

Mahabharata Series

ABOUT YOGAS & YOGIS

Compiled by: G H Visweswara

PREFACE

I have extracted these contents from my other comprehensive & unique work on Mahabharata called **Mahabharata-Spectroscope**. (See <http://www.ghvisweswara.com/mahabharata-2/mahabharata-spectroscope-a-unique-resource/>). Whereas the material in that was included in the order in which it appears in the original epic, in this compilation I have grouped them by meaningful Topics & Sub-topics thus making it much more useful to the student/scholar of this subject.

This is a brief compilation of the contents appearing in the great epic Mahabharata on the topics of **Yogas & Yogis**. The compilation is not exhaustive in the sense that every para appearing in the great epic is not included here for the sake of limiting the size of this document. But still most of the key or representative passages have been compiled here. The contents may repeat in different forms across passages. Still they are included because some may bring more clarity than others and add to the emphasis. The contents are from Mahabharata excluding Bhagavad Gita.

I hope the readers will find the document of some use in their study on these topics.

Please see <http://www.ghvisweswara.com/mahabharata-2> for my other topic based compilations based on Mahabharata.

G H Visweswara

gh.visweswara@gmail.com

www.ghvisweswara.com

March 2017

Table of Contents

About Yogas and Yogis in Mahabharata	4
Gains of Yoga.....	4
Types of Yoga	4
<i>Dhyana-yoga</i>	5
<i>Pranayama & dhyana</i>	8
Example: Alarka wins by dhyana yoga	8
<i>Japa yoga</i>	8
Jnana yoga	9
Krama yoga.....	10
Dwadasha yoga	10
Dhaarana yoga	11
The seven <i>dhaaranas</i>	11
Experiences during the seven step <i>dhaarana</i> yoga.....	11
Effects or powers of <i>dhaarana</i> yoga	11
Difficulty of practicing <i>dhaarana</i>	11
Daiva yoga	12
Yoga <i>bala</i> (power of Yoga).....	12
About yoga bala	12
Accomplishments with yoga-bala	13
Miraculous powers of yoga	13
Disciplines of a yogi to gain yoga bala.....	14
Examples of using yoga bala.....	14
Karna's conception.....	14
Yudhishtira uses Yoga bala	15
Gita was narrated with yoga bala.....	15
Vipula enters the body of his guru's wife.....	15
Drona enters <i>samadhi</i> before death.....	15
Vidura enters Yudhishtira's body	16
Balarama departs using Yoga.....	16
Sri Krishna & Vasudeva take to Yoga Samadhi.....	16
Sulabha & king Janaka	17
Shuka crosses the sky	17
Practice of yoga	17
Hurdles to <i>siddhi</i> in yoga	19
Characteristics of Yogis.....	20
Types of Yogis.....	21
Sankhya <i>Yogi</i>	21
Karma-yogi.....	23
Jnana yogis.....	24

Yogis, their practices & <i>siddhis</i>	24
Attaining <i>Parabrahma</i> through the path of yoga.....	26
<i>Yoga-marga</i> : How to do <i>yoga sadhana</i> : the steps.....	26
Experience of <i>Brahma</i>	27
How to Practice yoga	27
Result of yoga	28
Method of yoga shastra & a yogi	28
State of <i>yoga Samadhi</i>	29
Yogis through cycles of creation & dissolution	29
Yoga & <i>atma-sakshatkara/moksha</i>	30
Indicators of imminent death of Yogis	35
Creation is Sri Hari's <i>mayayoga</i>	35
Jeevatma, Paramatma & states of yoga	35

About Yogas and Yogis in Mahabharata

Gains of Yoga

- Vidura to Dhritarashtra: (Shl 61) The following two will penetrate the *Suryamandala* and attain higher lokas: One who after renouncing is dedicated to yoga and a warrior who dies fighting the enemy bravely. **(Udyoga; Prajaagara; 33)**
- Bhishma: (Shl 9) Brahmanas who are possessed of *jnana*, *vijnana*, *tapas* & *yoga* are worth worshipping. You should always respect and treat them well. **(Anushasana parva; Daandharma; 60)**
- Brahma said: (Shl 6) Those scholars who perform *nishkaam-karmas* (karmas without desiring anything) with faith and are engaged in *yoga* (*dhyana yoga*) will be *dhiras* and have great *jnana*. **(Ashwamedhika parva; Anugita; 50)**
- Vidura: (Shl 61) The following two will penetrate the *Suryamandala* and attain higher lokas: who has renounced and is dedicated to yoga and a warrior who dies fighting the enemy bravely. **(Udyoga; Prajaagara; 33)**
- Devaduta to Mudgala: (Shl 38-39) Above Brahmaloaka there is *Vishnupada* which is Pure, Timeless & divinely bright (*jyoti-swaroopa*). That is the highest position. It is also called *Parabrahma Sthana*. Those who have no attachment (me, mine etc), no ego, are beyond duality, have transcended *indriyas* (*samyatendriyah*), **are immersed in *dhyana* & *yoga***, attain that position. **(Vana; Vrihidraunika; 261)**
- Arishtanemi to Sagara: (Shl 27) The person who day & night is thinking only about food and ways of satisfying pleasures of the senses (should eat such & such food, should enjoy this kind of pleasure, how can I make it happen, what should I do for it etc) is said to have a blemished intelligence. (Shl 28) **The person who is always in yoga and finds that he does not have a feeling of 'possession' about women** (that she is merely an object of sensual pleasure belonging to me) **is in effect liberated** (*mukta*). **(Shanti parva; Mokshadharma; 288)**
- Parashara to Janaka: (Shl 12) Just like the *Suryakanta-mani* (lens?) gathers the *tejas* of Sun the *yoga-sadhak* through meditation will grasp the *brahma-swaroopa*. **(Shanti parva; Mokshadharma; 298)**
- Parashara to Janaka: (Shl 18) Just as a blind man walks around in his house by force of habit, in the same way a *prajna* with a mind united in yoga moves around in this world and attains ultimate state. **(Shanti parva; Mokshadharma; 298)**
- Yudhishtira's reply to Draupadi: I do karma & dharma both without desire for any fruits as it is my *swabhava*;how *paap* or *punya phalas* are obtained for karmas and how one has natural tendency to do or not to do different karmas is a *deva-rahasya*..Only yogis are able to understand this *dharma-sookshma*... **(Vana; Arjunabhimana; 31)**
- Sanatsujata: (Shl 18) This important/very significant *yoga* should be taught to virtuous *shishyas*. Because this *yoga-shastra* is the gateway to *brahma-prapti* or *atma-darshana*, *pandits* say that rest of the *shastras* are merely circus of words (*vaacho-vikara*). **All *shastras* are incorporated in this *adhyatma yoga***. Whoever understands this and realises *atma* (has *atma-darshana*) will be freed of the cycle of birth & death and will become immortal. **(Udyoga; Sanatsujata; 45)**

Types of Yoga

- Yudhishtira! Yajnavalkya said: (Shl 7) Great king! **Scholars say that in Vedas two kinds of yogas are described viz *sthoala* (gross) and *sookshma* (subtle). *Sthoala yoga* gives *anima* etc eight powers and *sookshma yoga* consists of eight components viz *yama*, *niyama*, *aasana*, *pranayama*, *pratyahara*, *dharana*, *dhyana* & *samadhi*. There is nothing other than**

these two. (Shl 8) The main means of *sadhana* of yogis is said to be of two types: *saguna & nirguna (sabija, nirbija)*. This is the statement of *yoga shastra*. (**Shanti parva; Mokshadharma; 316**)

- Kapila said to Syumarashmi: (Shl 20) Karmas such as *darsha* (half monthly sacrifice), *paurnamaasa* (full moon sacrifice), *agnihotra* (oblations to god of fire) and *chaturmaasya* (sacrifices belonging to the four months period) have been prescribed for an intelligent man, because *sanatana-dharma* is established in these karmas. (Shl 21) But those firm minded *yatis*, who, being pure, take up *sanyasa-ashrama*, give up *yajna* etc karmas that are based on desires, get designated or recognised as those who are established in *Brahma*, and all the time desire to obtain the *Brahma-vastu*, will please the *devatas* with their *brahma-jnana* alone. (Shl 22) The path of *jnana* of a *yati* who is like the *atma* for all beings and looks upon all beings with *atma-bhava* and does no karmas will confuse even the *devatas*. (Shl 23) Human being has four doors in the form of limbs, speech, stomach & genitals. Man should desire to be their security guard. Meaning, he should have these under control. The *Paramapurusha* having four faces in the form of four Vedas should be attained by restraint on these four doors and **through the four yogas of bhakti, jnana, karma & yoga (ashtanga)**. (**Shanti parva; Mokshadharma; 269**)
- Vaishampayana said: (Shl 80) The *nishkarma 25th purusha (jeeva)* enters (merges with) *Purushottama* who is highly subtle, possessed of *sattwa* and is *pranavatmak* with the three alphabets *A-U-M (OM)*. (Shl 81, 82) Thus ***sankhya shastra*** (which has analysed *atma & anatma*), ***yoga shastra*** (which says that *chitta vritti* should be restrained), **Upanishads** which appear in the part of *Aranyakas* in Vedas (which propounds the relation between *jeeva & Brahma*) and ***Panchratragama*** which propounds *bhakti marga* (path of devotion) **all have the single goal of attaining Paramatma**. For this reason, for one *shastra* others become complements. This, which says that everything is *Narayana*, is the *satvata* or *paancharaatra* dharma which has been the refuge of *ananya bhakts*. (Shl 83) **Just as mass of water which go out as clouds from the oceans come back to the oceans through rivers, in the same way the flood of jnana that has emerged from Narayana himself, come and again join Him only.....**(Shl 88) Janamejaya! Shri Krishna is the well wisher of all *lokas*; he is also its destroyer; he is also the cause (Therefore pray to him with single minded devotion). (**Shanti parva; Mokshadharma; 348**)

Dhyana-yoga

Bhishma continued and said: (Shl 2) Yudhishtira! Now I will tell you about **four types of dhyana-yoga** knowing which *maharshis* attain eternal *siddhi*. (Shl 3) Son of Kunthi! Those who are free of the blemishes of this *samsara (kaam, krodh, lobh, moha)* etc) and free from the blemishes that come from birth (*sattwa, rajas, tamas*) and are firmly established in the *satya-swaroopa* will not return (to this earth).

(Shl 4) **Pursuers of dhyana-yoga should transcend dualities. Should always be driven by sattwa-guna. Should be free of all blemishes. Should practice niyamas or prescribed regulations strictly. Should study shastras which preach nissanga (no-attachments), have no contradictions and which bring peace to the mind.** (Shl 5) A *muni* should gather all his *indriyas (indriyas-grama)* (Withdraw the mind from all *indriyas* just as a tortoise pulls in its organs), become still like a log of wood, and should have a mind focussed only on *dhyana*. (Commentary: *Indriyas* enjoy only through *manas*. To gather & pull the *indriyas* inward can only be done through the mind. Without the attention of the mind the senses cannot function. We know this from our experience. This process of withdrawing the mind from the senses, merging them in the mind and then merging the mind in *atma* is called *pindikarana*. Then the body will be still like a log. **For doing dhyana there should be some subject. Mind does not stay focussed for long on 'nothingness' or 'no-subject'. As taught by guru, have a 'subject' and then mind should be deployed totally on it.** (Shl 6, 7) A *muni* who knows *dhyana-yoga* and has the strength of mind should not hear a sound, should not experience any touch, should not see any form, should not grasp any taste and should not smell any thing worthy of smelling. **One who practices dhyana-yoga should not desire anything which perturbs the indriyas.** (Mind should not be allowed to flow out towards objects of senses through the five *indriyas*. Separating the mind from the *indriyas* is a main first achievement in *dhyana-yoga*). (Shl 8) Then the dedicated person, having given up seeking the pleasures through the *indriyas* should gather all these five in his mind. The fickle mind along with the *indriyas* should be deployed in the *dhyana* of *paramatma*. (Shl 9) **It is the nature of mind to wander on several subjects.** It has five doors called

panchendriyas. It stays firmly on impermanent subjects. A *dheera* should first deny such a mind of its escape routes and focus it on *dhyana-marga*. (Shl 10) **When the yogi gathers together *indriyas* & *manas*, then *dhyana-yoga* starts.** Thus I have explained to you the first *dhyana-marga*.

(Shl 11) The mind, which is the sixth organ of *atma*, thus having been gathered together & focussed on *dhyana* will stay on it only for a short while and soon jumps towards other things just as lightning in the cloud (It must be pulled back again, and again focussed on the single subject). (Shl 12) Just as the drops of water on a lotus leaf are never stationary and keep rolling all over the leaf, **the mind of the *sadhaks* of *dhyana-yoga* will also be quite fickle in the beginning.** (Shl 13) The mind focussed in the heart will stay still on that only for a short while. It enters the path of *prana-vayus* and travelling along it becomes unsteady like the wind itself. It retracts from *dhyana-yoga*. (Shl 14) **The *sadhak* who knows about *dhyana-marga* should not feel upset or distressed when this happens. He should push aside laziness and envy and again try to focus the mind through *dhyana*.** (Shl 15) When a yogi starts *dhyana* in his mind, first *vichara* (pondering, examination), *viveka* (discrimination) and *vitarkas* (doubts, conjectures) will arise. (Shl 16) **Even if the mind feels distressed when attempting *dhyana* one should have patience.** He should not feel upset (*klesha*) for any reason. He should always be trying to achieve auspiciousness through *dhyana-yoga*. (*Kleshas* are five: *avidya* (ignorance), *asmitaa* (egoism), *raaga* (vehement desire or passion), *dvesha* (hatred) and *abhinivesha* (intentness, perseverance)). (Shl 17, 18, 19) If heaps of sand or ash or dried cowdung are made wet by water they will not become completely wet immediately. Only a small part will be wet. Rest will be in the form of dry powder. But if gradually by pouring water they are mixed with it, they become dough-like and become wet completely. **In the same way, a yogi should wet the group of *indriyas* gradually with the water of *dhyana-yoga*.** After having done so, he must withdraw the *indriyas* gradually in the mind. If done so, *chitta* will attain good peace. (Shl 20) Yudhishtira! A *muni* dedicated to *dhyana-yoga* should first establish mind and five *indriyas* in *dhyana-marga* and then by doing daily practice of *dhyana-yoga* he will achieve ultimate peace of mind. (Shl 21) **The divine happiness that such a yogi attains cannot be gained by mere hard efforts or mere *daivayoga*.** (Shl 22) A yogi will be experiencing such ultimate bliss through *dhyana-yoga* and will always be engaged in *dhyana-karya*. Yogis who are thus dedicated to *dhyana-yoga* will attain sorrowless and eternal *nirvana* (*moksha*). (Shanti parva; Mokshadharmam; 195)

- Manu to Brihaspati: (Shl 9) *Devaguru!* **Understand that *jnana* is that which establishes the existence of *jneya*** (the knowable), the *Paramatma*. When *buddhi* which has the quality of *jnana* joins with *indriyas* it flows out towards objects of senses. (Shl 10) **When *buddhi*, free of karmas and *indriya*'s attributes stays in the heart, then by virtue of *samadhi* obtained by *dhyana-yoga* *Brahma-vastu* is realised.** (Shl 11) If the same *buddhi* combines with attributes of *indriyas* it falls from the proximity of *Paramatma* and flows towards sense objects just as water flows down from mountain top. (Shl 12) But when the *sadhak* gets back *nirguna-dhyana* (attributeless meditation) then he comes to know the *Brahma-vastu*. (Shl 13) That mind, which from the beginning is always engrossed in objects of *indriyas*, and is looking only at objects of pleasure of senses, will not be able to see the *nirguna-tattva*. (The truth without attributes). (Shl 14) ***Brahma-vastu* can be attained by focussed meditation (*dhyana*) while restraining all the *indriyas* which are like doors of the body.** (Shl 15) Just as the *pancha-bhutas* go back after *trigunas* are destroyed, as soon as the *indriya-gunas* decay, *buddhi* retracts all the attributes of *indriyas* in itself and stays firmly in *jnana*. (Shl 16) When the determined *buddhi* gets fixed in the *jnana* within itself then it becomes *jnana-maya* (full of *jnana*). (Shl 17) **When the mind, which is normally engrossed in *shabda* etc qualities due to its contact with *indriyas*, becomes enriched with the qualities arising due to *dhyana-yoga*, then it gives up all the attributes related to *indriyas* and attains *nirguna Parabrahma*.** (Shl 18) There is no example in this world to equal that unmanifest *Brahma*. How can anyone make such *Parabrahma-vastu* a subject of description where there is no entry for *vani* (speech) (*yato vacho nivartante*)? (Shl 19) By purifying the *antah-karana* (inner instruments) by *tapas*, logical thinking, *shama*, *dama*, practice of karmas in accordance with *varnashrama* and study of *shastras*, one should desire to realise *Parabrahma*. (Shanti parva; Mokshadharmam; 205)
- Manu to Brihaspati: (Shl 24) **We can realise the *Parabrahma* by *dhyana-yoga* through purified and keen mind. But it cannot be described in words.** Because mind has to be understood by mind only. *Darshan* (vision, doctrine) has to be understood by *darshan* only. In the

same way, Brahma who is a form of *jnana* can only be realised by purified *jnana*. (Shanti parva; Mokshadharmā; 206)

- Yudhishtira, Vyasa said: (Shl 9-12) **This *dhyān-yoga* is a beautiful chariot.** Dharma is the place where you sit in this chariot. Modesty is its cover. *Upaya-apaya* are its wooden frame to which yoke is fixed. *Apana vāyu* is its axle. *Prana vāyu* is its yoke. *Buddhi* is longevity. Jeevana is its tether (*bandhan*). *Chaitanya* is the supporting pole under the frame. *Sadachara* is the felly of the wheel. This chariot is bearing eyes, skin, nose and ears. *Prajna* is nave of its wheel. All the *shastras* are its whip. *Jnana* is its charioteer. *Kshetrajna* (or *Jeevatma*) is sitting as the traveller in this chariot. He is making the chariot go forward slowly. The chariot is moving forward pulled by faith & *dama*. The subtle quality of *tyaga* is following the chariot. **This auspicious chariot is moving on the sacred path of *dhyān*. Thus *Jeevatma* through the chariot called *dhyān-yoga* will attain Parabrahma.** (Shanti parva; Mokshadharmā; 236)
- Vasishta said: (Shl 6) Maharaja! I will answer properly all the questions you have raised. First listen to what I say about yoga.

(Shl 7, 8) **The main duty of yogis is indeed *dhyāna*. It is *dhyāna* which is the main strength of a yogi. Scholars of yoga talk about *dhyāna* in two ways.** First: **Concentration of the mind.** Second: ***Pranayama*.** In *pranayama* again there are two types: *saguna-pranayama* & *nirguna-pranayama*, the *pranayama* in which the mind is associated with *saguna* and in which mind is associated with *nirguna*.

