

2. LITERARY RESEARCH

Western science has tried to fathom the working of mind from various dimensions; nonetheless culmination towards holistic understanding would happen with classical Indian thought, which emphasizes on consciousness-based paradigm than matter-based paradigm. Both the eastern and the western thoughts complement each other and therefore help in bringing out holistic understanding of nature and functioning of the mind and its cognitive processes (Nagendra, 2003). An amalgamation of eastern concepts would give deeper insights to understand the deep rooted human cognitive process. Modern science understands awareness as the contents of focused attention from sensory response, whereas ancient Indian thoughts has understood the spectrum of processes of basic pointed awareness to an expanded awareness or stabilized awareness. Overall, this literary review understands the spectrum of perceptual processes leading to sensory awareness (*prajñā*) to expanded awareness (*stitha prajñā*).

2.1 EARLIER INVESTIGATIONS

Author (Year)	Summary
Bhat, Telles and Nagendra (2013)	<i>Dhāraṇā</i> is associated with better attention, incidental learning, and better accuracy. Subjective assessment about the ability to follow guided instructions showed that <i>dhāraṇā</i> is the most difficult state compared to the <i>cañcalatā</i> , <i>ekāgratā</i> and <i>dhyāna</i> states.
Pradhan and Nagendra (2011)	The uninterrupted single thought when broken by other thought then it is called <i>dhāraṇā</i> further its leads to <i>Samādhi</i> .
Kumar, Telles and Nagendra (2010)	i) Attempted to summarize the work already done on mediation from text of ancient Indian lore. ii) Compiled authentic information on <i>cañcalatā</i> , <i>ekāgratā</i> , <i>dhāraṇā</i> and <i>dhyāna</i> from ancient literature.

	ii) Explored the concept of OM meditation from different classical & <i>yogic</i> texts and the usefulness of above aspects in OM meditation
Rangan, Bhatt and Nagendra (2009)	<i>Gurukula</i> Education System based curriculum includes various practices, which calm the mind and develop cognitive skills. It also indicated how the consciousness-based approach to education develops the overall personality more effectively than the matter-based approach.
Pailoor, Telles and Nagendra (2009)	The cyclic meditation contains the intermittent cycles of <i>dhāraṇā</i> (pointed awareness) and <i>dhyāna</i> (pervasive awareness) finally stabilizing in the effortless expansive meditative state
Patil, Telles and Nagendra (2007)	<p>i) Compiled authentic information on meditation from classical yogic and spiritual literature.</p> <p>ii) Studied the basic principles and theory of meditation based on traditional literature.</p> <p>iii) Described in brief the different methods of meditation and commonalities between them.</p> <p>iv) Defined and presented concept of a specific technique i.e., cyclic meditation.</p>
Manjunath, Telles and Nagendra (2005)	Authors suggest that the spiritual growth should be the final goal of an individual. During these process different faculties such as perception, memory etc. has to be used optimally to hasten this process.

2.2 AIM OF LITERARY RESEARCH

To understand the concept of mindfulness and its relation to awareness: sensory awareness (*prajñā*), higher states of awareness, expanded awareness (*stithaprajñā*) from the perspective of the ancient texts of yoga and spiritual lore.

2.3 OBJECTIVES

Some of the most important objectives which were achieved are as follows: Using ancient texts of Yoga and Spiritual lore

- i. To explain the levels of awareness from the outlook of classical texts.
- ii. To enlist the quality of a person established in expanded awareness from the insight of ancient wisdom.
- iii. To unearth the techniques for establishing in expanded awareness from the light of the ancient lore.

2.4 METHODOLOGY

In the initial stages, searches were carried out for the keyword related to awareness, expanded awareness and its process such as *Cañcalatā*, *Ekāgratā*, *Dhāraṇā*, *Dhyāna*, *Smṛti*, *Samādhi*, *Prajñā*, *Stitha Prajñā* from various scriptural texts. Multimedia e-book for ancient scriptures *śāstrāṇi*, published by the Ramakrishna Mission Ashram was used for search (*śāstrāṇi*, 2004). *Śāstrāṇi* contains almost all the major ancient scriptures in original Sanskrit text, with a powerful search facility with Sanskrit typing and Sanskrit keyboard layout. We limited our search to classical yoga texts such as *Patañjali yoga sūtrās*, *Bhagavad Gīta*, *Haṭha Yoga Pradīpikā*, and *Mahabharata*. Further, search was expanded to seven major *upaniṣads* viz, *Kena Upaniṣat*, *Kaṭha Upaniṣat*, *Muṇḍaka Upaniṣat*, *Māṇḍūkya Upaniṣat*, *Aitareya Upaniṣat*, *Taittirīya Upaniṣat*, *Praśna Upaniṣat* and *Chāndogya Upaniṣat*.

