not successive. Everthing that is uttered has to fall back upon indeterminate consciousness [nirvikalpa jñāna]. Investigation of congruous connexion is not possible if there is a break in the memory and memory depends on indeterminate knowledge. In the vimarśaŚakti of Bhairava, there is no stain either of the appearance of succession or simultaneity.

Man speaks something through vaikharī, ideates through madhyamā, experiences some indeterminate state through paśyantī and experiences inwardly some through parā. In parā or supreme state, she is the repository of varṇa or letters, in the parāparā, supreme-cumnon-supreme state [sūkṣma state], she is the repository of mantra or words; in the aparā state, she is the repository of pāda or sentences. Mālinī is symbolic of parāparā state but even in parāparā state she appears as parā, parāparā [sūkṣma] and aparā [sthula]. The gross form is śodhya [to be purified] and the subtle form is śodhaka [to be purified]. The subtle is śodhya [to be purified] and the parā [Supreme] form is its śodhaka [purifier] This chain goes on until anuttara or the Highest.

In the womb of parāŚakti lies parāvāk, in parāvāk lies paśyantī, in paśyantī lies madhyamā and in madhyamā lies vaikharī. Consequently, vaikharī is inherent in parāSaṃvit. Purification in its highest sense that fire which is non-different from the consciousness of Bhairava which is proficient in burning away all impurities. When everything viz. that which is to be purified [śodhya], the means of purification [śodhana], and the purifier [śodhaka] enters into Bhairava, it is perfection itself.

The above discussion does not take into account the counterpart of vākŚaktis i. e. Citta [Sattvaḡuṇa orientation].

- **II.16) Citta and Levels of Mind [pariṇāmas]**

Citta is the reservoir of the 3 ḡuṇas when in equipoise; else, in a state of imbalance, of the 3 ḡuṇas, Citta suffers imbalance and collects Grossness

(Mala, Tamas). Citta and guṇas are derivatives of Prakṛti, the cause of guṇas. A Śaiva opinion calls citta as a variety of functioning of the Manas. Manas functions through the citta as a faculty known as Dhyāna (attention).

The mechanics of perception, cognition and presentation of sense -objects have been carefully laid down in Śaiva meta-physics. The faculty of defining, classifying and determining belongs to 'Manas'. Fastening of cognition in undetermined stream of experience involves the Citta, classifying and determining is the act of Manas.

- **II.17) Aesthetics in KS**

Sādhāraṇīkaraṇa: The essence of Bhāvanā is sādhāraṇīkaraṇa. It is generalizing the experience [result, effect] which the bhāvākatva [cause] brings about. We see the love or sorrow of one character for the another, with details of time and place, a local habitation and a name but we feel that this is 'the love of a man for a woman'. Then particular contexts of art-presentation do not remain significant. And the emotion comes before us as general, universal emotion which can be shared by all. Our ego or self-consciousness is normally riddled with personal likes and dislikes influencing all actions and reactions making detached absolute understanding. In the presence of an art experience we realize that it is not connected with any particular individual [neighbour, oneself, enemy, actor, poet etc.] and there is no personal stake, gain or loss, practical utility. We escape from our 'limited empirical ego', and attain an 'immaculate being'. In this mental state, one is neither completely obscured nor is it particularly emergent or obtruding on the experience before us. It happens to everyone who is willing to take the experience.

- **II.18) Śakti & Consciousness**

The purpose of the steps of Āsana [stable posture], prāṇāyāma [energy control] and pratyāhāra [withdrawal of the senses] is to conserve, purify and concentrate the psychic or evolutionary energy on the citta so that the necessary conditions, are created for the onset of the mechanism for its transformation by way of availability of the desired type of energy in terms of

heat and pressure, the necessary quantities and at the right places. Dhāraṇā and Dhyāna lead to the homogenization and the maintenance of the critical conditions for the transformation and necessary growth to occur in the state of Samādhi. The above steps lead to the achievement of stability and comfort in body posture and rhythm in breathing. The purpose is the conscious and systematic development and application of prāṇa or the cosmic energy to bring about a gradual, evolutionary change in the citta. The air that we breathe and the food that we take are the source of all forms of prāṇa that are needed for living, growing and evolving.

Energy is the basis of all evolution. 'Tangential energy' is the energy related to the field of the natural and physical sciences [Science]. 'Radial energy' is related to the sphere of psychology and religion [ Spirituality] Tangential energy is the measurable energy in ' the domain of material reactions', while radial energy operates' in the domain of imponderable actions of rearrangement and union' that direct and guide animated matter towards higher and still higher synthesis. Both energies come from the same source – anna-matter that nourishes.

Once the evolutionary or radial energy is on hand for direction and concentration at will, the final steps of dhāraṇā [concentration], Dhyāna [meditation] and Samādhi [absorption] are to be taken in a single inner movement or process. The citta is trained to concentrate on a single object or idea or mantra [special combination of syllables] until an uninterrupted flux of consciousness is maintained between the two in a meditative state and eventually a transcendental state of total absorption is reached where the subject-object distinction dissolves altogether. When this state of Samādhi is attained, a qualitative change in the whole process of cognition commences [PYS, III.5] and the light of prajñā or higher intelligence breaks out. An opening of the vision to the Infinite, 'a boundless self, a boundless light, and a boundless ecstasy' happens. The growth of mental transformations uniquely displays the energy required, the kinetics or velocity followed, the equilibrium conditions necessary, deviations from homogeneity etc. Just as a child

develops in the mother's womb, so does the spiritual man grow in the physical body.

Prāṇa, the cosmic or evolutionary energy underlying all experiences as well as the changes in the consciousness, operates normally through the two canals or arteries of Iḍā and pingalā in human beings. All Vṛittis in citta i.e. all human cognitive experiences, are due to impulses taken to and sent forth from the main nervous centres through Iḍā and pingalā respectively. There is stepwise, gradual inner transformation in Yoga whereby the two-way process of normal mental cognition is supplemented by direct supramental cognition. The spiralling strands of Iḍā and pingalā symbolising outer and inner sensing respectively and the vertical artery of suṣumnā with its seven lotus centres located along the vertebral column and well above it symbolizing the Universal Consciousness Force operating at different levels. The input of the impulses from the outer world still makes an impact on the yogi but his inner sensing and reaction to them are immediate and spontaneous, joyous and child-like, always illumined by the higher consciousness, without the least possibility of Vṛitti or disturbance registering anywhere in the whole cognitive mechanism.

The above discussion does not consider the view that Śakti [Prakṛti] can be Different from Śiva [Puruṣa].

- **II.19) Groups of Śaktis**
- **ParāŚakti , parāparāŚakti and aparāŚakti**

The transcendent Śakti, parāŚakti is inseparably united with the supreme subject. It is transcendental experience when energy unites with consciousness. Here both jñāna and Kriyāactivity are predominant. The powers here include: a] Śiva's Divine Attributes [inner aspects] – omnipresence, eternity, freedom of will, omniscience and omnipotence corresponding to Śiva's powers of consciousness, bliss, will, knowledge and action. The first of the two aspects of parāŚakti is the pure freedom [intention] of the consciousness through which it affirms its absolute Being unconditioned

by the cosmic Totality generated by it. It is the primordial vibration [ adyaspanda] which generates and contains within itself the innumerable Benevolent powers of consciousness that bestow the fruits of realization to the enlightened yogi. The second aspect is the purely transcendental state of the first aspect when it turns to immanence as this will is disturbed and aroused out of its quiescent state. This sets into operation all the benevolent powers.

B] Śiva's cosmic functions [outer aspects] - The five cosmic functions are implemented by Śiva's five powers of to create, maintain, destroy, conceal Himself and grace by revealing Himself.

C] Śiva's creative Energies – The principal creative power is Māyā which is an aspect of His power of action along with other aspects of *Nirmāṇa Śakti*, the power to fashion particular entities out of His own undifferentiated consciousness and Śakti, the *Kāla* power of time through which Śiva creates the temporal order and hence the universe of change and becoming.

- **Sphere of Cognitive Consciousness – Middling Power-Parāparā Śakti**

The *parāparā Śakti* is instrument [Pramāṇa]. It is both gross and transcendental experience when energy awakens and begins to ascend. Here both *jñāna* and *Kriyā* activity are predominant. Here the inner aspect is mental in which operate the power of cognition and memory along with the power to differentiate individual perceptions. The outer aspect corresponds to the powers of the senses. The energy which operates at this level is also the basis of all empirically definable experience. It is that of unity-in-difference. The universe is experienced within consciousness as one with it while maintaining itself distinct from it, like a reflection in a mirror. The power of awareness operates here can also generate the Fierce [ghora] energies of consciousness that block the path to liberation by engendering attachment to the fruits of action, whether good or bad. This ambiguity reflects the paradoxical nature of the absolute's knowledge of the universe it has willed into existence, as either one with it or separate from it. From the point of view of the absolute these two are complementary modes of existence but from the point of view of the

relative, knowledge of difference is binding, while knowledge of unity is liberating.

- **Sphere of Individualised Consciousness – AparāŚakti**

AparāŚakti [naralevel] operates as object of experience. It is purely gross experience when energy Kuṇḍalinī lying asleep at the base of mūlādhāra. Here only Kriyā activity is predominant. From Prakṛti down to the earth the tattvas shine as objects without having the reflection of any limiting adjuncts of the subjects and its instruments. This is said to be the pure svarūpa of the objects. It does not rest in the subject but on the contrary it has its rest in itself. The object shines in this distinctive way by the grace of aparāŚakti. The pure objective aspect of all tattvas from earth to Prakṛti broadly comes under Nara group. But when Śaktis related to different subjects become predominant and the object in its turn rests in them, it is known to be its Śakta form, the parāparāŚakti.

When the subject possessed of Śaktis become predominant and the object rest in the Pramāṭṛs it is known to be the form of. The Subject is characterized by possessing Śakti, that is, Śaktimān. Here the power of consciousness operates through the individual subjects and objects it engenders. The inner aspect corresponds to the many experiencing subjects, all of which are forms of the power of self-awareness. The outer aspect corresponds to external objectivity which includes the categories of existence, worlds and cosmic forces that bind them into a coherent role. This energy operates in the Root [Mūla] of consciousness where objectivity predominates and the inner awareness [jñāna] of the Self takes second place to outer activity. One who experiences the infinite consciousness of his own nature, the aparāŚakti bestows both yogic power [siddhi] and liberation [mukti].

- **II.20 KuṇḍalinīŚakti**

In order for Śiva to manifest as the diverse universe, He must deny His infinite nature and appear as finite entities. Thus negation or limitation is a power of the absolute. Śakti is the principle of negation through which Śiva conceals

His own undivided nature and becomes a source of diversity. There is no object or event that does not disclose the presence of Śakti. The universe is the aggregate of Śiva's powers. Each power is a means, channel, or outlet [mukha] through which Śiva, though formless and uncreated, becomes manifest in a particular form. There are innumerable powers [Śakti] in every object in the form of causal or pragmatic efficacy [karaṇasāmarthyā]. The abiding fullness of the one universal power alters as one aspect 'expands' and comes to the fore, while another contracts or recedes into the background. Śakti is in a state of perpetual pulsation [spanda] expanding and contracting, assuming now this, now that form [DWIVEDI, R.C. and RASTOGI, N. ed. Tantrāloka, 1/69] Śakti is both immanent when actively giving rise to its effects and transcendent when considered to be the source of its many powers.

Śiva- Śakti-Śiva is tranquil state of power. The energy inherent in Being is Becoming. Being is Śiva. Becoming is Śakti. Thus power is Reality itself, as Becoming. Power is neutral immensity projecting itself, from urge, into the 3 basic tendencies (guṇas). Power is Female and Negative. Being is Male and Positive. 36 modes are but projections of 5 principal modes of Śakti as Self-luminosity (cit), Bliss (Ānandam), Will (ichha), Knowledge (jñāna), and Action (Kriyā). The awakening of the Kuṇḍalinī, the blissful cosmic creative wave that continuously surges at the core of all things and may be experienced within the body as the bliss.

The above discussion does not take into account the unmanifest nature of Kuṇḍalinī Śakti.

- **II.21) Ānanda Śakti**

- **Ādhibhautika Self - Physical material Self – Material I**

All sense activity is suspended, mental activity continues with conceptualization [vitarka] and reflection [vicarā]. There are two types of concentrations – one is Concentration on Single Object or Thought where Normal mental nature and thought are based on a consciousness of the finite. In every state of consciousness, one-pointedness is present as a distinct mental factor. It unifies the mind on its object, ensuring that each state of mind

takes one and only one object. As mind is a thing that dwells in diffusion. Thought and experience manifest one after another or in reverse. Patañjali's concept of Concentration starts with the idea and uses thought. Name and form are used as key for concentrating the mind on the idea which is only instrument. One reaches the state of consciousness [Samādhi] corresponding to the idea of which it is the symbol. [idea is OM, felt as thought and experience, representing absolute reality, a state of bliss, absolute knowledge]. It leads to a permanent state [not temporary according to Patañjali] of Samādhi, of self-awareness of superconscious truth of unity and infinity and blissful existence. The other type is Concentration without object or thought which is the method of silencing the mind, the sādhanika only watches the mind without participating in its action without concentrating on any particular object or on one object of thought. [stops the mental mechanism and the thought process] the sādhanika rejects thought suggestions to firmly hold to the peace of the being which stands behind the multifarious activities, actions and thought of the person.

As the subject passes from the lower to higher levels, mental activity becomes progressively more attenuated. Some degree of steadiness and non-distraction come. The process involves silencing the system, purifying the system at different levels and expanding one's consciousness [Samādhi]. Serenity [calm and tranquillity] develops, mind goes to heightened level of calm. Faculty of concentration [Samādhindriya] and the power of concentration [Samādhibala] develops.

- **Ādhidaivika,- Spiritual Self –Mental I**

Sri Aurobindo describes the Ananda in Samādhias: “As the crust of the outer nature cracks, as the walls of inner separation break down, the inner light gets through, the inner fire burns in the heart, the substance of the nature and the stuff of consciousness refines to a greater subtlety and purity, deeper psychic experiences become possible in this subtler, purer, finer substance – the soul begins to unveil itself as a boundless Ecstasy, a boundless Light, a boundless Self . “[Aurobindo, p.296]



Sri S. Radhakrishnan narrated the Ananda in Samādhis: “A lightning flash, a sudden flame of incandescence, throws a momentary, but eternal gleam on life in time. A strange quietness enters the soul, a great peace invades its being. The vision, the spark, the supreme moment of unification or conscious realization sets the whole being ablaze with perfect purpose. . The supreme awareness, the intimately felt presence, brings with it arapture beyond joy, a knowledge beyond reason.” [Address to the World Congress of Faith 1936]

Meditation is understood as calming individual’s desire and immediate troubles as it transforms the five hindrances like restlessness, torpor and sloth, sensuous desire, ill-will, sceptical doubt into the five meditative mental factors like thought-conception, discursive thinking, rapture, joy, equanimity – happiness-one-pointedness. The sādhaika must be conscious of the state of Samādhi to be able to bring these higher, superconscious planes to the waking consciousness. There must be the complete transformation of the human beings into the Divine being and a harmony of the Divine consciousness and our existence. It does not stop at Samādhi or trance like Patañjali yoga.

At one stage the thought ceases and passes into the absorbed or ecstatic contemplation by merging into an inner Samādhi to experience the glimpse of the soul or the Puruṣa for a short time as seen in the Patañjali explanation of the SānandaSamprajñātaSamādhi. The sādhaika then returns to the normal state of consciousness. The state of isolation ofPuruṣafrom Prakṛti [Kaivalya] takes place in the Plane of reflection, discrimination based on the conceptual or rational clarification [Sāṃkhya Pluralist Methodology]. In case of Yoga, it takes place in the plane of practical realization in actual experience. The knowledge of the total reality embraces the transcendent in isolation.

In case of Kashmir Śaivismthe experience takes place in the Plane of integration based on Intuitive Methodology in different measures. It involves Intuitive type of intellectual comprehension of experience and knowledge which is immediate comprehension of a totality without the mediation of concepts. It is a function of intellect involving synthetic approach.The Western Rational Method and Law of Contradiction is one of discrimination, by means of concepts, backed up by contrast between the opposites. As per reason, joy

and sorrow are opposites but as per intellect, totality can be both. During the process of Dhyāna, also, the opposite states are burnt.

- **Divine Self -Ādhyātamika Self –Divine I and Self in Turyā State**

The sādḥaka's realization of impersonal aspects of the Reality is the realization of the silent self, of the pure existence, consciousness and bliss in itself without any perception of an existence, conscient and blissful.

- **Patañjali Yoga:**

In this stage, the yogi gets direct perception or realization of the truth without reasoning as the citta gets extremely pure leading to the firmness and steadiness of the mind. The single impression of the Samādhi [say OM, or idea of God] destroys all the other Saṃskāras [thoughts], to be practiced short of Nirvikalpa, and leading to the Seedless Samādhi. The state of perfect isolation [kaivalya] together with sovereignty is attained by the abandoning of effects and instruments.

The above discussion on the Sānandaa Samādhidoes not take into account the dialectical nature of the entity of Ānandaa in physical body and the tool of meditation to overcome the this limitation.

- **II.22) PrāṇaŚakti**

“When mind changes into will, the nerve currents change into a motion similar to electricity because the nerves have been proved to show polarity under the action of electric currents. When all the motions of the body become, the body as it were, become a gigantic battery of will. This is a physiological explanation of the breathing exercise. It helps us through the respiratory centre, to control the other centres of the body.“ [VIVEKĀNANDA, p.35]

The word prāṇa is a combination of two syllables, pra and na, and denotes constancy, a force in constant motion. Pranic energy, in sentient beings, drives every action, voluntary or involuntary, every thought, every level of mind and body. Prāṇa is a complex multidimensional energy; a combination of

electrical, magnetic, electromagnetic, photonic, ocular, thermal and mental energies.

In prāṇa all movable and immovable beings merge [during dissolution] and rise out of prāṇa [during creation]. The inherent quality of motion in creation [livingness] is prāṇa.

The prāṇa [static or dynamic] within every created object gives existence and material form. Every object is floating in the vast, all-encompassing sea of prāṇa and receiving everything they need to exist from it. The cosmic prāṇa [mahāprāṇa] came into being at the time of creation.

Prāṇa is a self-intelligent principle due to the proximity of consciousness, both within and without permeating as nascent energy by which communication takes place in the substratum of consciousness. The individual consciousness and the supremeconsciousness become interchangeable as the substratum of all energy and manifestations.

In the pranic body prāṇa flows through nāḍīs, energy channels and is stored in cakras, energy vortices. The five sheaths are integrated functionally and energetically encapsulating the individual soul. [“similar to material, texture, dimension, colour and scent in the scented scarf” –Ramana Maharshi]

- **II.23) Physical, Astral and Causal Bodies**

Suṣumnā is verily the spinal chord and the cakras are based on the actual location of the nerve nodes connecting functionally to glands and organs in front of the spine. The subtler cakra superstructures [petal-like] projecting in front of the spine into the body mass are very subtle aspects of the nervous system and more in the domain of prāṇamayakośa and connected with the location and migration of prāṇa currents. Hence, prāṇamayakośa permeates and envelops the entire grosser sheath called annamayakośa. Astral body [sūkṣma-śarīram] is seen as egg-shaped object wider at the bottom than at the top. The astral body includes the mind and the intellect. It is made up of the five subtler elemental forms of space, air, fire, water and earth [gross

matter]. Though the mind and the intellect centres are part of astral body, they are not localized functional organs restricted in space and time. The field of the mind and the intellect is infinite. The even subtler causal body [karaṇa-śarīram] is perceived in the subtle spiritual heart that is located just below the base of the actual physical heart, of the size of the person's finger and as symmetric ellipsoidal in shape. Within the causal body, is the sūkṣma-prāṇa, a very subtle form of energy responsible for relaying the information back and forth between the causal and the astral bodies. This subtle prāṇa shoots out from the causal body and reenters again through five points near the top of the lingam – shaped causal body.

Energy's [vitality of Śiva, knowledge and action] abiding state is its absorption i. e. penetration into the agential aspect of consciousness [light of intuition – pratibhā] which is solitary churning of the light of consciousness leading to issues like universe.

The formation of the Body of Action [prakriyādeha] is said to be the union of five powers of Śiva and the other energies [Body of Consciousness] “The universal agency it possesses operates everywhere, is imperishable, undivided while the product of its activity [kārya] is described as perishable”. [TAGARE, G.V,I.P.,1/5/7, JAIDEVA, Singh, Shivsūtras, 1.20, Spandakārikā, 1.1]

When the agential aspect of consciousness assumes a dominant role, it becomes through its activity, a pure experience [devoid of thought constructs] called ‘light’ and a subtle inner tactile sensation which is bliss. These two combine with Sun and Moon which symbolize the powers of knowledge and action of the sacrificer, the all-pervasive Lord of Consciousness.

The above view of the PrāṇaŚakti does not consider the Citta, the essential counterpart of Prāṇa.

- **II.24) Spanda Śakti**

Spanda Śakti consists of endless cycles of creation and dissolution, exhibiting limitation and expansion of Subjects and Objects. The goddess Consciousness is simultaneously of the nature of display [unmeśa] and suppression [nimeśa], explained together by one word, viz. “by the power of mere will”[ JAIDEVA, Singh, Spandakārikā, 1.1] Five –fold acts of SpandaŚakti are its different aspects and include 1 Sthiti [ maintenance of the world process], Vilaya [concealment of essential nature],Anugraha [grace], Pralaya [absorption] and Udaya [ manifestation]

- **II.25) Svātantryaśakti**

The following Dhāraṇās in Vijñānabhairav describe the method to experience the various states of Svātantryaśakti in the ascent to the final state:

When one perceives a particular object, vacuity is established regarding all other objects and the mind experiences SvātantryaŚakti. [VB, v.122]. If one, after casting one’s gaze on some object, withdraws it and slowly eliminates the knowledge of that object, by ŚūnyaBhāvanā or bhairavīmudrā, one abides in the void. [VB, v. 120] If a yogi meditates on frail and subtle prāṇaŚakti by entering mentally into it, he gains his natural sovereign power. [VB, v. 55].When the aspirant concentrates on oneself as a vast sky unlimited by any form , adjunct or direction , the Citi Śakti is freed of all thought-constructs [nirvikalpa state ] and reveals herself. [VB, v.92]. If in one’s body, one contemplates over spatial directions simultaneously [without succession] without any thought-constructs, one experiences SvātantryaŚakti.] [VB, v.43] The aspirant attains the void, by perfect recitation of prāṇava [Aum̐] etc., and by contemplating over the void at the end of the protracted phase of it, [VB, v.39] By practice of kumbhaka, at the dvādaśānta and at the centre, ŚāntāŚakti is revealed [ VB, v.27]

- **Principal Powers of SvātantryaŚakti**

SvātantryaŚakti includes following powers –

First is the Karatṛtva Skti [Omnipotence] which is that aspect of SvātantryaŚakti which is responsible for the innumerable varieties of the

internal limited manifestation. KriyāŚakti is that aspect of KaratṛtvaŚakti which is responsible for such internal abhāsas, as being externally manifested by the power of knowledge [jñānaŚakti] give rise to the idea of action. KalāŚakti is that Śakti which is responsible for the production of each of the abhāsas. These abhasas are connected or disconnected with one another exactly as are the mental impressions in the case of a dream or the various pictures in the case of cinema show. This power also gives rise to the concepts of conjunction, generality, Place, Space, time etc.

Second is the JñāṭṛtvaŚakti [Omniscience]. Aspects of SūkṣmaŚakti include - The power of knowledge [JñānaŚakti] which is the cause and the phenomenon of knowledge is the effect. As the energy of concentration, Śakti allows one to imagine non-existent things [imagination]. It includes the Power of Remembrance [association] as the Śakti is the carrier of stimulation [SmṛtiŚakti] **13**

Third is the Power of Differentiation [Apoḥana Śakti] which is that power which is the cause of all the determinate knowledge of the limited self.

In Śākta upāya, the pure [appropriate, true, positive]] thought, the aspirant adopts, by means of constant contemplation with imaginative fervor, as his spiritual means, becomes the focus of his interior life. This eradicates the contracting movements of Śakti. As continuous creation of pure thoughts take place. It is a thought free [avikalpa] state] or with vikalpa which are free of ego and negative emotions.

- **Śakti at the level of Body and Mind**

AparāŚakti [nara level] operates as object of experience. It is purely gross experience when energy Kuṇḍalinī lying asleep at the base of mūlādhāra. Here only Kriyā activity is predominant.’ From Prakṛti down to the earth the tattvas shine as objects without having the reflection of any limiting adjuncts of the subjects and its instruments. [DWIVEDI, R.C. and RASTOGI, N., Tantrāloka, 10.10]. This is said to be the pure svarūpa of the objects. It does not rest in the subject but on the contrary it has its rest in itself.’ [ABHINAVGUPTA, Tantrasāra, p.XXXX] .The object shines

in this distinctive way by the grace of aparāŚakti. The pure objective aspect of all tattvas from earth to Prakṛti broadly comes under Nara group. The outer aspect corresponds to external objectivity which includes the categories of existence, worlds and cosmic forces that bind them into a coherent role. This energy operates in the Root [Mūla] of consciousness where objectivity predominates and the inner awareness [jñāna] of the Self takes second place to outer activity. [PANDEY, K.C. Īśvara Pratyabhijñā Vimarśinī by Abhinavagupta, 1/8//101] It is illusion of daily life [vibhrama] embossed with the cosmic multiplicity, pleasantly various, like a work of art [JOSHI, K.R. 2004. Mahārthamangirī, p 47]. For those ignorant of its true nature this power operates as Māyā and generates the 'Extremely Fierce' [ghoratarā] energies of consciousness that throws the soul down to its lower levels [MĀLINĪVIJAYOTTARA TANTRAM., 3/31,]

ParāparāŚakti [Śakta form] as an instrument [Pramāṇa] operates when Śaktis related to different subjects become predominant and the object in its turn rests in them. It is both gross and transcendental experience when energy awakens and begins to ascend. Here both jñāna and Kriyā activity are predominant. Here the inner aspect is mental in which operate the power of cognition and memory along with the power to differentiate individual perceptions. The outer aspect corresponds to the powers of the senses which is the basis of all empirically definable experience.

Neither sense organs nor mind but SvātantryaŚakti is responsible for perception and cognition. The path of Śakti at the level of physical body is characterized by the physical action [Kriyā] The stimulus is received from various sources like external objects as at the time of direct perception, or from internal factors, the revived residual traces as at the time of imagination or dream. Śakti is the immediate cause of activation of mental things – light falling on light receptors in the eye [sensory input]. Śakti which is the inherent and inseparāble nature of an object assumes the form of the universe during evolution and the form of destruction during the involution.

Everyone does the five actions of Śakti - creation, sustenance, dissolution, concealment [separation] and grace [Seeing objects as one with Śakti, Citi]. One creates a thought when it comes to one's mind. One sustains that thought

in one's awareness for a while. Then there is dissolution when one let the thought go or it is replaced by the creation of another thought. The thought and impression of it on the medium of sense and transforms the impression of the object into an eternal reality, when the awareness which is infinite and immortal assumes the form of that object through concentration one abides in the void. The coincidence of the mental mode [antaḥkaraṇa-Vṛitti] with the object of cognition is essential to perceptual knowledge. The objects of internal perception are the states of mind. As the mental state of happiness arises, it is revealed by the witness-self, so the percipient has the direct knowledge "I am happy.'. The mental states are the objects of witness-self without the activity of the means of knowledge such as the organs and inference.

One has to focus on space beyond thought [vast and silent], and become the silent observer [witness] of thought. The mind which is accustomed to many conflicting and complementary thoughts, feelings, ideas and responses at the same time, begins to feel empty, vacuous, freed of all thought and sense of difference. The mind becomes calm as the ripples of energy created by several objects are absent. Then, even though, the particular object is still perceived, the aspirant has full tranquility as the mind is dissolved.. There is only the light of consciousness [cit prakāśa] and nothing else.

- **Śakti at the level of Consciousness**

ParāŚakti operates when the subject is inseparably possessed of Śaktis become predominant and the object rest in the Pramāṭṛ, it is known to be the form of Śaktimān which is of seven kinds. The inner aspect corresponds to the many individual subjects, all of which are forms of the power of self-awareness / consciousness [DWIVEDI, R.C. and RASTOGI, N.. ed. Tantrāloka of Abhinavagupta,1/78-81]. The transcendent Śakti functions as the subject [mantra rūpa]. It is transcendental experience when energy unites with consciousness. Here both jñāna and Kriyā activity are predominant. The powers here include: a] Siva's Divine Attributes [inner aspects] – omnipresence, eternity, freedom of will, omniscience and omnipotence corresponding to Siva's powers of consciousness, bliss, will, knowledge and action. The first of the two aspects of parāŚakti is the pure freedom [intention,



ichhamātrā] of the consciousness through which it affirms its absolute Being unconditioned by the cosmic Totality generated by it. It is the primordial vibration [adyaspanda] which generates and contains within itself the innumerable Benevolent powers of consciousness that bestow the fruits of realization to the enlightened yogi. [MĀLINĪVIJAYOTTARA TANTRAM, 3/33 DWIVEDI, R.C. and RASTOGI, N. ed. Tantrāloka of Abhinavgupta, 3/71B-2A] The second aspect is the purely transcendental state of the first aspect when it turns to immanence as this will is disturbed and aroused out of its quiescent state. This sets into operation all the Benevolent powers. [DWIVEDI, R.C. and RASTOGI, N.1987. ed. Tantrāloka of Abhinavgupta, 3/72 b-3a]. The ParāŚakti is the most eminent energy of the void. It is free of all external or internal objective support, of all tattvas and of all residual traces of kleśas.

Samāveśa is merger in the Divine where there will not be not be a layer of language or intellection between the individual and the Śakti. This requires that thought-processes dissolve into inner unified feeling of oneness. Touch resides at a higher level of energy as a indescribable, subtle sensation.

- **II.26) Ascent of Śakti**

The aspirant has to gain intellectual and spiritual knowledge for liberation from bondage. The limited self is also a manifestation. It is characterized by the obscuration of its perfect Will Power [SvātantryaŚakti] and by ignorance thereof by Māyā, the principle of obscuration. Ignorance is responsible for the imaginary distinction between the Individual and the Supreme Self. The Self is covered with the three impurities [of innate ignorance, of objectless desire and of transmigratory existence and karma saṃskāras. At the level of an individual the contraction of will, knowledge and action are separāte. The yogic methods remove these contractions and make will, knowledge and action inseparāble and simultaneous leading to manifestation of anything. These states similarly correspond to those which are experienced in falling into sleep from the state of activity consisting of four well definable stages. The first three are marked by the suspension of the physical, the mental and the volitional activities respectively and the fourth by the loss of distinct individual consciousness. The

latter is described as “prakāśavimarśamaya”. Each of the two words represent an aspect of the individual self. The vimarśa is known as ‘Svatantrya’ because its existence does not depend upon anything else, as that of will, knowledge and action each of which depends for its existence upon what immediately precedes. This is the principal power of the Highest Lord which includes all other powers attributed to the Ultimate. It is perfectly free as it does not require any prompting from without to set about and accomplish its work. The power is the very being of the possessor, distinction between the Universal Consciousness and its powers and between one power and another power, is imaginary and conventional. All the powers which are attributed to the highest Lord are mere aspects of one all- inclusive power i. e. Vimarśa or SvātantryaŚakti.

- **II.27) Śiva [Consciousness]**

- **Essential features of Consciousness**

According to Pratybhijna School of Kashmiri Śaivism, consciousness rather than Being is the most perfect representation of the absolute. It is not just a consciousness which observes but one that actively perceives itself as its object through, and as, each act of perception. At the same time the spanda is the inner universal vibration of consciousness as its pure perceptivity which constitutes equally its cognizing subjectivity [sūkṣma] and agency [karatṛtva].”The outer reality is an expression of the spanda’s inner freedom and inherent power. “[DYCZKOWSKI, M. S.G. The Doctrine of Vibration, p. 24]

There are three distinct ‘features’ known of ‘consciousness’. In case of pain, these are physical pain [physical-conscious experience], mental pain [non-physical conscious experience] or any [conscious] experience

- 1) Experience [e.g. pain] with transient nature
- 2) Experiencer [e.g. me in pain] with transient nature
- 3) Continuing and abiding I-ness [me having pain, having such experience] with meta-experiential nature which unites experience and experiencer and presents a meaningful continuity.

- **Consciousness is the Self. [ S.Su.1.1]**

“The word consciousness is an abstract noun that expresses the concept of freedom, that is, absolute Being beyond all specification.” [DWIVEDI, R.C. and RASTOGI, N.1987. ed. Tantrāloka of Abhinavgupta, 1.28]. The presence of the universal consciousness gives life to the psycho-physical organism and impels the activity of the senses and mind [including body, intellect, vital breath and emptiness experienced in the deep sleep]. There can be no means outside consciousness [including time, space, form] by which consciousness can be known. The activity of consciousness is same for all existing things whether conscious or unconscious. Of the limited empirical being, the rise of empirical thought-constructs [concepts, pratyao-dbhāvah] leads to the loss of his independence. It brings about only the experience of the sphere of the tanamtras [i.e. sound, form and colour, taste, smell and touch]. Nimeśa [disappearance] in the form of cessation of agitation [of thoughts] implies at the same time unmeśa [appearance] of the Supreme State.

The above view does not consider that the consciousness is inseparable from the power which is its expression.

- **Prakāśa**

“Unlike the light of the Sun or any other light, Prakāśa or self-showing not only makes all things apparent but it is also their ultimate source.” [Sp.Ka1.]. “Full of its divine [radiant] vibration, [sphurattā]the Light makes all things manifest and withdraws them into itself. “[DWIVEDI, R.C. and RASTOGI, N.1987. ed. Tantrāloka of Abhinavgupta,.5.59]. The awareness of God consciousness should not only be infused in that state where one’s mind is established in one-pointedness. But it should also be infused in the establishment of his body, in his organic actions, and in the external objective world. [VB, v.65]

Infuse consciousness in the beginning and also in the centre of these three states of consciousness [waking, dreaming and deep sleep] in each and every action of the universe and you will become one with the blissful state [turyā].

Emerging from the state of turyā, insert the absolute bliss of that state into the waking, dreaming, and deep sleep states, and they will become one with that state of turyā. [VB15, 69, 70, 71, 72, 73]

The state of creation [sṛṣṭi] exists when you are just about to direct your consciousness towards an object [bhāvaunmukhya]. When one's consciousness is positively directed towards that object, it is a protective state [sthiti]. When one's consciousness is carried away from that object and is going to be inserted into another object, it is the state of reabsorption [laya]. Being inserted into another object is the creative state for that new object. But at this moment, in the state of reabsorption; one's attention is not on either object. It has entered internal consciousness [antarmukhabhāva]

Even when the sense perceptions are covered by the energy of illusion, at the time when one enjoys any sensation, God consciousness is momentarily shining like a flash of lightning. At that moment, one must maintain awareness give life to that moment again and again and sustain it with awareness by keeping one's introverted successive unbroken consciousness.

The yogi experiences whatever exists in this world in the individual mode as 'this-consciousness' [this is joy, this is sadness, this is a bottle] and when he remains in universal mode he experiences everything with "I-consciousness" [I am everything] He has destroyed the attachment of his state of I-ness with the body existing in the state of wakefulness and the void state [Śūnya] existing in state of deep sleep. Reality exists in that universal state where there is no pain, no pleasure, no subject, no object and not even the negation of these. It is ever revealed and can never be obscured, objectivity can never cast a shadow on the light of consciousness.

Sāṃkhya and Yoga both dualist schools give principle of spirit or consciousness [Puruṣa] the status of ontological reality [independent status] and find it one of the two major components of world phenomena along with principle of insentient or material element [Prakṛti], both are eternal and of independent and mutually opposite nature. Being or existence [sat, indicating

immutable nature] and the illumination nature [prakāśa which reveals the images of objects reflected in the intellect in an embodied being, the subject] are the two essential characteristics of the consciousness. The prakāśa aspect is held responsible for making the inert physical body of embodied being to appear and act like the sentient as were. It also infuses life in the various sense organs insentient as they are.

Prakāśa and vimarśa constitute the nature of consciousness. The self-fulness or the illumination-nature of consciousness which always shines and reveals itself. Vimarśa is the power [capacity] of self-revelation innate in the consciousness – to reveal itself to itself ceaselessly [always self-revealed] in the absence of a second on the highest level of existence.

Advaita Saivites hold the consciousness to be of the nature of sat or being, but they conceive it in a different way from the other schools and equate being or existence with the illumination nature of consciousness [prakāśa], holding that “every existent thing must either be self-revealed or capable of being revealed by light of consciousness”. [ ABHINAVGUPTA, ĪśvaraPratyabhijñā vivṛti Vimarśinī ,Vol.I,p.73]. While all living beings are self-revealed or self-consciousness, all non-living or insentient material objects depend on the light of consciousness for their revelation in the intellect of a subject. Hence the living and the non-living, the sentient spirit and the dead matter are integrated under the one the illumination-nature of consciousness or prakāśa. All living-beings are self-revealed [self-aware] on account of the ceaseless functioning of the vimarśa-Śakti in the illumination-nature of consciousness or prakāśa in them. Here, consciousness or cit is called citi in order to emphasize on the dynamic character of consciousness and saṃvit on account of its self-aware character.

Pure consciousness is also called illumination revealing itself in diverse forms on account of the ceaseless functioning of vimarśa-Śakti in it, describing the creative character in the consciousness, assuming and appearing in ever new or diverse forms.

Advaita Saivites believe that the Kuṇḍalinī- Śakti is existent in the gross physical bodies of all living beings. It represents the totality of consciousness-energizing or activating all the sense-organs under normal condition. When it is withdrawn from sense-organs by the practitioner of Kuṇḍalinī-yoga through breath control it accumulates and gets concentrated at a point in the body, called mūlādhāra-cakra or basal plexus when it is named Kuṇḍalinī-Śakti.

- **Nature of Spanda**

Spanda principle never departs from its own invariable nature as the Self of all and as the Experiencer of every state [permanent experiencing principle] and simultaneously assumes various kinds of differing forms. It is one common identical Reality which joins those differing states into the unity of experience of one individual as “I who was awake, had a dream in sleep and then enjoyed sound sleep.” He provides that synthetic unity which serves as a foundation of all pragmatic life which being unchanging, permanent Experiencer, ever shining as one and same.

Spanda, vibration or pulse of consciousness is dynamic creative aspect of manifestation characterized by cognition and activity. The static aspect is witnessing consciousness [p 23 lr]. Movement or motion occurs only in spatio-temporal framework. The Supreme transcends all notions of space and time. Spanda of the Supreme is neither physical motion nor psychological activity like pain or pleasure, nor pranic activity like hunger or thirst. It is Divine creative pulsation. It is the throb of Siva’s Svātantrya or absolute Freedom. Spanda is spiritual dynamism without any movement in itself but serving as the cause sine qua non of all movements. “The Divine is ever-present, immutable Self-awareness [vimarśa]. It is the Spanda, the inscrutable pulse of consciousness, that moves and yet moves not, that changes and yet remains eternally itself, that ensures that both manifestation and the absolute, its unmanifest source, form part of a single process which passes freely from one to the other in such way that both poles are at the same level and equally real.” [Sp.Ka.1.1]

- **Transformation of Consciousness**

PrāṇaŚakti is the vital energy, controlling the physical, sensory body. CittaŚakti is the mental energy, controlling the consciousness, the mind. Pure transcendental or divine consciousness resides at the level which is beyond elemental consciousness. Elemental consciousness means awareness or consciousness of earth, water, fire, air, ether and mind. The aim of meditation is to raise the awareness to such a state or dimension where one no longer experiences the motion of consciousness and energy.

- **Revelation of Consciousness as Illumination or Light**

When the spiritual practitioners succeed in ‘looking’ within, only then they succeed in obtaining glimpse of their consciousness self in form of ‘illumination’ which is qualitatively different from the external physical light. This illumination does not quiver, wax or wane but shines steadily unchanged, a soothing light giving the feeling of delight and peace.

**Sri Ramkrishna Parāmhansa** – “What I saw was infinite shoreless sea of light – sea that was made of consciousness light [saṁvit-prakāśa, Siva]. In whatever direction I looked, I saw shining ‘waves of light’ coming one after another towards me.... ..I had first the vision of particles of light cover everything on all sides like mist” [ISHERWOOD, C.2004. Ramkrishna and His Disciples p.65]

- **Ultimate Reality as oneness of Consciousness**

The threefold cognitive functions of reflective discernment, self-awareness and thinking are expanded by Yoga into fivefold functions of ordinary awareness (cittavṛtti) which are said to be both afflicted and unafflicted.

The functions and fluctuations of ordinary awareness encompass more than one life and more than one life form and these produce traces (saṁskāra) and subconscious impressions (vāsanā) that are remembered and stored in the field of becoming (PYS I.5) They refer to all forms of life from the highest levels of the gods down down through the levels of the smallest embodied forms (PYS

I.40). (Saṃskāra means the inherent impulse that triggers the recurrence of a memory trace from within, the term vāsanā appears to refer to the memory trace itself. It sees the source of experience as "consciousness" (citiŚakti, Puruṣa) and is said to be absolutely distinct from "awareness". The term "consciousness" is derived from the Latin "scire", "to know", with the prefix "con" meaning alongwith. The term "conscire" suggests then, that there is something present alongwith what is known = citiŚakti, Puruṣa.

The term "awareness" is the best translation for "citta", since awareness refers primarily to one's experiencing. The term "awareness" is from Anglo Saxon "gewaer" and German "gewahr" and refers to what is noticed, discerned or caught sight of. Consciousness is always present as a bare witness, whereas the functioning of ordinary awareness (citta, cittavṛtti, Prakṛti) involves the transactions of the subject-object world of everyday experience [PYS I.41].

Awareness is always intentional in the sense that life in the world is "about" something whether believing, desiring, hoping, or acting. It is the realm in which language functions and it is the realm in which beginningless wheel of becoming turns for all embodied life forms. Consciousness, on the other hand, in its fundamental nature is understood to be non-intentional, a bare content-less presence which is neither subject nor object in terms of the intentionality of awareness. Objects, subjects and the apprehending that links up objects and subjects are shown or appear in consciousness, but consciousness only illumines or reveals all of these as being not consciousness. Consciousness, because it is content-less and non-intentional can only show itself as what it is not. Hence, it appears as if it were the intentional contents (grāhya, grahaṇa, grahīṭṛ) of ordinary awareness and these content in turn appear as if they are conscious. A double negation takes place with consciousness appearing as what it is not and awareness appearing as what it is not. The role refers to the notion of authority, prerogative, competence and the right to do or function in a certain fashion. The role of citiŚakti to appear as what it is not and to be a simple content-less witness. It is the role of citta to make the tripartite material energy continuum appear as what it is not, that is to make it appear as if it were conscious. More than that, however, it is the role of citta to provide the



intentional awareness that this double negation must be undone (viyoga). Only then this embodied life able to recognize that there is spiritual liberation that is as near to embodiment as embodiment itself inasmuch as it makes the awareness of embodiment and its transcendent freedom possible. Yoga accepts the Sāṃkhya of the reasons for the introduction of the notion of consciousness. Yoga claims that the very notion of tripartite process itself becomes unintelligible in the absence of the distinct principle of sentience. The awareness of tripartite process presupposes a ground or basis or better medium through which and for which the concept becomes meaningful.

Yoga also accepts the Sāṃkhya claim that the notion of content-less and non-intentional consciousness requires that it be understood plurastically. Such consciousness is incapable of performing any activity therefore can not know or intuit itself. It can be only be intuited by cittasattva in its reflective discerning and in an intuition that awareness (citta) in itself is not consciousness .Because varieties of awareness (citta), encompass all manifest embodied life forms in their various trajectories and circumstances (PYS IV.4) in accordance with the varied manifestations of trpartite process, content -less consciousness can only be disclosed pluristically (SARASWATI, Swāmī NiranjĀnanda, Sāṃkhya Darshan, Sāṃkhyakārikā 18). Yoga and Sāṃkhya, therefore, reject the old cosmic ātman of the Upaniṣadas and argue instead that content-less consciousness accompanies every particular embodied life form.

- **Materialism of Yoga**

The materialism of Yoga is due to the fact that Mind is a part of a tripartite (three guṇas) material energy continuum that encompasses all of manifest reality.

The dyanamic or continually changing (pariṇāma) tripartite material process, (which actually constitutes or is primordial materiality,) may be described either with reference to objectivity or with reference to subjectivity, because according to Sāṃkhya and Yoga the tripartite process underlies both sorts of descriptions.

The constituents of the tripartite process presuppose one another and make up a single material energy continuum. There can be no gratification unless there is something external to be appropriated, there can be no reflective discerning in the absence of discernible and there can be no confused uncertainty in the absence of a living being or entity seeking discernment of some sort.

From a subjective perspective, the continuing flow of experience actively seeks continuing gratification ( rajas), reflectively discerns ( or learns) the intelligible dimensions within the flow of experience (sattva) and continually encounters within experience that are opaque and oppressive (tamas). In everyday ordinary life, experience tends to vacillate between the discomforting failure to attain gratification, comprehension that brings a sense of comfort and tranquility and moments of confused uncertainty.

- **Description of Consciousness**

Brahman is Existence [Sat], Consciousness [City] and Bliss [Ānanda]. Ānanda is an unchanged state free from ecstasy and agony. The form of individual consciousness is three-dimensional, luminous, laser-like light which oversees everything and awaits the moment when it can reunite with Śakti or energy from whom it has separated for the purpose of creation. At transcendental level it exists as Bindu, the primal point and nāda, the primal sound which reverberates through the stratosphere as cosmic vibration and within us as Anāhatanāda, the unstruck sound. [VB, v.38]. The consciousness has many degrees of manifestation whereby it can be experienced as sound, light, form and idea. The supreme consciousness eternally alternates between two phases, 'rest' and 'action', 'active' and 'passive' i.e. transcendent and immanent.

- **Continuity of Consciousness**

As consciousness evolves into the manifest world and assumes form and substance, it loses its continuity. If one stops the mental fluctuations and revives the experience of continuity of consciousness, then one can attain higher states of awareness. . The unbroken, untainted and pure stream of

consciousness is already flowing in oneself. The secret lies in harnessing the mind through the practice of Dhāraṇā and steering it onto the path of transcendental knowledge.

In the course of daily activities, there is an unknown process of consciousness that goes on subliminally and for a split second the attention is pulled inwards without one's conscious awareness. If this process is voluntarily controlled [with subliminal awareness being more powerful than normal awareness], it will result in spiritual ecstasy rather than talent or genius.

The area of consciousness that the subliminal process covers is in touch with the unconscious. Unconscious is neither the realm of logic and reason, nor of emotion and feeling. It is the realm where everything is stored in codes and symbols which require interpretation by intuitive mind and innate knowledge which unfolds from within [parāvidyā].

Consciousness loses its continuity as it evolves into the manifest world and assumes form and substance. The unbroken, untainted and pure stream of consciousness is flowing in everyone but one is unaware of it on account of external and fragmented focus of mind. The quality of mind and not the external factors, generates what one experiences. The qualities of childlike innocence, spontaneity in action, purity of feeling, faultless honesty, positive outlook, cheerful disposition, faith, compassion, receptivity, openness of heart and ability to separate real from unreal are required for higher experiences.

- **II.28) Kriyāyoga**

Austerities, reading of chosen chapter [section of a writing] and offerings to Īśvara comprise Kriyāyoga [yoga of bodily action] [PYS.II.1] It emphasizes the bodily aspect of tapas [ascetic observances, intense endeavour], svādhyāya [self-study and japa] and Īśvara praṇidhāna [surrender to God and renunciation of the phala, that is, results of the practices and fruits of other acts.] .These are regular daily activities [niyama] to be performed physically with an attitude of total surrender.

The Abhyāsa here means the abhyāsa of the Kriyās i.e. the practice of the practices. Practice and dispassion cannot succeed in the immature without the purification of the mind-field [citta-shuddhi] and of personality [sattva].The impurity consists of beginningless acts, afflictions, objects of worldly attractions.

The practice of Āsana, prāṇāyāma and fasting etc which require being able to bear discomfort [kleśa-sahana] and abandoning pleasure and comfort [sukha-tyaga] is tapas.

Īśvara-praṇidhāna means dedicating and surrendering all practices and acts [Kriyā] to the Supreme Guru, as well as renouncing the results and fruits thereof [part of Kriyā-yoga] Īśvarapraṇidhāna is a mental practice [Bhāvanā] which is a part of jñāna-yoga [ PYS I.17 ] Praṇidhāna means directing the awareness towards God. [part of bhakti-yoga]

The essence of Kriyā –yoga is to perform these acts in order and finally to renounce them. The acts conducive to yoga eliminating the acts inimical to yoga so that ultimately both may be renounced and transcended. Kriyāyoga is to be practiced for producing the state of inner sphere [citta] facilitatory for Samādhi and enfeeblement [diminution, weakening ] of kleśas. [PYS.II.2]

[PYS.II.3] delusion, ego, liking, hatred, will to live [fear of death] It seems that Kriyā yoga is the minor effort and discrimination and dissolution are progressively the greater efforts Kriyāyoga results in attenuation of kleśas i. e. blocking the effects that arise from a cause reducing and eliminating any power that blocks the arising of discriminating wisdom [viveka-khyāti] loosening the kleśas, rarefying them so that they arise less frequently until they become scarce.

Through this attenuation, wisdom [praññā] will again become disconnected with the kleśas, its awareness [khyāti] consisting of nothing but separateness of sattva and Puruṣa, it will become subtle and refined [sūkṣma]. It will be

ready to end its authority and function. It will then be ready for involution [prati-prasava, PYS I.17, IV.34]

- **II.29) Functions of the Mind**

A mind has three functions of Prakhyā [prakāśa], PraVṛitti [Kriyā] and Sthiti, it must be made up of three Guṇas or constituent principles viz. Sattva, Rajas and Tamas.

**Cognition** – All comprehensions in the mind are associated either with pleasure, pain or delusion [Moha]. These can be called fluctuations of the state of mind relating to the cognition.

**Conation** – Attachment, hate and fear give rise to the actions of the mind, hence they are the modifications of the state of mind relating to conation.

**Retention** – Waking, dreaming and deep sleep are modifications of the state of the mind relating to retention.

**Knowledge** – It begins from sensory knowledge sensations and thought process in the mind. Psychology of perception and physiology of perception completes this process. Direct perception, inference, the testimonial evidence from authoritative books of science and expert guidance from teachers complement this knowledge process.

- **II.30) PrāṇaŚakti in Iḍā, Pingalā and SuṣumnāNāḍīs**

When the two forces of iḍā and pingalā are balanced, the third channel of suṣumnā becomes active. When the body and mind are united, a third force arises. When there is intensity of energy between iḍā and pingalā during prāṇāyāma practices and meditation the cakras the force fields at nodes manifest in the form of light and sound.. When iḍā and pingalā conduct mental and physical energy [finite], suṣumnā conducts a higher form of cosmic energy [infinite]. One becomes very powerful due to flow of Kuṇḍalinī energy.

The purification of nāḍīs enable the prāṇas to awaken and illumine the whole consciousness and the outward [bahya ullasa] form is called kalā.]

Opposites are abstract concepts belonging to the realm of thought and as such they are relative. Winning and losing, good and evil, good and bad, life and death, pleasure and pain are not absolute experiences belonging to different categories but are merely two sides of same reality, extreme parts of a single whole. Opposites are polar and interdependent. [CAPRA, F., Tao of Physics, ch ii, p 157]

The entire universe is comprised of two forces, consciousness and energy, which are interdependent and opposite, yet complementary. In body and mind this polarity can be seen as light and dark, positive and negative, male and female and so on.

The cosmic polarity of prāṇa and consciousness manifests in the microcosmic unit of the human body, it takes the form of cittaśakti and prāṇaśakti. which corresponds to idānāḍī and pingalānāḍī. These two mental and physical channels within the body apply to all levels of being from gross to subtle, forming the basis of every perception, activity and experience.

Idā and pingalā dominance is directly related to the flow of breath in the nostrils. Hence the breathing techniques have been devised to regulate the flows of idā and pingalā [and consequently sushuman] in order to intensify the experience of the pranic body.

The idā force is the subtle energy that controls the manomaya and the vijñānamayakośas, whereas the pingalā controls the annamaya and ānandamayakośas. In prāṇamayakośa, idā and pingalā reach out in both directions. In the ānandamayakośa, the awareness which remains even in the deepest state of meditation, after the dissolution of all the saṃskāras and karmas, is the result of an awakened pingalā. The awareness in Samādhi is the pingalā energy, the subtlest aspect of prāṇa.

Prāṇaśakti moves slowly upward in the middle nāḍī [thin fibre-like nāḍī situated at the base of the spinal column, capable of carrying high voltage current of Kuṇḍalinī energy ] from mūlādhāra towards brahmarandhra opening

the different psychic centres alongside it. The upward movement of energy elevates the awareness so that intense inner bliss is experienced.

All the five flows of cognitive senses [śabda, sparśa, rūpa, rasa, gandha] will be checked only by means of the elevated energy [centring, one-pointed energy, without the movement of thought] of prāṇaśakti, not by the individual energy of the prāṇaśakti. It is not functioning in the individual field of life. It is Madhyadhāman in the outside world, not in suṣumnā, not in the central vein. It is real breath but breath without any movement of breath. When Madhyadhāman is everywhere, then Kuṇḍalinī rises as breath already resides in madhyadhāman. External and internal Madhyadhāman are one. There is no stopping of breath. It is the flow of senses simultaneously by maintaining that higher prāṇaśakti by thoughtlessness [one-pointedness]. Here; one breathes in and out without any thought. It is ordinary breath without the movement of breath. All the cognitive senses are merged in that point [VB,v.67] Prāṇaśakti [vital force] is the product of consciousness power [chitśakti] that came into being just at the time of the manifestation of the world and it constitutes an inseparable part of the physical body of every living being. It flows as the vital force through the complex network of nerve-channels within their physical bodies making them sentient and respond to external stimuli. Hence, it is used as an instrument to gain access to the consciousness nature forming the core of their being. Generally, the spiritual practitioners are incapable of seizing the prāṇaśakti flowing through the nerve channels deep inside their physical body hence they seek assistance from prāṇavayu [vital airs] operating ceaselessly in the form of incoming and outgoing breath which is the manifestation of prāṇaśakti in gross form. The Śaiva Yogins prescribe prāṇāyāma [breath control] as a mode of spiritual practice to arouse the divine śakti lying 'asleep' in the form of Kuṇḍalinīśakti at the lowermost cakra [mūlādhāracakra].

When the first breath, breathless breath, prāṇana [limitation of Svātantryaśakti in her being] is existing, the body does not become lifeless and even though the body may not breathe in and out. [S.Su. 3.43, SVACHHANDATANTRA, 7.25] It is alive. It is not rigid. Here Svātantryaśakti holds the state of limited

being and then also enters the objective field. This supreme energy is all-pervading, without impurities, always blissful and destructive for those who are unaware [create time for them]. Mahāghoresvari destroys the sphere of time, which flows in three ways as iḍā, pingalā and suṣumnā, which is existing in prāṇa. apāna and samāna and which is found in present, past and future. Parāmatma expresses itself in the human personality in a twin form; one as consciousness, the content of which is energy i.e. movement, mobility, momentum of any type or nature. In state of Samādhi, Prāṇa and consciousness remain merged in an undifferentiated state [Śakti merging in Siva] Prāṇa manifests as energy in the body and the nervous system [least and grossest expression] and also in consciousness. [PŪRṆĀNANDA TIRTHA, Swami, Kuṇḍalinī] The infinite, omnipresent manifesting power of prāṇa manufactures Ākāśa, the infinite omnipresent material of the universe. Everything that has form, everything that is the result of the combination is evolved out of Ākāśa, including air, water, solids, the sun, the earth etc. as prāṇa changes into these forms. Various manifestations of prāṇa – mental and physical - include energy, force, motion, gravitation, magnetism, thought force, nerve currents, actions of the body. The sum total of all the forces in the universe, mental or physical when resolved back to their original state, is called Prāṇa. At the end of a cycle the energies now displayed in the universe, quiet down and become potential, the physical motion of the prāṇa stops [but it exists]. The knowledge and control of this prāṇa [leading to unlimited power] is Prāṇāyāma. Prāṇāyāma means controlling the motion of the lungs, associated with the breath and the manifestation of Prāṇa in the human body. The muscular power [pranic energy] goes out through the nerves to the muscles and from them to the lungs, making them to move in a certain manner, [to draw air] is the Prāṇa. Every part of the body can be filled with Prāṇa, the vital force. The control of Prāṇa gives tremendous will power. When a man is meditating, he is concentrating the Prāṇa. Each is connected with the infinite ocean of energy. Different aspects of the nature of consciousness-force or cit-Śakti include sāra [essence], hṛdaya [heart], urmi [waves], spanda [pulsating energy] etc. The ceaseless functioning of Śakti within consciousness is in form of the successive modes of contraction [saṅkoca] and expansion [prasāra] as it were, which again are said not to



involve any movement in spatial terms as there is total absence of any space at the highest level.

This consciousness-force pervades the entire physical framework in all beings in the form of prāṇa-Śakti through the network of channels or nāḍīs spread all over the body [ABHINAVGUPTA, Tantrasāra, Ah.V, pp.38-39]. Hence, consciousness is all –pervasive Reality which pervades the entire cosmos in macroscopic form and physical frame work of all living-beings in microscopic form [prāṇa-Śakti] supporting and controlling all the cognitive and connative activities of senses.

- **II.31) VāmeśvarīŚakti [ParāŚakti]**

She presides over both internal [unity-conscious state] and external [difference states] cycles and governs Khecarī [resides in subject], Bhūcarī [deals with external objects], Dikcarī [resides in outer space and governs external senses] and Gocarī [resides in psychic aparātus]. Śaktis which like her act in both ways. ParāŚakti which is of Vamā, the nature of Spanda is called VāmeśvarīŚakti as she manifests both internally and externally and because she has to do with contrary course of the world VyomaVāmeśvarī -the power of bliss [ānandaŚakti] which is the source of all other energies. It is the supreme state of Kuṇḍalinī [Goddess] which is Siva's creative freedom consisting of the union of the three levels of existence, viz. Siva, Śakti and Individual Soul, represented by the powers of the absolute, will and the unfolding of knowledge held together in harmonious union.

**KhecarīŚakti** - It moves in the ether of knowledge in the case of the unawakened ones. Make them move in the stage of the experient of the void and remaining there as cloaks, become the means of the limitation of time, limited efficacy, limited knowledge, attachment and limitation in respect of space and cause [i.e niyama or niyati].

**BhūcarīŚakti** – It moves about in the sphere of forms, and being their fully developed forms, BhūcarīŚaktis [bhu means stage of knowables [objects] viz, the pentad of forms etc. In the case of unawakened ones, bhūcarīs appear in the form of limitedness all round [ of objects which are particular forms of Spanda in the form of guṇas etc].

**DikarīŚakti** - It moves about in the sphere of ten external senses. In the case of unawakened ones, they are the causes of duality.

**GocarīŚakti** - Gocarī [go means speech] implies those stages which make use of speech, viz. buddhi, the determinative faculty, ahaṅkar, the ego-sense, and manas, the ideating faculty [psychic apparātus]. In the case of unawakened ones, GocarīŚaktis bring about determination etc. only of difference with the essential Self.

**JyeṣṭhāŚakti** - It emerges from the absolute as the power which gives rise to persistence [sthiti] and creates the pure knowledge and action of universal consciousness in the well awakened.

**RaudriŚakti**- It is responsible for the withdrawal [Saṃhāra] of the enlightened awareness created by Jyeshtha by creating doubts and attachment.

**AmbikāŚakti**– It personifies the powers of consciousness which maintain the state of awareness at a single steady level.

**KriyāŚakti**- The power of ideation and verbalization is an aspect of KriyāŚakti of Śiva. When the individual considers KriyāŚakti as a power of his psycho-somatic organism. He is bound by its limitations and suffers. When he regards this KriyāŚakti only as an aspect of parāŚakti , the meeting point of prāṇa and apāna, Pramāṇa and prameya, jñāna and Kriyā, human and divine, then he is liberated as he enters the state of Śakti [i.e. who is identified with Śakti]. At this point the Śakti becomes the door of entrance to Śiva. Alternatively, when he, in spite of the dispersion of definite and indefinite ideas, regards the entire objectivity as an aspect of his own Self [Śāmbhava form of realization], which in its nature is Śiva, then also the Śakti brings about the same achievement. Besieged by puryaṣṭaka which rises from tanmātras and exists in mind, I-feeling and the determinative faculty, the bound soul becomes an agent or doer, and undergoes the experiences that arise from it in the form of ideas about certain objects and the pleasure or pain that accrues from them

- **II.32) Dialectical Method of Self-realization**

According to Hegel, Being is completely indeterminate. Essence presents the sphere of indeterminacy and it is opposite of Being. Behind the Being there is

something other than Being itself which is the Truth of Being. Knowledge seeks to understand that Truth. Being is indeterminate immediacy.

Essence is not something from outside to Being undergoes infinite processes. Essence refers to these processes of Being. Essence is by virtue of its own movement which is the infinite movement of Being. Essence is the mediator, midway between Being and Notion. It is the mean between them and its movement constitutes the transition to Notion. The dichotomy between the two aspects [category of Being and category of Essence] are sublated merged into a unity, in the category of Notion. Being and Essence are the moments of its becoming, but the Notion is their foundation and truth as that in which they have been submerged and are contained. In Notion, the distinction between Being and Essence are overcome. Freedom is the attribute of the Notion. Notion exists only in the thinking subject. [JOHNSTON, W.H. and STRUTHERS, L.G., trans. Science of Logic by Hegel, G.W.F., Volume I., p.24, Vol.II, p.99, p.16, 17, 211]

The notion when it has developed into a concrete existence that is itself free, is none other than I or pure Self-consciousness. The subject realizes notion in the objective reality. The object has its objectivity in the Notion. And this is the unity of Self-consciousness into which it has been received. Notion has no other moments or determinations than I itself. [MILLER, A.V., trans. Science of Logic by Hegel, G.W.F., pp.583, 585] Being, Essence, Notion [Hegelian categories] have epistemological use in our thinking and ontological application in the knowledge of reality.

It can be seen from the above that the categories of Being, and Notion represent the categories of Śiva, Śakti [PrāṇaŚakti, SpandaŚakti], Parāma Śiva in Kashmir Śaivism and Puruṣa, Prakṛti and Īśvara in Patanjali Yoga. To create the self [Being, Consciousness, Śiva] from the self in the self is the reality [definition] of creative energy [Essence, Power, Śakti] [SpandaŚakti]. [JOO, Swāmī Lakṣmaṇa. 1997. KuṇḍalinīVijñāna-Rahasyam, p.18] Both these categories Śiva and Śakti merge into ParāmŚiva [Notion, Anuttara] The dialectical method can be applied from the lowest tattva Earth upto the highest

tattva in both the systems. The details are given below: [Higher Category – H.C., Lower Category – L.C.]

- **II.33) Preliminary practice of Śakti Sankoca**

The functioning of Senses, largely dependent on the mind, is to be disconnected from the mind to make the mind quiet. The restraint of the breath thins the sensory impressions and controls the senses so that they do not come in contact with objects. This practice is a technique of introversion and interiorization for reducing the scattered activities of the senses.

It is based on the concept of Śakticakra vibhāvprabhav i. e. Śiva is responsible for the creation and dissolution of the world and is the source of the glorious powers of the collective whole of the Śaktis [the divine energy in various forms, 12 Kālis Sṛṣṭi, Rakta etc. Sp.Ka.1.1] These Kālis are responsible for creative activity, maintenance, absorption and assumption of indefinable state [anākhyā].

If limited ego of empirical individual adopts by bhāvanā [contemplation], avikalpa or thought [function of manas] like the following, "I am present everywhere, everything is in me", then by constant persevering determination [function of buddhi], his vikalpa though dominated by maya, ultimately ends in nirvikalpa [thought-free, intuitive apprehension]. Ego, the sense of I-ness [idea of ownership, possessiveness, attachment] gives us identity which separates us from the rest of the creation. Awareness of ego leads to that supreme tattva that does not depend on anything for support. If one discovers the subtler tattvas which compose the ego, then the mind becomes supportless and the Self is realized. Sattvic Ahaṅkāra is a balanced state in between the rajas Ahaṅkāra [rāga, attraction, self-motivated force that kindles dynamic activity through I-ness] and tamas Ahaṅkāra [dwesha, repulsion, intensifies painful and negative experiences, creating feelings of doubt, fear, insecurity and apprehension]. It [pure form of aham] acts as a catalyst in the process of self-realization, as it is closest to that highest reality.

- **II.34) Representative Texts of Yoga**

- **Sāṃkhya Philosophy**

The basic text of the Sāṃkhya theory is Sāṃkhya- kārikā by Īśvara kṛṣṇa. Sāṃkhya -Tttva -Kaumudī is the commentary of Vacaspati Misra on SāṃkhyaKārikā. Kapila is the original author of Samkya Kārikā.

- **PYS - Contribution of Patañjali**

In PYS, yogawas philosophized systematically in 195 sūtras marked with significance, instructions and suggestions with high value to the practitioners of Yoga. PYS is the most compact Darsana with 195 sūtras whereas other Darsanas contained sūtras ranging from 371[Vaiśeṣikasūtras] to 2644 [Mīmāṃsā sūtras]

In the PYS [300-200 BC] tradition, Yoga is the progressive transformation of the unconscious into the conscious and the conscious into the super conscious. In later centuries, Patañjali's yoga came to be replaced by Śaiva and Śakta yoga which belong to the Vedantic tradition. Vyāsa, Bhoja and their followers have shown that Patañjali has given equal importance to all the aspects of the mind [cognitive aspect i First Chapter – Samādhi Pāda, conative aspect – Second Chapter – Sādhana Pāda] Patañjali's main concern and ultimate aim is attainment of mukti [freedom from rebirth by destroying karmāśaya] or liberation through yoga.

The practice of yama assures protection from contaminations and the niyama assures the inner purity. The impurities even in minute quantities in citta or in the nature of its environment are tremendously sensitive to the inner and outer purity in yoga.

Patañjali's unique and original contribution to the theory and practice of yoga are the development and linking of the three key concepts, Vṛtti, Kleśas and Karmāśaya and making, Saṃprajñāta yoga as initial stage and aSaṃprajñāta

yoga as the culmination of yoga and the direct means of attaining the final mukti.

Primarily, Patañjali takes the Sāṃkhya theory of Causation and applies it to understanding the states of mind. The modifications [vikṛtis] of mind are its vṛttis, all the mental fluctuations. These must be dissolved into their origin [nirodha, pratiprasav, dissolution of the vṛttis and guṇas mentioned therein, dissolve individual Puruṣa's association with them] during the practice of Samādhi.

- **Commentaries on PYS**

Vyasa composed Yoga-bhaṣya, a commentary on PYS [pre-historic times]. The interpretations on Vyasa's commentary include the following

- 1] Tattvavaisaradi of Vacaspati Mishra [10th century]
- 2] Bhoj vṛtti of RajaMārtaṇḍa Bhoja [10<sup>th</sup> century]
- 3] Yoga Vartika of Vijñāna Bhikshu [16<sup>th</sup> century]
- 4] Chaya vṛtti of Nagoji Bhatt [17<sup>th</sup> century]
- 5] Maniprabha of Narayan yati [17<sup>th</sup> century]
- 6] Bhasvati of Hariharānanda Arnaya [19<sup>th</sup> cent.]

- **Triksastra**

According to Abhinavgupta, four main systems of Triksastra are, **Pratyabhijñā, Kaula, Krama and Spanāda**. The basic doctrine of Pratyabhijñā is that humans are epitomes of immense force comprising a comprehensive consciousness capable of manifesting limitless powers of knowledge and action. Kaula is the science of Totality which teaches how one can live in universal consciousness [Caitanya], the real nature of oneself in ascending and descending acts and to rise above individual energy and assimilate the blissful energy of totality. In Krama system, one has to rise step by step in one's sādhanā aimed at self-realization. Here, the aspirant concentrates his mind on Prāṇa and Apāna, leading to awakening of Kuṇḍalinī Śakti, rāśīṅ the sādhanā finally to state of Universal Consciousness. It develops such awareness that one transcends space, time and form. In Spanda

system, Siva is all-inclusive reality, a single unified consciousness which manifests itself in all subjects and objects of experience by virtue of an inherent and infinite dynamism. Spanda [pulsation] recognizes that nothing can exist without movement. Spanda in a positive aspect is the power of consciousness that infuses life into physical senses. Negatively it is a system in which no pain or pleasure is experienced. The world is a play of energy, force or vibration which appears to be in conformity with Modern Science.

Theistic absolutism and realism are basic ontological principles of Kashmir Śaivism. Everything that exists is real and yet is spiritual as well, as everything is a manifestation of absolute reality described as pure, eternal and infinite consciousness. The consciousness is infinite, divine and of joyful vitality and it has inclination to manifest five powers.

- **Rudrayāmala Tantra,**

Rudrayāmala Tantra of which VB is a major text is an important part of Kashmir Śaivism. It deals mainly with the interplay of consciousness and energy which gives to a wide range of experience from jagrat to turīya. [VB v.162]

- **Malinīvijayattara Tantra**

The development of Kashmir Shaivic philosophy can be traced back to Aāgamas which were written from 3rd century BC to 3rd - 4th century AD. **Malinīvijayattara** is the most important Aāgama of this period.

- **Vijñānabhairava Tantra**

Vijñāna Bhairava is one of the basic Āgamas containing the spiritual practice of the non-dualistic Śaivism of Kashmir. ‘What the Āgama offer us of the deepest and most original expression of the mystical experience is found in condensed form in the Vijñānabhairav.’ [1] All the masters of the Śaiva tradition of Kashmir such as Somānanda, Abhinavgupta, Ksmearaja and Jayaratha consider it authoritative and the most revered Tantrik texts of the tradition along with Mālinīvijay and Parātrimsika.

A complete Śaivāgama consists of four sections [pāda] concerning ritual [Kriyā], way of life [carya], philosophy [vidyā] and spiritual practice [yoga]. The Vijñāna Bhairava is only concerned with yoga, and the philosophical background is pre-supposed but not explained and it has to be complemented by other Tantras and basic texts of Kashmir Śaiva tradition. Vijñānabhairava [6<sup>th</sup> century a.d.] is purely a manual of 112 mystic practices to gain transcendental knowledge. The spectrum these practices cover is so vast that there is a practice for each and every sādḥaka, no matter what his inclination and temperament may be. As most Śaivāgamas, it is also presented in the form of a dialogue between Śiva and Śakti or Bhairava and Bhairavī.

The practices described in VB [a tantric text of the Śaiva Tradition] are all methods for expanding the mind, thereby releasing the energy locked up in the gross matter which constitutes the body. It teaches the scientific principles of tantra. However, many of these practices are also taught in yoga. Yoga is ‘union’ and tantra is ‘expansion’ through that state of union

- **Commentaries on Vijnanbhairava**

The Vijñāna Bhairava was published for the first time in the Kashmir Series of Texts and Studies [Vol. No. VIII] in 1918, along with the **commentaries of Kṣmeraja [10<sup>th</sup> century, up to verse 23] and complete commentaries Śivopādhyāya [18<sup>th</sup> century] and Bhatta Ānanda [17<sup>th</sup> century]**. An English translation was published by **Jaideva Singh in 1979**. [Jaideva Singh, VB, Delhi, 1979]. Vijñāna Bhairva – The Practice of Centering Awareness by **Swami LakṣmaṇaJoo** contains his direct teaching with an emphasis on the yogic practice and flowing from his total immersion in the Reality described therein.

The Bhairava’s transcendent nature is free of all differentiations and of all thoughts and concepts [vikalpa]. Bhairava’s nature can only be realized by one’s own, inner, blissful. Parāvastha [the highest state of Bhairava is free of all notions pertaining to direction [dik], time[kalā], nor that can be particularized, by some definite space [desa] or designation [uddesa]. It can



neither be indicated nor described in words. One can be aware of that only when one is completely free of all thought-constructs [vikalpas] [VB, v.1-15]. This requires practical methods to realize the Divine directly and perfectly. [VB, v. 22-24]

Most of the dhāraṇās are presented by first stating the practice or the experience which is the starting point or cause of attaining the Divine Reality and at the end of the verse, the result of the practice or experience is stated. The expressions of ultimate in these dhāraṇās reflect the richness of spiritual experience, which is an ever growing inner development from fullness to fullness and an ever new wonder of surprise.