(Shl 9) Janaka raja! Practice of yoga (*yogabhyasa*) should not be done while defecating, urinating & eating. One should be practicing yoga at all other times. (Shl 10, 11) A wise yogi should become purified and should withdraw the mind from the objects of senses. (In yoga system of philosophy they accept a *tattva* called Ishwara beyond even the 25th *tattva*. *Sankhyas* do not accept Ishwara & talk of only 25 *tattvas*). Through the means of twenty two *preranas* the non-inert *jeevatma*, whom scholars say as the form of *atma* & that which is beyond the *Prakriti* of 24 *tattvas* has to be guided to the Paramatma. (**22 *preranas***: The entire body from the tip of the toe upto the top of head has to be filled by inhaling air through the nostrils. Then, first stabilising the air in *brahma-randhra*, it should be pulled from there and stabilised in the forehead. In this manner, pulling the air from one point to another sequentially it should be stabilised in the following 18 points: centre of brows, eyes, tip of nose, tip of tongue, hollow of throat, centre of heart, centre of navel, penis, abdomen, root of thighs, middle of thighs, knees, *chitimoola*, shank, spread of the feet, toes. These are known as 18 *preranas*. Apart from this *dhyāna*, *dharana*, *Samadhi* & *sattwa-purusha-anyata-khyaati*—difference in *Purusha* & *buddhi*—join to make it 22). (Shl 12) We have heard from *gurujana* that with 22 types of *preranas* we can know Parabrahma Paramatma. **Only one with purified mind will be worthy of practicing this *yoga-vrat*.** It is impossible for some one who has outward oriented mind to practice *yoga-vrat*.

(Shl 13) A yogi who is free of all kinds of interests & attachments, who eats limited food and is a *jitendriya* should concentrate his mind in *atma* either in the first quarter of the night or last quarter of the night. (Shl 14, 15) Oh king of Mithila! **When the yogi binds/stabilises the *indriyas* with his mind, binds/fixes the mind with his intelligence, and becomes still as a stone or a stub of tree trunk which has no movement or vibrations, becomes firm like a mountain, then he is called a yogi by those who have known the ways & practices of yoga.** (Shl 16, 17) When a yogi does not hear any sound even if it is happening, does not smell anything even though there is a smell, does not feel any taste even if a delicacy is placed on his tongue, does not see even if someone comes near him, does not feel any touch even when someone touches him, **when his mind has no desires or resolves, has no attachment of I & mine towards anything**, does not experience anything just like a log of wood, then he is said to have reached purified state and to be in yoga.

(Shl 18) In such state the *sadhak* shines steadily like a lamp in a place with no breeze. At that time there will be no relationship between him and his *linga-sharira*. At that time he attains only upward movement and not sideward movement. (Shl 19) **Then the *sadhak* can realise the *atma*. Child! Persons like us (yogis) after ‘seeing’ the Paramatma in the ‘cave’ say that the *antaratma* in the heart became ‘known’ to us.** (Shl 20) To a yogi devoted to *dhyāna*, *atma* will be ‘seen’ like fire without smoke, Sun with its rays and like the lightning in the sky. (Shl 21) Mahatma brahmanas who are courageous, dedicated to the *shastras* that teach Brahma realise the birthless & *amrita-swaroopa* Brahma in the caves of their heart. (Shl 22) Those who have

realised him call him minuter than the minutest (*anuronu-anu*), bigger (*mahat*) than *mahat* (*mahadbhyo mahattaram*). Such Parabrahma *tattva* though it resides in every living being, cannot be seen by anyone. (Shl 23, 24, 25) **The creator Paramatma has to be realised in the cave of the heart through the lamp of *manas* fuelled by the clarified butter of *buddhi*.** He is beyond the great darkness and is devoid of *tamoguna*. Therefore he has been called '*tamonuda*' by experts in Vedas. He is pure, has no *tamoguna* and no body. He is called by the name *alinga*. **Realising him in the cave of the heart is the yoga of the yogis.** What other characteristic can yoga have? In this way yogis 'see' the greatest Paramatma who has no birth or death and is the one that must be realised by all. (**Shanti parva; Mokshadharma; 306**)

- Brahma said: (Shl 22) Such *mahatmas* who are engaged in in *dhyana yoga* **without *ahankar* & *mamakar*** will obtain superior and great *lokas*. (Shl 23) *Jnanis* who are great among *atmavids* who have realised *atma* by depending on *dhyana yoga* will merge into *avyakta* Paramatma who is a heap of happiness. (Shl 24) **Achievers (*sadhaks*) who have no *ahankar* & *mamakar* and practice *dhyana yoga* will enter *avyakta atma* in this *loka* itself.** After death they will go to the superior *lokas* of *mahapurushas*. (**Ashwamedhika parva; Anugita; 51**)

Pranayama & dhyana

Yudhishtira! Yajnavalkya said: (Shl 9) **Controlling the *manas* along with *prana-vayu* in *pooraka*** (inhaling deeply to fill), *kumbhaka* (holding the breath) & *rechaka* (exhaling) **is *pranayama*.** Focussing the mind on a single object with *prana-vayu* is also called *pranayama*. (According to classical commentators holding the *manas* in *prithvi* etc places is *saguna pranayama*. Concentrating on *atma-vastu* is *nirguna pranayama*). (Shl 10) *Saguna pranayama* bears *nirguna manas* (along with *prana*, *manas* will also be merged in *saguna*). **If during *pooraka*, *kumbhaka* & *rechaka* no deity is focussed upon but these are done purely as physical practice, it will cause excess of wind. Therefore *pranayama* should never be done without a target object** (without a *mantra*). (Shl 11) During the first quarter of night *prana-vayu* should be excited/directed in 12 ways. Then in the second & third quarter one should sleep. Again in the fourth quarter it should be excited in 12 ways. (Classical commentators say that nine *chakras* like *mooladhara* etc, and the three places called *samashti*, *kaarana* & *nishkala*—these twelve locations should be excited through *pranayama*. In one *pranayama* there are three types of impelling viz *rechaka*, *pooraka* & *kumbhaka*. If four *pranayamas* are done it becomes 12 impellings. This would also mean that in the two quarters four *pranayamas* each should be done). (Shl 12) In this way after bringing *manas* under control, the *jnani* who is calm, *jitendriya*, living alone & *atmarama* merges the mind in Paramatma. There is no doubt about this.

(Shl 13-17) Oh king of Mithila! **The entire group of *indriyas* should be concentrated in the mind after rejecting the five blemishes viz *shabda*, *sparsha*, *roopa*, *rasa* & *gandha* of *panchendriyas* and suppressing all new thoughts and karmas. Then *manas* should be established/fixed in *ahankar*, *ahankar* in *buddhi*, and *buddhi* in *Prakriti*.** In this way yogis merge everything in a systematic manner and then meditate upon Parabrahma who is *kevala-swaroopa* (oneness), is without *rajas*, is pure, permanent, endless, without changes, resides in all, indivisible, undecaying, immortal, eternal and governor. (**Shanti parva; Mokshadharma; 316**)

Example: Alarka wins by dhyana yoga

- *Pitrus* (forefathers) then told Parashurama: **After thinking for a long time, Alarka realised that there is no means other than yoga for his purpose. Then he focussed his mind, sat in right *asana* (posture) and took refuge in *dhyana yoga*. Then with the single arrow of *dhyana yoga* he destroyed all *indriyas*. Then through *dhyana yoga* itself he merged his mind in *atma* and attained *para siddhi*.** Surprised that all *indriyas* were defeated just by *dhyana yoga*, he said this *shloka*: (Shl 31) Difficult! Difficult! We were interested only in external actions so far (*aho kashtam yadasyabhih sarvam bahyam anushtitham*). Being thirsty for enjoyments we were worshipping only kingdom (we were depending on kingdom to please the *indriyas*). **After a long time I have realised that for ultimate happiness there is nothing better than *dhyana yoga* (*iti pashchat maya jnatam yogannasti param sukham*).** (**Ashwamedhika parva; Anugita; 30**)

Japa yoga

- Bhishma replied: (Shl 7, 8) **Two paths of *sankhya* & *dhyana* described by *munis* who view everything equally, depend and also do not depend on *japa*** (These two paths depend on *japa* till purification of mind is accomplished and do not depend on it once that is done). (Shl 9) In both

these paths *mano-nigraha* (subjugation of the mind) & *indriya-samyama* (restraint on the *indriyas*) are necessary. (Shl 11, 12) The following *yajnas* are promoters of *yoga-karyas*: *satya-nishta*, *agni-paricharya*, living alone (*ekanta-vasa*), *dhyana*, *tapas*, *dama*, *kshama*, no jealousy, limited consumption of food, withdrawing from pleasures of the senses, limited talking and *shama*. **For the *brahmachari* who practices *japa-yajna* all other karmas will retract.**

(Shl 14) The method for practicing *japa-yoga* is as follows: The doer of *japa* should sit on a *kushasana*....(Shl 15) **Should bid good bye to the attractions of sensory pleasures. They should never be thought about. Should achieve equilibrium of *trigunas* and merge the mind in the mind (*manasyeva mano dadhat*).** (Shl 16) While doing *japa* of *samhita* which brings all round auspiciousness, *paramatma* should be meditated upon through the *buddhi*. Once the *samadhi* state is reached, *japa* can be given up. (In that state only *brahma-bhava* remains & everything else drops). (Shl 17, 18) He becomes purified by *tapas* and gains complete victory over *indriyas*. He becomes free of *kaam*, *krodh*, *lobh* & *moha*. He will transcend dualities. He will neither feel sorrow for anything nor will he be interested in anything. **He will never consider himself as the cause for *karmas* or as doer of deeds. Whatever he does will be done without the feeling of 'I'.** (Shl 19) He will never develop *ahankara* at any point of time. (Believes that everything happens according to god's will). He will not get interested in accumulating *artha*. Even when he is humiliated he will not humiliate others. He will never become *akarmanya* (not doing karmas). He will be engaged in *karma-yoga*. (Shl 20) He will always be interested only in actions relating to *dhyana*. He will know the truth only through *dhyana*. **By attaining the state of *samadhi* through *dhyana*, he will gradually give up *japa* & *dhyana-karma*.**

(Shl 21) **In that state he will experience the indescribable ultimate bliss.** At that time he does not desire *ashta-siddhis* etc. He will become totally & always free of desires and will enter Brahma. (Shl 22) If he does not wish to worship the body (?) of *chaturmukha brahma* (*brahmakaaya nishevanam*) then the *pranas* will go out. The *jeeva* will attain *kaivalya-pada* (absolute unity, eternal emancipation). Such a yogi will never be reborn. He will attain *mukti*. (Shl 23) After attaining *atma-samadhi* the yogi will become free of *rajo-guna*, will be pure, calm and will attain *amrita-swaroopa* (like nectar), *vishuddha atma* (completely pure). **(Shanti parva; Mokshadharma; 196)**

Jnana yoga

- Manu to Brihaspati: (Shl 31) Just as Sun, soon upon rising, illuminates the world with attributes called rays and withdraws them upon Sunset, a *muni* who is dedicated to *jnana-yoga* loses the attributes and becomes *nirguna* and enters the *nirguna Parabrahma-Paramatma*. (Shl 32) A *jnani* by knowing that Parabrahma which has no birth, is the ultimate refuge of *punyavans*, being self-born is responsible for the creation & destruction of everything, is unchangeable, eternal, immortal, imperishable and permanent, attains *amritattva*. **(Shanti parva; Mokshadharma; 206)**
- Vyasa to Shuka: (Shl 5) **The person who takes control of the chains of *vaasana* and cuts down the tree of *kaam* with the weapon of *vairagya* (indifference, asceticism) will reach the end of two kinds of grief that arise due to birth & death.** (Shl 6) The fool who is always sitting on this tree out of greed for its fruits will be destroyed due to his own greed just as a person is destroyed by a poisonous tumour in his own body. (Shl 7) **A scholar using the great sword of *samatva* (equanimity, equality), the gift of *jnana-yoga*, cuts away the deep roots of this tree with all his might.** (Shl 8) In this manner the person who understands the method of turning back from *kaam* comprehensively, who knows that the 'sense-enjoyment-recommending' *kaam-shastra* is the cause of bondage will cross all kinds of griefs. **(Shanti parva; Mokshadharma; 254)**
- Bhishma: (Shl 37) **Jeeva is neither born nor does it die.** Whenever this truth dawns on him, he gives up the attachment to body and attains the ultimate state. (Shl 38) *Jeeva* causes the waning of this body consisting of *paap* & *punyas* as he experiences the accumulated karmas. In this manner when the body is completely destroyed (when all the accumulated karmas are exhausted), the liberated man attains *brahma-bhava*. (Shl 39) **The *sadhana* of *jnana-yoga* has been stated only to decay the *paap* & *punyas*.** Once the *paap* & *punyas* decay (are exhausted) *jeevatma* attains the *brahma-bhava*. Scholars consider this as the ultimate state (*parama-gati*). **(Shanti parva; Mokshadharma; 275)**

- Samanga to Narada: (Shl 15) Relatives, wealth, birth in noble family, study of *shastras*, *mantras*, valour – none of these or even all these together are not capable of helping man cross the river of grief. Only by *sheela* (character or moral conduct) man obtains peace in *para-loka* (gains victory over grief). (Shl 16) **The *buddhi* that is not united with yoga cannot achieve equanimity. There can be no happiness without *jnana-yoga*. Only *dhriti* (courage) and giving up grief (*dukha-tyaga*) can lead to permanent happiness. (Shanti parva; Mokshadharma; 286)**
- Narayana rishi to Narada: (Shl 41) It has been considered that the *muktas* will attain the state of *kshetrajna*. ***Kshetrajna* is said to be rich in all *gunas* as well as is *nirguna*.** (Shl 42) ***Kshetrajna* can be realised through *jnana-yoga*.** We have both (Nara & Narayana) emerged from him. Feeling so, we both worship the eternal Paramatma. (Shanti parva; Mokshadharma; 334)

Krama yoga

- Bhishma: (Shl 28) **The most inexplicable *Brahma-vastu* which has been stated by scholars through *veda-vakya* and has been clearly described in Upanishats is seen or perceived through the *krama-yoga* (*Swadhyaya*, *garhasthya*, *sandhya-vandana* etc *nitya-karmas*. *Krichra*, *Chaandrayana* etc *tapas*, *yajna*, *poorta-karmas* (*ishta-poortas* are digging wells, lakes etc), *yoga*, *daana*, *guru-shushrushe* and *Samadhi* -- these ten are considered *krama-yoga* by classical commentators). (Shanti parva; Mokshadharma; 232)**
- Janaka to Shuka: (Shl 24) **The scholars of yore brought into practice the four *varna dharmas* with the intention that the *loka* should continue to grow & not get destroyed and to keep the tradition of *karmas* continuing.** (Shl 25) (Attaining *moksha* through the sequence of four *ashramas* is called *krama yoga*). After the good and bad *karmas* are relinquished over several births through this *krama yoga* one obtains *moksha*. (Shanti parva; Mokshadharma; 326)

Dwadasha yoga

Yudhishtira, Vyasa said: (Shl 1) Shuka! Just as a person who falls in a river is carried away with the current, sinking & rising in the waters, human being who has fallen into the floods of the river of *kaal* (*kaal-pravah*) will go with its current, sinking & rising. **In case he desires to come out of the current he has to depend on the boat of *adhyatma-jnana*.** (Shl 2) Those *dhiras* who have acquired firm & clear knowledge of truth (*tattva-nishchaya*) help even other confused people to cross with the help of their boat like knowledge. But the confused & the fools can neither help themselves to cross nor help others. (Shl 3) **A *muni* with single minded focus should destroy all blemishes like *kaam*, *krodh* etc in him and take recourse to the 12 yogas viz *desh*, *karma*, *anuraga*, *artha*, *upaya*, *apaya*, *nishchaya*, *chakshus*, *ahara*, *samhara*, *manas* & *darshan* and practice *dhyan-yoga*.** (Commentary: *Dwadasha-yoga*: (i) *Desh* = place: The place you sit should be level. It should be sacred. There should not be stones, fire or sand. It should be silent. It should be supportive to the mind. It should not hurt the eyes. It should not be very windy. Such a lonely cave is best suited for *dhyan*. (ii) *Karma*: Food, pastime, activities, sleeping and waking hours should be limited/regulated and according to a discipline. (iii) *Anuraga*: There must be devotion and eagerness to realise god (iv) *artha*: should possess only absolutely needed things (v) *upaya*: Should sit in a posture suited for *dhyan* (vi) *apaya*: Giving up attachment or interest in worldly affairs and relatives etc (vii) *nishchaya*: having faith in gurus and statements of Vedas (viii) *chakshus*: Fixing the sight at the tip of the nose (ix) *ahara*: consuming only pure and *sattwik* food (x) *samhara*: withdrawing the *indriyas* & *manas* from seeking the objects of senses (xi) *manas*: Freeing the mind from resolves and changes and focussing only on Paramatma (xii) *darshan*: Viewing the grief that occurs when faced with ageing, death, sickness etc with indifference (*vairagya*)).

(Shl 4) **The person who wishes to gain the best *jnana* should control his speech and mind using his *buddhi*. One who wishes peace of *atma* should, with the help of *jnana* thus gained, merge his *buddhi* in *atma*.** (Shl 5, 6, 7) Whether the person is highly dreadful or knows all the Vedas or is devoid of knowledge of Vedas even though a brahmana or is a dharmic or is engaged in *yajnas* or who has done heinous sins or a great man or one who is living a very difficult life, **if he follows the above said twelve yogas, he will cross the most inaccessible ocean of birth and death.** (Shl 8) In this manner if the person practices these twelve yogas until *siddhi* is attained and is always thinking and investigating about the Brahma, he will go beyond the *shabda-brahma* (There are three meanings to this as per commentators: Will go beyond the

fruits obtained by practicing the prescribed karmas of Vedas; will go beyond *Prakriti*; will go beyond the dos & donts of Vedas and attain Parabrahma). (Shanti parva; Mokshadharma; 236)

Dhaarana yoga

The seven dhaaranas

- Yudhishtira, Vyasa said: (Shl 13) **I will tell the method by which to very quickly attain Parabrahma tattva** applicable to the person who has the desire to sit in this chariot of *dhyana-yoga* and is eager to attain the imperishable Paramatma. (Shl 14) **The sadhak will remain silent and achieves success in seven dhaaranas related to prithvi, jala, tejas, vayu, akash, buddhi & ahankar** (In Patanjala yoga, *dhaarana* is defined as holding the *chitta* steady at one particular point). (Shl 15) The *sadhak* can sequentially achieve authority/control on *prithvi, jala, tejas, vayu, akash & buddhi*. Then the *sadhak* will gradually attain the unmanifest *brahmaishwarya*. (First he should try *dhaarana* on *prithvi-tattva*. By doing this he will attain authority over this *tattva*. Then he should merge the *prithvi-tattva* in *jala-tattva* and focus the *chitta* on *jala-tattva*. This will help him gain authority on *jala-tattva* and so on sequentially upto attaining Parabrahma-paramatma).

Experiences during the seven step dhaarana yoga

- (Shl 16) Now I will tell you about how the victory over *prithvi-tattva* etc is gained by yogis dedicated to *yogabhyas* and **the experiences before attaining brahma-sakshatkar of a yogi who does the dhyana according to the dhaarana method described**. (These have been stated in Shwetashwata Upanishad also). (Shl 17) When the *sadhak* sits down for *dhyana* giving up the pride on his gross body, he develops a subtle vision and therefore he will see certain signs. **First when he is at the stage of prithvi-dhaarana it will appear as if a light mist of winter has covered the whole sky**. This is the first form in his series of experiences. (Shl 18) This will gradually go away. Then the second form will be seen. (Shl 19) **The whole sky will appear as if filled with water**. He will also see water in his *atma*. After some time the water will vanish in the sky and the **form of agni will be seen**. (Shl 20) **Once this form of agni goes away the sadhak will see the vayu-tattva**. It shines wearing a yellow cloth and looks in the form of golden hued wool. (Shl 21) *Agni* dissolves in *vayu* and after victory over *vayu-tattva* its subtle form merges in the sky. **Only blue sky will remain**. In such state the *manas* of the yogi who wishes to attain *Brahma-bhava* will be in a highly subtle form.