2.5 DEVELOPMENT OF THEORETICAL MODEL: REFINEMENT OF ANTAḤKARAṆA CATUSHTAYA AND UNFOLDMENT OF PRAJÑA LEADING TO STITHAPRAJÑA STHITHI.

The model description of the process of *antaḥkaraṇa catuṣṭaya* and unfoldment of *prajñā* leading to *stithaprajñā sthithi* has been depicted in the Figure.2.5. This model describes development of *prajñā* and refinement of *smṛti mala*, along with corresponding influences in *pancha kośa*. *Antaḥkaraṇa* is the internal faculty which facilitates inner cognition. It is functionally classified as *manas*, *chitta*, *buddhi*, and *ahaikāra*.

In order to bring out right knowledge, functioning of these facets of *antaḥkaraṇa* is very essential. The refinement of *antaḥkaraṇa* is also a function of systematic unfoldment of *prajñā*. As the quality and depth of *prajñā* enhance, unadulterated cognition also develops, which facilitates in establishing stability in higher states of consciousness.

सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि-वन्ति ।

Sarvāṅgyevaitānīprajñānasyanāmadheyāni-vanti

(*Aitareyopaniṣat* 3.2)

All these mind, that is consciousness, perception, discrimination, intelligence, wisdom, insight, steadfastness thought, thoughtfulness, impulse, memory, conception, purpose, life, desire, control, all these, indeed, are names of intelligence.

Here we find a classification of various mental functions and different kinds of perception, conception, intuition, as well as feeling and will.