The important bases of dhāraṇās in Vijñānabhairava are Prāṇa, Bhāvanā, Śūnya [void], Experience of Extensive Space, Intensity of Experience, Mudrās and Vikalpa. All of VBT experiences are self-created in the absence of objects by conceptualizing forms, thoughts, ideas, feelings, emotions, sounds and even the movement of the breath. In VBT, one is allowed to dwell on a form so long as one has created it oneself without any external stimuli [object] to crystallize energies. The practice of dhāraṇā [VBT] uses mental faculties rather than physical ones. No other practice can crystallize the energies in a manner, VBT practices can.

- On VB, upto verse 23 is Kṣemrāja's commentary and from verse 24 onwards Śivopādhyāya's commentary. The ultimate goal of the seeker is identification with Bhairava –undifferentiated universal consciousness. Here, Śakti has two aspects, she is both the cause of the multiplicity of the universe and the cause of the return to the source, of union with Śiva. **The heart of all different Śaktis refers to the essence of the different elements and dimensions of creation, which must be known and transcended in order to finally merge with the unmanifest, supreme consciousness.** [VB, v.162,]. It is the claim of tantra that uniting these two principles [Śiva and Śakti] through the practice of dhāraṇā and Dhyāna, the sādḥaka can experience the source of all creation from which all experiences have emerged. Abhinavagupta calls Vijñānabhairava, Śivavijñānopaniṣad, the Secret Teaching of the mystical

knowledge of Śiva and Rudrayāmalasāra. Yogaraja referred to it as Śaivopanisad.

- **Parātrimsika**

**Parātrisika** [The Supreme Goddess who transcends and is identical with the trinity - Trika], a Tantric text which is the essence of Rudrayāmala [Tantra], containing 36 verses. **Parātrimsika Vivarana is the commentary written by Abhinavgupta [990-1015 A.D.] on Parātrisika.**

- The Divine Consciousness is identical with the Supreme Word [parā vāk] and hence every letter or word is derived from and ultimately inseparable from this Consciousness. The Supreme vāk is in most initial stage, stationed in the Divine I-consciousness is the highest mantra and is not limited by space and time. 'Khecarīsāmya' [Śakti moving in free space which is an image of consciousness, state of harmony and identity in with the divine I-consciousness] is the highest state of Śiva both in life and in liberation' It is the state of jīvanmukta. [Parātrīśikā]

- **ŚivaSūtras**

**Vasugupta** who lived in Kashmir during the end of the 8th century AD wrote **Śiva Sūtra, the first Kashmiri Śaiva work.** ŚivaSūtras [78 dogmatic statements] are very important in the history of Kashmir Śaivism as they represent the first of a series of works composed in Kashmir by monistic Kashmiri Saivites from the middle of the ninth to the thirteenth century that together constitute the greater part of the corpus of Kashmiri Śaiva literature. **Kṣemraja**, the greatest disciple of Abhinavgupta [around middle of eleventh century] wrote commentaries on aphorisms of Śiva and the Stanzas on Vibration [Spandakārikā] to which they were closely related. Bhaskara, the contemporary of Utpaldeva wrote a commentary on ŚivaSūtras.

Vasugupta [825-850 A.D.] arranged three pathways to Mokṣa according to the spiritual level of the aspirant to Mokṣa. They are: Śāmbhava Upāya – for a

highly advance aspirant, Śakta Upāya – for middle level aspirant, Āṇava Upāya – for ordinary people.

- **Spandakārikā**

His disciple, **Bhatta Kalāṭṭa** (mid9th century AD) who wrote **Spanda Kārikā**. The Doctrine of Vibration as stated in the Spandakārikās, the Stanzas on Vibration stresses that the importance of experiencing the spanda, the vibration or pulse of consciousness.

Spnāda kārikās are a commentary on Śiva-Sūtras written by Kallata [second and thirdquarter of the 9<sup>th</sup> centurt A.D.] who was the chief disciple of Vasugupta [author of Śiva –Sūtras]. Four commentaries are available on these kārikās viz. 1] the vṛtti by Kallata, 2] the Vivrti of Ramakaṇṭha 3] the Spanda pradipika of Bhatta Utpala [second and third quarters of 10<sup>th</sup> century] and 4] the Spanda sandoha and Spanda –nirnaya of Kṣemrāja [last quarter of the 10<sup>th</sup> and first quarter of the 11<sup>th</sup> century].

The three sections, in the vṛtti by Kallata, give the essential nature of spanda [svarūpa-spanda, 25 verses], the emergence of Sahaja-vidyā [sahaja-vidyodaya, 7 verses] and the supranormal powers acquired through spanda [Vibhūti-spanda,20 verses] respectively.

The first section of Vivrti of Ramakaṇṭha, points out the proved distinction of the knower from the known [vyatirekopapatti-nirdesh, 16 verses],the second section is acquisition of distinct nature [vyatirikta-svabhavopalabdhih, 11 verses], The third section states that the universe is only a manifestation of one’s own essential nature [visva-svasvabhāva-saktyupapattih,3 verses] and the fourth section contains realization of the identity with the Divine [abhedopalabdhih, 21 verses]. Bhatta Utpala’s commentary consists mostly of parāllel quotations from other sources.

- **Spandasandoha**

Spandasandoha by Kṣemarāja is only on the first verse of Spandakārikā.

- **Spandanirnaya**

Spandanirnaya is the commentary on the whole book of Spandakārikās written by Kṣemarāja. The four sections of this commentary are svarūpa-spanda [25 verses], Sahajavidyodaya [7 verses], Vibhūtispanda [19 verses], fruit of the knowledge [2 verses].

- **Nature of Spanda**

Spanda connotes dynamic aspect of the Divine creative pulsation. The self is not simply a witnessing consciousness but is characterized by both cognition and activity. Spanda is only a throb, a heaving of spiritual rapture in the essential nature of the Divine which excludes all succession. It is a “movement as it were”.

- Movement or motion occurs only in spatio-temporal framework. The Supreme transcends all notions of space and time. Spanda of the Supreme is neither physical motion nor psychological activity like pain or pleasure, nor pranic activity like hunger or thirst. It is Divine creative pulsation. It is the throb of Siva’s Svāntarya or absolute Freedom. Spanda is spiritual dynamism without any movement in itself but serving as the cause sine qua non of all movements. The Divine is ever-present, immutable Self-awareness [vimarśa]. That Self-awareness in its absolute freedom constitutes Divine [śuddha vikalpa, pure] knowledge and activity.

- **Śivadrīsti**

**Somānanda wrote Śiva dreshti [Vision of Śiva, 700 verses], first work of Recognition School** in late 9th century AD. He is the father of Pritibijna (recognition) school that forms the basis of Kashmir Shaivism philosophy. The doctrine of ‘the oneness of the Lord’ [Īśvara dvayavāda] initiated by Somānanda is an original, new and precious product of Kashmir. According to Somānanda and Utpaldeva ultimate reality is **Śiva**

[Superego] who is the identity of all beings as pure ‘I’ consciousness. Somānanda states that a unity must exist between the perception of a previously perceived object and its recollection in order that its recognition as the same to be possible. Utpaldeva asserts that recognition is **the intuitive capacity of the consciousness to grasp its own nature and it is common to every act of determinate perception [doctrine of Pratyabhijñā]**. It does not involve physical exertion such as prāṇāyāma, bandha etc. as in Yoga and the renunciation of the world as was expected in the pathways to Mokṣa detailed in Vasugupta’s Śiva Sūtra.

- **Īśvara-Pratyabhijñā – kārīkā**

However, it was his worthy disciple **Utpaldeva** who presented the Pratyabhijñā philosophy in a comprehensive way in his book **Īśvara-pratyabhijñā-kārīkā** [10th century AD]. The man blinded by ignorance [Māyā] and bound by its actions [ karma] is fettered to the round of birth and death, but when knowledge inspires the recognition of his sovereignty and power [ aisvarya] he, full of consciousness alone, is a liberated soul. Realising that everything is a part of himself, the fettered soul achieves this recognition and is convinced that he is not a slave of creation [paśu] but its master [pati].

- **Pratyabhijñāhṛdaya**

It is written by Kṣmaraja as a digest of Pratyabhijñā System. . . Abhinavagupta also wrote profound commentaries on Utpaldeva’s Stanzas on Recognition of God [Īśvara Pratyabhijñā-kārīkā] wherein he elucidates the Doctrine of Recognition [Pratyabhijñā].

- **Cognitive Process of Pratyabhijñā System**

Practices of Pratyabhijñā system are of three types: analytical, practices of concentration and psycho-physiological. Analytical practices consist of finding out the configuration of certain psychological processes and reconfiguring them. Concentration practices are those of focused concentration, meditation, and Samādhi. Psycho-physiological processes are those that work with posture [Āsana], breath and flows of vital energies such

as prāṇa, apāna etc. Many practices bring perception, cognition, emotions and somatic processes into a state that is indeterminate and unstable to a much higher degree than what occurs naturally. An adopted philosophical position influences how this indeterminacy will be resolved. Also, ideas one has about the object of investigation [i.e. one's own mental phenomena] might change that very object.[ object will remain relatively stable or it will be transformed] Abhinavagupta reduces seven-fold division to the triadic analysis of all phenomena into Śiva, Śakti and Nara.He reduces fifteen –fold apperceptive process to its three main elements; the perceiver, perceiving and the perceived.

The objectivity [of the object say Earth] is divided seven-fold by the perceivers beginning with the Sakalā ending with Śiva who are the power-holders and whose energies are not emerged.Objectivity produces seven more divisions when energies of the [experients] beginning with Sakalā ending with Śiva predominate. Thus there are fourteen [divisions]. Vedyata is literally knowness.The vedyā is the object that is perceived, Abhinavagupta understands the two other elements of cognitive process [the cogniser and cognizing] as upadhis, ‘limiting adjuncts’\* of the object of the cognition [\* Upadhi is a mark which lies somewhere between a ‘property’ [dharma] or “characteristic” [laksana], and an adventitious mark [upalakṣana].An upadhi serves to distinguish objects it qualifies but need not preclude until the action it is involved in is completed. [ex. Sphatika and Japakusuma]. He defines seven energies of the experients in relation to three of the five kañcukas: Śuddha vikalpavidyā Vidyā [generic knowing] and Kalā [limited capacity for action]. The energies are differentiated by the relative prominence or absence of these. What constitutes the Sakalā-perceiver's aspect of knowing is his limited capacity for knowing and action as the common core [of these faculties] rather than their individual instances .Vidyā and Kalā collectivise the multitude of individual budhis and karmendriyas. This is his energy.The Pralayakala's aspect of knowing is the same only unmanifest. That is the extent of the difference them. Like the undifferentiated potential to know and act, it is like a comatose serpent.But in the Vijñānankala's aspect of instrument of Mantra [experient]is emergent Pure Knowledge [Śuddha vikalpavidyā]accompanied by the latent traces of the disappearance of the now absent impure Vidyā and

kalā. This knowing i.e. Śuddha vikalpavidyā is also termed their instrument or power. Śiva's instrument is his supreme power of volition.

Just as seven energies are mutually distinguished by the prominence or absence of the three veils Kalā, Vidyā and Śuddha vikalpavidyā, so the experiencers are mutually distinguished by the degree to which the six veils are present.

- **Tantrāloka**

**Abhinavgupta** (between 10th – 11th century AD) who summarized the views of all previous thinkers and presented the philosophy in a logical way along with his own thoughts in his treatise **Tantrāloka [Light on the Tantras, 10<sup>th</sup> century a.d.]**. **He was the most brilliant of the Kashmiri Śaiva teachers and one of the greatest spiritual and intellectual giants India has produced.** The central theme of Tantrāloka revolves round the achievement of transcendental Absolute reality called Brahman/ Bhairavahood [Anuttara]. The basic purpose is inculcation of the “intuitive awareness” [pratibhāSaṃvitt] which transforms the discursive perspective of the mankind into the unitive one. The three-fold methodology consisting of verbal testimony, reasoning and perception [Āgama, Yukti and Pratyakṣa] emerged from the triple sources of agamic understanding – scripture, guide and self.

- **Contents of Vijñānabhairava**

**Mind and Vijñāna**

The mind is the originating cause of vi-jñāna. The mind pulling out vi-jñāna from the undifferentiated non-verbal state brings it to the "present" condition [experience of knowledge, neither unconsciously dwelling in the “past” nor as future potential] and thus it becomes the cause of the production of vi-jñāna. Vijñāna is not the dormant or unconscious condition of the mind. Spiritual consciousness infused into the mind causes the mind's transmutation so as to produce specific conscious and verbal thought patterns. The prefix “vi” is to signify specificity and variety of the same. The mind is the cause of the production of diverse noesis [vi-jñāna] means until experiential knowledge

[vi-jñāna] of the nature of guṇas and Puruṣa is gained. Which indicates that the experience of consciousness. The mind itself transmuted produces vi-jñāna. Because the union of the spiritual self [ātman] and the mind is a non-inherent [a-sam-avayin] cause, the mind is the material cause of jñāna. The mind is the cause of the generation of Consciousness.

- **Jñāna and Vjñāna**

A person who has knowledge of only transcendental consciousness [rejects the world as Māyā as traditional Advaitins do] is called a Jnani by Sri Ramakrishna; and the person who has integral knowledge of both the transcendent and immanent aspects of consciousness is called a Vijnani. Consciousness as cit or caitanya is one and undivided, and it is transcendent consciousness that has become immanent consciousness. Vjñāna is personal experience, anubhāva of things learnt from learned persons and treatise. Vijnāna is the detailed, discursive and rational knowledge of principles of existence. Jñāna is the full knowledge of the meanings of words as they are taught in the texts and sciences [Shastra]; vi-jñāna however, is meant to bring what was learnt from the Śāstras to one's own experience

- **Concept of Bhairava**

- Bhairava from the point of view of the mystic is, that Ultimate Reality synonym for Parām Śiva] in which prakāśa i.e. is Light of Consciousness and vimarśa or Eternal Awareness of the Light are indistinguishably fused. Bhairava is Parāma Śiva in whom prakāśa and vimarśa, Śiva and Śakti, are identical.
- Bhairava is called Vyāpaka because of the diffusion of his presence everywhere.
- He is called sarvādah as he bestows everything. [VB, v 130]
- The Ultimate Reality has been described as nirguṇa or without quality where the guṇas exist not as a separāte entity but are merged or contained within that ultimate experience of truth [VB, v.144]



- Bhairava consciousness is of the form of fullness which is experienced as completeness or absence of duality with no divisions and as the feeling of santosa [inner contentment, basis for Vairāgya, non-attachment]. [VB, v.23, ]
- When one reaches the Bhairava state, the speed of the rising energy reaches such velocity that it becomes motionless. [VB, v.4]
- The form of the Bhairava is beyond the limitation of space, time and form. [VB, v.16,]
- Ichha [will], jñāna [knowledge], Kriyā [activity] [three spikes of trident, trishula] are the main characteristics of Bhairava.

- **Etymology of word Bhairava**

The text of Vijñānabhairava itself gives a mystical etymology of the word Bhairava: ‘Bhairava is one who with fear [bhaya, refulgent light] makes everything resound [ravayanti], and who pervades the entire universe [all-pervasiveness, Vyāpakatva].’ [VB V. 130,132]

The nature of Bhairava can be realized in oneself, with the awareness: ‘I am manifesting the universe in the space of my own consciousness, I am the creator, being of the nature of everything’ –by the act of this awareness, one attains the nature of Bhairava. The same non-dual I consciousness is applied to the states of continued existence [sthiti] and dissolution [Saṃhāra], reflecting the three aspects of the Bhairava [1]. The Bhairava is also related to pure I-consciousness [aham] [mahāmantra]-‘the most perfect Consciousness of Bhairava is in its essence unrestrained, non-relative, delightful flash of knowership’ [2] The Tantric theological etymology of the word Bhairava is as follows:

- 1) Bhairava is He Who bears all things and is supported by the universe, filling it and sustaining it on the one hand, while uttering it or conceiving it on the other. Bhairava’s name is derived from the roots, ‘Bhr’ meaning to sustain and nourish and ‘Ru’ to shout.
- 2) Bhairava is He Who protects those frightened by the rounds of rebirth. This meaning is from the roots, ‘Bhi’, fear and ‘Av’ ‘to protect’.

- 3) Bhairava is the One born in the heart of those who, terrified by transmigratory existence, call on Him for help. This is derived from, 'Bhi-rava' 'He who is born from this cry.'
- 4) Bhairava is He who arouses by His grace a fear of transmigration,
- 5) Bhairava is He whose light shines in the minds of those yogis who are intent on assimilating time [kalāgrasa] into the eternal presence of consciousness and thus exhaust the energy of time. The word is derived from 'Bha' meaning 'star' and the root 'ir' to push, impel or move. The word formed is Bhera meaning time. The 'Va' is derived from root 'Vai' to exhaust. Thus 'Bheravas' are those who exhaust [vayanti] time, while Bhairava [derived from Bherava] is their inner nature.
- 6) Bhairava is the Lord of the powers of the senses whose shouting [ravana] frightens the souls in bondage' It states that 'Bhairava' is the compound referring to those powers ' whose shouting instills fear' , while Bhairava is their Lord.
- 7) Bhairava is the Lord Who calls a halt to transmigration and thus is very terrible.
- 8) Bhairava is an acrostic word consisting of the letters, bha, ra and va. Bha indicates bharana or maintenance of the universe, ra indicates ravana or withdrawal of the universe, va indicates vama or projection i.e. manifestation of the universe. The Bhairava indicates all the three aspects of the Divine.
- 9) Bhairava is understood as the divine form of the absolute realized as the exertive force [udyama] that drives the senses and mind at the microscopic level along with the universe at the macroscopic level.
- 10) Bhairava is that state which just precedes the experience of the universal consciousness or Śiva in whom the qualities of creation, sustenance and withdrawal are inherent. Bhairava is a state of intoxicated bliss, where the individual consciousness has realized its true identity and experiences intense longing to unite with the supreme consciousness of which it is an intimate part. It is a very intense psycho-emotional state intense excitement, anticipation, of the nature of bliss, not sorrow; of knowledge, not ignorance.

- **Vijñānabhairava**

Vijñānabhairava means ‘the mystic, experiential knowledge, pure consciousness, awareness rather than analytical knowledge of the Ultimate Reality, Divine Consciousness [named Bhairava in this tradition]’. Vijñāna’ means consciousness and ‘Bhairava’ is a specific tantra term for one who has gone beyond the dualities [who has a feeling of oneness, a formless form ]. One has to be neither conscious nor unconscious, just go beyond. Vijñānabhairava is the state where the knowledge that is special and sacred begins to flow freely and spontaneously into the individual consciousness, thus signifying that it is united and connected with the cosmic consciousness.

- **Range of Dhāraṇās**

Vijñānabhairava text is unique in that everything, from the most ordinary daily experience to the most sublime contemplation, can be used for attaining God consciousness. Tantra gives you scientific techniques for how to change the mind and then to change from mind to no-mind. There is no precondition [e.g. to be moral] to practice tantra. Each possible type of mind has been given a technique in tantra.

- **Bases for Dhāraṇā in Vijñānabhairava**

- **Madhya Vikāsa: Development of Middle State**

The fundamental theme of the Vijñānabhairava is to focus one’s awareness on the void between any two states, movements, breaths or thoughts. [Madhyadāsa] It is the practice of centering [Madhya, v 61]. By intensive awareness of this madhyadāsa, there is Madhya vikāsa or the development of the middle state. When that centre is established, one discards impressions of both objects and establishes in the centre. Then the universal centre reveals.

The Madhya vikāsa can occur through several means like one-pointed awareness of the pauses of prāṇa and apāna [v 25], the dissolution of all vikalpas [v 26], vikalpa-kṣaya, Śakti-saṅkoca, Śakti-vikāsa, gap between two thoughts [Sp.kā. iii.9, VB V 32, 43,61]] ‘By the development of the Madhya

[middle or centre] is there acquisition of the bliss of Cit. 'Saṃvit or the Universal Consciousness is the centre of everything, for everything depends on it for existence. The Saṃvit is first transformed into prāṇa. Assuming the role of prāṇaŚakti, resting in the planes of budhhi, body etc., it abides principally in the Madhya nāḍī, in the innermost central channel of prāṇa in the spinal column. When the prāṇaŚakti [ energy of breath] in the central channel develops [introverted] in the form of Madhya Śakti [ middle energy, haṃsa, Kuṇḍalinī] , rising in eleven successive movements without the least effort of the will or when the central Universal consciousness develops in any other way, one acquires the bliss of universal consciousness and becomes liberalized while living' . In such state, citta or the individual empirical consciousness is transformed into citi or the met-empirical consciousness.

- **Unity of Opposites –Centring**

The concept of gap between the opposites is used to effectively eliminate the idea of difference and duality. It is unwise to widen the gap between two opposites [love and hate, life and death etc.] It is recommended uniting opposites in the middle so that one can experience unity. This principle is applied to every facet of existence [prāṇa and apāna, time and space, energy and consciousness, life and death, love and hate etc.] Centring [Madhya] one's awareness on the points where in breath [apāna] and outbreath [prāṇa] take their origin [heart and dvādaśāntā] [VB, v.24, 25-27]

- **Development of Śūnya – Void**

Śūnya is a state in which no object is experienced. Madhyadhāma or the central channel in the interior of the spinal column has generally been called Śūnya or ŚūnyatiŚūnya [absolute void]. Śūnya has been interpreted as unmanā. Madhya has been interpreted as Śūnya. Śūnya has been interpreted as Māyā and ŚūnyatiŚūnya as Mahāmāyā. Śūnya is free of all supports whether external existents like jar or flower or internal existents like pleasure, pain or thought, that which is free of all tattvas or constitutive principles, of the residual traces of all kleśas [avidyā, asmitā, rāga, dveṣa, abhiniveśa].

It is not Śūnya [non-existence, abhāva, absence of objects]. Śiva is full, free and fundamental ground of void. He can not be described in words or any determination of thought, therefore is He called Śūnya ‘ Śūnya is the absolute Being, that state which abides as transcendent and absolute peace. The yogi can contemplate over six voids – ūrdhva[higher] Śūnya[stage of Śakti], adhah [region of heart], Madhya - middle, region of throat, palate, middle of the eyebrows, forehead and brahamrandhra. Vyāpini, samāna, unmanā These have to be contemplated as void and rejected. Finally, the yogi has to pass over to the Śūnya i.e. Param Śiva who defies all characterization by the mind. In dhāraṇā on śūnya, space [consciousness] is used to enter the deeper states of awareness. An empty mind devoid of any mental formations gazing into vacant space begins to dissolve and the inner awareness crystallizes on a bindu, or a point [light] in that empty space which is void or śūnya [VB, v.58, 85] It is the light of the soul, effulgent, complete in itself, luminous, allpervading, unbroken, spread equally in all directions at the same time.

- **Object**

In dhāraṇā one’s total awareness [not fragmented awareness] must be directed towards one single object to the exclusion of all else. When the image of an object saturates the mind during the dhāraṇā, one can recreate the image within. Although both images are real, the outer image is made of paper, stone or clay, the inner image is made of consciousness. The external light illumines one and the other is self-illuminated. As concentration on any object is perfected, a state of total inner absorption without any break arises.

- **Mantra**

Every mantra has a secret power that unlocks the energy residing in it. Any meaning of a mantra could only be revealed in the form of an experience by repeating it continuously till the sound [and form] arises spontaneously in one’s awareness. AUM and SOHAM are natural mantras. [VB V. 39, 40, 42] During dhāraṇā, the awareness is not focused on energy directly but indirectly through the medium of the mantra. Dhāraṇā takes place within the dimension of time [representing energy], space [representing consciousness] and object

[representing the mantra]. As concentration on mantra deepens, consciousness and energy move towards each other from opposite directions and collide at the nucleus. The impact of their union affects physical, subtle and transcendental dimensions.

Mantra is sound vibration which creates similar sound frequencies in different parts of the body and mind. Theakshara or letters from which the mantras are derived correspond to the different energy centres located in the body leading to their activation and energization [VB, v.30].

Gradually, through repeated practice, the awareness will become fully saturated with the mantra. At this point the vibrations that emanate from oneself will reach out the very same mantra which is reverberating throughout the universe as a part of the cosmic nāda without anyone repeating it.

While gazing into a vacant space, instead of light, a thought or idea may gain momentum so that one's awareness is turned towards it. If the thought remains constant and unbroken, crystallization of consciousness takes place.

- **Bhāvanā; Innermost feeling**

All emotions [positive and negative] are form of energy or Śakti. The most intrinsic part of nature gives rise to Bhāvanā which is a powerful substance influencing each and every experience in our life. Emotions, thoughts, feelings, inner turmoil and mental agitations are forms of Bhāvanā utilized in VBT to find out the higher awareness within.

- **Methods of dissolution of mind**

112 methods of meditation in Vijñānabhairava constitute the whole science of transforming the mind [which is subtle matter].

- **Ascent of Kuṇḍalinī**

Meditation on the ascension of the KuṇḍalinīŚakti, rising through the various centres [cakras] of the subtle body. In order to arouse the divine energy one

has to sacrifice the pleasures associated with the sensorial world. It is the senses that keep Kuṇḍalinī grounded in mūlādhāra by dissipating the awareness and the quantum of energy required to arouse her.[without generating the fresh energy to compensate for the loss.] In contrast, higher experiences regenerate and give new life, vigour, happiness, bliss, freedom, knowledge and awareness.

- **II.35) Review of Research**

- 1) Yoga in Kashmir Saivism – Yatendra Dutt Amoli, Chaukhamaba Surbharati Prakashan, Varanasi, 2016**

The author has stated following points indicating close communication between the Kashmir Saivism and Patanjala Yoga –

- 1) ‘Vijñāna Bhairava consists 112 types of Dhāraṇās. In some manner, they are quite influenced by Patanjali’s definition of Dhāraṇās.
- 2) Kṣemraja, the disciple of Vasuguta, views the suppression cessation of all ‘other’ mental states as the most conducive element of Yoga.[ DWIVEDI, R.C. and RASTOGI, N.. ed. Tantrāloka of Abhinavagupta , 3.260-261]
- 3) The characteristic of a yogi, according to Abhinavagupta is the inner blissful experience arising from the loss of states [MĀLINĪVIJAYOTTARA TANTRAM, 2.114]’

The above view does not take into account the comparison with PYS.

- 2) Specific Principles of Kashmir Saivism – B.N.Pandit, M.M. Publishers P.L., New Delhi, 2008**

‘PYS emphasizes repressing the emotions and instincts, forcibly controlling the mind, depriving the senses and organs, and observing other strict disciplines in day-to-day life. A form of meditation that calls for continuous concentration on imagined objects and also on certain energy centres in the body is the most important practice prescribed in PYS.This approach can be practised properly only by ascetics living in a hermitage and working under the constant guidance and supervision of a skilled preceptor.

In the state of nirbījaSamādhi, a person's finite self-consciousness is totally stilled and undistracted by the objects. One's consciousness simply shines by itself and remains motionless like the flame of a lamp burning in a place free from blowing wind. There is no knowing and doing in such a state of mind. But yogins in this kind of Samādhi do not have any awareness of the potency of their divine essence nor do they appreciate their infinity. Abhinavagupta considers this form of Samādhi to be one of the various types of Suṣupti. [PANDEY, K.C. Īśvara Pratyabhijñā Vimarśinī by Abhinavagupta, with Bhaskari, II.265]

**3) Responses to Classical Yoga from the Saiva-Śākta Tnatrika Tradition [Paper] by Debabrata Sen Sharma, from Seminar Papers – ‘Some Responses to Classical Yoga in the Modern Period’ by RMIC, Kolkata, p. 254-267]**

‘All Indian Philosophical Schools [including PYS] regard the buddhi [intellect] of the spiritual practitioners as the locus of all forms of experiences, both worldly and spiritual. The purpose of eight limbed yogic practices is the cleansing of the intellect [buddhi] in the spiritual practitioner, making it a perfect mirror for the revelation of the true Self.

The Tantric schools consider the finite buddhi [intellect] capable of only experiencing worldly finite objects, but these are incapable of grasping the infinite consciousness, the nature of Self as the intellect in the individual being is finite in nature and it is a product of material power, therefore, insentient material in nature.

Hence Tantras postulate a mirror of consciousness made up of same stuff as consciousness or saṃvit, possessing the capacity for reflecting the all-pervasive consciousness Self in its infinite form. Sadhakas should erase certain defilements [malas] before citdarpaṇa could serve as the perfect reflecting medium for revealing the true divine nature.’

The Supreme Lord is held to perform eternally five functions in succession – Nigraha [the act of self-contraction], srsti [the act of manifestation of the



universe], stithi [its sustenance] the Saṃhāra [the dissolution or withdrawal within] and Anugraha [the act of dispensation of His grace].’

The Sāṃkhya and Pratyabhijñā agree on the conception of buddhi so far as it is common meeting place of both, the light of Puruṣa from one side and the reflection of the external object from the other. According Sāṃkhya, Buddhi is not objective but according to KS, being an instrument of knowledge, it is knowable, like any other instrument.

PYS prescribe yoga based on pursuit of the path of **knowledge [jñāna-marga]** that consists of the purification of buddhi [intellect] by spiritual practionerslaid down in PYS. The yoga of Kashmir Śaivism is based on spiritual practices in Agamic texts [like Vijñānabhairava, **Kriyā Marg]**

The above views do not mention the combined, unified position of Citta as representative of Buddhi in form of Trigūṇas and Prāṇa, representative of space [void].

4) The Yoga teleology postulates ‘ The whole of creation without any exception whatsoever stands and transforms for the purpose the principle of the class of consciousnesshaving a finality i.e. experience and emancipation in view [ PYS.II.18][ A Manual on Humanics, Prashant Iyengar, P.I.Memorial Yoga Institute, p.58, 2014]

This view does not mention the similar position in Tantras.

## Chapter 3- Research Methodology

- **Research Methodology**

The comparison of the process of Self-realization in PYS and KS is explored by comparing the both the processes on various parameters starting from the initial state of the aspirant till the final state is reached. The starting point is the Hypothesis mentioned in Chapter One – Introduction.

The necessary model or comparative charts are prepared for the same. These indicate the transformations of the related parameters [like Citta, prāṇa, Sattvaguṇa, Śakti etc.] Also both the PYS and KS are compared at the system levels, tattva level and at the level of other concepts. The list of such parameters and concepts is given below –

- 1) The chart related to broad parameters at the system level contains parameters like tattvas which are transformed from the lower level to the final level. Also, the transformations of Citta and various Prāṇas along with the types of Pramāṭṛs – Limited Self, Individual Self, Universal Self are also given. The introvert and extrovert stages of KuṇḍalinīŚakti is also considered. The techniques of concentration – Dhāraṇā, Dhyāna and Samādhi along with the type of objects – Prameya, Pramāṇa, Pramāṭṛ are also indicated. The broad framework for comparison will be mentioned for KS.
- 2) The chart of the dialectical quantities which are of the nature of Being, Essence, Notion or Śiva, Śakti, Parama Śiva or Puruṣa, Prakṛti, Īśvara respectively. The dialectical categories from the lower levels of meditation through the principle of centring [madhyavikāsa] are also given.

The dialectical quantities follow the rules of Prāṇa [Śakti] and Citta [Prakṛti] based on theory of causation and satkāryavāda as reflected in the structure of Śakti and Consciousness are also given.

Many [72] Dhāraṇās are also analysed on the basis of dialectical transition in addition to the chart showing the dialectical entities in the Realization.

- 3) This chart gives the detailed concept of 12 kālīs [Śaktis] representing 4 state each of Prameya, Pramāṇa and Pramātṛ along with the states of Prāṇas corresponding to the states of Trigūṇas and States of Samādhi.
- 4) This chart gives the relationship between the various koṣas [energy bodies, annamaya koṣa, prāṇamayakoṣa, manomaya koṣa, vijñānamaya koṣa, ānandaamaya koṣa] and the Consciousness. It also contains the movement of prāṇa and apāna from the start of the meditation practice till the end.
- 5) The comparison is based on the various states of Consciousness [waking, dream, deep sleep etc.] and Impurities [Āṇavamala, Kārmamala, Māyīyamala]
- 6) The comparison is related to the various voids inside and outside the body which are places of concentration and the dialectical nature of Realization related to these voids.
- 7) The differentiation is based on the main stages of transformation of Citta in the Realization process – Cittaviśranti, Cittasambodha, Cittalaya.
- 8) The differentiation is made as per four stages of Word [VākŚakti] as related to the energy centres which also includes the IcchāŚakti, jñānaŚakti and kriyāŚakti.
- 9) The various taatvas in two systems are mapped in the chart.
- 10) The process of Realization related to the Siddhis upto the stage of Samādhi-matra is mapped separately.
- 11) The transition of Vṛttis [Jñānavṛtti, Bhogavṛtti] during the process of Realization is shown separately.
- 12) Various cakras – Mūlādhāra, Svādhiṣṭhāna, Maṇipūra, Anāhata, Viśuddhi, Ajñā, Sahasrara are also shown in relation to the energy centres.
- 13) Two systems are also compared in relation to the key concepts and principles.
- 14) Dialectical entities for States of Samādhi in PYS and KS are compared in the process of Self-Realization.

112 Dhāraṇās in VB and 78Dhāraṇās in PYS are analysed with reference to the above differentiations in general and Movement of Citta and Prāṇa in particular. These Dhāraṇās are divided in three practices as follows –

- A] 39 Dhāraṇās related to Preliminary Practices - Mind Stability, Citta PraSadāna, Ekatattvaabhyāsa, Pratipakashabhāvanā, Kriyāyoga, Bahiraṅga Yoga etc. which are mainly from PYS.
- B] 35 Dhāraṇās related to attainment of Siddhis which are mainly from PYS - Vibhutipada.
- C] 8 Dhāraṇās pertaining to Samādhi and Samāpatti in PYS are covered under the combined process of Self-Realization.
- D] Of the Dhāraṇās in VB and PYS, those pertaining to the sound [Anāhata, nāda, AUM, mantras etc.] are grouped together.

The focus of the comparison is on the analysis of the Dhāraṇās in VB and PYS which are based on practical experiences as reflected in the concepts contained in the basic and secondary texts mentioned elsewhere.

## Chapter 4 - Analysis and Interpretation

- **IV.1) Comparison of Concepts between PYS and KS**

To understand the full significance of and value of the doctrines of any Indian system of thought, it is necessary that these should be taken in connection with the corresponding doctrines of other Indian systems. Accordingly, the correspondence between concepts of **PYS and Kashmir Shaivism** is described below:

- **IV.1.1) Philosophical Subjects**

Basic classifications of philosophical subjects are

- 1) **Cosmology** – It spells out the universals or the unfoldment of creation and deluge, theorizing the phenomenalism

- **Manifestation Process**

Everything whether subject or object is an abhāsa of the universal consciousness [manifestation or appearance, external projection, sṛṣṭi, create] in a limited, polarized way. Manifestation [abhāsa] of cosmos as per Kashmir Shaivism is called “Descent” – which means descent of cosmic self (Śiva) to a limited self (Jīva). Exercising the power of divine freedom [SvātantryaŚakti] Parāma Śiva manifests Himself to Himself as the Supreme Lord and sometimes during creative phase mode, as the Universe out of His free and independent will which is comprised of 36 levels of creation [tattvas] While doing so, He does not stay out of His self-manifestation as the world but also manifests Himself as infinite number of finite or limited subjects or experiencers, their objects of knowledge and instruments for grasping and enjoying them on each level of creation. Being the sole reality, He is also said to be the witness of this creation.

PYS explains this process of manifestation through 26 elements. Kashmir Shaivism explains the cosmic evolution through 36 elements (tattvas) which

include 23 elements of PYS without modification, 3 with modification, and prescribes 10 more elements (tattvas). But Yoga holds the concept of duality of Puruṣa [observer] and Prakṛti [manifestation].

However, in KS everything is projected from Śiva alone. In KS, there are five 'pure' categories [Śiva, Śakti, SadāŚiva, Īśvara, Śuddha vikalpavidyā] from first six categories contributing to the bondage of Puruṣa emerge [ Kalā, Vidyā, kāla, Niyati, Rāga], then the remaining twenty-five categories of difference emerge. The concept of six covers [kañcukas] is peculiar to KS. Śiva is a Being, not necessarily in physical sense, who is Absolute, pure, eternal, infinite, and totally free I-consciousness whose essential nature is vibrant creative energy which Kashmir Shaivism describes as wonderful spiritual stir of blissfulness known as spanda. This spanda causes Absolute Reality to be continuously inclined towards the outward and joyful manifestation of its creative energy – Śakti. This manifestation is brought about by the freewill play of Śiva Himself like a child's play that is without motivation. The outward divine manifestation of this creative energy appears in five activities: The activity of creation, the activity of preservation, the activity of dissolution of all the elements including the beings living in them, the activity of self-oblivion and the activity of self-recognition of these created beings.

Lord Śiva is full of five energies which are cit Śakti, the energy of consciousness, ānandaŚakti, the energy of bliss, ichha Śakti, the energy of will, jñānaŚakti, the energy of knowledge and then KriyāŚakti, the energy of action.

- **Causes of Cycle of Birth and Death**

Due to ignorance, one falls into the makings of 'I' [one's declaration of relationships and ownerships] and 'mine' towards that which should be discarded altogether. Then, one is born again and again, in each condition; the three segmented anguishes [tāpa] chase him everywhere and overwhelm him. The yogi, being carried off by the beginningless stream of sorrow, flees to the refuge of True Insight. The habitual conduct of guṇas is constant mobility

which is why the mind-field is said to be quick-mutative. When the forms [rūpa, 1. dharma, 2. jñāna 3. Vairāgya 4. an-aisvarya 5. a-dharma 6. a-jñāna 7. a-Vairāgya 8. an-aśvaraya] of buddhi become pre-eminent or intense or the states [Vṛitti pleasure, pain and stupefaction, pacific, terrible and frightful, stupefied] of buddhi become pre-eminent or intense, they come into conflict with each other. The feebler ones then function as subordinated to and alongside pre-eminent ones. Then guṇas, through mutual dependence, become omniform. This leads to the doctrine of eternal permanence.

Pariṇāma, tāpa and saṃskāra are a form of pain in themselves and causes of further pain and because of inherent conflict among the operations of guṇas, all is nothing but pain to a man of Discernment. Pariṇāma is the future, a change constituted of the fact that craving towards the realms of the senses increases Tāpa is the present the aversion to what would prevent the enjoyment of pleasure. Saṃskāra is the past, exciting the memory of a past resultant experience [bhoga] through the experience [anubhāva] of a current resultant experience [bhoga] [comm. of NTC]. All processes are conditioned by the saṃskāra of sense realms. Desire is never pacified by indulging the desires. Like the fire with fuel, it increases evermore.

The pain during pleasure is experienced out of fear of the loss of the object of pleasure, seeing that the another person is enjoying a greater pleasure and recognition that one is on the wrong path leading to critiquing oneself. The misconception of the pleasant in the painful [PYS II.15] consists of regarding [comm. of VM] the world that is replete with pain to be abounding in pleasure and the means of gaining pain to be the way of gaining pleasure, this pleasure being identical with turning off the very pain brought out by erroneous striving. It consists of confusing as pleasure the objects of senses [viśayas] and indulgences and the indulgence and experience [bhoga] whose result is pain] (ex. Looking at persons of the opposite sex as pleasurable).

The misconception of the self as being in the non-self in the external instruments [such as spouse, children, possessions such as cattle ] whether conscious or unconscious [wealth, the objects of possession, enjoyment]. One

holds a sense of identity with the painful or pleasant body, which is merely a substance of experience and the mind, which is an instrument of the Puruśa that impersonates the self. The misconception is twofold 'I am these [relations and objects, body, and mind] and 'I have pain, pleasure, desire etc' **1**

The manifest and unmanifest entity [sattva] is respectively gross [sthula] buddhi with clearly analysed and formulated intent and other functions and subtle [sūkṣma] buddhi whose externalised function is not yet formulated.

Falsely identifying the self with the mind which is not the self but is rather an instrument of Puruśa. Avidyā produces kleśas, the attendant expansion of the domain and reservoir of karmas and the consequent maturation and fruition thereof. [PYS II.12, 13]. This forms an unceasing cycle so that the five kleśas and the fourfold avidyā continuously give rise to each other.

When there appears, as it were, self-sameness of the seeing power of consciousness-force on one hand and the buddhi's power as an instrument of seeing on the other, it is called asmitā, that is, I-am-ness [PYS. II.6] The experiencing power and the power of being an object of experience are actually totally separate and completely distinct [completely unmixed together]. An experience becomes possible when there occurs as it were, a non-separation, the separateness between these two appears to dissolve.

- 2) **Ethico-religious aspect** – It is related to the means of essential knowledge after one inculcates the moral and ethical principles. In PYS, it is extensively covered in Yamas [Non-injury, Satya, Asteya, Non-stealing, Continence, Non-hoarding] and Niyamas [Cleanliness, Contentment, Austerities, Self-study, Īśvarapraṇidhāna] of Aṣṭāṅga Yoga and Kriyāyoga whereas there is not corresponding emphasis on the same in KS.
- 3) **Epistemology** – It is related to the means of valid knowledge, through which the knowledge of the universe is gained. In both PYS and KS, similar methods-like direct perception, scriptural instructions, processing by logic and analysis, practice of yogic principles etc are used.



**Objects in Sāṃkhya System include** twelve plexuses on which the mind can be fixed fall under the three categories of objects. They are Grāhya – the knowables, Grahāṇa – the organs of reception and Grahītr – the receiver. The first stage of Saṃprajñāta yoga is Grāhya –samāpatti [engrossment in objects of knowledge], the second is Grahāṇa-samāpatti [engrossment in organs of reception] and the third is grahtr –samāpatti [engrossment in receiver], and the fourth and highest stage is Viveka-khyāti or discriminative-enlightenment

In Kashmir Śaivism, epistemic approach of the Abhasvadin to the phenomenon of knowledge is concerned with its analysis into its elements –

- 1] Object of knowledge [Prameya]
- 2] Means of Knowledge [Pramāṇa]
- 3] Subject of Knowledge [Pramātr]
- 4] Knowledge itself [Pramā]

#### **1] Prameya – Objective Experience**

Metaphysical implication of the technique of the Abhasvāda is that everything including the subject, the object, the means of knowledge knowledge itself except the Ultimate is Abhāsa. All Abhāsas are the manifestations of the Ultimate. Prameya is that I-Consciousness which is attached to objectivity [prameyapradhāna, first coil of Kuṇḍalinī]. It is the object to be known [world] and represents type of knowledge of consciousness in the form of subtle and gross elements representing form, relation and purpose. It is seen in the form of illumination, activity and stability [inertia] , embodied in elements and sense organs and it serves purpose of experience and emancipation. Man should enjoy “seen” only in the light of discrimination [PYS IV.6] PYS is not the denial of enjoyment and action but is for transcendence thereof. [PYS II.18] The essence of Seen is only for the sake of this Seer as Seen is the instrument of enjoyment and liberation both [PYS II.21]. As soon as the purpose of “experienciability” is served, the Seen becomes extinct It is Prakṛti covering, substratum or space, time and causality.

## 2] Pramāṇa -Means of Knowledge

The means of knowledge [including Buddhi] is self-luminous, sentient and is the light of Cit itself as the limited manifestation of the Universal Consciousness. It proceeds towards the object and receives its reflection. [PANDEY, K.C.1958. Īśvara Pratyabhijñā Vimarśinī by Abhinavagupta, Vol. II, 64]

It is that I-consciousness which is attached to cognitive cycle [Pramāṇapradhāna, second coil of Kuṇḍalinī] It is means of knowing [experiences, Mind, Buddhi, Citta] [cognate sense organ]. It represents type of knowledge of consciousness. It is concerned with present status of things [empirical], not fundamental nature [metaphysical]. Perceptual knowledge is not immediate as self-knowledge as there is intervention of sense organ and mind which has taken mode of the imparitte self.

In case of verbal testimony [śabda or āgama] if the object is immediate then it is possible to obtain from verbal testimony as immediate knowledge thereof. As the self is most intimate or immediate, self-knowledge gained through the major texts like Vijñānabhairava, Īśvara Pratyabhijñā. Verbal testimony can convey the knowledge of both sensible and suprasensible.

## 3] Pramāṭṛ – Subject of Knowledge

Cit has two aspects i] It sends its light towards the object and as such it is the means of knowledge. ii] It is self-conscious and as such it is the subject of knowledge, the Knower. It persists even when no cognitive activity is going on, when there is no objective world to cast its reflections and hence it is self-luminous. Kalā, Vidyā, Niyati, Rāga, Kāla are its limiting conditions.

It is that I-Consciousness where predominance is given to Pramāṭṛ i.e. subjective I-consciousness [knowing subject, self, third coil of Kuṇḍalinī] represents the type of knowledge of consciousness. It is intrinsically luminous. It experiences of pleasure and pain. There are four kinds of experients viz. cit-Pramāṭṛ [Śūnya-Pramāṭṛ], citta [puryaṣṭakaPramāṭṛ], prāṇa [ prāṇaPramāṭṛ] and deha [deha Pramāṭṛ]. It is Self-awareness, Imperceptible, knower in itself ,

Witness, the citta alongwith modifications , experienced as “ I am knower”. It has power of seeing only.[PYS II.20] I-am-ness is identification of seer principle with Śakti [intellect] [ aparāŚakti with parāŚakti] [PYS II 6] In KS, Pramāṭṛ is creator and create Prameya as internal object. In KS, Pramāṭṛ or Cetanā is creative and with form. It covers various aspects of Human Cetanā like design, literature, aesthetics etc. and gives justice to both man and nature. In KS, all-pervasive vāktattva is the subject of sādhanā as the world is created by words. In PYS, Both Pramāṭṛ and Prameya, Puruṣa and Prakṛti are important. Pramāṭṛ is formless and not creative

#### 4] Knowledge itself - Pramā

When Cit [steady flame] reacts on the reflection of the object, when there arises an inner expression in it, it is called knowledge [Prāmīti].

Pramāṭṛ is that knower who is attached to object [known] and where there are traces of objectivity before him. Where these traces are also dissolved in the state of Pramāṭṛ, that state of Pramāṭṛ is called Pramā or prāmīti. That I-Consciousness where prāmīti is residing is supposed to be half coil of Kuṇḍalinī. The perfect form of prāmīti is 1 kalā of pure prāmīti itself plus the above 16 kalās inherent in it i.e.17 kalās.This perfect prāmīti is the Svāntarya or autonomy of Śiva, symbolic of Saṃhāra-mudrā.

Hence, Grāhya represents Prameya, Grahaṇa represents Pramāṇa, Grhtr represents Pramāṭṛ and Viveka khyāti represents Pramā.

4] **Ontology** - It spells out the Universals or the true entities of the Universals. It investigates cosmic principles [including cosmic mind, the root mind]. In case of KS, There is only one principle, Śiva-Śakti [monism]. Reality is a principle and not a quality. The world outside is not real, only mind is real [idealism].In Sāṃkhya- Yoga, there are two metaphysical principles, Puruṣa and Prakṛti [polysim], which are eternal, infinite and independent. Yoga says that world is real and Prakṛti, the starting principle is real. It is assumption, beyond question as it is the experience of Kapil; the sage.Sāṃkhya-Yoga is a realistic philosophy which says the world is real.

- 5) **Theology** – The role of Divinity in the universe is spelt out with its infinite attributes and qualities.
- 6) **Aesthetics** – [PYS – Āsana] The homology between the dramatic experience and the tantric experience of the self lies in the role of Śakti or agency which consists in self-referential integration or self-re-cognitive awareness where connoisseur of art [sahṛdaya] or actor is akin to Śiva and his experiencing capacity to pratibhā or intuitive power [Śakti] which is nothing but self-referential awareness. The intrinsic nature of aesthetic, sexual and sensual experiences are homologous to and practically approximate to the monistic Śaiva soteriological realization.

Of two strands of Indian thought, analytical and synthetic, Abhinavagupta sides with the latter. The process of analysis implies an exclusivist or negative approach towards life. Devaluing its value and opting for cognition which is based on 'pick and choose' selectivity.

The process of synthesis is based on life-affirmation, recognizing life as a value, embracing recognition on unilocality of time, space and advocating inclusivism. The sole direction of the cognitive activity which is re-cognitive per se, is to discover / rediscover this power and that of agential activity is to actualize the power at the level of experience

Every philosophy goes from known to the unknown. Answers are given by the experiences of the sages. Then philosophy progresses by reasoning [from premises to conclusion].

- **IV.1.2) Categories of Tattvas**

Twentythree categories are same of Abhāsavāda with the Yoga System. Three categories Prakṛti, Puruṣa and Īśvara although having same names differ in a significant way.

The details are given below

### **Ahaṅkāra**

Ahaṅkāra means feeling that 'I am Body'. The Vṛitti that for all actions [of body I am the kartā and bhoktā. The function of Ahaṅkāra is Abhimāna. It is the faculty of relating everything to 'self', the faculty of maintaining persistence of 'I'. the faculty of relating everything to 'self'; Ahaṅkāra is colored by the three guṇas – Rajas enables changes to personal boundaries, tamas is instrumental in maintaining "the unchangeable core of self"; sattva enables self-investigation and self-knowledge. Ahaṅkāra is present in the back of the mind and makes perception, thoughts referenced to personal constructs. It makes them into vikalpa-s. [PYS.III.16]

One who is in full control of the processes of senses, prāṇa and mind has the capacity to harmonize the mind-field in Samādhi; therefore he no longer incarnates. However, discernment [viveka] is causal cognition [pratyaya], and a cognition cannot occur without the union of seer and the object seen. Composite sentence [asmitā], which is the material cause [upādāna] of the mind-field, is still active here but no longer produces a worldly cognition, but only the discerning cognition, otherwise it is impotent like a burnt seed.

The Ahaṅkāra allows individual freedom within limits but controls and dictates all organs, cells, tissues for the common cause and interest of the whole body which is a single entity. Jīvatma, the compound entity resulting from the association of the empirical self and the internal organ [antaḥkaraṇa] is the agent of actions and the enjoyer as well as the sufferer. The principal components of the inner organ viz. budhhi, Ahaṅkāra and manas function in co-operation. The will is not the constituent part of the brain which belongs to the body. The will is not a functional activity of the brain. Samādhi alone is its referent [for apprehension referentially] and it has no relationship to any state, condition, entity or object exterior to itself or to any other variations of being, becoming or doing.

The purpose of realisation of asmitā is to transcend it into parā-Vairāgya [PYS I .17]. In case of jīvan mukta, the experience is secondary as he deserves the states of happiness etc. in which there is no participant. Seer and the instrument thereof are Śaktis and during the dissolution they remain merely as potencies, producing no effects [phala]. They are totally distinct from each other as one is not inert but sentient, conscious [a-jada] and the other is inert, insentient, unconscious [jada]. The apparent unity between them is the confusion of appearance or form [sva-rūpa] and the attributes [dharma] which is expressed as ‘ I am’ [affliction, asmitā]

Śakti also means “compatibility” as “complements that unite”. One is the experiencer and the other is the object of experience. They each have their respective force [Śakti] that, for this very reason, appears to unite with its counterpart. So long as asmitā remains is there experience.

Sāṃkhya discusses mahat but not asmitā. In Yoga –Sūtras, it is in asmitā, the impression of the union between Puruṣa and Prakṛti , between self and non-self , between the conscious and the non-conscious , first occurs. Asmitā is that process, in which mahat or budhhi, being the purest and most sattvic of Prakṛti, becomes the recipient of a reflection of the conscious light of Puruṣa. Asmitā lends to ego and to mind a semblance of awareness. All through the practical processes of yoga, the reverse begins to occur, a withdrawal, a dissolution of vṛttis, a burning of the past saṃskāras, the final surrendering of the two components of asmitā, then Prakṛti and Puruṣa are separāte as before. The final goal of Yoga-Sūtras is Kaivalya, isolation of Puruṣa.

An Object of experience or an entity has two aspects: Samānya; universal, generic, general, Viśeṣa: particular, specific, individual. The object is not endowed with some universal or particular attributes but that there exists. It [pratyakṣa] determines [primarily] The specific in a matter [artha] that consists of the general and the specific. [the universal is the secondary for the purpose of the observation [comm. of Vyāsa]. It is ordinary man’s pratyakṣa and not yogi-pratyakṣa. Yog-pratyakṣa or direct perception is a reflection of the pure consciousness [citi-Śakti, in the deeper meditation of Saṃprajñāta Samādhi,

when the mind is no longer dependent on externals and is clear. Puruṣa is the cause of the buddhi's accurate apprehension [PYS, II.20, IV.22]

- **Asmitā**

Puruṣa is the force [Śakti] that sees [experiencing power] , and buddhi is the power [Śakti] that serves as the instrumentation thereof.[power of objects to be experienced]. Puruṣa is beyond buddhi [impure as modification of matter, mutable, non-neutral, inert, unconscious] and totally separate from it on account of its ever purity of nature, [immutable] neutrality, non-involvement and consciousness [vidyā]. Asmitā is a process; expressed by the conjugated verb-form, asmi, that is, I am, then, a state , condition or quality; expressed by the abstract noun, asmitā, that is, I-am-ness, which then becomes the name of a devolute, an aspect of the mind-field ; a proper noun denoting an object, however subtle, the composite sentence which is the beginning and end of personality. Composite sentence is formed by joining the injunctible two, the subtlest devolute of Prakṛti, namely mahat or buddhi and Puruṣa, by way of its reflection only [PYS I. 4]

In avidyā, there is general differentiation – in non-differentiation with a perception of 'I' in buddhi. An awareness of "I" descended into buddhi from the conscious self which is different but is now becoming non-different by the process of this descent.[state of " I am"]. Here avidyā is not subject to any other conditions such as 'happy' etc. Now, the qualities of Puruṣa are fully attributed to buddhi and newly formed sentient personality attaches external conditions to itself, saying, I am powerful, I am enjoyer. Asmitā is the locus or first process in which avidyā becomes operative. Sāṃkhya terms mahat [buddhi] and ahaṃkāra are not synonymous with asmitā; Mahat and Ahaṃkāra are only modifications of matter, asmitā is formed when Puruṣa reflects in mahat [buddhi], Various external qualities are attributed to this composite sentence; the process of identifying with these [abhimāna] activates ahaṃkāra; the personality then becomes bound to the subsequent products of ahaṃkāra.

- **Buddhi**

The function of Buddhi is to understand - 'This is that' and preserves different knowledges for all three periods [past, present, future]. Unless the deficiencies in these knowledges are found, these are considered as faultless.

Buddhi is the object of the verbs To cognise: budh , To know: jna , To act : kr And thereby becomes what is experienced : anubhavya, and acted upon : kārya In its advanced stage, the light of rtambhara prajñā, reveals the true nature of Puruṣa and its distinctness from buddhi [discriminative knowledge, PYS II.26]. Buddhi is disposed in 8 modes of states -4 positive and 4 negative. These are dharma (virtue), Jñāna (knowledge), Vairāgya (dispassion), Aisvarya (authority). the reverse of these 4- Adharma (non-virtue), Ajñāna (non-knowledge), avairāgya (want of dispassion), anaisvarya (want of authority). Vivek-khyāti is separation of budhhi from Puruṣa and discernment between budhhi and consciousness-potential [citi-Śakti –pure and endless] is of the nature of sattva and is a product of sattva. This discernment is controlled by the conscious will to appear or disappear but attachment to it ceases [Samprajñāta].

Budhhi takes on transient forms and experiences and presents this transformed face to the spiritual self. Due to reflection of consciousness, budhhi develops a semblance of awareness. Citi-Śakti does not change but other entities change [PYS, III.15]. Then the mind brings that discernment under control [seedless Samādhi, PYS, I.16] As the sun shines on objects, so the Puruṣa shines its ray upon the buddhi and thereby knows all that passes [views all experiences] in the budhhi, and observes everything as an unparticipating and neutral witness. But this is not known to the living entities bound to the identity of body, mind, buddhi and its Vṛittis. [PYS, I.3]

The foundation of the Sāṃkhya –yoga philosophy believes that all material entities from the five gross elements to buddhi, the subtlest exist only to serve the Puruṣa. The two fold purpose of buddhi – the experience of external objects and the discernment of the separation between buddhi and the self – have both ended with asamprajñānata Samādhi. The seer which becomes



delimited by Ahañkāra and who is the meaning of the word I, dwells in the self which is exclusive [kevala] consciousness.

It is buddhi that undergoes transformation in association with the guṇas [Śāntā, pacific attribute with sattva guṇa, ghora, fierce attribute with rajas guṇa, mūḍha, stupid attribute with tamas guṇa, it is not Puruṣa, the spiritual self who becomes pacific, fierce, stupefied]. The control of Vṛttis through the dissolution of guṇas makes the spiritual self remain in his own nature. When a condition is removed, the object that was conditioned thereby does not vanish but reverts to its own nature. Prior to a Saṃprajñāta, Puruṣa's self –luminosity illuminated the buddhi, now when the “other” object thus illuminated has fulfilled its purpose and its service is no longer needed, its master continues to remain self-luminous.

The apprehensible may be divided into objects of self-experience that have become integrated with buddhi and buddhi itself carrying them. Puruṣa is all knowing, whose nature is consciousness [citi] or knowledge [jñāna]. This knowing does not interact with a specific object or entity in any time or space but by his mere presence the process of intuitive knowing occurs and alterations in the buddhi occur. Buddhi remains operative only through Puruṣa's nature and for his purpose only. It is thus buddhi is apprehensible and Puruṣa is apprehender, enjoyer, owner, master. The buddhi takes the forms of all the apprehensible that consists of pleasure, pain and delusion.

‘What is defined as happiness beyond any limit is beyond perception and is to be grasped by buddhi. Buddhi deals with concepts that are knowledge, not notions. Notions are constructs of manas and are merely loose associations of several mental constructs. Definitions of notions is derived from perceptual similarity [“It seems that way”] while knowledge is from procedural measurement, based on most sharp of perceptual distinctions. [“The measure is such.”]

- **Jīva**

Puruṣa or ParāṃŚiva though One without a second, being reflected in countless facets of Māyā[Prakṛti]that innumerable individual ajñāna or avidyā is individualized as countless souls. Ajananais the causal body of the individual. Under its spell the finite soul gets identified with mind [antahkaraṇa, which belongs to the subtle body] and appears as ego. Being further identified with the gross body and the organs, it becomes a distinct individual. The individual soul is but Puruṣa /Param Śiva appearing as such. While the individual soul functions as the experiencer [bhoktā] and the doer [kartā], the immutable self [kutastha] stays behind as witness [jīva-sākṣī] of all cognitions and actions. In deep sleep all mental operations cease and even the ego-consciousness subsides, the self endures as the witness of complete inapprehension and restfulness of mind in the causal state. That is the light that shines in the darkness. It manifests ajñāna, the causal body.

Jīva is Citta. Puruṣa is Jīva sakshi in PYS whereas Jīva is prāṇa in KS. Yoga is integration of anurūpaŚiva with Vṛittirūpa [outward form] Śakti in KS whereas Yoga is removing kliṣṭaVṛittis [giving pain] with akliṣṭaVṛittis [giving pleasure] by Abhyāsa and parāVairāgya.

- **Māyā and its five Kañcukas**

Māyā in the PYS is the means of operation. It is not an element. It is force that creates the illusion of non-perception in nature. It has no reality. It is only the appearance of fleeting forms which are all unreal and like mirage vanishes when the knowledge of reality draws. In contrast, in Kashmir Shaivism Māyā is a tattva. It is real. It is the power of contraction or limiting the nature of five universal modes of consciousness. It cannot be separated from Absolute Reality – Śiva. Māyā creates five kañcukas [coverings] for Puruṣa. At the time of real knowledge, Māyā is transformed into Śakti, great energy. Māyāi. e. ‘miyate anena it’ – which enables to map, limited reality. Māyā is the veiling principle which transforms unmappable to mapable reality.

There are six principles which limit the individual consciousness-Māyā, Kalā, Vidyā, Rāga, Niyati, Kāla. Māyā obscures the true nature of the subject and brings about the state of deep, dreamless sleep as it were in him. Kalā [part] is the limited power of the subject to act and operates only in connection with the subject. It is a product of Māyā, the material cause, alone which prompts the limited subject to definite acts. “Vidyā” is the limiting condition of the subject, an active principle, which restores to it the limited power of knowledge [sentient] and brings about the consciousness of distinction and determinacy. Rāga is limiting condition representing innate tendency to objective relation, without reference to any specific object. Subjection to Causal Law for production of intended effect of human action, is Niyati, a limiting condition of individual subject. As a limiting condition of the individual subject, it is his limited power which experiences succession at first in what he identifies himself with, such as a body, vital air, Buddhi etc. and then in attribution of succession to external objects of experience, as they happen to be apprehended together with a certain link in the chain of subjective consciousness.

- **MahāMāyā**

In KS, MahāMāyā is the notion which facilitates transition from pure tattvas to impure tattvas. One aspect of MahāMāyā is connected to pure tattvas and the other aspect of it is connected to impure tattvas [partial manifestation].

- **Īśvara**

Patañjali stresses not power but purity aspect of Īśvara [PYS I.24] The word Prāṇava is interpreted in various ways 1] ‘Pranuyate’ –the supreme self that is lauded by all 2] ‘prāṇa avati’ – that which protects the vital forces 3] prakarsena navi karoti – that which renovates everything, renews the soul as it were. Patañjali also emphasizes on Prāṇav japa in his Sūtras [PYS I.27, 28]. The yogi should remember Īśvara with all his qualities while performing Prāṇav japa, mantra japa are necessary to progress in meditation, but KS do not consider them indispensable.

The fundamental reality underlying every phase of existence is Pure Consciousness / Puruṣa/Param Śiva. The entire relative order is a triple existence consisting of individuals [the jīvas], the objective universe [jagat] and the supreme ruler [Īśvara]. These three are interrelated and without beginning. The existence of one implies the existence of two others. Their existence as ordered whole could not be possible without an all-knowing and all-powerful Being. Each and every transitory form has the Absolute as its content.

- **Mind and Prāṇa**

PYS and KS both exploit the principle that mind and breath [body] are intrinsically linked. Yoga is the conservation, control and sublimation of psychic energy known as Prāṇa. In the Tantric tradition, the whole universe is regarded as a manifestation of cit-Śakti, Consciousness-Power. Prāṇa and vāsanā [inherent desire] are the two supports of consciousness. Consciousness [being, awareness, knowledge, dormant experience] and prāṇa [becoming, manifestation through motion, active principle of manifest energy] are two eternal principles. Everything is a combination of inter-dependent prāṇa and citta [conscious experience]. The life force and mental force permeate every atom and cell of the universe, though remaining at different degrees of separation.

Fluctuations in the mind are mirrored by the similar fluctuations in the breath. Applying this principle in reverse, deliberate calming of the breath quiets the activity of the mind. When the breath is in motion, the mind is in motion, when the breath is still, the mind becomes still.

- **Triguṇas**

PYS describes Prakṛti as a combination of three Guṇas – Satvic, Rajas, and Tamas. Further it describes the nature of these guṇas. Thus Sattva is enlightenment and pleasure; Rajas is turbulence and pain; and Tamas is ignorance and lethargy. It does not explain the source of the nature of these guṇas. According to Kashmir Shaivism, Śiva possesses limitless

power to know, to do, and to diversify. These powers are known as jñāna, Kriyā, and Māyā. By the limitations brought about by Māyā, the Infinite Consciousness is reduced to finite consciousness – Puruśa (the limited being, anu or pashu and views these experiences as pleasure [sattva], pain [rajas], and ignorance [tamas]

The essential nature of everything is to be known or manifested [sattva], to undergo change through activity [rajas] and to remain in an unmanifested or inert [static] state [tamas]. Prakṛti the substance of the nature of consciousness, activity and inertia is the material cause of the universe. Sāṃkhya thinkers regard consciousness [element of sentience, sattva], activity [energy, rajas] and inertia [tamas] as fundamental and without a cause. The consciousness relates to the consciousness of energy or the consciousness of inertia. Hence sattva, rajas and tamas are co-existent, interdependent and found in all objects. Consciousness, activity and inertia exist as essential parts of reality and hence can be known. In the context of living creatures, of equilibrium, there is no activity. This state is described as the state of equilibrium of three. Activity means either the enhancement or the reduction of both consciousness and inertia. Sentience and inertia or obscurity are opposed to each other. If consciousness and inertia are in a state attributes. The means of achieving this equilibrium is yoga. No act of knowing or effort is totally destroyed but remains in its subtle form or as static energy. Knowing remains in an unexpressed state and activity remains in an inert state.

Triguṇas are beneficial to Puruśa by their proximity alone. In their operation, they follow along any one of themselves without any intent or impelling reason. They are called the apprehensible.

The apprehensible has only the purpose of Puruśa's experience [bhoga] and liberation [apa-varga]. Experience means determining the nature of desirable or undesirable modifications of guṇas but not divided up analytically. Liberation means ascertaining the nature of the experiencer. This one surveying all respectively accompanying aspects or states of being that have obtained in three guṇas which are then agents of action and are being presented to the

fourth, Puruśa who is not an agent, but a non-acting witness of their acts and procedures and who is both homogeneous and heterogeneous to them.

Guṇas in a Sāṃkhya system are eternal substances, originating cause of the universe and not qualities of substances due to the following:

- 1) Though these guṇas are divided from each other [mutually], they colour each other's [attached to each other] apportionments [portion, division] through proximity and predominance.
- 2) Guṇas are transmutative and changing into effects. Guṇas's effect is not different from itself as the cause. Two forms that the apprehensible takes are:
- 3) Even though guṇas become respectively principal or subsidiary factors of a phenomenon, as parts to whole, the demarcations of their powers [Śakti] remain distinct and not broken through. In the increase of sattva alone, illumination appears.
- 4) The effective capacity [upādan-Śakti] exists only among the homogeneous. But the efficiency as auxiliaries is common among the non-homogeneous.
- 5) They show up their presence when they are to be dominant in a phenomenon. When they are subsidiary, merely through their activity their being is inferred as concealed under the dominant form, becoming operative in producing specific effects.
- 6) Their [guṇa's] capacity is brought into application because it must be so utilised for fulfilling the purpose of Puruśa.

The nature of an effect can not be different from the material cause.[upādanakaraṇa]. Their habitual conduct is a fickle, restless activity which never remains the same.

Sāṃkhyayoga states that primordial materiality ['mind-stuff', citta] is all-pervasive or unmanifest [avyakta] in its indeterminate or 'unmeasured' condition. It is made up of three constituent processes [guṇas or 'strands' with reference to objectivity and subjectivity] which undergo continuing flow or transformation [pariṇāma] namely an intelligibility constituent [sattva], an

activity constituent [rajas] and an objectivation constituent [tamas]. From an objective perspective, Sāṃkhyayoga describes the tripartite process as a continual flow of primal material energy that is capable of spontaneous activity [rajas], rational ordering [sattva] and determinate fluctuation or objectivation [tamas].

From a subjective perspective, Sāṃkhyayoga describes the tripartite process as a continual flow of experience that is capable of pre-reflective spontaneous desiring or longing [rajas], reflective discerning or discriminating [sattva], and continuing awareness of an opaque, enveloping world. [tamas]. The continuing flow of experience, seeks continuing gratification, reflectively discerns the intelligible dimensions within the flow of experience that are opaque and oppressive. The illumination is just understanding, the action is the transformation of the state and the potentiality is just the maintenance of the state.[PYS, II.18]

- **Prakṛti**

According to Sāṃkhya, Prakṛti is first objective manifestation. But according to KS, it is the first purely objective [vedyamātrā]effect of the kalā. It is as countless as Puruṣa. It is stirred to productive activity for the sake of Puruṣa. AnantaPrakṛti in PYS is involved in manifestation as an independent element. It is a cosmic substance that is termed as perennial impulse in nature (like Śakti tattva). But the Prakṛti of the Kashmir Shaivism deals with limited jīva only as mind.

The entire Universe is composed of inert matter Prakṛti in the following tiers -

1. Material [elemental, five elements],
2. Infra-material [subtle matter, tanmātrā]
3. Supra-material [cosmic principle of ego and intelligence]

All these are of the essence of the nature of guṇa.[PYS, IV.13]

- **Puruṣa**

According to Sāṃkhya, the innumerable Puruṣas are independent entities, but according to KS, they are the manifestation of same ultimate reality. Puruṣa always remain unaffected and is a pure sentient entity. But according to KS, Puruṣa, though sentient, does not remain entirely unaffected under all circumstances. It represents purely the permanent subjective element in the midst of the body, the senses, the vital airs, the mind and the buddhi. The Puruṣa of PYS is a Universal, realized soul (God-like). In contrast, in KS it is bound soul – a jīva, nara, – a limited soul. The only difference between Puruṣa and Ahaṅkāra is that Puruṣa is connected with subjectivity and Ahaṅkāra is connected with objectivity. Puruṣa is bound in five ways [kañcukas] which are niyati, kalā, rāga, vidyā and kalā.

Consciousness is free from the mutable and unconscious attributes of objects and is an immutable, pure, uncaused subject. On one hand consciousness underlies the experience of the self and on the other hand the I-ness is linked with material body. The conscious part is knower and the unconscious part is the knowable object. There is a link between the two and the unconscious element of I-ness is illumined by consciousness. Underlying the known there is the process of knowing or consciousness. The stream of the self is eternal but experience of the individual from moment to moment is specific and mutable.

As matter is mutable, all experience related to it is also mutable and disparate. Hence the consciousness of the self is not continuous but sequential and rises and subsides as in a stream and this stream of consciousness is eternal. Pure consciousness and the knowable object which is of the nature of three attributes are the two fundamental uncaused and independent realities. All that is known is known or illumined by the knower. The caitanya tattva called Puruṣa is permanent, immutable, indestructible, taintless, formless and attribute less conscious principle. It is very often referred to as citŚakti [consciousness-power]. Puruṣa can not by itself know anything. It needs the medium of a Vṛitti to know. A Vṛitti is the modification of citta. Knowledge is the reflection of the light of Puruṣa on a Vṛitti. [Vṛittijñāna]



The transcendence never loses its transcendence, The force called consciousness is always immutable and never altered [PYS II.20,21, IV.34]. It equally permeates all functions, operations, experiences and states that are dependent on this consciousness. Since mind is regarded as a modification of matter and is not spiritual, it is dependent on consciousness. All the Vṛittis of the mind-field are always known to the spiritual self [PYS IV.18]As the indriyas dissolve into Prakṛti due to disintegration of the mind when all Vṛittis are suppressed, the process is known as pratiloma-pariṇāma[counter-evolution] or pratiprasava or reversal of creation, due to permanent separation of the Puruṣa and Prakṛti [final liberation, PYS.IV.33]

- **Śiva-Śakti**

The Heart is the site of union of Śiva and Śakti[yāmala], of their embrace [saṃghaṭṭa].It is unlimited bliss [Ānanda] and ultimate essence [sāra]. The Heart is considered to be in a state of perpetual movement, a state of vibration [spanda], in which it is continuously contracting and expanding [saṅkoca-vikāsa], opening and closing [unmeśa-nimeśa], trembling [ullasita], quivering [sphurita], throbbing, waving and sparkling [ucchalata] , place of astonishment [camatkāra], sheer wonder [vismaya], fullness and unboundedness of Śiva, inconceivable emptiness [ŚūnyatiŚūnya], unbounded and Universal Self but it is also simultaneously perfect dyanamic stillness.The power of Lord is the state of fullness described by different names as group [kula], efficacy [sāmarthya], wavv [urmi], heart [hṛdaya], essence [sāra], vibration [spanda], magical power [Vibhūti], Queen of the three, enchantress, passionate one,voice,enjoyment, sight, eternal.

The power of absolute freedom of the Lord which is eternal and of the form of perfect I-consciousness is called in various ways as parā [the Highest], matsyodar [fish-bellied i.e. full of creative throb], Mahāsattā [the Highest Being], sphurattā [the glimmer of light], urmi [wave, the great manifestation], sāra [the quintessence of existence], hṛdaya [Heart, the creative centre], Bhairavī [the Śakti of Bhairava]Devi [Goddess], śikhā [the flame]

The Supreme Lord has as its nature the supreme light whose intrinsic nature is free and spontaneous Self-apprehension, self-referential capacity which has been given many names in āgamas: spirit [cit], consciousness [caitanya], the ever arising supreme word [svarasodita parā vāk], freedom [Svātantrya], the Supreme Self [parāmātman], the preeminent [mukhya], sovereignty [aisarvya], agency [karatṛtva], flashing vibratory throb [sphurattā], essence [sāra], Hṛdaya [heart], subtle vibration [spanda].

If each of the above terms names an aspect of the power of the Ultimate and so brings out an important facet of the Supreme, then it is not necessary that these facets be directly equated among themselves. They can all be equated directly to the Supreme and that identity is enough to identify them. It reflects the bhedābheda, the difference-non-difference interpretation of the Ultimate Phonemes – This consciousness being the universal essence [vibratory light - sphurattā, supreme word-parā vāk, pure consciousness – caitanya, vimarśa Śakti] is called the Heart of the Lord.