Effects or powers of dhaarana yoga

- (Shl 22) Now listen to the fruits of *dhaarana yoga* after all these signs have occurred. Once *parthivaishwarya* (gaining victory over the *prithvi-tattva*) is obtained the yogi gets the power to create. **That yogi, having become as imperturbable as Prajapati, can create living beings from his body**. (Shl 23) One who has gained *siddhi* on *vayu-tattva* can, without anyone's help and **just with his finger, shake the entire earth**. This is what we have heard. (Shl 24) One who has attained *siddhi* on *akash-tattva* becomes all-pervasive like the *akash*. **He gets the capability to make his body vanish. One who has attained the siddhi of jala-tattva can drink the waters of huge lakes** (Reminds of the story that Rishi Agastya drank the whole ocean). (Shl 25) The person with *siddhi* of *agni-tattva* develops a **form with so much tejas that no one can look at him or douse that tejas. If ahankar is conquered all the five bhutas (pancha-bhutas) come under his control**. (Shl 26) *Buddhi* is like the *atma* for *pancha-bhutas* & *ahankar*. After conquering that *buddhi* yogi gains the complete wealth of *jnana-yoga*. That yogi gets comprehensive and blemish-free understanding (*pratibha*). (Shl 27) In the same way, he will merge in the unmanifest from which this manifest world which is cause for the emergence of these *pancha-bhutas, ahankar & buddhi*. (Shanti parva; Mokshadharma; 236)

Difficulty of practicing dhaarana

- Bhishma: (Shl 50) It is the opinion of scholarly brahmanas that this path of yoga is extremely difficult to traverse. **Very few can progress safely along this path**. (Shl 51, 52, 53) Only a very courageous young man can go safely in a area resembling a forest which has several serpents, poisonous insects, caves, has no water, is covered with thorns, where nothing can be found for eating, has trees which are burnt by wild fire and is infested with thieves. Similarly, only very few manage to traverse the path of yoga safely and attain *parama-pada*. Because, it has been said

that this path has several *doshas* (issues). (Shl 54) Maharaja! It may be possible to stand happily on the edge of a sharp sword. But for those who are not *jitedriyas* it is almost impossible to steadily hold the mind with concentration (*dhaarana*) in relevant places (like navel, throat etc). (Shl 55) Just as a boat without a boatman cannot help a man cross the sea, **dharanas which are not accomplished will not take the sadhak to auspicious states.** (Shl 56) The yogi who steadily holds his mind in the *dharanas* will happily relinquish death, birth, unhappiness, happiness etc. He will be freed of all bondages. (In *Patanjala yoga dhaarana* is said to be as follows: *deshabandhaschittasya dhaarana*: Holding the *chitta* at a specified place). (Shl 57) Yudhishtira! Whatever I am telling you have been stated in *yoga-shastra* as doctrines from several *shastras*. Whatever are the duties for yoga practice have been decided by *jnanis*. (Shanti parva; Mokshadharma; 300)

Daiva yoga

- Maharshi Vyasa to Yudhishtira: (Shl 5) Dharmaja! The desired items are not obtained merely by performing the relevant karma. It is not even obtained by always thinking/worrying about it. There is no donor who gives everything man wants. **Man obtains everything he has to by turns** (*paryaaya*, wheel of destiny) **according to the rule of Brahma when the corresponding yoga comes.** (Shanti; Rajadharmanushasana; 25)
- Fox to relatives of dead boy: (Shl 50) To accomplish our desires we should be trying constantly. Only then due to *daiva-yoga* we can accomplish things. The combination of self-effort and *daiva* makes it possible to achieve success in due course of time. (Shanti parva; Aapadharma; 153)

Yoga bala (power of Yoga)

About yoga bala

- Boons asked by Sri Krishna from Parashiva when he appeared before him: (Shl 2) Mahadeva! I wish to receive the following eight boons: being firm in dharma, ability to destroy enemies in war, great success & fame, very good might, **yogabala**, being loved by all, always enjoying your presence and 10,000 children. (Anushasana; Daandharma; 15)
- Vishwamitra after being defeated comprehensively by Brahmarshi Vasishta's *yoga-shakti*: **dhigbalam kshatriyabalam, brahmatejo balam balam.** ('Condemnation to the might of *kshatriya*. The might of *brahma tejas* is the real might') (Adi; Chaitraratha; 175)
- Yudhishtira! Yajnavalkya said: (Shl 1) Great king! I preached you *sankhya jnana*. Now I will tell you *yoga jnana* as I have heard and **as I have found in my own experience.** Listen. (Shl 2) There is no *jnana* that equals *sankhya jnana*. **There is no bala** (strength) **that matches yoga bala** (*naasti sankhya samam jnanam, naasti yoga samam balam*). **The goal of both these is same. Both these avoid death.** (Shanti parva; Mokshadharma; 316)
- Yajnavalkya to king Janaka: (Shl 13, 14, 15) Then Prajapati who has arms, legs, eyes, heads, faces & ears everywhere, who pervades the entire *lokas*, who resides in the heart of all beings with the size of a digit of the thumb, **who is the lord of eight types of yogaishwaryas like anima, laghima, praapti** etc, who is the governor of all, who is the form of light, who is indestructible, who is auspicious, swallows up the *mahat tattva* or *buddi tattva* (*mahat tattva* merges in *hiranya garbha*). (Shl 16) Then everything becomes the form of Paramatma, the *akshaya, avyaya & nirvikaara* (Everything has merged in Paramatma). Brahma the creator of past, present & future was also created by him only. (Shanti parva; Mokshadharma; 312)
- Yajnavalkya said: (Shl 5) *Rudra (prana)* is the main among *yoga-sadhanas* (*Prana vayu* is the main means for yoga). **By controlling prana, yogis can travel in ten different directions with this body itself.** (Shl 6) A yogi with his *yoga-bala* leaves behind the gross body on this earth, and by using the subtle body with powers of *anima* etc *ashtaishwaryas* (eight powers) happily travels around the *lokas* till the time of dissolution. (Shanti parva; Mokshadharma; 316)
- Shuka got ready to go to Mithila. When he was about to leave, Vyasa said to him: Shuka! When travelling to Mithila you should go in the route used normally by human beings and should go

without any ego. **Do not go flying using your powers of yoga. (Shanti parva; Mokshadharma; 325)**

- Brahma to *maharshis*: (Shl 12) *Mahatmas* who are rich in *sattva guna* will obtain mental accomplishments like *ishitva* (one of the eight attributes of Shiva, supremacy), *vashitva* (supernatural power of subduing to one's own will), *laghutva* (lightness) just like *devatas*. They are also called *urdhva-srotasas* and *vaikarika devatas*. (Shl 13) After going to *Swarga* with their power of yoga, their mind undergoes changes due to the influence of pleasures there. At that time they will get whatever they desire. Not only will they obtain it for themselves, they also share it with others who pray for it. **(Ashwamedhika parva; Anugita; 38)**
- Brahma: (Shl 3) When the time for the destruction of *mahabhutas* is imminent all living beings become very scared. (Shl 4) Each *bhuta* merges back into whatever it was born from. These *bhutas* are born one after the other by *anuloma* sequence. They find their dissolution in the reverse sequence (*viloma krama*). (That is, they merge in following order: *prithvi in jala; jala in agni; agni in vayu; vayu in akash*. Their origination is in the order: *akash, vayu from akash, agni from vayu, jala from agni and prithvi from jala*). (Shl 5) **Thus even though all the moving & non-moving beings (*chara, achara; sthava, jangama*) disappear/are reabsorbed (*pralina*), the brave yogis who have rich memory power will not disappear/get reabsorbed for any reason (*smritimantastada dhira na liyante kadachana*). (Ashwamedhika parva; Anugita; 42)**

Accomplishments with yoga-bala

Bhishma said: (Shl 11) **Yogi uproots the following five blemishes with the help of sheer yoga-bala and attains parama-pada:** *raaga* (passion), *moha* (confusion, delusion), *sneha* (affection), *kaam* (desires) & *krodh* (anger). (Shl 12) Just as big fish cut the net in which they are caught and again enter water, yogis free themselves from the bondages of *samsara* through *yoga-bala* and having cleared themselves of all sins attain *parama-pada*. (Shl 13, 14) Similarly, strong animals cut through the net that has caught them and freed of all bondages go away freely. In the same way yogis with their *yoga-bala* cut through all bondages arising from greed and take to the clean & auspicious path. (Shl 15) Just as weak animals are undoubtedly destroyed, in the same way people without *yoga-bala* are destroyed unable to free themselves. (Shl 17, 18) Just as weak birds caught in the fine net of a hunter are destroyed, people without *yoga-bala* caught in the net of fruits of their *karmanas* are also destroyed. Just as strong birds free themselves from the fine net, persons with *yoga-bala* cut through the bondages of *karma* and become liberated. (Shl 19) Just as a small fire gets extinguished when thick fire-wood logs are placed on it, people with weak *yoga-bala* will be overwhelmed by other great means and unable to withstand it will be destroyed (Fire wood is a means for the fire to burn stronger. But if the flame is small that same thing extinguishes it. Similarly if the flame of yoga is not strong enough, other resources of *moksha* will become mere burden to the *sadhak* and will become the cause of destruction/failure). (Shl 20) But if that same small flame grows strong supported by wind, then it can burn the whole earth. (Shl 21) In the same way, a yogi with great powers can further increase his powers with practice of yoga, obtain glowing *tejas*, and burn blemishes like *raaga* etc just as Sun at the time of *pralaya* dries up the whole world. (Shl 22) **Just as a weak man will be dragged by the force of flood when crossing a river, a yogi without powers will be dragged under the control of pleasures of the senses. (Shl 23) But an elephant can violently agitate that same flood. In the same way, a yogi with yoga-bala can stop many forces of the senses. (*Indriyas* & objects of senses will be under his control and he will not be washed away by their force). (Shanti parva; Mokshadharma; 300)**

Miraculous powers of yoga

- Bhishma said: (Shl 24) Yogis with *yoga-bala* can freely enter *Prajapati, rishis, devatas & panchbhutas*. They are capable of doing so. (Shl 25) *Maharaja!* Whether angry Yama (god of death & justice) or most valorous death, they cannot exercise their authority on a *tejasvi* yogi. (Shl 26) A yogi with his *yoga-bala* can replicate himself in thousands of bodies. He can move around in the world with such yogis he has created. (Shl 27) He can experience pleasures of senses with such thousands of bodies (**real, not virtual**). He can again perform very harsh *tapas*. Just as Sun withdraws all his rays in the evening, he can merge all forms in himself. (Shl 28) *Maharaja!* Such a yogi is very mighty. **He has the ability to tie down any tattva** (principle). **He who has such powers to tie down, undoubtedly also has the powers to free any thing.**

(Shl 29) Ruler of people! I will again tell you a few more subtle points as illustration of the powers of yoga. (Shl 30) I will tell you some fine/subtle examples of *atma-samadhana* or *dhaarana* (concentration, act of holding). Listen to them.

(Shl 31) Just as an alert/careful archer pierces the target with full concentration, a yogi who has full concentration in meditating upon *Paramatma* can undoubtedly attain *moksha*. (Shl 32, 33) Just as a skilled man carries a vessel filled with oil on his head and climbs the stairs without spilling it by having full & steady concentration on it, when a yogi with a mind united in yoga merges the *atma* with *Paramatma*, his *atma* becomes highly pure, steady and equal to the *tejas* of Sun. (Shl 34, 35) Oh son of Kunthi! Just as a careful & skilled boatman brings the boat which has gone into the sea to the specified location, a yogi who knows *tattva* merges the *atma* in *Paramatma* through yoga, practices this *Samadhi-yoga* and by abandoning this body attains the nearly impossible to attain state (*parama-pada*). (Shl 36, 37) Just as a skilled charioteer will harness very good horses to the chariot and take the archer to the desired place quickly, a yogi who has concentrated in the *dhaaranas* (*nabhi-chakra*, *hridaya*, *jihvagra*, *nasagra*, *shiras*) can take his mind to the *Parabrahma* where he desires to go. Just as an arrow released from the bow goes to its intended target swiftly, he will reach *parama-pada* quickly. (Shl 38) The yogi who through *Samadhi* holds his *atma* steadily in *Paramatma* and remains unmoving will lose all his sins and obtain the indestructible *parama-pada* obtained by *pavitra-atmas* (those with sacred *atmas*). (Shl 39, 40, 41) Oh the unlimited valorous! The yogi who is focussed in the great *vrat* of yoga practice merges the subtle *jeevatma* with *Paramatma* by *dhaarana* in following places: navel, throat, head, heart, chest, two sides, eyes, ears & nose. Such a yogi, if he desires, can burn to ashes mountainous fruits of auspicious & inauspicious karmas and can become liberated soon using yoga. **(Shanti parva; Mokshadharma; 300)**

- Bhishma: (Shl 58-61) Yudhishtira! If an accomplished yogi just wishes, he can immediately find liberation and join *Parabrahma*. With his *yoga-bala* he will be capable of entering (or being in that state) bhagawan Brahma, *varada Vishnu*, *Ishwara*, *Yamadharma*, *Kartikeya*, *Sanakas*, difficult state of *tamo-guna-devata*, *rajo-guna-devata-bhava*, pure *sattwa-guna-devata-bhava*, *mool-prakriti*, Varuna's wife *Siddhi-devi*, complete *tejas*, *maha-dhairya-devata-bhava*, the Moon, *Vishwedevas*, reptiles, pitrus, all the mountains, fearsome oceans, all the rivers, forests, clouds, serpents, all the men & women etc. (Shl 62) I have incidentally told you this auspicious story enriched with power & *buddhi*. **Overall, a person who is an accomplished yogi (who has *yoga-siddhi*) can overtake all humans, can become a form of Narayana himself and by mere resolve can even create. (Shanti parva; Mokshadharma; 300)**

Disciplines of a yogi to gain yoga bala

Yudhishtira questioned: (Shl 42) By preparing what type of food and by gaining victory over what things does a yogi gain such extraordinary powers? Kindly tell me about this.

Bhishma said: (Shl 43) A yogi who eats broken grains, leftovers of sesame seeds from which oil has been extracted and **who does not eat much of oily substances** will become strong. (Shl 44) A yogi who for a long time eats barley porridge (*yaavaka rooksha*) only once a day will have a purified mind and will become strong. (Shl 45) In the beginning, for a fortnight he should drink once in daytime milk mixed with water. Then he should drink it for a month. After he gets used to it, he should drink it for several months. Then for several years he should drink only this milk mixed with water. By consuming such food he will become stronger. (Shl 46) A yogi with a pure mind who does not eat meat his whole life will gain strength.

(Shl 47, 48, 49) Yogis who have no passion, are very wise & learned, are *mahatmas*, who have gained victory over *kaam*, *krodh*, cold, heat, rain, fear, grief, breathing, things which make a person feel happy, difficult to win unhappiness, horrible thirst, touch, sleep and difficult to conquer laziness, with the wealth of *dhyana* & *adhyayana* realise the subtle *atma* through *buddhi*. **(Shanti parva; Mokshadharma; 300)**

Examples of using yoga bala

Karna's conception

(Summary) Kunthi one day staring at rising Sun visualises him with *kundalas*. Curious to check the power of the *mantra*, she uses it with Sun in mind. The Sun god comes by his *yoga shakti*. There is a very interesting conversation between them. Having come, Sun insists that he should

mate with her as she intended a child in her mind. He even threatens with dire consequences if refused. He does not accept her repeated imploring, explanations etc & insists; gives various reasons. Finally Kunthi agrees & yields. But the final *shloka* 23 clarifies that Surya implanted a child by his *yoga shakti* while she had lost her consciousness unable to withstand his *tejas* & did not deflower her in the flesh. (Vana; Kundalaharana; 306-307)

Yudhishtira uses Yoga bala

Yudhishtira became **very heavy by his yoga Shakti** so that the *rakshasa* had to slow down considerably in his walk. (Vana; Jatasuravadha; 157)

Gita was narrated with yoga bala

Janamejaya questioned: (Shl 1) When *mahatma* Keshava & Partha were in Indraprastha what kinds of conversations took place?

Vaishampayana said:Arjuna, happy in the divine assembly hall with Shri Krishna, said: *Mahabahu! Devaki-nandana!* When war was imminent I saw your form and greatness as Ishwara. Keshava! **I have forgotten whatever you, worthy of worship, taught me at that time as my mind was not steady.** I am keen to hear them again and think carefully about them (*manana*). You are about to return to Dwaraka soon. Therefore kindly repeat all that you had told me just before the war.

Vaishampayana said: Hearing this Shri Krishna embraced Arjuna and said: (Shl 9, 10) Arjuna! At that time I preached to you extremely secret and eternal *jnana*. I also told you the *tattva* of Purushottama, the *dharma-swaroopi*. I told you about all the permanent *lokas*. But I am very unhappy that you did not grasp it all due to your foolishness. Even I cannot recollect that *Gita* now comprehensively. (Shl 11) Dhananjaya! Surely you are lacking in faith! You are dim-witted! It is not possible to again tell completely all that *tattva* I had told you. Because, what I told you then was comprehensive in respect of attaining *Brahma-pada*. **At that time I was in state of yoga and explained the Parabrahma tattva.** But I will tell you another old story to understand *Paratattva*. Listen to all that I tell with concentration. (Ashwamedhika parva; Anugita; 16)

Vipula enters the body of his guru's wife

Vipula thinks to himself: I must somehow guard and protect *gurupatni* from Indra. If I do this job it will be a great wonder. The only means I have is to enter her body by *yogabala*. Just as the drop of water on lotus leaf does not stick to it, I will have no interest in her after entering her and will be completely neutral and will sit with concentration and pure mind. By doing so, I will be free of *rajoguna* and will not be an offender. Just as traveller stays for some time in an empty house on his way, I will live in her body for some time. In this manner I will live in her with pure mind and meditating upon the *atma* with full concentration. He then made a great effort to enter her body.

He sat down near his *gurupatni*. He started telling her variety of stories and captured her mind completely (it was totally focussed in him). (Shl 57) Then he joined his eyes (sight) in her eyes. Then he merged the rays from his eyes with the rays from her eyes and just as air occupies space, he entered her body. (Shl 58) He joined (merged) her characteristics with his. He merged his face in her face. In this manner Vipula who occupied her body, stayed there like a shadow without any movements of his own. (Shl 59) Then Vipula using his *yoga-shakti* made her body still and being very alert lived there. But *gurupatni* did not come to know that he had entered her body. Until Vipula's guru Devasharma completed the *yajna* and returned he lived there merged in her body. (Anushasana; Daandharma; 40)

Drona enters samadhi before death

.....Drona said, "Karna! Kripa! Duryodhana! Now you all fight together and try to gain victory. I have been saying this repeatedly. May Pandavas cause good things to you! Now I am relinquishing my weapons."