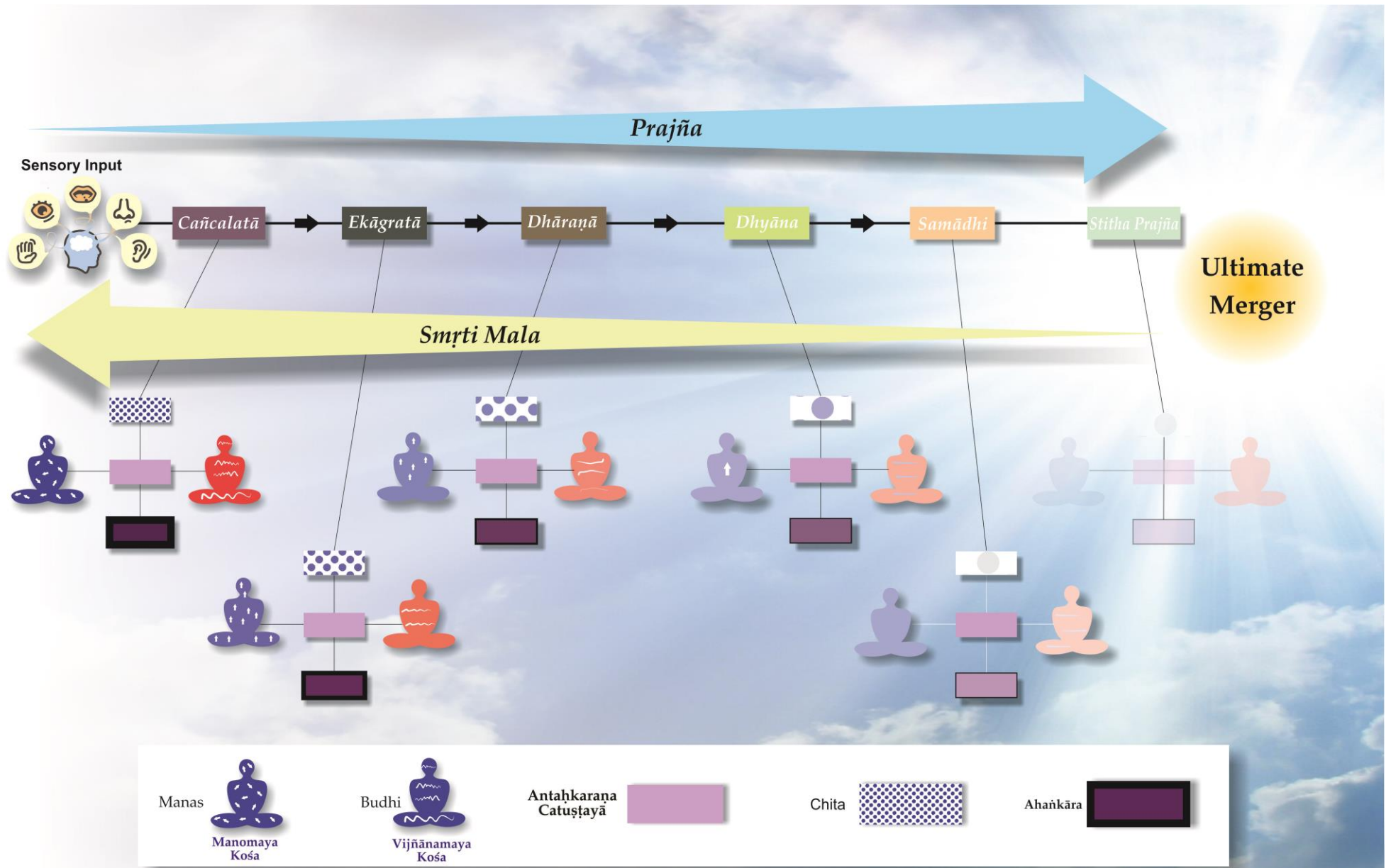


Figure-2.5: Model - Refinement of *Antahkaraṇa Catusṭayā* and Unfoldment of *Prajñā* leading to *Stithaprajñā Sthithi*.

प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ।

Prajñānetrolokaḥprajñāpratiṣṭhāprajñānani brahma

(Aitareyopaniṣat 3.3)

Five great elements namely, earth, air, ether, water, light, etc., are all are guided by intelligence. The support is intelligence; intelligence is said to be the basis of all existence and the final reality.

We get information from all the sensory inputs, which bring information from the external environment. For further, processing, these sensory inputs undergo internal processing. The way they are processed in the presence of *prajñā*, leads to various experiences and thereby the structure and content of *antaḥkaraṇa* also undergoes a constant flux of change.

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ।

Śraddhāvīryasmrūtisamāhiprajñāpūrvaka itareṣām ।

(Pātañjalayogasūtrāṇi 1.20)

The concentration of the true spiritual aspirant is attained through faith, energy, recollectedness, absorption and illumination.

Hierarchically, primitive functional aspect of mind is the state of *cañcalatā*, then sequentially, *ekāgratā*, *dhāraṇā*, *dhyāna*, *samādhi*, and ultimately leading to the establishment of equipoise state, called *sthita prajñā sthithi*.

तस्यसप्तधाप्रान्तभूमिःप्रज्ञा ।

Tasyasaptadhāprāntabhūmiḥprajñā ।

(Pātañjalayogasūtrāṇi 2.27)

The experiencer gains this knowledge in seven stages, advancing toward the highest.

In the state of *cañcalatā*, the *antaḥkaraṇa* is in the grossest form. *Manas* will be fluctuating dynamically. *Buddhi* will not be able to make sharp discrimination. *Ahañkāra* will also be highly grossified. This state is characterized by maximum *Smṛti Mala* or least *Chitta Śuddhi*. As a consequence of this stability of memory is quite poor. *Buddhi* and *manas* represent *vijñānamaya kośa* and *manomaya kośa* respectively. In *cañcalatā* state, there would be the dominance of *manomaya kośa* activity than *vijñānamaya kośa*.

In *ekāgratā* state, and in subsequent states of *dhāraṇā* and *dhyāna* instability of *manas*, and *buddhi*, relatively reduces. As the random fluctuation reduces, stability of *smṛti* increases. Also the *manomaya kośa* gets purified more and more as level of *prajñā* increases. This also facilitates cleansing of *vijñānamaya kośa*. As a consequence discriminative power increases, and it fosters further development of right actions and that creates a strong impression of good deeds, which is considered as good *smṛti*, devoid of *smṛti mala*.

तज्ज्यात्प्रज्ञालोकः ।

Tajjyātprajñālokaḥ ।

(*Pātañjalayogasūtrāṇi* 3.5)

Through mastery of Samyama comes the light of knowledge.

In *Samadhi* state, there is a sudden explosive expansion of *prajñā*, leading to a quantum jump in state of consciousness. Here also there are various levels of *samādhi*. As one progresses in higher stages of *samādhi* experience, proliferating scale cleansing happens in all the facets of the mind; *manas* become still and silent; *budhi* becomes

unperturbed; *chitta* becomes devoid of mala, and *ahaikāra* loses its grossness and gradually dissolves and ultimately vanishes. Both *manomaya kośa* and *vijñānamaya kośa* becomes more expansive and lesser grosser.

This leads to the state of *sthitha prajñā sthithi*. In this the *smṛti mala* is least and there is always the remembrance of that state of ultimate *sat-chit-ānanda*. And at the stage of ultimate merging, there dissolves all the *kośa*, and *antaḥkaraṇa*, like the salt doll, with all its identity intact, which goes to fathom the depth of the ocean, loses its individualized identity and becomes one with the ocean.