According to Yoga, Īśvara is the ultimate entity, whereas according to KS, Śiva-Śakti is the one. Śakti or dynamism [Kriyā] is within the absolute. He is Śiva by virtue of his transcendental aspect and he alone is Śakti by virtue of his universal aspect. Śiva is knowledge (prakāśa/jñāna) plus activity (Kriyā or vimarśa). Even knowledge (jñāna) is an activity (Kriyā) of the Divine, without activity cit or the Divine Being would be inert and incapable of bringing about anything, least of all the whole cosmos. ParmŚiva is svātantra (has free will) and therefore is a Kartā (doer). Knowledge (jñāna) is not a passive state of consciousness but an activity of consciousness, though an effortless one. Knowledge is not really like the reflection of moon in a pond; in knowledge there is an active “grasping” on the part of the knower which is an activity of mind (Kriyā).

In treatment of Śakti, the inner convergence runs through conceptualization of meaning as a self-transcending, self-trans-figuration of the word. Whether it be by dhvani [suggestion] or by objective cosmogonic self-differentiation Śakti is very “nature”, “being” or “Self “of Śaktimān which represents

reciprocity of inter-penetration, a participatory interaction, a self-dissolving fusion between “being’ and its “substrate”.

Sāṃkhya emphasize knowledge aspect of consciousness called Prakāśa or illumination. But KS appreciates svātantrya [freedom]equally as a significant characteristic of consciousness which is the unique contribution of KS.

Śiva performs the acts of manifestation [sṛṣṭi], sustenance [sthiti] and dissolution [Saṃhāra] periodically for embodied things and the universe. In addition, anugraha or the act of dispensing grace to His self-limited and embodied form of sakalā is complimentary to His act of self-limitation [nigraha]. It leads to recognition by them of their Śiva-nature. These five functions [Kriyās] are performed eternally. These Kriyās are also performed in limited manner by individual.

- **KuṇḍalinīŚakti and Spanda Śakti**

It is the KriyāŚakti of Śivansha. In the form of saṃghaṭṭa or cidānandaghana [all round full], Kuṇḍalinī contains 118 worlds and 36 tattvas etc. Parāvāk is also a sphuraṇa at the level of paśyantī as Kuṇḍalinī springs up in many forms. Kuṇḍalinī is sākṣī or kutasha cetanā. Kuṇḍalinī is specific technology. The scattered cetanā becomes one in Kuṇḍalinī.

Kuṇḍalinī awakening contains two opposing forces. In terms of prāṇāyāma, there are two prāṇas-prāṇa and apāna (upward and downward moving energies in the subtle body). When prāṇa and apāna are equalized, then suṣumnā (the central "nerve" channel in the pranic body) opens up. If one catches that moment, one can experience infinity.

Awakened and hit with prāṇāyāma practice, Kuṇḍalinī power enters the otherwise closed suṣumnā and goes up to the crown of the head [brahamarandhra]. The power in the Heart which is the Goddess Kuṇḍalinī is at once centrifugal [praVṛitti], that is emissional and expansive as well as centripetal [niVṛitti], that is absorptive and unitive.

The heart represents a concentrated node of existential density which is transformative of the functioning of the dispersed and disenfranchised individual mind. The Heart is Madhya, the omnipresent centre, intermediate, interior-the space or vacuum at the centre of all things. When the energy in the form of breath neither goes out nor comes back in, by balancing produced by the meditative process of the two flows of vital breath [directly linked to the power], the energy expands in the centre into a non-dual, non-discursive awareness. This is the attainment of the condition of Bhairava [VB, v 26, v30] The inherent capacity for self-referral [vimarśa] is the essential characteristic of the consciousness. The doubling back of consciousness on itself does not represent a separāte moment in consciousness but is rather a continuous and inescapable component of consciousness, intrinsic to the sheer appearance of the consciousness [prakāśa]. This self-referring capacity of the consciousness causes a sound that is equated with the great Heart.

The term uccalana [an overflowing] conveys a sense of continuous dynamism within the absolute reality, a perpetual movement towards itself. The internal dynamism serves as the source for the external movement that results in the process of manifestation. The essential characteristic of the spanda are contraction and expansion [saṅkoca-vikāśa] as well as an opening and a closing [unmeśa-nimeśa].

The notions of contraction and expansion are directly related to the spiritual conditions of ignorance and enlightenment of the individual soul. When the heart is in a state of contraction the awakened awareness of the individual soul is in fact a state of ignorance. When this contraction ceases to function, then the true nature of the Self shines forth.

“The vibration of manifestation [prapanca-spanda] obscures or closes the Self [nimīlana]. Supreme vibration [parispanda] opens or discloses the Self [unmīlana]”. [JAIDEVA, Singh. Abhinavgupta-Para-trisika-Vivarana, comment on verse 25,p.19]. In the two conditions inner and outer, there exists a vibration of consciousness whose nature is the three powers, a vibration which is both universal and particular, which is always in the process of

expanding and contracting because it so wishes so to appear even though in reality it is beyond all expansion and contraction

- **IV.1.3) Yoga and Tantra**

Yoga is suppression [struggle, conflict, opposition, fight, dissolution, negation] with awareness [Reality, oneself] while tantra is indulgence[ acceptance, sensitive understanding] with awareness [growth of individual to be the ultimate, affirmation]. Yoga thinks in terms in of duality while tantra says there is no duality [only appearance of duality]. If the world [body, oneself] and the Divine [soul, God] are two, then they can not be put together. In yoga, the world and the Mokṣa- one as oneself and one as one can be – are two opposite things. One has to suppress one’s natural self, [body, instincts, desire]. Tantra says accept oneself as one is and use oneself for transcendence. It says anger etc. [energy] can be transformed into compassion. Yoga creates a different centre ego] of being [existence] by fighting with the basic energy of the body. Tantra uses the basic natural energy of the body to transform it. The ordinary mind is being destroyed by its own desires, so yoga says stop desiring, be desireless. Tantra says be aware of and move in the desire with full consciousness and transcend it. One passes through the desire but one remains an outsider. Tantra says one should have total acceptance of oneself to grow by using multi-dimensional energies one has with awareness. A Śaiva Yogi is free to live without restrictions – be a householder and participate in the pleasures of the senses of the mind [bhoga] within the limits of socially accepted norms. He is advised to pursue some yogic practices known as Trika Yoga.

In Patañjali Yoga, the focus is on the Adhiḍāvik and Adhyatmik states based on the order of causational succession [Sāṃkhya philosophy]. But in Kashmir Śaivism, Yoga combines both union and cessation. It is the act [Kriyā] of removing latent traces [vāsanā] of differentiated perceptions [vikalpa] born of the impurities [mala] which contract consciousness. **28** This is achieved by uniting all the elements of experience [tattva] together in the wholeness of the activity of consciousness.

The Cognitive Approach employs spiritual techniques known as yogas. [jñāna-yoga, bhakti –yoga, raja-yoga, karma-yoga]. The linguistic approach employs the use of words mainly with stress on sound [nāda] aspect [Kashmir Śaivism, Tantras]

Kashmir Śaivism advocates non-dualism [advaita] of integral kind. Here, the ultimate reality [paramatattva] [saṃvit] is formless [nirākāra] abstract metaphysical concept according to metaphysician-philosophers and at the same time as ParamaŚiva or Parāmeśvara in embodied form [sākāra] according to spiritual practitioners.

KS asserts that the man should recognize his own true nature to be identical with that of the Divine. The goal of Patañjali's Yoga is kaivalya for which the Yogi seeks separation of Puruṣa from Prakṛti. In Śaivism there is integration and the Yogi wants to divinize the entire creation and to taste its bliss nature.

KS is a philosophy positive and realistic in its approach to life. KS philosophy of life is based on an integral vision of truth. It's aim is not negation of this mundane world, but its transformation into the divine play of the supreme consciousness, or Śiva. KS is not exclusivistic [vyVṛittiMūla] but it is inclusivistic [svikrutimūla]. KS in addition to being spiritualistic, is also gives importance to aesthetics. Yogis which are not by nature [bhāvapratyaya] yogi, do the sequential aarohana with the help of faith [śraddhā]. Relation between consciousness [cetanā] and prāṇa is due to SvātantryaŚakti which desires diversity in world.

Comment [mp5]:

- **IV.1.4) Bound Soul, Karma, Mokṣa**

Both believe in the cyclic nature of eternity that consists of vast phases of creation, preservation, and their dissolution. Both accept the belief that life and death are but two phases of a single cycle to which soul is bound. Both accept dharma as the moral law of universe that accounts for these eternal cycles of nature as well as the destiny of human soul in its evolution.

In Patañjali Yoga, latent impression of action based on affliction becomes active in this life or in a life to come. [PYS II.12] KS admits that karmas

transmigrate with the soul and determine the soul's association with the future body and its circumstances

Both accept that knowledge is the path of freedom and yoga as the method of attaining liberation. Śraddhā [faith], Vīrya [Energy], Smṛti [Mindfulness], Samādhi [concentration of mind] and prajñā [intuitive knowledge] help the attainment of cessation -nirodha. [PYS,I.20] PYS we have four fold description for achieving liberation from bondage: Discrimination, Dispassion, Right Conduct and Desire for liberation To get liberated one must: act with zeal and faith, act for the good of humanity, get immersed in meditation

- **IV.1.5) Jñāna and ajñāna**

In KS, ajñāna is not nishedhat maka, it indicates apurnata of jñāna [Āṇava]. Abhilasha is also a form of jñāna. Āṇava mala indicates abhilasha, avidyā. Ignorance is accepted as a cause of samsāra. Here, Mūlaajñāna is is Āṇavamala, limitation innate in the individual which originates from the absolute freedom of the lord. It leads to loss to consciousness of its freedom in the individual soul. Also there is limitation of jñāna [pauruṣa ajñāna] and of Kriyā [baudha ajñāna] The nature of baudha ajñāna is indetermination and determination of contradictory nature. Pauruṣa ajñāna is limited knowledge which is the cause of worldly existence. Pauruṣa ajñāna is that kind of ignorance wherein one is unaware of realizing one's own nature in Samādhi. This kind of ignorance is removed by meditating on one's own self, leading to pauruṣajñāna. Baudhha ajñāna [intellectual ignorance] occurs only when one is completely ignorant of the philosophical truth of Siavism. It can removed by studying Śaiva texts leading to Baudhha Jñāna. If one possesses only Pauruṣa [practical, developed through practice] then liberation is attained only after leaving the body. If one attaches Baudhha jñāna to Pauruṣajñāna, one becomes a jīvanmukta, one who is liberated while living. If you possess onlu Baudhha jñāna, then there is no liberation either at the time of death or while living in the body.

In PYS, the cause of conjunction is avidyā which falls apart by means of unwavering Discriminating Knowledge, technique enabling one to perceive

things with discrimination [vivekakhyti] [ PYS .II.20,21,24,25,26] leading to the isolation of Pure Consciousness[ kaivalyam] as the entire phenomena is nothing but ‘vibrations’ which do not last more than a moment.

In KS of the two types of jñāna, Bauddha [intellectual] jñāna comes from Dikṣa [DWIVEDI, R.C. and RASTOGI, N.1987. ed. Tantrāloka of Abhinavagupta, 1.43] Pauruṣa [spiritual] jñāna comes from the study of monistic philosophy. It is more important for salvation.

- **IV.1.6) Purity and Power**

Main Principle of KS is that. “Supreme Lordliness [Māheśvara] consists in possessing all powers”. [ PANDEY, K.C.1958. Īśvara Pratyabhijñā Vimarśinī by Abhinavagupta, II, p.37]. The individual self is identified with the Supreme Lord. The individual subjectivity i.e.the individual consciousness is Supreme Self-affirming Awareness. Māheśvara [that is mahān aivasrya = Great / Supreme Lordliness] is” being endowed with the Supreme Power. The other main principle is -“Possession of power” [Śaktitva] is equated with powerholder’s [Śaktimān’s] autonomy. Hence, the importance is given to the attainment of power as compared to the purity of the limited self.

Before coming to the stage of concentration, a process of purification takes place in the being of an aspirant. Purification and concentration [power] go hand in hand. Purity and concentration are indeed two aspects, passive and active, of the same status of being; purity is the condition in which concentration becomes entire rightly effective and omnipotent. In Patañjali, Yama, Niyama, Āsana and Prāṇāyāma are mostly concerned with the purification of the nervous system and mind. In PYS, as seen from the significance given to the Kriyāyoga, Bahiraṅga Yoga, Īśvarapraṇidhāna practices, Mind Stability practices, the purity of limited self is considered as more important than the power attained through the practice of concentration.

- **IV.1.7) Sadguru, Dikṣa, Śaktipat**

There are three kinds of sadgurus namely divine sadguru, siddha sadguru and sadguru existing in human form [mānavaguru]. There are different kinds of



divine beings such as Rudra, Brahma who exist as presiding deities of different spheres in creation or divine beings like mantramaheśvara, mantra etc. The siddha sadgurus also exist in embodied condition but having achieved perfection after performing rigorous sādhanā, they always stay as perfect yogins in their Śiva-nature. The Supreme Lord might choose a human guru as the medium for infusion of His grace in the sādha.

The divine grace in most cases flows down from the Supreme Lord [Paramaguru] to the individual sādha through an embodied medium called sadguru [spiritual master]. The sadguru is His representative chosen by Him separately for each sādha. The sadguru himself is a self-realized embodied being and he always maintains his link with Paramaguru.

Spiritual initiation [dikṣa] symbolizes that particular act [Kriyā] by which sadguru imparts the knowledge of Śiva-nature in the disciple lying latent in him. It also negates the residual impressions of knowledge of Self in not-self. It destroys cover of Āṇavamala and arouses the experience of true Self [aham bodha] in the initiated sādha.

Kashmir Śaivism conceive three limbs [angas] in the practice of yoga by sādhas. These are the infusion of divine grace [Śaktipata], guru [spiritual teacher], the medium for the influx of grace to the embodied being and initiation or dikṣa by the guru, all of them leading the sādha to the performance of yoga-sādhanā. Since the Supreme Lord is responsible for his contraction and voluntary manifestation as fettered beings resulting in their covered by Āṇavalas, He alone is capable of undoing this voluntary self-contraction, which He does by His act of infusing His grace in the limited embodied beings. No amount of personal effort on their part can undo contraction, destroy the Āṇavamala. The Āṇavamala's destruction lies beyond the sādha's control. Hence the Śaktipata is indispensable for sādhas, achieving the ultimate goal i.e. recognizing their Śiva nature [Śivatva]. The divine grace comes down perennially on the limited embodied beings from the Supreme Lord, the source of the grace, is uniform in quantity as well as in quality. The variation in the intensity of the grace received by the individual

sādhakas is due to the difference in their capacity, in the psycho-physical frame work of individual sādhas to hold it as it flows down from Him. There are nine kinds of grace which determine the spiritual discipline that each individual sādhas would have to adopt to reach the supreme goal. The choice of particular mode of spiritual discipline [sādhana] is determined by the intensity of the divine grace received by them individually. PYS asserts that God-consciousness can be achieved by one's own efforts and not only with the help of Sadguru and Scriptures. In PYS, one has to give up desires with an element of force, compulsion. In KS, one has to dissolve one's mind in ŚivaŚaktiSāmarasya and take it beyond desires with persuasion, affection and love.

- **IV.1.8) Malas and kleśas**

- Āṇavamala**

- Forsaking his all-pervasive universal nature, the Supreme Lord effects self-contraction He assumes form of countless number of spiritual monads or limited experients which are covered by a defilement technically called āṇavamala

- Māyīyamala**

- Then in order to manifest Himself as countless number of embodied beings, He first enwraps Himself with a veil created by His MāyāŚakti, the power of obscuration [tirodhana] resulting in forgetting His divine nature. The five kañcukas existing in the sphere of Māyā cover His divine nature characterized by omniscience, omnipotence, omnipresence etc., thereby reduce Him to mortal beings undergoing endless transmigration.

- Kārmamala**

- It is responsible for equipping the spiritual monads [ciḍānus] with appropriate kind of physical body to each one of them. Accumulated residual impressions [karma-saṃskāra] of all embodied living beings living in previous cycle of creation left in unexhausted condition are passed on to the next cycle in the form of karmic seeds [karma-bīja] that remain floating in the sphere of Māyā.

One such particular seed clings to each spiritual monad. Such embodied spiritual monads are called sakalās.

In PYS, only Māyīyamala and Kārmamala are to be removed for the Self-Realization and Āṇavamala is not considered at all.

- **IV.1.9) Pratibhā and Vivekakhyaṭi**

When the yogi succeeds in realizing himself as subject, by means of Grahīṭṣamāpatti, the object phenomena, infinite as they are, and their knowledge become simultaneously present to his cosmic consciousness [Vivekajñāna]. The self-consciousness which is all consciousness is Pratibhā in the light of which all things are in all aspects simultaneously revealed. [PYS III.54] Śambhavopāya is recognized to be essentially identical with pratibhā .

Two points of agreement between Patañjali and Abhinavagupta are given below-

- 1] A person in whom the spiritual knowledge due to pratibhā has arisen [pratibhājñāna, mahājñāna] can know and accomplish everything. It is not acquired through any external means. Pratibhā is a power of knowing the unsensed and untaught.
- 2] Pratibhājñāna gives the possessor the power to know and to accomplish everything. [PYS III.33]

- **IV.1.10 Īśvarapraṇidhāna**

The benefit of worship of God is the enhancement of virtue and control of the mind which helps in curbing restlessness and the rajasika element. It is opposed to the enjoyment of sensory stimuli and enhances self-awareness. Hence it destroys egoism and ignorance. When we concentrate on the virtues of God the same virtues are generated within us and ignorance is dispelled. In Ishwar-praṇidhāna, God has to be thought of as being present within one's own-self through which the latent divinity [mind of God] existing in every being becomes manifest. In one's present state, one always think of it as a different being within us.

In PYS, importance is given to the technique of Īśvaraṇidhāna both as means of devotional surrender and as a practice of concentration. In KS, there is no separate mention of Īśvaraṇidhāna. However, as practice of concentration on AUM, which stands for Īśvara, the technique is similar in terms of the process of Self-Realization as shown under the analysis of repective Dhāraṇās.

- **IV.1.11) Mantras**

The powers are ever in readiness to conceal his real nature, for without the association of the words, ideas can not arise. The rise, in the bound soul of all sorts of ideas marks the disappearance of the supreme immortality. On account of this one loses one's independence. The appearance of ideas has its sphere in sensesphere of [inner] phonemes [ innumerable mantras] has been designated which is distinctly audible, which is appreciable by means of the ear, which is the embodiment of the primal, highest purity of Śivaand which bestows the reward of various spiritual practices. [PYS III.27] These mantras only being embraced by Aghora etc., the various mantra experients, bestow on the main users of them the fruits of all desires, not otherwise [ PYS III.28]. Thus the mantras, though manifest from the point of view of phonematic creativity are unmanifest to those who are blinded by Māyā.

Mantra is the deities viz. Mantra, Mantreśvara and Mantramaheśvara. Mantras are also sacred formulae to be recited by devotees. Both derive their power from Spanda principle in its generic senseand both are dissolved finally in the generic Spanda.

Lord's MāyāŚakti forms the bodies and the senses which are full of difference. By his Śakti of Śuddha vikalpaVidyā, He forms mantras out of wonderful expressive Śaktis [vacah], which are of the nature of ether of consciousness and thus non-different from the Lord. The words used as mantras do not transgress the stage of the experient even at the Mayic stage and have no limitation in knowledgelike the body, puryaṣṭaka etc. The power of the Highest Lord beyond name and form always shines as one with 'I' and

never as this [Nirañjana]. The mantras are full of 'I' consciousness. Mantras are always subjects and can never be reduced to the category of objects.

The Spanda principle is the substratum of the mantras not only in their stages of manifestation and dissolution but also as regards to their functioning. The Spanda principle is the quintessence of the mantras. Mantras dissolve the limited knowledge of the devotee and transforms it into higher consciousness.

- **AUM in Patañjali Yoga Sūtras**

Īśvara is an eternal unity of meaning and consciousness from which all speech evolves. [PYS, I.24-29]. The sacred mantra AUM, as the scriptural truth of the rsis, when spoken connotes Īśvara and his authoritative verbalization and omniscient word-consciousness. But the obscuring power [avidyā] robs AUM of its meaning and power.

As a result of concentrated study [svādhyāya] of mantras [like AUM], the desired deity becomes visible. Through the practice of fixed concentration [Samādhi] upon an object [mantra AUM], consciousness is purified of karmic obstructions and the deity is "seen". [PYS, II.44].

The japa of OM must be the Bhāvanā of the meaning of the word [Īśvara]. The japa must be accompanied by the meditation [Dhyāna] on Īśvara. This Bhāvanā is experienced at two levels. First the aspirant knows that parts and a whole are inseparable, effect and cause are united, the power and the powerful are one and then experience himself permeated by and unified with Īśvara. This is due to the fact that the attention directed towards the greater Puruṣa due to the reversal of outward flow of awareness naturally brings about the realization of the nature of the little Puruṣa. Later, the aspirant discriminates between Prakṛti and Puruṣa and then knows "I am Īśvara".

- **Nature of Mantra**

The bījas are the deep structure of first person indicative statements: "I am [or have become] Śiva / Śakti – a statement implicitly made by the aspirant

constitutes – the consecrated nature of the aspirant. The actual transformation is accomplished by the multiple repetitions of a bīja mantra.

Mantras are svarūpa [ her own form] of Deity Herself, who is the highest spiritual object for the sādḥaka. Devta is the Dhavni which make all letters sound. Dhavni is the real substance of which śabda is only a manifestation [effect]. The substance of all mantras is consciousness, though their appearance and expression are in words. It is in the form of Dhavni that Śakti appears in and disappears from the Jīva's body.

The hidden state of Śakti of consciousness is Dhavani and its outward manifestation is sound [ that which constitutes individuality] That Dhvani [unlettered sound] which is as it were the first shoot of sound is the Jīva's vital force. The universe of movable and immovable things is linked together and pervaded by the Śakti [ Nāda, Prāṇa [vital force manifesting breath], Jīvaghosa, etc] which is Dhavani. All Mantras consisting of energy are destroyers of Māyā. Mantras are all blissful. Mantras are all forms of liberation. In the Jīva's own body itself, blissful Parābrahman exists as Śabdabrahman whose substance is all Mantras. All Mantras are manifestations of KulaKuṇḍalinī Herself, who is Śabdabrahman, whose substance is consciousness. Śabda [sound] or varṇa [letter] is the Śakti which gives life to jīvas.

It is the heaving of the Dhvani of the Kulakudalini which causes the alternate inspiration and expiration of all the Jīvatmas in this infinite world [Gross or sthula form of Kula Kuṇḍalinī who is eternal knowledge]. The subtle attributeless, Nirguṇa, form of KulaKuṇḍalinī is existence, consciousness and bliss.

Just as in space waves of sound are produced by movements of air [ by strikes and counter-strikes of air], so also in the space inside, the Jīva's body currents of sounds flow owing to the movements of the vital air and its inward and outward passage as inhalation and exhalation. There is no generation of sound in space. Sound is only manifested therein from the sound in a subtle form.

- **Mantra of Divine Consciousness**

“By being inwardly [mentally] aware of ceaseless identity with it . there is the experience of the mantra of the supreme I-consciousness which is generative source of all other mantras and which expands in the form of a multitude of words, the mind itself becomes mantra.This experience has the form of one’s own self .

- **Mind and Mantra**

**The mind of the devotee** intent on intensive awareness of the deity inherent in the mantra acquires identity with that deity and thus becomes that mantra itself. The Śakti of the Supreme I-consciousness is the soul of all mantras. The performer of the mantra should identify himself with the deity invoked in the mantra, if it is to succeed.

- **Mantra and Śākta upāya**

Mantra in Śākta upāya does not mean incantation or muttering of some sacred forMūla.The word mantra is used here in its etymological signification. Mantra is that which saves one by pondering over the light of Supreme I-consciousness. Citta [the individual mind] that is oriented towards the Divine, that is intent on seeking its source is mantra. The purpose of mantra is to make mind God-oriented.

All mantras consists of letters. The letters are a form of Śakti. Known as māṭṛkā Māṭṛkā should be known as very form of Śiva. If nature of māṭṛkā is not understood properly, it leads to limited knowledge, dualistic knowledge, worldly knowledge and knowledge of differences.

is indicative of Saṃhāra-withdrawal of objective manifestation. The real knower is the witnessing awareness [always a subject and never an object] [VB, v.106] from which the subject arises and in which it rests.

By the intensity of repeated inward awareness of that central reality viz. Supreme I-consciousness, there is in all conditions radiant, highest

nirvyutthanSamādhi [ever-present absorption of the mind in the Supreme I-consciousness in ordinary routine of life when the aspirant is not practicing formal contemplation. In this state the aspirant has a pratimilana I e both inward awareness of the Divine [nimīlana] and outward awareness of the Divine [unmīlana].

The letter 'ha' is indicative of visarga Śakti [creative power]. It is constantly and automatically being sounded inwardly in everyone in an anacka [vowel-less] and Anāhata form [ i. e. in the form of unstruck sound].

- **Soham Mantra**

The vibration, the spanda, the primordial sound, pulsing within us is the source of the universe and our entire being. According to Shaivism, this inner vibration is true mantra. That 'I am', that pure I-consciousness [aham-vimarśa] is the pulsation of the Self and the pulsation of the mantra. When the mind immerses itself in that vibration, it is the same as mantra. The mantra soham is the awareness "I am that", the awareness of the identity between the individual soul and the Supreme.

All mantras come out of parā-vani or parā-Śakti, Kuṇḍalinī, the inner spiritual Śakti. It is because of Śakti that Śiva has awareness of himself [ aham-vimarśa] the supreme Śakti that creates the universe. The nature of Parā vani is movement without underlying support. [I AM THAT, The Secret of HAMSA, from the Vijñānabhairava, Swami Muktānanda, p 17] The mantra has the capacity to transform a person's awareness of himself as an individual into awareness of himself as Śiva. Prāṇa pervades and supports entire world, including human life. When prāṇa stops moving in and out of the body, there is Samādhi. It is the very universal consciousness that comes in and goes out as the breath. Kuṇḍalinī herself repeats the mantra haṃsa [VB, v 24]

The primordial sound, śabda-brahman, OM, gives rise to the two syllables 'sah' and 'ham' and from these two syllables, the universe is born. The manifest world is made up of different vibrations, different combinations of



sounds called mātṛkās. When it takes form of letters it is mātṛkāŚakti which is the cause of creation of inner and outer worlds.

- **Emphasis of Soham Mantra**

Soham mantra is Āṇava upāya as it is functioning in the objective field of consciousness. The emphasis is given to energy, , to feeling, to sensitizing the awareness in order to experience the movement of prāṇaŚakti.

Aham consists of 3 letters viz. a denoting Śiva, ha denoting Śakti and m denoting nara I e all objective existents. Thus Aham denotes the state of manifestation or expansion [prasāra] of the Divine in the objective existence. Aham is known as Sṛṣṭibīja. Ma-ha-a is the reverse process of Aham I e the process of absorption or withdrawal [pravesa] Here, ma denotes nara or objective existents, ha denotes Śakti and a denotes Śiva. This is Saṃhāra-bīja. In both cases Śakti is the medium. [p 13]

- **Meditation on void**

It involves forcible concentration on the selected objects [say senses] that these are nothing.

What appears oneself is nothing. The sensations are nothing. It is only Śūnya. It is not withdrawing [cittaVṛitti or pratyāhāra]. In PYS, cittaVṛitti, mental modifications have to be suppressed and pratyāhāra is the withdrawing of the senses from their objects. It is drawing it out, keeping it out and perceive it as nothing. Then one enters in that Supreme Heart [Lord Śiva] which is full of void.

- **Time and Space element in Mantra**

The space of normal breath [prāṇaŚakti, power of breath] is 36 fingerspace. When one breathes in and breathes out with more time and less space and reduces these fingerspaces by constant and intensive practice [not involuntarily]. [ichhā, atmaŚakti, power of Self VB, v 154]. When the prāṇa

enters the central vein, Madhya nāḍī, it is guided by prabhu-Śakti [ Grace of the God]

- **Ajapājapa and Kumbhaka**

In certain practices in yoga which introvert the mind and bring about the automatic suspension of the breath [kumbhaka] have limitation of the adequate capacity of the lungs. In the practice of the ajapājapa, this difficulty is eliminated because of the continuous rotation of the breath. Also, one can have direct experience of Samādhi without holding or suspension of the breath.

- **Four Dimensions of Breath**

The four dimensions of the breath are i] natural ii] deeper than natural iii] relaxed iv] suspended. If one concentrates on the natural breathing for half an hour or more, without making any effort whatsoever, one will find it becoming deeper and deeper. Eventually, it will become very relaxed and a faint snoring sound will be heard in the throat. In very deep meditation, suspension of breath also occurs. During inhalation or exhalation, the breathing stops for a half a minute or one minute.

- **Psychic Sound –Soham**

When breathing inside the psychic passage, one must become aware of the movement of the breath combined with the movement of the powerful sound, Soham as they become one with practice. The psychic sound, the mantra Soham should awaken the psychic passages and permeate each and every particle of the body. The mantra will purify psychic toxins, the main source of physical and mental disturbance. Then the vibrating passages make self-awareness, mental and vital forces active.

- **Awakening Suṣumnā**

When suṣumnā starts vibrating, there is awakening in the higher realms of consciousness leading to the production of inner or psychic sounds, called nāda, indicating that karmas and saṃskāras are being eliminated.

- **Haṃsa Mantra**

- **Focus of meditation**

Space- The aspirant has to focus on the space between the breaths [ham and sa] where there is a fraction of a moment that is completely still and free of thought and objects [Madhya-desa, aham-vimarśa]. It will still the movements of mind. [PYS, I.1] It is from this space [inside where ham merges and outside where sah merges] that all words arise and subside. Both the places are one but appear different due to body-consciousness. After practicing haṃsa mantra, [completely spontaneous and natural] and attaining the above natural state, kumbhaka takes place on its own. [MUKTĀNANDA, Swāmī, I Am That, Science of HAMSA from the Vijñānabhairava, p 37]

Mind and Pran – It is the movement of prāṇa [uneven prāṇa and apāna] that creates the sense of duality with the countless thoughts that arise and subside in the mind. The aim is to make incoming and outgoing breaths even [slow and shorter breaths of same distance and same length of time]. Then the mind turns inward. The breath which has been going in and out through iḍā and pingalānāḍīs moves into the suṣumnā and leads to the awakening of Kuṇḍalinī and the union of Śiva and Śakti. The union of Śiva and Śakti is experienced.

- **Stage I- Vaikharī Level – Physical Body**

As the aspirant repeats the mantra with pure feeling, the mantra's vibrations mingle with prāṇa, the vital force and after reaching heart, it reaches entire body, purifying the physical body. Here the mantra is experienced as sounds and syllables at the gross level.

.Apāna breath of inhalation [jīva, life] sounding inaudibly [recited] as 'ha' [representing Śakti] in the inward dvādaśāntā [heart] and prāṇa breath of [prāṇa] sounding inaudibly [recited] as 'sah' [representing Śiva] in the outward dvādaśāntā with the anusvāra [am] at the junction point [representing the living individual, the jīva] forms haṃsaḥ [or anusvāra [sah] at the junction point outside], ending in the visarga Śakti which sounds in every living being

spontaneously [automatic, natural curvilinear movement] every moment without any effort on the part of anyone. [Ajapājapa process].

- **Stage II – Madhyamā Level - Subtle Body**

Here, the mantra moves deeper inside and begins to be repeated in the throat [ madhyamā, subtle body] as śabda is in its subtle form as existing in the antaḥkaraṇa prior to its gross manifestation. The aspirant experiences a new kind of happiness and the stronger power of the mantra.

This process when observed consciously by the aspirant, is haṃsa mantra [trika mantra, involving Śiva, Śakti, Jīva]. The aspirant should concentrate his mind on the am, the junction point of ha and sah. [ dvādaśānta]. This mantra means ‘I am He’ i.e. ‘I am Śiva’. By repetition, the mantra automatically becomes ‘soham’ [That am I]

In all living creatures, the divine consciousness is, at first converted into prāṇaŚakti [ prāṇa and apāna]. PrāṇaŚakti at centre mūlādhāra is called Kuṇḍalinī. Kuṇḍalinī is both transcendent and immanent. [parāparā] When KuṇḍalinīŚakti lies in a dormant way, it is called aparā [immanent form]. In this state, there is always a sense of difference. [VB, v.49, 50, 51, 154, 155, 156, ]

- **Stage III- Paśyantī Level- Causal Body**

Now the mantra goes on in the heart [the location of the causal body]. As the mantra purifies the saṃskāras in the mind, the aspirant experiences ecstasy.

By constant contemplation, on haṃsa mantra, Kuṇḍalinī rises and stretches upward i.e. is elongated.

- **Stage IV – Parā Level**

Finally, the mantra reaches the navel region, the level of parā-vani. Here, the aspirant, the mantra and the inner Self vibrate together as pure throb of perfect I- awareness, [ ‘ I am perfect’] the divine pulsation of the Śakti.

Traversing through the intermediate centres, Kuṇḍalinī enters Brahamarandhra and then rises unity consciousness in the aspirant. In this condition, the Kuṇḍalinī is known as parā [the highest, the most excellent, the transcendent] By pursuing soham mantra and resting in the joy of the mantra, one becomes identified with parāŚaktiBhairavī and thus through her one attains to bhairava because of His fullness. It gives both supernormal powers and liberation.

The advanced aspirant always reposes in pranhaṃsa i.e. the prāṇaŚakti in suṣumnā and thus realizes the highest reality. As this prāṇa is associated with the universal I [aham] which is the very quintessence of all the mantras.

- **Common to Aum and Soham**

At the beginning and at the end of uttering any mantra [ om, sauh etc], when one is just about to recite, at that place, contemplate on the nothingness [Śūnyata] where there is some force or energy. The mantra is not to be recited, one just thinks that one will recite it and one holds the energy of reciting the mantra. By doing this, the aspirant's form becomes the embodiment of voidness, i.e. the state of Lord Śiva.[transcendental state]

When one maintains uninterrupted awareness in the internal and external voids, [12 fingered space between the eyebrows and the heart] without the recitation of 'sa' and 'ha' [Here there is support of two voids, duality] the form of svarūpa of Bhairava is revealed. [VB, v 25]

Void here means free of all external [like jar, cloth etc] and internal [pleasure, pain etc] objective support, of all tattvas and of all residual traces of kleśas. The mind has to be made nirvikalpa, free of all vikalpas, of all thoughts.

By becoming void, due to the power of the void, one will reach the state of pure Void. The yogi attains the nature of Bhairava by the most eminent energy of the void, the parāŚakti.

Symbolism of phonemes is important as these phonemes are building blocks out of which the mantras are constructed. Sixteen vowels which include the

bindu, the point and the visarga, the emissional power function as symbols for the different aspects of the power of the Lord. [MULLER-ORTEGA, P.E., Triadic Heart of Śiva- p 62, PYS I 36,III.34]

The limited knowledge of the devotee is dissolved and it is transformed into higher consciousness. There is no essential difference Jīva [experient] and Śiva. One should not regard oneself as imperfect in any state like body etc. and should consider oneself as of the nature of Śiva who is a compact mass of consciousness.

All objects are known only when they rest on consciousness as support, not by themselves, hence all things exist only as known. So one should identify oneself with consciousness. The experient [Jīva] is identical with the whole as he is the cause or origin of the production of all entities. Universe emanates only from Jīva as he constitutes the whole and has all powers. Jīva is known to be identical with all as he is identical with the knowledge of the whole in the form of blue, pleasure etc.

The individual is identical with total reality, as through knowledge he knows everything. Then he becomes visvaśakti, 'universal power' and thus all objects are said to arise from him.

There is no state which is not Śiva to him. Hence, the difference between the experient and the experienced disappears for him.

- **IV.1.12 Aspects of Yoga**

In PYS, the eight yogagangas are Yama, Niyama, Āsana, Prāṇāyāma, VikṣepaDhāraṇā, Dhyāna, Samādhi. It runs on the most systematic lines with the eight steps in it which the general method for reaching the goal of Samādhi or superconscious state is given. These steps include ethical, physical, psychological and metaphysical aspects.

KS has six yogangas, Prāṇāyāma, Dhāraṇā, Dhyāna, Samādhi, Tarka, Samādhi. Sadāngas are a collection of helpful or even indispensable yogic techniques which enable the prospective Yogin to achieve the required

identification with [tanMāyāta lit. consisting- of –that-ness] the object of contemplation. No metaphysical view of its stages or the resulting condition is implied

- **Tarka**

In KS, tarka is the most important of its ancillaries in Sadānga Yoga. Tarka reflects that state of mind which is temperamentally disposed to discriminate between what to accept and what to discard [upādeya and heya] and is endowed with the capacity to redirect the mind set on an desirable path towards the immaculate plane. In KS, tarka is an ancillary and important anga of Yoga. It is related to state of mind to do what is acceptable & what is not. The tarka anga is known as Sattārka [Bhāvanā] which is another name given to Śakta yoga is sattārka. It is not based on objective experiences, conventions, arguments of ordinary people. It is the logic inspired by the direct realization of the Self by the Self [perfect beings or siddhas]. Śakta yoga is a Bhāvanā that brings into existence the correct understanding of the truth that , Māyā , with the help of imposed forgetfulness had pushed back into the field of nonexistence.

PYS : Discriminative judgement [vivekakhyti] of what needs to be cultivated and what must be rejected, though admitted indirectly as a means to liberation, is not counted as ancillary indicating that the concepts of uha and tarka are present in a limited manner.. [PYS, II.27] In PYS it is not not ancillary and separāte anga of Yoga. It is present in limited manner mainly as discriminative judgement.

- **Yama and Niyama**

A yogi can not adopt the higher steps unless he passes through the moral code and conduct [five yamas and five niyamas] which will change the behavior of the individual, suitable for higher attainment in life towards the Self-Realization. The object of yama is to create a moral calm, a void of passions and so prepare for the death of egoism in the Rajasic human being. The object of the niyamas is to create Sattvic calm, purity.

In KS. There is no such emphasis on the moral practices suitable for the concentration.

- **Āsanas**

VB describes Āsana [primary means for ultimate goal] as a comfortable seat [VB, v. 78,79,92] . In PYS, Āsana is defined as an easy position of the body in which a person can sit comfortable and stable for a long time without any strain. The only condition is to keep the head, chest and the neck in a straight line so that the spinal chord may remain staright without any deflection. [PYS II.46]

The central breath which is neither prāṇa nor apāna. It is the centre point existing between the inhaling and exhaling breaths. This point can be held only by knowledge, jñāna, not discursive knowledge but by knowledge which is awareness. Āsana is the gradual dawning in the spiritual aspirant of the awareness which shines in the central point found between inhaling and exhaling.

- **Prāṇāyāma**

In prāṇāyāma, the agency of breath is used to access the pranic field, to attain the balance in the body and control of the mind. Prāṇāyāma is a specific remedy against the evil tendencies of the mind and of the sense organs as the attractions of these organs towards the external objects. Every form of energy and force that works in the body-mind complex of the organism is derived from the prāṇa. [PYS, I:34] It is associated with citta and physical enjoyment. Prāṇa is a subtle psychic force or cosmic element.

The prolongation of breath simultaneously results into the breath becoming finer and finer [PYS, II:50]. The covering on the internal illumination disappears due to prāṇāyāma and the mind becomes fit to enter in to dhāraṇās. [PYS II:52,53]. Then a potentiality of the citta is developed on account of the tranquilization of the citta, due to which citta is able to probe deeply into the subject, towards which it be directed in the meditation which is



to follow prāṇāyāma in Patanjala yoga system. BhastrikāPrāṇāyāma has in its first part a rapid breathing, but this in combination with second part results ultimately in an overall slackening and prolongation of respiration.

The four stages of progress in prāṇāyāma are when the fruits of the good and bad actions die away and the mind attains quietness.[ cessation of consequences of action],the aspirant continuously resists his desires of this world and of the other, like greed and delusion in this state The prāṇāyāma aspect of the Aṣṭāṅga Yoga is not relatively important in PYS as seen from the extremely few karakas devoted to the subject. Patañjali's prāṇāyāma seems to be very straightforward and probably has only four simple variations as indicated by Sūtras PYS II:50, 51.

PYS includes the breathing technique of kapālabhāti this as preliminary practices for cittaprasādana and prāṇāyāma.VB has not mentioned the same Patañjali recommends that prāṇāyāma should be practiced while sitting in Āsana only. Thus there seems to be an obligatory sequentiality, Āsana being a prerequisite for prāṇāyāma. In Kashmir Śaivism, it is not obligatory to practice prāṇāyāma while sitting in Āsana only. When that posture has been accomplished, braking the force and uncontrolled movement of inhalation and exhalation is termed breath control and expansion of prāṇa.[PYS II.49]

According to Patañjali, prāṇāyāma is nothing but the stretch of Prāṇa, either when it goes out or when it goes in. Its flow makes one aware of its three stages, viz. External, internal and static when gradually, from its gross stage it becomes subtler and subtler [dirgha-sūkṣma [PYS.II.,51,50]

Prāṇāyāma is given a very important place in KS. Kṣemrāja offers three types of external breath control, three types of internal breath control and the quiescent breath –control [supraŚāntā, separāte from the pratyāhāra, withdrawal] [SVACHHANDATANTRA,ad 7.290c-293b]. Patañjali makes no mention of any Saṃyamas for the mastery over prāṇa and apāna, because this mastery is achieved by prāṇāyāma. Only Saṃyama over udāna and samāna is indicated by PYS. In contrast VB stresses the role of prāṇa, apāna and udāna

in the awakening of the Kuṇḍalinī There are the eight types of kumbhaka whereas PYS does not give any special role to kumbhaka nor does he prescribe any ratio like 1:4:2[or 1:2:2, 1:2:1] for Puraka, Kumbhaka and Rechaka. VB or PYS do not give preference to any particular prāṇāyāma.

- **Mudrā**

There is no mention of Mudrās in PYS.

Mudrā, a technical term, is defined as a gesture whereby the hands, face or body, are positioned in a way that focuses and directs the pranic energy [vital energy currents], thereby assisting the sādḥaka to experience altered state of consciousness. The word Mudrā means that which bestows [ra] bliss [mud], that is, the realization of one's own nature, and, through the body, that of universal Self [VB, v. 36]. Mudrā also means that which dissolves away bondage by fusing together all the categories of existence to form a single compact mass of consciousness.

Mudrās help one approach nearer to the inner conscious energy. Mudrās are a combination of subtle, symbolic physical movements that alter the mood, attitude, perception, deepen awareness, and concentration. Mudrās express inner states or which convey various meanings such as: charity, knowledge, and fearlessness. Mudrās create a link between an attitude, posture or movement adopted by the external physical body and the internal body. Mudrās connect annamaya and prāṇamayakośas together and prāṇamayakośa influences manomayakośa. The continual discharge of pranic force caused by coordinating the activities of annamaya, manomaya and vijñānamayakośa depletes the prāṇas manifesting through the body and mind. Then, we experience mental lethargy, fatigue, tiredness and other symptoms of energy depletion. Hence the use of mudrās is very valid and important in rebalancing the flow of prāṇa in various kośas.

Mudrā is both the seal of pure consciousness which stamps its cosmic form on the background of its own nature and the image or reflection is thus created. The original form [bimba] and its reflection pratibimba, the seal and its impression, pure consciousness and cosmic consciousness are Mudrā.

As an attitude or posturing of awareness, Mudrā is the state of awareness which makes its impression on all the contents of consciousness. Our experience is a reflection of our inner attitude. Mudrā is not only the way we see or know things but actions we make in accord with our understanding. Although the power of Mudrā and Mantra are at root identical, Mudrā is fuller of power of action [KriyāŚakti] than Mantra which is primarily a channel for the power of knowledge [jñānaŚakti]. The outer movement of the hands and the body, the inner movement of the vitality of Kuṇḍalinī, speech and mind are the basic forms of Mudrā ranging from gross to subtle. The vitality of Mantra is the emergence [sṛṣṭi] of the universal consciousness while the vitality of the Mudrā is the power which seals it with the stamp of the Fourth State and maintains the yogi in it. The utterance of a mantra is often accompanied by the use of those stylized ritual hand gestures known as mudrā. Mudrās are undoubtedly physical presentation of mantras.

Mudrās may involve the entire body, the hands, speech, and mind. The most important mudrā is Khecarīmudrā. It shows that in a larger sense mudrā comes to mean the attainment of specific spiritual states. These states unite the entire personality in a specific gesture for channeling the vital power. The extraordinary capacities manifest automatically as the body becomes penetrated by the mantra-s and the mudrā-s. Viṣṇūbhairava also mentions, in addition to Bhai Ravi and Khecarīmudrā, other mudrās like ŚanmukhīMudrā [VB v. 36], KaraṅkiṇīMudrā, KrodhanāMudrā, LelihānaMudrā [VB v. 77 ], AświnīMudrā [ VB v. 114].

The Āsanās keep the spinal column supple and toned up to enable the seeker to release his energy through the psychic passage within it and help in activating the latent centers in the body. Whereas mudrās are natural exercises aiming at revitalization of the endocrine glands contributing to the development of physical organism and influencing the personality structure in a subtle way. Āsanās are postures while mudrās are states midway between Āsana and prāṇāyāma. Mudrās are said to be more subtle than prāṇāyāma. Many mudrās involve suspension of breath also, which Āsanās, generally do

not. Some mudrās like Khecarī and shambhavi affect the most vital parts of the nervous system and involve Samādhi.

Everything is pervaded with two mudrās which are essentially jñāna-Śakti [jñāna-mudrā, trikona-mudrā, Śiva –trikona, predominance of jñāna-Śakti] and Kriyā-Śakti [Kriyā-mudrā, trikona-mudrā, Śakti-trikona, predominance of Kriyā-Śakti]. Jointly the two triangles are known as sat-kona-mudrā. Jñāna-mudrā an internal spiritual union leads to the influx of an internal delight owing to the awakening of the Kuṇḍalinī. This delight is different from the process of flow of śabda [sound], sparśa [contact], rūpa [form and colour], rasa [flavor] and gandha [smell]. To attain this one must worship the parā [supreme] Śakti, parā-parā [supreme-cum-non-supreme] and aparā [[non-supreme] Śaktis at the corners of the Śiva –tikona. The transcendental or parātita Śakti is in the centre of the tikona.

When the dissipation of prāṇa stops through the practice of mudrās, introversion of the mind takes place. One can attain the stages of pratyāhāra and dhāraṇā by practicing introversion of consciousness through the various mudrās. The potency of mantra or of mudrā consists in enabling the aspirant to acquire Khecarī which is Śiva-consciousness.

Mudrās are to be introduced at specific stages of sādhanā and in specific sequences to have a desired effect. Intuition [prajñā] is a state which manifests beyond the mind and the intellect [which operate through words, logic and language –finite and limited] when the thoughts have been transcended. Prajñā is the source of unlimited knowledge. When intuition begins to manifest in the sādhanā, the mudrās are revealed to further elevate and enhance his awareness. [VB, v. 77]

The essential nature of every mudrā is the knowledge grasped by the yogi when by the force of withdrawal from the objects of sense into the essence of consciousness and bliss, the mind, intensely content abides as pure consciousness. Through this expansion of consciousness, the slumber of ignorance which extends itself in the form of the network of principles starting

from Earth onwards is, by being assimilated into consciousness, brought to an end.

The yogi uses five insignias [mudrā] –the skeleton, the skull, the ankles, the backbone and the bones to abide in his own unfettered nature. His every action, however ordinary it may seem to others, is a ritual gesture [mudrā] which forms a part of his uninterrupted worship of his own nature manifest within him and everywhere around him. [VB, v. 147]

- **Bhairavī Mudrā**

BhairavīMudrā is known as Unmani Mudrā [no mind attitude] or śūnyamudrā. One has to hold to the impression of the object till one reaches void. [VB v. 120]. In this mudrā, even the senses are open outwards; the attention is turned inwards beyond mind, towards inner spanda or throb of creative consciousness which is the basis and support of all mental and sensuous activity .It leads to the cessation of vikalpas [nirvikalpa-bhāva] or thought-constructs. The energy of breath [prāṇa-Śakti, prāṇa] neither goes out nor does it [apāna, Śakti] come in. As the power of consciousness expands it leads to the revelation of the essential nature of Bhairava. [VB, v. 26].

In Krama Mudrā, having closed eyes and fixing the attention at the crown of the head, one should gradually stabilize the mind and direct it towards the sahasrara cakra, the abode of Śiva and the place of union of Śiva and Śakti. [VB,v.34]. Liberation can only be achieved by first withdrawing all sense activity in introverted contemplation [nimīlanaSamādhi] to then experience the ‘Great Expansion’ [mahāvīkāsa] of consciousness while recognizing it to be a spontaneous within it. [Kramamudrā]

Commencing his practice in a low form of Bhairavīmudrā, the yogi conjoins the outer with the inner, and then in Kramamudrā, he fills both the outer with the inner and the inner with the outer. When he achieves perfection in this two-fold movement, he attains to the highest form of Bhairavīmudrā in which the two merge completely in the experience of the absolute [anuttara] free of all differentiation and polarities. The fruit of Bhairavīmudrā is wonder

[camatkāra, vismaya] that overcomes the yogi when he reaches the plane of union [yogabhūmikā] where all opposites [Śiva and Śakti] merge in the radiance of the Great Light of consciousness. [VB v.41]. He discovers that as an individual living in the world of thought, time and space, he does not really exist at all. The sudden eruption of this intuition [pratibhā] arouses in him wonder.

Bhairavīmudrā brings about a swift change in the dimensions of awareness by creating a union between the opposite poles of energy within the physical and pranic body. One should fix one's mind with one-pointed awareness on the junction of prāṇa, apāna and udāna in the centre, then prāṇa and apāna will be suspended, the mind will be freed of all vikalpas and Madhya desa [suṣumnā, central vein] will develop. Patañjali has called this dhāraṇā kevala kumbhaka, the fourth prāṇāyāma, which transcends the internal and external object.

Bhairavīmudrā can be applied in many places such as the breath, the symbol of one's concentration or any point one wishes to concentrate on. It is based on the idea that whatever exists outside is also within oneself. The macrocosmos is inherent in the microcosms. [VB v.59] One should fix his gaze on empty space inside pot, a treeless place, like bare mountain or rocks where there is no support for the mind to dwell on. It leads to cessation of Vṛittis. [VB, v.60]

Bhairavīmudrā utilizes the practice of tratāka on the nearby gross object or external form [full of substance] which is beautiful, [ornamented beautiful lady, beautiful shaped flower vase, small attractive girl etc.]. Here, there is no object, as only beauty, the subtle thing is the object; the object is not the object [śāmbhava upāya]. Here it is only appearing, looking. In a course of five minutes, one can enter from individuality to universality. [VB v.80]

Bhairavīmudrā on the absolutely clear empty blueish sky [Śūnya] without gap which signifies endless and limitless space with no beginning and no end. Then, one can transcend the finite nature and acquire the infinite nature of Bhairava. As long as one's gaze is directed towards finite, one's experiences

are material but as soon as one turns the gaze towards the infinite, the awareness perceives infinity and starts to identify with that. [VB v. 84] One should contemplate on the sky as the form of bhairava until it is all absorbed in the forehead [ciḍākāsa, space of consciousness] [VB v.85]

In order to understand the absolute reality, one must also know the relative reality. The condition of duality [light-darkness, birth-death, and subject-object] comprises all experiences in the manifest world and always leads to suffering. Here, one realizes relative and absolute reality [waking, dream, deep sleep, turīya] simultaneously as consciousness is pure, infinite, one and without divisions. [VB v. 86]

Here contemplation over external darkness at dark night in the fortnight with open eyes is undertaken. In such darkness distinct objects are not visible and one is filled with the sense of awe and uncanny mystery and easily slips into mystic consciousness. In this state, the spanda throws one off one's normal consciousness [VB v.87]. Whatever the self identifies with [pleasures of the world or transcendental awareness, state of Bhairava] becomes the form of consciousness [self-identification] Here; one focuses one's awareness on the vast darkness spreading out in front of the closed eyes [VB v 88]

If one keeps one's eyes wide open, without moving eyelids and keeps on looking without perceiving anything he enters the state of God consciousness with the help of this technique of expansion and withdrawal. [VB v. 113]

By looking down into a deep well or on the summit of the mountain, without blinking of the eyes for a long time, as the end is not in sight, one can easily develop the image of infinity or eternity where there is no beginning or end. Also he feels giddiness and has a sense of fear. Then the mind gradually loses its support of thoughts and ideas and becomes deep, hollow and endless like the well into which one is gazing. Then the mind dissolves into the void taking the Ahāṅkāra, buddhi and citta along with it. [VB v. 115]

Through concentration on an object the mind becomes calm and its normal chatter is reduced, still some thoughts may arise in relation to that object. However the vacuum created by the absence of all other objects, leads to a state of shanti or tranquility and peace as ripples of energy created by several objects are absent [VB v 122]

There is emergence within the yogi of the supreme creative intuition [parāprstibha, the Goddess Absolute] through which, independent of all other causes [cosmic nature of the Lord]; consciousness reflects the universe within its own nature. The inner exertion of Bhairava consciousness is made complete by the consciousness of its power. The two are united together by the practice of Bhairavamudrā in which the yogi maintains his inner awareness [antarmukha] of the exertion of the Self while its energy flows out through extroverted [bahirmukha] activity of the senses.

Bhairavīmudrā functions at the microscopic level as the power of sensory awareness which apprehends specific objects in the field of individualized, embodied awareness. At the macroscopic level it functions as the divine power of sensory awareness which apprehends the universal, cosmic object in the field of universal consciousness. Through the practice of Bhairavīmudrā these two aspects are experienced together in the blissful realization that results from the union of the inner and outer states of absorption. The yogi unites the universal vibration of 'I' consciousness with the individual pulsation of objectivized 'this' consciousness. The two aspects of consciousness are now in a state of equilibrium like the two pans of an evenly weighed balance and the yogi experiences the pure knowledge [śuddha vikalpavidyā] that ; ' I alone am all things'. The yogi observes the vast totality of beings rising from, and dissolving into the Sky [of consciousness] like a series of reflections appearing and disappearing inside a mirror.

- **Khecarī Mudrā**

Khecarī literally means that which moves in the sky or empty space. Kha or empty space is the symbol of consciousness. Khecarīmudrā is used in Kuṇḍalinī awakening. Khecarīmudrā is actually no mudrā. It is functioning in



each and every act of daily life in an elevated state. [doing the acts as if in vacuum, Ākāśa]. Here the yogi establishes his thought in sambhāvastate. One elevates oneself what one says. In that state, one registers everything but one is still oneself. It is Khecarī-sāmya. This mudrā liberates the consciousness from matter and allows the awareness to travel freely in the open space. It removes the barrier of the physical body and its material associations so that 'I' consciousness merges into supreme consciousness.

Here the tongue is inverted and pushed back into the nasal cavity, it controls the flow of idā and pingalāinsuṣumnā by blocking the left and right cavity as required. By regulating these flows, suṣumnānāḍī is awakened which leads to the generation of excessive and intense heat in form of pranic energy. The perfection of Khecarīmudrā, with the coordination of Bindu visarga, ajñā cakra, lalana cakra and Viśuddhi cakra, results in expansion of mind and conscious awareness leading to the experience of Śiva consciousness. [VB v 81]

Khecarīmudrā is the highest level of awareness [parāSaṃvittirūpa] and hence the essence of power which unifies all other Mudrās. The yogi first withdraws all the energies of his senses and mind, establishes them firmly in his own nature and frees himself of all sense of past and future. He seeks to grasp the fleeting instant of the present by plunging through the centre between the two times. He is eventually freed of the present of the present as well. It is the liberating experience that any one thing contains within itself all things and that all things are contained in one reality.

- **Conclusion**

Mudrās starting from subtle physical movements lead to pratyāhāra, dhāraṇā and awaken the KuṇḍalinīŚakti. Then the state of Bhairava is attained. Mudrās assume great importance as Bhairavīmudrā and Khecarīmudrā independently or in combination with other yogic practices result in attainment of the highest level of consciousness. In Patañjali Yoga Sūtras also, Bhairavīmudrā is described in terms of kevala kumbhaka.

Kashmir Śaivism believes that that is perfect samāveśa in which the world continues as eternal delight [jagdānanda]

• **IV.1.14) Framework of PYS and KS**

Indian Philosophy is rooted in experience and progresses by the tool of Reason. PYS is a basic text of Yoga Philosophy, based on Sāṃkhya philosophy which is Realistic philosophy as the Prakṛti is real. KS although an Idealist philosophy [only idea of Śiva-Śakti is real], it also considers the world as real as Śiva-Śakti exist in all things. Both are rooted in experience of sages who propagated the philosophy and are based on metaphysical principles which are no assumptions. However some questions like, “Why Puruṣa should influence Prakṛti?” If Īśvara omniscient, omnipotent and perfect, why there are so many problems in the world?” are not answered in convincing manner. The answer that it is Māyā or Leela of Īśvara or Śiva is not convincing. Both have given the status of Īśvara and Śiva to the individual in the form of statements – ‘I am Puruṣa, I am Śiva’. Also, there are three ways in which the Puruṣa influences Prakṛti – by contact, by proximity or by reflection. Before such influence, triḡuṇas change continuously, inherently but homogeneously – Sattva into Sattva etc. and no new product emerges. When Puruṣa influences Prakṛti as Nimitta Cause, one Guṇa dominates more, leading to a new product [Effect].

In Sāṃkhya-Yoga, triḡuṇas, three principles of Sattva [Illumination, Knowing, Knowledge, Concentration, Happiness etc.], Rajas [Process of Knowing, Activity, Stimulation, Mobility etc.] and Tamas [Indifference, inactivity, inertia etc.] are present in all objects. In KS, the corresponding principles are Jñāna, Kriyā and Māyā. In Yoga, the aim is to move towards more and more proportion of Sattva [Jñāna] in triḡuṇas [Śakti] which always go together. All three guṇas always compete and cooperate with each other. Sattva [Jñāna] and Tamas [Māyā] have no energy. [Rajas] VB and PYS are both have solid and rigorous logic and are experientially correct. Both are relevant for life and can be implemented in everyday life. Both are products of experience of very high level. Both indicate a way to attain the Vision of Life.

Although PYS is Mind-oriented leading to Dharmamegha Samādhi and KS is prāṇa-oriented leading to awakening of Kuṇḍalinī, both use things [tattvas] which take the individual down to go up and to control the mind [Smṛti, Saṃskāra] and prāṇa for transcending them [PYS.I.43, II.10, IV.9] and not just to become powerful by getting Siddhis which are important from the worldly point of view but not the realization point of view [PYS.III.37]. In PYS, Śauca [PYS.II.32, 40] is the only Kriyā and no Mudrās whereas in KS, mudrās occupy important place. [VB 77]. KS brings out the concept of Prāṇa leading to PrāṇaŚakti which is crucial at all levels of experience. Prāṇa is the bridge between body and mind. Every state of mind is reflected in breathing practice in which Prāṇa can be easily manipulated in tangible manner to control the mind as slow, long, rhythmic breathing gives more time for the mind to relax and the citta to be happy [Cittaprasādana, PYS.I.34]

The concentration can be done on any object which the mind enjoys [PYS.I.39, VB.] Both utilize the principle that the lower, restricted, limited self [basic urges, instincts] must be controlled by the Higher Self [intellect, R̥tambharāprajñā, intuition, PYS.II.48]. One is only transcending these stages, retaining them and not abandoning them. Both are cumulative processes as regards the various aspects of Yoga [Yama, Niyama etc., PYS.II.29]. Yoga is the restraint to the point of stoppage of CittaVṛtti, modification of citta which takes the shape of object whenever any experience takes place.

In PYS, one goes away from Prakṛti which is Sattvic to become Puruṣa which is Nirguṇa. In PYS, one attains Kaivalya which is beyond Happiness and becomes Blissful, an aspect of Reality [Satcitānanda]. In PYS, Yoga is not union or merger of Individual Consciousness with Universal Consciousness as in the state of Kaivalya, the individual Consciousness remains alone and does not merge with Universal Consciousness. But it can be thought of as integration of different dimensions of human personality – Cognitive [thinking] aspect [Jñānayoga], Affective [feeling] aspect [Bhaktiyoga] and Conative [will, desire] aspect [Karmayoga]. It is the integration between the mind, intellect, body of the individual and the world. Yoga is also defined as Self-discipline which rules from within.

Puruṣa is considered as Causal Body, Prakṛti with all elements including power in sense organs and organs of action is considered as Subtle Body. Hands, eyes etc and remaining parts is called Gross Body. Puruṣa is embodied where as Īśvara is not embodied [not imprisoned in the causal body] whether in the past or future. Hence Īśvara is untouched by Kleśas [inborn mental afflictions]. However, qualitatively, Puruṣa and Īśvara are the same. But the seed of omniscience is available in Īśvara. In this respect, Īśvara corresponds to Param Śiva in KS. [PYS.I.23,25,26]

In Indian Philosophy, the progress of the practitioner is cumulative. Normally, it may spread across many births. However, Kaivalya is also possible in one birth.

- **Aspects of Yoga**

PYS state that first five aspects of Aṣṭāṅga Yoga viz. Yama, Niyama, Āsana, Prāṇāyāma and Pratyāhāra [Bahiraṅga Sādhanā, PYS.III.7] are preparatory steps for Dhāraṇā, Dhyāna and Samādhi [Antarāṅga Sādhanā]. Also, last three aspects are Bahiraṅga Sādhanā for the Nirbīja Samādhi [PYS.III.8]. However, KS does not take such a stand. There is hierarchy in eight limbs of Yoga. The higher āṅga can be taken but the lower āṅga should be taken care of. The limbs represent eight dimensions of human personality as follows : Yama represents social dimension. Niyama represents personal dimension. Āsana represents Physical [Structure and anatomy] dimension, Prāṇāyāma represents physiological dimension. Pratyāhāra represents Mental aspect - feeling and emotions. Dhāraṇā represents psychological [Depression and suppression dimension], Dhyāna represents Intellectual dimension and Samādhi represents Intuitive knowledge dimension. Sense organs are naturally externally oriented. Pratyāhāra is mainly due to maturity and wisdom rather than will power. Pratyāhāra is in a sense Vairāgya on account of realizing futility of external objects. Citta which is central to sense organs is directed inwards towards Puruṣa. Pratyāhāra is the bridge between Bahiraṅga Yoga and Antarāṅga Yoga. In PYS, there is no tool for Pratyāhāra but in KS, there is Śanmukhī Mudrā which is the tool for Pratyāhāra. [PYS.II.54,55]. Abhinavagupta considers Bahiraṅga [Yama etc.] of Patañjali finally merge in

Sattārka but are not useful for the Realization. It means that Samādhi is also useful for the Tarka which is the highest Anga.[ DWIVEDI, R.C. and RASTOGI, N. ed. Tantrāloka of Abhinavagupta ,4/95-96, 104-05] Saṃvit sakshatkar is only possible on the basis of Sattārka. In this respect, Kashmir Śaivism is different from Patañjali Yoga.

Dhāraṇā is defined as Citta confined to one desh [object] as mind goes around different objects.[PYS.III.1]. In VB, Dhāraṇā includes all three practices Dhāraṇā, Dhyāna and Samādhi.

- **IV.1.15) Categories of Practitioners**

There are three categories of practitioners. First is Advanced type [Uttama Adhikarins, adepts] who can adopt the speedy techniques of practice - Abhyāsa, Vairāgya and Īśvara Praṇidhāna. Second is Medium type who adopt the moderate methods of practices of Kriyāyoga i.e. Tapas, Svādhyāya and Īśvara praṇidhāna. Third type is Beginner who adopts the slow and elementary practices of Aṣṭāṅga Yoga [Yama, Niyama etc.] The results of practices depend on the type of Samvega [aptitude of detachment combined with the feeling of reverence in devotional practice] and the means adopted for practicing concentration.

Sattvik Śraddhā is the quickest method. The most intense form of energy is to be occupied in bringing about concentration of mind. Constant remembrance [knowledge] of constituent principles and of God is best form of knowledge. Sampajñāta and Asampajñāta are best means of concentration.[PYS.I.21,22]

For the medium type of practitioner, the three practices of Tapas [austerity, penances, vows, burning of impurities], Svādhyāya [study of Self, scriptures, attending to discourses, company of like-minded people – Satsanga] and Īśvara praṇidhāna strengthen the three dimensions of human personality [Conative - Karmayoga, Cognitive – Jñānayoga, Affective – Bhaktiyoga] [PYS.II.1,2]. As a result, kleśas are weakened [starting point of Yoga] and one progresses towards Samādhibhāvan

In Isvaapraṇidhāna, the spiritual needs of the practioner are met through God's grace when Yogins surrender all the fruits of their labour to God and seek knowledge from Him. If the Yogin concentrates on God as a liberated being, he derives knowledge through such concentration. The method of Ishwarpraṇidhāna is applicable to all categories of the practitioners. The intensity of practice determines the time required to reach the goal. There are two methods of Īśvarapraṇidhāna. First involves complete surrender of one's ego 'I' to Īśvara. Second involves deep meditation on Iswara with the help of Prāṇavajapa. Īśvara is a special type of pure Consciousness [Puruṣa]. Īśvara is only support for Praṇidhāna. Puruṣa is not perceptible to sense organs. There are as many Puruṣas as human beings [Spiritual Pluralism]

It is similar to Śravana -manana-nidhidhysana of which the first stage, Śravana, is absorption of knowledge from scriptures and like -minded people [Satsang] and is not pure and in the form of information. The second stage is Manana, of intellectual conviction leading to the condition of full belief in the above knowledge. The third stage is nidhidhyāsana, Meditation which is implementation of the above conviction, leading to the change in life.

- **IV.1.16) Avidyā, Kleśas, Karmāśaya, Vāsanā, Vṛitti**

In Sāṃkhya, Avidyā is at the level of the individual and Māyā is at the level of Cosmos. In KS, Avidyā is one of the five kañcukas of Māyā on the Individual side. The Sāṃkhya theory identifies three sources of suffering – Adhyātmic [Intraorganic, of body, mind etc.], Ādhibhautika [Extraorganic, Natural world, ], Adhiḍāivik [Extraorganic from Supernatural world, ghosts etc.]. The cause of all suffering is avidyā and the perfect and permanent remedy to remove the the suffering is Vivekakhyāti [Right Knowledge], leading to kaivalya.

To consider as permanent what is impermanent [Abhiniveśa, fear of death], as pure what is impure [Attachment, Rāga], as pleasure [happiness] what is pain [misery] [Hatred, Dveṣa], animate and inanimatye objects as part of one's own self [ego with qualities, Asmitā] is Avidyā. Avidyā is neither right cognition nor the mere absence of cognition but cognition that is contrary to correct cognition. [PYS.II.5,6,7,8,9] Avidyā is only an eternal form of the modification

of the mind and not a separāte entity over and above the modification of the mind. It is the mother of other four kleśas. All kleśas i.e. inborn generalized mental afflictions, tendencies, sources of pain consist of Avidyā [birth] and Rāga [attachment] born of Avidyā. Rāga contains Dveṣa [negative attachment], Abhiniveśa [attachment to life and Asmitā [attachment to 'I' ness. [PYS.II.7.8.9]Avidyā has two degrees -one it exists and second it does not exist.All Kleśas are but varieties of neseience [Avidyā] as all are permeated by delusion [since birth of an individual]There are four states [degrees] of kleśas – dormant [in form of germ or latent power, Prasupta], weakened [attenuated by Kriyā Yoga , Tanū], alternative [Interrupted, Vichhina, suppressed by other kleśas] and active [plenty] in terms of being in existence when turned towards its object [stimulus] leading to an afflictive mental modification in operation. [PYS.I.5, II.2,4]

In an individual,all the time ,any experience or knowledge is with the happening of Vṛitti including desire. In Īśvara , it takes place without Vṛitti as Īśvara contains the seed of all the knowledge. In an individual, knowledge is limited by the time element involved in the experience. In Isavara, who is untouched by the time,it is not so.[PYS.I.25]

Vāsanā is derived from many previous births while karmāśaya is derived from one birth or life. One of the general rules relating to the principle of karma states that the unfructified karma can be nullified e.g. virtue destroyed by vice and vice versa. Karma invariably bears fruit unless it is destroyed by a contrary action or by proper insight. The latency of karma done under intense lust, anger, spirit of forgiveness, charity etc.is dominant karmāśaya It is always ready to fructify.Its opposite, the minor karmāśayadoes not become operative independently and acts as secondary to the chief karmāśaya.

- **IV.2) Unified Process of Self- Realization**

Each conscious centre, every appreciative individual, 'lives, moves and has his being' in a universe of his own selection and acceptance. Every man can transform the appreciative angle and reactive momentum to reach the highest realization which requires the solution of a basic equation Thou = That.The

solution is not by negation and elimination creating only an untenable vacuum or equating it to some sort of transcendental nothing, but by transforming the paśu in us into Paśupati, Jīva into Śīva. Then there is a vision and understanding and ecstatic enjoyment of creation with the realization all is that, all is Śīva.

• **IV.2.1 Chart One - Broad parameters of Comparison of PYS and KS**

Sr No	KS VB	PYS
1.	Principle of Sublimation	Principle of Reality [Negation]
2.	For Ascent [Realization] use of same principle [Śakti] in same order Responsible for Creative Descent [Downfall, manifestation]	Principle of Art hav at va [purposiveness, Bhogya-Apcarga]
3.	Body as a vehicle of manifestation of Śakti as Prāṇa is used for Realization	Body as a vehicle of manifestation of Prakṛti as Citta is used for Realization
4.	Prāṇa and Apāna [Gross] are transformed into Udāna and Vyāna [Subtle] as immanent [lower level energy ]is transformed into higher level energy [transcendent]	Citta dominated by Tamas and Rajas [Gross]is transformed into Citta dominated by Sattva [Subtle] as limited intellect [Buddhi] is transformed into Viveka khyāti [Discriminative discernment]
5.	Category of experience is Śakti-determined and not object-determined.	Category of experience is Prakṛti [Triguṇas] - determined and not object-determined
6.	Unitary flow of Prāṇa [Śakti] underwent Self-differentiation in twelve functional modes [causal modes are kṛtyas, effects are kālis] four each for Prameya [object], Pramāṇa [means of knowledge] and Pramātr [subject]. It is a process.	Unitary flow of Prakṛti [Triguṇas] underwent manifestation in samre twelve functional modes on account of Teory of Causation and Satkārya wada. It is a process.
7.	Each tattva contains all five energies of Śīva viz. CitŚakti, ĀnandaŚakti, IchhāŚakti, JñānaŚakti [corresponding to Sattva], KriyāŚakti [corresponding to Rajas]	Each tattva contains triguṇas – Sattva, Rajas and Tamas as part of Prakṛti.
8.	Mya tattva corresponds to Tamas.	Tamas corresponds to Māyā.
9.	Shudda Vikalpa [Sattārka, Vikalpakṣaya] leads to Śuddha vikalpavidyā tattva.	Parāvairāgya as as attribute of Ṛtambharā Prajñā leads to the Kaivalya state



10.	Śaktis associated with senses, antaḥkaraṇa Pramāṭṛ etc. [Kārṇeśawarī, Gocarī, Bhūcarī, Khecarī etc.] are responsible for the functioning of respective indriyas, etc.	Dominance of one of the triguṇas is responsible for the functioning of indriyas, antaḥkaraṇa etc.
11.	Āṇavamala, Māyīyamala [related to avidyā] and Kārmamala [related to Karmas] are main impurities to be removed for Realization.	Avidyā [resulting from Māyā] and Rāga [which includes Dveṣa, Abhiniveśa. Asmitā resulting from Karmas] are main kleśas for removal of duḥkha
12.	State of Bhairava includes state of Kāmatattva [energy will, IchhāŚakti which removes kleśas of Rāga, Dveṣa and asmitā], Viśatattva [energy of knowledge] which removes kleśa of avidyā] and Nirañjanatattva [energy of action, KriyāŚakti which removes kleśas of abhiniveśa] Concentration is on the junction of prāṇa of senses and prāṇa of object, on junction of prameya and Pramāṇa and on junction of jñānaŚakti and KriyāŚakti.	State of Kaivalya removes all kleśas
13.	Prāṇa or individual empirical Śakti is transformed into spandaŚakti or universal energy.	citta or the individual empirical consciousness is transformed into citi or the met-empirical, universal consciousness. [Madhyavikāsa]
14.	Multitude of Śaktis for words [for vowels and consonents] to Parāvāk or SpandaŚakti	Citta as counterpart of vākŚaktis lead to Realization.
15.	As Citta is anurūpa Śiva, Vṛitti is Śakti, PYS I.2 is interpreted as Union or Sāmarasya of anurūpa Śiva with Vṛittirūpa Śakti by instrument of Samādhi [Yoga]	Yoga is the suppression of the modifications of the mind. [PYS I.2]

The general framework within which the process of Realization operates in KS and PYS is given below -

The same Principle of Sublimation of PrāṇaŚakti in KS for Ascent [Realization] is used in same order for Creative Descent.[Downfall, manifestation] and it corresponds to the Principle of Reality [Negation] or of Arthavatva[purposiveness, Bhogyā-Apcarga] in PYS. In KS the Body as a vehicle of manifestation of Śakti as Prāṇa is used for Realization whereas in

PYS, theBody as a vehicle of manifestation of Prakṛti as Citta is used for Realization. In KS, Prāṇa [Śakti] is responsible for phenomenon of differentiation [Apohan] and its function is concealment of essential character of Consciousness [Śiva] whereas in PYS, Trigūṇas in form of Citta [Prakṛti] are responsible for phenomenon of Vikalpa and their function is concealment of concealment of essential character of Puruṣa and and Prakṛti [difference between them]. Category of experience is Śakti-determined in KS and Prakṛti-determined in PYS and not object-determined. In KS, 'Prāṇa [Śakti] reveals its essential nature [svarūpalakṣana] as an aspect of Citta[Consciousness] in addition to its auxiliary nature [sahakārīlakṣana, effect brought about by it]. There is no transgression of Prāṇa's [Śakti's] essential nature.' [PANDEY, K.C. and Iyer K.A.S. 1958. Īśvara Pratyabhijñā Vimarśinī by Abhinavgupta, Vol.I, p. 287, Rastogi, N, 'The Notion of Śakti in Kashmir Śaivism', p.17] whereas In PYS, Citta [Trigūṇas] reveals its essential nature as an aspect different from Prāṇa [Prakṛti] in addition to its auxiliary nature [effect brought about by it as differentiated phenomena]. There is no transgression of Citta's [Trigūṇa's] essential nature. In KS, between two prāṇas [Śaktis], the higher and more inclusive Prāṇa holds lower Prāṇa whereas in PYS, between two Cittas [out of five – Citta-Prāṇa, Citta-Apāna, Citta-Udāna, Citta-Samāna, Citta-Vyāna], the higher and more inclusive [subtle] holds lower [grosser] Citta. In KS, Unitary flow of Prāṇa [Śakti] underwent Self-differentiation in twelve functional modes as a process of manifestation [causal modes are kṛtyas, effects are kālis] four each for Prameya [object], Pramāṇa [means of knowledge] and Pramāṭṛ [subject] whereas in PYS, unitary flow of Prakṛti [Trigūṇas] underwent manifestation in same twelve functional modes [Prakṛti and Vikṛiti] as a process of manifestation on account of Theory of Causation and Satkarya wada.