Saying this, Drona cried many times, 'Ashwatthama! Dear son!' **He relinquished his weapons and sat down at the back of the chariot.** He blessed all animals. Then he went into *Samadhi*. Thinking that it was the best time to kill Drona, Dhrishtadyumna took up his sword and went near him. Seeing this, many cried and shouted, 'Fie! Fie!'. Some others shouted 'Condemnation to Dhrishtadyumna.' But Drona having relinquished weapons, merged his mind in *parama-jnana-swaroopa*. He adopted yoga and attained Mahavishnu, the *jyoti-swaroopa*. (Shl 51-52) Drona sat

firmly with his chin slightly raised and chest pushed forward a little. He had closed his eyes and established *dharana-murthy* in his heart. Reciting the OM *mantra* (*Om ityekaksharam brahma*) he went to Brahmaloaka of *sacchidananda-swaroopa*, *parama-purusha*, *devesha*, *prabhu*, *jyoti-swaroopa* etc. When he was thus going, we felt there may be two suns in the sky. Then Drona's brilliant *jyothi* merged with sun and became one. *Maharaja!* In this manner that great *jyothi* disappeared in a minute. (**Drona; Dronavadha; 191**)

Vidura enters Yudhishtira's body

Yudhishtira asked Dhritarashtra. Where has Vidura gone? I do not see him.

Dhritarashtra replied: Son! Vidura is alright. He is engaged in very severe *tapas*. He is living only on air. He has become very thin. One can see the veins in his body clearly. He is seen by some brahmanas sometimes in this forest.

Janamejaya! Even as he was saying this, Yudhishtira was informed that Vidura with twisted hairs, wrinkled face, thin naked body covered in mire and dust was standing at a distance. But Vidura just took one look at the *ashram* and went back. Immediately Yudhishtira followed Vidura into the forest. Vidura was sighted sometimes and he would vanish sometimes. Yudhishtira was shouting: 'Oh Vidura! I am your dearest Yudhishtira!' and was chasing him with an effort. Finally Vidura stood still under a tree in the most secluded part of the forest. The highly wise and intelligent Yudhishtira recognised him as Vidura who was barely recognisable by the shape of body. Yudhishtira stood close enough for Vidura to hear and said 'I am Yudhishtira'.

At that time Vidura was merely looking deeply at Yudhishtira without even blinking. Vidura joined his sight with Yudhishtira's. The great Vidura merged his body parts with that of Yudhishtira, his *prana* with Yudhishtira's and his *indriyas* with that of Yudhishtira. At that time Vidura was radiant with *tejas*. **With the help of *yoga-bala* (power of yoga) Vidura entered Yudhishtira's body.** Vidura's body was still standing under the tree. His eyes were still. But there was no sentience in his body. Yudhishtira saw Vidura without *chetana*. He also felt that he had become more powerful and had increased qualities. Then Dharmaraja remembered his complete old form (He realised that both he and Vidura were certain manifestations of Yamadharma). Then *maha-tejasvi* Yudhishtira recollected the *yoga-dharma* told by Vyasa. (**Ashramavasika parva; Ashramavasa; 26**)

Balarama departs using Yoga

After this, Sri Krishna returned to find Balarama sitting alone in yoga in a secluded place. (Shl 13) From the face of Balarama who was in deep yoga state, came out a huge white serpent. Then it went towards the ocean. (Shl 14) That huge serpent gave up its old form and appeared with its true form. Its huge body was expansive as a mountain. It had a thousand hoods. Its face was red in colour. The ocean came up and welcomed that Ananta naga. Similarly many holy rivers and many great serpents welcomed it. (**Mausala Parva; Mausala; 4**)

Sri Krishna & Vasudeva take to Yoga Samadhi

Once his brother Balarama took up his true form and went away, Sri Krishna who had divine vision, knew all happenings, started to roam around in that secluded forest. Then thinking about the future course he sat down on the ground. **He knew everything beforehand.** Sri Krishna recollected the saying of Gandhari and the episode of smearing leftover *payasa* to his body. Realising that the transition time between Dwapara & Kali had come about, and in order to protect the world and to make Durvasa's words true, he withdrew all actions of his *indriyas*. (Shl 21) Even though he was himself the God who knew the meaning of all *tattvas*, he wanted a pretext to give up the physical body. **Therefore he restrained his *indriyas*, speech, mind and taking up a great yoga lied down on the ground.** (**Mausala Parva; Mausala; 4**)

.. On the morning of next day, Vasudeva (Sri Krishna's father) merged his mind in *atma* and using power of yoga gave up his physical body and attained higher state. ... Devaki, Bhadra, Rohini and Madira, the great among women decided to burn in the pyre along with Vasudeva's body. (**Mausala Parva; Mausala; 7**)

Sulabha & king Janaka

Soon she (Sulabha) gave up her usual appearance and changed herself into an extremely beautiful damsel using her power of yoga. Then like an arrow which travels swiftly she came to Videha king's town in the blink of an eye. Then under the pretext of begging alms she met Dharmadwaja. The king was wonderstruck upon seeing her delicate body. He started thinking, 'Who could she be? From where could she have come? etc. Then he welcomed her in the assembly, made her sit on an appropriate seat, washed her feet, honoured her suitably and gave luxurious & sumptuous food to her contentment. Immensely pleased, the *sanyasini* prompted the king who was surrounded by scholars & ministers for discussion on meanings of statements. **She, who wanted to question the king on topic of dharma, doubted if he was a jeevan-mukta.** To check this, Sulabha who was an expert in *yoga shastra* united her *buddhi* with his *buddhi*.

(Shl 17) Prompting him (king Janaka) for a discussion, she stilled the rays of his eyes with the rays of her eyes and bound his mind using *yoga-bandhas*. (Shl 18) Yudhishtira! Janaka also fathomed her intentions and with a smile defeated her feelings and tied up her feelings with his feelings (He made her intention to bind his mind fail and instead he took her mind under his control). (Shl 19) At that time the king was sitting with official insignias of umbrella, sceptre & hand-fans. Sulabha had her *tridanda*. I will tell you, as it happened, the conversation which occurred with Janaka's body as the shelter for both. Listen (Sulabha tried to enter Janaka's mind and take control of it. Through her mind she had entered his body (*parakaya-pravesha*). Therefore she was free of the body holding the *tridanda*. Since Janaka was also an expert in yoga he did not submit himself to her control and instead took control of her. This was the work of *manas* along with his *chetana*. There was no work for the ornamental king. Both Sulabha's mind with her *chetana* and Janaka's mind with his *chetana* started the arguments & counter-arguments in the body of Janaka). (Shanti parva; Mokshadharmas; 320)

Shuka crosses the sky

Bhishma said: (Shl 1) Yudhishtira! Shuka, the son of Vyasa, climbed the Kailasa mountain and sat down at a place which was flat, had no people, had no grass and was clean. **Then, Shuka who knew *krama-yoga* invoked *atma* starting from foot to all organs of the body according to the procedure.** In a short while the Sun rose. ***Jnani* Shuka held his arms & legs in proper position and sat humbly facing east. At the place where Shuka started realising *atma* using yoga, there were no birds or sounds or any thing else that would distract the mind. At that time Shuka realised the pure *atma* which is free of all kinds of attachments in the cave of his heart.** After having realised the *para-tattva* thus, he started laughing out loud. Then he again took refuge in yoga and got ready to cross the skies. He bowed to and told Narada who came exactly at that time about his *yoga siddhi*. (Shl 8) I saw the *moksha marga* with your grace! Now I am going there. I will take the desired *moksha marga* and go there.

Yudhishtira! Shuka after having said thus to Narada, again bowed to him respectfully and taking refuge in yoga entered the skies. He went above Kailasa and entered the sky. He started travelling in the sky in the form of *vayu*. All animals saw him going upwards with the speed of *vayu* and *manas*. (Shanti parva; Mokshadharmas; 332)

Practice of yoga

- **Dharma vyadha:** *Indriyas* alone are the cause of both *swarga* & *naraka*. Controlling the *indriyas* gives *swarga* & losing control on them gives *naraka*. This control over *indriyas* is ***yoga vidhi*** & is the basis for *tapas* and results in emancipation or hell. (Vana; Markandeya Samaasya; 211)
- Bhishma: (Shl 10) **Being eternal, indestructible and having no distortions** (any kind of change in form) **is the characteristic of *satya*.** *Satya* is obtained by practicing the yoga of doing duties suited for each of the dharmas. (Shanti parva; Aapadharma; 162)
- Maheshwara said to Uma: (Shl 8) They (*vanaprasthis*) should practice yoga and obtain mastery in *asanas*. Should conquer *kaam* & *krodh*. They should live in forests where only the valorous can live and should meditate sitting in *Virasana*. (Shl 9) Should be engaged in accomplishment of yoga with total concentration. Great *vanaprasthis* should in summer season sit in the middle of *panchagnis* (five fires) and perform *tapas*. He should be busy in practicing *Manduka yoga* (well known in *Hatha yoga*) as described in *shastras*. (Shl 10) Should sit in *virasana* everyday. Should

sleep on the floor. During winters he should be in water. When rain is pouring he should be in the open. In scorching summer he should set up fire on four sides around him and sit in *virasana*. *Vanaprashthashramis* with an orientation to dharma should do these *vrats*. (**Anushasana parva; Daandharma; 142**)

- Bhishma said: If it is asked, 'How can a single unseen Brahma be the cause for everything?', the answer is as follows: **To realise that Brahmaprastu declared by agama as the root cause, man should give up lethargy/unwillingness and should practice yoga for a long time.** Man who is engaged in various inhalation & exhalation acts **can realise the tattva only if he is devoted to realising it.** It cannot be realised by any other way. (**Anushasana parva; Daandharma; 162**)
- Sanatsujata: (Shl 17) Absence of resolves (*nissankalpa*) of a *brahmavid* is far superior to the abilities of a *purusha* who can realise his desires by merely a resolve. .. (Shl 19) If there is no absence of desires (*nishkaama*) there is no possibility of realising God by virtuous acts like building wells, lakes etc. An *ajnani* cannot attain immortality by performing *homa, japa, yajna & yaagas*. Such a person will not attain peace even at his time of death. (**Udyoga; Sanatsujata; 45**)
- Shaunaka to Yudhishtira: (Shl 26) Just as fire is doused by pouring water, mental illnesses should be overcome only by *jnana yoga*. **Once mind becomes calm, the physical side effects will also be cured.** (**Vana; Aranya; 2**)
- Shaunaka to Yudhishtira: (Shl 78, 79) Man achieves ultimate welfare by having a firm resolve towards noble goals, by restraining the *indriyas* well, by practicing *vrata* like non-violence, by serving elders with faith, **by consuming food that favours accomplishment of yoga**, by studying Vedas properly, by doing karmas without desire for fruits and by preventing the mind from going towards pleasures of the senses. Those who wish to conquer the world and who wish to stay away from love & hatred do these things. (**Vana; Aranya; 2**)
- Kalakavrikshiya replied: (Shl 34) Those brave souls who know *yoga-dharma* voluntarily give up enormous wealth, children and grand-children they already have (They consider it as not theirs). (Shl 35) Wealth is built by continuous efforts but still it is transient. Understanding this, many consider wealth as very difficult to hold and give it up (they do not attempt to build wealth). (**Shanti parva; Rajadharmanushasana; 104**)
- Maheshwara to Uma: (About dharma of *nivrtti marga*): (Shl 83) He should always be thinking of *adhyatma marga*. Should constantly be engaged in *manana* (reflection on spiritual matters). Should be always engaged in practice of yoga and should be thinking about the *tattvas*. (**Anushasana parva; Daandharma; 141**)
- Bhishma: (Shl 16, 17) One who is free of desires, is free of all kinds of possessions, lives alone, eats less, is engaged in *tapas*, is *jitendriya*, whose all afflictions are burnt in the fire of *jnana*, **who has love for practicing yoga**, is firm minded, with a mind that does not wander will certainly attain Parabrahma. (Shl 18) **An intelligent and wise person should gain control over his buddhi in a doubtless manner. Then through buddhi he should bring the mind under control. Through such cultured mind he should restrain the indriyas from indriyarthas.** (Shl 19) The *adhidevatas* of *indriyas* will shine for the person who has thus gained control over the mind and *indriyas*. And thus pleased they, along with *indriyas*, will attain the Ishwara dwelling in the cave of *sadhak's* heart. (Shl 20) **In this manner the sadhak after having gradually merged the manas & indriyas in buddhi will attain the Brahma-bhava with his steadily increased sattwa guna.**

(Shl 21) **In case the indriya-nigraha etc as stated previously cannot be accomplished easily, then the sadhak should start the sadhana through predominantly yoga based approaches. Whichever method of yoga can bring brahma-jnana, that method should be practiced.** (Shl 22) A yogi should use whichever of the following becomes available as alms for his living: broken rice, porridge/gruel, sediments of seeds/oil-cake, vegetables, food prepared from barley, wheat flour and roots & fruits. (Shl 23) **He should make a policy/regulation that sattwik food will be taken depending on place & time (desh, kaal). The guna-dosh (good & bad qualities) of the food items should be examined, and they should be consumed only if they help in accomplishment of yoga.** (Shl 24) Having started *yoga-sadhana* it should not

be stopped midway. Just as fire in firewood picks up gradually and after a while burns strongly, a *yoga-sadhak* should gradually inflame the fire of *jnana*. If done in this manner, *jnana* will become bright like the Sun. **(Shanti parva; Mokshadharmā; 215)**

- Panchshikha: (Shl 16) Now I will preach you *tyaga-shaashtra* known as ***samyagvadha***. Listen carefully. It will help you attain *moksha*. (Shl 17) Those who try for *moksha* should renounce all desires for the karmas (*ahankara*, *mamakara*, *vishayaaskati*). **Those who are engaged in *shama*, *dama* etc *sadhanas* without renouncing are fake *sadhaks*.** Such persons will have sorrowful troubles. (Shl 18) **In *shaastras* *yajna-karmas* have been prescribed to renounce material wealth, *vratas* for renouncing pleasures of senses, *tapas* for renouncing bodily comforts and practice of yoga to renounce everything. If everything is renounced one can obtain *mukti*.** (Shl 19) Practice of yoga (*yoganushtaan*) which requires renouncing everything is the only way to overcome/avoid sorrow. One who acts contrary to this will only obtain misfortunes. **(Shanti parva; Mokshadharmā; 219)**
- Bhishma: (Shl 14) The five blemishes identified by scholars viz *kaam*, *krodh*, *lobh*, *bhay* & *nidra* should be uprooted & thrown out. After getting rid of these five, speech should be controlled and *yoga-sadhanas* should be undertaken. (Shl 15, 16) **The following are the means to yoga: *dhyān*, *ādhyāyan*, *daan*, *satya*, *lajja*, *saralata*, *kshama*, *antah-shuddhi*, *bahir-shuddhi*, *ahara-shuddhi* & *indriya-samyama*.** By practicing these, *tejas* increases. These wash away all the sins that the *sadhak* may have. By this all the resolves of the *sadhak* will be accomplished. *Vijnana* will emerge in the heart. (Shl 17) In this manner, the *sadhak* who is free of sins, eats limited amounts of food, is a *jitendriya* and *tejasvi*, should gain control over *kaam* & *krodh* and wish to attain *brahma-pada*. **(Shanti parva; Mokshadharmā; 274)**

Hurdles to *siddhi* in yoga

- Sanatsujata: (Shl 7) Yama is the director of *krodha*, *pramada* & *lobha* which are personifications of death. ***Jeeva* lives in *ahankara* and hence walks a path opposite to the path towards Paramatma & therefore does not achieve yoga with Him** (Desire or *ahankara* pushes away all the *purusharthas* from man. Due to this *ahankara*, *kaama*, *krodha* etc are born in man). **(Udyoga; Sanatsujata; 42)**
- Bhishma: (Shl 11) *Moha* (lack of discriminative thinking) is the root cause for *lobha* in the form of *ajnana*. Therefore having *moha* is *ajnana yoga*. With the pretext of *kaal* (time) operating, this *ajnana* born out of *moha* takes the human being in the path of destruction. If *lobha* is interrupted, obstructed, then *kaal* which is responsible for *lobha* also causes *ajnana*. (Shl 12) In a fool, *lobha* is born out of *ajnana* and *ajnana* out of *lobha*. All blemishes happen due to *lobha*. Therefore *lobha* should be given up. **(Shanti parva; Aapadharmā; 159)**
- Bhishma: (Shl 13, 14) Strong animals cut through the net that has caught them and freed of all bondages go away freely. In the same way yogis with their *yoga-bala* cut through all bondages arising from greed and take to the clean & auspicious path. .. (Shl 22) Just as a weak person will be carried away by the force of stream while crossing river, a weak yogi will be overpowered by the attraction of pleasures of senses. (Shl 23) But an elephant can violently agitate that same flood. In the same way, a yogi with *yoga-bala* can stop many forces of the senses. **(Shanti parva; Mokshadharmā; 300)**
- King Janaka to Sulabha: (Shl 50) **Understand that though I am engaged in *dharma*, *artha*, *kaam* and ruling the kingdom which are like natural home for bondage, I am in the state of bondage-free *jeevan-mukta*.** (Shl 52) I have cut off the ropes of wealth of kingdom and the bondages of 'mine' like wife, children etc with the sword sharpened with the stone of *tyaga* (renunciation, sacrifice, resigning). (Shl 53) Oh *sanyasini*! I have become a *jeevan-mukta* in this manner. But seeing the power of yoga I have got interested in you. **But this beauty of yours is not good for *yoga sadhana*.** I will tell a few words in this matter. Listen. (Shl 54) **Delicate body, great beauty, attractive body and youth all work against *yoga sadhana*.** But you are also following the strict practices of *sanyasa vrat*. How you are doing this is my doubt. (Shl 55) You are not behaving as one with *tridanda* should. You have attacked and entered me forcefully to test whether I am *mukta* or not. **(Shanti parva; Mokshadharmā; 320)**

- Vyasa to his son Shuka: (Shl 39) Child! When you are about to leave this body, your grief filled/perturbed body will lose its memory too. Therefore, practice the great *samadhi yoga* before that happens. **(Shanti parva; Mokshadharma; 321)**
- Parashara to king Janaka: (Shl 25, 26) King Janaka! All the following persons will be miserable in the end: cowardly *kshatriya*, a brahmana who eats everything without discrimination, a *vysya* who does not like to earn money, a lazy *shudra*, a scholar lacking in good character, a noble who does not have virtuous practices, a *dharmic* who does not follow truthful ways, a woman with wicked practices, **a yogi with interest in pleasure of senses**, a *grihastha* who cooks only for himself, an orator who is a fool, a country without a king and a king who is not a *jitendriya* & has no love for citizens. **(Shanti parva; Mokshadharma; 290)**