The above model attempts to depict the evolution of *antaḥkaraṇa* as a function of increasing level of *prajñā*. The main highlighting concept is a gradual decrease in *smṛti mala* and corresponding increase in level of *prajñā* leading to the experience of higher states of consciousness and ultimately the highest merger state of *sat-chit-ānanda*. In this ultimate state, there is no bondage of *Kośas*, no bondage of *antaḥkaraṇa*. This is defined as the state of the highest realization giving infinite power infinite knowledge and infinite bliss. The model description of the process of *antaḥkaraṇa catushtaya* and unfoldment of *prajñā* leading to *stitha prajñā sthithi* has been depicted in the Fig.2.5.

2.6 CONCLUSION

Level of awareness increases as *smṛti mala* reduces. As the internal impurities of *antaḥkaraṇa* are removed, ability to have the awareness without discontinuity becomes easy. Various aspects of a person who is established in that *stitha prajñā sthithi*, has been discussed and elaborated. As the level of awareness (*prajñā*) increases, person tends to be more established in the state of expanded awareness and he is called as

jñānī. Techniques to achieve the state of expanded awareness have been discussed. The key factor is to undo the impurities at all the levels of *pañca kośa*. Here the focus is given to the reduction in impurity of the mind, and most importantly related to the memory.

2.7 TEXTWISE PRESENTATION OF MODEL FROM ANCIENT SCRIPTURES

2.6.1 *Jñānendriyās*

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुःश्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।सर्वं ब्रह्मोपनिषदंमाऽहं
ब्रह्म निराकुर्यां मा मा ब्रह्म निराकारोदनिराकरणमस्त्वनिराकरणं मेऽस्तु ।तदात्मनि निरते
यउपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु । ॐ शान्तिः शान्तिः शान्तिः ॥

*Om āpyāyantu mamāṅgāni vākprāṇaścakṣuḥ śrotramatho balmindriyāṇi ca sarvāṇi |
Sarvāṇi brahmaupniṣadāṇi mā'hāni brahma nirākuryāṇi mā mā brahma
Nirākārodnirākaraṇamastvōnirākaraṇāṇi me'stu | tadātmani nirate ya upaniṣatsu
Dharmāste myi santu te myi santu | om śāntiḥ śāntiḥ śāntiḥ | |*

(Kenopaniṣat, Prathamō'dhyāyaḥ)

Harih Om! May my limbs, speech, eye, ear, strength and all my senses grow vigorous. All (everything) is Brahman of the Upanishads. May I never deny Brahman. May Brahman never spurn me? May there be no denial of Brahman. May there be no spurning by Brahman. Let all the virtues recited by the Upanishads repose in me delighting in the Ātman. May they in me repose!

यो वा एतामेवं वेदापहत्य पाप्मानमनन्ते स्वर्गे
लोके ज्येये प्रतितिष्ठति प्रतितिष्ठति ॥ ९ ॥

*Yo vā etāmevāni vedāpahatya pāpmānāmanante svarge
Loke jyeye prtitiṣṭhti prtitiṣṭhti | |*

(Kenopaniṣat, Caturtho'dhyāyaḥ, Verse: 9)

He, who knows this thus, after having shaken off all sins, abides firmly seated in the endless, blissful and highest Brahman. He is established in Him.

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।

मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥ १० ॥

*Indriyebhyaḥ parā hyarthā arthebhyascha parani manaḥ |
Manasastu parā buddhirbuddherātmā mahānparaḥ | | 10 | |*

(Kaṭhōpaniṣat, Prathamāḥ Khaṇḍaḥ, Tṛtīyo'dhyāyaḥ, Verse: 10)

Beyond the senses are the rudiments of objects, beyond these rudiments is the mind, beyond the mind is the intellect, and beyond the intellect is the great Self.

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।

अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥ ११ ॥

*Tān yogamiti manyante sthirāmindriyadhāraṇām |
Apramattastadā -vati yogo hi pra-vāpyayau | | 11 | |*

(Kaṭhōpaniṣat, Dvitiyo Khaṇḍaḥ, Tṛtīyo'dhyāyaḥ, Verse: 11)

The firm control of the senses, they regard as Yoga. At that time one gets careful, for Yoga is acquired and lost.

तेजो ह वा उदानस्तस्मादुपशान्ततेजाः ।

पुनर्भवमिन्द्रियैर्मनसि सम्पद्यमानैः ॥ ९ ॥

*Tejo ha vā udānastasmādupaśāntatejāḥ |
Punar-vmindriyairmansī sampadyamānaiḥ | | 9 | |*

(Praśnopaniṣat, Tṛtīyaḥ Praśnaḥ, Verse:9)

The external fire indeed is Udana. Therefore, he whose fire has gone out, enters another body with his senses absorbed in the mind.