In KS, as Citta is anurūpaŚiva, Vṛtti is Śakti, PYS I.2 is interpreted as Union or Sāmarasya of anurūpaŚiva with vṛttirūpaŚakti by instrument of Samādhi [Yoga] whereas in PYS, PYS.I.2, Yoga including Samprajñāta-yoga, is the suppression of the modifications of the mind. In KS, multitude of Śaktis for words - JñānaŚakti, ParaŚakti lead to the Realization whereas in PYS, Citta, a part of Buddhi, as counterpart of vākŚaktis leads to the Realization In KS,

each tattva contains all five energies of Śiva viz. CitŚakti, ĀnandaaŚakti, IcchāŚakti, JñānaŚakti [corresponding to Sattva], KriyāŚakti [corresponding to Rajas whereas in PYS,each tattva contains Trigūṇas – Sattwa, Rajas and Tamas as part of Prakṛti and part of Puruṣa. Maya tattva in KS corresponds to Tamas tattva in PYS. In KS, Shudda Vikalpa [Sattarka, Vikalpakṣaya] leads to ShuddhAvidyā tattva whereas in PYS, Paravairagya as as attribute of Ṛtambharā Pradnya leads to the Kaivalya state. In KS, Śaktis associated with senses, antahkaraṇaPramāṭṛ etc. [Karṇeśawarī, Gocarī, Bhūcarī, Khecarī etc.] are responsible for the functioning of respective indriyas, etc. whereas in PYS, dominance of one of the Trigūṇas is responsible for the functioning of indriyas, antahkaraṇa etc. In KS, Āṇavamala, Māyīyamala [related to Avidyā, thought] and Kārmamala [related to Karmas, action] are main impurities to be removed for Realization whereas in PYS, Avidyā [resulting from Maya] and Rāga [which includes Dvesha, Abhiniveṣa. Asmitā resulting from Karmas] are main kleṣas for removal of duḥkha. In KS, the state of Bhairava includes state of Kāmatattva [energy will, IcchāŚakti which removes kleṣas of Rāga, Dvesha and asmitā], Viśatattva [energy of knowledge] which removes kleṣa of Avidyā] and Nirañjanatattva [energy of action, KriyāŚakti which removes kleṣas of abhiniveṣa]. Concentration is on the junction of prāṇa of senses and prāṇa of object, on junction of prameya and Pramāṇa and on junction of jñānaŚakti and kriyāŚakti whereas in PYS, the state of Kaivalya includes Samprajñāta-yoga and Asamprajñāta-yoga, removes all kleṣas. IN KS, Antahkaraṇas has two simultaneous functions. One is specific [viśeṣa] and other is general [common, aviśeṣa]. Specific function is like egoism of I-principle, determination of will, observation of mind. General function is five vital airs [prāṇas] whereas in PYS, antahkaraṇa [mind, citta, ego, intellect] emerge fom Prāṇas and cease with it. In KS, Prāṇa or individual empirical Śakti is transformed into spandaŚakti or universal energy whereas in PYS, citta or the individual empirical consciousness is transformed into citi or the met-empirical, universal consciousness. [Madhyavikāsa]

• **IV.2.2) Chart Two - Comparison of dialectical quantities of PYS and VB Rules for the transformation of Citta [Sattvaguṇa] and Prāṇa [Śakti]**

A] Prāṇa [Śakti] reveals its essential nature [svarūpalakṣana] as an aspect of Citta [Consciousness] in addition to its auxiliary nature [sahakārīlakṣana, effect brought about by it]. There is no transgression of Prāṇa's [Śakti's] essential nature". [Śakti, N,R,Rastogi] Citta [Triguṇas, Prakṛti] reveals its essential nature as an aspect different from Prāṇa [Prakṛti] in addition to its auxiliary nature [effect brought about by it as differentiated phenomena]. There is no transgression of Citta's [Triguṇa's] essential nature.]

B] Between two prāṇas [Śaktis], the higher and more inclusive Prāṇa holds lower Prāṇa. Between two Cittas [out of five – Citta-Prāṇa, Citta-Apāna, Citta-Udāna, Citta-Samāna, Citta-Vyāna], the higher and more inclusive [subtle] holds lower [grosser] Citta.

C] Prāṇa [Śakti] is responsible for phenomenon of differentiation [Apohan] and its function is concealment of essential character of Consciousness [Śiva] Trigūṇas in form of Citta [Prakṛti] are responsible for phenomenon of Vikalpa and their function is concealment of concealment of essential character of Puruṣa and and Prakṛti [difference between them].

• **IV.2.2.1) - ChartTwo A - Main Dialectical Categories**

Sr No	Being Śiva Puruṣa	Essence Śakti Prakṛti	Notion Parām Śiva Īśvara
1	Śiva Consciousness Cittalaya [L.C. 1] kKriyā which is not generated, A Samprajñāta Samādhi, Nirvikalpa Samādhi	Śakti, Power Prāṇana- Vibrating force of breath- SpanādaŚakti, Nirañjanatattva, KriyāŚakti, related to Pramātṛ [subject], complete independence [Svāntarya], State of supreme movement [Spanda] of energy [L.C.1] Kriyā which is generated	Parāma Śiva Bhairava [H.C.] Junction of two
2	Consciousness Śiva, Cittabodha [L.C. 2], jñāna which is not	PrāṇaŚakti with five unmanifested states of Prāṇa, Apāna, Samāna, Udāna, Vyāna, Viṣatattva, JñānaŚakti related to Pramāṇa	Śiva [L.C. 1] Junction of two

	generated, Viṣatattva, Samprajñāta Samādhi	[means of knowledge, antaḥkaraṇa] Jñāna which is generated [L.C. 2]	
<b>3</b>	Consciousness Śiva, Cittavishranti [L.C. 3], kāmatattva, essence of will that is not generated	Manifested states of Prāṇa, Apāna, Samāna, Udāna, Vyāna [L.C. 3], Kama, IchhāŚakti related to prameya [object] -Desire which is generated	Śiva [L.C. 2] Junction of two
	Sound, female principle, Yogini	Energy of sound [śabda] rep. by srotra [ear]-male principle, Siddha	At junction of two
	Sound, female principle, Yogini	Energy of smell [gandha] rep. by ghrana [nose] Male prin., siddha	At junction of two
	Form, female principle, Yogini	Energy of Form [rūpa] rep. by cakshu [eye], male prin. Siddha	At junction of two
	Taste, female principle, Yogini	Energy of taste [rasa] rep. by rAsana [tongue], male prin. Siddha	At junction of two
	Touch, female principle, Yogini	Energy of touch sparśa] rep. by tvāk [skin], male prin. Siddha	At Conjunction, unification of two sensations
Rule 1	Prāṇa [Śakti] reveals its essential nature [svarūpalakṣana] as an aspect of Citta [Consciousness] in addition to its auxiliary nature [sahakārlakṣana, effect brought about by it]. There is no transgression of Prāṇa's [Śakti's]. Essential nature.	Citta [Triguṇas] reveals its essential nature as an aspect different from Prāṇa [Prakṛti] in addition to its auxiliary nature [effect brought about by it as differentiated phenomena]. There is no transgression of Citta's [Triguṇa's ] essential nature.	
Rule 2	Between two prāṇas [Śaktis], the higher and more inclusive Prāṇa holds lower Prāṇa.	Between two Cittas [out of five – Citta-Prāṇa, Citta-Apāna, Citta- Udāna, Citta-Samāna, Citta- Vyāna], the higher and more inclusive [subtle] holds lower [grosser] Citta	

• IV.2.2.2) Chart 2B–OtherDialectic Quantities

1	Power proliferation, Expansion	Power retraction, Contraction	Parama Śiva
2	Pure Subjectivity	Impure Subjectivity	Parama Śiva
3	Enjoyment	Salvation	Parama Śiva
4	Immanent [world] – will, knowledge and action	Transcendental- will, knowledge and action	Parama Śiva
5	Emanation	Absorption	Parama Śiva
6	Subject	Object	Parama Śiva
7	Vikalpa -idea that is selected	The rest of ideas that are set aside	Nirvikalpa containing both
8	Creation	Dissolution	Parama Śiva
9	Freedom as nature of manifestation	Deterministic manifestation	Śakti –source of all categories – freedom
10	Giving rise to effect – immanent	Source of many powers – transcendent	Parama Śiva
11	Disturbed state of power	Tranquil state of power	Parama Śiva
12	Power [Becoming]- Female and Negative	Being- Male and Positive	Notion, Parama Śiva
13	Particular pulsation of energy [viśeṣaspanda]	Universal vibration of Energy [samānyaspanda]	Parama Śiva
14	Upward moving energy – prāṇa	Downward moving energy – apāna	Unidirectional Energy Containing both
15	Unmeṣa- Appearance – udaya – enfoldment of powers	Nimeṣa – Disappearance – pralaya – unfoldment of powers	Parama Śiva
16	One[higher] Śakti	Other [lower, lesser] Śakti	Higher Consciousness
17	Subjectivity	Agency	Parama Śiva
18	Initial moment of tension, boasting with aesthetic lining = central activity of consciousness, initial urge, drive	Actual will = activities to achieve	All our activities = vibration of all powers
19	Jñāṛtva	Kartṛtva	IcchāŚakti
20	Jñānaśakti [appreciative]	Kāryaśakti [creative]	IcchāŚakti
21	Microcosm	Macrocosm	Universal Consciousness
22	Śiva [tiny seed]	Śakti [Banyan tree]	Parama Śiva
23	Śiva [blissless character]	Śakti [blissful character]	ParamaŚiva

24	Self who has recognized himself as filled with limited knowledge and action	Power of the Self for limited activities	Godhead is self who has recognized himself as filled with infinite knowledge and action
25	Discovering through power = ascending	Manifesting of power = descending	Parama Śiva
26	Limited powers	Absolute sovereignty [vibhuti]	Parama Śiva
27	Subjective autonomy	Mastering of cycle of powers	Parama Śiva
28	Internal infinite autonomy pulsating with life	External finite autonomy	Parama Śiva
29	Knowledge [jñāna] = Prakāśa	Action[kriyā] = Vimarśa	Unity in terms of absolutic power = nintegrated into notion of svātantrya
30	Universal [samānya] spanda	Specific [viśeṣa] spanda	Śiva
31	Śakti lacking in self-repose, other looking	Śakti in self-repose	Parama Śiva
32	Ignorance [ajñāna], instrumental to exhaustion caused by sapping of spiritual energy	Firm grounding of Self on his own endows him with absolute control and enjoyment [ Master of cycle of powers]	Śiva
33	Śiva – all inclusive principle	Śakti – super – inclusive principle – 36 categories expansion of Śakti	Parama Śiva

The dialectic is the process of the evolution of the Idea through the synthesis of opposites by preserving their differences. For instance, the categories of being and nothing get synthesized in the category of becoming. Contradiction, according to Hegel, is not a negative but a positive principle of finding identity in the opposites [‘A is A’ as well as not-A’]

Being is [‘isness’ which can not be perceived by the senses. It is pure indetermination and vacuity that can not be taken to be something. It is devoid of all content and is called nothing. This nothing is not non-entity but an

emptiness devoid of all determinations like size, shape, colour etc. “Being and nothing are absolutely identical. Being and nothing can pass into each other - passage is called ‘Becoming’. Becoming is concrete unity of being and nothing, involving the identity of being and nothing and implies the idea that something becomes different from itself.” [MILLER, A.V.1969., trans. Science of Logic by Hegel, G. W. F, p.81]

Thinking is the understanding of the names without images. Thought is the unity of universality and being or subjectivity and objectivity. The category of thought passes to the higher category of will. The will has categories of practical feeling [pleasure, pain] and happiness. Free mind is the will which has itself for its object.

It can be observed from the above concepts of Dialectic, that the pairs of Being – Nothing in the process of Self-Realization viz. Citta -Prāṇa, Limited Self - limited Energy, Pleasure -Pain, Śiva-Śakti, Prāṇa-Apāna are passed into ‘Becoming’ i. e. higher category containing both categories. As the thought passes to become will which ascends from limited will of the individual to the Universal will by meditative analysis. The categories of Jñāna-Kriyā as activities of the limited self transform to become subtle JñānaŚakti and KriyāŚakti and finally converge with IcchāŚakti to become Śakti.

• **IV.2.2.3) Chart Two C - Dialectical Entities from the Dhāraṇās**

<b>Sr No [Dhāraṇā No]</b>	<b>Being Represented by Category X Manifested In Constant motion</b>	<b>Essence Represented by Category Y Manifested In constant motion</b>	<b>Notion Rep. by Category Z which contains X and Y Unmanifested Still, no motion</b>
1 [80]	Pleasure [Love]	Pain [Hate]	Sattvic Indifference To both
2 [80]	Heat	Cold	Equality to both
3 [80]	Night	Day	State containing both
4 [80]	Prāṇa	Apāna	Samāna containing both
5 [39]	Positive object	Negative Object [absence of object]	Space as Energy containing both



6 [38]	Positive Object	Another Positive Object	Space containing both
7 [38]	Positive Perception	Negative Perception	General Perception
8 [38]	Positive Thought	Negative Thought	Neutral thought
9[73]	One Desire	Second Desire	Kāmatattva
10 [52]	Waking	Dream	Neutral threshold state -Turyā
11 [52]	Dream	Deep Sleep	Neutral threshold state, unqualified, void-like -Turyā
12 [52]	Deep Sleep	Waking	Neutral threshold state -Turyā
13 [87]	Concentrated Physical Energy	Concentrated Mind Energy	Energy of Consciousness
14 [66]	No Form of object	No Energy of Form at the organ of sight [eye]	Energy of Consciousness at the eye
15 [92]	Object limited by Name, Form and action [flower]	Energy of sense organ limited by sensation [scent experienced by nose], a psycho-physical activity	Activity of Consciousness power
16 [70]	Object of pleasure or pain	Limited experience of pleasure or pain by the mind	Consciousness power at the junction of Pramāṇa and prameya
17 [50]	Object of joy - music, sound	Energy of sense organ -ear, limited by empirical self	At junction of two, Consciousness power
18 [49]	Object of joy – food, water	Energy of sense organ -tongue, - limited by empirical self	At junction of two, Consciousness power.
19[43]	Object of wonder or compassion or instant pleasure	Feeling of limited joy at the level of mind	Junction of Consciousness power.
20 [29]	Object in form of body – space	Time representing projection of mind, a deity destroying the Universe	At junction of time and space, spiritual fire is Consciousness power
21 [9]	object represented by five elements	of object represented by senses, mind, etc	Void at Junction of two, beyond senses and mind

22 [55]	prāṇa as object in terms of the movement of the body	Mind as entity of knowledge in terms of observation	Consciousness at junction of prāṇa and mind
23 [48]	Object with form, an entity emanating pleasure	Energy of Sense organ of eye with mind, With deep quality of remembrance	Junction of Pramāṇa and prameya
24 [112]	Subject [knower] in form of Self	Object [known] in form of manifestation, world	Knowledge revealing the Self, being one with it
25[30]	World, Universe as power	Individual Consciousness	Universal Consciousness power
26[110]	Various objects in world	Reflections in limited intellect, prāṇa, mind etc.	Reflections in Consciousness power
27 [108,109]	Change in external objective world	Perception of change in object by knowledge and action of the empirical self	Perception of eternity – no change by JnanŚakti and kriyāŚakti of Consciousnesspower
29[83]	A] Limited object in world B] Individual Subject	A] Empirical subject B] Absence of Individual Subject	A] Unlimited Self B] Universal Subject
30[D82,V105 V106]	Limited objects This, that Limited jñāna and kriyā of objects	Limited I I am this Particular area of awareness	Unlimited I in form of knowledge This that all-pervasiveness
31[107]	Limited objects rep. by words , meaning, form and action	Limited subject rep. by words, meaning, form, action, feelings.	Unlimited subject rep. by words, meaning for, formless, timeless, spaceless Consciousness power
32[91]	Limited Objectsin external world	Limited sense perceptions by empirical self	Unlimited sense perceptions by Consciousness power
33[100]	Positive actions, thoughts, feelings	Negative actions, thoughts, feelings	Consciousness power containing both
34[96]	Limited objects	Attachment of limited intellect, self	Detachment in form Consciousness power
35[99]	Limited Consciousness in external objects	Limited feeling in intellect	Unlimited feeling everywhere of Consciousness power

36[v 106]	Limitations of body	Limitations of empirical self	Unlimited Consciousness power in others
37[85]	Restrictions of objective world	Limitations of empirical self	Unlimited Consciousness power.
38[86]	Limited manifestation	Limited senses intellect, mind and ego	Unlimited Consciousness power
39 [42]	Objective world in form of mind, intellect, ego prāṇa etc., subtle but limited, Pramāṇa,	Subject, not in form of empirical self, but representing Consciousness of these, Pramāṭr	Unlimited Consciousness power at the junction with no traces of mind, intellect, ego etc.
40[74]	Limited desire, pleasure, I-satisfaction, knowledge	Limited intellect, ego and will [in form of desire]	Unlimited Consciousness power
41[71]	Objects of pleasure	Presence of mind	No mind with Consciousness power
42[75]	Desire in form of objects, internal or external	Desire in form of feelings , manifestation	Will or desireless state, leading to Nirāñjana tattva
43[76]	Objects of external world	Limited, knowledge – baselss, causeless	Universal knowledge – with cause, base still unlimited.
44[77]	Relative objects, events, persons	Relative knowledge, existence, ego	Absolute Consciousness power
45 [ 78]	Attachment to limited objects	Limited negative or positive emotions	Unlimited Consciousness power at the source of all emotions
46[79]	Differentiated illusory objects	Differentiated illusory perceptions	Undifferentiated, real perceptions of Consciousness power
47[78]	Limited exposure to objects of empirical ego	Limited ego	Expansion of both for Unlimited Consciousness power
48[56]	Fixed, finite objects	Fixed, limited perceptions	Infinite, endless Consciousness power
49[45]	Gross energy of will	Gross energy of knowledge	Subtle Consciousness power
50[33]	Objective side rep. by bhuvana, tattva, kalā	Subjective side rep. by pada, mantra, varṇa	Consciousness power
51[10]	Gross centre of energy	Subtle subtle centre of energy	Subtler centre of energy -Consciousness power

52[53]	Objectless variegated space, gross energy of illumination	Subtle energy of illumination	Subtler energy of Consciousness power, full illumination
53 [41]	Limited prāṇa at inner or outer dvādaśānta – end of one breath	Limited apāna at inner or outer dvādaśānta – start of another breath	Unlimited samāna at junction – Consciousness power
54 [44]	External stimuli from objects through active senses	Internal stimuli towards Self Through active instruments of perception	At junction , Consciousness power
55[44]	Breathless state of prāṇa	Thoughtless state of mind	Elevated Consciousness power at the developed centre
56[1]	Inhalation -prāṇa – with Ham or without Ham sound	Exhalation-apāna-with Sah or without Sah sound	End point of both external or internal - PrāṇaŚakti, inthrobbing subtle form
57[2]	Movement of prāṇa or apāna as objects -finite	Perception of their movement as finite	No movement with infinite expansion at the junction- Consciousness power
58[3]	Prāṇa, apāna, Udāna as limited movements – objects	Savikalpa state of mind	Nirvikalpa bhava at the junction leading to Consciousness power
59[4]	Incoming and outgoing tendencies of prāṇa and apāna towards objects	Stoppage of such tendencies by kumbhaka	Bliss in form of Santa Śakti at the junction
60[8]	Subtle objects	Mind with residual traces of objects	KuṇḍaliniŚakti at junction of Ajñā Cakra
61[12]	KuṇḍaliniŚakti in other nāḍīs – no state of Consciousness	KuṇḍaliniŚakti in Suṣumnānāḍī – state of Consciousness	Travel of Kuṇḍalini towards Sahasrara Cakra
62[32]	Gross state of prāṇa and apāna	Subtle state of prāṇaŚakti	Turyā state controlling all states
63[20]	Gross body limited bysides	Gross perception of space	Subtle perception of directionless space- Consciousness power
64[21]	Gross body - limited	Perception of gross body - limited	Limitless perception of subtle Consciousness power

65[27]	Gross and subtle limited objects	Gross and subtle perceptions by mind	Void containing both in unlimited manner – Consciousness power
66[28]	Limited external objects of pleasure	Limited pleasure of external objects	Unlimited bliss at dvādaśānta, junction – Consciousness power
67[54]	Residual traces of objects	Residual traces of perception in mind	No mind state in ascending kuṇḍalinī, Consciousness power
68[5]	Objects in gross unmanifested forms at Mūlādhāra cakra, start of Kuṇḍalinī	Objects in subtler unmanifested forms, along the path of Kuṇḍalinī	Objects in total unmanifested forms, no mind, Consciousness power
69[63]	Relative limitations of the objective world	Relative limitations of the perceptions	Absolute unlimited Consciousness power
70,71[16,19]	Gross state of vibration and objects rep. by mantra AUM	Subtle state of such objects	State of Consciousness power [nāda]
72[15]	Pure uninterrupted, infinite sound	Pure, infinite energy	Consciousness power of nāda
73[7]	Kuṇḍalinī at lower centre	Kuṇḍalinī at higher centre	Consciousness power [Parāvāk]
74[68]	Subtle, lower levels of Parāvāk	Subtler, higher levels of Parāvāk	Parāvāk ,at final level
75[58]	'Ha' in limited manner – gross sound	'Ha' in subtle manner -	'Ha' Parāvāk in infinite manner
76[13]	Energy in gross form , start of ŚanmukhīMudrā	Energy in subtle form	KuṇḍalinīŚakti at the Sahasrara Cakra
77[14]	Energy at lower level, at Cakras	Energy at higher level, at upper Cakras	Binduvisarga level of Parāvāk, Spandaśakti

• IV.3) Chart Three - United Process of Self-realization

Sr no	Guṇas – Sattwa, Rjas, Tamas Type of Samādhi	Tattva In PYS, KS	Content Samādhi/Samāpatti	Subject-Object relationship
	Prameya – [Object]Body, Senses			
1	[Sṛṣṭi] – use of senses [indriyas when extrovert]	Citta G Level 1, Tamas predominant IcchāŚakti Savitarka Samāpatti	Origin of idea	Object is seen as without name or form in state of nirvikalpa samvitṛpata in form of light which is primary impression or understanding
2	[Rakta] – use of word, form, for object, Different Śaktis for words are given below	Citta G Level 2 Rajas predominant JñānaŚakti	Continuation of idea	‘I enjoy object’ by help of senses like eyes etc. with form etc. due to extrovert nature of SpandaŚakti / ParaŚakti
3	[Sthitināśa]	Citta G Level 3, Sattva predominant KriyāŚakti Nirvitarka Sampatti	End of idea Conception of power of withdrawal of objective world When her extrovert is terminated and she rests within herself	I have known the object. Kāli becomes introvert after becoming desireless, takes rest in Heart. She is of the nature of prānapānashobhaŚunya, pramanprameya dishobhaŚunya. Totally calm nirvikalpa rūpa state. She dissolves limited subject in its Svarūpa
4	[Yama]	Citta S Level 4 to 8 – Citta takes form of attributes of Buddhi – Jñāna, Vairagya, Dharma,	Dissolution of idea Physical dimension of object	This kāli is composed of two parts – one is extrovert svarūpa aacchadanarūpa and other is

		Aisvarya Leads to purification , Dhyāna state		antarmukh svarupunmīlana rūpa. Limited subject decides the vikalpa. This kāli expresses both limited subject and objects marked by vikalpas [this is pot and not cloth]
	Pramāṇa -Antaḥkaraṇa			
5	[Saṃhāra]	Udāna Sr Citta takes form of object in Dhyāna state and Citta, object, Limited self beome one in Samsdhi-matra state Stages of Savitarka, Savicāra, Sānandaa Samādhi	Disappearence of externality of objects Objects become identical with means of knowledge [antaḥkaraṇa]	The object is not different from me Here in bhavaSaṃhārar ūpa stage, objective world constituting vikalpas and heya - upādeyarūpa ideas vanishes in spiritual knowledge. Kāli becomes unmanā, ānandaaghana
6	[Mṛtyu]	Udāna Sr Stage of SāsmītaSamādhi Ṛtambharā Pradnya	Residual traces of idea of withdrawal of objective world dissolved in parpramatrusvarū pa	Samskarrūpa upadhia of 'I have dissolved objective world [Thisness, Iḍāmta] in saṃvit by abhedarūpa [o ness] 'is dissolved. It is of the nature of Ahaṃkāra group and svātmānandaa.
7	[Bhadra]	Udāna Sr Sānandaa Samādhi	Sattwa[sukh, preeti], Rajas [duḥkha, apreeti], Tamas [udasin,vishada], Vivekaja jñāna, Ṛtambharā prajñā	This state contains rise and dissolution of doubts.[kārya- akāryarūpaśank ā] which

				constitute all three types of malas
8	[Mārtanḍa]	Udāna Sr SāsmītaSamādhi	Tamas dominated indifference Cognition without relationship of intellect	As 12 indriyas [including manas, buddhi] are not dissolved in Ahaṁkāra, they retain some power. Hence these are dissolved by this Kāli leading to the dissolution of subjects related to all sensations.
	Pramāṭṛ -Limited and Universal Cosciousness			
9	Paramārka	Asamprajñāta Samādhi	Emergence of limited object but with Āṇavamala, Dissolution of Ahaṁkāra in creative power.	I am all this This kāli enters infiniteness of I-sense and fullness of Cosciousness power of Divine Self
10	Kālāgnirudra		Identification of limited self with Universal Self	One attains the state of samānaŚakti, a state without the intellect which creates time [kalākalānaŚun ya]. In this state all Pramāṭṛs – dehaPramāṭṛ, prāṇaPramāṭṛ, puryaṣṭakaPram āṭṛ, Śunya Pramāṭṛ are totally dissolved.
11	Mahākālakāli	Vyāna St PrāṇaŚakti Kaivalya State	Sattva dominated indifference [witnessing]	This kāli creates cakramandal Godesses like prameya, Pramāna

Comment [mp6]:



				etc.and totally illuminated. Kāli crosses both karma and akarma. Sheattains turīyarūpa sattā. KuṇḍalinīŚakti as viewed from Jāgarāṇa angle [awakening process] and Kuṇḍalinī State as viewed from traditional Prakriyā angle
12	Mahābhairava-ghora-caṇḍa	Vyāna St Prakṛti, Puruṣa PrāṇaŚakti Dharmamegha Samādhi	Viveka khyāti	No subject, no object , only supreme abstract knowledge, Svātantrya
13	[Manthanbhairava] Īṣvara	Vyāna St Cosmic Prāṇa Śiva Puruṣa	Resting place of all, Kuleśvara	No subject, no object , only supreme abstract knowledge, Svātantrya

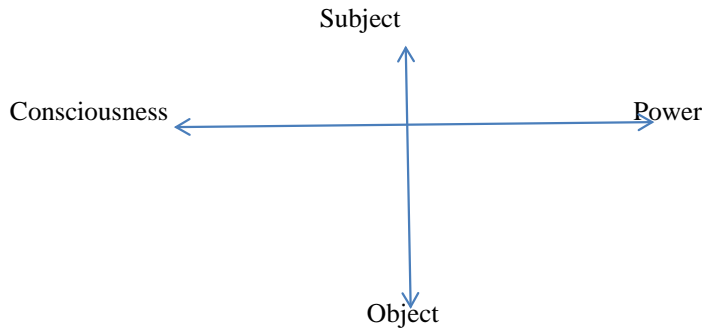
Śaktis of multitude words -1] Mahālakshmi – a-varga, 2] Brāhmī – ca-varga, 3] Maheśvari-ca-varga, 4] Kaumārī – ta-varga, 5] Vaiṣṇavi- ta-varga, 6]Vārāhī – pa-varga, 7] Aindrī – ya-varga, 8] Cāmuṇḍā – sa-varga.

The united process of Self-Realization is based on the following concepts -

- 1) **Jñāna, Kriyā, Maya as Sattva, Rajas Tamas** - Those powers which are jñāna, Kriyā and Māyā in case of Śiva, in respect of the objective realities which are his own limbs, appear in the case of the limited empirical individual as sattva, rajas and tamas.
- 2) **Śakticakra vibhavprabhava** - Siva is responsible for the creation and dissolution of the world and is the source of the glorious powers of the collective whole of the Śaktis [the divine energy in various forms, 12 Kālīs Srsti, Rakta etc.] These Kālīs are responsible for creative activity

[udyoga], maintenance [avabhāsana], absorption [carvaṇa] and assumption of indefinable state [anākhyā] [Sp.kā. I.1].

- 3) **Principle of Dialectics [Madhyavikāsa] - In the development of the Centre, citta or the individual empirical consciousness is transformed into citi or the met-empirical consciousness.** ‘In the centre one should adore the supreme single syllable manifesting itself in the form of Bhairava, surrounded by twelve yogini-s’ [DWIVEDI, R.C. and RASTOGI, N.1987. ed. Tantrāloka of Abhinavgupta, 3.253b-254 a, 5.86].
- 4) **Relation of Double Polarity-** Three aspects of the Ever-Unmanifest Reality, namely, the Absolute [Parāmātman, subtler than Śiva-Śakti, superintegrated state], the Positive-Negative Principle and the Unmanifest Cosmic Logos could be represented by a cross, one line of this cross symbolizing the primary differentiation into Consciousness and Power, Śiva-Śakti] and the other line the secondary differentiation into Subject-Object relationship [Mind and outside world ] as follows:



- **Relation of Double Polarity**  
The Absolute appears like a void to the intellect, although it is a plenum containing potentially everything and actually nothing. The Absolute [Ultimate Reality] is the only true and perfect reality and all other relative realities are merely its derivatives or reflections at lower levels. The Relation of Reality and Consciousness [Self-sufficient, Self-determined] is the relation of a superintegrated state with two polar, potential, pure integrated states.

5) **Subject-Object [Mind-No Mind] Relationship** – “Owing to the functioning of Cit aspect, of Brahman, a mental world appears from the integrated Sat aspect and as a result of this, the relation of Self and Not-Self is established between the two [Mind Principle]”. [TAIMNI, I.K. 1974. Man,God and the Universe, p.418] Brahma-caitanya [cognizer, seer, indriyas] is the Reality as Consciousness in its subjective aspect while Śabda-brahma is the Reality in its vibrational aspect, the root of objective phenomenal universe. [what is cognized, seen, bhūtas]. At the junction of bhūtas and indriyas, mind in its objective aspect meets the mind in its subjective aspect and the perception of the objective, physical universe, through sense-organs takes place.

6) **Centre between Polarities**

Meeting point or junction [non-distinction] between two polarities of Śiva and Śakti is between prāṇa and apāna in centre in Āṇava upāya, between Pramāṇa and prameya in Śākta upāya, between Jñāna and Kriyā in Śambhavopāya.

Both opposite categories are poles apart and move in opposite directions and when the swinging pendulum reaches the maximum height, the momentum propels it in the opposite direction. Finally, it stops exactly in the middle on the essence in-between two opposites [pleasure and pain]. It is a witness to both but remains unaffected by them. Both pleasure and pain are the relative experiences of the antaḥkaraṇa, not absolute experiences the creative moment between two desires is known as unmeśa.

7) **Prkriti or Śakti as Space**

The world and the body is mostly empty space. Vibration has the capacity to bring into existence form and if every type of vibration is potentially present at every point of space, every kind of form can come into existence anywhere provided the necessary conditions are present.

**8) Experinence in Yoga**

For Yoga, the subjective flow of experience is simply another way of describing the objective primal material energy that unfolds in a continuing tripartite process of spontaneous activity [rajas, pravṛtti], rational ordering [sattva, reflecting], and determinate formulation [involvement with objects and powers of the world, weakness, ignorance].

**9) Transformation of Desire**

The inherent desire is considered to be the source of manifestation of Śiva, Śakti, PuruṣaPrakṛti at different levels. Energy is an aid to move mental awareness [mind] from one desire [object of perception and cognition] to the next. The positive, constructive and self-elevating desire leads to the awakening of the faculties of pure mind [true knowledge].

**10) Stages of Discriminative Discernment**

The various stages in the attainment of Discriminative Discernment are given below -

**Stage I – scriptural and tutorial instructions**

The knowledge process begins not with sensory perception, but with the teachings of Scriptures. The root of all higher knowledge is the instructions of ancientŚāstras and revered acaryas, while the fruit of culmination of all knowledge is in intuitive mysticism. This stage may be traced in ‘svādhyāya’ [a study of spiritual books] of ‘niyama’

**Stage II – internal processing of knowledge**

The seeker gets the second stage of instructions more cogent reasoning, analysis and intellectual processing. The knowledge process culminates here. The seeker should subject the knowledge so gained as above, with constant deliberations, ponderings and reflections through logical and analytical process to properly amend and deepen the impressions. The eight fold Yoga is recommended for destroying the

impurities in the mind [non-contortions, non-distortions, faultlessness] and resultant brightening of the flame of knowledge [ Kriyāyoga, PYS,II.28]

### **Stage III – practice of yoga principles, intuitive mysticism**

The knowledge in intuitive mysticism is a vision of the nature of its essence and the knowledge is all - dimensional. Meanwhile, the seeker should continue with the practice of yoga and develop the capacity for the higher psychological practices of yoga [Samādhi]. Then the seeker experiences faultless creative intelligence which is the main source higher fields of knowledge.

#### **11) Co penetrative Meditation [Samāveśa]**

It is a unified feeling of oneness, penetration by the Divine, or merger in the Divine when the individual self dissolves himself in his Śiva nature as his thought-processes dissolve into inner feeling maintaining a correspondence between touch, Kuṇḍalinī energy and *prāṇa* (the breath) and experiencing bliss (ānanda). Samāveśa is also defined as the immersion of the dependence of a dependent consciousness into the independence of the Independent Consciousness. By intense physical and mental commotion [avidyā+] one leads to energy of commotion and the cessation of it leads to dissolution of mind [nirvikalpa]. [VB, v. 111,112] The cognitive power [jñānaŚakti] is actualized by the operative power [KriyāŚakti] by the expansion of apāna and prāṇa Śakti and expansion of janaŚakti and KriyāŚakti brought by the Spanāda principle.

#### **12) Role of Prāṇāyāma**

The different stages in Prāṇāyāma include - 1 to stop the exhaustion and discharge of pranic field due to worry and stress etc. 2 to charge the prāṇas constantly so that their functioning is optimized and balance is maintained. 3 sufficiently charged prāṇas are awakened 4 through the realization of each individual prāṇa [through sensation in each that

region], consciousness is experienced 5deeper the realization of prāṇas, subtler is the perception.

**13) Prāṇa and Citta**

Prāṇa and citta [consciousness] are two aspects of existence which determine the nature of everything. Consciousnesses being, awareness, knowledge, prāṇa is becoming, manifestation through motion. Consciousness is a dormant experience whereas prāṇa is the active principle of manifest energy. Everything is a combination of prāṇa and citta though remaining at different degrees of separation. Although the breath, the external manifestation of prāṇa, is gross and prāṇa is subtle, the two are intrinsically connected.

**14) Ajñā and Maṇipūra Cakra**

Bindu, the symbol for creation, is the point where the consciousness and energy separate in order to create, and Maṇipūra is the point where the great energy which was singular in nature, becomes dual. The spilt of consciousness takes place at bindu and the spilt of energy [and consciousness] takes place at Maṇipūra. [as subject and object, prāṇa and apāna which start flowing in opposite directions]. These two centres are the most important for the generation and distribution of pranic flows in the body. The dhāraṇā includes entire psychic passage from bindu to Maṇipūra. Together, prāṇa and apāna, represent the inward and outward flow of parāśakti or the supreme energy from cosmos to the physical body. The prāṇa and apāna pass through, the energy centres, these energy centres [Maṇipūra , Anāhata etc.] are revitalized and they in turn revitalize the corresponding parts [sense organa] in the physical body.

**15) Sattārka in Saṃyama**

In PYS -Preliminary Self-purification Process -Smṛti -sādhana is required to attain the habitual state of one- pointedness of mind [Yogic state] and tranquil knowledge and the ability to concentrate on the constituent principles pertaining to one's self. It is achieved when one

carefully notices that the object of spiritual contemplation and its peculiar features [e.g. the Puruṣa and the knowable – Prakṛti] is never absent from the mind. Watching the different fluctuations of the mind in respect of knowable [multi - pointedness] with the intellect occupied with one thought viz. ‘I shall be watchful and shall remain watchful’, one can attain one-pointedness in respect of the reflector of the mind [the Superior Self]. [PYS.I.11,20,43] There is awareness of Concentration. It means to become conscious of one’s Consciousness. [witness principle, mindfulness]

Every modification of the mind is really a mixture of Vidyā [discriminative knowledge] and Avidyā [‘I am, ‘I know’]. As the practitioner progresses in sādhanā, the proportion of Avidyā reduces continuously. [PYS.II.5]

One is born [Avidyā] with attachment [Rāga], the highest form of attachment is towards knowledge i.e. the desire to know. Desire for Mokṣa or Kaivalya is the essential element of Yoga .This desire ensures that no other desire including the desire to know, will come in the way of the goal for the Realization.

Detachment is not non-enjoyment. It means full enjoyment with attachment in the present moment. This approach of the mind comes from the demands of the moment, spontaneity and not from the conditioning of the mind. It leads to the detachment of the process of remembering leading to memory. Vairāgya means emotional discipline with no emotional attachment after the activity is over. [PYS.I.12] The Law of Karma gives opportunity to an individual to get rid of Saṃskāras during the present birth. If the individual has an experience in “Here and Now”, not in the past or future, the mind only enjoys and does not record a memory. [PYS.I.49, 50]

The advanced Smṛti-sādhanā includes watching what is rising in mind in respect of the object of concentration, and abandoning the disturbed

state which is the thought of objects other than the object of concentration. This will lead the mind to the undisturbed and a volition less state. Then the organs become inactive by losing their distinctive features i.e the outside objects fail to make any impression on the ego. There is full remembrance of the self or I-sense free from the impact of unwanted objects [true concentration]. However, the mind also should be carefully introspected for the thoughts of unwanted objects. The Citta moves from Cittabhumi [states of existence] in the following sequence -First, Citta occupies Mūḍha Cittabhumi which is dominated by Tamas Guṇa. Then it moves to Kṣipta Cittabhumi which is dominated by Rajasguṇa. In both these states concentration is not possible. When the Citta moves to Vikṣipta Cittabhumi, there is dominance of Sattva which is only for few moments. Finally , when Citta moves to Ekāgra state [One-pointed state] , reasonably continuous dominance of Sattva takes place which enables the individual to undertake the continuous process of concentration. This slowly leads to Niruddha Cittabhumi which is Guṇatita or Turyā state.

Comment [mp7]:

Sense organs create sensations which are synthesized by the Mind byThe path is from the sense organs to Mind, then to Ahaṅkāra , then to Buddhi and finally to Memory and then the reverse path is followed. Karma in the form of inner experience and outer action takes place every moment in waking state. In Dream state, the action of the mind continues even in the absence of sense organs. In Deep sleep , if the sleep is normal it is the Sattvic action a, otherwise for disturbed state , it is Tamasic. All the karmas leave the residual in Buddhi in the form of Saṃskāra [storing of an impression]. Till the saṃskāras give fruit, the Law of Karma is unfulfilled and the individual is not free. [PYS.II.12, 13, 14]. It gives full freedom.

#### 16) Central Principle of Process

The central theme in both PYS and KS related to the process of the Realization is expressed in the Dhāraṇā on the dissolution on mind, awareness, energy and individual self .It advises the aspirant to



dissolve ideating mind, ascertaining intellect [budhhi, awareness], vital energy [prāṇasati] and individual self [limited empirical I] [ everything that is individual, set of four]. Transformed set of four appears as delightful aspects of the Citi [universal consciousness] itself descending from [avaroha] the state of Cetanā uncontracted conscious stage] becomes citta [individual consciousness which includes budhhi, manas, ego, prāṇasati] as it becomes contracted in conformity with the object of consciousness. Citta itself by inward movement citi by rising to the status of one's essential Self [Bhairava]. One reaches this stage when one fully realizes that set of four are only formations of Maya for carrying on individual life and they are only instruments of Self and do not constitute ones essential self.

**17) Hypothesis of Cittavṛttinirodha for PYS and KS**

In both PYS and KS, although the objects of concentration [external objects, mental states etc.] are different, the process of realization is broadly the same. It is independent of the object meditated upon. Here, the attempt is made to describe this process as progressive development, enlargement and expansion of the one unitive principle of Śiva –Śakti [Consciousness Power] represented by Citta-Prāṇa at the level of finite individual. Jīva is defined as Citta in PYS and Prāṇa in KS. Yoga is defined as integration of anurūpa Śiva with Vṛttirūpa [outward form] Śakti. It conforms with the definition in PYS that Yoga is the suppression of the modifications of the mind and represents highest mental power. [PYS.I.2]. It means keeping the mind fixed on any particular desired object i.e. by acquiring by practice the power of holding the mind undisturbed in the contemplation of any particular object.

**18) Role of IchhāŚakti, JñānaŚakti and KriyāŚakti**

In cosmic manifestation, the three Śaktis, the ichhā Śakti, the willing or desiring of Śiva, the jñāna Śakti, the cognitive function of Śiva, with the Śakti and the Kriyā-Śakti, the active -creative function of Śiva are

at gross level. This triple function reduplicates on the level of ordinary life as our finite capacities for willing, knowing and acting.

These three powers form part of another list of five powers, namely the power of consciousness [cit-Śakti] whose nature is light [prakāśa], the power of bliss [Ānanda-Śakti] whose nature is [freedom svatantrya], the power of will [ichhā-Śakti] which is astonishment [camatkāra], the power of knowledge [jñāna-Śakti] composed of the capacity for conscious thought and the power of action [Kriyā-Śakti] which is the capacity to assume all forms. The trident, the trisula is triad of powers [ichhā, jñāna, Kriyā] in a state of fusion and balance [loli-bhūtam]. As result of absorption in these powers, the yogin quickly achieves the condition of being unmanifest. The process of the cosmic manifestation and that of the tantric-yogic practice represent complementary aspects of the single process of manifestation, the former being applied in the direction of emergence of manifestation and the latter being applied in the direction of the return of the manifestation to Śiva, a source of powerfully salvational Kuṇḍalinī energy.

It is the appearance of a mental experience e.g. blue as something external. The mental mode manifests the object through the Svātantrya Śakti to the Self [Pure Consciousness] Knowledge and activity of the individual belong [empirical self] only to the psycho-physical self, not to the essential self. These are dependent on Jñānendriyas, karmendriyas and antaḥkaraṇa. These are marked by sense of difference. Knowledge and activity of Essential Self are Śaktis [jñānaŚakti and KriyāŚakti] by which alone there can be any knowledge and activity of empirical self [VB v 133-134,]. These are not dependent on jñānenedriyas, karmendriyas and antaḥkaraṇa. These are not prompted by sense of difference.[VB v 133-134,]

- 19) Dialectic Transition** – As analysed at the Chart of Dialectical entities above [Chart 2], it is seen that the aspirant can at every stage of

concentration on object, can visualize the transition to higher state by means of thinking in terms of dialectical entities.

- **Unified Process of Self-Realization**

Ordinary 'experience is given meaning from the point of view of self containing an identity which is caused and defined by the situation and 'spiritual' experience is given meaning from the point of view of Self containing an identity defining the situation by responding to it from an integral point of view. These identities generate meanings. The yogic experience is not got through the objective perception of the presented but through subjective realization of what is presented through yogic medium by intense concentration on an object. Then there is the process of purification [Mahāśodhana] and elimination is the universalization of the subjective and objective aspects of the yogic experience. Final Experience of Yogin is the realization of a particular experience of the freedom called by different names – sāmānya, having one flavor, yuganaddha, the principle of union, sahaja, spontaneity, advaya, non-duality and Khecarī, moving in the void.

Conscious breathing begins with the awareness: "I am breathing in; I am breathing out". The awareness is an aspect of consciousness and the breath is a vehicle of prāṇa. In this way, prāṇa and consciousness move together. Awareness of the breath implies that one is simultaneously aware of the conscious. The practice of conscious breathing develops the witness aspect of consciousness and the expansion of consciousness begins.

The mind appears individuated when operative within a single personality. When the tamasic impulses that lead the mind astray, to objects other than those of concentration are purged, the mind automatically and effortlessly becomes centred on the object of concentration. The sādḥaka experiences the idea 'I am the body and senses', a manifest condition of the mind [an imprint on mind due to its manifest condition]. There is identification of the body and senses with the Self. When the two utterly different entities like the experiencer and the experienced appear united that is called experience. By NiVṛitti-dharma [the spirit of renunciation], PraVṛitti-dharma [spirit of

inclination to worldliness] is weakened. Thereby Karmāśaya is weakened and consequently Vāsanā no longer serves any purpose. Afflictive Saṃskāras are thereby reduced [attenuated state].

The sensory impressions are received by the mind from outside but thoughts arise from citta, the storehouse of past impressions, which is closely connected to the mind. The mind continually analyzes the information from the citta [good or bad, right or wrong, useful or useless] with the aid of intellect. Then the mind identifies each thought as its own through ego and is thus affected and influenced by it. This mental process is a continuous cycle. The mind needs some support to exist which is vikalpa, thought and counter - thought. Every thought [a dissipated energy form] that arises in the mind is invariably followed by a counter thought [multiple thoughts] which either contradicts or compliments it and thus the thought process continues all day, even into sleep. Dreams are nothing but dormant and unexpressed thought forms. In order to stop this process one has to dissociate the mind from the thoughts. This separation results in a disconnection between the mind and ego. When the mind is freed from thoughts it enters a state of suspension or no mind which is just pure concentrated energy leading to the revelation of individual self and its merger with supreme self. The main emphasis of yoga is on withdrawing one's consciousness from the body and centring it in the spine. It is only in our egos [which is not our true self] that we experience happiness or sadness. The ego is the soul identified with the body. Ego consciousness is a delusion that imprisons joy instead of letting it flow out toward infinity.

Dhyāna or meditation is homogeneous awareness. Hence outer experience and development of the inner dimension result in a total awareness as attributes [omnipresence, omnipotence, omniscience] of the supreme reality. By merging with that reality in the state of Dhyāna, the practitioner acquires those attributes.

When the prāṇa moves, the mind thinks and senses perceive their respective objects. By developing sensitivity to prāṇa, one becomes more aware of the subtle forces of the mind which arise in the form of thoughts, feelings,

emotions, responses, impressions, symbols , knowledge. Prāṇa is grosser than mindand hence easier to control. Prāṇa is a force in constant motion. The only way to control a moving force is by stopping it to the extent of complete cessation, to harness its power [kumbhaka or breath retention] which then is directed towards the awakening of Kuṇḍalinī Śakti and union with the divine. The negation of the universe is the outgoing breath. “The thought ‘I am Brahman’ itself is called the incoming breath. The permanence of that thought thereafter is the restrained breath.” [VIMUKTANANDA, Swami ŚANKARĀCĀRYA, Śri, Aparoksanubhuti, v. 118-120, pp.64-65]

Prāṇa and apāna are two opposite forces in the physical body; under the influence of apāna, the consciousness is drawn to mooldhara, which is associated with the earth element, the grossest level of manifestation. There it generates desires and interacts with the world. Under the influence of prāṇa, the consciousness is drawn upwards towards sahasrara, which is associated with ether, the subtlest element. In the practice of yoga, the direction or movement of prāṇa and apāna are changed. They both move towards each other and meet at samāna, at the meeting point, the energy of Kuṇḍalinī arises.

If the prāṇamaya kośa is to be activated for the purpose of higher spiritual experience, activation of the manomaya kośa by practices of concentration [dhāraṇā] and visualization lead to controlling pranic forces by mental energy as the mind is subtle and superior force than annamaya kośa [physical energy]. ‘Prāṇa is related to the mind, through the mind to the sankalpaŚakti, or willpower, through the willpower to the individual soul and through the individual soul to the supreme being.’ [ŚIVĀNANDA Śwami.1994.Mind-Its Mysteries and Control, Ch. 3, Mind and Prana]

During the process the transformation of Citta to Vivekakyāti and of Prāṇa, Apāna to PrāṇaŚakti takes place in following two stages-first stage includes Preliminary Practices [Kriyā Yoga, Bahiraṅgayoga, Īśvarapraṇidhāna, Cittaprasadāna, MindStability, Pratipakashabhāvanā, etc.] of concentration, Dhāraṇā, Dhyāna, Samādhi-mātram related to the attainment of Siddhis. The

second stage is from Samprajñāta yoga [including various stages of Samādhi] to Asamprajñāta yoga. These are also related to Vṛttis [Chart 12]

### **Stage I – From Preliminary Practices to Samādhi-mātram**

**State I -Thoughts and counter-thoughts [vikalpas] of different quality, quantity and intensity**

- **Level 1 - Citta-tamas Predominance**

The nature of standalone citta-tamas mind-field is unrighteousness, ignorance, lack of dispassion and loss of full sovereignty [feebleness], stagnation [cessation of the activities such as Vṛttis in a state like sleep], heaviness, full obscuration, full dejection.

When tamas is stronger than rajas, the initiative of rajas fails to remove the veil of tamas from the mind-field leading to vice, unrighteousness etc. [stupefied state] Ignorance [a-jñāna] means not the absence of knowledge but rather perversive cognition[viparyaya] [PYS I.8] and sleep [concept of negation, PYS I.10] In contact with sattva and rajas[mixed state], it has lack of clarity, reduced sovereignty, more stability. It also includes instinct or unconscious thought, the lowest plane of action, reflex actions. Knowledge gained through instinct is an automatic process that does not involve thinking.

- **Level 2 - Citta-rajās Predominance.**

The nature of standalone citta-rajās of the mind –field is worldly inclination orientative [pra-Vṛitti] It includes will [volition leading to action], anguish, grief etc.

The connection of pure Consciousness with prāṇa is natural [Śiva Sūtra, III.43] For manifestation, the divine consciousness at first transforms itself into prāṇa. This prāṇa is universal life-force which brings about both subject and object. Prāṇa as outgoing breath in individual is indicative of sṛṣṭi-manifestation of the world process and apāna-incoming breath

- **Level 3 - Citta-Sattāva Predominance**

The nature of stand alone citta-sattva of the mind-field [sattva that has taken the form of mind-field] is illumination which includes pleasantness of character, light, lightness, lovingness. [PYS I.16, I.33] Illumination [khyāti], is the knowledge of reality [tattva-jñāna] It leads one to the four natural attributes of sattvic buddhi [SARASWATI, Swāmī NiranjĀnanda, Sāṃkhya Darshan, Sāṃkhya-Kārikā 23].

Thought is the finest and highest action of Prāṇa which is the vital force in every being. Intelligence belonging to the realm of mind, incorporates a high level of understanding as well as the ability to apply knowledge in a constructive and progressive manner.

**State 2 – Conscious thoughts with reason**

The another plane of thought is the conscious – the reason, the judgement. However, the causes of the phenomena are outside the limit of the conscious mind. Matter, represented by the ether, is eternally concreting and disintegrating. When the action of Prāṇa is most subtle, this very ether, in the finer state of vibration will represent the mind and there it will be still one broken mass. Beyond this state, there is only One. Intellect which is a discriminating faculty which belongs to the realm of buddhi.

- **Level 4 -Dharma [Attribute of Buddhi] -**

Dharma [virtues such as non-violence]

- **Level 5 - Jñāna [Attribute of Buddhi]**

It is wisdom that arises from yoga.

- **Level 6 Vairāgya [Attribute of Buddhi] –**

It is dispassion and control over desires for worldly or other worldly pleasures] [PYS I.15]

- **Level 7 Aiśavarya – [Attribute of Buddhi] It is sovereignty and spiritual freedom.**

In contact with rajas and tamas [mixed state], it loves sovereignty, [becomes dependent] and sensuous objects.

- **Level 8 – Dhāraṇā**

- **Level 9 – Dhyāna -**

Dhyāna is the functioning of the mind but perceiver is the thought. Mind [Vṛitti –parāmr̥sa, one is roaming in the mind] is that individual being who has got differentiated perception. Thought [Śakti-parāmr̥sa, one is shining in the thought] is the desireless state of the mind. Thought is just nearing the state of atma. Thought is nirvikalpa and mind is savikalpa. Vṛitti –parāmr̥sa disappears when parāmr̥sa is developed in full awareness, then it takes form of Śakti-parāmr̥sa.

### **State 3 – Thoughtless State**

- **Level 10 – Samādhi-mātram -**

The mind at a higher plane called Samādhi, superconscious goes beyond the limits of reason and instincts. Prajñā- Intuition - It belongs to the realm of the higher mind and has access to the unlimited knowledge abounding in the universe with no barriers of past, present and future. This state is full of the excellence of the divine. It is immediate comprehension of a totality without the mediation of concepts which is a function of intellect. It is a synthetic approach leading to the knowledge of Ultimate Reality.

It is one of discrimination by means of concepts. Its function is to embody distinctions, backed up by contrast between the opposites. It is a function of reason and instrument leading to the knowledge and analysis of phenomenal Reality. When existing polarizations are unable to catch the significance of what has been intuitively revealed, the intellect takes recourse to metaphors, a device by means of which reason is enabled to incorporate a wider significance into the meaning of a term than is allowed by existing distinctions



and oppositions. The reason sees that joy and sorrow are opposite but the intellect feels that totality can be both.

## **Stage II – From Samprajñātayoga to Asamprajñātayoga**

### **State III - Thoughtless State**

This conscious principle is two - fold: the individual jīva and the universal Īśvara, godhead. Both of these reflect in the buddhi.

Realization of Individual jīva - Of these, first the realization of the jīva-self as apart from the false identifications of buddhi occurs. Whereas the conditioned, manifest deity in a pseudo-material visual image is an object of concentration only in the first two Samādhis.

Realization of Universal Īśvara -in sasmitā Samādhi, the quest for the formless God ensues and an awareness of the presence of the Supreme Self occurs. The field of the sasmitā Samādhi is the agent of all apprehensions. The ascent of the devotee's consciousness is the same as the descent of the divine grace.

### **• Process of Prāṇa Śakti**

Spanda Śakti is predominant in displaying creation, karyonemesa-pradhānayah, instinct with the concealment of Śiva's essential nature [svarūpanimeśātmanah] is the cause of the manifestation of the universe. The same Śakti [divine power] predominant in submerging externality [bahyaanimesāpradhayah] and instinct with the revelation [unmeśa] of Siva's essential nature brings about the dissolution of the universe. Manthan - Bhairava is the cause [prabhāva] of Śakticakra, the aggregate of twelve divinities such as Sṛṣṭi, Rakta etc. [special feature of Mahārtha or Krama System], by its vibhāva [play] in the form of creative activity [udyoga], maintenance [avabhāsana], absorption [carvaṇa] and assumption of indefinable state [anākhya].

### **A] Udhyaoga – Creative Activity**

The primary cognitive activity begins with the movement of light of the limited self towards an isolated objective Abhāsa. The light receives the

reflection. The activity terminates with the mental reaction which consists in the rise of the inner expression [Pratyabhasam Pramāṇavyāpārah]. The object of primary cognition is very much like the universal, which the Vaiyakaraṇas hold to be the meaning [Artha] of an expression. It is free from limitations of objective time and space. The isolated Abhāsa is real as i] it is the object of primary cognitive activity only, ii] It alone is the object of mental reaction and iii] the causal efficiency of an object in practical life depends entirely on it.

It is the initial preparātion in the form of Will. The object of concentration takes the form of void which is subtle and invisible in nature, with no definite form as it is the independent expressions of the Śakti tattva. The Śakti of the mind [antaḥkaraṇa] along with the Śakti of the sense organ of vision travels to the object and coincides with it. Second is when it is directed [tendency] towards objectivity [outward creation] and third is when it is resting in objectivity. The whole world is the expansion of consciousness. One should be aware of the union of subjective God consciousness and objective God consciousness. The union is achieved in one push, great velocity. It is not flow. Absolutely natural, unartificial, intense efforts should be at the start of any movement which should be held there. [SARASWATI, Swāmī NiranjĀnanda, Sāṃkhya DarshanSāṃkhya Kārikā 27]

Act of cognition [process of knowing], volition [process of willing], and effort are followed by another act of volition [sensory and extra-sensory activities] and one impression is followed by another impression. Action is centred on some content.

### **B] Avabhāsa [Maintenance]**

The secondary cognitive activity consists in mere unification of various Abhāsas separātely cognized through the primary activity. It is responsible for bringing about a configuration of Abhāsas which is the object of action [as distinct from that of mere knowledge] inspired by the purposive attitude of the cogniser. An object of action is made up of as many Abhāsas as may be the words used by different cognisers from different points of view.

The causal efficiency or the use of an object for practice 1 purposes depends on unification of some of the constituent Abhāsas of an object into a whole, called by a word standing for the most needed or desired Abhāsa. The experience is the result of the dyadic relation of the subject and the object and depend on the individual disposition, need and cognitive capacity at a particular time, objects chosen from the presented.

**C] Carvaṇa [destruction] i.e.**

Relishing the above experience for some time as a form of I - consciousness. The object is illumined.as the object - consciousness with the subject-consciousness is associated and the subject perceives the object.

**D] Vilapāna**

[Assumption of indefinable state, anākhyā]It is the withdrawal or re-absorption of the expanse in the essential nature of the Self. The three forms of Pramāṭṛ, Pramāṇa, and prameya multiplied by the four forms of udhyoga, avabhāsa, carvaṇa and vilapāna make up twelve forms.

• **Four Powers of SpandaŚakti [Kāli] related to Prameya [Object]**

- 1] The will to create or manifest arises in Sṛṣṭi Kāli. This would be creation shines in outline in her and is the conception of creative power in relation to the object [prameya].
- 2] The conception of the power of maintenance [sthiti] of the objective world through the five senses is Rkta Kāli.
- 3] The conception of the power of Saṃhāra or withdrawal of the objective world i.e when her extrovert form is terminated and she rests within herself is called Sthitāsa Kāli. [Experience is **‘I have known the object.’**].
- 4] The indefinable power in relation to the objective experience [anākhyā] beyond its extrovert and introvert aspect is Yama Kāli.

• **Four Powers of SpandaŚakti [Kāli] related to Pramāṇa [Means of knowledge]**

- 5] When Parāsaṃvit brings about the disappearance of the extrenality of objects as related to Pramāṇas or means of knowledge and grasps them within as identical with itself, she is known as SaṃhāraKāli [sṛṣṭi kāli in the stage of Pramāṇa, experience is ‘the object is non-different from me.’]
- 6] The residual traces of the idea of the withdrawal of the objective world are swallowed by Mṛtyukāli [sthiti in the stage of Pramāṇa]
- 7] Bhedana or afflorescence of different objects and dravana or dissolving those different forms again in her essential nature is the function of Bhadrakāli [Rudrakāli, aspect of Saṃhāra in the stage of Pramāṇa].
- 8] The dissolution of twelve senses [five senses of perception, five organs of action, manas, buddhi] in the Ego-feeling to such an extent that they become un-nameable is brought about by Mārtaṇḍakāli.

• **Four Powers of SpandaŚakti [Kāli] related to Pramātṛ [Subject]**

- 9] The emergence of the limited subject [in whom the limitations of objects and senses have been obliterated but who retains the limitation of paśu or Āṇava mala] is brought about merging Ahaṅkāra in her creative power by Parāmarkkāli [power of sṛṣṭi related to limited subject].
- 10] Kalānirudrakāli [Mahākāli] representing the power of maintenance [sthiti] in relation to the limited subject as she makes limited subject rest in Universal self. [Experience as ‘I am all this’].
- 11] The dissolution of the ‘I’ posited in opposition to ‘This ‘which is free from all relation to objectivity, is brought about by Mahākalkāli [power of Saṃhāra or withdrawal in relation to the limited subject].
- 12] In this stage, the subject, the object, the means of knowledge are all dissolved in I-consciousness. It is called Mahābhairava-ghora-caṇḍakāli [state of anākhyā in relation to the limited subject].
- 13] Manthanbhairava [Kuleśvara] is the ultimate resting place of all.

- **Samprajñāta -yoga**

This Section covers the sūtra as related to the Samādhi and Samāpatti – PYS I 17 to 20 and 41 to 44. One practises Samprajñāta-yoga, leading to highest yogic illumination, viveka-khyāti which destroys weakened kleśas [burnt seeds] [PYS.I. 48].

When the less afflicted Vṛttis themselves become subtle [sūkṣma], they are further reduced to the burnt –out state by the practice of meditation at the level of Samādhi-wisdom [prajñā] which is the same as discriminating wisdom [pra-Sāṃkhyana] [VB], and i. e. through the lower stages of meditation such as concentration [Ekāgratā] etc. until realisation is reached. Meditation first reduces the strength of afflicted Vṛttis and then prevents the activation of vāsanās. [Burning seedlings, dagdhabījabhāva] [PYS.I.48]

Vṛttis are rendered, totally ineffective like burnt seeds by the fire of discriminating wisdom [pra-Sāṃkhyana-agni] in their forms [as they exist in themselves] and in their effects [further saṃskāras, Vṛttis, kleśas] only through the reversal of devolution [prati-prasava]. Then the existing ones are also controlled and stopped [prati-baddha] and new ones are prevented from arising. Unhindered flow of discriminating wisdom gradually brings about the burning of the seeds, which is simultaneous with the dissolution of devolutes. It includes the dissolution of the mind-field [citta-pralaya] does not occur without transcendental dispassion [PYS I.16] which is possible only through the wisdom arising in Samādhi.[PYS.II.26,IV.33]

- **Asamprajñāta-yoga**

Pratiprasava – In the a Samprajñāta state, the whole mind stuff along with the ‘burnt seeds’ of kleśas merge into their source, destroying primordial avidyā itself. [PYS.II.26, IV.29]

Then, the total and permanent eradication of saṃsākāras ensues Future suffering is worthy to be avoided and not having arrived yet, can be prevented [PYS II.16]‘As per Sakhya Theory of Causation, one has to look in one’s own

mind at his moment at the causes present which would produce a future effect and to infer and eliminate those effects [PYS. III. 14] When suffering is turned off [ni-vrtta], the spiritual self no longer experiences the tāpa-traya [the trio of burning pains [PYS,III.49, SARASWATI, Swāmī NiranjĀnanda, Sāṃkhya DarshanSāṃkhya Sūtra I.1,].

Then turning off avidyā, the eradication of desire, lower knowledge and so forth, the works of mind-field lead to discriminatory wisdom [discernment, viveka]

Then the authority and assignment of the mind-field having thus been fulfilled, its afflictions become like burnt out seeds. No further cause remaining, the various guṇas pf buddhi, such as dharma and its Vṛttis are no longer produced. Then the acts gathered in the current life [sanchita], not having initiated the process of fruition, unlike prarabdha, no longer produce fruits. The actions that have already initiated the fruition process cease only after completely maturing.

By the practice of khyāti, the initial stage of dharma-megha develops. This destroys the blemishes [mala] of rajas and tamas from the mind-field, causing the mind to be purely sattvic and filled with prasāda. The higher state of dharma-megha is then realized which is the same as the Liberation. There being no further causation, upon casting off the body, a person is not reborn. Three kinds of particular freedom from the mind-field are: The faculty of intelligence and sentience [buddhi] has completed its assignment, The guṇas are facing dissolution into their cause [Prakṛti] Of these fully dissolved ones, there is no further production as they are of no further purpose to the spiritual self., Puruśa transcends all relationship with the guṇas, his form alone as his light, he is immaculate, an isolate [kevalin]. The concomitant of this dispassion is the awareness that the reservoir of karma is cleared, all kleśas have been eliminated and total self-knowledge has been gained. Then the highest dispassion of a Saṃprajñāta Samādhi ensues then through transcendental dispassion [PYS I.16] even the viveka has to be brought under control [nirodh]

Liberation in Sāṃkhya Yoga means only the elimination of suffering or at best, being beyond pain and pleasure, permanent and total elimination of Puruṣa's apparent occlusion by ignorance and consequent pain. It is silent on positive, absolute bliss of Brahman. According to Sāṃkhya-Yoga, there is nothing common between Puruṣa and Prakṛti and hence, kaivalya means complete isolation from Prakṛti and hence, from the universe [dualistic standpoint]. In Saiva philosophy, it means the disappearance of the externality of the world and its contraction in Śiva with whom the experient is identified in Kaivalya. [PYS.I.40].

Tanmātrā is the minute atom or monad of gross elements like sound etc. It is the subtlest state of such gross matters. The sense faculty and the power of cognizing Tanmātrā are also subtle states. Practicing retention on any particular object, if the stabilized mind can be held on to any minute or great object, that state is called Vaśīkāra or complete mastery. Meditating between the two extremes, the mind acquires unimpeded power of holding on to whatsoever object it desires.

- **Unified Process of Realization related to the States of Samādhi**

The unified process as related to the various prāṇas, Śaktis, states of consciousness, kuṇḍalinī Śakti, techniques of concentration, dialectical nature of the entities through the principle of centring, types of objects [Prameya, Pramāṇa, Pramāṭṛ], creation, maintenance, dissolution, indefinable state [four Kālis – Śaktis, each for prameya, Pramāṇa, and Pramāṭṛ stage], types of Pramāṭṛ as empirical [limited] self, Individual Self and Universal Self, linkages of panca koṣa, theory of causation and satkāryavāda, various cakras has already been covered above. Now, the correspondence between the Samādhi states in PYS with those represented by Prameya, Pramāṇa and Pramāṭṛ is described. The detailed process in PYS and KS is already discussed above.

Dialectical Transition in States of Samādhi [concentration] from habitually one-pointed state of Citta [Mind] on object [object, instrument of cognition [5 organs of action, 5 sense organs, 5 prāṇas, conative Mind], cogniser].

Knowledge obtained in such state of engrossment [Samāpatti] is Samprajñāta. For Example Yogic knowledge of tattvas gained through meditation on gross objects [subtle objects] with the help of words is Savitarka [Savicāra] Samāpatti.

• **IV.3A Chart 3A – Dialectical entities for States of Samādhi in PYS and KS**

Being	Essence	Notion
Samprajñāta Samādhi	Mind in partially arrested state	
Citta – knowledge of pleasure, pain [Jñānakriyā]	Prāṇa - action of pleasure and pain [activity of Kriyā]	Tanmātra -devoid of pleasure and pain – [JñānaŚakti, KriyāŚakti] Samāna Reduction in actions related to pleasure,pain
Modification of Citta – Gross object- name of object, object itself, its knowledge [verbal, non-verbal] wrt gross matter Savitarka [Nirvitarka] Samādhi-dependence on knowable objects In Nirvitarka Samāpatti only object is present	Modification of Prāṇa related to the same things	Modification of Citta – Subtle Object – vagueness about name of object, obj, itself, its knowledge[verbal, non-verbal] wrt subtle matter Use of Meditative Aanlysis, insight of subtle principles Savicāra [Nirvicāra] Samādhi. In NirvicāraSamāpatti only objrct is present
Modification of Citta – Subtle Object – vagueness about name of object, obj, itself, its knowledge [verbal, non-verbal] wrt subtle matter Use of Meditative Aanlysis, insight of subtle principles Savicāra [Nirvicāra] Samādhi – dependence on knowable objects	Modification of Prāṇa wrt subtle things. Reduced activity level	Modification of Citta not due to gross or subtle objects but due to feeling of Sattvic happiness, all over body and senses due to calmness and due to inactivity of all organs SānandaSamādhi Dependence on organs of cognition [feeling]
Modification of Citta not due to gross or subtle objects but due to feeling of Sattvic happiness, all over body and senses due to	Total Inactivity of prāṇa, state of rest, all organs at rest Samāna stage ĀṇavaSamādhi Prameya Stage	Modification of Citta due to pure I-sense [cogniser] – not dependent on knowable objects or feeling Obj. of Concen. Is ego or Mahat or Buddhi shaped



calmness and due to inactivity of all organs Sānandaa Samādhi		after Puruṣa – ‘I know myself.’ ‘I am the cogniser of the bliss.’ SāsmītaSamādhi
Modification of Citta due to pure I-sense [cogniser] – not dependent on knowable objects or feeling ‘I am the cogniser of the bliss.’ SāsmītaSamādhi ŚāktaSamādhi Pramāṇa Stage	Udāna stage Prāṇa and apāna in Śakti form Start of KuṇḍalinīŚakti	No cognized modifications but latent impressions of break in cognition. Latency of arrested state makes latencies of fluctuations inoperative ‘I do not want pure I-sense’ Asamprajñāta Samādhi ŚāmbhavaSamādhi Pramāṭṛ Stage
Asamprajñāta Samādhi	Mind in fully arrested state	
No cognized modifications but latent impressions of break in cognition. Latency of arrested state makes latencies of fluctuations inoperative Asamprajñāta Samādhi Nirodha Concentration Sabhaṅga Nirodha Only intake of knowledge stopped Discriminative Enlightenment	Vyāna state KuṇḍalinīŚakti JñānaŚakti, KriyāŚakti, IcchāŚakti become one	Complete stoppage of all fluctuating knowledge Mind dissolves in constituent principles Kaivalya State Consciousness Power state

It can be seen from the above that the principle of Dialectics can be applied to the unified process of Self-Realization

The dialectical relationship between various koṣas and the mind governing the process of realization is indicated in the table below:-

• **IV.4 & 5) Chart Four and Five - Dialectical synthesis of Various Prāṇas, Energy [koṣas]and Consciousness**

Sr no	Lower level Energy body	Higher level Energy body	Higher level Consciousness
1	Annamaya koṣa Gross state Level 1 of prāṇa and apāna – physical breath	Prāṇamaya koṣa Subtle state Prāṇa and apāna [breath] Level 1 of prāṇa and apāna – physical breath	Citta [as representative of Consciousness] associated with prāṇamaya koṣa Consciousness as cognitive, epistemological principle [immanent aspect]

			Gross state
2	Prāṇamyakoṣa Subtle state Level 1 of prāṇa and apāna – physical breath Prāṇa and apāna	Manomaya koṣa More subtle state Samāna Level 2 of prāṇa and apāna – thought etc.	Citta [as rep. of Consciousness] asso. With Manomaya koṣa Subtle state Prameya Stage Cittaviśranti Stage Waking State [Meditative] Individual Subject Consciousness as cognitive, epistemological principle [immanent aspect]
3	Manomaya koṣa More subtle state samāna Level 2 of prāṇa and apāna – thought etc	Vijñānamaya koṣa More subtle Udāna Level 3 of prāṇa and apāna - Upward moving force	Citta [as rep. of Consciousness] asso. with Vijñānamaya koṣa More Subtle state Pramāṇa Stage Dream State [Meditative] Individual Subject Consciousness as ontological principle or Ultimate Reality
4	Vijñānamaya koṣa More subtle state – Udāna – Level 3 of prāṇa and apāna – upward moving force	Ānandaamaya koṣa Subtlest Vyan – Level 4 of prāṇa and apāna – directionless, expanding, all-pervading force PrāṇaŚakti with KuṇḍalinīŚakti	Consciousness asso. With Power Subtlest state Pramāṇ Stage Cittasambodha stage Suṣupti State [Meditative] Individual Subject Consciousness as ontological principle or Ultimate Reality
5	Ānandaamaya koṣa Subtlest state – Level 4 of prāṇa and apāna- directionless, all-pervading, expanding force, unmanifested but coexisting with Consciousness PrāṇaŚakti with KuṇḍalinīŚakti	Consciousness Individual Subtlest state Cittalaya stage Turyā State Universalized Subject	Consciousness Universal Beyond subtlest state Containing unmanifested Individual Consciousness and prāṇaŚakti -Level 5 - unmanifested state of prāṇaŚakti Turyāṭīta State Universalized Subject

Comment [mp8]:

Comment [mp9]:

- **IV.4 & 5).1PrāṇaŚakti in various Kośas and Prāṇāyāma**

Parādevi, the transcendental energy, manifests in the physical body as prāṇaŚakti. PrāṇaŚakti is one force but at the individual level it assumes five fields, [annamaya kośa –physical energy, prāṇamayakośa – vital energy, manomaya kośa, vijñānamaya kośa, ānandamaya kośa]each more subtle than other. PrāṇaŚakti is united with parāŚakti, supreme self, in ānandamaya kośa. Five categories or functions of Prāṇa [prāṇa, apāna, samāna, udāna, vyāna] create a pranic field around the body through which we are linked to the cosmic prāṇa or prāṇaŚakti.