Characteristics of Yogis

- Markandeya to Yudhishtira: Characteristics of *jnanis*. (Shl 81-84) They are always engaged in *tapas*, know all Vedas & Vedangas, do not lie under any circumstance, are devoted to serving the guru, have good character, **are engaged in practice of yoga**, are always contented, are *jitendriyas*, have great *tejas*, have internal & external purity, are born in noble lineage and have auspicious characteristics. **(Vana; Markandeya Samaasya; 183)**
- Siddha purusha to Kaashyapa: (Shl 20) These virtuous deeds have been preserved in *satpurushas*. **That which consists of such virtuous practices is well known as *sanatana dharma***. One who takes refuge in such dharma will never obtain bad states. (Shl 21) When a person is slipping away from the path of dharma, this *sanatana dharma* or practice of *satkarmas* will prevent him from falling from dharma. **One who is yogi or *mukta* (liberated) is greater than those who practice these virtuous deeds**. (Shl 22) One who always acts with dharma will get auspicious fruits irrespective of his situation. But he will be liberated from the bondages of *samsara* after a long time. **(Ashwamedhika parva; Anugita; 18)**
- Brahma: (Shl 8) Among yogis who are *urdhva-retaskas* when *sattva guna* becomes more, *tamoguna* will be less and *rajoguna* will be very less. **(Ashwamedhika parva; Anugita; 39)**
- Vaishampayana said to Janamejaya: (Shl 9) *Pancha-bhutas*, *indriyas* and such many things acquire a body and gain oneness. Those who realise the body as being different from the *atma* to such yogis, *bhutas* & *indriyas* become permanent forms of *atma* (*bhavanti te tatha nitya prthak bhavam vijanatam*). **(Ashramavasika parva; Putradarshana; 34)** *(Note: The word yogi has been used by commentators; not in the original shloka)*
- Yajnavalkya: (Shl 18) *Maharaja*! Now I will tell you the characteristics of a yogi in the state of *Samadhi*. Just as a contented man will sleep happily and his mind will be clear & joyous, the *chitta* of a yogi in yoga will always be clear. (Shl 19) Scholars say that just as an oil lamp's flame will burn steady & upwards in a place without breeze, in the same way yogi's upward moving mind will be firmly fixed in *atma*. (Shl 20) Just as a rock does not move in the least by the battering of water pouring from clouds, in the same way yogi's mind will not be perturbed by any kind of disturbances. This is the characteristic of a yogi. (Shl 22, 23, 24) Just as a person who with his mind under control while carrying filled pots of oil up the stairs does not spill even one drop even if threatened by several persons wielding swords, in the same way a yogi who has reached the highest level of yoga & is in state of concentration does not get disturbed or perturbed from the firmness of *indriyas* and steadiness of mind. **(Shanti parva; Mokshadharma; 316; 25)**
- Nahusha: (Shl 22, 23) ***Atma* resides at the centre of the two eyebrows**. *Buddhi* is also established there. Paramatma prompts the *buddhi* to flow towards various objects. But yogis turn back that same *buddhi* and see the Paramatma who is the witness. This kind of *jnana* is the method for knowing the *kshetrajna*. **(Philosophy/Vedantha, Sl. No. 42; 180)**
- Bhishma: (Shl 57) He is a *tattva-darshi* who has understood *dharma*, *artha*, *kaama* properly, who has concluded by discriminative thinking that *trivargas* are causes for the birth & death of living beings and do not give ultimate peace and hence gives up *trivargas*, always aims at *atma-tattva* in yoga and is disinterested in everything other than *atma*. **(Shanti parva; Mokshadharma; 194)**

- Sulabha to king Janaka: (Shl 132) How can someone who does not have equality towards the loved ones, the disliked ones, the weak and the mighty have any signs of *jeevan mukta*? (Shl 133) Oh king! **In reality you are not in yoga. Therefore you have not achieved the eligibility for moksha. Still you have the pride/conceit that you are a jeevan mukta.** Your friends also think you are a *jeevan mukta*. But just as medicines are not given to one who does not adhere to stipulated diet, your friends should not honour you who are not a *virakta* (disinterested, renunciate) as a *jeevan mukta*. They should try to avoid your pride. (Shl 134) Oh *arindama*! The points which create this 'interest' should be understood by discriminative thinking. You should be an *atmarama* seeing the *atma* in you all the time. What else can be the sign of a *mukta*? (Shanti parva; Mokshadharma; 320)
- Vyasa to Shuka: (Shl 17) A water bird even though it moves about in water does not get wet (say, unlike a cloth). In the same way, **to a yogi with liberated soul (*mukta-atma*) *guna* & *doshas* (good, bad qualities) do not adhere.** (Shanti parva; Mokshadharma; 248)
- Brahma to *maharshis*: (Shl 23, 24) **Even if a chariot is available, there is no rule that a fool will reach the destination.** It can be seen even if travelling in a chariot, upon facing a mountain in the path the person may face difficulties. Therefore a wise traveller will go in chariot upto the point that path exists. Then when obstructed, he will give up the chariot and walk the remaining distance. (Shl 25) **In the same way a *medhavi* (intelligent person) will equip himself with knowledge of *tattvas* and methods of yoga, nature of *gunas* and the further path to be traversed and will reach the destination of ultimate state.** (Ashwamedhika parva; Anugita; 50)

Types of Yogis

Sankhya Yogi

- (Shl 28) Child! Shukadeva! Now you listen to my detailed explanation of *avyakta-vidya* described in *Sankhya-darshan*. First of all listen to the *vyakta-vidya* described in *Sankhya-shastra*. (Shl 29) **Both in Sankhya & Yoga it has been said uniformly that the human body consists of twenty five *tattvas*.** Listen to the specialities of these. (Shl 30) **That which is characterised by the four factors of birth, growth, ageing and death is called *vyakta* (manifest).** (Shl 31) **That which is opposite to this, that is, does not have birth, growth, ageing & death is *avyakta* (unmanifest).** **Both in Vedas and *shastras* two *tattvas* viz *jeevatma* & *Paramatma* have been stated.**

(Shl 32, 33) Even though *jeevatma* has appeared from *avyakta*, **due to its contact with the *vyakta* (body) it appears to have** the four characteristics of birth, growth, ageing & death. The *jeevatma* also has relationship with the four *purusharthas* of *dharma*, *artha*, *kaam* & *moksha*. The other one is *jnana-swarupa* (*Paramatma*). The birth of *vyakta* happens from the *Paramatma* who is *jnana-swarupa*. They call the *jeeva* who has contact with the *vyakta* as *sattwa* and the *avyakta-atma* as *kshetrajna*. In this manner the characteristics of both have been stated. As stated earlier, in Vedas two *atmas* have been mentioned. **The return or withdrawing from the objects of sense gratification, in which *jeevatma* is normally interested, is the characteristic of the *siddhi* of *sankhya* (*moksha*).**

(Shl 34, 35) **The yogi who gives up 'I & mine', treats all dualities like heat & cold, happiness & grief equally, who has no doubts in respect of *brahma-tattva*, who never gets angry, never hates any, never lies, who does not think ill of anyone even if abused or beaten, treats everyone with friendly feelings, does not cause troubles or difficulties to any by way of speech or in mind or by actions and has equality towards all beings, will attain Brahma.** (Shl 36, 37, 38) The person who does not display likes or dislikes which is against *dharma*, who is without greed, has no worries, is a *jitendriya*, who neither does karma nor does not do karmas (*nishkaam-karmi*), whose *indriyas* & mind do not run after several subjects, whose desires are all fulfilled, who has same feeling of friendliness towards all beings, treats a lump of mud or stone or gold equally, treats likeable & not likeable equally, is a *dhira* (resolute, self-possessed) treats blame & praise equally, has given up all desires, practices *brahmacharya-vrata* steadily and does not harm any living being, **such a *sankhya-yogi* will be liberated from the bondage of *samsara*.** (Shanti parva; Mokshadharma; 236)

- Vasishta to king Janaka: (Shl 19) **Whatever is realised by those following the path of yoga, the same is realised by those who follow the path of Sankhya also. He is wise & intelligent who has understood that from the point of view of end result both Yoga & Sankhya are same. (Shanti parva; Mokshadharma; 305)**
- Yudhishtira! Yajnavalkya said: (Shl 3) Due to ignorance people say that *Sankhya* & *Yoga* are different. But we feel with certainty that they are same. (Shl 4) Whatever *brahma-tattva* yogis realise, the same is realised by *sankhyas* too. That person who knows both to be same knows *parabrahma-tattva*. **(Shanti parva; Mokshadharma; 316)**
- Bhishma: (Shl 58-63) Maharaja! These highly intelligent *Sankhya yogis* understood properly through their elaborate *sankhya yoga*, *gunas* with hundred types of *gunas*, *doshas* with hundred types of *doshas* and peculiar causes with a hundred types of peculiar causes. This *loka* is impermanent like the foam on water. This is enveloped with hundreds of *maya* of Mahavishnu. It looks beautiful only for appearance like a picture on the wall. It has no essence just like a specific kind of grass. It is destructive. It is like a granary filled with darkness (*ajnana*). It is highly transient like the bubbles of rain water. It is bereft of happiness. It has no independence. In the end it is bound to get destroyed. Like an elephant caught in deep mire, this world is drowned in *rajas* & *tamas*. Realising all this, they pushed away interest in children etc, and using the stick of *tapas* & the weapon of *jnana*, they cut off inauspicious tendencies of *rajas* & *tamas*, *sattwik* tendencies which fetch *punya* and *vishayas* such as *sparsha* etc which have found refuge in the body. **(Shanti parva; Mokshadharma; 301)**
- Bhishma: (Shl 73) Just as water sucked through the stem of lotus flower enters the mouth, Sun enters through the mind that has entered *atma* and through his *nadis* takes *Sankhyas* who have done auspicious deeds to higher *lokas*. (Shl 74) Then *yatis* who are freed of *raaga* & *moha*, who are *siddhas*, who are rich in *tapas* are accepted from Sun by the *vayu* called *pravaha* in the *akash* of the heart. (Shl 75) The *pravaha-vayu* which is subtle, cool, fragrant, pleasant to touch & which moves in auspicious *lokas* takes the *yogis* to the ultimate state in the *akash* of heart. (Shl 76-78) The *hridyakash* which is the form of *tamas* takes the *Sankhya yogi* to the ultimate state of *rajo-guna*. Then *rajo-guna* takes him to the ultimate state of *sattwa-guna*. Oh Pure soul! *Sattwa* takes them to the great, lord Narayana. **Pure souled Narayana on his own takes the yogi to Parabrahma.** After attaining Parabrahma they become enriched with *amrita-bhava* (state of immortality). They do not return from there. (Shl 79) Partha! Those who are beyond dualities, are dedicated to truth, have simplicity, are kind towards all living beings will attain such ultimate state (*parama-gati*). **(Shanti parva; Mokshadharma; 301)**
- Bhishma: (Shl 92-96) Yudhishtira! Parabrahma Paramatma pervades comprehensively through his *gunas* the *sattwa-guna*, *rajo-guna*, *tamo-guna*, *gunas* of *buddhi*, *guna* of *manas*, *akash's gunas*, *vayu's gunas*, *tejas' gunas*, *water's gunas* and *prithvi's gunas* and resides in *kshetrajna*. (Parabrahma *tattva* pervades everything). Just as a disciple follows his guru wherever he goes, *manas*, *indriyas* and fruits of good & bad karmas follow the *jeevatma*. **When the jeevatma merges in itself the manas & indriyas which come to it and exceeds Prakriti, then he joins Paramatma Narayana who is beyond maya, beyond dualities, is undecaying & is great.** (Shl 97) The *sankhya-yogi*, freed of *paap* & *punya*, enters Paramatma is in the form of Narayana who is *nirguna*, *nirvikaar* and does not return from that state. (Shl 98) In this way, **even though the jeeva of sankhya-yogi merges with Paramatma and attains mukti, according to his prarabdhas as long as he is alive his manas & indriyas remain as they were. But they follow the orders of the yogi just as disciples obey the orders of guru.**
- (Shl 99) It is possible for the person who is enriched with the *jnana* of *Sankhya yoga*, is eligible for *moksha* and who desires to progress in *adhyatma* to attain ultimate peace in a short time. (Shl 100) Kaunteya! Highly knowledgeable *sankhya-yogis* attain *parama-gati* with such *jnana*. There is no *jnana* comparable to this. (Shl 101) *Sankhya-jnana* is superior to all other *janas*. You need not have any doubt in this matter. This *shastra* propounds indestructible, eternal & complete *Sanatana-brahma*. **(Shanti parva; Mokshadharma; 301)**

Karma-yogi

Kapila to Syumarashmi: (Shl 4) Vedas have not stated the fruits obtained by those who perform *yajnas* without any desires but considering it a duty. It is not stated in *itihasas* too. **Those who perform *yajnas* without any associated desires will get the direct fruit called *chitta-shuddi* (purity of mind) which makes all the *loka* appear as a witness.** (Shl 5, 6) *Karma-yogis* who are by nature capable of giving up, are not greedy, who have rejected miserliness & envy, who think that the only way to find fulfilment for money is to donate it to the deserving and who never think of committing sinful deeds will be accomplished in gaining victory over desires of the mind and will be firm in the very pure *Parabrahma-jnana*. (Shl 7) **Karma-yogis do not become angry, do not find fault with anyone, will have no ego, will have no jealousy, will be steadfast in *Parabrahma-jnana*, will be pure in *janma* (birth), *karma* (acts) & *vidya* (learning) and will be interested only in the welfare of all.** (Shl 8) In the ancient past many brahmanas & kings who were *grihasthas* were duly performing all the *vaedic-karmas* prescribed for that *ashrama* without any desires. Such karma-yogis were always treating all beings with equality. They were possessed of excellent simplicity. They were always contented. They were dedicated to *jnana*. They were practicing only that dharma which gave direct fruits. They were very pure. **They had great faith in both *shabda-brahma* & *Parabrahma*.**

(Shl 10, 11) To purify their minds first they follow the necessary procedures and rules. They practice dharma even in times of difficulty. Even in inaccessible places they join together and practice dharma. They found living so a very happy way. Because of these practices they were not lapsing in dharma. **Therefore they were never in a situation which needed them to perform measures of repentance (*prayashchitta*) for having faulted in reciting *mantras* or in manner of their action (*mantra-lopa*, *kriya-lopa*).** (Shl 12) **They had created an impression in the minds of people that they cannot be defeated using *satya* & *dharma*. They never went after worldly pleasure in the least. They never engaged in crooked practice of dharma till their death.** (Shl 13) They joined together and practiced only that which was great and strict dharma (not exceptions under *aapadharma* or dharma for the sake of showing off). This is the reason why they did not have to do any repentance measures for lapses. (Shl 14) There is no need of repentance for those who, in this manner, perform desireless karmas in the prescribed manner, with mutual co-ordination and with pure minds. ***Shruti* says that repentance is created only for those with weak mind and body.**

(Shl 15) In the past many brahmanas used to perform *yajnas* without any desires. They were aged in *veda-vidya* (ripe in their knowledge). They had inner and outer purity. They were possessed of virtuous practices/conduct and fame. (Shl 16) Those scholars who were free of the bondage of desires worshipped *devatas* daily through *yajnas*. The *yajnas* they did, the study of Vedas and other day to day acts were all in accordance with the *shastras*. (Shl 17) To those karma-yogis who had no *kaam* or *krodh* and followed virtuous practices and did virtuous deeds that cannot be practiced by others, even *shastras* flashed in their intellect according to times. They had truthful resolves over time. (Shl 18, 19) **All acts of these karma-yogis, who were praised by all for the karmas done adhering to *swadharma*, who were pure by nature, had simplicity, were dedicated to peace, were generous and were capable of virtuous practices impossible for other to follow, yielded unending fruits (undecaying *moksha*).** We used to hear this at all times. (Shl 20) The *tapas* of these *karma-yogis* who were nourished by their *nishkaam-karmas* gained greater fierceness. Due to the inability of the weak that could not follow such high standard of virtuous practices, dharma became slightly feeble. (Shl 21) **After the birth of all the *varnas* there were no *aapadharma* for the practices prescribed in Vedas.** There was no carelessness or defeatist attitude in respect of karma. There were no deviations in the performance of *dharma-karyas*. **(*Shanti parva*; *Mokshadharma*; 270)**

- Manu answered: (Shl 13) Brihaspati! The person who does *nishkaam-karma* (karmas free of desires) will attain Parabrahma-paramatma. It is for this reason that the system called *nishkaam-karma-yoga* has emerged. ***Sakaama-karmas* always entice those who want pleasures here. They keep rewarding people with such pleasures and prevent the mind from turning towards the Paramatma.** But these pleasures are impermanent & subject to decay. By attaining Paramatma you get permanent happiness. (Shl 14) The *mumukshu* (one who desires *moksha*) will free himself from *raga*, *dwesha* etc by doing *nishkaam-karmas*, will become clean & bright like a polished mirror, will be illuminated by the light of *sat-asat-viveka* (discrimination of Truth & Untruth) and will attain Parabrahma-Paramatma who is other than the *sakaam-karma* and worldly desires. **(*Shanti parva*; *Mokshadharma*; 201)**

Jnana yogis

Bhishma: (Shl 64-72) *Jnana yogis* using the boat of *jnana* cross the fearsome ocean of *samsara* and reach the purified *akash* in the heart. This ocean of *samsara* is not ordinary. *Dukha* is its water. This ocean is very fearsome. Two large lakes called *chinta* (worry) & *shoka* (grief) are integral to that ocean. It consists of huge crocodiles called diseases & death. It has huge serpents called *maha-bhay*. *Tamo-guna* is in the form of tortoise. *Rajo-guna* is in the form of fish. *Jnana-yogis* cross such great ocean with the help of *prajna* (wisdom) as boat. (Shanti parva; Mokshadharma; 301)

Yogis, their practices & siddhis

- Upamanyu to Parashiva: (Shl 222) Yogis worship only Shiva through *jnana*, *siddhi* & *kriya-yoga*. Similarly, *rishis*, Gandharvas and *siddhas* accept Shiva as the ultimate cause and seek his refuge. (Shl 223) I say that such Mahadeva who is free of all *karma-phalas* and whom *devatas* & *asuras* serve everyday through *karma*, *yajna* & *kriya-yoga* is the ultimate cause of all. (Anushasana; Daandharma; 14)
- Upamanyu to Parashiva who has come in the guise of Indra to test him: (Shl 420) It is you who are *avyaya* & *Ishana-murthy* that is the brilliance of Surya and the flame of *agni*. It is you who reside in everyone's heart. It is you alone who is *siddhis* such as *anima*, *mahima*, *praapti*. You are the *param-jyoti*. (Shl 421) *Buddhi*, *mati* & *lokas* are established in you. Those devotees who seek refuge in you single mindedly will become *dhyanis*, *nitya yogis*, *satya-sattva* and *jitendriyas*. (Anushasana; Daandharma; 14)
- Shri Krishna said to Yudhishtira: (Shl 10, 11) **A yogi**, by virtue of inculcated habits/traning of many births, **decides that only the path of yoga is the means to *atma-sakshatkara*** (Self realisation) and hence does not practice with a desire for fruits *daan*, study of Vedas, *tapas*, *vaidic kaamyas-karmas*, *vrata*, *yajna*, *dhyana-yoga* etc. **It is not dharma to expect fulfilment of desires through karma. Dharma is controlling/conquering desires. That alone is the seed of *moksha*.** (Ashwamedhika parva; Ashwamedha; 13)
- Vidura: (Shl 27) A *pandita* is one who knows the essential principle behind all living beings (the one Paramatma), the yoga in all karmas (knows the secret link to Paramatma in all karmas) and all the methods/means/ways (*upaya*) for achieving success in woks (*atmajnana*). (Udyoga; Prajaagara; 33)
- Hanuman to Bhima: (Shl 22) Dharma founded on *atma-yoga* is the main characteristic of Krita Yuga. The dharma of all four *varnas* was complete with all four legs. *Pravritti*, *prakasha*, *moha* or ***rajas-tamas-sattva gunas* did not exist in that Yuga**. Bhimasena! That greatest Yuga was full of only *brahma-nisht* people. (Vana parva, Tirthayatra; 149)
- Ashtaka: (Shl 1) **Among the *jnanis* & *yogis* who do *sadhana* all day & night, who will attain *siddhi* first?**

Yayati: (Shl 2-3) Among those listed earlier, *bhikshus* should be considered as *jnanis*. *Bhikshu* knows the essence of Vedas & Upanishads fully and has clear & sure knowledge of *Prakriti*, *Brahma* & *Samsara*. Even if he is in the midst of *grihasthas*, his mind will be engrossed in *sacchidananda Parabrahma*. Even if he lives in a town he does not get attached in any way to the *samsara*. *Bhikshu* finally becomes capable of feeling that his body is other than him. Such a person attains *paramapada* before a yogi does. **A yogi also attains *paramapada*. But he does not have clear knowledge about *Prakriti*, *Brahma* & *Samsara*. He is more dedicated to *sadhana*.** He has to cross the stages of *yama-niyama-asana-pranayama-pratyahara-dhyana-dharana*. Moreover during *sadhana* he will gain several extraordinary mystic powers. **If a yogi who is not aware of *sayujya-samipya-saroopya* gets attracted to these special powers which are acquired during the course of yoga, he will become *yogabhrashta*. In the next birth, he has to be born in a *shrotriya* family and continue the yoga.** But if he misuses these powers, he will not attain *moksha* for several births. But a *bhikshu* or a *jnani* will be without blemish even if living in *samsara*. **His mind is always merged with *Parabrahma*. He sees *Parabrahma* in whatever he looks at.** (Note: The original *shlokas* do not appear to have all this

detail. Perhaps single Sanskrit terms have been expanded by commentators to give full understanding)

Yayati: (Shl 4) All this is about *jnanis* & *yogis*. But all are not capable of being so. Those who fear sins, do not commit sins, perform karmas compliant with Vedas are called *dharmis*. They also lead their lives with happiness & contentment.