2.7.2 Cañcalatā

योऽयं योगस्त्वया प्रोः साम्येन मधुसूदन ।

एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥ ३३ ॥

Yo'yani yogastvayā pro-ḥ sāmyena madhusūdana |

Etasyāhaṁ na paśyāmi cañcalatvātsthitim sthirām | | 33 | |

(Śrīmadbhagavadgītā, Ṣaṣṭho'dhyāyaḥ, Verse: 33)

This Yoga of equanimity taught by Thee, O Krishna, I do not see its steady continuance, because of restlessness (of the mind)!

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४ ॥

Cañcalam hi manaḥ kṛṣṇa pramāthi balavad dṛḍham |

Tasyāhaṁ nigrahaṁ manye vāyoriva suduṣkaram | | 34 | |

(Śrīmadbhagavadgītā, Ṣaṣṭho'dhyāyaḥ, Verse: 34)

The mind verily is restless, turbulent, strong and unyielding, O Krishna! I deem it as difficult to control as to control the wind.

रसस्य मनसश्चैव चञ्चलत्वं स्वभावतः ।

रसो बद्धो मनो बद्धं किं न सिद्ध्यति भूतले ॥ २६ ॥

Rasasya manasaścaiva cañcalatvaṁ sva-āvataḥ |

Raso baddho mano baddhaṁ kiṁ na siddhyati -ūtale | | 26 | |

(Haṭha Yoga Pradīpikā, Caturthopadeśaḥ, Verse:26)

Mercury and mind are unstable by nature. By stabilizing (seizing or fixing) mercury and mind what cannot be perfected?

2.7.3 Ekāgratā

सर्वार्थतैकाग्रतयोः क्षयोदयो चित्तस्य समाधिपरिणामः ॥ ११ ॥

Sarvārthataikāgratayoḥ kṣayodayau cittasya samādhipriṇāmaḥ | | 11 | |

(Pātañjalayogasūtrāṇi, Tṛtīyo'dhyāyaḥ, Verse:11)

The decrease of varying objectives in the mento-emotional energy and the increase of the one aspect within it, is the change noticed in the practice of continuous effortless linking of the attention to higher concentration forces, objects or persons.

ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः ॥ १२ ॥

Tataḥ punaḥ śāntoditau tulyapratyayau cittasyaikāgratāpriṇāmaḥ | | 12 | |

(Pātañjalayogasūtrāṇi, Tṛtīyo'dhyāyaḥ, Verse:12)

Then again, when the mind's content is the same as it was when it is subsiding and when it is emerging, that is the transformation called "having one aspect in front of, or before the attention".

देशबन्धश्चित्तस्य धारणा ॥ १ ॥

Deśabandhścittasya dhāraṇā | | 1 | |

(Pātañjalayogasūtrāṇi, Tṛtīyo'dhyāyaḥ, Vibhūti Padaḥ, Verse 1)

Linking of the attention to a concentration force or person, involves a restricted location in the mento-emotional energy.

एकसमये चोभयानवधारणम् ॥ २० ॥

Ekasamaye co-yānavadhāraṇam | | 20 | |

(Haṭha Yoga Pradīpikā, Caturtho'dhyāya, Verse:20)

It cannot execute the focus of both at the same time.

2.7.4 Dhāraṇā

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।

अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥ ११ ॥

*Tāṁ yogmīti manyante sthīrāmīndriyadhāraṇām |
Apramattastadā -vati yogo hi pra-vāpyayau | | 11 | |*

(Kaṭhōpaniṣat, Dvītīyāḥ Khaṇḍaḥ, Tṛtīyo'dhyāyāḥ, Verse:11)

The firm control of the senses, they regard as Yoga. At that time one gets careful, for Yoga is acquired and lost.

यश्छन्दसामृषभो विश्वरूपः । छन्दोभ्योऽध्यमृतात्संबभूव । स मेन्द्रो मेधया स्पृणोतु । अमृतस्य देव
धारणो भूयासम् । शरीरं मे विचर्षणम् । जिह्वा मे मधुमत्तमा । कर्णाभ्यां भूरि विश्रुवम् । ब्रह्मणः
कोशोऽसि मेधया पिहितः । श्रुतं मे गोपाय । आवहन्ती वितन्वाना ॥ १ ॥