The link between the first two kośas, annamaya and prāṇamaya is the breath. Prāṇāyāma practices are useful for balancing the energy and clearing the pranic pathways. If the prāṇamaya kośa is to be activated for the purpose of higher spiritual experience, activation of the manomaya kośa by practices of concentration [dhāraṇā] and visualization lead to controlling pranic forces by mental energy as the mind is subtle and superior force than annamaya kośa [physical energy]. If one focuses the awareness on the forces of prāṇa and apāna, controls and awakens them, it will lead to the experience of transcendental energy. The immanent aspect of consciousness manifests itself in the first three [empirical] levels of knowledge [anna-matter, prāṇa-life, manas-mind]. At the first three levels of knowledge consciousness functions as a cognitive, epistemological principle. At transcendent level, consciousness becomes an ontological or metaphysical principle as the Ultimate Reality.

The breath is used as medium and the process involves guiding the respiration beyond its normal limit, stretching it, speeding it up, slowing it down in order to experience the full range of respiration. The involuntary process or breathing, by which the jīva constantly moves up and down, can be made voluntary by the introduction of awareness. It also leads to the harmonization of the flow of prāṇa and apāna, the two principal flows of energy in the body. Then it is possible to observe and transcend the guṇas and attain liberation. The vital pranic energy holds the universe together in dynamic form and redistributes the same at various levels of existence.

A smooth, slow rhythm of breath usually indicates a relaxed state of body and mind. The rhythms of breath relate to the mental and emotional rhythms, sleep and wakefulness, body [physical] rhythms, all with varying frequencies and intensities. The movement of Prāṇas leads to the awareness of the rhythmic force within the body and mind [and consciousness]. The mind can be trained to control these rhythmic forces, thereby opening up areas of consciousness well beyond the normal awareness and control.

The various states of prāṇavayus [subprāṇas] of Prāṇamayakoṣa in the process of Realization are given below –

- **Prāṇa**

There are two states of prāṇa - first is outgoing breath [exhalation, pranic air, sound ‘Sah’, physical breath] ending in outer space, [most externalized state, waking, jagrat, Vaikharī state] [Level 1].

The second state is entity for elimination [diffusion,scattering] of interior or exterior objects which includes the process of speaking, end of an idea, thought,imagination, concept, fancy etc. [waking, dreaming in waking dreaming state, meditation state including concentration -Dhāraṇā, meditation – Dhyāna, Samādhi with thoughts – savikalpa Samādhi, Madhyamā state] ,a downward moving force from Maṇipūra downward to the lower centres in the pelvic region, [level2].

- **Apāna**

There are two states of apāna – first is incoming breath [inhalation, pranic air, sound ha, physical breath] ending in at the centre inside the body, [most externalized state, waking, jagrat, Vaikharī state] [Level 1].

Second is entity for assimilation of interior or exterior objects which include process of gathering, focusing, of one’s thoughts, origin of an idea, concept, thought, imagination etc, a upward moving force from nābhī to ajñācakra outward [waking, dreaming in waking,dreaming state, meditation state including concentration-Dhāraṇā, meditation – Dhyāna, Samādhi with

thoughts – savikalpa samprajñāta Samādhi, Madhyamā state] [Level 2, manifested state].

States one and two of prāṇa and apāna represent the outward bound, externally oriented, extrovert, expanding for manifestation nature of energy which reduces the inclination, tendency towards Self, Consciousness As these activities are simultaneous, nothing is created and nothing is destroyed, Bhogya bpart of Arthvatva of Puruṣa, Manifestation part of Kuṇḍalinī energy, expansion of the finite part and contraction of infinite part.

- **Samāna**

It is equalized breath as bidirectional force of prāṇa and apāna [Level 2, unmanifested state, Suṣupti state].

- **Udāna**

It is unidirectional prāṇa and apāna as upward moving force as kuṇḍalinīŚakti [Level 3, nirvikalpa, asamprajñāta Samādhi, Paśyantī state] [Turyā] It represents inward bound, Self-oriented, contraction of manifestation element KuṇḍalinīŚakti, Aparvarga in Arthvatva of Puruṣa, contraction of finite form and expansion towards infinite form . VijñānaMāyā kośa is the Buddhi which considers 'I am kartā'. 'I am bhoktā' Then Buddhi takes the feeling of 'I am' Citta resides in this Buddhi. After this this becomes thin and Citta becomes saṃskārasheshā and dissolves in Mahat tattva and hence no purpose [hetu] can arise in such citta. Mahat tattva is the Upādāna karaṇa of all phenomena in the world. The pranic capacity of Udāna is spiritual fire that burns the dirt of mental images [vikalpas] and leads to the ideation-free [nirvikalpa] realization of the Self.

- **Vyāna**

It is directionless, expanding, all-pervading force of vibrating shining Consciousness [Level 4, PrāṇaŚakti in unmanifested but coexisting with Individual Consciousness, kaivalya, Sāmarasya, Parāvāk state] [Turyā state]

- **Prāṇa Śakti**

Level 5 in unmanifested form, not co-existing with Individual Consciousness, but as part of Universal Consciousness [Turyātīta state].

As per the theory of causation and manifestation in KS, the five energy bodies viz. Ananādamaya koṣa, Vijñānamaya koṣa, Manomaya koṣa a, Prāṇamaya koṣa and Annamaya koṣa are manifested by the Supreme energy associate with the Consciousness. Initially all energy bodies are in a state of indistinguishable identity. In the manifestation they begin to differentiate and display the states of unity, unity in diversity, diversity. Each preceding koṣa is Vyāpaka, pervasive in the succeeding one and each succeeding koṣa is Vyāpya i.e. capable of being pervaded by the preceding one. There is VyāpyaVyāpaka relationship between these koṣas.

Also, energy body in KS maintains an inseparable, mutually dependent and complementary relationship with the Consciousness. In fact, every energy body has a two way relationship with entities -one entity is Consciousness with which it maintains cohesive relationship at every stage of Consciousness [body, mind, ego, intellect etc.] which may be called main or chief relationship. In addition, every energy body maintains an auxiliary relationship with the lower energy body [auxiliary relationship] only for the purpose of containing the lower energy body. Energy body always maintains this essential character.

- **IV.4 & 5.2) Relation between Samādhi and Koṣas [PYS]**

As the light of Puruṣa filters down through asmitā, the ego process [Ahaṅkāra] causes one to mistake Puruṣa or ātman, the spiritual self to be a delimited and mutable being. In ānandamaya koṣa, the self by nature devoid of the dichotomy of the pleasure and pain, is mistaken to be happy or unhappy, suffering pain or enjoying pleasure. In vijñānamaya koṣa, an assumption of delimited knowledge and ignorance accrues. In manomaya koṣa. The processes of mentation are attributed to the self. In prāṇamaya koṣa, the self is thought to be the agent of actions. In annamaya koṣa, a mortal personality,

passing through various physical states, is erroneously identified as the self. One is sequentially freed from each level of assumed bondage [mortality, action, mentation, ignorance, pain]

As such, there is five stage process of Realization :-

**Stage I** - This stage involves purification of Annamaya and Prāṇamaya koṣa by prāṇāyāma etc. practices. Here, the breath is the link between body and mind without which both can not function. [Level 1]

**Stage II** – The aspirant by tool of concentration, visualization and conceptualization, using the technique of above Dhāraṇā, enters the state in which prāṇa and apāna are equal and merge into Samāna to reach the unmanifested state. Manomaya koṣa, as energy body on one hand control the lower energy body of Prāṇamaya koṣa to achieve peace and on the other hand, make the mind to traverse from a dualistic thoughts state to non-dualistic one. [Level 2, Prameya stage – external objects as thoughts, Citta viśranti]

**Stage III** – Here, still further Vijñānamaya koṣa on one hand by controlling lower Manomaya koṣa, reverses the direction of prāṇa and apāna as merged with samāna and make them unidirectional and move upwards as PrāṇaŚakti in the physical body as Kuṇḍalinī which is the seed of cosmic energy sown in man and on the other hand, makes all thoughts as one thought of Consciousness. [Level3 – thoughts [inner instruments of perception] as objects, Cittasambodha]

**Stage IV** - Now, the Ānandaamaya koṣa controlling Vjanamaya koṣa dissolves Udāna into Vyāna which is the vehicle of Consciousness and on the other, makes Consciousness display the qualities of omniscience, omnipotence etc.[Level 4, no objects but levels of subjects like limited subject as objects, Pramāṭṛ stage, Cittalaya].

**Stage V** – Finally, Individual Consciousness, controlling Ananadmaya koṣa is dissolved into Universal Consciousness. [Level 4] Prāṇa is the first evolute of the ever-expanding consciousness from which one has evolved into the

physical body. [inter dependence of prāṇa and consciousness]. At the cosmic level, prāṇa, in unmanifested state, still has all the cosmic properties of pure consciousness intact such as omnipotence, omnipresence and omniscience.

It is seen that these is integration of the concepts and reality of five energy bodies [koṣas], three types of objects [prameya, Pramāṇa, Pramāṭṛ], dialectical rules of advancement to subtler tattvas of two well-knit entities Citta and Prāṇa as a single entity.

The dualistic bifurcation of energy at Maṇipūra Cakra into two separate entities Prāṇa and apāna gets transformed into single entity -Samāna whose ascent upwards as Udāna and Vyāna results in integration of energy and Consciousness as single entity at the final point at Sahasrara Cakra inside physical body manifested as living being. This same entity when reaches outside final point at dvādaśānta, merges with Universal Consciousness and assumes omnipotence, omniscience and omnipresence in unmanifested, original, unique state.

- **IV.4 & 5.3) Differentiation Five States of Consciousness and Malas**

There are five levels of experience, i] Wakeful [Jagrat], ii] Dream [Svapna], iii] Deep Sleep [Suṣupti], iv] Transcendental [Turīya] and v] Pure [Turyātīta] based on the experiencing subject [Pramāṭṛ]. The last two levels belong to the universalized subject and the first three belong to the individual subject.

**1] Waking State [Sakal Pramāṭṛ]**

In this state, the perception takes place in the objective world and the activeness of all three malas -Āṇava, Māyīya, Karma. When the aspirant experiences normal, daily, usual Waking state, there is continuous movement of prāṇa and apāna, incoming thoughts and outgoing thoughts directed towards the external objective world. When the aspirant is in meditative state, these activities are slowly directed towards gradual reduction in quality and quantity of dualistic thoughts as concentration on the selected object of concentration starts. The level of awareness increases as the prāṇa and apāna move from limited range of external finite objects to the subtle state



incorporating inclination towards infinity in PYS, Waking state is represented by Pramāṇavṛtti which is most powerful in this state. Also Vikalpavṛtti and Viparyaya vṛtti are also present in the Waking state. Also, in this state Smṛiti vṛtti representing Pramāṇa, Vikalapa and Viparyaya vṛttis is activated and reappears.

## **2] Dream State**

When the aspirant experiences normal dream state, there is absence of sense organs and the mind works on the experiences in the waking state and stored impressions of objects. But as the aspirant remains in the meditative dream state marked by the pratyāhāra and concentration on chosen object, he controls the mind and the prāṇa and apāna become equal to remain in unmanifested state as samāna. In PYS Vikalpa vṛtti and Viparyayavṛtti are more powerful in Dream state than Pramāṇavṛtti. Also, as mentioned above, smṛiti is activated and reappears in this state.

## **3] Deep Sleep [Suṣupti]**

The aspirant experiences the normal, usual state of deep sleep [Suṣupti] wherein the mind does not function i. e this state is marked by the absence of sense organs, mind acting on the storage of impressions. The prāṇa and apāna which are already in their unmanifested state with samāna carry on only the function of breathing - maintenance of life. The external objective world does not exist and the limited Self shines only in a limited manner [immanent luminosity] as it is marked by an Āṇavamala, negation of objective world and the veil of Tamas. The subjectivity is subordinate and the objectivity is predominant. It does not shine in unlimited manner [transcendent luminosity]. In PYS, Suṣupti is represented by Nidrā [Śūnyakara] vṛtti.

In case of, Pralayakala, Pramāṭṛ, the perceiver remains in the state of void unawareness [negation of the objective world, example murccha, dreamless deep sleep]. Here only two malas, Āṇava and Māyīya [concerned more with thought] are active and not the karma mala [concerned with action]. In state of Vijñānakala Pramāṭṛ is experienced by the aspirants practising meditation where in only the Anaavamala is active as two other malas - karma and Māyīya

cease to function - Personality that experiences the negation in deep sleep is limited constituted by an impurity [Āṇavamala]. There are two aspects of it -  
i] loss or complete obscuration of freedom of will [Svātantryahani] by Maya leading to the existence of only the self or Prakāśa without consciousness or Vimarśa i.e freedom of will.

ii] Ignorance of loss of freedom of will leads to the rise of a different personality, which is characterized by the negation of and inoperation of power of knowledge [Ajñāna, Abodha], completely dissociated from the objective world, contentless, blank and empty. [Śūnya Pramāṭṛ, relative non-being] The 'I' or 'self' determinate negative experience involving duality, related to something that is not the object of internal sense such as "Prāṇa" or "Sukha" nor with that which is the object of external sense such as body and other physical objects. There is rudimentary consciousness of the residual trace [Saṃskāra] of objectivity in general which was experienced in the wakeful state and that negation refers to gross and well differentiated objective variety of waking experience. This personality in deep sleep [Apvedya Suṣupta] is characterized by the inoperation of the three, Kalā, Niyati and Rāga because they presuppose the existence of definite object which is absent in deep sleep. Hence there are only two powers of the limited subject Vidyā and kalā [time] which function in deep sleep. The first is responsible for consciousness of negation of the gross objective world. And the second accounts for the consciousness of time.

The experience is due to Deep sleep without gross objective consciousness [Apvedya Suṣupta] Here the 'I', the Subjective consciousness which is without any distinction in itself is devoid of all forms, cognizable in the objective world and is a mere affection of the subject and hence does not touch the ordinary level of objectivity and is called Śūnya. In Vijnankalā, 'I' or Self-consciousness predominates and Śūnya Pramāṭṛ or negative consciousness occupies a secondary position. In Śūnya Pramāṭṛ, negative consciousness predominates and 'I', Self-consciousness occupies secondary position.

Savedya Suṣupta is also called Prāṇa Pramāṭṛ, the pure subjective aspect of Śūnya Pramāṭṛ, manifesting itself as general activity or internal power in the physical system [Jīva] [I had good, sound, pleasant sleep]. Prāṇa Pramāṭṛ is also identified with the particularization of this general subjective power in the form of internal touch or organic sensation [Sparśanendriya gamye] It pervades all centres of sensation and organs of action and is at the basis of specific sensation and action. When this power of organic sensation is identified with the wind that functions in heart the Self is identified with the latter and is called Prāṇa Pramāṭṛ.

‘As the aspirant continues with the intense one-pointedness, He overcomes the states of Prāṇa Pramāṭṛ [as a special state of Śūnya Pramāṭṛ] by focusing on the specific object in the external objective world, requiring the application of the principles of Kāla, Niyati and Rāga in addition to the principles of Kalā and Vidyā which take form suitable to the specific object.’ [PANDEY, K.C. 1940. Comparative Aesthetics, Vol.I, Indian Aesthetics, pp.112-114] As described in the process of Realization for Dhāraṇā one, prāṇa and apānatake the form Udāna alongwith the Kuṇḍalinī Śakti which keeps specific objects of the cognizable world in subtle, formless, unmanifested, infinite, non-dual state to overcome the the five limiting tattvas of Māyā. This experience of nirvikalpa, [thoughtless] has its roots in thoughtful, dual states based on experience of senses and mind.

Now, the Self-consciousness has to overcome both the aspects of Āṇavamala described above. This takes place when the Kuṇḍalinī Śakti crosses Ajñā Cakra where the Consciousness was bifurcated earlier in two - Consciousness and Power. At this stage, the aspirant completely acquires two powers - Jñāna Śakti and Kriyā Śakti to overcome jñāna and kriyā activities of Limited Self, finally shining in all five powers of Consciousness.

#### **4] Turīya State**

The fourth state of perceiver is called suddhAvidyā wherein all malas cease to function and the paramta is called Mantra Pramāṭṛ. The perceiver observes the state of nits own Self full of consciousness, bliss, will, action and knowledge

[complete knowledge giving complete protection to the perceiver]. The fifth state is called ĪśvaraPramāṭṛ state and the the perceiver is called mantresvara. The sixth state is called SadāŚiva and the perceiver is called mantra mahesvara. The last and seventh state is called Śiva and the perceiver is called Śiva. Also, there are seven PramāṭṛŚaktis corresponding to these seven states of Pramāṭṛs. The only self-awareness remaining in these Pramāṭṛs is that of Suddha vikalpa, of omnipresence, omniscience and omnipotent in infinite form of Consciousness power.

The absence of gross objectivity is common feature of Śūnya Pramāṭṛ in the experiences of Pralaya, Apvedya Suṣupta and Samādhi. As in Turīya, this identification with the limited external objective world ceases, the Self, 'I' shines in its true light. In Turīya, the veil of Tamas disappears and the self shines in the light of Sattva. In Turīya, subjectivity is predominant and objectivity is subordinate with temporary disappearance of Āṇavamala. The subjectivity is conscious of its true essential nature of being eternal, self-luminous and perfect.

### 5] Turyātita

In Turyātita state, the subjectivity [Universal Consciousness] rises well above objectivity. In Vyatitreka Turyātita, the objectivity persists in the subconscious. In Avyatitreka Turyātita, there is total absence of objectivity

### • IV.6) Chart Six–Voids [Energy] - inside and outside body

The various voids which possess energy independent of the body on which the aspirant has to concentrate on in the various Dhāraṇās are mentioned below:-

Sr No	Name of void	Place of void
1	<b>Inside body</b>	
2	Prakāśa	Entire Body
3	TattvĀkāśa	According to the respective Tattva
4	Infinite void	Anus, Mūlādhāra Cakra
5	Nabhi	Navel, Maṇipūra Cakra
6	Heart	Heart, Anāhata Cakra
7	Bindu	Between eyebrows, Ajñā Cakra
8	Bindu -Drop	Throat, Viśuddhi Cakra
9	Nādanta	Limit of Resonance, top of cranium Sahasrara Cakra

10	Nāda	Resonance, Palate
11	Suṣumnā	Medial nāḍī, interior pranic force
12	Śūnyapañcakaam	Tanmātras -sound, form, touch,smell, taste
13	Prameya	Objective field
14	Pramāṇa	Cognitive field
15	Pramāṭṛ	Subjective field
16	Absolute void Śūnyatiśūnya	Bhairava, Consciousness, beyond senses and mind, time and space Supportless, objectless,vacant, can not be grasped [elusive],penetration of non-existence, Śiva
17	Body	Limited empirical subject
18	Buddhi	Limited instrument of Perception
	<b>Outside Body</b>	
19	Ākāśa	Vast, illimitable, external space, Kham
20	MahĀkāśa	Śivavyapti
21	SuryĀkāśa	Space illuminated by the Sun
22	Unmanā	12 digits above cranial aperture
23	Śakti	Outside body, just above cranial aperture
24	Samanā	Outside body, far above

Comment [mp10]:

#### • IV.6.1) Nature of Void

Śūnya or void [Spatial vacuity] means free of all external and internal objective support, of all tattvas, of all residual traces of kleśas, of all vikalpas or thought-constructs. The yogi is completely freed from identification with the prāṇa, body etc. as the Self. With the aid of the energy, that is independent of the body, one becomes void-minded. It contains that energy which forces objects [body] to disappear. Void is Pramāṭṛ [subjective consciousness], prameya [objective field] and Pramāṇa [cognitive state]. Śūnya Bhāvanā is imaginative contemplation that whole world is unsubstantial, mere void [avidyā]. Then the particular object in the world becomes void and the attention of the aspirant is focused on his essential Self. Nothing, whether space, time or form can be said with propriety to obstruct Him whose work is this whole world, by whose Light it is manifested, it abides as identical with that Light. The created world in the state of dissolution abides in Him as identical with Himself. There is no other annihilation of it in the form of a void. The void can not be reasonably conceived without Light serving as its support. It is really no void [aŚūnyam] which is said to be void [Śūnyam], for Śūnya only means abhāva or absence of objects. That is to be known as abhāva in which all objective existents have dissolved.

Universe of particular objects is held only in an implicit manner in that ether which is devoid of all difference. The deed or the object is subject to decay but the doer or the subject is imperishable. In the Samādhi of void, only the effort which is directed towards objectivity disappears. There can never be disappearance of that inner nature which is the abode of the attribute of omniscience in the event of non-perception of anything objective. Space appears only when one deals with forms otherwise there is no space as such. Nor is there any sense of time, for one established in the formless state of Being. The forms of void include five tanmātras [Śūnya Pañcakaam] which are sources of five senses. The Inner void is suṣumnā, medial nāḍī, where interior pranic force resides. MahāŚūnya is the vast void, Śivavyapti, a sense of all pervasiveness, detaching consciousness from limits of body. In the space of heart, centre of two bowls of heart lotus, upper bowl of heart lotus represents Pramāṇa or knowledge, lower bowl represents prameya or object, the Madhya or centre of heart lotus represents Pramātṛ or knower, the Self.

Voids [knots, granthi] are always traversed sequentially, the most rarified void being equated with the liberated state of Śiva. The above voids constitute the stages of the Yogin's transcendence of the voids. The voids are the three penultimate trans-sonic stages of uccāra – the three powers Śakti, Vyāpini and Samāna. Also, since Śakti is already outside of the practitioner's body [Nādanta is usually located inside the cranial aperture and Śakti just above it] The Interior void corresponds to the space in the heart [abhyatanraŚūnya], the Cumulative void traverses the body from the heart to the interior of the cranial aperture. The Exterior Void, finally, is above the head [khatraya]. The three voids in the head correspond to the Drop [bindu] in the throat, the Resonance [nāda] in the palate and the limit of Resonance [nādanta] at the top of the cranium. The transmental stage of 'Unmanā' located twelve digits above the cranial aperture is the third void.

Void is in reality non-void, it is the supreme reality of Śiva, which is the homogeneous bliss of consciousness. For void is said to be absence and absence has been shown to be the conscious reality where existents come to an end. Since void is said to be non-existence and non-existence means "where all

existence, the whole plethora of objects etc. is not perceived,” it is taught to be a conscious reality [cittatvam]. Therefore void is non-void. It is mere being, beyond and pacific, inexplicably existing as a level. This describes its transcendent nature. However Gross Voids of Resonance etc. and others exist, there pervading all exists also the Transcendent Void. This shows that the ultimate level is not only beyond [visvottirna] but also pervades all of the other levels [visvayam] The infinite void known as [located at the level of ] the anus. The second is in the navel, the third in the heart region, the fourth in the middle of the bindu, and the fifth known as the nāda. Gorakṣasataka mentions Ākāśa, prakāśa, mahāĀkāśa, tattvĀkāśa and suryĀkāśa as a pentad of voids [Hathayoga tradition]

Bhairava, from point of view of human mind, He is most void. From the point of view of Reality, He is most full, the source of all manifestation. Bhairava is in ŚūnyatiŚūnya plane in which all distinctions and differences are totally absent [Absolute void]. Bhairava or Highest Reality is called Śūnya in the sense that He can not be characterized by or limited by any of these objective or subjective characteristics. All the constitutive principles derive existence from Him. Hence, he can not be characterized by these. The Highest Reality is called Śūnya or void because he is free of these entire not because it is not real. Since the world owes its existence to Him, It can not conceal Him, or serve as an impediment in His free Self-expression and Self-expansion. When a sound is heard it generates knowledge of something external but that knowledge is devoid of any form. The vacancy or voidness can be relative just as compared to a solid a gaseous substance is more void. Absolute void is an inconceivable thing but comparative void is a reality. All sense organs are formed of similar affinity with appropriate elements. The kinship of I-sense with void is the relationship between the ear and Ākāśa. By Saṃyama on the relationship, there is a development of I-Sense on Sattvika lines and growth of void towards non-obstructiveness. This is divine or subtle sense of hearing. All organs of hearing, being made of identical sound element, are all attuned to Ākāśa. This is material side of sense of hearing. From point of view of energy, all senses are modifications of I-sense. [PYS.III.44].

Comment [mp11]:

- **IV.7) Differentiation Seven - Cittaviśaranti, Cittasambodha, Cittalaya**

The first the 'atomic' [Āṇava], repose in consciousness [citta-vishranti], occurs when all possible products are emitted into the fire of emptiness [Śūnyatanala] The union of the two is regarded as occurring in the centre of the receptacle of the lotus of the Heart. It is characterized by the repose of the consciousness and it is called the last emission. It denotes an effortless resting of consciousness in itself, alert, yet undirected so that the current of consciousness may cause it to drift slowly inwards

The second, [citta-sambhodha] known as the awakening of the consciousness is related to the power in that its nature is that it maintains all possible things and here all things that are heard, seen etc. tend to become submerged in consciousness of the self. It is characterized by the awakening of the mind. In it, the entire universe, moving and non-moving appears unified. It is of two types - partial and complete - based on the distinction between perceiver and perceived.

The third [citta-pralaya] is because of the unification of all things that are thus tending to be submerged in consciousness and because of increase and growth of these things in the Heart, because of an entrance into Śiva, with a condition of being full due to the dissolution of the finite consciousness, as a result of the dissolution of the limiting possibility resulting from any future tension. This is Sambhāva known as the dissolution of the mind, finite consciousness and its nature and is a completely full perception due to the interruption of the perceiver-perceived duality whose nature is thus unification, subtle, composed of knowledge and reposed in the self.

These three levels of meditative realizations are related to the Sūtra citta-Vṛitti-nirodha [PYS.I.1] – Yoga is the dissolution of the activities of the finite consciousness and corresponds to the states of Samādhi indicated by Samprajñāta yoga [Cittaviśaranti and Citta-Sambodha] and Asamprajñāta yoga [Citta-pralaya].



• **IV.8) Chart Eight - Four stages of the Word [VākŚakti] alongwith Energy Centres**

Sr No	Time taken for matra Energy Centre	VākŚakti	PrāṇaŚakti Vibration
	A = 3 U = 2 M = 1, Coarse phoneme of Pindmatra, sthulavarṇa	Vaikharī – KriyāŚakti - Nirañjanatattva - size 3 atoms – Word – spoken aloud, place-navel [Mañipūra Cakra], heart [Anāhata Cakra], mouth, throat [Viśuddhi Cakra] receiving energy also through Mūlādhāra Cakra, Svādhiṣṭhāna Cakra A=Sattvaguṇa, U =Rajasguṇa M =Tamoguṇa ka to ma varga 25 Letters -25 tattvas	Link with energy centre at Nabhi [Mañipūra Cakra] =Abheda phase of energy
1		Vaikharī – Gross - [sthula]	Manifest
2		Vaikharī - Subtle [Sukṣma]	Manifest
3		Vaikharī - Transcendent-Para	Unmanifest
	$\frac{1}{4}$ Ardhacandra Ardhendu	Madhyamā – JñānaŚakti – Viśatattva Size 2 atoms – word -whispering A, U, M rep. Sattva, Rajas, Tamas in subtle form wrt form in Vaikharī stage. Similarly, Soham rep. these	
4		Madhyamā – Gross-[sthula]	Manifest
5		Madhyamā - Subtle [Sukṣma]	Manifest
6		Madhyamā - Transcendent-[Para]	Unmanifest
	$\frac{1}{2}$ Bindu	Paśyantī – IcchāŚakti -Kāmatattva – size one atom at Bindu, at centre of eyebrows, [Ajñā Cakra word – mental A, U, M rep Sattva, Rajas, Tamas in still subtle form wrt that in Madhyamā stage	Link with Ajñā Cakra -Bhedābheda phase of Consciousness power
7	$\frac{1}{2}$	Paśyantī – Gross-[sthula]	Manifest
8		Paśyantī -Subtle [Sukṣma]	Manifest
9		Paśyantī - Transcendent-[Paśyantī]	Unmanifest
	Nāda = 1/16 Nirodhika = 1/8	Para – size zero atoms –at Brhamarandhra, Nāda stage, Sahasrara Cakra Word – concentrated void, Śūnyabhāvanā – silence of śūnya – contains all mantras, sounds , letters of alphabet A,UM,= rep. Sattva, Rajas, Tamas in their	Linkk with Sahasrara Cakra – Abheda phase of Consciousness power

		subtlest form Unmanifested 16 vowels [bīja] and 34 vyanjanās, I e 50 varṇas [yoni], mātrkā Śakti	
10		Para – Gross - [sthula]	Manifest
11		Para -Subtle [Sukṣma]	Manifest
12	Nādanta – Inside cranial aperture	Para - Transcendent - [Para]	Unmanifest
	Ūrdhva – Śakti = 1/32		
	Vyāpinī – Void of Perversion = 1/64		
	Samanā – Void of Equalization		
	Unmanā - Transmental void = Amātrā, Śiva		
	Paraśūnya		

- **IV.8.1) Visarga**

The knowing subject has its essence the supremely subtle vibration of the Self which is of the nature is one of contraction and expansion. The more this combination of expansion and contraction becomes evident in the vibration of the Heart, the more does the subjectivity becomes elevated, until it reaches the consciousness of Bhairava.

Visarga, Nāda [Emissional Power] may be thought of as an impelling force [ichha-Śakti] that at one and the same time continuously pushes everything out into being and continuously absorbs it all back into Śiva. “This power Visarga is at once centrifugal [pra Vṛitti], that is, emissional and expansive, as well as centripetal [niVṛitti], that is, absorptive and unitive.” [DWIVEDI, R.C. and RASTOGI, N. ed. Tantrāloka of Abhinavgupta, 29.140-142].

**Comment [mp12]:**

The visarga which is made up of two bindus points to the inherently self-referential capacity of consciousness. The visarga represents the basic component of the sādhanā in which the finite consciousness is doubled back on itself. As this process occurs, the consciousness encounters more and more of its own contents. Finally, a moment of recognition [Pratyabhijñā] occurs

when the beam of consciousness becomes conscious of itself and nothing else. This is termed as fourth or entrance into 'turyā' and here the condition of simple nirvikalpa occurs. The functions both as a phoneme the outwardly explosive aspiration of breath and as component of numerous mantras where its function is rather to cause the inward cessation of the vital breath.

The visarga Śakti is categorized in three categories, parā -highest, aparā-lowest, and parāparā-intermediate.

- **Parā Visarga Śakti**

The parā visarga Śakti, linked to the supreme anuttara A, comprises the manifestation of the first fifteen vowels. The fifteenth vowel is bindu which corresponds to the finite knowing subject. Śiva as one of the thirty six tattvas, is composed of these sixteen vowels from A to H.

- **Aparā Visarga Śakti -Lowest Manifestation**

The lowest aparā visarga Śakti, comprising the appearance of the dominant knowable objects takes place in will I. Then the dominant perceiving aspect begins to manifest itself, namely, mind, egoity, intellect, primordial materiality and individual consciousness [limited perceiver]. The principles beginning with 'earth' and ending with 'individual consciousness' correspond to the series of phonemes that run from K to M.

The principles engaged in this unification are; kalā, formed of air, which impels and consists of a limited capacity for action, impure knowledge formed of fire which illuminates and consists of a limited capacity for knowing, Māyā, formed of water, which satiates, the power of attachment formed of earth which consists of intense affection [rāga] and is by nature, a finite capacity for willing, an immersion and suspension. Here, the force of will is not freedom. Māyā [water] is the material cause of all that will manifest itself.

- **Parāparā Visarga Śakti – Intermediate Manifestation**

The ‘pentad of Brahman’ refers to the five phonemes S to KS, which pervade, fulfil, cause to expand the Self and they relate to the five principles to Vidyā, Īśvara, SadāŚiva, Śakti and Śiva, they are formed of the subtle earth, water, fire, air and space and correspond to the five faces of Śiva; Sadyojata, Vāmadeva, Aghora, TatPuruṣa and Īśāna. This is the Emissional Power in its intermediate form.

Finally these pentads are resolved back into Ultimate, A. In this way the Emissional Power expands with a form that extends from vowels from A to the pentad of Brahman. This is the wheel of powers, Śakti-cakra. Self-referential consciousness constitutes the life of thirtysix principles.

The first four stages or centres of energy [janmāgra, Mūla, kanda, nābhī] are lower [aparā] and concern bheda or difference. The following five [hrdaya, kaṅṭha, talu, bhrūmadhya, lalata] are concerned with subtler energies known as bhedābheda or parāparā. In the following three stages [brahamrandhra, Śakti, vyāpini], the energy is in the form of abheda

- **IV.8.2) Bindu**

The vital energy rises towards the centre of the eyebrows and reaching three ruptures the knot or tangle of nerves in which a very significant energy is locked up the eyebrow centre is pierced and bindu [or light] is seen. In the twilight zone of Bindu psychic experience turns into spiritual experience. From this level one gazes at both experiences but the focus here is on the spiritual. As the awareness perceives bindu it is pulled towards the light emanating from it. At first, the light appears as a point and gradually it grows bigger until it absorbs and illumines everything. In that absorption the supreme state is realized.

KS gives central importance to power and efficacy of ‘speech’. Speech is divided into four progressively more manifest levels. On the most manifest level, the entire Sanskrit alphabet takes on a divine or even cosmic

significance. In KS, parāvāk [highest speech] is the source and foundation of all universes. Before that Bhartrhari considered paśyantī [‘seeing’ speech] as Śabda Brahman- the highest reality. Subsequently Somānanda pointed out that it is not correct due to the absence of all multiplicity.

The four stages of the word [Vāk]: para [the transcendent Word], paśyantī [visionary or intuitive Word], madhyamā [the intermediary or the mental stage of the Word] and Vaikharī [the gross, external expression of the spoken Word] are each subdivided into a gross [sthula], a subtle [Sukṣma] and a transcendent [para] aspect.

Word and meanings are same. Meaning is the mental image which is same as sound. Word has a unity with meaning through the formation of unstable components which appear and disappear. Meaning has two sides –one is intellect side from consciousness point of view and sense side from the linguistic point of view. Meanings are different due to different associations [example water is image and drop, river, rain etc are meanings]. Mind finds similarities between objects by way of analogies, thoughts, examples, expressions etc.

Ten Anāhatanādas vibrate within, growing subtler and subtler [handbell, flute, vina, buzz of bee etc.] The final subtlest nāda is that which vibrates in prāṇaŚakti present in suṣumnā. This nāda, the first evolute of consciousness, is present at varying frequencies – parā [cosmic level], paśyantī [mental level], madhyamā [whispering], and the gross spoken word [vaikharī] Vaikharī [jagrat state] is the mental counterpart of what is said. It is phonetic [sound] and is within the framework of language. Also, there is space between sounds [words] and there is sequence of words which are perishable. Vaikharī is Pratyakṣa Pramāṇa and KriyāŚakti, Madhyamā is anumana Pramāṇa and JñānaŚakti and paśyantī is śabda Pramāṇa and IchhāŚakti “All actions [vyavahara] take place due to the power of the triad – ichhāŚakti, jñānaŚakti and KriyāŚakti. Kāmatattva, Viśatattva and nirañjanatattva are equivalent to ichhāŚakti, jñānaŚakti, KriyāŚakti.

• **IV.8.3) Vaikharī, Madhyamā, Paśyantī**

Vaikharī, originating from the mouththrough the contact of the lip and tongue, [size 3 atoms] represents 25 tattvas or letters and represents, all sounds sthula śabda [vikalpas].It represents Kuṇḍalinī Śakti, Ichhā Śakti [Āṇava Visarga, Aparā Śakti, bheda] with BodhMūla Prameya and Pratyaksaka Pramāṇa,. It is in the form of Bhuvana-Pāda [Vācyā-Vācaka] and the final state of Citta is Viśrānta and vicarāŚūnya. In the Vaikharī, state of speech no concentration n is possible.

Madhyamā [svapna state] is the storehouse of stable and abstract forms. Madhyamā Śakti [size 2 atoms], originating from the throat represents Varṇa or the sūkṣma form.It is represented by Prāṇa, the jñānaŚakti [Śakta Visarga, parāparāŚakti, bheda] with Bodhamadhya Prameya and Anumana Pramāṇa. It is in the form of Tattva-Mantra.

Paśyantī [Suśupti state] contains whole utterances, dismantled components of clauses and phrases which are recalled when needed. Paśyantī can be called viewing and witnessing language. Paśyantī Śakti [size 1 atom], originating from the heart, is sūkṣmatara [ParāŚakti, Śāmbhava visarga. Abheda].It is represented by Kalā-Varṇa and Śabda Pramāṇa and the final state of citta is citta sambodha [always one-pointed]

Sukṣma states of Paśyantī, Madhyamā, and Vaikharī are represented by the inclination in thought mind, or consciousness of the person to act, speak or play etc. Subtlest states of these are represented by the sensation of such thought in the mind or consciousness of the person. The sensation is in the thoughtless world.

The examples of these are ‘I will play this string instrument’ [Paśyantī state] ‘ I will play on this drum’. [Madhyamā state].’ I will speak to you.’ [Vaikharī state] in various degrees of subtlety.

As Saṃyama is practiced in respect of more and more subtle objects, the knowledge gets more and more clear. [PYS.III.5]

• IV.9) Chart Nine - Comparātive chart of Tattvas in PYS and KS

Sr No	Principles	Principles	Letters of alphabet rep. tattvas	
	<b>KS</b>	<b>PYS</b>		
	<b>Macrocosmos</b>			
	<b>Śiva Tattvas</b>			
	<b>Pure Elements</b>			
	ParāmŚiva	Īśvara		Primal Energy Mahaprāṇa
1	Śiva Pure Consciousness - I-ness -Being	Puruṣa Principle of Consciousness Neither cause nor effect	16 Vowels – a to ha m[anusvāra]	
2	Śakti Pure energy I-ness	Prakṛti Principle of Matter Only cause	Ksa Ha[visarga] Reflection of Śiva tattva	Individualprāṇa, PrāṇaŚakti KuṇḍaliniŚakti SpandaŚakti
I	Cit-Śakti		A	
Ii	Ānandaa -Śakti		Aa	
Iii	ĪcchāŚakti		I	
Iv	JñānaŚakti		U	
V	KriyāŚakti		E	PrāṇaŚakti
	Reflection of five Śaktis of Śiva as Svātantrya	Remaining tattvas and letters		
	Īcchā –willing force, Kriyā – activating force, , Jñāna –knowing force	KriyāŚakti = rajas JñānaŚakti = Sattva		
3	SadāŚiva Will prominent I-ness in Thisness		Ha	
4	Īśvara Thisness in I- ness		Sa	
5	Śuddha vikalpa- vidyā Identity –in diversity I-ness In I-ness =Thisness in Thisness		Sa	
	<b>Vidyā Tattvas</b>			
	<b>Kaṅcukas -Six</b>			

	<b>Coverings</b>			
6	Māyā Illusory force	Maya = Tamas	Va	
	5 kañcukas			
7	Kalāa limitation of creativity	Avidyā [Kleśa]	La	
8	Vidyā – limitation of knowledge	Avidyā [Kleśa]	Ra	
9	Rāga – limitation of attachment	Asmitā, Rāga, Dveṣa, Abhiniveśa [Kleśas]	Ya	
10	Kāla – limitation of time	Avidyā [Kleśa]	La	
11	Niyati – limitation of place	Avidyā [Kleśa]	Ya	
	<b>Microcosmos</b>			
	<b>Atma Tattvas</b>			
12	Puruśa Individual soul – ego connected with subjectivity		Ma	
13	Prakṛti Creatrix, Nature		Bha	PrāṇaŚakti
	Antaḥkaraṇa – Internal organs			
	Citta	Cause and effect		Prāṇa
14	Buddhi	Mahat / Buddhi Cause and effect	Pha	
15	Ahaṅkar Ego connected with objectivity	Ahaṅkar / Asmitā Cause and effect	Ba	Prāṇa
16	Manas	mind is only effect	Pa	Prāṇa Subtle as Śakti
	10 Sense organs Bahyakaraṇa – External organs			Prāṇa Gross as activity
	5 Jñānenedriyas 5 Senses of Knowledge	5 Jñānenedriyas 5 Senses of Knowledge Only effect		Prāṇa Gross as activity
17	Organ with Power of vision in the eyes	Power of vision in the eyes	Da	
18	Organ with Power of hearing in the ears	Power of hearing in the ears	Na	
19	Organ nwith	Power of smelling	Ta	



	Power of smelling in the nose	in the nose		
20	Organ with Power of tasting in the tongue	Power of tasting in the tongue	Tha	
21	Organ with Power of feeling in the skin	Power of feeling in the skin	Dha	
	5 Karmenndriyas Five Senses of Action-	5 Karmenndriyas Five Senses of Action Only effect		
22	Organ with Power of grasping in the hands	Power of grasping in the hands	Dha	
23	Organ with Power of movement in the legs [Pāda]	Power of movement in the legs [Pāda]	Da	
24	Organ with Power of speech in the tongue [Vāk]	Power of speech in the tongue [Vāk]	Na	
25	Organ with Power of Excretion in the Excretory organs	Power of Excretion in the Excretory organs	Tha	
26	Organ with Power of reproduction in Reproductive organs [Upastha]	Power of reproduction in Reproductive organs [Upastha]	Ta	
	5 Tanmātras 5 Subtle, Potential Elements	5 Tanmātras 5 Potential Elements Cause and effect		Prāṇa Gross
27	Shabda [sound]	Shabda [sound]	Na	
28	Sparśa [Touch]	Sparśa [ Touch]	Jha	
29	Rūpa [Form]	Rūpa [Form]	Ja	
30	Rasa [Taste]	Rasa [Taste]	Cha	
31	Gandha [Smell]	Gandha [Smell]	Ca	
	Panch Mahābhūtas Five Great Elements	Panch Mahābhūtas Five Elements Only effect		
32	Ākāśa [space]	Ākāśa [space]	Na	
33	Vayu [air]	Vayu [air]	Gha	
34	Agni or Tejas [fire]	Agni or Tejas [fire]	Ga	
35	water	Water	Kha	
36	Prithvi [earth]	Prithvi [earth]	Ka	

Comment [mp13]:

The comparison is self-explicit. The Rāga is considered as separate tattva equivalent to Rāga, Dveṣa, Abhiniveṣa and Asmitā [kleśas in PYS.] in KS whereas it is one of the kleśa in PYS. The other kañcukas in KS represent Avidyā in PYS. Puruṣa in KS is a cause of Prakṛti in KS unlike that in PYS. Other differences are explained in detail elsewhere.

Comment [mp14]:

• IV.10) Chart Ten – Unified Process related to Siddhis

Sr. No	Form of Object	Nature of Citta - Sattva, as compared to vaRajas, Tamas	Nature of Prāṇa	State of Consciousness	Name of Koṣa,
1	Gross	Sattva prominent Jñāna -activity	Gross Prāṇa Apāna Kriyā-activity	Waking	Annamaya
2	Essential	Sattva more prominent Jñāna- activity	Subtle Prāṇa Apāna Kriyā-activity	Dream	Prāṇamaya
3	Subtle [Tanmātra]	Sattva still more prominent JñānaŚakti	Subtler Samāna KriyāŚakti	Suṣupti	Manomaya,
4	Anvaya [Triguṇa, Asmitā]	Sattva more prominent JñānaŚakti	Still Subtler Udāna KriyāŚakti	Turyā	Vijñānamaya
5	Arthavattva [Bhoga or Apvarga]	Sattva as Prakāśa, CitiŚakti	Subtlest Vyāna Prāṇaspanda Śakti	Turyāṭīta	Ānandaamaya
		Qualities	Of	Triguṇas	
	Level	Sattva	Rajas	Tamas	
	Physical	Luminosity, Prakāśa, [ability to develop consciousness] Illumination Symbol of knowledge, laghu [immaterial, aindriya]	Activity, Kriyā, Motion	Inertia, Niskriyāta [passivity], grossness, Prevention of knowledge and movement	
	Mental	Placidity or Pleasure, Contentment, attraction	Turbulence or Pain, Duḥkha,	Delusion, Depression [viSadā],	

		[Preeti], Sukh, Happiness	Discontent, Rejection [apreeti], aversion	[Indifference]	
	Psychological	Intelligence	Craze	Delirium	

Comment [mp15]:

• IV.11) Chart Eleven – Practice of Concentration, Vṛttis and Result

NO	Nature of Practice	Type of Vṛttis	Result of Practice
1	Before start of practice	Jñānavṛtti, Bhogavṛtti For different objects, Duality	Pleasure, Pain result of Parināma, Tāpa, Saṃskāra
2	Kriyāyoga, Bahiraṅga Aṣṭāṅgayoga – Āsana, Prāṇāyāma, Pratyāhāra	Jñānavṛtti more, Bhogavṛtti less for different objects	Steadiness of mind, ability for one-pointedness
3	Dhāraṇā, Dhyāna	Jñānavṛtti on chosen object	Purification of mind. Reduction of five impurities of Avidyā, Rāga, Dveṣa, Asmitā, Abhiniveṣa, Jñeya and Jñāna become one
4	Samādhi -matra	Only Jñāna Śakti	All three Jñeya, Jñāna, Jnata become one. Spontaneity and illumination of Puruṣa
5	Choice of Bhoga by aspirant. No progress towards Self-realization	Jñāna of object chosen	Power to control the object chosen.

• IV.12) Chart Twelve -Classification of Dhāraṇās in VB and PYS according to States of Samādhi

Sr No	State of Concentration	No of PYS	Dhāraṇās VB
1	Preliminary Practices		
	Citta Praśadāna	2	
	Mind Stability	5	
	Prāṇāyāma	5	
	Kriyāyoga	2	
	Yama, Niyama	10	
	Āsana	3	
	Pratyāhāra	1	
	Pratipakṣabhāvanā	2	
	Ekatattvaabhyāsa	1	
	Abhyāsa	2	

	Vairagya	3	
	Īśvarapraṇidhāna	3	
	Subtotal	39	
2	Dhāraṇās related to Siddhis	34	
3	Samādhi, Samāpatti	11	112
	Total	84	112

The classification is done as per the practice of concentration in Āṇava upaya. It can be observed that in PYS, objects of concentration related to Mind, senses etc. are more and those related to Prāṇa are less as these mainly include elementary Prāṇāyāma practices. In PYS, sūtras related to Dhāraṇās are more as these pertain to the Preliminary practices of Mind Stability, Citta Praśādana, Kriyāyoga etc. In VB, there are no specific Dhāraṇās related to these Preliminary Practices. In PYS, there is clear cut demarcation of the process of Self-Realization in three parts – one relating to Preliminary Practices, second relating to the stage of Samādhi-mātram [attainment of Siddhis] and third is the advanced practice of Samprajñāta and asamprajñāta yoga.

• **IV.13) Chart Thirteen – Objects of Concentration and their Goals [PYS]**

PYS	Object of Concentration	Goal / Siddhi
	<b>I Samādhi Pāda</b>	
I.23	Total Surrender or Devotion to Īśvara	Īśvara
I.28,29	Japa of AUM	Īśvara
I.32	Single support in the consciousness	Mastery over obstacles to sadhana
I.33	Friendliness, Compassion, Indifference, Gladness	Cittaprasādana
<b>I.34</b>	<b>Holding prāṇa after expulsion, Prāṇāyāma</b>	<b>Steadiness of Mind</b>
I.35	Nose, palate, middle and root of tongue Object-oriented inclinations like divine odour etc.	Steadiness of Mind
I.36	Space of Heart, cultivate feeling ‘I am as infinite as sky’	Steady state of consciousness
I.37	Dispassionate Consciousness	Steadiness of Mind
I.38	A]by knowledge gained during dream b] by knowledge gained during deep sleep	Steadiness of Mind
I.39	Contemplation on agreeable object conducive to Yoga	Steadiness of Mind
I.40	On subtlest among the subtle and greatest among the great	Steadiness of Mind

Total 12		
	<b>II Sādhana Pāda</b>	
II.10	Kleśas	Removal by involution
II.11,26	Meditation on discriminative knowledge [II.11] Uninterrupted Discriminate Discernment [II.26]	Afflictive Modifications of Citta to be reduced to subtle burnt seeds [II.11] Seven-fold insight after discriminate discernment
II.33,34	Counter impurities – opposites of yamas & niyamas by - these are causes of endless pain and ignorance.	As above Purpose of Dhāraṇā is different
II.45	Īśvara praṇidhāna	Self-realization
II.46	Motionless agreeable form of staying	Steadiness of Mind
II.47	Infinite sky as if dead	Steadiness of Mind
II.49,50	Prāṇāyāma	Selection of desa, location, point in a body [II.49] Relaxation of bodily and mental activities. Unit of measurement - Time
II.51,52,53	Prāṇāyāma	As above Covering over consciousness dwindled [II.52] Conscious binding with internal space like heart [II.53] Unit of measurement – Space
Total 13		
	<b>III Vibhūti Pāda</b>	
PYS Sūtra No	Object of Concentration	Siddhi, Result
III.16	A three-fold transformation wrt essential characteristics, secondary characteristics, state of object B Nirodha, Samādhi and ekāgra pariṇāmas	A Knowledge of past and future of that object B Knowledge of past and future of human beings
III.17	Distinctiveness of Word, meaning [object], and its idea [cognition, experience]	Knowledge of the sounds / languages of all living beings
III.18	Perception of subliminal impressions [Saṃskāras]	Knowledge of previous births
III.19,20	Pratyaya [Content of one's own citta]	Knowledge of other's mind
III.21	Rūpa / Form of the physical body	Invisibility of the body
III.22	Karma complex or Evil omens	Knowledge of death
III.23	Friendliness etc.	Those strengths / powers
III.24	Might / power of elephant etc.	Those Powers
III.25	Supersensual illuminative powers	Knowledge of subtle, concealed and distant
III.26	Sun	Knowledge of world / universe
III.27	Moon	Knowledge of arrangement

		of stars
III.28	Pole Star [Dhruva]	Knowledge of Movement of stars
III.29	Navel Centre / Nābhī Cakra	Knowledge of systems of body
III.30	Pit of the throat	Freedom from Hunger and thirst
III.31	Kurma nāḍī in the centre of lungs	Citta steadiness and body firmness
III.33	Prathibha / Intuitive powers	Knowledge of everything
III.34	Region of the Heart –Anāhata Cakra	Knowledge of Citta
III.35, 36	Purpose of Puruṣa and purpose of Sattva [citta] or Prakṛti	Knowledge of Puruṣa, Supersensory hearing, feeling, vision, taste, smell
III.38	Loosening of bondage and movement of citta	Entry of citta into other body.
III.39	Udāna vāyu – upward going sensation	Movement in air, water without touch, Death at will
III.40	Samāna Vāyu circulates food etc. throughout the body	Effulgence or Digestive fire
III.41	Relationship between Space and ears	Divine power of hearing
III.42, 43	Relation between body & space, support and supported and Saṁyama over light tuft of cotton	A Free Movement in the sky B Great bodiless Vṛitti-diminution of covering over inner illumination
III.44, 45	5 forms of physical elements –gross, essential, subtle, immanent [action, steadiness and luminosity], purposefulness [conductiveness for enjoyment and absolution]	Mastery over physical elements, 8 siddhis, perfection of body, non-obstruction by natural tendencies [aging, disease, decay and death]
III.47, 48	Forms of apprehension, essence, I amness, inherence and purposefulness of Senses	Conquest over sense organs- A Independence from the instrumentality of senses B ability to move with the speed of mind C mastery over Mūla Prakṛti
III.49	To know distinction between sattva and Puruṣa	Omnisciencehood, entire existence
III.50	Renunciation of ‘all knower-hood’ and ‘presidentship of entire beings’	Liberation
III.52,53, 54	Concentration on moment resulting in omniscience	
III.32	Concentration on tip of head	
Total 36		

- **IV.14) Analysis and Interpretations of Dhāraṇās in VB and PYS**

The Dhāraṇās in PYS has been classified based on object of concentration and the goal in Chart 13. The Dhāraṇās in both VB and PYS are classified based on the st of concentration in Chart 12.

The first section contains seventy two Dhāraṇās from VB and 9 Dhāraṇās from PYS which are explained as per the unified process of Self-Realization. In addition, these Dhāraṇās are also mapped dialectically in the Chart 2C. The second section contains 26 Dhāraṇās related to the Preliminary Practices leading to the Dhyāna and Samādhi in PYS. The third section contains thirty five Dhāraṇās related to the attainment of Siddhis [Vibhutipada, PYS] based on the process of Self-Realization outlined in Chart 10. The fourth section contains the few Dhāraṇās in PYS and 40 Dhāraṇās in VB and analysed based on the process of Self-Realization indicated in Chart 3. The Dhāraṇās related to Samādhi and Samāpatti in PYS are covered under the interpretation of the process of Self-Realization at Chart 3 above.

As all Charts are inter linked through the common entities of Prāṇa and Citta, the transformations during the process of Self-Realization of these various entities like states of Consciousness, Energy, Koṣas, Prameya, Pramāṇa, applies to all Dhāraṇās in VB and PYS, only the focus is different in each entity and in each section.

- **IV.15) Section One – 81 Dhāraṇās – Dialectical mapping and Unified Process of Realization**

**D1/V24 On two generation points of prāṇa and apāna [Āṇava upāya]**

The meditation techniques lead to the next experience of awakening, ascent and merging of energy with Consciousness by the awareness of pranic flows which is the medium for everything in this world. The aspirant first concentrates on breath [incoming and outgoing] which is the annamaya and prāṇamaya koṣa. As the breathing practice on breath which is neutral as related to thoughts and emotions, produces same [in quality and quantity], slow and long breaths leading to the equal breaths [incoming and outgoing]

and as a consequence, a feeling of energy balance, well-being purity in pranic pathways and harmony as related to the distribution of pranic flows appropriately to the various parts of the body. As a result elevated awareness is generated in the body due to the activation of annamaya and prāṇamaya koṣas. However, the subtler three koṣas – manomaya, vijñānamaya and ānandaamaya are not yet activated. Also, elevated physical energy of annamaya koṣa can not control the pranic forces which are subtler than it.

Now, the aspirant undertakes the practice of meditation, with the help of a subtler and stronger mind which uses the tools of concentration [focus] and visualization [conceptualization] to focus on the generation points of prāṇa and apāna – one is dvādaśānta in the outer space where exhalation ends and second is the centre in the body where inhalation ends. At both these points, the breath as if stops for a very short time, which are, in fact is the seat of pulsating energy [ever-risen initial flash] of Consciousness. The point of generation of prāṇa and apāna in unmanifested form is outside dvādaśānta and the point of manifestation as separate entity is at Maṇipūra cakra. At both these points the bindu visarga, the Cosmic Consciousness prevails. The aspirant should be aware of the regions and functions of various sub prāṇas and should carry out this technique on a mental plane.

In its gross form, this process of ceaseless inhalation and exhalation as if produces a sound of letters 'Hṛṁṣah' ['ha' represents Śakti, 'Sah' represents Śiva and m represents nara, - three main elements of KS] by Consciousness power, on which mind can be fixed. At this stage, manomaya koṣa represented by the mind [the subtler and stronger force] controls the prāṇamaya koṣa. The controlling and awakening of prāṇas help in isolating the mind from the senses and the ego as prāṇas have intimate and crucial relationship with these entities and have uninterrupted functioning even in deep sleep when the mind does not function. As the prāṇas are linked to all koṣas, the transition of experience from immanent energy to transcendental energy is smooth and ensured.

The process of generation and end of new thoughts and recollection of existing thoughts in memory plays the key role in the progress towards the Realization.



The thoughts are expressed as combination of sentences [paragraph], combination of words [Sentences], combination of letters [Words], combination of phonemes [letter, alphabet of vowels and consonants], combination of vowels [aum, soham, etc.] and nāda representing Individual Consciousness] and subtler levels of energy beyond vowels [Śakti, samanā, vyāpinī representing Universal Consciousness]. The various prāṇas are represented as four vākŚaktis viz. Parāvāk, Paśyantī, Madhyamā and Vaikharī. Any knowledge is possible by means of words only to start with and the aspirant attains the subtler levels of Realization by passing through the states of jñāna and kriyā [prāṇa and apāna] of limited self to the states vākŚaktis [jñānaŚakti] corresponding to the state of prāṇa [kriyāŚakti] of infinite Self. Finally, these Śaktis merge into IcchāŚakti of Individual Consciousness for the ultimate merger into Universal Consciousness.

#### **D80/V103 Dhāraṇā on Middle path [Śākta-upāya]**

In case of Unified process, the aspirant has to concentrate on the junction of Citta-prāṇa and Citta-apāna, both of which represent the opposite states of pleasure and pain, heat and cold, night and day. Although Citta-prāṇa and Citta-apāna are always in motion [relative experience], the junction is still [absolute experience, Śunya, void]. The aspirant has to concentrate so that he experiences the subtler levels of the Reality in form of Citta-Samāna, Citta-Udāna, Citta-Vyan as he progresses from the stage of Prameya to Pramāṭṛ, represented by 12 Kālis. Also, the aspirant will pass through various stages of Samādhi as the intensity, variety of opposite concepts will become one-pointed due to the shrinkage of area of experience of both types and development of middle narrow area containing only Reality.

#### **D.39/V.62. Dhāraṇā on one object [Śākta-upāya]**

The gap between one positive object and another negative object [absence of first object] is Śunya or void. The aspirant has to abandon simultaneously both the positive and negative perceptions of Citta-prāṇa and Citta-apāna [stage of origin of idea and end of idea] and have one-pointed awareness of stability of Awareness in between these states with firm restrained state of mind. It is easier if the aspirant chooses an object which is not seen previously [Deity

with divine features which is symbol for the support of Citta-prāṇa] Abhinavgupta has referred to the Dhāraṇās 61 and 62 in his Tantrāloka [DWIVEDI, R.C. and RASTOGI, N.1987. ed. Tantrāloka of Abhinavgupta, V 84, pt.I]. The aspirant then goes through the stages of Prameya, Pramāṇa and Pramāṭṛ of 12 kālis progressively as object takes on subtler forms of Citta-prāṇa.

#### **D.38./V.61. Dhāraṇā on two Objects [Śākta-upāya]**

The aspirant is to contemplate on the gap between two thoughts, perceptions or objects. In the Prameya stage, the aspirant at the second step of Rakta Kāli when he has knowledge of two objects or ideas, he should simultaneously reject both non-observations. Then he should have one-pointed concentration [apprehension] on the interval between the two objects or ideas. Then slowly, he will progress through the stages of various Kālis to attain the Realization. Simultaneously, he progresses through the stages of PYS.

Here, the Citta-prāṇa, concentrates in void without any object or support [niralamba or Śūnyabhāvanā, NETRATANTRA, pt. I, p. 201]. The transcendence is by abandonment [immanence] of two objects and not by rejection.

#### **D.73./V.96. Dhāraṇā on ending desires [Śāmbhava-upāya]**

The aspirant has to observe the desire that has come up and should dissociate himself from the desire. If second desire comes up, he should convince himself that desire is the product of the mind and not the Consciousness. The first stage of Prameya viz. Udhya is associated with the desire and is governed by SṛṣṭiKāli. It is related to IchhāŚakti. The desire which is generated is the manifested state of prāṇa and apāna. The desire which is not generated is the unmanifested state, Kāmatattva and the one-pointed concentration on the junction of energy of sense organs and object outside leads to the Realization. The aspirant experiences Kāmatattva, i. e consciousness of the will that is not generated.

**D.52./V.75.Dhāraṇā on the threshold between sleep & waking [Śākta-upāya]**

The states of Waking, Dream and Deep Sleep correspond to Prameya, Pramāṇa and Pramāṭṛ stages of the cycle of twelve kālis. Between each of the pairs of the above three states, the neutral state of consciousness has to be crossed. The aspirant should concentrate on this void-like area at the junction of the above states to enter into the state of turyā. The corresponding stages of Samādhi in PYS are Simple Samādhi, Samprjnata Samādhi and AsamprajñātaSamādhi.

**D.87./V.111. Dhāraṇā on whirling around [Śāmbhava-upāya]**

As the aspirant slowly increases the speed of agitation, whirling motion, the mind which is initially in the stage of more perception, slowly begins to perceive less and less. As the concentrated physical energy becomes one-pointed at a place in moving body and with the sudden stop of whirling motion [static body], this energy gets transformed into the still, quiet energy which also makes the mind quiet. At that moment, one has to be aware and enter into the state of Realization.

**D.66./V.89. Dhāraṇā on the restraint of senses against striking of object [Śākta-upāya]**

The aspirant imagines that any of his five sense organs is not functioning due to some internal or external cause. As a result, the condition of Vikṣepa develops, I e inward looking action of the senses. If we take the example of the eye, the condition that there is no form of object [external or internal] and as a consequence, there is no corresponding form at the eye leading to the state of vacuity in which the energy of consciousness functions. If the aspirant concentrates on this energy which is nothing but the contraction of the above two forms, he can experience the Realization at the junction which is present in the normal case. As there is no object or its knowledge [prāṇa and apāna], the aspirant experiences the state of Udāna, the one-directional, nirvikalpa energy. The scattered energy gets concentrated and attains an energy state higher than that of energy of the sense organs and leads to progressive Realization.

**D.92./V.117. Dhāraṇā on fullness of limited experiences [Śākta-upāya]**

The aspirant has to imagine the sensations of the sense organs are not of limited nature [for particular object or form] but these are essentially are of the nature of Consciousness power. As he imagines this, the limited field of sensations will contract to a point of junction where the Consciousness power resides. The experience from one object takes the form experience from the similar objects everywhere. The limited mind gets dissolved into unlimited consciousness.

**D.70./V.93. Dhāraṇā on piercing of the skin [Āṇava-upāya]**

One has to develop the intensity of attention on the pleasure or pain experienced by the body, senses and the mind. As the intensity increases, the object and the means of experience become one at the junction of Pramāṇa and Prameya leading to the experience of Consciousness power. Which resides at the junction of Jñānasaktri and KriyāŚakti. In intensity of attention, whether due to pleasure or pain, there is one-pointedness of mind. The source of pain and pleasure is not located at the point where one experiences; it is pure nature of Bhairava.

**D.50./V.73. Dhāraṇā on sensual pleasures [sound] [Śākta-upāya leading to Śāmbava state]**

The aspirant has to concentrate first on sensuous joy derived from the melodious instrumental music or song related to the sense organ, ear. It is related to mental delight or aesthetic rapture of listening. The aspirant should go from the physical plane represented by various notes in the song to the mental lane and then to the tanmātra of sound, the finest quality of akasa or ether element. In the process, the aspirant by means of vikṣepaa, withdraws himself from limitations of gross manifestation, [notes], and goes to subtle manifestation [tanmātra] and finally rests in the subtlest state of consciousness power at the junction of tanmātra and energy of ear which is limitless. He goes from the state of comparison [duality] to the state beyond comparison [nirvikalpa] Then he progresses along the path of twelve kālīs.

**D.49./V.72. Dhāraṇā on sensual pleasure [taste] [Śākta-upāya]**

The aspirant should try to expand by concentration the joy of taste [rasa] arising from the pleasure of eating and drinking. First he perceives wate, tattva which is the grossest form of Consciousness. Then slowly, he perceives the its subtle quality in form of tanmātra in the process of contraction of limited sensation and experience of object. Finally, he progresses from stage of the fulfillment of will [desire] to the stage where it is in unmanifested form at the junction in form of will [desire not generated], a form of Consciousness power.

**D.43./V.66. Dhāraṇā on austerity, magical performance, tickling arm-pit [Śākta-upāya]**

When the aspirant is engaged in watching an astonishing magical show or vast, deeply touching scene or tickling the arm-pit, the process starts by which he loses distinction between the magic or scene and his perceiving faculty, the mind representing empirical self. As the vikalpas arising in his mind subside [leading to nirvikalpa state] and progressively he experiences pleasure, joy, happiness, satisfaction, wonder, awe and ecstasy due to feeling the junction of these two—magical object and limited mind, where the void-like state of Consciousness power exists. In this process, gross external objects are replaced by subtle mental objects which further dissolve into subtler infinite energy states. As the object initially perceived in terms of name, form, action, time sequence is slowly and steadily replaced by nameless, formless, timeless feeling, the aspirant feels quiet and still subtler Consciousness power.

**D.29./V.52. Dhāraṇā on Kālagni – Body burnt to ashes [ĀṇavaUpāya leading to Śākta-upāya]**

Kālagni Rudra, a deity representing Universal destruction, is composed of two elements time and space. As the aspirant concentrates on his physical body in a linear, unidirectional and increasing [expanding] manner and simultaneously focuses on his body which shrinks from finite space to ashes, a movement consuming the matter of the physical body, representing a point, these two forces at one time become equal and at the junction of prāṇa and apāna, praman and prameya, sizeable heat is generated which destroys the impurities

of the body [now in form of ashes]. Then, time remains only in the present, here and now, always a spiraling motion and space becomes eternal, expanding in all directions yet quiet and tranquil. The emergent Consciousness power is unbroken, whole, pure and not dissipated.

### **D9/V32 ŚūnyaPañcakaDhāraṇā [Śākta-upāya]**

The formless abstract tanmātras [inside and outside the body] are to be perceived simultaneously as void by the subtle method of cintana by the aspirant. “These tanmātras have evolved out of antahkaraṇa chatustaya, which in turn has evolved out of Consciousness power. The antahkaraṇa in turn evolved out of Prakṛti which evolved out of Śakti, the cosmic energy”.

[DWIVEDI, R.C. and RASTOGI, N. ed. Tantrāloka of Abhinavgupta, 4.103]

Comment [mp16]:

The aspirant has to concentrate on tanmātras [final sources of senses abstract formless entities] which represent void in different forms, [sound as such, word as such] There are five voids in the body which represent these tanmātras of senses. The aspirant progresses from the finite experience of each of the tanmātra in form of external object and energy of senses organ towards the junction where the formless void leads to Consciousness power. These are relative voids at the lower levels which lead finally to Absolute void I.e. Bhairava beyond human mind. Bhairava represents full void as He is the source of all manifestations but from the point of view of human mind, He is empty as there are no manifestations which the finite mind can grasp in the nature of name, form and action constituting duality [vikalpas]. In this technique, there is no withdrawal or modification of senses [pratyāhāra] but the extension of one void into another till all five voids become one principal void like the spread wings or feathers of the peacock in form of junction of infinite Consciousness power. It is to be drawing out these tanmātras scattered on road and perceive them as nothing.

### **D.55./V.78. Dhāraṇā in relaxed Āsana to reduce rajās and tamās of mind [ĀṇavaUpāya]**

For concentration, the aspirant should have a position which is relaxed, comfortable and easy leading to zero movements of the body [prāṇa, apāna] which in turn makes mind quiet, still and peaceful. As the Rajas [agitation of

the mind] and Tamas [indifference] guṇas of the mind become less and less, the equilibrium position of prāṇa and apāna, in terms of incoming thoughts and outgoing thoughts, enables the Sattvic content to go up. It helps in the ease and smooth continuity of Dhāraṇā.

**D.48./V.71. Dhāraṇā on memory of joy [Śākta-upāya]**

There are occasions when the aspirant experiences boundless delight due to some event or say, when seeing a friend or relative after long time. At that time, he first has feeling of pleasure of rūpa [visual perception] which is physical, limited due to name, form and action concerned related to the object. Then, the aspirant should gradually move from both the ends of object and sensual feeling at sense organ of eye, towards the centre which narrows down initially but as it is approached finally, it become part of infinite, void-like, formless quiet feeling of bliss of Consciousness power at the junction. The bliss is full, complete and continuous due to its content of both the states of object – external and internal. The intensity of energy in form of quality of remembrance goes up as scattered fragments converge into a point of illumination. The transition is from purely objective experience to purely subjective experience through the medium of impure, empirical self, containing both the subject and the object.

**D.112./V.137. Dhāraṇā on knowledge and knower as being the same Reality [Śākta-upāya]**

The Dhāraṇā represents the final stage of Samādhi viz. Asamprajñāta Samādhi when the aspirant experiences the truth that the subject [Self] and the object [World, Manifestations] are the same. The aspirant continuously concentrate on this fact that there can not be known without the knower vice versa, which leads to the Realization. Ultimately as the object disappears the Knower is revealed in the form of knowledge for which He is the source. The above concept has been reinforced in the commentary of Śivopādhyāyaya [BAPULAL, Anjana] and .JOO, Swāmī Lakṣmaṇaon the above Dhāraṇā.

**D.30./V.53. Result of Dhāraṇā on Kālagni – universe burnt to ashes [Śākta-upāya]**

The aspirant imagines that the entire world is being burnt by the deity Kālagni, the Universal destroyer. The impurities in the body of the aspirant as part of the world are also destroyed. As explained in the previous Dhāraṇā, the aspirant attains the state of Individual Consciousness whereas in this Dhāraṇā, he attains the state of Universal Consciousness which is the infinite subject or Bhairava. Here, the universal principle of Śiva, the destroyer is used to go beyond the states of creation, maintenance and destruction into the unmanifest state of Bhairava, a principle beyond time and space.

**D.110./V.135. Dhāraṇā on reflections of intellect [Śākta upāya]**

The aspirant has to appreciate fully the difference between the reflections of the world in the limited intellect, mind or prāṇa and the same reflections in the unlimited Individual Consciousness. Like the reflections of the Sun in the water, these reflections change as per the nature of the water which frightens the individual who considers them to be bondage and seeks liberation. He thinks ‘I am so and so.’ Due to limited subjectivity attributable to Intellect, Prāṇa etc. If the aspirant concentrates on the reflections of the world in the Consciousness, he will find that there is neither bondage nor liberation as the quiet, tranquil reflections are beyond time, space and matter and are eternally unlimited. Consciousness only makes the reflections in the limited psychophysical self for the purpose of daily life. But during these activities also, the aspirant, must be internally aware of the Consciousness. As the aspirant moves from the two ends of reflections of world in the limited intellect towards the centre, there is Consciousness at the junction.

**D.109./V.134. Dhāraṇā on the changeless ātman and void world [Śāmbhava-upāya] and D108/V133 Dhāraṇā on the illusory nature of the world [Śākta upāya]**

In one of the above Dhāraṇās, the aspirant has to concentrate on the illusory [of maya] nature of the world in understanding the real nature of the world. In the second Dhāraṇā, the aspirant has to think of the changeless ātman and void world. He experiences that the knowledge and action of the empirical self



in the objective world is a separate, qualified, identifiable entity with concrete form which are in constant change. As he progresses in the concentration and experiences subtle and subtler forms leading to the unmanifested state of void, he is convinced of the changeless, undifferentiated, non-dual nature of the Consciousness. The knowledge and activity of the Consciousness are of JñānaŚakti and KriyāŚakti, which are independent of the antaḥkaraṇa and senses organs and organs of action of the individual. It makes the objective world as unreal for him.