Yagas & *yajnas* are performed with desire for various worldly gains and out of jealousy for others. The animal sacrifices done in such desire-driven *yajnas* and involve cruelty to others are considered cruel & lacking in mercy. This cannot be accepted as truth oriented and earnest path. Those who indulge in such wrong acts for the sake of worldly gains are considered as having destructive mind. Wealth earned by such persons who are not *jitendriyas* is tainted with sin. **Therefore the path of *jnanis* or *yogis* is simple, straight, without blemish and takes one to the state of *samadhi*.** Therefore such a path is best. (Adi-Parva: Sambhava Parva; 92)

- Bhṛigu to Bharadwaja: (Shl 14) The area below the navel (*nabhi*) is the place where food is digested. This is called '*pakvashaya*'. The area above the navel is the place where food is stored. This is called '*amashaya*'. **All *pranas* related to the body exist at the centre of *nabhi*.** (Shl 15) The *nadis* which start from the heart and go upwards, downwards and sideways are prompted by *dasha-prana-vayus* (these are: *prana*, *apana*, *samana*, *udana*, *vyana*; five *upa-vayus* called *naga*, *koorma*, *krukara*, *devadutta* and *dhananjaya*) and carry the *anna-rasa* throughout the body (reminds of the blood vessels). (Shl 16) **The main path (highway) of *vayu* from face to anus (*nadi-marga*) is the path used by *yogis*. It is through this path that *yogis* who have gained victory over grief and are able to maintain equanimity place the *atma* in *sahasrara* through *sushumna nadi*.** (Shanti parva; Mokshadharma; 185)
- Manki muni: (Shl 30) Oh *Panchabhutas*! I have no love for you. Because, all of you follow *kaam* & *lobha*. Therefore I will give up all desires and take shelter in *sattwa-guna*. (Shl 31, 32) I will move around happily in this world by seeing all the living beings in my body and mind (will look upon all with equality), **by engaging my *buddhi* in *yoga***, with concentration on *shravana*, *manana* etc., will merge my mind in Brahma, will be unattached and will be free of attachments and hatred. By my doing so you cannot again trap and immerse me in grief. (Shanti parva; Mokshadharma; 177)
- Bhishma: (Shl 21) **The *buddhi* of a person devoted to *yoga* will not be stopped by works. It will not get interested in worldly matters. It will be going towards the *Parabrahma-vastu* ceaselessly.** Due to *vairagya* he will be established in his *swa-swabhava* (original nature). Even though he is devoid of *rajo-guna*, because he has a body, like sound he will be travelling in the world with unstoppable movement. (Shl 22) *Yogi* will be careful until death and will be liberated after death. The birth & death of living beings always occurs due to *ajnana*. (Shl 23) **After Paramatma *sakshatkara*, the *prarabdha karmas* do not follow him.** As against this, one who believes that the body etc *anatma-vastus* are the *atma* (Truth) gets stuck in the cycle of birth & death which are controlled by *prarabdha karmas*.

(Shl 24) Some *yogis* merge the mind in *buddhi* through *dhriti* and even while bearing the body go beyond the *prana*, *indriyas* etc states and approach the extremely subtle Parabrahma (These are *jeevan muktas*). (Shl 25) Some others, following the steps stated in *shastras*, reach the *Brahma-sthana* through *buddhi* and realising 'that', at the time of death stay in the *atma bhava* and with self-support attain that Brahma (*videha-muktas*). (Shl 26) Some others make Paramatma the *Shubha-avalambana-murthy* through *dharana yoga* and worship him very well. Some *yogis* worship and approach him as something appearing as *vidyullekha* (bright as the flash or streak of lightning) and called as *vidyut*. Some, having burnt all their sins with *tapas*, approach him closely at the time of death. All these are *mahatmas*. They all attain *paramagati*. (Commentary: 24th shloka describes *jeevan-muktas*. They experience the bliss of *mukti* even though in the gross body by rising to the *atma-sthana* which is beyond the body. 25th shloka talks about *videha muktas* who remove all supports to the mind and stay in the *brahma-bhava* which remains and then giving up the body attain Parama-pada. 26th shloka talks about those who meditate upon him as *shubhashraya murthy* and about those who meditate upon him as pure light only. All these have destroyed their sins through *tapas*. All will attain *parama-pada*).

(Shl 27) Having cleared their sins yogis do *brahmopasana* at the end of their time. All these *mahatmas* attain *uttama-gati*. (Shl 28) From the angle of *shastras* it is possible to see the subtle differentiators in yogis. Such a yogi believes that *Parabrahma vastu* is the greatest which is distinct from *akash*, who is *avyakta* and *adhishtana* for *laya*. He will be free of *rajas* & *tamo gunas*. He does not do any kind of *parigraha* (accepting). He will always be devoted to and engaged in *dhyana-dharana*. **(Shanti parva; Mokshadharma; 217)**

- Kapila said to Syumarashmi: (Shl 35) The *tapas* of *jnanis* who are engaged in *swakarma* and practice the virtuous, ancient, permanent & steady ways of yoga, becomes fearsome to the ignorance of *samsara*. (Shl 36) People who are devoted to *pravritti-marga* are incapable of practicing the things indicated (such as *yama*, *niyama* etc) in *yoga-marga*. These karmas of *yoga-marga* are free of dangers. They cannot be defeated by *kaam*, *krodh* etc. (Shl 37) **The karmas stated in *yoga-marga* can give great and permanent fruits. They take the *sadhak* to higher levels. But those in *pravritti-marga* feel that *yoga-marga* has no merit and does not give assured results. (Shanti parva; Mokshadharma; 269)**
- Bhishma: (Shl 10) A scholar should lose affection for objects by thinking about their impermanence. **Hunger should be won by practice of yoga.** Pride and ego should be overcome by being merciful. Greed should be given up by being always contented. **(Shanti parva; Mokshadharma; 274)**
- Yajnavalkya: (Shl 20) Oh king! A yogi can gain victory over death by understanding the *atma-tattva* according to *Sankhya* & *Yoga* and uniting the *antaratma* with the *Paramatma*. (Shl 21) By doing so the *sadhak* will attain eternal & steady Parabrahma who is *akshaya*, without birth, indestructible and auspicious. **(Shanti parva; Mokshadharma; 317)**
- Manu said to Brishapati: (Shl 6) Man first becomes aware of objects of sense. Then he develops a desire for possessing the objects. Then with the resolve to somehow obtain it, the effort starts. Then he gets the fruits of the karma. (An interpretation: First awareness should dawn that Paramatma dwells in our heart. Then a desire to realise him should develop. Then a firm resolve should be made that somehow the realisation shall be obtained. Then karmas to accomplish this should be done. After all these, the fruit of realising Paramatma will be obtained). (Shl 7) **It should be understood that the fruit according to the karma is the real form of karma. Karma is of the nature of *jneya*. *Jneya* is of the form of *jnana*.** That sentient is of manifest and unmanifest form (*vyakta-avyakta-swaroopa*). (Shl 8) Worldly knowledge, its fruits, knowable things, and karmas—after all these decay, the *jnana* established in Parabrahma that one obtains should be understood as the great fruit of *atma-jnana*. (Shl 9) **Only yogis see this great *tattva* with their inner eye.** Those attached to *trigunas* cannot see the Paramatma who is within themselves. **(Shanti parva; Mokshadharma; 206)**

Attaining Parabrahma through the path of yoga

Vyasa said: My dear child Shuka! As questioned by you, so far I have told you about the *sankhya-jnana*. **Now I will tell you all about the *yoga-kriya*.**

(Shl 2) Child! It has been stated in *yoga-shastra* that the **best of *jnana* is arresting the *pravritti* of *indriyas*, *manas* & *buddhi* from all directions and arranging their merger with the *atma*.**

Yoga-marga : How to do *yoga sadhana* : the steps

(Shl 3) The scholar who is patient, a *jitendriya*, *adhyatma-sheela* (has a disposition for *adhyatma*), who has the nature of delighting in the *atma* and who does only sacred deeds should understand this path of yoga (*yoga-marga*). (Shl 4, 5) **Five types of blemishes stated by scholars should be completely removed. These five *yoga-doshas* are *kaam*, *krodh*, *lobh*, *bhay* and *swapna*. *Krodh* should be kept under control by *mano-nigraha*. *Kaam* should be conquered by giving up *sankalps* (desire oriented resolves). Sleep should be conquered by taking refuge in *sattwa-guna*.** (Shl 6, 7) Man should protect his stomach & genitals with courage (The *kaam-indriya* & *rasa-indriya* should cleverly be used only in such way that it does not oppose dharma and gradually gain full control over them). Arms & legs should be protected using eyes. **Eyes & ears should be protected with the help of *manas*** (Should not permit seeing and hearing bad

things). **Manas & speech should be protected by *satkarmas*. Should give up fear by being alert. By serving scholars *dambh* (fraud, hypocrisy) should be conquered.**

(Shl 8) **In this manner, without any laziness, the above said blemishes of yoga should be conquered.** *Agni* & *brahmanas* should be worshipped. *Devatas* should be prostrated to. (Shl 9) *Sadhak* should not speak words which cause agony or are hurtful and which excite *kaam* in the mind. **The *Brahma-vastu* which is form of *tejas* (*tejo-roopa*) is the seed of everything. This entire universe is essence of the *Parabrahma-vastu*.** All these mobile & immobile things are born due to the resolve of this grand *Brahma-vastu*. (Shl 10-13) Following types of ***satkarmas*** increase *tejas* and destroy sins: *dhyān* (meditation), *vedādhyaan* (study of Vedas), *daan* (giving to charity), *satya-nishta* (dedication to truth), *lajja* (modesty), *saralata* (simplicity), *kshama* (forgiveness), *shoucha* (cleanliness & purity), *achara-shuddhi* (clean practices), *indriya-nigraha* (control of senses) etc. **All desires are fulfilled for one who is engaged in *dhyān* & *adhyāyan*. He will also gain the special knowledge about *Brahma*. A *yogi* should have same feeling towards all.** Whether he gets something or not, he should be content with whatever he gets without efforts. He should desire to attain the *brahma-pada* by clearing all sins, become *tejaswi*, eat modestly and have control over *kaam* & *krodh*. (Shl 14) **A *yogi* should concentrate *manas* & *indriyas* and establish them in *atma* in the state of meditation which should be done in the first & last quarter of night.** (Shl 15) **Just as water will flow out even if there is a small hole in the hide bag holding water, even if one of the five *indriyas* is not under control the *prajna* of man will weaken.** (Shl 16) Just a fisherman first puts in his basket the mischievous fish, **the *yogi* should first control the mind.** Then he can bring under control the five senses viz ear, eyes, tongue and nose. (Shl 17) A hard working *yogi* should gain control over these five *indriyas* and place them in the *manas*. Similarly he should push away all desire oriented resolves and merge the *manas* in *buddhi*. (Shl 18) *Yogi* should conquer the five *indriyas* and place them in the mind. When the five *indriyas* along with mind, the sixth, join the *buddhi* and come to a clear state then *Brahma* will shine.

Experience of *Brahma*

(Shl 19) Then the *yogi* will realise in his *antah-karana* (inner organ, conscience) *atma-jyoti* which has no smoke, is like bright fire, is brilliant like Sun and is like the lightning in the sky. (Shl 20, 21) At that time everything will be seen in the *tejo-roopi atma*. Because *atma* is pervasive it will be seen everywhere. Everything will appear to be *atma*. *Brahmanas* who are *mahatmas*, intelligent, courageous, very wise and interested in the welfare of all will get *darshan* (the vision) of that *atma-jyoti*. (Shl 22) **The *yogi* who does the strict or severe practice of yoga in this manner everyday in a lonely place for regular duration will attain merger with *akshara-brahma*.** (Shl 23) **When the yoga practice is in progress, several obstacles like *moha*, confusion and reversals in progress etc will happen. Divine fragrance will spread all around. Divine sounds will be heard. Divine sights will be seen. Varieties of wonderful tastes and pleasant touch will be experienced. Very likeable or desired kind of controlled temperatures (like air-conditioning) will be established. The ability to move in the sky like the wind will also come.** (Shl 24) **Divine *pratibha* (brilliance) will occur. Divine pleasures for enjoyments will present themselves automatically. Though all these divine *siddhis* happen due to the practice of yoga, a *yogi* who knows the *tattva* should reject all these as obstacles in the path and establish the mind firmly in the *atma*.**

How to Practice yoga

(Shl 25) The *muni* should remain in his *vrata* everyday, focus his sight at the peak of a mountain or tip of a temple or top of tree and practice yoga three times a day (morning, first and last quarter of night). (Shl 26) Just as a person who wants to accumulate money fills his treasury, the *yoga-sadhak* should place the group of *indriyas* in the heart along with the mind and meditate upon the *atma* with full concentration. **Yoga should not be done such that it agitates the mind.** (Shl 27) Whatever techniques help in controlling the unsteady/fickle mind should be adopted. **He should never deviate from the *sadhana*.** (Shl 28) *Yogi* with focus should choose lonely places like unoccupied caves in mountains, temples or unoccupied vacant houses. (Shl 29) **A *sadhak* of yoga should not have much attachment with others by way of mind or speech or actions. He should be indifferent towards all worldly affairs. Should be temperate in food. Should treat gains & losses equally.** (Shl 30) A *yogi* should behave the same way with both who praise & t who criticise/blame. **He should not wish auspiciousness to those who praise and**

inauspiciousness to those who abuse. (Shl 31) He should not feel joyous if gains are obtained. Nor should he worry if losses are incurred. Just as *vayu* serves all equally without any partiality, yogi should have equality towards all beings. (Shl 32) **In this way a yogi who has a steady mind, has equality towards all and is dedicated to practice of yoga for six months, *shabda-brahma* (pranava: OM) will appear clearly.** (Shl 33) Yogi should develop *virakti* (indifference) towards worldly affairs by noticing the variety of agonies suffered by beings. He should be able to treat a lump of mud, stone & gold equally. Having developed indifference towards the worldly affairs he should not revert from the path of yoga and should not get confused. (Shl 34) **Whether a man of low *varna* or a woman desiring dharma, even they can attain the ultimate state by following this path of yoga.**

Result of yoga

(Shl 35) A yogi who has conquered the mind & is engaged in practice of yoga will realise through his *buddhi* the Paramatma who has no birth, is eternal, has no old age, is minuter than the minutest and larger than the largest.

Bhishma said: (Shl 36) Yudhishtira! Those who think about what has been said in the discourse of *maharshi* Vyasa, understand that it is factual, and practice yoga as described by him will attain equality with Brahma which ordinary mortals cannot. (**Shanti parva; Mokshadharma; 240**)

Method of yoga shaastra & a yogi

Siddha purusha said: Kaashyapa! Next I will tell you about *yoga shaastra* which is one of the best. I will tell you how yogis practice yoga and see *atma*. Listen with concentration. **I will tell you how yogi brings the mind under control and by activating through which paths realises *atma* in his own body.**

(Shl 17) *Indriyas* should be made to revert from their objects and then mind should be held in *atma*. In this way severe *tapas* has to be done first and then methods for *moksha* have to be adopted. (Shl 18) A learned brahmana should perform *tapas* constantly and practice as stated in *yoga shaastra*. By such practice of yoga, a yogi can realise the *atma* within himself. (Shl 19) **If a *sadhaka* (achiever) who has the habit of spending time alone succeeds in merging mind in *atma*, he can realise *atma* within his own body.** (Shl 20) A *sadhak* who has self control, always in union (*yoga yukta*), is firm minded, has restrained *indriyas*, is yoked in yoga (*samadhi*) can clearly realise *atma* with his *buddhi*. (Shl 21) Just as man can recognise someone he has seen in dreams, in the same way a yogi devoted to *sadhana* can see the pure *atma* with his inner eye just as a form with beauty & charm can be seen with outer eye. (Shl 22) Just as a person pulls out *ishika* from within *munja* grass (thin grass from within an outer sheath of grass) yogi can see the *atma* separately from the body. (Shl 23) *Munja* is said to be the body. *Ishika* is said to be the *atma* dependent on the body. **Those who know *yoga vidya* have given this great example to illustrate that body & *atma* are separate.**

(Shl 24) At the time when man sees the *atma* with his inner eye through yoga, even the lord of three *lokas* will not be *Ishwara* to him. (Shl 25) **A yogi can don any kind of body as he wishes.** He turns away even ageing and death. He neither grieves nor feels joyous about anything. (Shl 26) A *siddha* who has *indriyas* under control and is in yoga can be a *devata* to the *devatas*. (Shl 27) A *yoga siddha* will not be afraid even if all living beings are destroyed. Even if all living beings feel distressed he will not feel distressed in any way. (Shl 28) A *siddha purusha* who is in state of yoga, is calm and who has given up all desires will not be disturbed/made unsteady by grief, sadness or fear **which arise out of attachment and affection.** (Shl 29) **Weapons cannot pierce a yogi** (*nainam shastrani chhidyante*). He does not have death. None happier than him can be found in this world. (Shl 30) Yogi merges the *buddhi* completely in *atma* and stays in that state. He turns away grief and old age and sleeps happily. (Shl 31) A yogi can relinquish this human body and take on any other body he wishes. **A yogi who enjoys the wealth generated from yoga should never develop indifference towards yoga for any reason.** (Shl 32) A yogi, being always interested in practice of yoga and who realises *atma* in himself by *samadhi* yoga will not want even the position of *Indra* at that time.