*Yaśchandasāmṛṣabho viśvarūpaḥ | Chandobhyo'dhyamṛtātsambhūva | Sa mendro
medhayā sprīnotu | Anṛtasya deva dhāraṇo -ūyāsam | Śarīraṁ me vicarṣaṇam | Jihvā
me madhumattamā | Karṇābhyāṁ -ūri viśruvam | Brahmaṇaḥ kośo'si medhayā
pihitaḥ | Śrutam me gopāya | Āvahantī vitanvānā | | 1 | |*

(Taittirīyopaniṣat, Śikṣāvāṁī, Caturtho'nuvākāḥ, Verse:1)

May He, who is the supreme among all Devas, who is of cosmic form, who has been born of the immortal Vedas, who is the Lord of all, strengthen me with wisdom? May I become the possessor of wisdom that leads to immortality? May my body be fit (for meditation). May my tongue become extremely sweet? May I hear much with my ears? Thou art the sheath of Brahman, enveloped by intelligence (worldly knowledge). May Thou protect what I have heard?

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।

मूढन्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥ १२ ॥

*Sarvadvārāṇi sanīyamya mano hṛdi nirudhya ca |
Mūrdhnyādhāyātmanah prāṇamāsthito yogadhāraṇām | | 12 | |*

(Śrīmadbhagavadgītā, Aṣṭamo'dhyāyaḥ, Verse:12)

Having closed all the gates, confined the mind in the heart and fixed the life-breath in the head, engaged in the practice of concentration,

मूढ्न्याधायामनः प्राणमास्थितो योगधारणाम् ॥८-१२ ॥

Mūdhnyārdhāyātmanah prāṇamāsthito yogadhāraṇām | | 8-12 | |

(Śrīmadbhagavadgītā, Aṣṭamo'dhyāyaḥ, Verse:13)

Having closed all the gates, having confined the mind in the heart, having fixed the life-breath in the head engaged in the practice of concentration.

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ॥ ३४ ॥

Pracchardanvidhāraṇābhyāni vā prāṇasya | | 34 | |

(Pātañjalayogasūtrāṇi, Prathamo'dhyāyaḥ, Verse: 34)

or by regulating the exhalation and inhalation of the vital energy;

कृतार्थं प्रति नष्टम् अप्यनष्टं तदन्यसाधारणत्वात् ॥ २२ ॥

Kṛtārthanī prti naṣṭam apyanaṣṭāni tadanyasādhāraṇatvāt | | 22 | |

(Pātañjalayogasūtrāṇi, Dvītīyo'dhyāyaḥ, Verse-22)

It is not effective for one to whom its purpose is fulfilled but it has a common effect on the others.

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टाव अङ्गानि ॥ २९ ॥

Yamniyamāsanaprāṇāyāmapratyāhāradhāraṇādhyānasamādhayo'sṭāva aṅgāni | | 29 | |

(Pātañjalayogasūtrāṇi, Dvītīyo'dhyāyaḥ, Verse-29)

Moral restrains, recommended behaviors, body posture, breath enrichment, sensual energy withdrawal, linking of the attention to higher concentration forces or persons,

effortless linkage of the attention to higher concentration forces or persons, continuous effortless linkage of the attention to higher concentration forces or persons, are the eight parts of the yoga system.

धारणासु च योग्यता मनसः ॥ ५३ ॥

Dhāraṇāsū ca yogyatā manasaḥ | | 53 | |

(Pātañjalayogasūtrāṇi, Dvītīyo'dhyāyaḥ, Verse-53)

and from that, is attained the state of the mind for linking the attention to a higher concentration force or person.

देशबन्धश्चित्तस्य धारणा ॥ १ ॥

Deśabandhścittasya dhāraṇā | | 1 | |

(Pātañjalayogasūtrāṇi, Tṛtīyo'dhyāyaḥ, Vibhūti Padaḥ, Verse 1)

Linking of the attention to a concentration force or person, involves a restricted location in the mento-emotional energy.

2.7.5 Dhyāna

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२ ॥

Śreyo hi jñānamabhyāsājñānāddhyānaṁ viśiṣyate |

Dhyānātkarmaphalatyāgastyāgācchāntīranāntaram | | 12 | |

(Śrīmadbhagavadgītā, Dvādaśo'dhyāyaḥ, Verse:12)

Better indeed is knowledge than practice; than knowledge meditation is better; than meditation the renunciation of the fruits of actions; peace immediately follows renunciation.

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ ५२ ॥

Viviktasevī laghvāśī yataṅvākkāyamānasah |

Dhyānayogaparo nityaṅi vairāgyaṅi samupāśritaḥ | | 52 | |

(Śrīmadbhagavadgītā, Aṣṭādaśo'dhyāyaḥ, Verse: 52)

Dwelling in solitude, eating but little, with speech, body and mind subdued, always engaged in concentration and meditation, taking refuge in dispassion,

तत्र प्रत्ययैकतानता ध्यानम् ॥ २ ॥

Tatra pratyayaikatānatā dhyānam | | 2 | |

(Pātāñjalayogasūtrāṅi, Tṛtīyo'dhyāyaḥ, Verse: 2)

Uninterrupted (effortless) flow (of the mind) towards the object (chosen) is meditation.