As the aspirant goes beyond the knowledge and action of the external world, he experiences void-like state which contains both the manifested and unmanifested knowledge and actions of the world leading to the void-like Consciousness, unchanging and unknowable.

**D.82./V.105. Dhāraṇā on higher knowledge everywhere [Śākta upāya]**

The aspirant should endeavor to identify the Consciousness of the subjective world in both the external objective world and in inner subjective world. He should expand by creative contemplation the idea that Individual Consciousness is Universal Consciousness and every object, of any kind in the manifestation is the Universal object. He should recognize the jñāna and kriyā, common in every object of manifestation. It is one and the same self that shines as one's own self as well as selves of others. As the aspirant expands his particular area continuously, he experiences all-pervasiveness of Consciousness power. The Individual soul is identical with Īṣvara wherein everything such as jar, body, prāṇa, pleasure and even their non-being merges. It is Śiva alone who abides knowing Himself through all existents.

**V.106. Dhāraṇā on Subject-Object Relationship [Śākta upāya]**

The aspirant accepts consciously the purpose of the subject-object relationship [duality, dichotomy, division, unhappiness] as the stage for of evolution necessary for progressing towards Universal Subject [witnessing Self] and always try by one-pointed concentration to remain untouched by it and experiencing first his limited Self and then the witnessing self, Individual Consciousness. He moves from the relational awareness of relationships based

on vikalpas to non-relational awareness of nirvikalpa. He progressively reduces the support taken by mind and finally remains in the state unsupported by the object, only subjective awareness. Ultimately, the only ideational support of subjective awareness dissolves in the still further unmanifested state of Universal Consciousness with the contact of objectivity and subjectivity being divine [not inferior] with all objects like wife, enemy etc. leading to the crystal-clear clarity in all events of life. This verse is not Dhāraṇā. It only gives the special characteristic of a yogi and a realized soul as the realization dawns upon him that the knowledge and the mode of knowledge [perception] of the objective world and the subjective world is the same in each and every being.

**D.106./V.131. Dhāraṇā on That Highest reality without I ness in all things [Śākta upāya]**

The aspirant, to start with, should be aware of the limited ego, expressing itself as ‘I am this, this property, wife, children, fame, money is mine, I like this, I do this and this belongs to me’. This state creates vikalpas. Then he should be aware of the state where his thoughts do not require any support of the above things [nirvikalpa]. The transition is through the adoption of contemplation that ‘I am presently everywhere, everything is in me’ [pure vikalpa]. Finally, leaving aside this contemplation, he attains the state of Consciousness power as he becomes perfect I in form of knowledge only.

**D.107./V.132. Dhāraṇā on divine attributes [eternal, omnipresent etc.] [Śākta upāya]**

The aspirant concentrates on various aspects of the Ultimate Reality like eternity [beyond Time], all-pervasiveness, omnipresence [beyond Space], support less nature [infinite continuum], controller of all subjects with one-pointedness and continuously. This leads to the reduction of the influence of empirical self which is manifested in the form limited presence, limited time and limited influence. The transition is from duality to non-dual Reality. The concentration slowly replaces the impressions of limited self in the memory by awakening of unlimited peaceful and tranquil impressions of Consciousness power. The words represent the aspects of Reality and by understanding them,

the meaning implied by the words also disappears, leaving only the unmanifested Divine Power.

**D.100./V.125. Dhāraṇā on equality towards all [Śākta upāya]**

Every person is subject to death and decay which generates constant unhappiness and fear in everybody. Also, the world of duality of emotions, alternating between love and hate, victory and defeat, honour and dishonour produces impermanence of all kinds in empirical self. The aspirant should develop one-pointedness of concentration on equality towards all such dualistic experiences, contemplating that each individual Consciousness is related to every other as well as to the Universal Consciousness and one should have attitude of Non-distinction, balance or equality in dealing with all persons and in performance of all actions. He should internalize the thought that both the polarities of experiences exist for some definite purpose of evolution which may be a new experience beyond them. This leads to the feeling of always being full and to perceiving everything, each and every moment of life, in God consciousness.

**D.91./V.116. Dhāraṇā on omnipresent reality with free mind [Śākta upāya]**

Every object perceived by the limited mind diminishes, decays and dies every moment due to constant change. The aspirant at first experiences reduction and disappearance of the objective world perceived through sense organs due to limited range of physical experience. Then, the aspirant should contemplate that, it is the Individual Consciousness which is beyond decay, death is the real preceptor of all sense perceptions [speech, touch, form, smell, and hearing]. As the aspirant goes towards the junction of the energy of sense organ [say eye] and outside object, he experiences that the restrictions of the mind, in the form of useless, scattered, dualistic vikalpas, disappear and there is unbroken, constant and same experience of bliss. He goes from the state of limited self-represented by mind and senses and goes towards self which free, continuous and slowly moving outwards by expansion, towards infinity.

**D.96./V.121. Dhāraṇā on spiritual intuition from devotion to God [Śāmbhava-upāya]**

The aspirant is aware of the different layers of perception in form of senses [instinct], intellect [thinking, analysis, logic, and discrimination], mind [application of knowledge] and intuition [unlimited knowledge, Pratibhā in form of energy]. In daily life he experiences mild emotions towards the scattered objects in the world which enables him to have experience up to the faculty of intellect. But as he develops intense devotion towards the object of devotion, [bhakti], the earlier mild emotions now become powerful enough to be felt as continuous stream of energy as he becomes one with the object of devotion. He experiences perception of intuition and knowledge without the help of senses, mind and intellect. The duality of limited world slowly converts itself into non-dual, infinite, moving peacefully in the multi-directional space of Consciousness power.

**D.99./V.124. Dhāraṇā on non-dual reality in daily life [Āṇava upāya]**

The aspirant has to start with his internal feeling of Consciousness [I represent limited Self] and external feeling [outward manifestation of Universal Consciousness] which is initial, mild, scattered level of awareness. “This identification of Consciousness is understood by all, whether learned or common who possess initially the feeling in their intellect as ‘Where are you going? I will do that’, How are You, I am fine” [JOSHI, K.R. Mahārthamangirī, v.4]. As the aspirant progresses, the dualistic feelings slowly disappear as he relates with all limited objects, events and other people in different, calm, and understanding manner. The slowly increasing such feeling in intensity and depth make activities in the daily world calm, quiet and peaceful as the various qualities of the Consciousness are seen in these activities which are not limited by time, place, person, purpose and effect. The aspirant sees every person as ultimately getting merged in the Consciousness and his actions having insignificant impact on his own Consciousness. In the manifested world all may be towards ‘Becoming’ depending on various factors but in Reality, the aspirant sees ‘Being’ in them as Consciousness – eternal, unchangeable, unlimited and blissful, signaling the end of journey of finite mind into infinite Consciousness.

**D.83./V.107. Dhāraṇā on Consciousness of feeling in other living being's [Śākta upāya]**

The aspirant should observe the relationship between the body and the Consciousness. It will be seen that Consciousness is present in all states – waking, dream, deep sleep and turyā of the body. It is independent of the body. This is true for all bodies and as such the body along with the senses, mind, intellect, and ego plays a limited, may be useful part in the scheme of Consciousness, Then the aspirant with one- pointed awareness focuses on Consciousness of all others, feels oneness with them even in daily activities and develops Consciousness power.

**D.85./V.109. Dhāraṇā on identification of oneself with Śiva [Śākta upāya]**

The thrust of this Dhāraṇā is on the merger of Individual Consciousness with Universal Consciousness which is the first phase of Pratyabhijñā or recognition. The aspirant should guide himself by the actual Realizations of the past seers as their personal experiences like 'I am Divine. I am light', expressed in the sacred books. Then his journey will start from his present state as limited Consciousness or possessing Consciousness in essence. Gradually, he will feel having attributes of Consciousness as omnipotence, omniscience and omnipresence [all-knowing, all-doing, all-pervading] as the subtler one-pointedness of concentration will remove gross restrictions of empirical self.

**D.86./V.110. Dhāraṇā on identification of oneself with the source [Śākta upāya]**

The aspirant has to practice one-pointed concentration on the simple understandable but very subtle fact that as the waves are born of water, as the rays of the Sun originate from it and flames arise from the fire, every being has the origin in the Consciousness. Not only that each one of human beings possess all the qualities of the Consciousness, may be in dormant form like the possession of the brilliance by each ray of the Sun. This is the second phase of Pratyabhijñā, which is the experience that the Universe is one with me, arises from me [Consciousness]. Each one arises from the whole although in the present he is differentiated form of energy, leading to duality on account of limited faculties of sense, mind and intellect which are incapable of higher

experience though useful in daily life. As the spiritual practice advances, the limitations go away leading to infinite awareness.

**D.42./V.65. Dhāraṇā on ānanda in body & universe [Śākta upāya]**

The aspirant has to imagine successively that his entire body or universe is filled with bliss, the aspect of Consciousness. He may imagine both the body and the Universe filled with this feeling simultaneously also. He should be aware of the nature of such bliss of the Consciousness which is permanent, all-pervading, eternal, homogeneous, composite as compared to the transient, limited, temporary, broken, fragmented nature of the happiness associated with the empirical self and represented by pleasure, pain, heat, cold etc. In this Dhāraṇā, the aspirant is already at the stage where the objective world existing in the form of residual traces in instruments of knowledge [buddhi, ego etc.] and he has further to go the junction of Pramāṇa and Pramātṛ [Nirañjana tattva] where the Consciousness power exists containing these residual traces in the unmanifested form of the pure knowledge only without subject and the object.

**D.72./V.95. Dhāraṇā on the nature of illusion [Śākta upāya]**

The aspirant has to practice this technique with the open eyes. He will watch, observe all the phenomena in the manifested world with the different and correct understanding of the principles of the illusory force which expresses itself in form of limitations of time, activity, causality, desire, knowledge and space. He imagines that he is separate from all these limiting factors and is the one which is behind these phenomena, unchanging, eternal, causeless, spaceless, and desireless and with pure knowledge. The aspirant concentrates simultaneously on both these aspects, the limiting one in form of illusion and unlimited in form of Consciousness power and slowly, successively and in graded manner, without cutting himself from the manifested world, attains Realization. He progresses from the non-Self in form of limited world, buddhi and the body to the Self. The desire for the worldly objects [in form of attachment to pleasure and life, non-attachment to pain], is illusion but if the aspirant visualizes it as a limited form of will against support of unlimited, blissful, desireless state, for all activities, he will

slowly merge with Consciousness power. This practice will also eradicate the desires rooted in in form of impressions as these come to the surface of mind, one by one. Finally, it leads to the disappearance of illusion itself as pure knowledge sustains the Realization

**D.74./V.97. Dhāraṇā on Desire, Limited Knowledge and Ego [Śākta upāya]**

The aspirant starts with the denial and negation of the every activity that belongs to the sphere of desire, limited knowledge and limited ego as he is convinced of the blissful nature of the essential Self which is not the activities in the ordinary life. The aspirant increases his spirit of enquiry and by constant contemplation reaches the stage of will, pure knowledge and Essential Self. As the concrete forms of objects go away, as the psychic symbols and images of the internal objects vanish, the aspirant is left with the infinite, unmoving Consciousness power in his being. The intense desire towards the ideal, abstract and real nature makes the longing for transient knowledge and egoistic feelings fade away in the void and finally merge in Consciousness power whose illumination fills the world of activities.

**D71/V94 Dhāraṇā on no-mind [Śākta upāya]**

The aspirant should have full conviction that by study, contemplation [observation and subsequent discrimination] and detachment of worldly objects that the Essential is the real entity and not the inner instruments of perception [mind, intellect, ego]. Then he will start one-pointed concentration with this firm faith, which will lead to abstract, intangible, formless entity of Consciousness power. If he perceives the absence of mind, the thought producing mechanism [vikalpas], then the thoughts will slowly disappear, leading to the eternal illumination of the Essential Self. The slow but steady transformation through the discriminative discernment coupled with removal of illusion in form of attachment. The limited but essential role played by these instruments of perception [mind etc.] will be over as the process of involution takes place towards the origin of manifestation.

**D.75./V.98. Dhāraṇā on start of desire/knowledge [Śākta upāya]**

The aspirant has to fully understand the real nature of desire to use it as a means to reach the transcendent Essential Self. The will which is limitless and eternal takes the form of desire [limited and transient] as the empirical Self confronts an object of desire with a purpose. That point and place is unique and significant as the will is not fully transformed as desire and it is in the unmanifested state. The aspirant has to concentrate at once, without succession at that very source. Then slowly the unmanifested form will merge into formless will and lead to the Essential Self. The desire which is to be expressed as a thought [viklāpa] in mind, leaves the mind-space without suppressing it or negating it with additional energy. This systematic and scientific method as it ensures both the realities – one the tendency of the empirical self to desire an object through the mind for its pleasure and second the real purpose of the desire, to go back to its source and achieve eternal bliss of fulfillment as it becomes all-pervading and eternal. The aspirant witnesses all forms of desire from gross at the start, subtle in between and subtlest at the stage of Consciousness power. The limited powerful thought forms are transformed into limitless, power of thoughtless forms.

**D.76./V.99. Dhāraṇā on Nature of Knowledge – relative and absolute [Śākta upāya]**

The creative contemplation in this practice is the technique [Sarvātma-saṅkoca DWIVEDI, R.C. and RASTOGI, N. ed. Tantrāloka of Abhinavagupta, 1.71] of *nimīlana Samādhi* to reach the mystic centre of reality. The aspirant has to be convinced of the fact that the external world and the knowledge caused of it by the instruments of perception are causeless, supportless and baseless. The aspirant with one-pointed concentration realizes that as there is no real subject for the knowledge of the world, it is illusory. The real Knowledge is not limited by time, space, place, language, person, country, religion etc. It is eternal. He experiences experiences of the world -all limited by these constraints. As the conditions change, the knowledge so acquired loses its viability and applicability. Slowly, the aspirant experiences the Universality and feels he is a part of the whole, undiluted, absolute knowledge unbroken



Consciousness power as he rejects the reality of external objects, relative knowledge and limited self.

**D.77./V.100. Dhāraṇā on undifferentiated consciousness in everything [Śākta upāya]**

The aspirant has to completely internalize the fact that the differentiated, diluted, dualistic, separated, relative existence leads to pain, sorrow and fear in daily life as compared the undifferentiated, undiluted, unitary, unseparated, absolute existence present in all bodies anywhere leads to bliss, happiness and fulfilment. The consciousness is composed of both knowledge and autonomous activity [KṢEMRĀJA ŚIVA SŪTRA VIMARŚINĪ, comm. on v.1]. As the aspirant contemplates on this in his yogic practice of equality or essential oneness to all, he realizes the essential oneness of all although manifested in form different bodies and minds. It is travel from the relative frame of mind with little awareness to absolute frame of no mind with full awareness. It is transcendence of 'I'- consciousness in the response to the Universal Consciousness when the different persons, events, actions, knowledge merges into one same pure knowledge of Reality independent of all these relative parameters.

**D.78./V.101. Dhāraṇā on emotion due to negative qualities [Śākta upāya]**

The aspirant should be fully aware of neutral subtle nature of the energy about both material and spiritual experiences and about both positive emotions like friendliness, compassion, happiness, and negative emotions like anger, greed, temptation, jealousy, confusion, wrath, hatred. The aspirant makes use of this knowledge when he concentrates on his negative emotions like anger etc. He should observe the rise, the source of such emotions in his excited mind; maintain uninterrupted, unagitated, motionless state during their emergence leading to the control of mind, intellect, ego and focus on the undisturbed and unbroken flow of energy. The unlimited energy is in the unmanifested state and the concentration will ensure that the expression in form of words, action [bodily and mental] of limited, external and dualistic nature does not take place. The excitement will be transformed into Consciousness power. The aspirant in this manner transforms the negative energy into positive state but

he can also transform positive energy in form of limited pleasure, happiness etc. experienced by empirical self during the daily interactions with the dualistic and limited world. This further strengthens the feeling of the source of all emotions, the Consciousness power.

**D.79./V.102. Dhāraṇā on illusive nature of life/manifest world [Śākta upāya]**

The aspirant should appreciate every moment the truth that the world is illusion, a magic show, detailed arrangement of a painting, movement of stationary persons on a platform appearing to passengers in a moving train and an absorbing movie. These all are real but play a limited role in the Realization. He should the the Greatest magician the God in the limited show of magician in daily life. As the aspirant contemplates on this idea, the differentiated objects in these shows gets transformed into undifferentiated Consciousness power as there is expansion of the time and space of limited objects into a continuum without forms but with subtle power of manifestation. There is expansion of the internal dimension of inner instruments of perception. There is movement of energy from gross forms to subtle, from measurable dimensions of time and space to dimensions beyond measurement as the faculty of measurement by organs of perception is merged into Consciousness power.

**D.81./V.104. Dhāraṇā on I am everywhere –expansion of consciousness [Śākta upāya]**

The aspirant should creatively contemplate on the notion, 'I am everywhere', 'All this is myself' [positive approach] in addition to the notion, 'I am not my body, I am not confined to any particular place or time.' [negative approach]. These notions are lower in terms of subtlety as compared to the notion, 'Consciousness is in all bodies'. This represents the progressive transformation of the gross ego [I am man, doctor] and the sattvic ego [I am] into that principle of pure ego [I am that-Consciousness]. The aspirant contemplates that 'I am not different, separate from others in the universe.' It generates feeling of connectedness, oneness to all and leads to the blissful state as the root cause of duality -viz. 'I' [individual ego, in form my wife, son, property] and 'Other' [other than my possessions is eradicated. The progressive

direction from the illusive and finite [death, old age, disease] to real and infinite ensures continuity and advancement.

**D.56./V.79. Dhāraṇā on śūnya –circle with correct posture [Āṇava upāya]**

The aspirant should adopt a body posture which is conducive to the process of concentration. The balanced or perfect posture with staright head and spinal column help in maintaining equal energy flows of prāṇa and apāna. Also, by placing two arms in a half-curved position overhead and creating a circle [a symbol of infinity with no beginning or end] with the body and concentrating in that circle the mind slowly takes the form of that circle. Also, alternatively, the aspirant may concentrate on the vacuum in the arm-pit formed by such posture, keeping the new position of the arms. Such concentration on the formless, endless space takes one's thoughts on objects from fixed, limited space to the formless, infinite space and lead to a state of peace and tranquility due to stillness in mind. The method is simple and easy to follow. As the energy flows become subtler due to dissolution of gross thoughts, objects into subtle inner principles, there is gradual emergence of Consciousness power.

**D.45./V.68. Dhāraṇā on Maṇipūra and Anāhata Cakra**

The aspirant should concentrate on the state between the energy of will and the enrgy of knowledge. The desire of the empirical self results in say two movements e.g. for the salutation pose, one hand takes up the position in front as per desire. Now, before, the second hand joins the first hand [knowledge of the salutation act], the aspirant should contemplate on the state in between where the mind stops, which is the state between the savikalpa mind [with desire] and nirvikalpa mind [before knowledge takes place], where there is no movement, only stillness of the infinite exists. If the aspirant asks someone 'Are you happy?' [will or desire part of energy]. Then before the other person replies "I am happy." [Knowledge part is completed]. The aspirant should concentrate on the void in between these two actions. The aspirant may also concentrate on the movement of energy between two cakras [Maṇipūra and Anāhata]. After the energy leaves Maṇipūra cakra [will] and before it reaches the Anāhata cakra [knowledge], the space in between is filled with infinite Consciousness which should be contemplated upon, The aspirant is already

beyond the empirical self after the complete stoppage of prāṇa and apāna leading to the stillness of citta. The aspirant experiences the bliss, which he has experienced before but now forgotten due to the assumption of limited self by the Essential self. The aspirant also experiences the burning of the impurities as Maṇipūra cakra is associated with the element of fire. The infinite bliss arises due to the union of Śiva and Śakti or Rudra-yāmala, a state of cidānanda. As the energy traverses upwards between various cakras, different types of subtler happiness are experienced by the aspirant.

### **D.33./V.56. Dhāraṇā on universal dissolution [Śākta upāya]**

The aspirant has to concentrate on the three polarities of the manifestation, three on subjective [temporal] side [Varṇa, subtler level, Mantra, subtle level, and Pada, gross level], three on the objective [spatial] side [kalā, subtler level tattva, subtle level bhuvana, gross level] in succession. Each preceding level inheres the succeeding level and the aspirant in his ascent of tattvas reaches the Essential Self. The aspirant starts with the gross word [pada] representing the external object [bhuvana, complete duality], then reaches the basic formula of tattvas [mantra] representing the various principles [tattvas, unity in difference] of the entire manifestation and finally attains the state of the measure index associated with the function-form [varṇa] representing certain stages of manifestation [kalās, complete unity] on both the subjective side and the objective side. This leads to the dissolution of the mind in all states as the dualistic thoughts gradually become non-dual and finally merge into unmanifested states through the stages of objects, instruments of perception and types of subjects.

### **D.10./V.33. Mindful Awareness on sky, wall, person [from Āṇava upāya to Śākta upāya]**

The aspirant creatively contemplates on the twelve successively higher centres of energy by one-pointed awareness of objects outside one's body like some high rise wall, vast empty space or competent spiritual person. The aspirant will pass through the stages of prameya [rep. by objects]. Pramāṇa [rep. by inner instruments of knowledge] and Pramātr [types of subjects] through the stages of Śakti -complete duality, unity in duality and unity. These centres are

similar to the twelve centres of energy in the body starting with janmāgra and ending with vyāpinī [VB, Dhāraṇā 7]. The aspirant should be aware of each and every aspect of the object continuously to achieve the goal early.

**D.53./V.76. Dhāraṇā on luminous space [trataka] [Āṇava upāya]**

The aspirant uses the technique of trataka where he fixes his gaze or attention at a particular point and holds it there without blinking for long periods. Here, the gaze is not on the object itself but the space illuminated by the object like Sun, Moon, star with whose light the sky appears variegated at the night, lamp, candle flame etc. The aspirant gets feeling of objectless consciousness, simultaneously with the impression of illuminated space which represents illumined Consciousness. The gaze for some time at the variegated space produces the impression in the eyes which is carried over to the mind when the eyes are closed. One should imagine that the entire surroundings, whole atmosphere is completely filled with the multi-coloured refracted light similar to that of illumined void. The quality of perception leads to the subtler forms of energy and finally to the Consciousness power.

**D.41./V.64. Dhāraṇā on the fusion of vayus [Āṇava upāya]**

The aspirant should concentrate on the junction of two breaths [incoming and outgoing, prāṇa and apāna] at inner or outer end where these two breaths merge into one another [unmanifested state]. He can also practice kumbhaka [breath retention at the junction point]. The aspirant attains the state of equilibrium related to the physical structure and equality of pranic flows which in turn lead to sameness towards all emotions [positive and negative], evenness of positive and negative emotions, progress towards the non-dualistic state due to same, unchanging, subtle, infinite Consciousness power which exists at the centre. As prāṇa and citta are intimately related, the modifications of citta also cease, leading to a peaceful state. Citta as a product of Consciousness and prāṇa as a product of Power exist in an unmanifested state with total mutual dependence at the junction.

**D.44./V.67. Dhāraṇā on the ascent of prāṇaŚakti [Āṇava upāya]**

As the aspirant starts the practice of meditation, ten senses of action and perception which are focused outwardly, slowly begin turn inwards due to the practice of pratyāhāra or ŚanmukhīMudrā. The mind which has been continuously functioning by perceiving, analyzing, reacting and responding to the outward stimuli now slows down towards less activity. The individual pranŚakti also due to slower breath tends towards the balance of prāṇa and apāna. A stage comes when the elevated pranŚakti due to one-pointedness becomes higher or subtler than individual pranŚakti in form of prāṇa and apāna, and takes the form of breath without the movement of breath [breathless]. Then the mind also takes the form of thought without the movement of thoughts [thoughtless, nirvikalpa, only one thought exists]. At this moment, the elevated prāṇaŚakti enters the gap or junction point between the two states of prāṇa and apāna. If the aspirant chooses any object conducive to Yoga for meditation, the process becomes easier and faster.

The ŚanmukhīMudrā which involves closing of sensory organs in a systematic manner ensures that the existing scattered, dissipated mental energy is available in a focused as a powerful catalyst for conversion of static energy in a seed form [kuṇḍalinī] into subtler forms of energy. When the one-pointed state continues, it makes all the scattered senses to merge into that single point the aspirant by intense one-pointed practice experiences these subtler energy currents as travelling physically upwards in the body. The ascent of energy is as per the transitions of prameya, Pramāṇa and Pramāṭṛ stages till it becomes Consciousness power at the final stage.

**D.2./V.25. Kumbhaka –restraint of prāṇa and apāna [Āṇava upāya]**

The aspirant has to focus on the movement of prāṇa and apāna and slowly increase their restraint either inside or outside by retention [kumbhaka] of the breath or non-continuation of apāna or prāṇa in their respective direction as the case may be. He can also practice this as a part of prāṇāyāma where after pooraka [inhalation], he has to retain breath inside at the end point [kumbhaka] or after rechaka [exhalation] he has to retain breath outside [kumbhaka] at the end point in outside the body. As the concentration

increases in intensity and quality, the aspirant will experience the subtle states of prāṇa and apāna as described in the Dhāraṇā one above. He progresses from the finite prāṇas to infinite void at the end point, the junction of finite prāṇa and apāna. Antar kumbhaka or bahya kumbhaka may be with conscious effort or spontaneous.

The aspirant may use the technique of Dhāraṇā called kevala kumbhaka, spontaneous and the aspirant reaches their final infinite sūryabhaka which takes place as a result of perfection in the restraint of prāṇa and apāna. As the movement slows down, it leads to non-dual state of mind as thoughts come to a standstill and the aspirant reaches their source which is infinite power at the junction or end point.

### **D3/V26 Perfection of Kumbhaka; prāṇaśakti in suṣumnā [Āṇava upāya]**

In this Dhāraṇā, the development of madhyadesa is brought about by the nirvikalpabhava of BhairavīMudrā, a state where the aspirant keeps his eyes fixed externally without blinking but has his attention turned inwards towards the Essential Self. [BAPULAL, Anjanacomm. of Śivopādhyāyaya]. It leads to the supernatural power of the union of the energies of prāṇa, apāna, Udāna, sense organs and the mind.

The aspirant should fix his mind with pointed awareness on the junction of prāṇa, apāna and Udāna in the centre, resulting in the suspension of prāṇa and apāna, leading to the development of nirvikalpa bhava and Madhya desa. [DWIVEDI, R.C. and RASTOGI, N.1987. ed. Tantrāloka of Abhinavgupta, v.22. p.333]. The aspirant will experience that the prāṇa, apāna and Udāna moving in different directions initially, slowly will be suspended in movement and lose their direction. As a result, senses and mind also become still. He moves to the centre where the Śakti acquires this stillness, not moving in any direction and with intense concentration build up, starts moving in upward direction as subtler form of these three vayus. It also takes with her the calm, quiet Śakti of mind which has become thoughtless and moved to nirvikalbhava state earlier leading the aspirant to the Suṣupti awareness. Nirvikalbhava leads to the development of Madhya desa. The fusion of three vayus lead to

generation of intense heat which purifies impurities of the aspirant. Fusion of prāṇa and apāna is the highest sacrifice or yajñā. [GĪTĀ BHAGVAD, 4.29-30]

#### **D4/V27 Kumbhaka [cessation of pranic movement] [Āṇava upāya]**

There are certain qualities that act as a powerful catalyst in giving the enriching experience of the Consciousness power. No movement, very slight movement, slow movement is all very close to the experience of spanda Śakti [movement without movement]. In daily life filled with continuous and speedy actions lead to the experiences which are of limited nature, incomplete and short lived. Hence this Dhāraṇā stresses the role of peace, quietness, tranquility; a Sattvic quality which turns prāṇa and apāna into a Santa Śakti – tranquil power.

The aspirant has to concentrate on the outgoing inclination [not exhalation in prāṇāyāma] of prāṇaŚakti and incoming inclination [not inhalation in prāṇāyāma] of apānaŚakti. He has to take a easy, comfortable pause [kumbhaka related to the flow of pran and apāna] at the end of each of the above two [recaka and pooraka]. Slowly, he will experience peace due to the stoppage of the senses and the mind which is prevailing there in form of Santa Śakti which does not move. As the movements become slow due to which endless incoming and outgoing thoughts are reduced, leading to the retention of the energy and generation of revitalizing, refreshing and pure feeling of bliss.

#### **D.8./V.31. Concentration on bhrūmadhya, Ujjayiprāṇāyāma [Śakta upāya]**

After filling the body upto brahmarandhra by energy of breath, If one keeps one's mind attentive on the space between the eyebrows by one-pointedness, the breath stops and does not move forward, resulting in the state beyond mind leading to the rise of prāṇaŚakti [kuṇḍalinī] towards the Consciousness.

The murdha can be better considered not as Brahamarandhra but a minor energy centre of matrka for letter 'SH' located above the palate. At first, the aspirant has to concentrate on breath and when the prāṇaŚakti [kuṇḍalinī] rises through the suṣumnā from the Mūlādhāra Cakra which is activated due to the



balancing of prāṇa and apāna [Iḍā and Pingalānāḍī] and crosses the murdhānya, the aspirant has to concentrate on the void between the eyebrows, existing at the centre. At this point he develops infinite Consciousness power which is still restricted to the path already taken so far. At this point only, Bhṛumadhya, trigger point for minor energy centre Ajñā, the universal Consciousness separates itself into Individual Consciousness and Energy. As the aspirant develops intense concentration and one-pointedness, the mind becomes nirakara when the PrāṇaŚakti [Kuṇḍalinī] crosses the bridge. In the final stage, the aspirant has to have one-pointed awareness which leads the prāṇaŚakti to flow in all directions in the void of the kapala as it leaves the support of suṣumnā. This gives the aspirant a sense of omnipresence and all-pervasiveness in an irreversible state of Realization. The aspirant can experience various successively subtler energy levels from samāna, Śakti and vyāpinī in the body and outside body related to Individual and Universal Consciousness.

#### **D.12./V.35. Dhāraṇā on change over of pranic flows [Āṇava upāya]**

When the apāna current of vital energy and the prāṇa current of vital energy get dissolved, the aspirant enters Suṣumnā and experiences spiritual Light. The goal of this Dhāraṇā is concentration on Brahma nāḍī, a slender nāḍī within Suṣumnānāḍī which will make the awakened Kuṇḍalinī to enter Suṣumnā, medial nāḍī situated in the central axis of the body and the aspirant can reach by this way, as Kuṇḍalinī pierces various cakras on the way to reach the Sahasrara Cakra and experience Consciousness power. The aspirant is advised to choose the changeover time of flow of prāṇa through the Iḍā and Pingalā [left and right nostrils] from the concentration as Suṣumnā flows freely for few seconds during this time. By constant practice, this duration can be increased.

According to the various stages of Realization mentioned in Dhāraṇā1, the aspirant, with the dissolution of prāṇa and apāna in samāna, thereby with the help of new unidirectional Udāna activating the pranic force of Kuṇḍalinī, and this force making him aware of the Consciousness due to its passage through Suṣumnā towards Sahasrara Cakra. The aspirant has to ensure by intense one-pointedness that KuṇḍalinīŚakti enters only Suṣumnānāḍī and not any

othernāḍī like Iḍā or Pingalā as this would not result in the experience of Consciousness power.

**D.32./V.55.Dhāraṇā on Senses [Āṇava upāya leading to Śambhavopāya]**

The gross, weak and dissipated energy of twelve indriyas [ten senses, lower mind and ego] is to be transformed into subtle and concentrated form for it at any of the three centres of energy viz. at heart, at throat, and between eyebrows. The processes is similar to that described in PYS III.47, related to the Saṃyama on senses. The only difference is that instead of five forms related to the Gross, Essential, Subtle, Anvaya and Apvarga, this process mentions corresponding centres of energy located at three centres given above. It also follows the stages of 12 kālis [Śaktis] mentioned in the united process. The advancement of Citta [Sattvaḡaṇa] and the Prāṇa are complementary and follow the dialectical transitions at the Prameya, Pramāṇa and Pramāṭṛ stages.

**D.20./V.43. Dhāraṇā on directions [Āṇava upāya]**

The first criteria for the practice of this Dhāraṇā is nirvikalpa bhava i. e. the aspirant is already in that state of thoughtlessness after the concentration on the void that is all round the body. Then he should mark the boundaries of the body by directions [by sides] – left, right, top, bottom, front and back. Afterwards, he should imagine that there is directionless vacuum and those directions are nothing but vacuum. The intense concentration on that void results in grossness of the body, separation of mind and body leading to the non-dualistic state of mind. His thoughts, earlier limited by sense of directions and limited size of the body are transformed into limitless directions and space filled with peaceful, non-dualistic Consciousness power.

The state of Consciousness is expressed in the following statement. ‘Everything is vacuum. Vacuum is nothing but Consciousness as Consciousness is not this thing or that thing. Nothing is something which is not thinkable, expressible. It can not be felt, thought, imagined or known. It is śūnyatiśūnya.’ [JOO, Swāmī Lakṣmaṇa., The Practice of Centring Awareness Vijnāna Bhairava, comm. on v.43, p. 67]

**D.21./V.44. Dhāraṇā on Suṣumnā and space at the root [Śākta upāya]**

The aspirant has to concentrate basically on the two deep voids simultaneously. The starting point may be the void above the base and the void at the base, or the voids above the body and below the body or finally, the void at the back within suṣumnā [suṣumnā darsana Dhāraṇā] and the void between the navel and the perineum depending on the nature of object of concentration – gross or subtle. In one case, the aspirant concentrates on the void surrounding the gross physical body and continues till he experiences that the body is missing when he enters the subtle stage of Dhāraṇā. In second case, the concentration leads him to the subtle symbols representing the tattvas which can be taken as support for the further advancement. The forms of prāṇaśakti are experienced successively from the start – gross form containing various elements in food form [annamaya koṣa, physical body, five main elements], then subtle form [prāṇamaya koṣa, pranic body], subtler form with prāṇa and apāna [manomaya koṣa, instruments of perception] and so on with corresponding transition from waking state to Turyā state. The aspirant moves from limited body to the unlimited void at the junction by onepointedness. The transition is from the state of support [gross body] through subtle supports [perception of body, elements, tanmātra, antahkarāṇa] to the supportless, nirvikalpa state of infinite Consciousness power.

**D.27./V.50. Dhāraṇā on dvādaśāntā – vacuum in two eyebrows [Āṇava upāya]**

Comment [mp17]:

First the aspirant has to make his mind and awareness steady and stable by continuous, consistent and regular practice of meditation. Then he has to concentrate on the void between the two eyebrows and visualize that the void existing there is, in fact exists between all the pores of the body and connecting points. The void represents the unmanifested state of various objects from gross to subtle and helps the inclination, innate outward tendency of the mind toward external objects or manifestations in world to turn inwards towards the Essential Self. The void at the Ajñā cakra is of very subtle form. To reach this state, the aspirant has to go through the stages of various vayus as described in the Dhāraṇā one. The aspirant will experience various cakras on the way starting from Mūlādhāra Cakra, Maṇipūra Cakra, Anāhata Cakra and Viśuddhi Cakra which indicates the path of awakened kuṇḍalinī through Susmna. At the

void between the eyebrows, the mind becomes thoughtless as the energy crosses the Ajñā Cakra on the way to Sahasrara Cakra. In the body the dvādaśāntās [a distance of twelve fingers] are from the navel to the heart, from the heart to the throat, from the throat to the forehead and from the forehead to the top of cranium. Consciousness power exists in all Cakras which are situated in Suṣumnānāḍī at the back. Alternatively, dvādaśānta may be thought of Madhya nāḍī of the body i.e. Suṣumnā.

**D.28./V.51. Result of dhāraṇā on dvādaśāntā [Āṇava upāya]**

If one were to force the mind to focus on itself or any of its mental tendencies or patterns, it could lead to mental disturbance, uneasiness and agitation. But dvādaśāntā [of heart cavity, or at Brahmaraṇḍhra or at point outside the body] is powerful point of infinite luminosity, with aspects of tranquility, peace, stillness which attracts and holds the finite, restless, moving mind in a scattered and fragmented way. Without further effort, once it has been brought there. The emphasis in this Dhāraṇā is the linking of the practice to the normal, daily, easy ways of life independent of age [old or young], time [ day or night], place [home or away], mood [happy or sad], experience [pleasant or painful], manner [systematic or less systematic] which makes lasting impact on the mind by holding it to dvādaśānta continuously. Slowly, the aspirant realizes day by day transient nature of mind and moves closer to Consciousness power. The limited impact of external world is seen against the backdrop of unlimited Consciousness power in dvādaśānta, the junction of perception of objects and external entities.

**D.54./V.77. Dhāraṇā on the tantric mudrās [Śāmbhava-upāya]**

Mudrās are used to awaken the energy centres and PrāṇaŚakti [kuṇḍalinī] through the medium of prāṇas [energy body of prāṇamaya koṣa]. These appropriate body postures are performed by the aspirant to experience the altered state of Consciousness which takes place when the kuṇḍalinīŚakti is awakened, performed in specific sequence and starts the ascent along with the Udāna inclusive of unidirectional prāṇa, apan and saman. This is the state when there is rise of intuition or intuitive knowledge after the barriers of senses; mind and empirical Self are crossed by the aspirant. At this stage of

concentration, the aspirant starts the practice of tantric Mudrās to further enhance and heighten his awareness.

In case of karañkiñīMudrā, the aspirant views the world as mere skeleton, a corpse, without the life or Consciousness, It makes more and more detached [vairagya] and with a state of absolute detachment induced by the Mudrā, the aspirant enters the no mind state.

Krodhanā is a Mudrā which expresses anger at the attachment of the body, the end body posture [sitting] being a state of being furious with the help of face, teeth, eyes, mouth but without slightest movement. It represents the end state of recitation of mantra when the aspirant becomes one with Consciousness power. The prāṇaŚakti generated by mantra [interms of Udāna] gives the aspirant experience of ascending kuṇḍalinī.

In BhairavīMudrā, eyes and mouth are kept wide open without blinking and the gaze [mind] is fixed inwards, the breath also fixed inside [neither going in nor coming out]. It takes place between the states of wakefulness and sleep, as the aspirant experiences infinite Consciousness power at the junction of the two states, at the union between opposite energy bodies of Annamaya koṣa and Prāṇamaya koṣa, between Prāṇamaya koṣa and Manomaya koṣa as the body, senses,prāṇas and mind slowly merge inside the Self.

Lelihānaya [flame] mudrā [mudrā of Śakti] is the mudrā by which the aspirant perceives his consciousness as an extension of the supreme consciousness as he gets the taste, flavor of the Universal Consciousness as Individual Consciousness starts burning as if it were, in the fire [flame] of upward rising Kuṇḍalinī and at the point when it reaches Brahmarandhra.

Khacarī [roaming in the open space] mudrā liberates the consciousness from matter barrier of the body and its material associations] and allows the awareness to travel freely into all the quarters, directions and dimensions of space. Here, 'I' consciousness merges into supreme consciousness. This Mudrā also helps the aspirant to remain in the state of Consciousness power

all the time, anywhere, any place. The aspirant should practice to always remain in the heightened or elevated state from his existing or present state. He will always be in the expanding, liberating, freedom mode of energy. His acts of routine nature like eating, talking acting and other acts will be from thoughtless, supportless, non-dual, blissful state, as if he is roaming, wandering, flying in the infinite sky of Consciousness power.

#### **D5/V28 Akrama Kuṇḍalinī jagran [Āṇava upāya]**

The aspirantis at the stage of concentration when the Udāna and awakened seed of kuṇḍalinī [prāṇaŚakti] rises upwards in the form of kuṇḍalinīŚakti from mūlādhāra cakra towards Brahmaṇḍhra the intense one-pointedness of concentration may give rise to such kuṇḍalinī which goes up in a flash, without piercing the cakras and is called cit-kuṇḍalinī or akarma kuṇḍalinī. Along the entire path of Suṣumnā kuṇḍalinī is perceived as luminosity like the rays of the Sun but most subtle in nature. In the end, Kuṇḍalinī rests quietly and peacefully in Consciousness at Brahmaṇḍhra. It is an actual experience first in gross immanent form, then as subtle and subtler form of expanding waves in the void around centres of Ajñā and Brahmaṇḍhra.

#### **D.6./V.29. Piercing of the cakras by prāṇa Kuṇḍalinī [Śākta upāya]**

The kuṇḍalinīŚakti in this practice shoots up from one cakra to another in successive way – from Mūlādhāra Cakra to Maṇipūra Cakra [luminous and diffused], from Maṇipūra Cakra to Anāhata Cakra [definite and upward direction], from Anāhata Cakra to the Viśuddhi Cakra, from Viśuddhi Cakra to Ajñā Cakra and finally from Ajñā Cakra to the Brahmaṇḍhra. It is called Prāṇakuṇḍalinī if the aspirant has a desire for siddhis, otherwise it is called Cit-kuṇḍalinī. Once arisen, if the aspirant is pure and detached, the kuṇḍalinī will not be stopped by anything till it reaches the Brahmaṇḍhra. But if the aspirant develops some impurities and attachment of worldly objects, kuṇḍalinī may not go up to the Brahmaṇḍhra as her path will be obstructed. Like the earlier, this Dhāraṇā starts at the advanced stage of practice when the ascent of kuṇḍalinī starts.

**D.63./V.86. Dhāraṇā on sense of duality and reality –waking, dream & sleep [Āṇava upāya]**

The aspirant first appreciates simultaneously different perspectives of reality – absolute and real, dualistic and non-dualistic, present in fragmented states of Consciousness and present uniformly in all states, externally illuminated objective world and self-illuminated entire world, relative manifestation of objects in waking, dreaming and deep sleep states and absolute manifestation in the state of Turyā. Daily, the aspirant will observe the duality due to the objects illumined by Sun, moon, stars etc., creating day and night, birth and death etc.. Hence, the aspirant, when experiences, the internal world of Consciousness – unbroken, unfragmented, unlimited, peaceful, unified, pure, blissful and eternally illuminated by the light of Consciousness, he slowly becomes part of it.

The aspirant, on account of intense onepointedness of concentration, sees uniformity and support of single, same substratum [Turyā state] in duality of waking state, impressions of duality in the dream state, light of concentrated knowledge in deep sleep state. The development of this attitude and inclination reverses the innate outward bound tendency of empirical self slowly and steadily.

**Dhāraṇās on Sound- Bindu-Visarga**

**D.13. Dhāraṇā on Inward Consciousness - Śanmukhī mudrā [Āṇava upāya]**

The aspirant uses ten fingers of his hands to close the openings of the organs of sense [ears with two thumbs, eyes with index fingers, nostrils with middle fingers, mouth with ring-fingers and little fingers] to block the Consciousness and vital energy from the influence and impact all external limited objects. This ŚanmukhīMudrā helps the aspirant in the concentration process. Then the process outlined in Dhāraṇā one takes place. Accordingly as the Kuṇḍalinī rises from the Mūlādhāra Cakra to reach Ajñā Cakra in successive manner by the intensive, consistent, one-pointedness, the energy locked up at that junction in form confluence of Idā, Pingalā and suṣumnā, is released as the bifurcation of the Consciousness and Energy ceases to function. The result is the emergence of a point of brilliant, self-luminous point [Bindu] on which the

aspirant has to concentrate. Then as the further subtle centres of energy are perceived, the aspirant has the feeling of bliss as Bindu gradually disappears in the cidakasa of the Sahasrara Cakra, signifying the unmanifested state of all subtle energies and the union with the Consciousness.

#### **D.14. Dissolution in the cave of Heart [Āṇava upāya]**

The aspirant has to concentrate on the centre of eyebrows [Bindu visualized as tilak, a paste of sandalwood applied there as a mark on the forehead]. Then the process mentioned for Dhāraṇā one takes place. Alternatively, the aspirant may concentrate at any one of Energy Centres at Anāhata Cakra [Heart], Sahasrara Cakra [Binduvisarga, top of the head]. The aspirant perceives the upward rising KuṇḍalinīŚakti as subtle fire eradicating the impurities in the physical, mental and empirical system. The aspirant will have the experience of rise of Bindu like the subtle, rarified sparks of the light of a lamp at the time of its extinction of its light and its slow, steady, progressive disappearance in an expanding space as it takes the form of subtler waves converging at the Sahasrara Cakra to dissolve in the omniscience, omnipresence of the space inside of the head. The aspirant thus moves from the condition of duality of thoughts [Vaikharī level], to the whispering level [madhyamā level], then to the mental reflection [paśyantī level] and finally the thoughtless level starting from crossing of Bindu at Ajñā Cakra and ending at the Sahasrara Cakra [Parāvāk SpandaŚakti level].

#### **D.58. Dhāraṇā on 'Ha' [Khecarī mudrā] [Śāmbhava-upāya]**

With mouth widely open, keeping the inverted tongue at the centre, fixing the mind in the middle of the open mouth, without opening lips [Khecarī mudrā, VivekaMārtaṇḍa] one has to voice vowelless 'ha'. After effecting khichari mudrā, one should keep his mind fixed on the middle of the open mouth. 'Ha' has to be voiced in a vowel less manner mentally symbolizing prāṇaŚakti and developing Madhya-desa. As the tongue tip is placed inside the opening or cavity of the cranium where a tiny gland known as Lalana cakra is located, palatal sa of ceaseless sound 'haṁsa', can not be pronounced and only 'ha' remains. Then the nāḍīs are opened and the brain channels are cleared, creating a mild pressure at the point of bhrūmadhya which is the



convergence of three main nāḍīs: iḍā, pingalā and suṣumnā. Then the consciousness is thrown to the point of ajñā without any effort on one's part. At that moment the sound 'Ha' arises spontaneously [ŚāmbhavīMudrā] in the mind, dissolving the mind in tranquility as continuous dissipation of mental energy in the form of unnecessary thoughts and chatter which diminish the frequencies of the brainwaves. It strengthens the electro-magnetic circuits in the brain by rechanneling the energy which flows downward from bindu cakra back upward to the higher centres one registers everything [all activities – eating, talking etc.] but you are still yourself generating the experience of tranquility and expansion of conscious awareness. The transition of sound 'ha' in gross form to subtle Śakti as per the process at Dhāraṇā one, results in blissful experience of nāda in the cranium.

#### **D.68. Dhāraṇā on Visarga of Letter [Āṇava upaya]**

When the mind is joined in the visarga, at the end of visarga it is made supportless [Om:]. Then it touches the supreme consciousness. Visarga is the last letter to be added to a word or sentence. Two dots of visarga represent Puruṣa [manifest form of supreme consciousness] and Prakṛti [manifest form of supreme energy]. Visarga represents proximity of these two cosmic forces within the individual which bring about an intermediary state just before the awareness is propelled into new dimension. [Two dots placed perpendicularly one upon the other immediately after a letter, om:] The sound represented by the visarga is H: which touches a centre where a group of nāḍīs converge and spread out to different parts of the head. Thus its vibration is transmitted to all corners of the brain which brings immediate pratyāhāra, leading to the supportless mind. The concentration represents transition from, gross prāṇas, producing letters to subtle, infinite, indeterminate state of Parāvāk [kuṇḍalinīŚakti, Prāṇaskti, spandaŚakti] vibrating in non-dual, throbbing manner ceaselessly and giving the aspirant eternal bliss of nāda.

#### **D.7. Kuṇḍalinī becomes Ultimate Reality [Āṇava Upaya]**

The twelve centres should be pierced successively through proper understanding of their associated twelve letters – seed syllables – bījamantras. Dhāraṇā should be practiced on the respective bījas in their various aspects of

colour, form and sound to open the cakras. The twelve successive letters are the following 12 vowels;

1 a 2 aa 3 I 4 ii 5 u 6 uu 7 e 8 ai 9 o 10 au 11 am 12 aah

These vowels are to be meditated on in the 12 stages of the Kuṇḍalinī. The first four centres represent centres of difference [bheda], the next four represent unity in diversity [bhedābheda] and final four represent unity [abheda]. The twelve cakras and their corresponding mantras are :1 mūlādhāra – lam 2 swadhīsthana – vam 3 Maṇipūra – ram 4 Anāhata – yam 5, 6 Viśuddhi, lalata – yam 7 nasikagra – so 8,9,10,11,12 – ajñā, manas, soma, bidu, sahasrara - Aum. Each of these twelve cakras has a particular mantra or aksāra to denote it. Each mantra is in seed form I e pure energy in its potential state. Amantra has the inherent power to explode gross matter [physical awareness] and transform it into energy [subtle and transcendental state]. Aksāra is made up of dhavani or sounds of varying frequencies. In order to explode the energy within the mantra, the dhavani has to be separated from aksāra. The aksara pronounced by prāṇa and apna in gross form [mouth, Vaikharī, spoken word] gradually moves to subtle centre [madhyamā, whispering, throat] and finally to subtler centre in form of energy at heart [paśyantī, mental reflection] and so on as per process at Dhāraṇā one. As the Kuṇḍalinī ascends the range of experience changes from gross to subtle. The experience of colour will give way to sound or light which are subtler forms of same experience. All the aksaras [centres of energy] are at various successive levels of Parāvāk [spandaŚakti].

Dhāraṇā on bījamantras is essential as Kuṇḍalinī also must become very subtle in order to pierce these centres. Each aksāra [indestructible] corresponds to an energy centre in the body which is connected to a centre in the brain. There are fifty-one aksharas [of Sanskrit language] which correspond to fifty-one energy centres in the physical body. With progressive repetition, they progressively influence the Kuṇḍalinī energy as it pierces the twelve cakras [successively higher centres of energy].

Everything has come from home and at the time of dissolution everything will revert back to OM. [SARASWATI, Swāmī Niranjanananda. 2009. Prana and

Pranayama Manduky opanisad, v.1, p 72,]. The inhalation, retention and exhalation are the prāṇava itself. [YOGA CHUDĀMAṆĪ UPANIṢADA, v. 101-102]. The mantra is a seed which manifests in various experiences when practiced in japa. Whe the bīja mantra [Om] becomes manifest, it is called dhvani, shabda or nāda. The bīja mantras get assimilated with mental processes very quickly. The bīja mantras belong to the ānandaMāyā kośa and become expressive when the mind has ascended to unconscious level. They first influence the ānandamya kośa [intense experience] and the effect comes down progressively to the vijñānamaya, manomaya, prāṇamaya and finally aanamaya kośa. With other mantras, the effect takes place from the mental or pranic level and that influence is raised to vijñānaMāyā and ānandaMāyā kośas. Thereafter, it travels back to the physical body. [Mildexperience]

#### **D.15. Dhāraṇā on unstruck sound in Anāhata [Śākta upāya]**

Anāhatanāda is a sound that goes on vibrating within the body spontaneously without any impact. Ten such nādas along with the corresponding lights seen by the aspirant who are vibrating within and growing subtler and subtler are given in the chart given below:-

Sr No	Lights [jyotis] Drop [Bindu]	Sounds Śabda*
1	White	Cini
2	Red	Cincini
3	Yellow	A cricket [ciravāki]
4	Black	A conch shell [Sankhaśabda]
5	Green	A stick-zither [tantrighoṣa]
6	Orange	A flute / wind in the bamboo [vamsārava]
7	Blue	Cymbals [kamasyatala]
8	Variiegated	A thounder cloud [meghaśabda]
9	Translucent	A forest fire [davanirghoṣa]
10	Delightful [moon coloured]	A kettle drum [ dundubhīśvara]

The sādhaika has to listen [by covering his ears] continuously only, to the unstruck sounds in Anāhata or any uninterrupted [continuous] sound which is like a rushing river or waterfall. It can be any sound produced without a break – at great speed, at great velocity. Here pure one-pointed listening. When the sādhaika concentrates on Anāhatanāda, he forgets everything of external world, is gradually lost in internal, inner spontaneous sound which is not at first

audible to the ear and is finally absorbed in the vast expanse of consciousness [ cidĀkāśa]. In this state of śabdabrahma, thought and word are one

**D.16. Dhāraṇā on Sound AUṂ [Āṇava upāya]**

**D.19. Dhāraṇā on letters of Bīja Mantra [from Āṇava upāya to Śāmbhava state]**

The sādḥaka has to concentrate on void while repeating the prāṇava perfectly and in a balanced manner [aumā, hum orhrim] for protracted periods. He must end om in pluta i.e. om, m, m, three mātrās long. [Beginning, middle and end of same length of duration] to influence the corresponding energy centre [void] located at the end of recitation and free of all external and internal supports.

Auṁ or Prāṇava is the parā nāda, or transcendental sound which is reverberating throughout the universe at all times. Prāṇava is synonymous with the pure self or ātman before it is associated with the manifest nature. Auṁ is anahad, the uncaused, unqualified vibration which is heard in the silence of soonya. All mantras, sounds and letters of alphabet are contained within the mantra Auṁ. If repeated for extended periods of time, it induces the experience of turīya, the transcendental state.

Pindmantra is that in which each letter is separately arranged and in which there is a connecting vowel at the end [ex. A, U, M,]. The aspirant has to concentrate with one-pointedness for extended periods, on gross utterances [spoken aloud, Vaikharī level, letters of pindmantra] which progressively become subtle [whispering, madhyamā, mental reflection, paśyantī level, subtle and unmanifested formations of letters in mind] and finally merge in Parāvāk. The gross forms of prāṇa and apāna [at Vaikharī level] take the route of samāna [at madhyamā level], which then progress to Udāna [at paśyantī level] to ascend upwards as kuṇḍalinīŚakti towards Sahasrara cakra [Parāvāk] As the utterances take the form subtle elements [body, senses, mind etc.] the time taken for the utterances reduces progressively at the centres of energy in the body towards the head as shown in the chart below: -

Sr No	Letter	Place of Contemplation	Time taken for recitation in mātrās	Form of Utterance
1	A	Navel	1	Gross
2	U	Heart	1	Gross
3	M	Mouth, palate of mouth	1	Gross
4	. Bindu	Centre of eyebrows	½	Subtle
5	Ardhachandra	Forehead	½	Subtle
6	Nirodhinī	Upper part of Forehead	½	Most Subtle
7	Nāda	Head	½	Most Subtle
8	Nādanta	Brahamarandhra	½	Most Subtle
9	Śakti	Skin	½	Most Subtle
10	Vyāpinī	Root of śikhā	½	Most Subtle
11	Samanā	Śikhā	½	Most Subtle
12	Unmanā	Top of Śikhā	Beyond time	Most Subtle
	Final State	Vast expanse of consciousness		

The gross vibrations convert into subtle vibrations to assume the form of Vibrating or pulsating energy [spandaŚakti] at the end as the limited self along with the limited objects dissolve in the Individual Consciousness. Ththree letters - A, U, M represent Sattva, Rajas ,Tamas guṇas and waking, dream and deep sleep states of Consciousness respectively.Each letter contains a void and with the subtlety, the void becomes more and more subtle to contain the earlier sounds [nādas] The Omkara contains all the letters and as such entire external objective world which becomes internal object taking the form of vibrating energy successively.

#### **PYS II.45 - Īśvara praṇidhāna**

The immediate and successful accomplishment of yoga on the part of yogi can take place through 1] surrender or devotion to the Īśvara or even through his will i.e.grace.It consists in feeling the existence, in the innermost core of the heart, of God and to rest content by surrendering to Him.It means saying ‘Whatever I do, willingly or unwillingly, I am offering its fruits, whether happiness or misery to you. Everything is done for you.’ This leads to detachment and banishes all egotistic feelings. Through contemplation on God, as on a liberated being, the mind becomes calm and concentrated. From

knowledge derived through such concentration, the spiritual needs of a Yogin are met.

### **Īśvarapraṇidhāna [outside I-sense]**

To form a concept of God who is outside I- sense, help of words is necessary. That concept is again the recollection of certain words implying qualities – One who is free from affliction, activity etc. But for the purpose of concentrating on Him, thinking of such diverse qualities will not be useful. What we can think or feel as an entity, is one or other of the three principles of receiver, subtle instrument of reception [Buddhi, I-sense etc.] and object received i. e. gross knowable [light, sound etc.] To think of God as outside object, we have to think of Him as endowed with form etc.

If God has to be thought of as part of oneself [like Buddhi, I-sense], He has to be thought of as 'I am He'. The process of Īśvara-praṇidhāna is to be practiced inside the heart. The inner part of the chest wherein one feels pleasure if there is love or happiness and sadness if there is unhappiness or fear, is called the heart. "The region of the heart is the centre of I-sense relating to one's body. One should imagine the luminous figure of God inside one's heart. In repeating the mystic syllable OM, one should think oneself to be within the emblem - calm, restful and felicitous". [ĀRAṆYA, Swāmī Hariharānanda. with commentary of Vyāsa, comm. on PYS I.23]

When the devotee is able to rest in a feeling of godliness, then a transparent, white, limitless, luminous sky should be imagined by him in his heart. Then knowing that the omnipresent God is pervading that space, the devotee should contemplate that his I-sense i.e. his whole self is in the God who is present in his heart. Then he should merge his mind in the mind of the Īśvara residing within the void-like space within his heart and rest in a state of contentment, without any care or thought.

### **PYS.I.27 – Dhāraṇā on AUM**

The sacred word designating Īśvara, is Prāṇava or the mystic syllable, OM. Īśvara is a product of thought process, symbolized by the word OM. There is

no other word which can bring the calmness of mind as the word, OM can. Consonants can not be pronounced in prolonged continuity, vowels [like OM], however OM, can be so pronounced which leads to the mastery of continuity of thought in mind. When OM is uttered mentally, a sort of effort moves from the throat to the brain which Yogins utilize towards contemplation. Thus, through, contemplating upon the Īśvara, the hindrances get dissolved. Also, the realization of one's own consciousness is accomplished. When the symbol and its import come naturally to the -praṇidhāna is very established.

#### **PYS.I.28,29 -Dhāraṇā on Pratyagchetana**

The principles of Grahīṭṛ [receiver] and Grahāṇa [instruments of reception] are parts of oneself; so they can be felt or realized. Although at first the verbal concept is necessary for their realization, they can be thought of without reference to words. Pratyak means 'knower of the opposite object', 'knower of non-self as opposed to self. That sort of consciousness is Pratyak-cetanā or Puruṣa. It means the true Self of a person who has nescience [and thus of one who is free from nescience also]. The consciousness which is opposed to objects i.e. Knowables and is directed towards one's self is Pratyak-cetanā. Every Puruṣa with the adjunct of Buddhi or the enjoyer, observer, knower, one's own is Pratyak-cetanā. Īśvara by Him is consciousness only. So mind can not remain in Him as He is not comprehensible as a perceivable object. Awareness [Īśvara] is self-cognizant and does not admit of objective apprehension as something external to us.

#### **IV.16) Section Two – Dhāraṇās related to Preliminary Practices [PYS]**

According to Sāṃkhya, twelve plexuses, on which the mind can be fixed, fall under the three categories of objects. They are Grāhya-the Knowable, Grahāṇa-the organs of reception and Grahīṭṛ-the receiver.

'First kind of fixity of mind is on the knowledge of the Tattvas with the help of internal location of the organs and external objects impinging on the organs which are overseen by Puruṣa in the ascending order of I-sense, pure I-sense. [ĀRANYA, Swāmī Hariharānanda. with commentary of Vyāsa, comm. on PYS III.1]

Second kind of fixity of mind is on spontaneous unstruck sound [Anāhata-nāda, external object] emanating within the body. Śabda gives rise to sound as well as all other elements [Gandha, Rūpa, Rasa, Sparśa] OM is Śabda brahma as it exhausts all possibilities of sound generation [ from throat, lip and nose]. It also exhausts all objects of the universe [name and objects, Nama and Nami] and goes to the source of universe [Nādabrahma]

Third method is adoption of the effulgence in the heart [external object] as support for fixity on the pure I-sense or Buddhi.

The discriminating persons apprehend by analysis and apprehension all worldly objects as sorrowful because they cause suffering. In consequence, in their afflictive experiences and in their latencies and also because of their contrary nature of the Guṇas which produce changes all the time [PYS.II.15] The process aims at reaching the state of Citi-Śakti or pure consciousness with five adjectives of pure, infinite, immutable, untransmissible, and illuminator of things presented. Illuminator of things presented means it is that which makes Buddhi conscious and leads to the awareness of objects related to Buddhi. It is fully Self-illuminous. Although objects are revealed under its influence, pure Consciousness is neither active nor mutable [immutable, without any change, inactive, detached, untransmissible]. It is pure i.e it is not liable to be influenced by the principles of inertia or action as the principle of Sattva is. It is 'infinite' not in the sense of being an aggregation of an infinite number or finite units but in the sense that the conception of finiteness is not to be applied to it in any sense. [PYS.I.2].

#### **Prerequisites for Dhāraṇā in PYS**

- 1) The aspirant has developed emotional stability through the practice of Yama and Niyama [PYS II.46-48]
- 2) The aspirant's body is free from disease through Āsana [PYS II.49]
- 3) The aspirant properly distributes energy throughout his body and mind by the practice of Kevalakumbhaka Pranyaama. [neither inhalation or exhalation] [PYS II. 51, 53,54]



- 4) The aspirant detaches himself [and his mind] from the organs of senses and acquires clarity of thought by the Practice of Pratyāhāra. [PYS III.1].
- 5) The aspirant has to disassociate the mind from the objects [viṣaya].
- 6) Citta imitates its own form.

There are two stages in the combined process -one is Realization upto the attainment of [Samādhi-matra stage] including the preliminary practices [35sūtras] of Kriyāyoga [2], Bahiraṅga Aṣṭāṅgayoga viz. Yamas and Niyamas [10], Āsana [3], Prāṇāyāma [3], Pratyāhāra [1], Īśvarapraṇidhāna [5], Cittaprasādāna [2], Mind Stability [5], Ekatattvabhyāsa [2], Pratipakshabhāvanā [2], and the next is upto the Self-Realization [Samādhi in Asamprajñāta -yoga]. The sūtras [PYS] and verses [VB] referred in the interpretation include all the three processes [Dhāraṇā, Dhyāna, and Samādhi i.e. Saṃyama with purpose, definition and result]. There are 34 Dhāraṇās [in Vibhutipada [PYS] pertaining to the first stage and the remaining 12 Dhāraṇās pertaining to Samprajñāta and asamprajñāta -yoga, Samāpatti] are from Samādhi Pada, Sadhana Pada and Kaivalya Pada. [PYS].

#### **Preliminary practices in PYS**

Techniques for concentration include 1 Kriyāyoga and Bahiraṅga yoga – Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra 2 Pratipaksha Bhāvanā 3 Ekatattva abhyāsa 4 Citta prasādāna 5 Mind Stability 6 Īśvarapraṇidhāna 7 Vairāgya and 8 Abhyāsa.

More afflicted gross [stuhla] are to be made subtle [eliminated] through continued observance of Kriyā-yoga, Bahiraṅga yoga [of Aṣṭāṅgayoga] or through meditation [Dhyāna] [citta-parikarmans] until they become subtle as seeds. It eliminates the gross, conscious, expressed kleśas. [Attenuation, tanūkaṛaṇa] [PYS.I.5, II.2]. Then one takes a graded course of meditation [Aṣṭāṅga-yoga], leading to simple Samādhi [Samādhi-mātrām] which means the first experience of Ṛtambharā prajñā, the light of Puruṣa reflected on purified buddhi.

### **PYS.II.1,2 – Kriyāyoga**

Gross manifestations of Kleśas are those afflictive modifications of the mind based on Misapprehension, Asmitā etc..With citta in one-pointed state and with dissipated energies channelized by Prāṇa, the practioner tries to make kleśas thin [PYS.II.1,2].In this state, kleśas are thinned but productive state by Kriyāyoga and Īśvarapraṇidhāna by medium type practitioners, by Bahiraṅga Yoga and Īśvarapraṇidhāna by Beginners. The Advanced practioners are already in this stage. Then all three types of practioners practice either Saṁyama or Īśvarapraṇidhāna. Any manifest state of the mind leaves a like imprint on it and this is its latent impression of action [Karmāśaya] Potent Saṁskāras based on Kleśas [afflictions, wrong knowledge, of manifest mind, Savija] are called Karmāśayas.Karmāśayas are classified into two classes - virtuous producing happy results and vicious producing unhappy consequences, both to be experienced either in the present or insome future life. Samaskara of Karmāśaya brings about three consequences – birth, span of life and experiance of pleasure and pain. When the consequences take place, the Samaskara based on the feeling experienced thereby is called Vāsanā or subconscious latency [resultant memory]. Vāsanā does not of itself produce any consequence or resuly but for any Karmāśaya to produce result appropriate Vāsanā is necessary [PYS.II.12,13]. Karamashaya is like a seed, Vāsanā is like a field, the birth or embodiment nis like a tree and the experiance of pleasure or pain is like its fruits. The process to effectthe destruction of latent impressions starts by stengthening NiVṛitti -dharma [the spirit of renunciation], PraVṛitti-dharma [spirit of inclination to worldliness] is weakened. Thereby Karmāśaya is weakened and consequently no longer serves any purpose.Afflictive Saṁskāras are thereby reduced and this is attenuated state. [p132].

Avidyā and Kleśas [attachment] exist in all four forms -dormant, weak [attenuated], alternative interrupted], and active [PYS.II.4]. There is partial awareness of the attachment [Rāga] and Avidyā in all experiances.The process of Kriyāyoga and Bahiraṅga Yoga ensures that weak kleśas are not further modified back to active state.

Medium level practitioners [Madhyamā Adhikarins], will practice Kriyāyoga consisting of Tapas, Svādhyāya and Īśvara praṇidhāna. All the three practices have to be undertaken simultaneously leading to stronger personality and weaker Kleśas which lead to Dhyāna and Samādhi. Austerity, self-study and surrender to the constitute Kriyā yoga. Which attenuates the kleśas [the afflictions] as well as develops inner ambience of samdhi. Austerity is the forebearance of the painborn of repeated efforts of consciousness purifying practices such as prāṇāyāma, Āsana etc. Self-study is said to be the regular recitation of such holy mantras as prāṇava etc. or it is the regular study of sacred scripture. [PYS.II.1, 2] kleśas are reduced to an attenuated state through Kriyā-yoga which means Karma-yoga done with the help of tapas, self-study and prayer to God. [PYS.II.2] kleśas are reduced to an attenuated state through Kriyā - yoga which means Karma-yoga done with the help of tapas, self-study and prayer to God.

### **PYS III.35-45 Yamasa and Niyamas**

The Beginners [Adhama Adhikarins, initiates] adopt the Bahiraṅga practices of Yoga i.e. Yama, Niyama, Āsana, Prāṇāyāma and Pratyāhāra. Yamas include Ahimsā, Satya, Aesteya, Brahmacharya, Aparigraha and Niyamas include Śauca, Samtosh, Tapas, Svādhyāya and Īśvara praṇidhāna. [PYS.II.30, 32] Yamas are universally applicable irrespective of caste, place, time. [PYS.II.31]. These practices are more mental than physical, to be practiced at all the three levels of speech, thought and body, leading the sādha to advanced practices. In case of Truth, it has to be practiced all the time irrespective of the whether it is beneficial or pleasant. In case of Asteya also, one should not take credit when it is not due to oneself. Although Brahmacharya implies moderation in sensual and sexual pleasures, in broader terms it means always walking on the spiritual path of Reality. Any control leads to more vigour due to less dissipation of energy. Also, in the case of Aparigraha, although it gives psychological security, it implies non-hoarding, non-possessiveness mentally [of knowledge, expertise etc.]. Aparigraha leads to Vairāgya which ensures generation of additional energy as less energy is dissipated in worldly activities. In Śauca, the stress is more on purity of mind as one goes from AnnaMāyā kośa to Ānandamayākośa. One develops disgust

towards one body and body of others. Generally, an individual gets satisfaction when his needs are fulfilled. But in case of Santosh, it leads to everpresent state of happiness irrespective of the whether the person gets what he wants or not. This is due to the fact that everybody nhs Satcitānanda and he chooses happy reasons in any situation and does not allow negative or unhappy events to affect his happy, contented state. [PYS.II.35 -45].

### **PYS II.46, 47, 48 - Āsana**

Provided the Āsana like Padma, Siddha etc. happen to be properly steady and comfortable then only they are entitled as components of Yoga and overcome discomfort caused by the pairs of opposites like cold and hot and so on. The posture should be accomplished through the feeling like the dead that “I am like the objectless infinite sky [anantsamāpatti]” as well as through relaxing every efforts as if dead [VB.V78]

In PYS, the grace in Āsanās reflects the aesthetical aspect. The sādhanā is stable if he is comfortable. Hence the Āsana should be stable and comfortable. As efforts indicate the presence of mind, less efforts and grace is required for Āsana. The mind is to be completely fused in the practice of Āsana. There should be slower movement with more awareness and at the final pose as movement stops, awareness increases greatly. The longer the duration of Āsana, the longer the awareness remains leading to more mental refreshment, less mental conflicts, with less physical exhaustion. This overcomes the dichotomous, natural tendency of the mind as every thought contains an opposite thought leading to unhappiness in the present moment. As such every Āsana is a piece of art with specific and more pronounced effect. [PYS.II.46,47,48].

In VB, there is similar Dhāraṇā to be performed in relaxed Āsana to reduce rajas and tamas of mind [Āṇava upāya]. The aspirant should seat in a very relaxed position –hands and feet without any support and on a soft seat. The Āsana acts as a conductor of energy which may be released at any time during the process of sādhanā. The Āsana prevents the energy from flowing out of the body into the earth and being lost. [VB D55,V78] Here we find that in PYS,

the Āsana is considered from the awareness angle whereas in VB, it is seen from the energy angle.

#### **PYS II.49, 50, 51, 52 Prāṇāyāma**

##### **PYS II.49 – Prāṇāyāma – Regulation of Flow of Inhalation and Exhalation**

The aspirant should ensure that the object contemplated upon [God, feeling of physical or mental void, form of tranquil thought] should be present in the mind during each act of inhalation and exhalation. The suspension of breath is to be practiced simultaneously as a single effort. This leads to the steadiness of the body and one-pointedness of mind on one subject conducive to the practice of Dhāraṇā – fixation of mind on an object. This prāṇāyāma is different from the form in Hathayoga practiced as exhalation [Recaka], inhalation [Puraka] and suspension [kumbhaka]

##### **PYS.II.51 – Prāṇāyāma– Transcendence of External and Internal Operations**

Gradual suspension of external and internal operations which have become long and subtle, after regulation of space, time and number, after these are mastered through practice [PYS III.50] and transcending them, involving a very subtle form of suspension of breath is the fourth Prāṇāyāma. The aspirant should observe a clear, transparent, luminous or white, all-pervading infinite void in the region of heart at the centre of chest. The mind should be in pleasant mood and vacant simultaneously. Any sensation [touch etc.] to be conceived should be imagined as spreading from the centre of heart throughout the body which is also conceived as void during inhalation or exhalation. A Sattvik form of ease and lightness prevails during such sensation, experienced clearly. The suspension of Prāṇa arrests modifications of the mind and makes it one-pointed and free from attachment to the objects.

##### **PYS.II.50 -Prāṇāyāma -External and Internal Operation, Suppression**

When there is proper steadiness i.e absence in the motion of inhalation and exhalation, both engendered through sudden contraction of internal body – organs for breathing such as lungs etc. [forceful stoppage of breathing], it is prāṇāyāma of motionless modality [stambha]. Here after partial inhalation or exhalation, i.e. when little air remains to be inhaled or exhaled, they got

enfeebled by being absorbed in the body by evaporation. One should try to feel tactile sensation of air inside the body. These three operations are regulated by space [so much space is its scope], time [calculation of moments] and number [so many incoming and outgoing breaths constitute first stroke]. This practice is termed as mild, moderate and intense and becomes long and subtle after sustained practice.

### **PYS III.52 Prāṇāyāma Result – Emergence of Sattvic Knowledge**

Before the start of Prāṇāyāma practice, the aspirant has the knowledge that ‘I am the body and senses.’ The aspirant after sufficient practice of Prāṇāyāma, feels that ‘I am not the body and senses’. Although Prāṇāyāma is a physical act, it generates the corresponding knowledge that reduces the veil of karma based on misapprehension. As the Prāṇāyāma leads to immobilized body and organs and very few actions, karma based on actions is not generated. The latent impressions of such activity, reduces the latency of afflictive Karma, responsible for the veil of Tamas over the Sattvic illumination. In this way, Prāṇāyāma leads indirectly to the removal of wrong knowledge [Avidyā] and to the tranquil state of mind.