I will tell you how a person who meditates and practices yoga while being in seclusion will find accomplishment in yoga. Listen. (Shl 33) **In this manner, meditating upon the subtle paths**

seen while directed by guru, mind should be concentrated upon that part of the body where *atma* resides. Mind should never be on anything outside the body. (Shl 34) Mind, having folded all the inner and outer matters in it, should be concentrated only on that area where *atma* dwells. (Shl 35) **At that time of meditation when one 'sees' the *atma*, there will be no external matters in the mind that has merged with *atma*. Mind will be clean like a mirror. *Atma darshan* is possible only when such clean state prevails.** (Shl 36) Meditation with complete concentration on *atma*, who is in the silent inner heart, should be done by taking control of *indriya* & by sitting in an uninhabited part of forest. (Shl 37) Mind should also be focussed for meditation on teeth, jaws, tongue, throat, neck, heart and *hrdaya-bandhana* (*nadi marga*).

... Sri Krishna to Arjuna: That intelligent, wise, faithful and valorous person who knowing that this worldly pleasure is without essence, gives up everything and does *sadhana* by methods I have told now will soon attain *parama-gati*. Arjuna! Only this much can be said about *atma-sakshatkara*. There is no need to say any more. **If yoga is practiced for six months continuously there will be accomplishment of yoga** (*yoga-siddhi*). (Ashwamedhika parva; Anugita; 19)

State of yoga Samadhi

Yudhishtira! Yajnavalkya said: (Shl 18) Maharaja! Now I will tell you the characteristics of a yogi in the state of *Samadhi*. Just as a contented man will sleep happily and his mind will be clear & joyous, the *chitta* of a yogi in yoga will always be clear. This is the indicator of his clear & joyous mind. (Shl 19) **Scholars say that just as an oil lamp's flame will burn steady & upwards in a place without breeze, in the same way yogi's upward moving mind will be firmly fixed in *atma*.** (Shl 20) **Just as a rock does not move in the least by the battering of water pouring from clouds, in the same way yogi's mind will not be perturbed by any kind of disturbances. This is the characteristic of a yogi.** (Shl 21) The mind of a yogi in *Samadhi* is not perturbed by the sounds of conch-shells or huge drums or by variety of music. This is the evidence that the yogi is in firm *Samadhi*. (Shl 22, 23, 24) Just as a person who with his mind under control while carrying filled pots of oil up the stairs does not spill even one drop even if threatened by several persons wielding swords, in the same way a yogi who has reached the highest level of yoga & is in state of concentration does not get disturbed or perturbed from the firmness of *indriyas* and steadiness of mind. You can see such characteristics if he is a yogi in yoga. (Shl 25) The yogi in *samadhi* can realise in the midst of darkness the bright fire like, imperishable and *jnana-swaroopa Parabrahma*. (Shl 26) It is *sanatana shruti* that through this *yoga sadhana* man can attain second to none Parabrahma, who is free of contact with *prakriti* by giving up this inert body after a long time.

(Shl 27) This is the yoga of yogis. What characteristic can yoga have other than this? Scholars who know this about yoga feel fulfilled. (Shanti parva; Mokshadharma; 316)

Yogis through cycles of creation & dissolution

Sanatkumara to Shukracharya: (Shl 45) *jeevas* with red, yellow and white colours take on 700 divine bodies and go to eight *lokas* (*Bhuh* etc seven *uttama-lokas* and most pure *Brahma-loka*) that are very good and worthy of worship. (Shl 46) *Daityendra*! **All the following create hurdles to the mind of yogis: *Prakriti*, *mahat-tattva*, *ahankara* and *pancha-tanmatras*; sixty *tattvas* (five *jnanedriyas*, five *karmedriyas*—these ten, and due to differences in *sattwa*, *rajas* & *tamah*, and *jagrat*, *swapna*, *sushupti* each *indriya* undergoes six modifications resulting in a total of sixty variations—10x6). The white coloured state which is the ultimate state is achieved by preventing or suppressing the three *gunas*.** (Shl 47) Even if a sinless *siddha* does not attain the sixth white coloured ultimate state, for one *kalpa* he will reside in *maho-loka*, *jano-loka*, *tapo-loka* and *satya-loka* sequentially and will find liberation at the end of *kalpa*. (Shl 48) A white coloured *jeeva* who could not do *sadhana* very well or had lapsed in *sadhana* will reside in the seven higher *lokas* for a hundred *kalpas*. He will again take birth on earth as a great human being with high *sattwa* with some remnant *karma-sanskara*. (Shl 49) Then he will find liberation from human birth and will take birth in higher & higher *deva-yonis* & becomes foremost among all beings. In this manner he will be highly regarded in the upper seven *lokas* and resides there for one *kalpa*. (Shl 50) **That yogi will realise that *bhuloka*, *bhuvar-loka*, *svavar-loka*, *maho-loka*, *jano-loka*, *tapo-loka* & *satya-lokas* are perishable and again he will be born as human being but without grief & delusion. There he will attain *atma-sakshatkara* by incessant *sadhana* and attain imperishable state.** Some call that state Kailasadhama of Mahadeva. Some call it the ultimate state of Vishnu (*tadvishnoh paramam padam*). Some say it is the place of Brahma. Some

say it as place of Shesha. Some say it is the *param-dhama* of *jeeva*. Some others say it is the place of all pervasive Parabrahma.

(Shl 51) Those *jnanis* who have burnt the *sookshma*, *sthoola* & *kaarana shariras* will attain Parabrahma Paramatma at the time of *pralaya* (dissolution). In the same way, those who are in lower *lokas* than Brahma-loka and are dedicated to *sadhana* & have rich *daivi-prakriti* will attain Parabrahma at the time of dissolution. (Shl 52) **If *pralaya* occurs when the *jeevas* that have attained *deva-bhava* have not yet exhausted their *karma-phalas*, they will again attain *deva-bhava* when the creation is again done and experience the remnant *karma-phala*. All *devatas* who have not yet experienced their *karma-phalas* completely at the end of *kalpa* will again be born as human beings on *bhu-loka* when the creation is redone.** (Even though everything is destroyed in *pralaya*, *karma-phala* does not get destroyed. The *karmas-phalas* of *punya* & *apunya* can be destroyed only by *tattva-jnana*. Till then the *jeeva* is caught in the cycle of birth & death). (Shl 53) The place vacated by the yogis who take birth in the mortal world after their *karma-phalas* are exhausted and fall from the *siddha-loka* will be taken up by other yogis or *jeevas* who have acquired that level of *tejas* & power. In this manner, *jeevas* obtain their places based on the differences in the experience of fruits. (Shl 54) Till such time as the *siddha-purusha* enriched with highly purified state **restrains the five *indriyas* and experiences the balance *prarabdha-karmas*, *prajas* (the *adhi-devatas* of *indriyas*), and the two goddesses of *para-vidya* & *apara-vidya* will reside in him.** (Shl 55) **The *sadhak* who constantly practices the highly purified *param-gati* with purified mind will surely attain that ultimate state. Then he will be firmly established in the unchanging, very difficult to gain & eternal *brahma-pada*.** (Shanti parva; Mokshadharma; 280)

Yoga & atma-sakshatkara/moksha

- Yudhishtira to Arjuna: (Shl 15) **It is not possible to point out with certainty the path by which persons desiring *moksha* achieve *atma-sakshatkara*** (There is no single path to it). (*Jnana*) ***yoga* is the main approach. But it is very difficult to understand its true form.** (Shanti; Rajadharmanushasana; 19)
- Tandi *muni's sthuti*: (Shl 39) Those who are influenced by ***bhakti-yoga*** and become single minded devotees of Shiva will attain him. Parashiva, who resides in the cavern of everyone's heart, reveals his true form only to such devotees. (Anushasana; Daandharma; 16)
- Upamanyu's mother to Upamanyu: Bhagawan Shankara is in the heart of living beings in the form of *prana* (*prana-roopa*), *mano-roopa* and *jeeva-roopa*. He is *yoga-swaroopa*, *yogi*, *dhyana-swaroopa* and Paramatma. **It is possible to grasp Bhagawan Parameshwara only by *bhakti bhava*** (pure devotion). (Anushasana; Daandharma; 14)
- Brahma to *maharshis*: (Shl 6, 7, 8) People who are intelligent (*buddhivid*), have quality of goodness, **experts in *dhyana yoga*, *nitya yogis***, always truthful, *jitendriyas*, *jnanavan*, not greedy, have conquered anger, have clear mind, are brave, have no *mamakar* and have no *ahankar* **will become liberated and attain Paramatma.** Those who know the greatness of the best of of all, Paramatma, will obtain auspicious states. (Ashwamedhika parva; Anugita; 40)
- Brahma to *maharshis*: (Shl 36) A *sadhak* achieves serenity in the *antah-karana* through clearness in *buddhi*. Just as one sees dreams without the body participating, in the same way **when in *dhyana yoga*, realising *atma* without participation of body is the characteristic of *prasada*.** (Ashwamedhika parva; Anugita; 51)
- *Siddha purusha* said to Kaashyapa: (Shl 13) That person who is free of all *sanskara* (*sarva sanskara nirmukto*: means, free of external *sanskaras* or has no need for external sanctification rituals. ***Yoga shastra* says that if *dhyana sanskara* exists then *bahya sanskaras* will stop**), is beyond dualities, is like an ascetic owning nothing, has brought under control the *indriyas* with *tapas* is indeed liberated. One who is free of all *sanskaras* will attain Paramatma who is calm, unwavering, permanent, indestructible and eternal. (Ashwamedhika parva; Anugita; 19)

- Sri Krishna's *sthuti* of Parameshwara: (Shl 423) A *jnani* understands the seven subtle *tattvas* (*mahat tattva*, *ahankara* and five *tanmatras*), six *angas* (*sarvajnata*, *trupti*, *anadibodha*, *swatantrata*, *alupta shakti* and *ananta shakti*) and by adopting *pradhana-vidhi-yoga* attains you. **(Anushasana; Daandharma; 14)**
- Sri Krishna to Yudhishtira: (Shl 10, 11) A yogi, by virtue of inculcated habits/training of many births, decides that only the path of yoga is the means to *atma-sakshatkara* (Self realisation) and hence does not practice *daan*, study of Vedas, *tapas*, *vaidic kaamya-karmas*, *vrata*, *yajna*, *dhyan-yoga* etc with a desire for fruits. **It is not dharma to expect fulfilment of desires through karma.** Dharma is controlling/conquering desires. That alone is the seed of *moksha*. **(Ashwamedhika parva; Ashwamedha; 13)**
- Brahma: (Shl 49) Just as fire fed by firewood becomes big & bright, in the same way Paramatma will shine brightly in the cavity of heart by restraining/withdrawing the *indriyas*. (Shl 50) **When the yogi becomes clear minded, becomes form of light himself and realises that all beings are within him, he attains the greatest Paramatma who is subtler than the subtle** (Realising that the Paramatma within oneself is also in every heart and the Paramatma in every heart is the same as the one in one's own heart is the highest *adhyatma vidya*. To accomplish this one should have *atma-sakshatkara*). **(Ashwamedhika parva; Anugita; 42)**
- Sanatsujata: (Shl 1) All *devatas* do the *upasana* of that Brahma who is the root cause for the entire creation, is *ananda-roopa*, *sarva-cheshta-pravartaka*, *beeja-roopa*, and is called *mahad-yashah*. It is from Him that the Sun shines. Yogis who are able to stop the vagaries of their mind can see it clearly in their hearts. (Additional commentary: Daksha Brahma has said that this *atmananda* can only be experienced and cannot be described. A virgin enjoys certain womanly pleasures after marriage. She cannot describe what that pleasure is. **Similarly *atmananda* is only a matter of self-experience. It cannot be described in so many words. Only a yogi can experience it.** Just as a born blind cannot know what a pot is, one who is not a yogi cannot know *atmananda*. It is not even a subject for imagination and guesses). (Shl 2) From this *sacchidananda parabrahma vasthu* is born *brahma* who is responsible for the extension of the world. From that only it progresses. It is that alone which enters the Sun etc. to give light. (Shl 3) Water is *rasa-roopa*. That *rasa* is *Parabrahma vasthu*. From that only the water etc *pancha-bhutas* were born in their *sookshma-roopa* (subtle form). Then from these the *sthoola-sharira* (gross-body) was formed. Even in this gross-body there is water (*salila*). In the midst of this *salila* (in *hridayakasha*) exists *Jeeva* and *atma*. Both *jeevatma* and Paramatma are in this *hridaya-guha* (cave of heart). One of them is beyond *maya*. He is the Sun even to the physical Sun. Both *Jeeva* and *Ishwara* support this *prithvi* and *swarga*. **Yogis realise such *sanatana* (eternal) *bhagawan* in their hearts.** (*yoginastham prapashyanthi bhagawantham sanathanam*). (Shl 4) Paramatma forms the foundation for this *prithvi*, *akasha*, all the *dik* and all the *lokas*. It is from Him that all the directions are lighted up, rivers flow, huge oceans appear etc. **Yogis realise that eternal Paramatma in their hearts** (*yoginastham prapashyanti bhagawantam sanathanam*). (Shl 5) In this body which is impermanent, subject to destruction, bound by karmas, and comparable to a chariot, the five *indriyas* comparable to horses driven by the mind, which rotates like a wheel influenced by the past karmas, take the the knowledgeable (*prajnavan*) *jeeva* towards divine and immortal Paramatma. **Yogis realise that eternal Paramatma in their hearts.**
- (Shl 6) The form of Paramatma is not amenable to comparison. No one can see it with physical eyes. But with a determined intelligence (*nishchayatmaka-buddhi*) and suitably tuned mind some can see him in their hearts. Such persons can become immortals. **Yogis realise that eternal Paramatma in their hearts.** (Shl 7) The river of *avidya* consists of the following twelve groups (*poogah*) related to: *Chittha*, *smarana*, *shrotra*, *shravana*, *vak*, *pachana*, *shabda*, *viyada*, *prana*, *shvasana*, *samskara* and *sukrita*. This river is protected by *devatas*. The *jeeva-roopas* always drinking from this river of *avidya*, enjoying the *samsara* in which cattle-spouse-children etc appear like honey, keep moving up & down in a cycle in this terrible (*ghora*) *samsara*. **Yogis realise that eternal Paramatma in their hearts who helps them cross such terrible *samsara*.** (Shl 8) The *jeeva* which has tendency to move around, collects *karma-phala* (honey), and enjoys/suffers half of it in this birth. Whatever karma is done, results in *karma-phalas* both for this world and for other world (*paraloka*). The karmas of the *jeeva* do not yield the complete *phalas* in one birth itself. Half is experienced now and the other half is attached to the *jeeva* and gives results in other worlds. It is this *karma-phala* which is responsible for births in different forms. The *Parameshwara* who

resides in the heart of all beings, created the *yajnas* which are based on *havis*. The same Parameshwara propounded the *vaedic-marga*. **Yogis realise that eternal Paramatma in their hearts.** (An alternate version: The honey bee drinks in the second fortnight the honey it collected in the first fortnight. Meaning, the karma-*phalas* accumulated in the past *janma* (birth) are experienced in this *janma*. Parameshwara has created food for all the beings according to their karmas). (Shl 9) *Jeevatmas* without wings come and take shelter in the tree of *avidya* or *samsara*. But soon they develop wings in the form of *vasanas* and then fly away in different directions (take birth in different forms). **But Yogis realise that eternal Paramatma in their hearts.**

(Shl 10) **From completeness (*poornam*) is born completeness. That completeness again gives birth to completeness only. Again completes created by Him merge back into the complete by His will. They again remain complete (*poornat poornani udharanti poornat poornani chakrire, haranti poornat poornani poornam eva avashishyate, yoginastam prapashayanti bhagawantam sanatanam*).** (Shl 11) From that complete *brahmavasthu* the five elements such as *Vayu* etc emanated. The *panchabhutas* are always in merged state in that completeness. From the completeness alone *agni*, *soma* etc emanate. *Prana* also emanates from it. (Shl 12) This entire *brahmanda* has emanated from Him. We are unable to give an item-wise break up of which was born from which complete. **Yogis realise that eternal Paramatma in their hearts.** (Shl 13) *Prana* swallows *apana*. *Chandra* swallows *prana*. *Surya* swallows *Chandra*. Paramatma swallows *Surya*. **Yogis realise that eternal Paramatma in their hearts.** (Since *Chandra* is the presiding deity of mind, here *Chandra* should be thought as mind. Similarly *Surya* symbolises *buddhi*. At the time of *Samadhi* *apana* *vayu* is pulled into *prana* *vayu*. Merging the *prana* in Paramatma is called *nirvikalpa samadhi*. These relate to *Ashtanga yoga sadhana*). (Shl 14) **A swan is floating on water. But its one leg is always in water. By chance, like an ordinary swan, if this peculiar swan also were to lift the other leg and fly away, then there will be no death or immortality.** Yogis realise that eternal Paramatma in their hearts. (Swan is Paramatma. Water is *samsara*. Paramatma is not bound by *samsara*. But he has one leg called *jeevatma* in the water. *Jeeva* is the reflection of Paramatma. One part of Paramatma is in *samsara* in the form of *sthavara* & *jangama*. If this leg is lifted out of water—i.e. if Paramatma were to pull back the manifestation in forms which is the result of his *maya*—there will be no *samsara* whose essential attribute is birth & death. Because then there will be no *jeeva*. Then who needs *moksha*?)