तत्र ध्यानजम् अनाशयम् ॥ ६ ॥

Tatra dhyānajam anāśayam | | 6 | |

(Haṭha Yoga Pradīpikā, Caturtho'dhyāya, Verse: 6)

Of these the mind born of meditation is free from impressions

2.7.6 Smṛti

यदेतद्धृदयं मनश्चैतत् ।

संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं मेधा दृष्टिर्धृतिमतिर्मनीषा

जूतिः स्मृतिः संकल्पः क्रतुरसुः कामो वश इति ।

सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति ॥ २ ॥

Yadetaddhṛdayaṅi manaścaitat |

Sañjñānamājñānaṅi vijñānaṅi prajñānaṅi medhā dṛṣṭirdhṛtirtirmanīṣā

Jūṭiḥ smṛtiḥ sanikalpaḥ kraturasuḥ kāmo vaśa iti |

Sarvāṅgyevaitāni prajñānasya nāmadheyāni -vairiti | | 2 | |

(Aitareyopaniṣat, Pañcamaḥ Khaṇḍaḥ, Verse:2)

This which is known as the heart, this mind, consciousness, mastery, knowledge of arts, comprehension, power of retaining import of books, perception, fortitude, reflection, independent power of thinking, distress of mind caused by diseases, etc., memory volition, application, any pursuit for maintenance of life, desire, desire for the company of women, all these are indeed the names of consciousness.

तदेष श्लोको न पश्यो मृत्युं पश्यति न रोगं नोत दुःखता सर्वह पश्यः पश्यति सर्वमाप्नोति सर्वश इति स एकधा भवति त्रिधा भवति पञ्चधा सप्तधा नवधा चैव पुनश्चैकादशः स्मृतः शतं च दश चैकश्च सहस्राणि च विसत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षस्तस्मै मृदितकषायाय तमसस्परं दर्शयति भगवान्सनत्कुमारस्तस्कन्द इत्याचक्षते तस्कन्द इत्याचक्षते ॥ २ ॥

Tadeṣa śloko na paśyo mṛtyuṁ paśyati na rogaṁ nota duḥkhatā sarvaha paśyaḥ paśyati sarvamāpnoti sarvaśa iti sa ekadhā -oti tridhā -oti pañcadhā saptadhā navadhā caiva punaścaikādaśaḥ smṛtaḥ śatani ca daśa caikaśca sahasrāṇi ca visattvaśuddhau dhruvā smṛtiḥ smṛtilam-e sarvagrānthīnāni vipramokṣastasmāi mṛditakaṣāyāya tamasaspārāni darśayati -gavānsanatkumārastaskanda ityācakṣate taskanda ityācakṣate | | 2 | |

(Chāndogyopniṣada, Saptamo'dhyāyaḥ, Ṣaḍviniśaḥ Khaṇḍaḥ, Verse:2)

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।

कीर्तिः श्रीर्वाक् नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥ ३४ ॥

Mṛtyuḥ sarvaharaścāhamudbhavaśca -viśyatām |

Kīrtiḥ śrīrvākca nārīṇāni smṛtirmedhā dhṛtiḥ kṣamā | | 34 | |

(Śrīmadbhagavadgītā, Daśamo'dhyāyaḥ, Verse:34)

I am all devouring death also of the six manifestations of all living entities I am the first as birth; of feminine attributes I am fame, beauty, perfect speech, memory intellect, patience and compassion.

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥

*Sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtirjñānamapohanañca |
Vedaiśca sarvairahameva vedyo vedāntakṛdvedvideva cāham | | 15 | |*

(Śrīmadbhagavadgītā, Pañcadaśo'dhyāyaḥ, Verse:15)

And, I am seated in the hearts of all; from Me are memory, knowledge, as well as their absence. I am verily that which has to be known by all the Vedas; I am indeed the author of the Vedanta, and the knower of the Vedas am I.

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ ७३ ॥

*Naṣṭo mohaḥ smṛtirlabdhā tvatprasādānmayācyuta |
Sthito'smi gatasandehaḥ kriṣye vacanam tava | | 73 | |*

(Śrīmadbhagavadgītā, Aṣṭādaśo'dhyāyaḥ, Verse:73)

Destroyed is my delusion as I have gained my memory (knowledge) through Thy Grace, O Krishna! I am firm; my doubts are gone. I will act according to Thy word.