### **PYS I.31 Prāṇāyāma for reducing Mental Distractions**

In this practice, the aspirant aims at removing the three mental distractions in the form of sorrow [Adhyatmika, Adhibhautika, and Adhidaivika], dejection through the non-fulfilment of desire, Shakiness of the body due to loss of equilibrium or steadiness. The ordinary, natural process of inhalation and exhalation done unconsciously and unwillingly is also associated with the above mental distractions. The Prāṇāyāma, as a form of regulated breathing removes the above distractions. As the level of concentration goes up, the breathing generally stops but the flow of inner consciousness resulting from the Prāṇayamic breathing continues. In such case, the aspirant has to recollect consciously, continuously, and steadily such flow of Consciousness power to bring about the concentration on the chosen object of concentration.

### **PYS II.54 - Pratyāhāra – Withdrawal of Senses**

The mental resolution separates the senses from their corresponding objects. Then the senses follow the nature of the mind. If the mind suspends its activities, senses follow the same. If the mind concentrates on an object, senses refrain from the activities related to other objects. The principal methods of Pratyahar are indifference to external objects and living in the world of thought. The aspirant attains a self-regulation of non-perception of desired thing at will by sustained practice leading to the natural tendency of senses to suspend their activities. The practice of Yama and Niyamas make the Pratyāhāra easy.

### **PYS II.33, 34 - Pratipaksha Bhāvanā**

As three of the four fundamental mental emotions [Anger, Fear, Sadness, Happiness] are negative. Hence, by nature, the mind has negative tendencies. The sādhanika should substitute negative, irrational, unwholesome, perverse thoughts, feelings, desires, wishes etc. [Greed, Anger, Infatuation etc., vitarkas, opposites of yamas and niyamas] coming to his mind and similar deeds done by oneself, caused to be done or approved, causing pain by cultivating exactly opposite thoughts. This practice leads the mind to stop bringing negative thoughts in mind. Negative things pertain to the grossnesses of things. Then it becomes natural and effortless. [Pratipaksha Bhāvanām] Here, the above method is suggested to overcome the gross kleśas. The afflictions [kleśas] become attenuated [tanū] when struck and overpowered [upa-hata] by the contemplating and culturing [Bhāvanā] of the opposite principles [prati-paksha, indirect attack]. Kleśas remain attenuated only while the observance of Kriyā-yoga [prati-paksha is maintained]. As a result, kleśas, dwell in the mind-field as vāsanās which can be roused resulting in action in the presence of strong excitants.

The opposites [prati-paksha] which should be cultivated in order to reduce the effectiveness of the various kleśas are given below:

- 1) Kleśa Nescience [avidyā]: Pratipaksha: Correct knowledge [sāmyag-jñāna] and correct perception [sāmyag-] [nbb,vb] consisting of learning etc. [PYS I.46,43,48]

- 2) Kleśa - I-am-ness: Prati-paksha – Perception of the separateness [bheda-] between the self [ātman] and its instruments [karaṇas]
- 3 & 4 Kleśas - Attraction, attachment [rāga] and aversion [dveṣa]: Taking the middle position [madhyasthya] so that one knows that a factor is neither to be rejected [a-heya] nor to be accepted [an-upādeya]. Cultivating dispassion [Vairāgya-Bhāvanā] is the opposite of rāga and cultivating amity [māitri – Bhāvanā] is the opposite of devsha
- 5 Fear of death [abhi-ni-vesha] : Ceasing the thought that ‘ body is the necessity for the ātman and can have a continuity [anubandha-buddhi-niVṛitti] together with its instruments [comm. of VB]. Contemplations [Bhāvanā] such as ‘I am beyond decay’, ‘ I am immortal”

The ultimate purpose the kleśas serve after creating a system of mutual dependence is to carry forth the fruition and maturation [vi-paka] of actions [karmas] for Puruṣa [Puruśārtha] [comm. of Vyāsa].The threefold maturation of acts consists of species to be born in [jati], lifespan [ayus] and pleasure or pain during that lifespan [bhoga],[ PYS, II.13] through a principle of mutual dependence among them. They create a system [tantra] based on mutual dependence.Even senses can not act outside this system of interdependence [RS]. Kleśas produce karmas which in turn produce kleśas [like seed and sprout –an endless chain]

### **PYS.I.32 Ekatattvaabhyāsa**

For stoppage of distractions, practice of concentration one single principle should be made. It refers to the quality of contemplation. A single principle or reality refers to Īśvara. ‘When God is thought of as present within oneself or as an idea contemplated upon, it is the meditation on one principle. It refers to some gross principle. It refers to a specially selected principle’. [BALLANTYNE, J.R. and ŚĀSTRY DEVA, G. Edited with Bhojavṛtti called Rajmārtanḍa comm. on PYS I.32] Theone principle can be ‘I-sense’. ‘I am the observer of all modifications that are taking place every moment in the mind’ which is a recollection of such ‘I’ as support of contemplation. Vikshepa Sahabhuvas [accompaniments of antarayas] viz. Duḥkha, Daurmanasya,



Angmejayatva, and Shvas-prashvas are removed by the method of Ek Tattva Abhyāsa.

### **PYS I.33, 34 - Cittaprasādana**

#### **PYS I.33 Cultivation of Conducive feelings for Tranquility of Mind**

Also, the main Cittaprasādana [purity and serenity of mind] technique has been mentioned i.e. one should cultivate the feeling of Maitri [amity, Friendliness], towards people who are in the state of Sukha, Karuna [Compassion towards suffering, sharing pain] towards people who are in the state of Duḥkha, Mudita [Delight, Punya] towards people who are prospering in life, doing good things and who may not be connected with oneself, and finally, Upeksha [Equanimity, emotional indifference which is close to Vairāgya without getting disturbed and becoming unhappy] towards people who are in the state of Apunya. In addition, bahyakumbhaka and antarakumbhaka, representing the relationship between the Mind and the breathing, lead to the cittaprasādana [PYS.I.30-34] As the practice mentioned in PYS I.33 leads to the attainment of certain powers, it is dealt with in under Section ' Dhāraṇās related to Siddhis'.

#### **PYS I.34 Prāṇāyāma for Tranquility of Mind**

With the consciousness devoid of any thought or will, one should slowly expel air, Then one should retain air outside [prāṇāyāma] while consciousness is fixed on such internal space as heart etc. Then one should inhale with ease. Then the mind attains state of steadiness. [VB24, 25, 26] The effort with which the breath is exhaled has three steps – 1) The effort to exhale the breath slowly. 2) The effort to keep the whole body and the chest still and relaxed. 3) The effort to keep the mind vacant, inactive or without any thought [a conception of the void] at the time of both inhalation and exhalation. There is unification of exhalation and retention as both can be achieved in the same process without any separate effort for each as at the time of exhalation some internal air is retained. As a result, the mind becomes stable and tranquil.

**PYS I.13,14 Abhyāsa as Constant practice for Tranquil State of Mind**

The aspirant has to ensure the effort, the energy and the enthusiasm for attaining the state of tranquility which is continuity of mind without any fluctuation. The aspirant has to hold on and continue with whatever amount, extent, depth of calmness achieved. The greater the extent of effort and energy the sooner and easier realization of tranquility of mind. In this practice, the importance of the quality and quantity of effort is stressed.

Simultaneously, the aspirant has to cultivate the practice of austerity, learning of the Sastras, and reverence for the teachings of the Sastras. This enables the aspirant to the state of deep rooted and firmly established tranquility which can not be easily disturbed by external disturbances of events and internal latent impressions on the mind.

**PYS.I.35, 36, 37, 38, 39 - Mind Stability****PYS I.39 Concentration on anything which one likes**

The aspirant has been allowed as much freedom as possible for the choice of object of concentration in this practice. As the mind happily, willingly and easily is absorbed in the concentration, the influence of other Rajas and Tamas guṇas reduces as these by way of other distracting objects and feelings can not enter the mind. This practice contains the most general principle to eradicate the obstacles to the concentration.

One can contemplate on any agreeable objects [conductive to yoga] for the sake of steadiness of consciousness. If one is successful for some length of time, then one can attain the same even while concentrating upon the other tattvas. Here, the practitioner first chooses an object of concentration which he likes and is favourably disposed towards it. In case of internal regions of the body, the mind is fixed directly through immediate feeling whereas in case of external objects, the mind is fixed indirectly through the modification of the senses. This is Pratyāhāra-based Dhāraṇā. In Prāṇāyāma based Dhāraṇā, certain maturity and refinement develop Bhāvanā or contemplative thinking into Dhāraṇā.

**PYS I.38 Concentration on Images of Dreams and State of Dreamless sleep**

During the dream, the content of experience is based on imagination and memory which can be vivid, pleasurable and desirable as an object of concentration.. One should take “sattvika” and intense knowledge as support in one’s concentration. Both these practices will bring steadiness on the part of consciousness. To contemplate on these ideas is to contemplate on the images of the dream. It can be practiced in three ways –1) To form a mental image of the object contemplated upon and to think of it as real, 2) When the recollection is practiced, then even in a dream one will be aware that one is dreaming. This state of contemplation in a dream should be maintained on awakening, 3) When any good feeling or idea is felt in a dream then on awakening that should be contemplated upon. In every case, a dream like state of shutting out the external objects should be adopted.

The devotee’s mind gets stabilized by contemplating on a mind which is free from desires. Also, one should take the “absence of content [pratyaya] of experience” as a pleasant experience of happiness of the Self, in deep sleep as support. In deep dreamless sleep, with the dominance of Sattva guṇa, [expressed by the feeling that ‘I do not remember anything. I have such a sound sleep’] both external and mental objects are obscured by Tamasa feeling and a hazy idea of inactivity remains which should be taken as the object of contemplation. The aspirant will realize that he goes from a state of deep sleep without any awareness of inner flow of consciousness to a state in meditative concentration in which he is aware of the same every moment.

**PYS I.37 Concentration on mind free from desires**

When the aspirant attains some proficiency in the attitude of Vairagya, he can appreciate a person who has attained the full and total Vairagya much more as he has experienced the benefits of Vairagya related to more happiness and contentment. In the present practice, the aspirant has to concentrate on the mind of such a person who is devoid of any attachment to objects resulting in the disturbances to Citta. The aspirant thinks again and again of such a person who has a tranquil and thoughtless mind and longs for such a state resulting in

tranquility and peace, in unattached and free mind. The aspirant's Citta takes the form the Citta of such saintly person, which is unattached, pure, transparent, free and at rest with everything.

### **PYS I.35, 36 Cultivation of Radiant, Happy and Higher Objective Perception**

As the practice mentioned under sūtras PYS I.35,36 leads to attainment of certain powers, it is dealt with under Section 'Dhāraṇās related to Siddhis'

### **PYS.I. 23, 27, 28, 29, 30 - Ishwarpraṇidhāna**

Bhakti is concentration through nine types of Bhakti of Saguṇa Iswara. These types are -1) śravana, 2) kirtana, 3) smarana, 4) pādasevana, 5) archana, 6) mvandana, 7) dasya, 8) sakhya, 9) ātmanivedana. Praṇidhāna is a special kind of devotion in feeling the existence of Īśvara and to rest content by surrendering to Him [with feeling, 'I do not want either happiness or sorrow, nor shall be disturbed by either, everything is being done by you']. Then the spiritual knowledge is obtained through the Īśvara's grace. Also, the concentration on a liberated being [Īśvara] also leads to tranquility of mind.

**Comment [mp18]:**

Prāṇava [sound], as the object of concentration, has the body of the energy [[prāṇa plus vāyu]. It is that which makes the Prāṇa in the body work. Its name is the sound generated by chanting AUM. [PYS.I.27]. First the chanter realizes the significance of term AUM and as he continuously, repetitively, with Bhāvanā [Śraddhā] recites Aum, the Consciousness is altered by the vibrations of Aum. As the inherent relationship between the Designator [Aum, Prāṇava] and the Designee [chanter] never changes, all the qualities of Īśvara come to the chanter. [PYS.I.28]. the normal externally-oriented Cetanā [Consciousness, empirical-self] turns inwards [towards Self] due to introspection of Mind leading to the state of Realization. [PYS I.29] The detailed process of the realization by the practice of concentration on AUM after Samādhi-matra stage [PYS I.27,28] and the Praṇidhāna of Saguṇa and Nirguṇa Īśvara [PYS I.29] is considered separately.

The impact of Prāṇavajapa is the reduction to the point of disappearance of all obstacles viz. Vyadhi, Styān, Samshaya, Pramada, Alasya, Avirātai, Bhranti, Alabdha Bhūmiktva and Anvastitattva as the aspirant develops pure Sattvika intellect and slowly gains powers to overcome such obstacles..

Comment [mp19]:

### **PYS.I.12,15, 40 - Vairāgya**

Citta is by nature, outward object oriented and carries this tendency from the earlier births also. Hence, the aspirant has to undertake the practice of Vairagya [detachment towards objects] daily and ensure by constant awareness he reduces the the feelings of pleasure by experiencing certain objects and increase the feeling of Sattvic indifference towards them. Similarly, the should reduce the feelings of pain towards certain object and increase the Satvic indifference towards them. Slowly, he will come to know the Happiness devoid of feelings. [Nirvṛttic Ānandaa]. As a result, he goes through the different stages of Vairagya'. In this stage, three types of Vairāgya are involved viz. Yatamasamgya Viaragya [start of Vairāgya practice], Vyatireka Vairāgya [review of progress of practice] and Ekendriya Vairāgya [controlled attachment of all sense organs except mind]. The first stage is Yatamāna Vairāgya which is attempting not to indulge in sensuous enjoyments. The second stage is Vyatireka Vairāgya which takes place when attachment towards some things disappears altogether and in respect of others it becomes feeble. The third stage is Ekendriya Vairāgya which takes place when when the sense-organs are completely weaned away from objects and only the tendency to attachment remains in the mind.

Finally, the aspirant attains the state [Vasikara Vaitrusnya Vairagya] of natural, easy, habitual, constant concentration on any support [alambana] and he can concentrate on the minutest [due to concentration on subtle objects] and infinitely great objects [due to concentration on the quality of greatness]. The aspirant acquires the power of holding on to any object between these two extreme limits. This is the full and final stage of perfection and purification that can be obtained from the practice.

#### **IV.27) Section3 Process forDhāraṇās for Siddhis**

There are 34 Dhāraṇās in the Vibhūtipada, wherein Saṃyama on different objects leads to the attainment of certain Siddhis by the aspirant. Here, if he chooses the path of Siddhis, he gets the desired ones but he can not follow the path of Realization. He attains the stage of Samādhi-matra but does not go through the path of Samprajñāta -yoga. The choice is made at the Arthvattva form of object for enjoyment. He gets different types of powers by control over different forms of objects. The prāṇa and apāna also go hand in hand in subtlety in this process through the various koṣas. Citta mainly originated out of Sattavaḡuṇa, advances on the path of knowledge and luminosity while prāṇa mainly originated out of Rajas, advances on the path subtle movements inward, tending to be slow, steady and stagnant as if non-moving. This is due to the direction towards SpandaŚakti which is infinite but at the same time is a movement in the movement. The progress in Yogic practices lead to more recognition, energy and happiness for the individual. This may lead to some attachment to worldly things. These powers [Siddhis] are obstacles for Supreme Realization. [PYS.III.51] as if one tends to accept the worldly attractions leading to the change in priorities with the resultant change in Goal also [PYS.III.15] One has to increase the Vairāgya to overcome these changes in the negative direction. The enlightenment which can only be reached only after attaining the perfection in the previous stages one after the another. [PYS.III.6]

Then he meditates on object. Meditation is beyond contemplation which is thinking on serious subject. The symbol of object in his mind leads several experiences of the same object and to a blissful state. When through practice, the thought-process on the same object becomes continuous i.e. appears as an unbroken flow as if a single idea is present in the mind and it is independent of the object of meditation.[PYS.III.2]. This profound, prolonged and intense state of Dhyāna leads to the state of Samādhi as the experiencer, the experienced and the experience become one, and only the object shines without any trace of reflective thought. Samādhi is the highest stage of meditation and the best form of calmness of the mind. Meditation losing consciousness of it is Samādhi. When there is continuous flow of the process

of knowing alone without any reference to the knower or the Self and without the ideas 'I am knows', 'I am knowing' appearing in succession, that uninterrupted state of concentration Nis Samādhi. Then the three -Dhāraṇā, Dhyāna and Samādhi on the same object is called Saṃyama [PYS.III.4] leading to the direct realization of the three-fold mutation [PYS.III.16] Then the light of knowledge [Prajñā] emanating from the concentration shines forth [PYS.III.5] This is the enlightenment attained in Saṃprajñāta-yoga. It refers to the ultimate knowledge of the Tattvas – Grāhya, Grahana and Grahītṛ which is a step towards the attainment of Kaivalya. Any object has two qualities - one is attributes [qualities, 'about' object] and other is essence ['is' object]. Human knowledge sourced by sense organs is limited as it only experiences qualities. In the Samādhi state, limitation of sense organs is removed by Pratyāhāra. The state of conditioned mind is also removed by Dhyāna. Then the essence of the object is revealed by Ṛtambharā Prajñā [cosmic, all time truth, PYS.I.48] as the meditator gets fused on object and experiences the state of Samādhi which is intuitive knowledge. Object only acts as a catalyst to go beyond mind. Ṛtambharā Prajñā is specific knowledge of the essence of the object [Puruṣa, Self-Realization]. It is different from Anuman which is about generalized object without specific properties, Āgama which is inferential knowledge and Pratyakṣa which is only about attributes. [PYS.I.49] The Vṛitti of understanding the essence of an object is still a modification and it leads to supernatural accomplishments which are obstacles to achieving the goal of Realization.

#### **PYS.III.47,48 - Saṃyama on Senses**

The aspirant has to follow the same sequence of Pratiprasava principle as in Dhāraṇā PYS.III.44. Arthavattva [alinga], which is the potentiality of forming the kramas, takes the form of anvaya [Mahat, lingamātrā, homogeneity PYS.II.19] which in its turn, takes the form of aindriya [immaterial] and bhautika [material] viśeṣas.

The first form Apprehension is the practical response of these senses towards the intended and unintended objects such as sound, touch etc. [Grahana] The second form, the essential nature [Svarūpa] of each sense organ is the actual

internal design to realize the specific, particular cognition of object like sound, touch etc. The third form, Subtle, of the senses is [Asmitā] which is their material cause as per the Sāṃkhya Theory of Manifestation. The Immanent form [related to Trigūṇas, Anvaya] is the specific characteristics of action [Rajas], steadiness [Tamas] and luminosity [Sattva]. The fifth form of the Purposefulness [Arthavatva] is the choice to the aspirant between Bhoga of Puruṣa and Apavarga of Puruṣa as the senses serve as objects [instruments for experience] of Self

At the start, the aspirant has limitations of time, speed and distance as related to sense organs as these were functioning in the limited field marked by duality, presence of the body etc. The Self had to use the physically these instruments of senses. Now, with the mastery over them the Self is endowed with the powers of Pratibhā [non-instrumental knowledge] and vikaraṇa bhava [non-instrumental action], leading to the knowledge of even distant objects at any time [mastery over time and space, infact entire Prakṛti] and that too with the speed of mind. The aspirant reaches the stage of Ahankara with its field of influence as entire Universe and which is equipped with the powers of senses for comprehension.

**Movement of [Sattvagūṇa]** - As per the Sāṃkhya Theory of Manifestation, all tattvas [excluding Prakṛti] play the dual role as regards their Cause and as regards their Effect. For example, Ahankara is related to the Mahat [Cause] as well as to the Sense organs etc. [Effect]. In the form, Sattvagūṇa in the gross form is dominated by Rajas and Tamas [Dhāraṇā stage]. In the second form, Sattvaguuna becomes subtle as the dominance of Rajas and Tamas reduces. [Dhyāna stage]. In the third stage, Sattva becoming still subtle now dominates other twogūṇas [early Samādhi-matra stage] as it approaches Asmitā. In the fourth stage, Sattvagūṇa in Asmitā gets the reflection of light from Puruṣa and the spontaneity and illumination being greater, other two gūṇas co-operate with Sattva. Finally, in the fifth stage, the aspirant as the experiencer, realizes the purpose of his practice and chooses Enjoyment as the purpose of Prakṛti and attains the supernatural powers in respect of senses as senses reach the state of Prakṛti.



**Movement of Prāṇa** - According to the Sāṃkhya theory, the common function of Ahankara, Mind and Buddhi is to maintain vital airs [prāṇa] in the body. It is seen that Prāṇa, as part of Rajasic nature of Ahankara assumes at least equal role or importance as regards the functioning of the Ahankara, Buddhi and Mind. Hence prāṇas play an equal role in the process of Arthavattva, mentioned above. The prāṇas as objects also have five forms to reach the level of PrāṇaŚakti or Prakṛti.

The first form is Gross nature which in the body is represented by Vyāna which is spread throughout the body and is the vehicle of consciousness. It is an essential element which supports other four prāṇas and acts as standby in case of need. It is related to the body consciousness in general and to other four prāṇas in particular. In a similar way four other prāṇas as part of Prāṇamaya koṣa, are related to the Vyāna and respective parts of Annamaya koṣa. The second form is Essential nature or specific function which five prāṇas perform in respective parts of the body in subtle form as part of Prāṇamaya koṣa. As per dual nature of Śakti, it is related to the Consciousness [equal or higher category] and to the lower energies represented by Mind, Ahankara, Prāṇa etc. The third form of prāṇas is subtle - tanmātras which determine the qualities of prāṇas. The fourth form is related to Anvaya or relationship of Trigūṇas – Sattva, Rajas and Tamas. The dominance of Sattva leads to the inward tendency towards the Self and dominance of Rajas implies outward innate tendencies. The fifth form is Arthavattva – purposefulness or objectiveness which is a property of Prakṛti and Śakti. In KS also, this principle is described as the Unmeṣa-Nimeṣa of SpandaŚakti, outward bound and inward bound KuṇḍalinīŚakti, external and internal oriented VākŚakti [MatrikaŚakti] and many other Śaktis of Krama Darsana playing this role at the level of various tattvas [Ānandaamaya koṣa]. At the level of Anvaya, the object is seen in form of JñānaŚakti [Sattva], KriyāŚakti [Rajas] and Maya [Tamas] [Vijñānamaya koṣa]. At the level of Tanmātra, [Manomaya koṣa] these are seen as subtlest experiential form of five elements in the form of Jñāna, Kriyā and the related veil of Maya over them. For the same logic outlined above the organs of action and the Prāṇas have five such forms.

### **PYS.III.44, 45 - Saṃyama on Physical Elements**

The aspirant has to practice Saṃyama on the five forms of the physical elements viz. gross, essential, subtle, immanent and the purposefulness. The place of Saṃyama can be the respective place in the body where the concerned element functions prominently and decisively. For Saṃyama on Akasa tattva, the place is in the head, for the Vayu tattva, the place is from chest to the tip of the nose, for Jala tattva, the place is around nabhi etc. for the first two Saṃyamas – gross and Essential. Also for the Saṃyama on the Tanmātras, these are five for the Earth element, four for the Jala element etc. Alternatively, the Saṃyama can be practiced on the entire body representing all five great elements. Gross means the sound, touch etc. [form, taste and smell] along with their qualities such as the primary notes etc. [such as hot, yellow, sweet etc.], their form [shape etc.] The essential attribute [Svarūpa] generic form, each peculiar to itself. The essential quality of earth, water, fire, air and Ākāśa in due order is solidity, viscosity, heat, blowing and all pervadedness. An object is a collection, the different parts are inseparable. The subtle form of the five elements is tanmātrā which is a composite substance consisting of both generic and specific qualities. [PYS.II.19] The knowledge of tanmātrā [atom, not of physical sciences] is not spatial but takes place in time, because spatial existence is noticeable only if it has a physical dimension. Sequence of knowledge of such minute particles is a knowledge of their mutation. An atom is in itself general and affords material for particulars [i. e. Bhūtas]. It is also particular because it is a special modified form of I-sense. An atom is defined as something whose different parts are not knowable and hence indescribable. The immanent [inherent] form [qualities] of elements is three-fold condition of physical elements i. e. characteristics of action, steadiness [retentiveness] and luminosity [manifestation, knowability]. The purposiveness form of elements is the latter's conduciveness for the enjoyment as well as for absolution. It is its objectiveness in as much as it can be the object of experiences and of salvation [by renunciation]. It causes happiness or misery and creates the body that experiences both while by renouncing both one attains **salvation**. This process is applicable to each of the five great elements viz. ether, air, fire, water and earth.

**Comment [mp20]:**

As the aspirant has to increase the purification of antahkaraṇa through Kriyāyoga and Aṣṭāṅgayoga followed by consistent meditation. Then as the aspirant progressively concentrate on the subtle form of the element, the knowledge, indicated through the rise of Sattvaguṇa, reflecting more of the light of Puruṣa, is attained by the Citta with the decrease of the both Rajas and Tamas.[Immanent form of element]. At last, the aspirant decides at the moment of Samādhi-matra, to enjoy the power of the element [Purposiveness form of element] and gets the control over the same. As the organs through which the pleasure and pain are experienced, are made of elements, the realization of inherent form of elements [Triguṇas] gives the mastery over organs for their use for spiritual purpose. Similarly, the mastery over Tanmātras [subtle form] enables the aspirant to change their properties at will.

**Movement of Citta and Prāṇa** -The prāṇa and apāna are intimately linked to the Citta as it takes these five forms of element. Initially, their gross forms are able to comprehend the gross nature of the element in waking and dream state. Then, as the concentration takes form of same pratyaya with many vṛttis the prāṇa and apāna become equal and merge with Samāna at the level of Manomaya koṣa. With further one-pointedness, the Sattvaguṇa in Citta and Samāna become prominent enough to rise above and acquire the knowledge of element at the third Immanent stage of Vijñānamaya koṣa [last cognitive level]. Then, at the fourth stage of Udāna, transcendental stage, the aspirant attains Ṛtambharā prajñā about the knowledge of the element at the Triguṇa level. Finally, the aspirant decides to enjoy the control of the element [outward bound innate nature of energy] at the last Arthavattva stage as the light of Puruṣa fully becomes one with the intellect. This is the detailed version of the process of pratiprasava mentioned for eradication of subtle kleśas [PYS.II.10].

The above practice leads to the eight attainments. The perfections – ‘Atomic’ [minification, Anima], ‘buoyance [lightness, Laghima]’, ‘inflation [Largeness, Mahima]’, and ‘attainment [Prapti]’ proceed from the Saṁyama upon the gross form of physical elements. The perfection of prakāmya [freedom of will or fulfillment of desire] i.e. non-obstruction of desire proceed from the

Samyama on the generic form of the physical elements. By conquering the subtle form, the perfection of subduement is obtained due to which the yogi becomes unsubduable. By conquering the immanentness, the perfection called 'sovereignty [Control]' is obtained from which the yogi can willfully desire the origination and dissolution of the physical elements. Attaining implies distant things coming near, e.g. touching the moon at will. Mastery implies power to regulate the formation, retention or destruction of objects at will. Resolution implies that Bhūtas and their constituents can be made to stay as desired. However, the aspirant can not alter the disposition of thing already perfected by the Īśvara.

**PYS I.35, I.36, III.25 – Samyama on Super-sensual Illuminative Powers**

PYS I.35 explains the state of effulgent light [Sattavik Prakāśa] of perception of the supersensuous aspects of the objects of the senses which is the result of all-pervading power of Buddhi. This power removes the limitation of senses to see the distant objects, very subtle objects and objects obstructed from view. The practice involves concentrating on the tip of the nose for higher smell perception, on the tip of the tongue for supersensuous taste, on the palate for supersensuous colour, on the tongue for supersensuous touch, on the root of the tongue for supersensuous sound. These results in removing the doubts about the knowledge contained in the Sastras and about the subtle things like the state of liberation etc. leading to the natural state of faith, energy and concentration. The above method is prescribed for the Mind stability as part preliminary practice leading to Samprajñāta yoga.

The second method suggested for the Mind stability is the perception which is radiant and free from sorrow. The radiance refers to the Sattvika enlightenment and fine illumination. There is also pleasant Sattvika feeling resulting in a state free from sorrow. It is the process of transition from the individualization to the universalization. One should universalize oneself by cultivating the feeling of identity of oneself with the infinite sky as if "I am as infinite as the sky." Such an intense state is called sorrowless or full of illumination

The aspirant has to concentrate in the heart on the limitless sky-like or transparent effulgence which represents the pure I-sense. Slowly the I-sense emerges like the Sun with the size of a thumb. For this practice, the effulgence like the mist, smoke, sun, air, fire, moon, crystal can be used. Similarly, the mediums of touch, smell etc can be used for meditation on I-sense who is knower of all such feelings. The transparent sense of ego radiating from the heart to infinity is called Visoka Jyotismati or effulgent light free from sorrow. This is the modification of the pure I-senses [Grahana] Then the aspirant focuses on the particular object – distant etc. to have its knowledge. The focus is on the superior sense activity.

The second method suggested for Mind stability is concentration on the heart which is the centre of I-sense pertaining to the body and all organs. The aspirant has to suspend the activities of all organs, resulting in the unspecified pleasant state [sensation] which is the undiversified sixth sense i.e. I-sense [Asmitā]. As a result of the awareness of Asmitā in the form of radiance or the infinite sky or space, the mind becomes calm and peaceful and is fit for the higher practices of yoga [Samprajñāta and Asamprajñāta]. The aspirant becomes eligible for the concentration on pure I-sense [Buddhi]

**Movement of prāṇa** – As the action of prāṇa and apāna slows down the activities of the sense also slow down, Prāṇa and apāna, in form of samāna reach the state of deep sleep. The body becomes an infinite void with stillness in the motion of prāṇa and the movement of Sattva from limited field of pleasure and pain to the infinite field devoid of feelings of any emotions, a sorrowless state. The internal arousal of finer illumination in the body due to concentration gives a sense of pleasure which is enjoyed by the Puruṣa at the level of feeling of Asmitā, on the boundary of Buddhi. The aspirant, also, experiences the subtle states of prāṇa, apāna as outlined in PYS III.44 and 47 which replace their gross states in the waking and dream state. The transition to the subtle, thoughtless state becomes a natural way of life. Prāṇa and apāna also carry the divine sensations as carriers of energy from anywhere in absence of actual objects precepted through senses organs.

**Movement of Citta** – Initially, Citta takes form of the object through the instrument of senses, leading to the knowledge of the object due to its impressions on the Citta, in the waking state. In the dream state, although the object is not present physically, Citta still contains the impressions of the object, enabling the Citta [Grahitr] to take form of that object. In this state the senses organs [Grahana] are at rest, in a state withdrawn from the external objects [Grahya]. When the Citta [Grahitr] concentrates on any of the sense organs, it is trying to recall every moment the impressions of the object [in memory], leading to the progressive clarity. The concentration leads to the sensation of the object. The result is the divine sensation [Grahana] in respect of smell, touch, taste, form and hearing in absence of the senses and the external object [Grahya]. The concentration leads to the revival of the memory in the unmanifest impressions of the sensation of the object. Citta compares the earlier impression of sensation of the object with the similar impression in the meditative state. The divine smell impression in the Citta, flows outward to the senses which experience it as if the sensation at the place of sense organ.

Then as it slowly identifies with it, Citta becomes so subtle as to take the form of infinite Consciousness power [Buddhi in Triguna form] leading to the Bhoga [enjoyment] by the Puruṣa of the divine smell etc. anywhere. Ultimately the clarity is total leading Citta [Grahitr], already purified by Kriyāyoga and BahiraṅgaAṣṭāṅgayoga, becomes one with Object [Grahya as Samaskara or memory in absence of physical object and senses - Grahana] and experiences the Samādhi-matra state [PYS III.3]. In this manner, the impressions [smṛti] related to all sense organs are related by the impressions generated by the Mind stability practices. As such, the Kleśa, klista Saṃskāras, Bhogavṛttis are significantly replaced by these meditative impressions.

The practice of Mind stability [PYS I.35,36] is comparatively easy as compared to the advanced practices mentioned in the Vibhutipāda.

Antahkarana is created out of the subtle Sattva part of five great elements. Hence Sattva is the dominant part and this inclination has been utilized in

yogic practices. Sattva guṇa only as of the nature of fine illumination of the Buddhi [JñānaŚakti] is mainly instrumental in the knowledge of external objects and the knowledge of their image in the Citta. This light as a part of Buddhi is displayed as jñānajyoti. The tendency to concentrate on this Jñānajyoti to enable the Citta to take form of object is Jyotismati pravṛtti which is the advanced stage of Visayavati Pravṛtti [PYS I.35] mentioned above. The transition of objects is seen as from normal gross object in normal meditation, to impression in memory of that object in Visayavati meditation and finally here to natural illumination of Citta [phase one of concentration] containing the sphuraṇa of 'I am' [phase two of concentration]. [Without object or its impression in memory] in Jyotismati meditation. In the first phase, Citta assumes the form of illumination like Sunlight and in phase two, it becomes as calm as waveless ocean, the final form of cognition – infinite and all-pervading. The Puruṣa enjoys [Bhoga] at this last form of Citta leading to the powers mentioned above.

**PYS I.33, III.23 -Saṃyama on Friendliness etc. And measure for Cittaprasādāna**

This practice is special measure suggested to the aspirant for the removal of obstacles in the path of Sadhana which is to be practiced in daily life [outside the practice of concentration]. This practice leads to the reduction of outward oriented impurities of Rajas and Tamas in the form of Rāga and Dveṣa [good or bad actions, kleśas in the active or dormant state] taking the aspirant towards the stage of Pleasure and Pain and helps the aspirant to get over the obstacles of. Alabdhabhumikatva and Daurmanasya. The aspirant has to practice the emotion of Maitri, Karuna, Mudita and Upekasa towards Sukha, Duḥkha, Punya and Apunya.

When the aspirant sees any person Happy, he should cultivate the feeling that this person is a friend of mine, leading to the arousal of Sattva -oriented feelings of Sukha. Shortly, after some time, the aspirant realizes that he does not have feeling of Rāga and Dveṣa towards this person.

When the aspirant sees a sad person, he should cultivate the feeling that 'I feel bad about his sad state. I should do this to reduce his sadness. In any case, he should be happy'. This feeling leads to the purification of Buddhi.

When the aspirant sees the Virtuous person, he should feel that 'He will be definitely happy by his virtuous behavior. He is so fortunate and virtuous.' This response leads to the happy state of the aspirant.

When the aspirant sees a person undertaking vicious action, he should think that 'I feel sorry that this person is not aware of the fact that he has to suffer because of his wrong actions. I should be indifferent to these actions.' This leads to the state which ensures that the existing happiness level of the aspirant does not decrease.

The constant practice of the above feelings lead to the happy, pure and tranquil state of the Citta as the tendency of Citta increases towards the Sattvic feelings of Virtues, Happiness, Contentment leading to the removal of obstacles in the yogic practice.

This sūtra describes the next stage of Cittaprasādana explained in PYS.I.33, related to the feeling of compassion, joy, friendliness etc. for removal of negative feelings of dveṣa, anger etc. Here the Saṁyama on these positive powers make them as the natural and permanent state of the Citta of the aspirant, instead of making intentional efforts for them. These feelings are Jñānavṛttis and not the Bhogavṛttis which lead to the pain. The upward trajectory of the Sattva guṇa [JñānaŚakti] and prāṇa [kriyāŚakti] unite at the Asmitā to provide Bhoga to the Puruṣa of everlasting Cittaprasādana.

By Saṁyama on the power of anything one obtains power similar to that thing. Saṁyama is possible only on positive attitude and hence Upekṣa or negative traits [Indifference to sinners as an object of contemplation] have not been included. Here all other similar positive traits can also be considered.



### **PYS.III.17 -Dhāraṇā on Sound**

The aspirant has to practice Saṃyama on word [sabda], the object implied [artha] and the idea thereof [mental content-pratyaya, knowledge, concept, cognition] separately and should know the distinction among these three. He has to take only word as support [their original nature] unmixed by objects and pratyayas.

The word is the object of a single mental process requiring a single effort, is undivided, has no sequence and is different from the individual alphabets. It is understood by the intellect by aggregating the latent impressions of the alphabets appearing in succession, [their sounds appearing and disappearing] with those pronounced before or manifested by the exciting cause which is the human intellect. As the alphabets do not appear simultaneously at one moment but are uttered successively, [as past and present thing, divisible]. The combination is effected in mind, as an agent, with the help of sounds perceived as impressions with the memory, as a mental word with no parts. [simultaneous, indivisible, single perception]

### **Movement of Citta and Prāṇa**

Practice One – The aspirant concentrates on word only. As there are no latent impressions in the mind of the word as well as the concept associated by the convention, the mind does not function as agent and the sounds of each alphabet are not combined. Then each alphabet representing a sound [vibrations] is associated with avoids [energy] which is the same in the world. The aspirant gets the knowledge of the same [JñānaŚakti]. In this way, he gets the knowledge [Dominance of Sattva guṇa] of all alphabets in form of universal sound vibrations. He goes beyond the boundary of human words, marked by meaning and convention and has access to words [sounds] produced by other things in the world as the sound is visaya of Srotra which travels in the void [akasa] without interference by the mind for interpretation with access to the Anāhata nāda, for which the stimulus comes from the body, at the final stage of Apvarga. If he hears the sound of any bird, he can identify that bird without naming it and describing it by convention. The limitation of

the external stimulus of the uttered word and its cognition by the agency of mind is removed to know the meaning of the word.

Also, in case of uttered word, the aspirant reaches the vocal organ of the speaker by the power of Anāhatanāda developed in him, which transfers the muscular energy in form of words and proceeds to the speaker's mind Practice Two – As the aspirant concentrates on the meaning [artha] of the word indicating the subject, separating it from the word and the convention, he concentrates on the single undivided process of mind without sequence related to it. The further concentration leads to the alphabets forming the word separately and successively and the word itself Although the mental word is without letters, yet in expressing it, the help of alphabets has to be taken which are based on latent impressions of the knowledge formed at the time of hearing the sound. Human nature has the mould for the use of human words. The unification of sounds of alphabets is not applicable to words consisting of one alphabet. The stage of Anāhatanāda attained subsequently gives the aspirant access to the meaning in the mind of the speaker.

Practice three – Groups of alphabets placed in sequence are assigned by conventional usage meanings to indicate various objects. The convention is the memory of the identity of the word and the objects identified. The word, the object and the conception of the object get identified with one another. [Unified impression of ordinary knowledge]. Every word has in itself the power of expressing a complete idea. The agent, the object, the instruments of action is mentioned only to specify details. Words are also constructed to convey the meaning of the sentence [addition of subject -that which acts and object indicating action] by convention.

As the aspirant concentrates only on convention, it leads to the meaning, which in turn leads to the word as outlined above. It is easier to go from practice three to practice one as it is transition from concentration on gross object to subtle object.

The prāṇa and apāna in all the three cases move up to the stage of Vyāna as described in the process at Dhāraṇā PYS III.44. The Sattvaguṇa also becomes subtle stage by stage and at the stage of Apvarga, the Puruṣa enjoys the objects of word, meaning and convention separately, presented by Prakṛti.

### **PYS.III.16 -Saṃyama on past and future of an object**

The aspirant has to practice Saṃyama on three transformations in physical objects/elements and sense organs. These transformations are Quality transformation [dharma-parināma], Characteristic transformation [Laksana-parināma] and State transformation [avastha-parināma]. The laksana-parināma is known as temporal differentiation which is three-fold - past, present and future. The avastha parināma is related to the changes in the characteristics. [ex. Pot is old, This is new]

It leads to direct perception of the causes of sequence of transformation. The non-being has no existence nor can there be a non-existence which has a being. This is the reason why the past and/or future thing subsists. The objects of past and future knowledge are real. In dreams also the reality of those knowable things is known. All the details of a cause can be realized through Saṃyama and thus its effects can also be known. The effects, of which these in turn form the causes, can be traced by the same process.

Initially, during Dhāraṇā on the above triad of the object, there are different vṛttis with different pratyayas which subsequently result in same pratyaya during meditation, this leads to the purification of intelligence. It enables the experience of Samādhi-mātram with spontaneity and illumination of the Puruṣa. The intelligence which previously could see the limited present cause, can now see the cause in past and future due to the unlimited extension of time [beginningless, an attribute of the Puruṣa which transforms the limited range of time, an attribute of buddhi of limited Self. The aspirant aims at the benefit of siddhi of power over time [bhoga preferred by instead of apvarga]. The emergence of Ṛtambharā prajñā is used for the benefit of other people as desired by the aspirant. The gross prāṇa and apāna, both containing the thoughts and ideas about the object related to the time element in an

object which were limited initially due to many different time elements, but become unlimited due to the acquisition of infinite subtle power due to single time element. As a result of **Smayama**. The Arthavattva sequence will be same as PYS.III.44, i.e. Gross, Essential, Subtle, Immanent and Purposiveness forms of the object selected for the purpose of control over time. In this way the knowledge about the past and the future is obtained.

Comment [mp21]:

**Movement of Citta and Prāṇa** will be as per Dhāraṇā PYS.III.44. Initially, the time is limited in effect in external world of objects for empirical self. Subsequently, as it becomes subtle and after passing the form of Tanmātra reaches the level of Mahat, it becomes infinite, towards both Past and Future as the mind takes its form to attain the control over Past and Future. Also, if the Saṃyama is made on the human being, as a limited object [of Triguṇas], the past and future of that human being is also seen by the aspirant.

#### **PYS.III.41 - Saṃyama on relationship of Ākāśa and Sense organ of hearing**

In this Dhāraṇā, the focus is on the relationship between the akasa [ void, emptiness] with the property [power, energy of vibration] of sound manifesting through the support of medium, free from the attributes like sound, light, heat etc. and the sense organ of hearing through the object of sound. Internally, the energy of vibration rests in the mind. An external entity full of sound but without any substance is Ākāśa corresponding to the organ of hearing with void in it. The extension of this relationship is to the relationship between I-sense and void. As the aspirant practices the Saṃyama, on the relationship between the ear and the akasa, the internal void extends towards infinity as the limited sounds and hearing of them extends to the junction of the two where infinite energy of divine hearing exists. This effect is due to the limited sounds [vibrations] produced by the objects in relational void [dualistic nature, vikalpa, scattered vibrations] expanding to the unlimited sounds produced in absolute void [non-dual, non-obstructive nature, focused, one-pointed vibrations produced in endless circles]

**Movement of Citta and Prāṇa** – As the Akasa is one of the five great elements and organ of hearing is one of the senses, the process of attaining the

Siddhi and movement of Citta and Prāṇa will be as indicated in dharans Pys.iii. 44 and 48 above. The first form will be the relationship between the limited sound produced by the object and limited perception by the ear. Second form will be the specific ability of both the entities for production and perception of sounds. Third form will be tanmātra of sound. Fourth form will be relationship between Asmitā and Mahat at the level of Trigūṇas. Final form will be choice of Bhoga by Prakṛti for Puruṣa.

### **PYS III.39 – Saṃyama on Udāna Vayu**

Udāna [kind of prāṇa, vital force] abides in the form of upward-going sensation of touch [upward flow] in the essential ingredients of the body. The aspirant has to practice on the Udāna vayu especially on the upward flow of all feelings of the sense -channels which act against the gravity and give a feeling of lightness and buoyancy.

**Movement of Citta and Prāṇa** – As the Udāna vayu represents a special form of one of the five great elements, Air, inside the body, the five forms of air mentioned in the Dhāraṇā PYS III.44 are applicable in this case also. The first form Udāna vayu in gross form inside the body, then as the Essential form, subtle form and then at the tanmātra level, it starts taking the form of PrāṇaŚakti. The Sattva guṇa also progresses in the similar manner from the gross knowledge of the Udāna, then the subtle knowledge as the prāṇa and apāna become equal and merge with samāna. Then Samāna, changes the direction of prāṇa and apāna and as Udāna with Sattva becoming JñānaŚakti moves upward. As Śakti does not carry properties of the medium of interference like ground, thorns etc, the aspirant as if floats on the ground. In the final state as the Udāna enters Suṣumnā, the aspirant assumes a final form of Trigūṇas, with a choice of enjoyment [ Arthavatva], as the Puruṣa, enjoys the object of Udāna in the nature of Prakṛti.

Through the Saṃyama thereupon, there is the agility of the body due to which the yogi through his free will, soars afloat through the path of sun rays etc. [exit from the body at will] and never comes in touch with thorns, marsh, water etc. The vital force called Udāna supports the nerve wherein feeling of

the bodily humours resides. By practicing Saṃyama on this upward flow of all feelings of the sense-channels, and meditating on the presence of the sentient Sattva Guṇa in all humours of the body, the body is felt to be light. If the Citta is fixed on Udāna in Suṣumnā nerve, the will facilitate the voluntary exit through Archi and similar other passages.

#### **PYS III.40 - Saṃyama on SamānaPrāṇa**

The aspirant practices Saṃyama on the samāna vāyu which circulates food throughout the bodily limbs evenly and thereby the vital energy required by the body. As a special phase of air, one of the great elements, Samāna vāyu inside the body follows the process as outlined in Dhāraṇā PYS.III.44.

**Movement of Prāṇa** - The Samāna vāyu progressively takes the gross form, then the subtle form [SamānaŚakti], then the still subtler Śakti at the third Tanmātra level before proceeding to the Anvaya level [Mahat principle] of Trigūṇas. At that stage the aspirant opts for Bhoga and the Prakṛti presents to the Puruṣa, its unlimited, subtlest form of Samāna which is seen as a radiance, glow, effulgence, aura around the body.

**Movement of Citta** - Sattva guṇa in Citta first experiences the pleasure quality of samāna as the food is received by all body parts for sustenance. [affective, BALLANTYNE, J.R. and ŚĀSTRY DEVA, G. 2002 edited with Bhojavṛtti called Rajmārtanda, comm..] Subsequently, as the knowledge generated by the yogic practices increases, the initial jñāna an activity becomes, only continuous jñānavṛtti [cognitive] which becomes jñānaŚakti at the end and unites with kriyāśakti to become PrāṇaŚakti, infinite, radiant covering the body all round. At the Apvarga state, Consciousness power shines through the object samānavāyu, giving the control to the aspirant.

#### **PYS III.42 – Saṃyama on Relationship between the Body and the Akasa and Samāpatti on the cotton**

The aspirant has to practice Saṃyama on the relationship between the Body and the Akasa i.e. on the existence, reality of the Body in the midst of void by contemplating on the Anāhatanāda in the body. The relationship between the

Body and the Akasa which is like an activity without form, producing vibrations of sound, can be further extended to the relationship between the Body and void in the body producing Anāhatanāda, pervading the body. As the aspirant progresses in the practice, he gets mastery over it through the various forms of sound, starting from the gross [first form], Essential [second form], then the subtle as tanmātra of sound, representing the limit of knowledge of sound. Then at anvaya stage, [Mahat], aspirant decides to enjoy and the Prakṛti presents the Anāhatanāda [object as relationship between the body and the sky] to the Puruṣa. The aspirant becomes light and can move through the sky.

Further, attainment of power of unrestricted movement in the sky can be through the contemplation on a tuft on cotton by Pratipakshabhāvanā. The feeling of heaviness in the particles of body constituting blood, flesh etc. is due to the I -sense which can be removed by Pratipakshabhāvanā of lightness, giving the aspirant unobstructed access in the sky.

The process is a combination of process in Dhāraṇā PYS III.44 for great elements [akasa etc.] and that in PYS III.47 [senses etc.] as it combines the two separate factors in form of relationship. Also, there is an extension of the earlier power attained [movement in sky] to additional power [unrestricted movement in sky] by combining a different concentration technique, leading to another Samādhi-mātram.

**Movement of Citta and Prāṇa** – There is corresponding upward, subtler advancement of Sattva as Jñānavṛtti [gross], JñānaŚakti [subtle] related to sound which go hand in hand with the activity of kriyā [gross], KriyāŚakti [subtle] to reach the final Bhoga stage, when the aspirant decides to pursue the attainment of unrestricted access in the sky [on rays of light etc.]. The Puruṣa enjoys the object [body, a collection of material particles, engaged in collective activities, sound] floating [activity] in the void [formless sky] with the subtlest quality of lightness [tuft of cotton] as the Puruṣa identifies itself with this act of Prakṛti

### **PYS.III.43 – Saṃyama on Unimagined External Objects**

Mind by its relation with the body - outside or inside of body, can concentrate on any idea or notion it is called discarnate fixity. If the mind is felt both outside and inside body it is imagined fixity respectively. If the fixity is independent of the body on a conception outside the body is called unimagined, actual fixity on which the aspirant has to practice Saṃyama.

The aspirant has to take help of all the practices as these lead to the final difficult practice. The first practice is the case when the aspirant's mind inside the body concentrates on external object. As a second variety of this, his mind outside the body contemplates on emotions inside the body. In second case, the aspirant's mind inside the body contemplates on the external object like akasa and feels there as well as inside the body. Finally, the mind frees itself of its connection, attachment, relation with the body and contemplates on the void outside, feeling it is part of the void.

**Movement of Citta and Prāṇa** - As long as the Citta is connected to mind in any way, it assumes gross form as a part of the body which is finite, limited and makes anything connected with it limited entity. When the Citta along with the prāṇa becomes independent of body, i.e. it does not take its support, it becomes part of void, infinite energy of space. The veil of the body [Rajas and Tamas, in form of Karma, kleśa and Vipaka] is removed by this practice [dominance of Sattva in form of JñānaŚakti] as the limiting link to the body and senses is cut, transforming it to the illuminating Consciousness power outside to the Citta and prāṇa.

### **PYS.III.21 Saṃyama on form of the Body**

The aspirant has a strong desire that he should not be seen by others. At the level of Saṃyama on the visual appearance of his body to others, this will-power leads to the disappearance through the five forms of the visual body as mentioned in the Dhāraṇā PYS III.47 as the body is the gross form [collection] of all senses. The second Essential form is the sense organ of eye. The third subtle form is Asmitā of which the sense organ is an extension only. The fourth form is the Trigūṇas, where the Sattva guṇa in form of JñānaŚakti



dominates as the Rajas cooperates Sattva upwards to illumine by knowledge. And the object [ visual character] of body is presented to the Puruṣa as Bhoga. Similarly, the aspirant can make himself unheard [sense organ of ear], untouched [sense organ of skin] etc. However, this enjoyment or pleasure is at the level of Puruṣa who becomes one with the aspirant.

**Movement of Prāṇa** - From the gross level at the body, subtle level at the sense organ of eye, subtler level at the Asmitā in form of kriyāŚakti, the prāṇa at the level of Trigūṇas attain the subtlest kriyāŚakti to visualize the body and finally, become one with jñānaŚakti to assume the form of invisible, infinite, all-pervading Consciousness power. Other with normal, limited, gross prāṇas can not detect the Subtlest prāṇaŚakti.

### **PYS III.29,30 Saṁyama on Navel Centre and Pit of the throat**

The aspirant practices the Saṁyama on the nerve organs round the navel-plexus as the central point, and attains the knowledge of the constitution [composition of different elements and arrangement of the various organs] of the body as a whole and through the Saṁyama on the nerves around throat-pit [below tongue, vocal chords, larynx, some distance from alimentary canal], he gains the mastery over hunger and thirst.

In both cases, the nerves responsible for the arrangement of the organs and the compositions of the body as well as for the feeling of hunger and thirst, first function in their gross, physical form [form one], then in their subtle form carrying jñānaŚakti and kriyāŚakti, and progressively become so subtle as to expand into infinity at the Maṇipūra Cakra and Viśuddhi Cakra respectively. The Sattva guṇa successively makes the aspirant aware of the real nature of these two things as originating and having form of Consciousness power. The aspirant at the stage of Apvarga decides to have the control over the composition and arrangement of the body as well as on the hunger and thirst.

**Movement of Prāṇa** – The kriyāŚakti representing the Rajas cooperates with the JñānaŚakti to promote the discovery of the knowledge by the Sattva guṇa,

the originator and the principal factor of Citta. The prāṇa and apāna spread all over the body parallel to the nerves carrying the JñānaŚakti slowly become aware of their subtle nature main nerves and finally two nerves [ Iḍā and Pingalā] to advance towards the one principal nerve [Suṣumnā] . At the naval centre, the energy is divided into many small nerves. Hence converging back to Maṇipūra Cakra, the aspirant gets the knowledge of entire body. Similarly, at the Viśuddhi Cakra, the central nerve, gives the knowledge of the functions of hunger and thirst, controlled by the prāṇas. [Asmitā, Mahat stage of Trigūṇas]. At the Apvarga stage, the Puruṣa, enjoys the object of hunger, thirst and the composition of the body. The process outlined in PYS III.47 is followed. It is seen that as the two energy centres of Maṇipūra and Viśuddhi are connected, the aspirant can progress from one attainment to the next as the object is common in form of body and its constitution and sustenance.

#### **PYS III.31 – Saṃyama on Kurma Nāḍī**

The aspirant practices Saṃyama on the kurmanāḍī [tortoise-shaped tubular structure below trachea responsible for breathing mechanism] is situated in the centre of lungs. As the breathing becomes long [more time for inhalation and exhalation] and steady [regular and rhythmic], the body attains calmness which in turn makes the Citta steady.

**Movement of Citta and Prāṇa** -The restlessness of the mind is related to the irregular breathing pattern as more thoughts enter the mind to make it unsteady. As the prāṇa and apāna, move from their gross form to subtle, and become same at the stage of samanā, the thoughts decrease in number and intensity at the place of concentration, Kurma nāḍī which carries knowledge to the aspirant. The Citta, as it gains knowledge of mechanism of Kurma nāḍī, moves to a thoughtless state. The Kurma nāḍī as the knowledge generating nerves, first in physical form [form one, bhautika], then in aindriya form [form two, immaterial], then in Subtle form of Asmitā, finally as Anvaya of Trigūṇas leads to the desired power. The aspirant gets the power of the nature of knowledge of making mind calm. The level of calmness increases and at the stage of Apvarga, there is neither movement of prāṇas nor movement of citta in form of vṛttis, leading to the enjoyment of this power by Puruṣa.

**PYS III.18 Saṁyama on Saṁskāras**

The aspirant has to concentrate on a forceful, intense and particular latent subliminal impression in the one's own memory [unseen characteristic of Citta] which is the result of an action at a particular place, time and cause related to it. The stronger the tendency or inclination of personality selected, the higher chances of success in concentration. As outlined in the process of previous sūtra, PYS.III.17, the separation of the word, meaning and convention associated with such impression, leads to the attainment of Consciousness power which has access to the selected latent impression in previous life. The Anāhatanāda, the cause of all sounds, words, objects, meaning and associated conventions, enables the Puruṣa to enjoy the power acquired related to the selected impression. From limited particulars, the aspirant advances through subtle forms of energy [kriyāŚakti of prāṇas]. The rise of Sattvaḡuṇa illumines the incident in previous life. If this practice is carried out on the latent impression in the conscious mind, then also the aspirant can get to the cause, time, and place of it in this life.

**PYS III.19, 20 Saṁyama on the content of Citta**

The aspirant has first to concentrate on the idea prevailing in his mind to make it disappear or unmanifest by practice. The Citta [Sattvaḡuṇa] in gross form knows the idea. Then as the concentration continues the idea becomes subtle and unmanifest as the idea as the object and the mind as the means of perception become one in meditation. Prāṇa and apāna become one and merge in samāna as subtle KriyāŚakti. The mind can not concentrate on two ideas [as unified collection of impressions of alphabets]. Also, the idea in the mind should have unique identification belonging to the other person as during the process it loses its initial gross identity. Subsequently, the aspirant concentrates on the forceful, dominant, idea in other's mind [conscious and subconscious separately] and reaches the time, place and cause by the process outlined in PYS III.17. The forms of the idea are gross nature in form of words, subtle nature as alphabets and sound and finally as enjoyment to Puruṣa at the stage of Consciousness power.

However, the basis of the idea remains unknown to the aspirant as it is outside his field of observation. The idea concentrated upon represents the modification of the citta of other person and leads to the knowledge of nature of modification viz. attachment or passion, pleasure or pain etc. The cause of the modification viz. the knowledge of the object responsible for the modification is independent of object itself. Hence the aspirant has not access to the cause. The cause is the aindrya [immaterial] state related to the Asmitā of other person. And not the bhautika [material state]

### **PYSIII.22 -Samyama on Karma Complex or Bad Omens**

Afflicted and Savija Samaskāras belonging to the manifest mind, produce Karmāśaya [ latent impressions of virtuous or vicious actions]with three consequences - birth, span of life and experiences [pleasure and pain] based on the Vāsanā or subconscious latency. Some actions [Sopakrama] fructify quickly in this life while others [Nirūpakrama] fructify in other life.

The aspirant focuses on the Sopakrama actions which are composed of events at a particular place, time and with a cause. The concentration on the latent impressions of these actions lead to subtle states of impressions in the form of words, meaning and convention associated with them. As outlined in the process at PYS III.22, the aspirant reaches the stage of Consciousness power where he can see the future Sopakrama actions. If he concentrates on latent impressions of Nirūpakrama actions, he can find out his time of death. In both the cases, Karmāśaya develops the Samaskāras based on the experiences is called Vāsanā [subconscious resultant memory]. The end of life knowledge can be possible from portents which are of kinds –personal, elemental and divine.

### **PYS.III.52, 53, 54– Samyama on Moment and its sequence [Time]**

A moment is a time taken by an atom in leaving one point in space and reaching the adjacent point in a moment. The continuous flow of these moments is sequence [karma] without interruption and it is called time. The present is but a single moment and an earlier or later moment does not exist. There is no combination of the past, present and the future. Past and future are

only a general – quiescent and unmanifest concept of mutability. In that one present moment, the whole universe is experiencing a change as all those characteristics – past, present and future- exist in that one present moment. By practicing Samyama on moment and its sequence, knowledge is acquired of their characteristics and from that flows the knowledge of discernment. There is an indistinct conception of space in the cognition of atom as well as in its mutations in the form of motion from one point to other point. Knowledge of tanmātras consists of a series of perceptions each lasting for a moment [single mutation]. This description of an atom involves a semantic concept like the definition of a point in geometry. Flow of moments collected together in thought I e built up in imagination is called time. “Time has no basic substratum .Hence ‘Time exists’ is only a semantic concept.” [ĀRANYA, Swāmī Hariharānanda. with commentary of Vyāsa, p. 343]

Comment [mp22]:

When species, distinctive mark and respective position of two different things become indiscernible and they look alike, they can be differentiated thereby, by this knowledge. Two similar things having common position and temporal character may differ by virtue of their species. Position and species being the same, distinguishing marks might denote difference. From knowledge of discernment comes proficiency in perceiving differences. That change that takes place in a moment [atom of time] is the ultimate difference [subtlest change, subtlest form of cognition] things subtler than these cannot be perceived, they are unmanifest.

Comment [mp23]:

The aspirant attains the power of the knowledge of discernment [Taraka] which is ‘aa-comprehensive’ [nothing is outside its scope], which is ‘of alltimes’ [all things past ,present and future are within its scope] and which ‘has no sequence’ [all things appear as presented to the intellect at the same moment]

The aspirant has to concentrate on the difference between the moment and the sequence of moment. At the gross level, the sequence is known as second, minute, hour etc. The aspirant has to find out the different state of an object of concentration at the level of moment, which is the subtlest, minutest and

similar to the level of subatoms changing their state in a moment. As all objects consist of subatoms, the change in state represents the change of state of Trigūṇas. The process of concentration outlined in PYS III.44, 47,17, I.35,36 takes the aspirant by concentration to the level four of forms vz. Anvaya [Trigūṇas] .In PYS III.49, the concentration is to be done on Puruṣa and the method followed is that of elimination of Self-centred activities. Now, in this sūtra [PYS III.52] , a different method is suggested which involves concentration on the spandana of Sattva at the level of Anvaya [ PYS III.44,47]. However, the aspirant is free to choose any object which undergoes change of state in the body which can be perceived in a subtle manner. The change of state at the minute level will enable the aspirant to experience the real nature of sequence of moments [unreal in reality]. That last moment of perception is so subtle as to enable the aspirant to perceive in infinite manner in the direction of both knowledge and action simultaneously. This empowers the Puruṣa to differentiate between the most similar things on the criteria of moment. The mind consists of Sattva [as Sattvic element of food from earth] and the prāṇa is made up of subtle element of water element. As the concentration reaches the highest stage, these two take the form of JnanŚakti and KriyāŚakti at the universal level to be enjoyed by Puruṣa as Vivekaja jñāna [ability to differentiate between the two subtlest things]

### **PYS.III.35 – Saṃyama on Purpose of Puruṣa and Prakṛti**

The seer Puruṣa is absolutely distinct from the seen and the intellect [buddhi sattva]. The bhoga [experience, enjoyment or pain] is nothing but the experience of the oneness of these two [Puruṣa and the Buddhisattva, two extremely different entities] in the form of the cognition that ‘I am the knower’. Such experience exists for another [Puruṣa who oversees all experience and also their cessation] Thatbhoga is the cogniser / apprehender ‘svārtha’ of the nature of the experience of nature of Puruṣa and through the Saṃyama upon there, the realization of Puruṣa [knowledge about Puruṣa] takes place. Buddhisattva is sentient, inseparably associated with Rajas and Tamas guṇas. By counteracting the force of the other two, Buddhisattva proceeds to realize the distinction between Buddhi and Puruṣa.

Viveka-khyāti or discriminative enlightenment is a characteristic of Buddhi. It is a kind of mental modification. That is the final Sattvika form of Buddhi when Rajasika and Tamasika dross of Buddhi is overcome. As the Buddhi is mutable etc. [PYS.II.20], it is different from Puruṣa. As knowledge, experience is a form of fluctuation of Buddhi. As it is a fluctuation of Buddhi, it is an object of knowledge and it behaves as an object made known by the seer and Puruṣa owns the knowable object. Here, Buddhi having knowledge about Puruṣa, Buddhi which is only the conventional receiver and is the pure I-sense, is referred to as an object on which Saṁyama has to be practiced. What is thought of Puruṣa in ordinary use, is not the real Puruṣa but has only the appearance of Puruṣa and it is nothing but Buddhi simulating the absolute knower. By Saṁyama on this kind of knowledge of Puruṣa, knowledge about the real Puruṣa is acquired. Puruṣa-like Buddhi or pure I sense thinks 'I am self-expressive.' Such knowledge as derived from the Śāstras or from inference is not pure knowledge of Puruṣa. As the true nature and function of the mind has been grasped through Samādhi, the knowledge of Puruṣa as distinct from the mind dawns and that is the pure knowledge of Puruṣa. On one side of the knowledge is the absolutely conscious Puruṣa, devoid of any objectivity and on the other side is the sense of experience which is working on behalf of another Puruṣa. The one in the middle is the pure I-sense ['I' regarding itself as Seer] is the object of Saṁyama. The knowledge that is derived from this Saṁyama is the highest knowledge and thereafter on the cessation of Buddhi, The Self becomes self-established and reaches the state of liberation or the state of being-in-Itself. Buddhi being divested of all other knowables which is shaped after Puruṣa [form of knowledge – 'I am the Seer [knower] when witnessed by Him, is knowledge of Puruṣa. From that vision of Puruṣa dawns the intuitive knowledge from which are produced the extra ordinary knowledge [powers] concerned with the objects of touch, smell, taste, hearing and vision. When the knowledge of Puruṣa is acquired, these faculties [supernormal powers in the shape of knowledge] are developed involuntarily I e without application of Saṁyama.

### **PYS.III.49 –Saṃyama on Characteristics of Buddhi**

Initially, the aspirant starts with limited, easy, smaller attainments in respect of Sattvaguṇa in the areas of Jñāna and Kriyā, leading finally to their full and total development in form of [Universal JñānaŚakti, simultaneous knowledge of mutations of all-pervading guṇas in their past, present and future states of existence] and Omnipotence[ universal KriyāŚakti, all phases of existence in infinite variety]. He attains the stage where he can see all the activities of Trigūṇas in their infinite form and substance and understands them. At the final Arthavatva stage, the aspirant decides on the Apvarga state and the Puruṣa enjoys this final state as the Witness of trigūṇas. In this state, Citta well-established in the knowledge of the distinction between the Puruṣa and the intellect, experiences the feeling that 'I am all-knowledge etc.'

Here, the process of Aṣṭāṅgayoga ends with the attainment of Vivekaja Jñāna.

### **PYS.III.34 – Saṃyama on Anāhata Cakra**

The aspirant has to concentrate on Anāhata Cakra which is the seat of Citta. The heart shaped like a lotus is the seat of knowledge where the Citta rests in Suṣupti stage and where it awakens in waking state as 'I'. Although the modifications are not spatial like light, sound etc. fluctuations of Citta. The Citta takes five forms as Gross modifications, subtle modifications, as Asmitā, as Trigūṇas and finally as Bhoga stage for Puruṣa. The modifications initially pertain to gross object but subsequently as the kleśas reduce, Bhogavṛttis reduce and Jñānavṛttis increase, the subtle state extends towards I-sense. Anāhata Cakra represents void or energy centre where the Citta takes form of void and is unaffected by the modifications in it. The prāṇa also transforms into Udāna and as prāṇaŚakti reaches the stage of I-sense, as detailed at PYS III.44. The Puruṣa prefers to have knowledge of Citta for its enjoyment.

### **PYS III.33 – Saṃyama on Pratibhā**

The aspirant has to practice Saṃyama on the knowledge pertaining to intuition [pratibhā] which is the prior form of knowledge born of discriminate discernment [PYS III.52-54 vivekaj jñāna]. The development of the intellect of the aspirant along with introspection and concentration results in the attainment of the Śakti of Pratibhā. It is the faculty of Intellect which gives



rise to the sudden realization of the total knowledge of a thing. The aspirant increase his experience of the knowledge that ‘He is different from Body , mind, etc.’ convincingly, continuously and in a holistic manner on his way to final discriminative discernment. As he concentrates on this special power Pratibhā, he attains the knowledge he desires. This is the stage of prāṇaŚakti or vākŚakti [paravac] almost at the highest level where the entire knowledge is contained in the unmanifested form.

### **PYS III.26 – Saṃyama on Solar Entrance in the body**

Microcosm is the replica of Macrocosm and as such fourteen universes are imagined in the body also, seven above Earth and seven below Earth. The heart, the seat of Anāhata Cakra, is located in the middle of Cakras [energy centres] in the body and it is felt there is a lamp-like region related to the Suṣumnā nerve, which is the carrier of the Consciousness power from the top Sahasrara Cakra to the down Mūlādhāra Cakra. This internal self-luminous point, like the Sun, has innumerable rays, one of which goes right through the solar region. This Suṣumnā point in the body is to be discovered by the aspirant by the practice as it is not the physical location. The aspirant has to concentrate on this point in heart from where the suṣumnā starts towards the head. The feelings, first gross, then subtle and finally become the PrāṇaŚakti without feelings but with the ability to know all the feelings. The concentration internally arouses light [like Bindu] which are capable of illuminating all parts of universe without the help of Sunlight.

The impurities in the form of Rajas and Tamas get reduced slowly and the pure Buddhi with dominance of Sattvaguṇa is able to reach all Universes. As the aspirant attains the state of infinity with reaching the contact point of Heart, he maintains both the sentient part of feelings in all-pervading way as well as the enjoyment of power of reach to all universes.

### **PYS III.27, 28 - Saṃyama on Lunar Entrance of the body and on pole star**

The perception through the object-oriented activity is the perception through the illumination which is stated to be the doorway to the elevation of sense organs. The senses receive the light of the Consciousness from inside and have

perception of the object outside from the reflected light from the Sun. The senses are extensions of I-sense and there is a point in the body - lunar entrance near I-ness, the concentration on which gives the aspirant knowledge of the constellation of stars in the body [microcosm] whose perception is by indirect light. The aspirant has to experience the power in the senses [eye etc.] If one practices Saṁyama on the steady [fixed] pole star and / or upon the head region, and get steadily absorbed in the sky, in proportion to one's steadiness [stillness], one knows the movement of stars. The Brahmrandhra point, at the Sahasrara Cakra represents the most steady point in the body and the Saṁyama on it, gives the knowledge of the relatively moving parts and points in the body.

The Puruṣa enjoys the power of the knowledge of the universes, constellations etc in the body gained from these practices.

#### **PYS.III.32 – Saṁyama on the Light at the Crown of the head**

Behind the forehead and at the top of head, there is a hole termed Brahmrandhra, where the Suṣumnā ends. It is the illuminating place of Sattva, called Murdhajyoti. It is the cause of the aura around the body of the yogi whose intense Saṁyama leads to the sustained and bright illumination of Murdhajyoti. The aspirant has to practice Saṁyama on this Jyoti. Then slowly, he develops the ability to identify the Siddhas who move around with the illuminated body. The Saṁyama leads to the internal arousal of light and sound in the body. The various Cakras in the body correspond to the different lights corresponding to the energy at the centre. As per process outlined for PYS III.44 and 47, the Sattva guṇa [dominant part of Citta] and the prāṇa reach the Brahmrandhra through the Suṣumnā and become one as Consciousness power, shining as Murdhajyoti. This jyoti gives the knowledge of the taking body form by Consciousness power and enables the aspirant to identify such Siddhas.

#### **PYS.III.24 – Saṁyama on Power of elephant etc.**

The principle of Yogasastra is that the strength is the attribute of the mind, rather than the body. Hence there are terms like strength like an elephant,

speed of vayu, bravery of Hanumana etc. The aspirant exercises strong determination and conviction [will-power] that he will acquire these strengths and then practice Saṁyama on the same. During the practice, the body changes accordingly to manifest these strengths. The aspirant acquires the final knowledge of the strength of the elephant through successive subtle stages as described in the Dhāraṇā PYS III.44 and 47.

### **PYS.III.38 – Saṁyama on Movement of Citta**

Due to the adequate practice of the concentration, the aspirant realizes that the subtle Citta can go to any part of the body [organs, cakras etc.] and it becomes as subtle as possible due to the lessening of the bonds of kleśas. The kleśas cause the Citta and the Body [effect] to take the present form to experience the results of these kleśas in present life. [PYS II.13]

The aspirant has to acquire the knowledge of the movement [route] of Citta as it takes form of other object leaving the support [alambana] of the concentration. Also during practice of concentration on different supports, Citta travels to the different places in the body, cakras and nāḍīs in the body and various senses and Antahkaraṇa. This gives real knowledge of its rules and patterns of behavior. Then the aspirant can take Citta from his body to the other body.

The purpose of such entry into the body of others can be performance of good deeds for the society. This leads to the decrease of 'I' feeling in the aspirant due to the fructification of earlier saṁskāras.

## **IV.18) Section Four – United Process of Self-Realization for Dhāraṇās in VB [40] and PYS [3]**

### **PYS.II.26 – Saṁyama on Discriminative Discernment**

The discriminate discernment is nothing but that understanding [conception] which is predominantly identical with the distinctness of intellect and Puruṣa which happens to be discrete [non-continuous] because of its mis-conception. There dawns the unbroken pure understanding upon the intellect purified through the mastery over dispassion [termed as Vaśīkāra]. This pure

understanding is stated to be the means of [complete] cessation / annihilation. Clear and distinct [unimpaired] discriminative knowledge is the means of liberation. Discrimination is distinction between Puruṣa and Buddhi. The intense knowledge or conception or clear idea thereof, is discriminative enlightenment. When the prāṇāyāma is practiced with inhalation, exhalation and retention the union of prāṇa and apāna takes place at ajñācakra. Unless the union of prāṇa and apna is achieved, the practitioner continues to be under influence of duality and the mind remains dissipated [YOGA CHŪḌĀMANĪ UPANIṢADA, v.27]

**PYS III.54 - Time** – Knowledge of discernment is Taraka or intuitional, comprehensive of all things and of all times and has no sequence. Taraka is the knowledge arising out of one's own intuition and is not due to instructions from others. All things appear as presented to intellect at the same moment.

**PYS III.50 - Omniscience, Omnipotence** - the renunciation [Vairāgya] of 'all knower-hood' and also of 'presidentship of entire things' 1] complete attenuation of afflictive actions, 2] discard discrimination being a characteristic of Buddhi, is to be forsaken along with Buddhi itself, Buddhi merges with the manifest, Contact between Guṇas and Puruṣa severed

**D.18. 41. Dhāraṇā on prolonged inner sound of instruments[Sambavopya]**

The sadhaka should gradually establish one-pointed awareness on the prolonged inner sounds of different instruments such as stringed, wind and percussion.