(Shl 15) **The *antaratma* in every being is the size of a thumb. He lives in the *hridaya-guha* of each being as per the size of its thumb.** Everyday he enters the hearts of millions of beings which are born with a body consisting of *pancha-pranas*, *manas*, *buddhi* and the ten *indriyas*. *Avivekis* cannot see that Paramatma who is always hidden in the hearts of all, who is (*sarveshwara*) Lord of everything, who is worthy of being praised (*sthothrarha*), has infinite capabilities (*sarva-karya-samartha*), and *adi-purusha*. **Yogis realise that eternal Paramatma in their hearts.** (Shl 16) Whether the person has practiced and imbibed *shama-dama* or he has not, the thumb-sized *chidananda-vasthu* exists equally in all. Whether the person has attained *atmajnana* or he is an idiot, *atma-vasthu* exists. But those who have attained *mukthi* exult in the *brahma-rasa*. **Yogis realise that eternal Paramatma in their hearts.** (Shl 17) By attaining *brahma-vidya* they win both *ihaloka* & *para-loka* and attain the *brahma* who is *poornanada-swaroopa*. Even if the *brahma-jnanis* do not perform rituals like *agnihotra* it is same as doing it. This *brahma-vidya* does not create *martya-bhava* (mortality) in you. *Brahma-jnani* will be known as *prajnana*. **Yogis realise that eternal Paramatma in their hearts.** (Shl 18) That person who has such *prajnana* will be a *mahan-atma*. That person who swallows in himself the *Agni* which can burn everything, & realises Paramatma as his *atma* will not have destruction. (Shl 19) One can perhaps fly away at unlimited speed by tying a million wings to his body. He may even travel at the speed of mind. However much he flies, he cannot stay at a place forever. He cannot find a specific location to stay forever. He has to finally come to the God who is within all of us. **Yogis realise that eternal Paramatma in their hearts.**

(Shl 20) Paramatma has no specific form that can be seen. That *sacchidananda-swaroopa* cannot be seen by the physical eye. Only those have purity of *antahkarana* and have *shuddha-sattwa* can realise him in their hearts. Those who work for the benefit of all beings, who have control over their mind, who do not get upset under any trying circumstances, who are calm & peaceful, and who are ready to relinquish this world and are determined to realise the *brahma* (*atma-darshana*) and proceed with that firm resolve, only they can see him and become immortals. **Yogis realise that eternal Paramatma in their hearts.** (Shl 21) Just as snakes hide themselves in holes, pompous/conceited persons hide their evil nature (*durvritti*) by threatening others of punishment if

they reveal it or by posing as if they are good natured (*sadvritti*). Fools who cannot see-through their wickedness, trust them. Just as deliberately misleading someone who is going on the right path and scaring them, these persons take these innocently trusting people on the wrong path and show them *naraka*. **Only Yogis realise that eternal Paramatma in their hearts.** (Shl 22) (As if told of Paramatma) I am not a subject of disdain or negligence of anyone. I have neither death nor no-death. Since I do not have either of the two states viz death or no-death, how can I have anything called immortality? Both *satya* and *asatya* are equal in *satya-swaroopa-brahmavasthu*. I am the single originator (*yon*i) of both *sat* and *asat*. **Yogis realise such eternal Paramatma in their hearts.** (In its real truth It is beyond all types of dualities, but yet is the basis for dualities). (Shl 23) **The *brahma-swaroopa* in the hearts of beings does not become different based on the good or bad deeds done by them. It remains the same whether he is an agnostic or a theist or an atheist or a murderer or one who practices non-violence. It should be understood that *brahma* exists everywhere and is same.** The inequality is seen only by men who have *dehabhimana* (considering the physical body as ultimate or identifying self with body). **Yogis realise that eternal Paramatma in their hearts.**

(Shl 24) For one who is a *brahmavid* any humiliation or abuses do not affect in any way. His mind does not get upset or disturbed by blames. He does not feel elated by praise. He does not feel sad that he did not do *agnihotra* or *adhyayana*. Since he has already attained the full results (*phala*) of these, he does not even have a need for them. For a *sadhaka* this *vidya* related to *brahma* gives a firm mind (*sthira-buddhi*). One who is absorbed in meditation (*dhyana*) i.e. *dheera* certainly gains such *brahmajnana*. (Shl 25) In this way, why would a person grieve about those who are indulging in sensory pleasures and comforts, if he sees the same *atma* that is in him, in all the beings? If man is treated/viewed as man all the virtues & defects will be seen. **But for one who sees only Paramatma in all the beings, there will be no discrimination of virtues & defects. A *brahmavid* does not grieve or rejoice over others good or bad deeds.** (Shl 26) **Just as a small quantity of water is enough for a man to quench his thirst even if he is in a lake, for a person who desires *atma-sakshatkara* only a few statements are needed from the Vedas.** (Shl 27) The *Purusha* in everyone's heart is only thumb-sized. Despite this he is *mahatma*; *vishwa-vyapaka* (all-pervasive); he stands enveloping the entire creation; he is firmly placed in every heart. He cannot be seen by the physical eye. He has no birth or death. **Without a trace of laziness, he is always on the move. He is always engaged in the system of this world.** A *jnani* realises such a *sacchidananda-swaroopa* and is absorbed in *param-ananda*.

(Shl 28) Dhritarashtra! **I am the mother of all; also father of all; also son for all. I am everyone's *atma*. I existed in all the things that existed before but are not there now. I exist in everything that exists now.** (Shl 29) Dhritarashtra! I am the aged grandfather of all of you. I am your father. I am your son. All of you are integral within me. **In *paramartha*, neither you are in me nor I am in you.** (Shl 30) *Atma* is my refuge. *Atma* is my beginning/birth. I am in everything in this world (omni-present). I am established in my *mahima* which has no birth or death. I am without births, always moving & without laziness. The *jnani* who understands me will be absorbed in *param-ananda*. (Shl 31) I am subtler than the *anu* (atom). I am devoid of *shoka* & *moha*. I am present in every being. *Maha-jnanis* like Sanaka-Sanandana-Vamadeva etc know that Parameshwara who is the origin of all beings is present in the heart (*hridaya-pundarika*). Thus saying, Sanatsujata became invisible. (**Udyoga; Sanatsujata; 46**)

- Guru to disciple: (Shl 39) **Whether a lamp is small or big, it is a form of light. In the same way it should be understood that *jeevatma* dwelling in all living beings is *jnana-swaroopa*.** (Shl 40) It is *Purusha* who makes it possible for the (*shravanendriya*) 'instrument of hearing', ear, to hear its object of sense (*jneya-bhuta*), 'sound' and so on. **This body is only a *nimitta* (pretext/instrument) for the experience of *shabda* etc objects of sense. The *jeevatma* lying down in the body is the *kartru* (doer) of all acts.** (Shl 41, 42) The 'fire' in firewood is not seen when it is split. Similarly though *atma* is in the body he cannot be seen if the body is cut. **He can only be realised through yoga.** Just as the fire in the firewood emerges if it is rubbed properly, if the body is churned properly (*mathithva*) through yoga he will be realised. (**Shanti parva; Mokshadharma; 210**)
- Vyasa to Shuka: (Shl 5) The *Paramatma* who is secretly hidden in all beings cannot be perceived through the *indriyas*. *Jnanis* who have a subtle vision realise him through highly subtle & great *buddhi*. (Shl 6, 7) **A yogi realises the *amrita swaroopa Paramatma* by merging *manas* along with *indriyas* & *indriyarthas* in the *antaratma* through the *buddhi*, by not thinking about a variety of subjects that can be thought about, by engaging the mind well trained by *vidya***

in *dhyana-yoga* and by giving up the feeling of 'I'. (Shl 8) **The person who is a slave of all *indriyas*, who has unsteady memory, and who has submitted himself to *kaam* & *krodh* will only suffer death** (will be destroyed). (Shl 9) Therefore all kinds of desire filled resolves should be destroyed and the *chitta* should be merged in subtle *buddhi*. One who merges the *chitta* in *buddhi* will destroy *kaal* itself (transcends *kaal*). (Shl 10) By gaining clearness of mind (*prasannata*) the *yati* gives up auspicious & inauspicious things of this world. **The yogi with a clear mind and who has merged his *buddhi* in the *atma* will attain undecaying/inexhaustible happiness.** (Shl 11) A person sleeping happily without any dreams is an indicator of healthy *chitta*. Just like a lamp which glows brightly & steadily when there is no wind to disturb it, mind remaining fixed steadily in the *atma* is an indicator of *chitta-prasada* (serenity). (Shl 12) In this manner, if the yogi eats very modestly, has purified mind and concentrates his mind in Parabrahma during first & last quarters of night, he will realise the *Parabrahma-vastu* within himself. **(Shanti parva; Mokshadharmā; 246)**

- Vyasa to Shuka: Vyasa said: (Shl 2) Just as rays of Sun join with each other, travel everywhere and become visible to all in the form of light beams, *jeevas* which are beyond humans come out of the gross body and will be moving around everywhere in the world. (Shl 3) Just as the image & heat of Sun can be seen in lakes, in the same way yogi can see the image (*prati-roopa*) of *jeeva* which is in its subtle form in all living bodies. (Shl 4) **Yogis who are *jitendriyas* & know the *tattva* of the body, see through their *atma* the *jeevas* which have come out of the gross body and have taken on the subtle body.** (Shl 5, 6) ***Atma* comes in the grasp of those yogis who are dedicated to yoga** and who have renounced the *rajo-guna* in their minds or the desires born out of *rajo-guna* and are liberated from dualities whether they are awake or sleeping. Such yogis will have the *atma* in their grasp during night as if daytime and during day time as if night. (Shl 7) The *bhutatma* who is eternal, consists of seven subtle qualities (*mahat-tattva*, *ahankar*, *pancha-maha-bhuta*), has no birth & death and is all pervasive, becomes 'visible' to such yogis. **(Shanti parva; Mokshadharmā; 253)**
- Parashara to Janaka: (Shl 21) Just as the lotus flower when pulled out from the lake along with its stem gives up the mire, in the same way *atma* gives up blemished mind. (Shl 22) **Mind leads the *atma* towards yoga. Yogi merges the mind in *atma*. In this way, when man is united with yoga he realises *atma*.** (Shanti parva; Mokshadharmā; 298)
- Yajnavalkya: (Shl 71) Scholars of *Yoga* & *Sankhya* who know the *tattva* by this kind of knowledge consider 25th *chetana* as the main (*pradhan*) according to the statements of *Shruti*. (Shl 72) **The 25th which is different from the 26th sees the *Prakriti* of 24 *tattvas* in the waking state. He does not see it in the state of *Samadhi*.** He sees the true form. **But the 26th Paramatma sees the 25th *chetana* as well as the *Prakriti* of 24 *tattvas*.** (Shl 73) **But when the 25th *chetana* feels that there is none other than himself, then, though the Paramatma is seeing him all the time, *chetana* does not see him.** (Shl 74) Those who know *tattva* (*tattva-jnani*) should not see only the *prakriti* (body). Fish goes along with the flow of water. If the water flows forward it also goes with the flow. **But it knows that it is different from water. In the same way *chetana* has to follow the *Prakriti*. But he should realise he is different from it and behave accordingly.** (Shl 75, 76) But when the *chetana* due to the attachment to the body, company of sons, wife etc, and pride of I & mine gets deluded all the time, and does not realise his unity with the 26th Paramatma, but has unity with the *Prakriti*, he drowns in the ocean of *kaal*. One who has attained unity with Paramatma gets rescued from the ocean of *kaal*.

(Shl 77) When the *adhyatma-sadhak* brahmana understands that, 'I am different from *Prakriti* and *Prakriti* is different from me', then he will be established in *atma* and **realises the 26th Paramatma.** (Shl 78) Vishwavasū! **The 25th *Chetana* is lower than (below) the 26th Parabrahma. The 25th *chetana* exists with dependence on Paramatma. But *satpurushas* realise by *samadhi yoga* that both are same.** (Shl 79) Kaashyapa! It is not that *yogis* & *sankhyas* who are pure and dedicated to bhagawan and see the 26th Parabrahma in *samadhi yoga* do not honour the opinion that 25th is also Paramatma (Even those who say that the 26th *tattva* exists honour the unity of the *jeevatma* in *Samadhi yoga*). (Shl 80) When the 25th becomes alone (separated from the contact of *Prakriti*) and sees the 26th Paramatma, then he will become the all-knowing scholar and will not be reborn. **(Shanti parva; Mokshadharmā; 318)**

- Bhishma: (Shl 15) **The yogi who, through mental resolves, wishes to obtain the qualities of Ishwara, will obtain them. He will get them as a gift of God's grace. This is possible only because Paramatma is omni-present as *atma* and stands behind the mind.** All *devatas* have taken shelter under *atma*. (Shl 16) Just as the Sun who is beyond darkness, Maheshwara who is shining brilliantly with the light of *jnana*, who is the cause of all three *lokas*, who has as his body the *Prakriti*, meaning who is the **in-dwelling *atma*, will grace the person engaged in *tapas* with his *darshan*** (become known) **as soon as his *ajnana* is destroyed. He will have *brahma-sakshatkara*.** (Shanti parva; Mokshadharma; 216)

Indicators of imminent death of Yogis

- Yajnavalkya: (Shl 8) **I will tell you now about some indicators of imminent death of a yogi. These indications can be observed up to one year before the actual death occurs.** (Shl 9) Those who cannot see Arundhati or Dhruva *nakshatra* which they were able to see earlier, those who see the full Moon in south and a lamp as if they are cracked will live only for one year. (Shl 10) Those persons whose shadow cannot be seen by others will also live for one year. (Shl 11) If the *tejas* and intelligence of a person increases suddenly it indicates only six months longevity. Sudden loss of intelligence, losing lustre, and severe changes in the nature of the person also indicate he will die in six months. (Shl 12) If a person with dark skin turns to brownish yellow colour, if a person develops a nature of disrespecting *devatas* & opposing brahmanas, they indicate that the person will die within six months. (Shl 13) That person who sees the orb of Sun and Moon as if it is a spider's web will die within seven nights. (Shl 14) The person who finds the fragrance emanating in a temple as if it is foul smell will die within seven days. (Shl 15, 16) That person whose ears & nose suddenly hang loosely and crookedly, whose teeth & sight loses colour, who has no cognisance of things, body is cold, tears flow from left eye unexpectedly or smoke is seen in the head, will die soon.

(Shl 17, 18) A *sadhak* who has his mind under control should recognise these symptoms and anticipating death should continuously focus the mind in *Paramatma*. (Shl 19) In case the yogi does not wish to die, he should do the following. As described earlier, he should do *dharana* of the *pancha-bhutas* in the specified places, gain victory over *prithvi* etc *tattvas*, and bear (*dharana*) the attributes of *shabda*, *sparsha* etc. (Shl 20) Oh king! A yogi can gain victory over death by understanding the *atma-tattva* according to *sankhya* & *yoga* and uniting the *antaratma* with the *Paramatma*. (Shl 21) By doing so, the *sadhak* will attain eternal & steady Parabrahma who is *akshaya*, without birth, indestructible and auspicious. (Shanti parva; Mokshadharma; 317)

Creation is Sri Hari's *mayayoga*

- Ordered by Vyasa to tell all the answers truthfully to the best of his knowledge Sanjaya tells Dhritarashtra: (Shl 12) Bhagawan Keshava with his ***atmayoga***, constantly turns the cycle of time (*Kalachakra*: *paksha*, *maasa*, *samvatsara* etc), cycle of Universe (*jagachakra*: cycle of birth, maintenance & annihilation), cycle of yugas (*yuga chakram*: responsible for change of yugas & their associated characteristics). (Shl 13) I am telling you this Truth repeatedly (do not fall under an illusion again & again). Sri Krishna alone is the governor of Time, Death and this World with all the moving & non-moving things in it (*chara-achara*). (Shl 14) Even though **Hari, the *maha-yogishwara***, is the Lord of the Universe, He keeps initiating newer works just as a farmer repeatedly tills the land & sows the seeds to increase his crop. (Commentary: Keeps doing karmas natural to humans without showing his Reality as the Lord). (Shl 15) Sri Keshava cheats the World in this way with his ***mahayoga***. But only those who surrender to him with absolute devotion do not get trapped in this ***mayayoga*** and do not fall under the illusion. (Udyoga; Yanasandhi; 68)

Jeevatma, Paramatma & states of yoga

- Yajnavalkya to king Janaka: (Shl 7) Because *chetana* feels himself to be the creator of creation he is also called *sarga-dharma*. When he engages in practice of yoga and feels himself to be a *yoga sadhak* that same *chetana* is said to be in *yoga-dharma*. (Shanti parva; Mokshadharma; 315)

- Prajapati Brahma: (Shl 6) The bodies of living beings are the *kshetras*. The auspicious & inauspicious karmas are the seeds (*beeja*) sown in that *kshetra*. **Because the *purushottama* as *yogatma* knows both *kshetra* & *beeja*, he is called *kshetrajna*.** (Shl 7, 8) **Among the living beings, none know how he enters the body and how he leaves it. I am thinking about his path according to *sankhya-vidhi* & *yoga*. But I have not come to know his great *parama-pada*. I will tell you the greatness (*mahatmya*) of that eternal *Purushottama* to the best of my knowledge.** (Shl 9) He has *ekatva* (Oneness) as well as *mahatva* (greatness/largeness). He, the eternal, also has the designation '*mahapurusha*'. (Shanti parva; Mokshadharmā; 351)
- Yajnavalkya to king Janaka: (Shl 3) Scholars who know *yoga-mata* say that the genital is *adhyatma*. The pleasure (*Ananda*) of sexual intercourse is *adhibhuta*. Prajapati is *adhidaivata*. (Shanti parva; Mokshadharmā; 313)
- Sauti quoting Vyasa: (Shl 78) Whichever body Paramatma wishes to take for a task to be accomplished, he will take that form only and displays it by himself. (Shl 79) Shrihari is himself treasure for Vedas & *tapas*. He is himself Yoga, *Sankhya*, Brahma, *havis* and *Vibhu*. (Shanti parva; Mokshadharmā; 347)
- (Shl 14) At the time of *maha-pralaya* the unmanifest *manas* gobbles up the manifest *manas*. By this though the *manas* is calmed it is established in unmanifest *manas* (Chandra). (Shl 15) Then, after a long time, *sankalpa* (resolve) takes control of the unmanifest *manas* consisting of the manifest *manas*. Then *chitta* gobbles up *sankalpa*. Such *chitta* (*buddhi*) is called ultimate *jnana*. (Shl 16) *Kaal* gobbles up the *vijnana* (*samashti buddhi*). *Shakti* gobbles up *kaal*. *Mahakaal* gobbles up *shakti*. That *mahakaal* is taken under control by Brahma who is designated by the word *vidvat*. (Shl 17) Just as the manifest *manas* merges in itself the quality of *shabda* of *akash*, in the same way the unmanifest, eternal, greatest of all *Parabrahma-vastu* merges *mahakaal* in itself. In this manner all beings find shelter in Parabrahma-Paramatma after *pralaya*. (Shl 18) Yogis with great *atma* see the Parabrahma with their vision of *jnana* and have described it in this manner so that there will be no doubt. The form of Brahmaprastu is just as they have described. (Shl 19) **In this manner the expansion of creation and dissolution keeps happening repeatedly in the unmanifest Brahma.** Brahma's day is for duration of 1000 *chaturyugas* and so is his night. This has already been mentioned earlier. (Shanti parva; Mokshadharmā; 233)
- Vasishta: (Shl 6, 7) Because *chetana*, the 25th *tattva*, knows *avyakta-prakriti* scholars call him '*buddhyamana*'. But even that 25th *tattva* (*chetana*) does not know *sanatana brahma*, the 26th who is pure, *jnana-swaroopa* & *aprameya*. But that 26th Parabrahma knows the 25th *chetana* and the other 24 *tattvas* like *mool Prakriti* etc. (Shl 8) **The Brahma which is *avyakta* & only one, by nature is embedded in all things, visible & invisible.** *Jnanis* know this. (Shl 9) When *chetana* does not feel that **everything is only one**, then he does not know the truth of 26th Paramatma, himself and the *Prakriti*. He will be a part of *Prakriti*. **When yogi with *sadhana* realises the *avyakta* and knows that 'I am different, the *avyakta Prakriti* is different' then he becomes established in own true form (*sattwa-purusha-anyata-khyati*).** (Shl 10, 11) When the *chetana* attains the highly purified & highest *buddhi* then it will realise its own *jnana-swaroopa* and merges in the 26th Parabrahma. Then that *chetana* having become a part of Brahma himself completely gives up the *avyakta Prakriti* which is the cause of birth & death. (Shl 12) When that *chetana* which is *nirguna* understands that *Prakriti* is *trigunatmic* & *jada*, then it will attain *kaivalya* (Oneness). (Shl 13) Having attained this *kaivalya* he is totally liberated and attains Paramatma. It is this which *jnanis* call as beyond *tattvas*, without old age & death and *paramartha-tattva*. (Shl 14) Because the *chetana* depends on *tattva*, he appears like a *tattva*. In reality he is beyond *tattvas* & different from them. In this manner scholars talk of *mool Prakriti* etc 24 *tattvas* and 25th *chetana*. (Shanti parva; Mokshadharmā; 308)

-----0-----0-----0-----