**Movement of Citta and Prāṇa**– The aspirant transcends the grossness of the body and feel oneself in dissolving in time and space. He hears various sounds depending on the depth of inner space which the awareness has penetrated. The mind and the energy is propelled into śūnya as Sattvagūṇa and prāṇa rise to their subtler states as per the chart of 12 kālīs represent these transitions of Prameya, Pramāṇa and Pramātṛ by means of meditative knowledge. The aspirant has to perceive unbroken, continuous collective sound from the differentiated sounds by one-pointedness. The gross sound initially perceived as of different instruments, then perceived as the undifferentiated

one sound in subtle form and finally the space is perceived in which this also merges. The collective sound slowly dissolves into subtler energy states as per rise of Kuṇḍalinī from the lower energy centres. It finally ends at sound of sound which is anahta nāda at the Sahasrara Cakra. Even when the resonance of musical notes stops, it still reverberates in the mind of the listener as if arising out of eternity and finally to disappear in it.

#### **D.31.54. TattvaDhāraṇā [Śākta-upāya]**

The aspirant should concentrate on those constituents which comprise one's own body and the whole universe such as the tattvas and tanmātras, from subtle to subtlest.

**Movement of Citta and Prāṇa** -The aspirant has to create through a process of involution that from which one has evolved into the physical body. As the Śakti or energy, through her threefold powers of ichha [power to desire all], jñāna [power to know all] and kriyā [the power to do all], is responsible for the manifest world, PrāṇaŚakti [Paradevi] is revealed to the sadhaka [Tantra]. These three powers first transform themselves into sattwa, rajas and tamas that are present in each and every cell of our physical body. In tattvaDhāraṇā, each of elements [4 components of mind, 5 organs of knowledge, 5 organs of action, 5 tanmātras, 5 tattvas and individual consciousness] is used as a focus of concentration. These tattvas act like a chain whereby there is immediate and spontaneous transference of knowledge and experience.

The aspirant by birth as individual, limited by body and sense, has innate outward inclination, towards manifestation, limited expansion towards the objects of desire. The tattvas from antahkaraṇa to the earth transfer the knowledge limited by body, senses and the mind bonded by them. This is broken by the acquisition of meditative knowledge of Sattva guṇa and prāṇa. Then the remaining chain of tattvas are of inward tendency towards the infinite Consciousness power bestowing upon the aspirant infinite bliss. The stages of transition are shown in the chart of Ppameya, Pramāṇa and Pramāṭr.

**D.34.57. Dhāraṇā on Śivaa Tattva [Śākta-upāya]**

One should reverse the process of evolution and travel back in time and space to the period before the universe is created. Just imagine that I am pervading each and every part of this universe and this whole universe is my own God-consciousness. The dissolution of the entire world has to be contemplated simultaneously and integrally into Śiva tattva on all sides and to its last limits by the technique of Sadādhva

**Movement of Citta and Prāṇa-** The reality of this world is nothing apart from Śiva. Hence, the world is to be viewed as modality of Śiva. It is Śiva alone who is to be contemplated on.

The Consciousness exists in every manifestation and as such in the individual body also. However, it also, exists independently as the source of all manifestation and beyond manifestation. Here, the aspirant has to travel back from the gross level of Citta to the subtlest level of the Puruṣa in the individual as well as the beyond. The principle of Pratiprasava [Involution] is applied till the end. Prāṇa also an evolute of Universal Consciousness travels back as kriyāŚakti, prāṇaŚakti and kuṇḍalinīŚakti. Each level of meditative experience leads to the next level due to its incompleteness which is indicated by the presence of Universal Consciousness in it, as if drawing the limited self to its ultimate origin.

**D.40.V.63 Dhāraṇā on all existence as Consciousness [Śākta-upāya]**

The aspirant contemplates with mind in nirvikalpa state simultaneously – in one sweep not in succession that his whole body and the entire universe are the same. One should imagine that one's body [from head to toe], although it is individual and seems to be limited, is actually universal and is full of God-consciousness.

**Movement of Citta and Prāṇa -** The source of universe is that real all-pervading consciousness which has assumed these forms through the power of its energy. The aspirant has to experience this through his strong connection with that source. If one throws away the idea that everything is real and same,

including one's body and the universe around oneself, a sense of detachment is generated towards the objective existence.

In this practice, Citta and prāṇa start their transition to the final state of Consciousness power, at the ninth kāli [Pramāṭṛ]. The aspirant has already started the feeling of infinity at the lower energy centres and as imagines these centres all over the body and outside Univers are same, there is speed towards the goal. The expansion of Citta and prāṇa is hastened and the faith of the sameness acts as a catalyst for the same.

**D.83.107. Dhāraṇā on Consciousness of feeling in other living beings [Śākta-upāya]**

One should put the consciousness of feeling in other living beings also just as as if it is in one's own body and not confined to one's own body only.

**Movement of Citta and Prāṇa** - Day by day one will lose 'I' consciousness of one's body and universal consciousness will rise as the focus of all activities shifts from the body to the increasing awareness of the Consciousness power. A body is not necessary medium for thinking or for awareness and identification of consciousness. In jagrat state, everybody has an experience of consciousness, apart from the body. In dream, one has consciousness apart from the gross body; in deep sleep, one has consciousness apart from the subtle body, in the fourth state of experience, one has consciousness apart from the causal body. Although consciousness is present in all bodies to fulfil different goals, the common goal of consciousness in each one is self-realization.

The aspirant's level of Sattvagūṇa [JñānaŚakti] along with the subtlety of Prāṇas goes on increasing [ as per the chart of 12 kālis ], as he starts feeling the other persons [ bodies] as limited, confined instrument for the perception of the Consciousness power. The limitations of Avidyā become less and less as the spontaneous illumination of the Puruṣa shines in more and more activities.

**D.89.V.113, 114.Dhāraṇā of steady gazing outside- BhairavīMudrā [Śākta-upāya]**

The aspirant has to practice the concentration by keeping the eyes wide open without moving eyelids, without seeing or perceiving anything do not see anything. Alternatively, he has to keep eyes steady while they are open and fixed on a point, object, person or scene [BhairavīMudrā]. In both cases, he has to turn his attention on the Reality within. Subsequently, with the eyes closed Later the steadiness of the eyes is maintained even with the eyes closed he has to perceive the object of concentration internally till the awareness is dissolved into the object. Also, the aspirant can concentrate on the Anāhatanāda inside thr body by closing the openings of ears etc.

**Movement of Citta and Prāṇa** - Rejecting his sight of the external world by BhairavīMudrā, the aspirant enjoys peace as his desires are abolished and the entire world of vikalpas is destroyed. Steadiness of eyes lead to the steadiness of the brain waves and subsequently the mind, as rapid eye movement is eliminated. When the steady gazing continues for protracted periods the state of awareness is altered.

The Anāhatanāda is symbolized by the imperceptible, inaudible, unstruck sound without a vowel and consonant, the bindu [dot] only representing Siva and visarga [two dots] only representing Śakti. As such, without being vowel and consonant, this sound can not be uttered or heard; only it can be meditated upon. Hence, as the aspirant, moves from the lowest stages of Citta and prāṇa, as per the process described in the chart of 12 kālis or for the Dhāraṇās for AUM, towards thw Anāhatanāda, placed at theSahasrara Cakra in the head.

**D.88.112. Dhāraṇā on erroneous perception/curiosity of form [Śākta-upāya]**

Even if one can not perceive a form [incapacity or powerlessness] but one has curiosity to do so, one should meditate on that curiosity only. Then the mind will not functionas dualistic thought-constructs disappear and the Śakti gets diverted into its internal vacuum of God consciousness. The Śakticakras, the wheel of the energies of the Lord Śiva rises in one's own nature.



**Movement of Citta and Prāṇa** - Concentration on any form leads to a heightened and altered state of awareness. Even in that state of mental commotion [agitation, confusion] when the emotions are very high and volatile, although one is confused one, with full awareness, can enter an altered state by making use of the energy of the commotion to make a quick transition to the higher dimension of Consciousness power. The mind loses its balance and enters a state suspension of the thought process in a mood of dejection and tiredness, as it is unable to think clearly as the aspirant experiences the pure feeling of the nature of void, space of infinity.. The faculties of external perception, although useful in daily lives, are not at all essential for the highest experience which can neither be understood by the mind, nor expressed in words. Hence, the aspirant should not lose this opportunity of mastering the mind towards the advancement towards the Reality. Both Citta and prāṇa at this stage, turn decisively inwards by the dominance of Sattvaguna and subtle prāṇa starting the process of Śakticakra indicated in the chart.

Comment [mp24]:

**D.93.118.Dhāraṇā on the state of Brahma [terror, sorrow, hunger, curiosity]**

The aspirant should concentrate on the following experiences - at the commencement and end of sneeze, in terror, in sorrow, in the condition of the deep sigh, during keen curiosity, at the commencement and end of hunger.

**Movement of Citta and Prāṇas** - Whenever the normal consciousness receives a sudden jolt or shock, it is thrown back to its inmost depth and comes in contact with spanda, the pulsation of the deepest consciousness, the source of one's being. It is a sudden and momentary state, but if the person is wide awake, he becomes spiritually oriented. His energies are released from the hold of the limitations and the restrictions of the mind.

The moments and the place and nature of experiences described above are such that the mind at that time is not functioning normally in dualistic way, scattered way and with decisive orientation towards externality. Then the aspirant experiences for a brief period the nature of void, space and its effect of peace and bliss. Then during normal life, he should practice the same way

to move towards this state as indicated in the chart of 12 kālīs with the help of Sattvaguṇa and prāṇa.

**D.97.V.122. Dhāraṇā on a particular object, perceiving backwards – voidness [Śākta-upāya]**

When one perceives something [e.g. notebook], one should think what one has perceived before that [another object, e.g. pen] Then, one will not find any object in the world. One has to take the support of voidness, through your mind. The other method of concentration is to contemplate on the vacuity established regarding all other objects, when one perceives a particular object, with mind freed of all thought.

**Movement of Citta and Prāṇa** - The vacuum created by the absence of all other objects dissolve thoughts arisen in relation to that particular object due to the absence of ripples of energy created by several other objects. When the particular object which one has perceived is still present in one's field of consciousness, one experiences peace and tranquility. All objects dissolve in nothingness in the end, in the cycle of the objective world with the establishment of the subjective world.

Comment [mp25]:

There is a limit to the maximum number of perceptions that a mind can have in a short span of time or the recollections possible at any time. When that limit is crossed, there is void, space which does not contain any dualistic thoughts or affective experiences. Also, when the mind contemplates on a chosen object, it loses interest in it after its full enjoyment or knowledge, leading to a state of void which should be continued. The aspirant experiences peace due to the conservation of energy of mind in different directions to various objects. The rhythm of prāṇa becomes subtle and Sattva guṇa dominates due to knowledge of subtle states of energy. The functionality of the mind along with the outward thrust towards objects dissolve in the void.

**D.98.V.124. Dhāraṇā on non-dual reality perceived by common people [Śākta-upāya]**

Meditate on the Reality that Bhairava is present everywhere, even in common, ignorant people [ who do not possess any particular sense of discrimination], when they act in their daily routine of life, when they talk to each other, those women who carry water from the river etc. Meditate on the fact that God is perceived and realized by everybody.

**Movement of Citta and Prāṇa** - One must dive deep in the Reality that nothing exists outside that God consciousness. Everyone uses the first person pronoun I. One knows Him in the I-consciousness which is common to all. This Eternal 'I' is consciousnessbliss. Thus Bhairava is known internally to everybody. Bhairava is also known externally through His Śakti- power or Energy which is manifested in cosmos. Hence, Bhairava is ever-present Reality. He loses his ego when the finite mind expands into cosmic mind and develops equal vision for all. The Sattva guṇa takes the form pure knowledge when one looks at any person and this experience is beyond the finite boundaries of time, space and causality. It only generates Jñānavṛtti, and is devoid of Bhogavṛtti. The Śakti as infinite space is at the centre of two opposing vṛttis, generated in normal life.

**D.95.120. Dhāraṇā on unmani Mudrā**

Fix ones sight on some particular object and go on withdrawing the perception [knowledge] of that object along with the thought and impression of it, slowly in one's self. The aspirant should experience the process of seeing by śūnyabhāvanā or bhairavīMudrā [unmani Mudrā].

**Movement of Citta and Prāṇa** - As the aspirant fixes his attention only on his essential Self and withdraws it from everything else, the external world loses its hold on him. In śūnyabhāvanā, there is imaginative contemplation that the whole world is unsubstantial, mere void. Then naturally, a particular object in the world will also become void, losing its limitation by time, space and causality and consequent impact on the mind. In unmani Mudrā, although the eyes are open, gazing outward, the awareness or attention is turned inward,

seeing something invisible to others present. Here, the transformation of the medium of sense impression is utilized to enter an altered state of mind [śūnya]. The outward bound subtle energy of Prāṇas, linked to the finer Sattva-guṇa of Citta, turns inward towards the Self, experiencing the objects in the external world as mere voids and merging into the infinite space.

#### **D.17.V.40. Dhāraṇā on Aum Mantras [Śākta-upāya]**

The aspirant has to contemplate on the letters of Aum from first to last as the void. At the beginning of uttering any mantra or Om, or at the end, the aspirant must contemplate on nothingness. [Some force, some energy, Icchā-prasara] The mantra Aum is meditated on brahmarandhra, which the great void in the region of the head.

**Movement of Citta and Prāṇa** - While pronouncing 'A' the aspirant feels the sound projecting from the mouth outward and this represents jagrat awareness. 'U' projects from throat both outward and inward and this represents swapna awareness. 'M' comes from deep down the chest and is only projected within representing the Suṣupti awareness. The three matras of Aum combined together represent the entire conscious field. The three matras of Aum also represent three guṇas or qualities of nature, in the primordial, unmanifest state. The pure vibration or Sattva-guṇa or total luminosity corresponds to 'A', rajo-guṇa, vibration of dynamic creativity corresponds to letter 'U', and tamogūṇa, vibration of complete stillness, corresponds to the letter 'M'. The combination of these three matras is the pure Self, the Atman or the Brahman.

The mantra AUM contains all the sounds, varṇas, words etc. experienced in the three states [waking, dream, deep sleep] but it has emerged from the fourth state of Turyā, which exists as a substratum of these states as well as in the beginning and the end. The aspirant moves towards this last state as indicated at Kālī 12 in the chart, by progressive subtleness of Sattva and prāṇa, displayed as Viveka khyāti in the end, a result of meditative analysis of the various stages in between. He experiences the transcendental energy as moves towards the subtle state at the beginning or end of mantra, the energy of void, Consciousness power.

**D.67.V.90. Dhāraṇā on akaara with kumbhaka [Āṇava-upāya]**

The aspirant has to hold his tongue held back, without reciting anything, It is only a, without am [bindu, anusvāra] or ah [visarga, h sound, both form the 'M' sound] as in mantras. Then cakita –Mudrā is created. The letter 'a' should be recited in a kumbhaka state [state of retention of breath].

**Movement of Citta and Prāṇa** - Letter a is the source and origin of all other letters. It is the first sound to emanate in etheric space at the beginning of creation. Akaara, an imperishable sound form, is the first letter of the primordial mantra aum and represents jagrat state. The repetition of a without bindu or visarga produces sound that causes friction in the upper throat, where a minor psychic centre known as lalana is situated. These vibrations are easily transmitted to ajñācakra due to the deep connection between these two centres. The stimulation of ajñācakra leads to the realization of divine knowledge. It is neither generated out of any other letter nor it is dissolved in any other letter. Thirdly, a represents aham, the perfect I consciousness of the absolute. The recitation of a in this manner makes the mind nirvikalpa.

In this practice, the upper energy centres are touched by the subtler vibrations which are unmanifested forms of varṇa, letter, word, all identify the object. Hence, the aspirant is already in the state of subtle energy [JñānaŚakti and KriyāŚakti] which expand to infinity in the void in the head, the space of consciousness..

**D.51. V.74. Dhāraṇā on satisfaction of mind [Śakta-upāya]**

The aspirant should concentrate on the place or the object wherever his mind finds satisfaction.

**Movement of Citta and Prāṇa** - Satisfaction indicates deep moving joy [pleasure, passion], in which there is no agitation in the mind, one forgets everything external, experiencing it intimately, and in which all thought-constructs disappear. Whatever makes the mind rejoice, that state of sense – organs becomes an instrument of concentration, making it easier for the aspirant to advance towards the subtler states of Reality. The aspirant develops the intensity of experience without the aid of the object. He removes the

limiting condition of object marked by time, space and causality and frees Citta and prāṇa to reach the heights of inner experience.. As such, the quality of experience can be developed through even the daily, routine medium of experience.

**D.84.V.108. Dhāraṇā on the unsupported mind [Sambavopya]**

The aspirant should concentrate on making his mind thoughtfree and supportless, of all supports including both external support such as perception of objects and internal support such as imagination, concepts, pleasure, pain etc. He should get rid of vikalpas [thoughts and counter thoughts]. The aspirant should not allow his mind react at all, in any way while functioning.

**Movement of Citta and Prāṇa** - The aspirant ensures that the habit of mind for remaining engaged continuously in thoughts [and subsequent counter thoughts] is discontinued. Citta by increase of Sattva-guṇa due to meditative analysis gets itself dissociated from the mind. Prāṇa and apāna also by their immobility, slow action, aid in this development. This leads to the no mind or suspended state of mind which is pure concentrated energy. As per chart of 12 kālīs, the mind further gets delinked from the ego [‘I am knower, I enjoy this.’] and permanently turns inward towards Consciousness power, marked by thoughtless, supportless state.

**D.94.119. Dhāraṇā on memories [Śākta-upāya]**

The aspirant should concentrate his mind on the past event as if one perceives with the body, the mind, the entire environment in the past in terms of time, space and causality. The, in the present, in terms of time, space and causality will remain without any basis, relation, focus, outward orientation.

**Movement of Citta and Prāṇa** - On remembering a particular object, the aspirant should ignore the memory of the object and fix his mind on the original experience which is the basis of the memory. At the same time, he should detach oneself mentally from the body [I-consciousness] i.e. psychosomatic organism in which the memory and the residual impressions are stored to it. This leads the Sattva-guṇa of Citta to take form of original

experience in the past without the limiting factors of time, space and causality and reralize the experience as the pristine form of Pure Consciousness.

The body alongwith senses and antahkarana in the present becomes a supportless space as it is not in a position to experience the objects and their effects. Slowly, the aspirant identifies itself with the another body with these mechanisms and feels the present body as a part of space, nothing, void, leading to subtler forms of Citta and prāṇa as indicated in the chart. The past experiences are without the feeling of empirical Self as these are with time, space and causality in their form of Consciousness power – unmanifest, infinite.

#### **D.104.129. Dhāraṇā on thoughtlessness of mind [Śākta-upāya]**

Towards whichever object the mind moves, the aspirant should withdraw it from there at that very moment without allowing it to stay at the perception of any object, at the same point. He should leave the mind free but follow it constantly.

**Movement of Citta and Prāṇa** -Both the negative [vairagya, disinterestedness, by withdrawing one's interest from other things] and positive [abhyāsa, practice, repeated concentration on the object of meditation] methods are to be practiced together. Here, due to denial of thoughts, there is no movement of mental energy [as generation of thoughts ceases] and the mind becomes still and peaceful. Then, one should merge with the object on which the mind dwells to make it supportless.

In this case, Citta is allowed only a moment of the generation of desire, without allowing it to get converted to feelings of pleasure etc. Then the desire becomes will, an energy with infinite character. The freedom to go to any object conserves the dissipation of energy by control. At the same time, slowly, the momentary flight of Citta and prāṇa transform themselves into an expanding state of infinite Consciousness power.

#### **D.11.34. Dhāraṇā on the Crown of the Head [Śākta-upāya]**

The aspirant should close the eyes, close the doors to sensory perception and fix the attention at the crown of the head representing the convergence of all the main nāḍīs, on the Light which is ever present inside. Then he will be completely detached from the external world and completely introverted. The aspirant should first develop attentiveness in thought, word and action leading to the technique of focusing of his awareness.

**Movement of Citta and Prāṇa** - As the mind becomes gradually stable, the mundane thoughts are transcended. The sadhaka here concentrates on the vacuum of the skull where there is the union of Śiva and Śakti i. e. Prakāśa and Vimarśa – Light of consciousness and its awareness. There is fire of shining all around [cit-Prakāśa, urdva- kuṇḍalinī]. The Sahasrara Cakra is conceived as the lotus with thousand petals [literally infinite]. The concentration there is the same as the concentration on the infinite space. It leads to the gradual transformation of gross Sattvaguṇa of Citta and gross prāṇa into subtle energy coupled to Consciousness, giving the experience of Omniscience and omnipotence.

#### **D.60.V.83. Dhāraṇā on swinging the body [Śākta-upāya]**

The aspirant has to concentrate on the swinging of the body on a moving vehicle [a cart, on horse-back, on an elephant] or owing to self-imposed swinging of his body slowly, to attain a tranquil state of mind. Concentrate between two movements. If the body is moving up and down, one has to ignore the upward and downward movement [swaying right side and left side] and put the mind in between these movements [centralize]

**Movement of Citta and Prāṇa** - One experiences a peculiar kind of joy which leads to the introversion of the mind and great peace with a taste of divine bliss. One attains divuagha [cidakasa] – continuous wisdom and spiritual insight. The continuous, diametrically opposite movement has centre which resembles the spanda. At the centre the subtle spandaŚakti takes a pause before going to either direction which is finite and limited. The aspirant's feeling of joy becomes subtler as he concentrates at the centre to feel the touch



of infinity. The 'movement in movement' 'at the centre spreads all over the universe as it is the subtlest of the movement possible. The aspirant experiencing Sattva guṇa in state of Jñānaśakti experiences the realization of the Supreme.

**D.59.V.82. Dhāraṇā on the suspension of the body [Śakta-upāya]**

While sitting or lying down, the aspirant should concentrate on the thought that one's own body is supportless [suspended and floating in space].

**Movement of Citta and Prāṇa** - By continuity of contemplation on the supportless state of mind related to external and internal objects and subsequent non-formation of new thoughts and dissolution of existing ones,, thoughtlessness arises instantaneously. As the mind and body are closely interconnected, the idea of one's body being suspended in space without any support develops a corresponding state of mind, where there are no thoughts for support. This Dhāraṇā effectively clears out the reservoir of old and useless dispositions that bind the mind. Then the habitual tendencies of thought [Vāsanās] lying in the unconscious also vanish.

Any support is indicative of generation of restricted thoughts in time, space and causality. Support stands for name, meaning and form which by nature are bounded, confined, gross reality. As Citta and prāṇa are made independent of the supports they assume a character of infinity by meditatively progressing to that state as shown in the chart for kālis and Citta.

**D.102. V.127. Dhāraṇā on bhairava as the unknowable void [Āṇava-upāya]**

Contemplate on Bhairava as all that which is void and can not be known, grasped, imagined or qualified by the mind. Realize through the process of negation what the state of Bhairava is not by understanding and feeling [combination of head and heart]. Contemplate on Bhairava as totally free of all distinctive thought-constructs, as foundational consciousness whose essential nature is the absolute freedom to appear in any way.

**Movement of Citta and Prāṇa** - One should successively use the faculties of senses, mind, intellect, discrimination and intuitive awareness to get the experience of the Bhairava. Find out that which one does not perceive [see, realize, is not an object]. Void is that which is free of all alambanas [objective or internal existent], of all tattvas, of the residual traces of all kleśas. Bhairava as śūnya can not be characterized by any of subjective or objective characteristics, constitutive principles etc. and not because he is not Real. [BAPULAL, Anjana commentary of Śivopādhyāya on V 127] The universe derives its life from the divine creative and that flash [sphuraṇa] is same everywhere. It is the common ground for both the existent and the non-existent. The power of sphurattā or mahasatta though in itself unchanging, is the source of all change. It is beyond the determination of space and time. The word satta or being indicates the essential nature of the agent in the act of being. i.e. Freedom in all actions.

As the aspirant undertakes the process of inference in respect of his meditative experiences, based on the criteria of inadequacy, incompleteness, insufficient knowledge and power, restrictions of time, space and causality, he advances to the state of Bhairava. The aspirant adopts the combination of feeling and understanding to negate the grade experiences of concentration. Gradually, he is successful in going through the experience of 12 kālis leading to the final state of Bhairava.

**D.103.V.128. Dhāraṇā on outer space [Śākta-upāya]**

The aspirant has to concentrate on external space [symbol of Brahman, purity, immensity] which is eternal, supportless, empty, all-pervading and without any perception due to its objectless nature. The space is beyond any calculation and estimate as it is formless and boundaryless. The finite measurable forms, bound by time and causality slowly melt into this emptiness. As it is not easy to concentrate on abstract void, the aspirant has been advised to concentrate on vast, external space. Then he can concentrate on the inner, supportless, objectless, the spiritual consciousness.

**Movement of Citta and Prāṇa** - In the voidness there is some support in the bluishness of the sky. A time will come when one gets entry in that akasa which is beyond bahyakasa i. e the supreme voidness of God consciousness, transcending all void [atiśūnya] or aśūnya [ non-void], the base and the foundation of void itself. As the mind is fixed on the limitless and endless space. It attains dissolution [laya] and experiences formless, unmanifest dimension. Sattva as an index of jñāna increases beyond measurement as it takes shape of infinite void and leads to the attribute of omnipresence.

**D.101.V.126. Dhāraṇā in between two opposites [Śākta-upāya]**

The aspirant should feel neither hatred [enmity] nor attachment [friendship] to anyone. He should try to remain in the centre above attachment and detachment.

**Movement of Citta and Prāṇas** - The aspirant should adopt neutral, equidistant attitude towards any person, place, and event as this would free the mind from sense of limitedness leading to feelings of pleasure and pain. The consciousness of samata [Brahmabhava] is developed by rejection. The mind is free-flowing like a river, forever moving, expanding, experiencing and learning. The Citta na dprāṇa, as a pair are bound by the conditions of time, space and causality if directed towards any particular object of attachment. If the aspirant develops the detachment inform of practice of Vairagya and maintains a Sattvic oriented Indifference towards the objects of desire, the mind is freed of bondage. It is a transition fro Tamas oriented indifference in the beginning which is without right knowledge. The middle path enables the aspirant to convert Bhogavṛttis into Jñānavṛttis.

**D.57.V. 80. Dhāraṇā on any beautiful object object [trataka] [Śāmbhava-upāya]**

The sadhaka should steady the gaze [without blinking] on the gross form of any beautiful object. Focus the awareness at the beauty of the object until the mind becomes thoughtless and only the object remains

**Movement of Citta and Prāṇa** - The sadhaka reaches a point where subject [Self] and object [beauty] merge and become one. The awareness assumes the

form of the object on which it has been focusing. Hence, the mind loses its support or base and dissolves. The Dhāraṇā utilizes the form to turn the gross awareness back towards the effulgence of the spirit. Although the object is limited, its beauty as a form of Consciousness is infinite as it has no attributes, qualities, features limited by time, space and cause. The beauty is an undivisible, unbroken, integrated, formless feeling beyond mind.

**D.61.V.84. Dhāraṇā on the clear sky [Śāmbhava-upāya]**

Fix the gaze continuously on the clear sky [with fixed eyes, without blinking] and with a steady awareness [by making oneself immobile like a rock, without movement of the body in any way]

**Movement of Citta and Prāṇa** - The sense of the body should vanish and all thoughts and emotions should be completely arrested as the aspirant is likely to be lost in a sense of infinity due to vastness of sky. The transition of the aspirant's mind is from the notions, thoughts and ideas of finiteness [represented by body, senses and objects of perception] to the notions of infiniteness represented by the limitless, endless, beginningless sky. The limited self as perceiver of limited objects and limited instruments of perception dissolves in the clear, transparent, luminous consciousness whose symbol, image, nearest similarity is the sky.

**D.62.V.85. Dhāraṇā on space of consciousness [Śākta-upāya]**

One should contemplate the entire sky as if it is pervading one's head. The aspirant should imagine that one's skull is expanded to become as wide and broad as akasa, full of the Bhairava state.

**Movement of Citta and Prāṇa** - Initially, in deep space there is only darkness and no light prevails. As the Dhāraṇā is practiced in cidhākasha, a faint light gradually becomes discernible which becomes brighter and clearer until everything enters into that light and is absorbed by it. That light is the state of Bhairava which is energy. Ether, one of the five tattvas of the body and is responsible for the conscious and spiritual experiences in man where all the experiences of Dhāraṇā and Dhyāna take place. As the imagination leads to the expansion of internal void in the body, the notions of body, sense and

other instruments of perception slowly diffuse and vanish in the vast space outside as the form assumed is that of Bhairava who is without attributes, perceptions, form and thoughts. The path is of 12 kālīs as perceptions in the space of head travels to the ultimate state of Omniscience and Omnipotence prevalent in the outside infinite, formless sky.

**D.64.V.87. Dhāraṇā on the darkness of night [Śākta-upāya]**

The aspirant has to concentrate for long period over the terrible external darkness with open eyes [bahya timirbhāvanā] at completely dark night in the dark fortnight preferably in mountains, forests or near the sea. It may be night when it is raining tremendously and continuously for hours and the night are without moon with no impressions of the moonlight in the clouds. The aspirant should visualize that the whole atmosphere is full of dark form of Bhairava, dancing outside.

**Movement of Citta and Prāṇa** - In such darkness, distinct objects are not visible to distract attention. One is filled with awe and uncanny mastery and easily slips into mystic consciousness. The sound of continuity of rainfall will subside other sounds. Two lunar cycles of bright and dark fortnight affect the rhythms of the body, mind, consciousness, flow of nāḍīs [left, Iḍā, Chandra svara and right, Pingalā, surya svara] in relation to the breath in a very significant and pronounced way. This is one of the methods to increase the duration of flow in Iḍā or Pingalā or to make them flow together in perfect rhythm and balance. If one can face the intensity of contemplation on the terrible, fearsome, awesome darkness of the night, one's awareness will assume the form of bhairava.

The aspirant's mind becomes totally supportless and after continuous long period assumes the state of disintegration due to inability for conception of dual thoughts. The form of dancing Bhairava in the intense darkness dissolves all other forms and only the concentrated feeling of one-pointedness towards invisible, indistinct, vague form of Bhairava remains, leading to assumption of State of Bhairava like space without carrying attributes of limited Self. It is the final stage of as all kālīs merge into Kuleśvara, the Param Śiva.

**D.65.V.88. Dhāraṇā on the dark form of bhairava [Śākta-upāya]**

Even during the absence of dark fortnight [or very dim light in the room], the aspirant should close eyes peacefully, calmly, gently, without applying any pressure whatsoever and then meditate on that darkness and feel that this is the state of Bhairava [full of dark voidness] for considerable length of time., Then he should abruptly open his eyes to see nothing in front of him and continue meditation. Perceive that outside also there is intense and compact darkness, same state of Bhairava.

**Movement of Citta and Prāṇa** - This verse points to the transition from nimīlana state of concentration [with closed eyes] to unmīlanaSamādhi [with open eyes] as the mind is swallowed in the nature of Bhairava. The perception of the darkness outside is the intensity of the bhāvanā of darkness inside. Consciousness becomes whatever it is projected on.[self-identification]. If the self identifies with transcendental awareness, the consciousness assumes the form of divinity. Then the aspirant's awareness actually takes the form of Bhairava. The body, senses, antahkaraṇa - all have come from the formless, infinite space, the nature of which is seen as intense darkness here.

The transition to the state of Bhairava will follow the usual stages of Prameya, Pramāṇa and Pramātr [12 kālis] in the form of creation, sustenance, dissolution and indefinable states of ideas and thoughts of object corresponding to the similar stages of Samprajñāta and Asamprajñāta Samādhis.

**D.69. Dhāraṇā on oneself in the form of space [Śākta-upāya]**

One must imagine that one's body is absolutely void, without perception of sides, directions boundaries, as endless space everywhere.

**Movement of Citta and Prāṇa** - In that state every thought is nullified as there is no support for it of landmarks, objects, their definitions, horizons, reference points. The functioning of the mind is discontinued as it merges into absolute space leading to the activation of the higher energy centres and Buddhisattva. Akash, located in the region from the mid-eyebrow centre to the

top back portion of the head with form of unending space with absence of light is illumined with the light of Prajñā jyoti taking the form of Murdhajyoti at the Sahasrara Cakra with the Puruṣa shining in its own light..

**D90. V.115. Dhāraṇā on a deep well [Śāmbhava-upāya]**

Standing above the very deep well or on the summit of mountain etc. the aspirant should fix his eyes on the space inside the well, down to the bottom of the well without blinking

**Movement of Citta and Prāṇa** - One feels giddiness and has a sense of fear, loses his normal consciousness and attains non-dual state of thoughts due to the non-functioning of the mind and the action of inner Consciousness power. The Mind does not think but imagines the infinite space below to slowly assume its endless, deep , hollow form like that of Consciousness power. In the process , solid, broken, gross, limited, dualistic forms of Sattva in the mind transform themselves by meditative knowledge unbroken, subtle, non-dualistic forms of Viveka Khyāti as per the process given in the chart.

**D.35.Dhāraṇā on Universal void [Śākta-upāya]**

The aspirant has to concentrate on first on the body as void, then the mind which is part of body and engages on the scattered attention on various objects having past, present and future [limitations of time, space and cause] , slowly merges into void. The barriers of time, space and cause vanish with the dissolution of objects into void. Then, by focusing the awareness on the void, the mind also, dissolves.

**Movement of Citta and Prāṇa** – The removal of barriers of mind makes it supportless and infinite. The origin of latent impressions of the object as knowledge emerges from the void of Consciousness power. When these merge back as per involution of tattvas, through the state of Samādhis mentioned in the chart, the purity of Sattva leads to the enlightenment. The origin of the mind is from the support of objects and its dissolution also requires the merger of the objects of senses which aid the mind to function.

### **D.36. Dhāraṇā on an Empty Space inside Pot [Śāmbhava-upāya]**

The aspirant has to concentrate on the empty space inside the jar, breath, a person sitting before oneself, or any other object leaving aside the enclosures representing only the shape without substance. Then the aspirant should imagine, with eyes open, that the empty space has extended into a total void as the walls of the pot are broken.

**Movement of Citta and Prāṇa** -The barrier which obstructs the awareness from merging into the great śūnya is conceptualized by the empty mud pot. The space inside the pot is not different to the space outside it. The walls of the pot gradually disappear as the relative void of the pot [limited Self, body] transforms into absolute void [Consciousness power]. The macrocosmos [Universal Consciousness] is inherent in microcosmos [Individual Consciousness]. Citta first taking form ['I am the pot'] then takes form of relative space ['I am the space inside the pot'] and finally takes the form of absolute space outside [ 'I am the omnipotent] as the prāṇa first takes form of limited activity [from body to pot], then takes the form of subtle KriyāŚakti[ of relative space inside] and then finally takes form of PrāṇaŚakti [of absolute space outside] as per the stages of various kālis shown in the chart.

### **D.37. Dhāraṇā on a deserted place or bare mountains [Sambavopya]**

The aspirant has to concentrate on vast open, deserted and lonely space like barren mountain in which there are no trees or anything or bare mountains or rocks with spontaneity and alertness.

**Movement of Citta and Prāṇa** – Vast, open space represents the absence of support of definite, concrete, particular objects for the mind to diffuse in different directions. It makes eyes [sense organ for sight containing Agni, Vyu and Akasa tattvas] as if locked into vast, infinite space of Consciousness power. As the objective supports of the mind [external and internal stimuli responsible for kleśa] are taken away, it slowly turns towards Subject inside. The mind identifies with the various voids inside by the knowledge gained through various Samādhis and finally reaches the state of Omnipotence and Omniscience [Mahābhairava-ghora-caṇḍakāli] as shown in the chart.



### **D.22. Suṣumnā, space at the root and Hṛdayakasa Dhāraṇā [Śākta-upāya]**

The aspirant has to contemplate on the void of the back [suṣumnā], the void of the root and the void of the heart [Hṛdayakasa] simultaneously. Hṛdayakasa is the space of the heart which is permeated with the vibrations and pulsations of the physl organs of the heart and the lungs as well as the emotional and psychic vibrations associated with the heart. The aspirant has a choice to practice the Dhāraṇā on the Hṛdayakasa also. In addition,” he can practice the concentration on the upper side of the body [field of subjective consciousness] and the lower side pof the body [objective side of the consciousness] simultaneously as voids.” [VB, S.L.Joo, comm. on D 22, P.45]. Finally, as a fourth alternative, the aspirant can concentrate on the Prameya [object] as void, Pramāṇa [instruments of perception] as void and Pramātr [subject] as void.

**Movement of Citta and Prāṇa** – Although the different alternatives are available to the aspirant, the process of Self-Realization will be the same. All the three voids are full of infinite energy of Consciousness. The finite mind goes from gross state to no-mind state as per the stages of Śakti [Kāli] and Samādhi indicated in the chart. The kleśas, the impurities, the Saṃskāras get eradicated through the meditative knowledge gained as the aspirant advances from the Vikṛiti tattvas to Prakṛti tattva. The purest Buddhi [Buddhisattva] reaches the stage of Vivekaja jñāna after surpassing the Paravairagya [ultimate detachment]. The void like Akasa tattva is experienced as Śakti independent of flow of vibrations resulting in thoughts, knowledge, feelings etc.

Here, the other side of the Prameya, Pramāṇa, Pramātr in form of Citta taking various forms of Buddhi through the Samprajñāta and Asamprajñāta Samādhi is indicated in the chart through the application of this Dhāraṇā.

### **D.23. Antarakasha Dhāraṇā I - Body as void [Śākta-upāya]**

The sadhaka has to concentrate on any point in body, every part of body [object of limited empirical subject] as a void [inner space] as if the body is seated nowhere, with the mind free from thought

**Movement of Citta and Prāṇa** - When we concentrate on anything, the mind takes on that form even for a moment as the aspirant loses the material association with the body and the senses experienced in daily life. When we see body as space the mind also becomes supportless and thoughtless [as space] as body and mind are not separate. In the space of consciousness, in the subtlest, all-pervading, motionless, still Akasa tattva, and the body along with all sense perceptions and thoughts of external objects [as latent impressions] become unmanifest. As the IchhaŚakti becomes desireless [will], as jñāna and kriyā activities [Rajas and Tamas dominated Citta] become subtle JñānaŚakti and KriyāŚakti [Sattva dominated Citta taking positive attributes of Buddhi], the finer states of Samādhi are attained by the aspirant.

**D.24. Antarakasha Dhāraṇā II – on constituents of body as void [Śākta-upāya]**

The aspirant should concentrate upon all constituents of the body [flesh, blood, bone, marrow etc.] as pervaded by space, vacuity, void, emptiness, until the whole body appears as nothing but space.

**Movement of Citta and Prāṇa** – The aspirant moves from the Savitarka Samādhi state [focus on gross objects], through Savicāra Samādhi state [focus on instruments of perception, subtle objects] to the Sāsmīta Samādhi state [focus on Asmitā-mattra] as he sees the objects inside the body slowly merging back to their unmanifested state represented by various kālis of the Prameya and Pramāṇa stage in the chart. Prāṇa and apāna as activity dissolve into Jananaakti and KriyāŚakti which moves as one unit with KuṇḍalinīŚakti through the void in the body marked by various energy centres. This physical action of prāṇas has corresponding meditative knowledge which destroys the kleśas, impurities seen as blockages in the pranic channels.

**D.25. Antarakasa Dhāraṇā III – on skin of body as empty shell [Śākta-upāya]**

The aspirant visualizes the body as empty shell or the walls of the house and develops the feeling that the outside of the body and the inside of the body are the same space, void and there is nothing substantial inside the skin of the body.

**Movement of Citta and Prāṇa** - He slowly goes from the Prameya stage starting from Srstikāli [Tamas and Rajas predominance of Citta] to the end of the Pramāṇa stage, represented by Mārtaṇḍakāli [SāsmitaSamādhi]. As he identifies himself with the void, he advances as per stages outlined in the Dhāraṇā D26 and as KuṇḍalinīŚakti passes through the Ajñācakra, subject [Limited Pramāṭṛ] and object [Prameya] relationship ends and finally at the Sahasrara cakra , the aspirant reaches the state of Consciousness power.[ stage of Vivekakhyāti].

**D.26. Dhāraṇā on the mantra in the heart space [Śākta-upāya]**

The aspirant has to concentrate in a thoughtless condition, on the mantra ceaselessly repeating from the centre of the Anāhata cakra [void, cavity].The upper bowl of the heart represents Pramāṇa or knowledge and the lower bowl represents prameya or object. The Madhya or centre of this heart represents the Pramāṭṛ or knower, The Self.The highest bliss consists in acquisition of the lordship of the universe.

**Movement of Citta and Prāṇa**–The aspirant is the stage of Paramrka Kāli where the Yamakāli, representing indefinable state of Prameya [NirvicāraSamāpatti] as upper bowl of heart lotus and Mārtaṇḍakāli , [SāsmitaSamādhi] representing indefinable state of Pramāṇa as lower bowl of the heart lotus. The aspirant has to progress from the centre of the heart lotus, representing Pramāṭṛ stage [Paramārkakāli] towards the final stage of Mahābhairavaghoracaṇḍakāli [Kaivalya]. The Citta will progress correspondingly as indicated in the chart.

**D.46, 47 V 69,70 Description of Consciousness bliss [Similie]**

When the mind is dissolved in the Divine Energy, one loses all sense of duality and experiences the delight of unity-consciousness [BAPULAL, Anjana.comm. of Sivopahyaya on V 69]

## Chapter V - Findings and Recommendations

### Findings and Recommendations

Citta and Prāṇa are essential and complementary entities at every stage of the process. Here, an attempt has been made to show their transition during the process based on various related entities like states of consciousness, void [space], states of Citta and Prāṇa, Vākśakti, Kuṇḍalinīśakti, prameya, Pramāṇa, Pramāta, Samādhi. [Terms used in PYS and Vijñānabhairava] types of manifestations, preliminary practices etc. The synthesis of these all entities enables the aspirant to visualize the process of Self-Realization in totality and to get directions and guidance for early success. Although, two systems PYS and KS are based on different ontological entities - Puruṣa, Prakṛti, and Śivā-Śakti. [Terms used in PYS and Vijñānabhairava] and follow apparently different paths through Citta and Prāṇa, [Terms used in PYS and Vijñānabhairava]

The above synthesis decisively proves the underlying unity of all key principles, at least up to the state of final principles when the limited self is transcended. The process of Self-Realization mainly on the nature of transition from one state to the higher state, from one type of object to the subtle type of object, nature of meditative analysis to advance on the path, is explained.

### Future Directions for Research

The unified process of Self-Realization in PYS and KS can be studied from the point of view of single entity – Citta-prāṇa. The kuṇḍalinīśakti can be studied from the point of view of Jñānaśakti [dormant state] and kriyāśakti [awakened state]. [Terms used in PYS and Vijñānabhairava]

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(The year of publishing indicated in the Parentheses is of the first edition, when the referred edition is other than the first.)

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## Appendix A

### Vijñānabhairava Tantra - 112 Dhāraṇās - Verses 24 to 138

ऊर्ध्वे प्राणो ह्यधो जीवो विसर्गात्मा परोच्चरेत्।  
उत्पत्तिद्वितयस्थाने भ्रणाद् भरिता स्थितिः ॥ २४ ॥  
मरुतोऽन्तर् बहिर् वापि वियद्युग्मानिवर्तनात्।  
भैरव्या भैरवस्येत्यम् भैरवि व्यज्यते वपुः ॥ २५ ॥  
न ब्रजेन् न विशेच् चक्वित् मरुद्रूपा विकासिते।  
निर्विकल्पतया मध्ये तया भैरवरूपता ॥ २६ ॥  
कुम्भिता रेचिता वापि पूरिता वा यदा भवेत्।  
तदन्ते शान्तनामासौ शक्त्या शान्तः प्रकाशते ॥ २७ ॥  
आमूलात्किरणाभासां सूक्ष्मात्सूक्ष्मतरात्मिकम्।  
चिन्तयेत्तां द्रविषट्कान्ते श्याम्यन्तीम् भैरवोदयः ॥ २८ ॥  
उदगच्चन्तीं तडित्रूपाम् प्रतिचक्रं क्रमात्क्रमम्।  
ऊर्ध्वं मुष्टित्रयं यावत्तावद् अन्ते महोदयः ॥ २९ ॥  
क्रमद्वादशकं सम्यग् द्वादशाक्षरभेदितम्।  
स्थूलसूक्ष्मपरस्थित्या मुक्त्वा मुक्त्वान्ततः शिवः ॥ ३० ॥  
तयापूर्याशु मूर्धान्तं भङ्क्त्वा भ्रूक्षेपसेतुना।  
निर्विकल्पं मनः कृत्वा सर्वोर्ध्वं सर्वगोद्गमः ॥ ३१ ॥  
पक्षैश् चित्ररूपैर् मण्डलैः शून्यपञ्चकम्।  
ध्यायतोऽनुत्तरे शून्ये प्रवेशो हृदये भवेत् ॥ ३२ ॥  
ईदृशेन क्रमेणैव यत्र कुत्रापि चिन्तना।  
शून्ये कुड्ये परे पात्रे स्वयं लीना वरप्रदा ॥ ३३ ॥  
कपालान्तरं मनो न्यस्य तिष्ठन् मीलितलोचनः।

क्रमेण मनसो दार्ढ्यात्लक्षयेत्लष्यम् उत्तमम् ॥ ३४ ॥  
 मध्यनाडी मध्यसंस्था बिससूत्राभरूपया ।  
 ध्यातान्तर्व्योमया देव्या तया देवः प्रकाशते ॥ ३५ ॥  
 कररुद्धदृगस्त्रेण भ्रूभेदाद् द्वाररोधनात् ।  
 दृष्टे बिन्दौ क्रमाल् लीने तन्मध्ये परमा स्थितिः ॥ ३६ ॥  
 धामान्तःक्षोभसम्भूतसूक्ष्माग्नितिलकाकृतिम् ।  
 बिन्दुं शिखान्ते हृदये लयान्ते ध्यायतो लयः ॥ ३७ ॥  
 अनाहते पात्रकर्णेऽभग्नशब्दे सरिदद्रुते ।  
 शब्दब्रह्मणि निष्णातः परम् ब्रह्माधिगच्छति ॥ ३८ ॥  
 प्रणवादिसमुच्चारात्प्लुतान्ते शून्यभावानात् ।  
 शून्यया परया शक्त्या शून्यताम् एति भैरवि ॥ ३९ ॥  
 यस्य कस्यापि वर्णस्य पूर्वान्ताव् अनुभावयेत् ।  
 शून्यया शून्यभूतोऽसौ शून्याकारः पुमान् भवेत् ॥ ४० ॥  
 तन्त्र्यादिवाद्यशब्देषु दीर्घेषु क्रमसंस्थितेः ।  
 अनन्यचेताः प्रत्यन्ते परव्योमवपुर भवेत् ॥ ४१ ॥  
 पिण्डमन्त्रस्य सर्वस्य स्थूलवर्णक्रमेण तु ।  
 अर्धेन्दुबिन्दुनादान्तः शून्योच्चाराद् भवेच् चिवः ॥ ४२ ॥  
 निजदेहे सर्वदिक्कं युगपद् भावयेद् वियत् ।  
 निर्विकल्पमनास् तस्य वियत्सर्वम् प्रवर्तते ॥ ४३ ॥  
 पृष्टशून्यं मूलशून्यं युगपद् भावयेच् च यः ।  
 शरीरनिरपेक्षिण्या शक्त्या शून्यमना भवेत् ॥ ४४ ॥

पृष्टशून्यं मूलशून्यं हृच्चून्यम् भावयेत्स्थिरम्।  
 युगपन् निर्विकल्पत्वान् निर्विकल्पोदयस् ततः ॥ ४५ ॥  
 तन्देशे शून्यतैव क्षणमात्रं विभावयेत्।  
 निर्विकल्पं निर्विकल्पो निर्विकल्पस्वरूपभाक् ॥ ४६ ॥  
 सर्वं देहगतं द्रव्यं वियद्व्याप्तं मृगेक्षणे।  
 विभावयेत्ततस् तस्य भावना सा स्थिरा भवेत् ॥ ४७ ॥  
 देहान्तरे त्वग्विभागम् भित्तिभूतं विचिन्तयेत्।  
 न किञ्चिद् अन्तरे तस्य ध्यायन्न् अध्येयभाग् भवेत् ॥ ४८ ॥  
 हृद्याकाशे निलीनाक्षः पद्मसम्पुटमध्यगः।  
 अनन्यचेताः सुभगे परं सौभाग्यमाप्नुयात् ॥ ४९ ॥  
 सर्वतः स्वशरीरस्य द्वादशान्ते मनोलयात्।  
 दृढबुद्धेर् दृढीभूतं तत्त्वलक्ष्यम् प्रवर्तते ॥ ५० ॥  
 यथा तथा यत्र तत्र द्वादशान्ते मनः क्षिपेत् ॥  
 प्रतिक्षणं क्षीणवृत्तेर् वैलक्षण्यं दिनैर् भवेत् ॥ ५१ ॥  
 कालाग्निना कालपदाद् उत्थितेन स्वकम् पुरम्।  
 प्लुष्टम् विचिन्तयेद् अन्ते शान्ताभासस् तदा भवेत् ॥ ५२ ॥  
 एवम् एव जगत्सर्वं दग्धं ध्यात्वा विकल्पतः।  
 अनन्यचेतसः पुंसः पुम्भावः परमो भवेत् ॥ ५३ ॥  
 स्वदेहे जगतो वापि सूक्ष्मसूक्ष्मतराणि च।  
 तत्त्वानि यानि निलयं ध्यात्वान्ते व्यज्यते परा ॥ ५४ ॥  
 पिनां च दुर्बलां शक्तिं ध्यात्वा द्वादशगोचरे।  
 प्रविश्य हृदये ध्यायन् मुक्तः स्वातन्त्र्यमाप्नुयात् ॥ ५५ ॥

भुवनाध्वादिरूपेण चिन्तयेत्क्रमशोऽखिलम्।  
 स्थूलसूक्ष्मपरस्थित्या यावद् अन्ते मनोलयः ॥ ५६ ॥  
 अस्य सर्वस्य विश्वस्य पर्यन्तेषु समन्ततः।  
 अध्वप्रक्रियया तत्त्वं शैवं ध्यत्वा महोदयः ॥ ५७ ॥  
 विश्वम् एतन् महादेवि शून्यभूतं विचिन्तयेत्।  
 तत्रैव च मनो लीनं ततस् तल्लयभाजनम् ॥ ५८ ॥  
 घटादिभाजने दृष्टिम् भित्तिस् त्यक्त्वा विनिक्षिपेत्।  
 तल्लयं तत्क्षणाद् गत्वा तल्लयात्तन्मयो भवेत् ॥ ५९ ॥  
 निर्वृक्षगिरिभित्त्यादिदेशे दृष्टिं विनिक्षिपेत्।  
 विलीने मानसे भावे वृत्तिक्षिणः प्रजायते ॥ ६० ॥  
 उभयोर् भावयोर् ज्ञाने ध्यात्वा मध्यं समाश्रयेत्।  
 युगपच् च द्वयं त्यक्त्वा मध्ये तत्त्वम् प्रकाशते ॥ ६१ ॥  
 भावे त्यक्ते निरुद्धा चिन् नैव भावान्तरं व्रजेत्।  
 तदा तन्मध्यभावेन विकसत्यति भावना ॥ ६२ ॥  
 सर्वं देहं चिन्मयं हि जगद् वा परिभावयेत्।  
 युगपन् निर्विकल्पेन मनसा परमोदयः ॥ ६३ ॥  
 वायुद्वयस्य सङ्घट्टाद् अन्तर् वा बहिर् अन्ततः।  
 योगी समत्वविज्ञानसमुद्गमनभाजनम् ॥ ६४ ॥  
 सर्वं जगत्स्वदेहं वा स्वानन्दभरितं स्मरेत्।  
 युगपत्स्वामृतेनैव परानन्दमयो भवेत् ॥ ६५ ॥  
 कुहनेन प्रयोगेण सद्य एव मृगेक्षणे।  
 समुदेति महानन्दो येन तत्त्वं प्रकाशते ॥ ६६ ॥

सर्वस्रोतोनिबन्धेन प्राणशक्त्योर्ध्वया शनैः ।  
 पिपीलस्पर्शवेलायाम् प्रथते परमं सुखम् ॥ ६७ ॥  
 वहनेर् विषस्य मध्ये तु चित्तं सुखमयं क्षिपेत् ।  
 केवलं वायुपूर्णं वा स्मरानन्देन युज्यते ॥ ६८ ॥  
 शक्तिसङ्गमसङ्क्षुब्धशक्त्यावेशावसानिकम् ।  
 यत्सुखम् ब्रह्मतत्त्वस्य तत्सुखं स्वाक्यम् उच्यते ॥ ६९ ॥  
 लेहनामन्थनाकोटैः स्त्रीसुखस्य भरात्स्मृतेः ।  
 शक्त्यभावेऽपि देवेशि भवेद् आनन्दसम्प्लवः ॥ ७० ॥  
 आनन्दे महति प्राप्ते दृष्टे वा बान्धवे चिरात् ।  
 आनन्दम् उद्गतं ध्यात्वा तल्लयस् तन्मना भवेत् ॥ ७१ ॥  
 जग्धिपानकृतोल्लासरसानन्दविजृम्भणात् ।  
 भावयेद् भरितावस्थां महानन्दस् ततो भवेत् ॥ ७२ ॥  
 गितादिविषयास्वादासमसौख्यैकतात्मनः ।  
 योगिनस् तन्मयत्वेन मनोरूढेस् तदात्मता ॥ ७३ ॥  
 यत्र यत्र मनस् तुष्टिर् मनस् तत्रैव धारयेत् ।  
 तत्र तत्र परानन्दस्वरूपं सम्प्रवर्तते ॥ ७४ ॥  
 अनागतायां निद्रायाम् प्रणष्टे बाह्यगोचरे ।  
 सावस्था मनसा गम्या परा देवी प्रकाशते ॥ ७५ ॥  
 तेजसा सूर्यदीपादेर् आकाशे शबलीकृते ।  
 दृष्टिर् निवेश्या तत्रैव स्वात्मरूपम् प्रकाशते ॥ ७६ ॥  
 करङ्किण्या क्रोधनया भैरव्या लेलिहानया ।  
 खेचर्या दृष्टिकाले च परावाप्तिः प्रकाशते ॥ ७७ ॥



मृद्वासने स्फिजैकेन हस्तपादौ निराश्रयम्।  
निधाय तत्प्रसङ्गेन परा पूर्णा मतिर् भवेत्॥ ७८॥  
उपविश्यासने सम्यग् बाहू कृत्वार्धकुञ्चितौ।  
कक्षव्योम्नि मनः कुर्वन् शममायाति तल्लयात्॥ ७९॥  
स्थूलरूपस्य भावस्य स्तब्धां दृष्टिं निपात्य च।  
अचिरेण निराधारं मनः कृत्वा शिवं व्रजेत्॥ ८०॥  
मध्यजिह्वे स्फारितास्ये मध्ये निक्षिप्य चेतनाम्।  
होच्चारं मनसा कुर्वस् ततः शान्ते प्रलीयते॥ ८१॥  
आसने शयने स्थित्वा निराधारं विभावयन्।  
स्वदेहं मनसि क्षिणे क्षणात्क्षीणाशयो भवेत्॥ ८२॥  
चलासने स्थितस्याथ शनैर् वा देहचालनात्।  
प्रशान्ते मानसे भावे देवि दिव्यौघमाप्नुयात्॥ ८३॥  
आकाशं विमलम् पश्यन् कृत्वा दृष्टिं निरन्तराम्।  
स्तब्धात्मा तत्क्षणाद् देवि भैरवं वपुर् आप्नुयात्॥ ८४॥  
लीनं मूर्ध्नि वियत्सर्वम् भैरवत्वेन भावयेत्।  
तत्सर्वम् भैरवाकारतेजस्तत्त्वं समाविशेत्॥ ८५॥  
किञ्चिज् ज्ञातं द्वैतदायि बाह्यालोकस् तमः पुनः।  
विश्वादि भैरवं रूपं ज्ञात्वानन्तप्रकाशभृत्॥ ८६॥  
एवम् एव दुर्निशायां कृष्णपक्षागमे चिरम्।  
तैमिरम् भावयन् रूपम् भैरवं रूपम् एष्यति॥ ८७॥  
एवम् एव निमील्यादौ नेत्रे कृष्णाभमग्रतः।  
प्रसार्य भैरवं रूपम् भावयंस् तन्मयो भवेत्॥ ८८॥

यस्य कस्येन्द्रियस्यापि व्याघाताच् च निरोधतः।  
 प्रविष्टस्याद्वये शून्ये तत्रैवात्मा प्रकाशते ॥ ८९ ॥  
 अबिन्दुमविसर्गं च अकारं जपतो महान्।  
 उदेति देवि सहसा जानौघः परमेश्वरः ॥ ९० ॥  
 वर्णस्य सविसर्गस्य विसर्गान्तं चित्तं कुरु।  
 निराधारेण चित्तेन स्पृशेद् ब्रह्म सनातनम् ॥ ९१ ॥  
 व्योमाकारं स्वमात्मानं ध्यायेद् दिग्भिर् अनावृतम्।  
 निराश्रया चित्तिः शक्तिः स्वरूपं दर्शयेत्तदा ॥ ९२ ॥  
 किञ्चिद् अङ्गं विभिद्यादौ तीक्ष्णसूच्यादिना ततः।  
 तत्रैव चेतनां युक्त्वा भैरवे निर्मला गतिः ॥ ९३ ॥  
 चित्ताद्यन्तःकृतिर् नास्ति ममान्तर् भावयेद् इति।  
 विकल्पानामभावेन विकल्पैर् उज्झितो भवेत् ॥ ९४ ॥  
 माया विमोहिनी नाम कलायाः कलनं स्थितम्।  
 इत्यादिधर्मं तत्त्वानां कलयन् न पृथग् भवेत् ॥ ९५ ॥  
 झगितीच्यां समुत्पन्नामवलोक्य शमं नयेत्।  
 यत एव समुद्भूता ततस् तत्रैव लीयते ॥ ९६ ॥  
 यदा ममेच्चा नोत्पन्ना ज्ञानं वा कस् तदास्मि वै।  
 तत्त्वतोऽहं तथाभूतस् तल्लीनस् तन्मना भवेत् ॥ ९७ ॥  
 इच्छायामथवा ज्ञाने जाते चित्तं निवेशयेत्।  
 आत्मबुद्ध्यानन्यचेतास् ततस् तत्त्वार्थदर्शनम् ॥ ९८ ॥  
 निर्निमित्तम् भवेज् ज्ञानं निराधारम् भ्रमात्मकम्।  
 तत्त्वतः कस्यचिन् नैतद् एवम्भावी शिवः प्रिये ॥ ९९ ॥

चिद्धर्मा सर्वदेहेषु विशेषो नास्ति कुत्रचित्।  
 अतश्च तन्मयं सर्वम् भावयन् भवजिज् जनः ॥ १०० ॥  
 कामक्रोधलोभमोहमदमात्सर्यगोचरे।  
 बुद्धिं निस्तिमितां कृत्वा तत्तत्त्वमवशिष्यते ॥ १०१ ॥  
 इन्द्रजालमयं विश्वं व्यस्तं वा चित्रकर्मवत्।  
 भ्रमद् वा ध्यायतः सर्वम् पश्यतश्च सुखोद्गमः ॥ १०२ ॥  
 न चित्तं निक्षिपेद् दुःखे न सुखे वा परिक्षिपेत्।  
 भैरवि ज्ञायतां मध्ये किं तत्त्वमवशिष्यते ॥ १०३ ॥  
 विहाय निजदेहस्थं सर्वत्रास्मीति भावयन्।  
 दृढेन मनसा दृष्ट्या नान्येक्षिण्या सुखी भवेत् ॥ १०४ ॥  
 घटादौ यच्च विज्ञानम् इच्छाद्यं वा ममान्तरे।  
 नैव सर्वगतं जातम् भावयन् इति सर्वगः ॥ १०५ ॥  
 ग्राह्यग्राहकसंवित्तिः सामान्या सर्वदेहिनाम्।  
 योगिनां तु विशेषोऽस्ति सम्बन्धे सावधानता ॥ १०६ ॥  
 स्ववद् अन्यशरीरेऽपि संवित्तिमनुभावयेत्।  
 अपेक्षां स्वशरीरस्य त्यक्त्वा व्यापी दिनैर् भवेत् ॥ १०७ ॥  
 निराधारं मनः कृत्वा विकल्पान् न विकल्पयेत्।  
 तदात्मपरमात्मत्वे भैरवो मृगलोचने ॥ १०८ ॥  
 सर्वज्ञः सर्वकर्ता च व्यापकः परमेश्वरः।  
 स एवाहं शैवधर्मा इति दार्ढ्याच्च चिवो भवेत् ॥ १०९ ॥  
 जलस्येवोर्मयो वह्नेर् ज्वालाभङ्ग्यः प्रभा रवेः।  
 ममैव भैरवस्यैता विश्वभङ्ग्यो विभेदिताः ॥ ११० ॥

भ्रान्त्वा भ्रान्त्वा शरीरेण त्वरितम् भुवि पातनात्।  
 क्षोभशक्तिविरामेण परा सञ्जायते दशा ॥ १११ ॥  
 आधारेष्व् अथवाऽशक्त्याऽज्ञानाच् चित्तलयेन वा।  
 जातशक्तिसमावेशक्षोभान्ते भैरवं वपुः ॥ ११२ ॥  
 सम्प्रदायम् इमम् देवि शृणु सम्यग् वदाम्यहम्।  
 कैवल्यं जायते सद्यो नेत्रयोः स्तब्धमात्रयोः ॥ ११३ ॥  
 सङ्कोचं कर्णयोः कृत्वा ह्यधोद्वारे तथैव च।  
 अनचकमहलं ध्यायन् विशेद् ब्रह्म सनातनम् ॥ ११४ ॥  
 कूपादिके महागते स्थित्वोपरि निरीक्षणात्।  
 अविकल्पमतेः सम्यक् सद्यस् चित्तलयः स्फुटम् ॥ ११५ ॥  
 यत्र यत्र मनो याति बाहये वाभ्यन्तरेऽपि वा।  
 तत्र तत्र शिवावास्था व्यापकत्वात्क्व यास्यति ॥ ११६ ॥  
 यत्र यत्राक्षमार्गेण चैतन्यं व्यज्यते विभोः।  
 तस्य तन्मात्रधर्मित्वाच् चिल्लयाद् भरितात्मता ॥ ११७ ॥  
 क्षुताद्यन्ते भये शोके गह्वरे वा रणाद् द्रुते।  
 कुतूहलेक्षुधाद्यन्ते ब्रह्मसत्तामयी दशा ॥ ११८ ॥  
 वस्तुषु स्मर्यमाणेषु दृष्टे देशे मनस् त्यजेत्।  
 स्वशरीरं निराधारं कृत्वा प्रसरति प्रभुः ॥ ११९ ॥  
 क्वचिद् वस्तुनि विन्यस्य शनैर् दृष्टिं निवर्तयेत्।  
 तज् ज्ञानं चित्तसहितं देवि शून्यालायो भवेत् ॥ १२० ॥  
 भक्त्युद्रेकाद् विरक्तस्य यादृशी जायते मतिः।  
 सा शक्तिः शाङ्करी नित्यम् भवयेत्तां ततः शिवः ॥ १२१ ॥

वस्त्वन्तरे वेद्यमाने सर्ववस्तुषु शून्यता।  
 ताम् एव मनसा ध्यात्वा विदितोऽपि प्रशाम्यति ॥ १२२ ॥  
 किञ्चिज्जैर् या स्मृता शुद्धिः सा शुद्धिः शम्भुदर्शने।  
 न शुचिर् ह्यशुचिस् तस्मान् निर्विकल्पः सुखी भवेत् ॥ १२३ ॥  
 सर्वत्र भैरवो भावः सामान्येष्व् अपि गोचरः।  
 न च तद्व्यतिरेकतेण परोऽस्तीत्यद्वया गतिः ॥ १२४ ॥  
 समः शत्रौ च मित्रे च समो मानावमानयोः ॥  
 ब्रह्मणः परिपूर्णत्वात्तिति ज्ञात्वा सुखी भवेत् ॥ १२५ ॥  
 न द्वेषम् भावयेत्क्वापि न रागम् भावयेत्क्वचित्।  
 रागद्वेषविनिर्मुक्तौ मध्ये ब्रह्म प्रसर्पति ॥ १२६ ॥  
 यद् अवेद्यं यद् अग्राह्यं यच् चून्यं यद् अभावगम्।  
 तत्सर्वम् भैरवम् भाव्यं तदन्ते बोधसम्भवः ॥ १२७ ॥  
 नित्ये निराश्रये शून्ये व्यापके कलनोज्झिते।  
 बाह्याकाशे मनः कृत्वा निराकाशं समाविशेत् ॥ १२८ ॥  
 यत्र यत्र मनो याति तत्तत्तेनैव तत्क्षणम्।  
 परित्यज्यानवस्थित्या निस्तरङ्गस् ततो भवेत् ॥ १२९ ॥  
 भया सर्वं रवयति सर्वदो व्यापकोऽखिले।  
 इति भैरवशब्दस्य सन्ततोच्चारणाच् चिवः ॥ १३० ॥  
 अहं ममेदम् इत्यादि प्रतिपत्तिप्रसङ्गतः।  
 निराधारे मनो याति तद्ध्यानप्रेरणाच् चमी ॥ १३१ ॥  
 नित्यो विभुर् निराधारो व्यापकश्चाखिलाधिपः।  
 शब्दान् प्रतिक्षणं ध्यायन् कृतार्थोऽर्थानुरूपतः ॥ १३२ ॥

अतत्त्वम् इन्द्रजालाभम् इदं सर्वमवस्थितम्।  
किं तत्त्वम् इन्द्रजालस्य इति दार्ढ्याच् चमं व्रजेत् ॥ १३३ ॥  
आत्मनो निर्विकारस्य क्व ज्ञानं क्व च वा क्रिया।  
ज्ञानायत्ता बहिर्भावा अतः शून्यम् इदं जगत् ॥ १३४ ॥  
न मे बन्धो न मोक्षो मे भीतस्यैता विभीषिकाः।  
प्रतिबिम्बम् इदम् बुद्धेर् जलेष्व् इव विवस्वतः ॥ १३५ ॥  
इन्द्रियद्वारकं सर्वं सुखदुःखादिसङ्गमम्।  
इतीन्द्रियाणि सन्त्यज्य स्वस्थः स्वात्मनि वर्तते ॥ १३६ ॥  
ज्ञानप्रकाशकं सर्वं सर्वेणात्मा प्रकाशकः।  
एकम् एकस्वभावत्वात्ज्ञानं ज्ञेयं विभाव्यते ॥ १३७ ॥  
मानसं चेतना शक्तिर् आत्मा चेति चतुष्टयम्।  
यदा प्रिये परिक्षीणं तदा तद् भैरवं वपुः ॥ १३८ ॥

## Appendix B - Yoga Sūtras of Patañjali



॥ महर्षि पतञ्जलि प्रणीतं योगदर्शनम् ॥

॥ प्रथमोऽध्यायः ॥

समाधि-पादः

अथ योगानुशासनम् ॥ १ ॥

योगश्चित्तवृत्तिनिरोधः ॥ २ ॥

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ ३ ॥

वृत्तिसारूप्यम् इतरत्र ॥ ४ ॥

वृत्तयः पञ्चतय्यः क्लिष्टाऽक्लिष्टाः ॥ ५ ॥

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥ ६ ॥

प्रत्यक्षानुमानागमाः प्रमाणानि ॥ ७ ॥

विपर्ययो मिथ्याज्ञानम् अतद्रूपप्रतिष्ठम् ॥ ८ ॥

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ॥ ९ ॥

अभावप्रत्ययालम्बना वृत्तिर्निद्रा ॥ १० ॥

अनुभूतविषयासम्प्रमोषः स्मृतिः ॥ ११ ॥

अभ्यासवैराग्याभ्यां तन्निरोधः ॥ १२ ॥

तत्र स्थितौ यत्नोऽभ्यासः ॥ १३ ॥

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः ॥ १४ ॥

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तत्परं पुरुषस्यातेर्गुणवैतृष्यम् ॥ १६ ॥

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 स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद्भूतजयः ॥ ४४ ॥  
 ततोऽणिमादिप्रादुर्भावः कायसम्पत् तद्धर्मानभिघातश्च ॥ ४५ ॥  
 रूपलावण्यबलवन्नसंहननत्वानि कायसम्पत् ॥ ४६ ॥  
 ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमाद् इन्द्रियजयः ॥ ४७ ॥  
 ततो मनोजवित्त्वं विकरणभावः प्रधानजयश्च ॥ ४८ ॥  
 सत्त्वपुरुषान्यतारल्यातिमात्रस्य  
 सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च ॥ ४९ ॥  
 तद्वैराग्यादपि दोषबीजक्षये कैवल्यम् ॥ ५० ॥  
 स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणं पुनरनिष्टप्रसङ्गात् ॥ ५१ ॥  
 क्षणतत्क्रमयोः संयमाद्विवेकजं ज्ञानम् ॥ ५२ ॥

जातिलक्षणदेशैरन्यतानवच्छेदात्

तुल्ययोस्ततः प्रतिपत्तिः ॥ ५३ ॥

तारकं सर्वविषयं सर्वथाविषयम्

अक्रमं चेति विवेकजं ज्ञानम् ॥ ५४ ॥

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यमिति ॥ ५५ ॥

॥ इति पतञ्जलि-विरचिते योग-सूत्रे तृतीयो विभूति-पादः ॥

॥ चतुर्थोऽध्यायः ॥

कैवल्य-पादः

जन्मौषधिमन्त्रतपःसमाधिजाः सिद्धयः ॥ १ ॥

जात्यन्तरपरिणामः प्रकृत्यापूरात् ॥ २ ॥

निमित्तम् अप्रयोजकं प्रकृतीनां

वरणभेदस्तु ततः क्षेत्रिकवत् ॥ ३ ॥

निर्माणचित्तान्यस्मितामात्रात् ॥ ४ ॥

प्रवृत्तिभेदे प्रयोजकं चित्तम् एकम् अनेकेषाम् ॥ ५ ॥

तत्र ध्यानजम् अनाशयम् ॥ ६ ॥

कर्माशुक्राकृष्णं योगिनस्त्रिविधम् इतरेषाम् ॥ ७ ॥

ततस्तद्विपाकानुगुणानाम् एवाभिव्यक्तिर्वासनानाम् ॥ ८ ॥



जातिदेशकालव्यवहितानाम् अप्यानन्तर्यं  
स्मृतिसंस्कारयोरेकरूपत्वात् ॥ ९ ॥  
तासाम् अनादित्वं चाशिषो नित्यत्वात् ॥ १० ॥  
हेतुफलाश्रयालम्बनैः संगृहीतत्वाद्  
एषाम् अभावे तदभावः ॥ ११ ॥  
अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद् धर्माणाम् ॥ १२ ॥  
ते व्यक्तसूक्ष्मा गुणात्मानः ॥ १३ ॥  
परिणामैकत्वाद् वस्तुतत्त्वम् ॥ १४ ॥  
वस्तुसाम्ये चित्तभेदात् तयोर्विभक्तः पन्थाः ॥ १५ ॥  
न चैकचित्ततन्त्रं वस्तु तद् अप्रमाणकं तदा किं स्यात् ॥ १६ ॥  
तदुपरागापेक्षित्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम् ॥ १७ ॥  
सदा ज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात् ॥ १८ ॥  
न तत् स्वाभासं दृश्यत्वात् ॥ १९ ॥  
एकसमये चोभयानवधारणम् ॥ २० ॥  
चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसङ्करश्च ॥ २१ ॥  
चित्तेरप्रतिसंक्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम् ॥ २२ ॥  
द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम् ॥ २३ ॥  
तदसंख्येयवासनाभिश्चित्रम् अपि  
परार्थं संहत्यकारित्वात् ॥ २४ ॥  
विशेषदर्शिन आत्मभावभावनाविनिवृत्तिः ॥ २५ ॥  
तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम् ॥ २६ ॥  
तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः ॥ २७ ॥  
हानम् एषां क्लेशवदुक्तम् ॥ २८ ॥  
प्रसंख्यानेऽप्यकुसीदस्य सर्वथा  
विवेकख्यातेर्धर्ममिघः समाधिः ॥ २९ ॥  
ततः क्लेशकर्मनिवृत्तिः ॥ ३० ॥

तदा सर्वावरणमलापेतस्य

ज्ञानस्यानन्त्याज्ज्ञेयम् अल्पम् ॥ ३१ ॥

ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम् ॥ ३२ ॥

क्षणप्रतियोगी परिणामापरान्तनिर्ग्राह्यः क्रमः ॥ ३३ ॥

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः

कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तिरिति ॥ ३४ ॥

॥ इति पतञ्जलि-विरचिते योग-सूत्रे चतुर्थः कैवल्य-पादः ॥

॥ इति श्री पातञ्जल-योग-सूत्राणि ॥