अनुभूतविषयासंप्रमोषः स्मृतिः ॥ ११ ॥

Anubhūtvīṣayāsampromoṣaḥ smṛtiḥ | | 11 | |

(Pātañjalayogasūtrāṇi, Prathamō'dhyāyaḥ, Verse:11)

Memory is the retained impression of experienced objects

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ॥ २० ॥

Śraddhāvīryasmṛtisamāhiprajñāpūrvaka itareṣām | | 20 | |

(Pātañjalayogasūtrāṇi, Prathamō'dhyāyaḥ, Verse:20)

For others, confidence, stamina, introspective memory, the continuous effortless linkage of the attention to a higher concentration force, and profound insight, all being previously mastered, serve as the cause.

जातिदेशकालव्यवहितानाम् अप्यानन्तर्यं

स्मृतिसंस्कारयोः एकरूपत्वात् ॥ ९ ॥

Jātidēśakālavvyavhitānām apyānantaryāni

Smṛtisaiṅskārayoḥ ekarūpatvāt ॥ 9 ॥

(Pātañjalayogasūtrāṇi, Caturtho'dhyāya, Verse:9)

There is the relation of cause and effect even though separated by class, locality and time because memory and impressions are the same in form

चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसंकरश्च ॥ २१ ॥

Cittāntaradṛśye buddhibuddhertiprasaṅgaḥ smṛtisaiṅkaraśca ॥ 21 ॥

(Pātañjalayogasūtrāṇi, Caturtho'dhyāya, Verse:21)

If cognition of one mind by another (be postulated), we would have to assume cognition of cognitions and confusion of memories also

2.7.7 Samādhi

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥ ५४ ॥

Sthitaprajñasya kā -āṣā samādhisthasya keśava ।

Sthitadhīḥ kiṁ pra-āṣeta kimāsīta vrajeta kim ॥ 54 ॥

(Śrīmadbhagavadgītā, Dvitiyo'dhyāyaḥ, Verse:54)

What, O Kṛṣṇa, is the description of him who has steady wisdom and is merged in the Super conscious State? How does one of steady wisdom speak? How does he sit? How does he walk?

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ॥ २० ॥

Śraddhāvīryasmृतिसमाधिप्रज्ञापूरुवाका इतरेषाम् ॥ 20 ॥

(Pātañjalayogasūtrāṇi, Prathamō'dhyāyaḥ, Samādhīpādaḥ, Verse:20)

(In the case) of others (Upaya-Pratyaya Yogis) it is preceded by faith, energy, memory and high intelligence necessary for Samādhi.

ता एव सबीजः समाधिः ॥ ४६ ॥

Tā eva sabījaḥ samādhīḥ ॥ 46 ॥

(Pātañjalayogasūtrāṇi, Prathamō'dhyāyaḥ, Samādhīpādaḥ, Verse:46)

They (stages corresponding to subtle objects) constitute only Samādhi with seed'.

तस्यापि निरोधे सर्वनिरोधान् निर्बीजः समाधिः ॥ ५१ ॥

Tasyāpi nirodhe sarvanirodhān nirbījaḥ samādhīḥ ॥ 51 ॥

(Pātañjalayogasūtrāṇi, prathamō'dhyāyaḥ, samādhīpādaḥ, verse:51)

On suppression of even that o wing to suppression of all (modifications of the mind) 'Seedless' Samādhi (is attained).

समाधिभावनार्थः क्लेशतनूकरणार्थश्च ॥ २ ॥

Samādhī-āvanārthaḥ kleśatanūkarṇārthaśca ॥ 2 ॥

(Pātañjalayogasūtrāṇi, Dvitiyo'dhyāyaḥ, Verse:2)

It is for the purpose of producing continuous effortless linkage of the attention to a higher concentration force and for causing the reduction of the mental and emotional afflictions.

समाधिसिद्धिरीश्वरप्रणिधानात् ॥ ४५ ॥

Samādhīsiddhirīśvarapṛṇidhānāt ॥ 45 ॥

(Pātañjalayogasūtrāṇi, Dvitiyo'dhyāyaḥ, Verse:45)

From the profound religious meditation upon the Supreme Lord comes the perfection of continuous effortless linkage of the attention to that Divinity.

तद् एवार्थमात्रनिर्भासं स्वरूपशून्यम् इव समाधिः ॥ ३ ॥

Tad evārthamātrni-rāsaiṁ svarūpaśūnyam iva samādhiḥ | | 3 | |

(Pātañjalayogasūtrāṇi, Tṛtīyo'dhyāyaḥ, Verse:3)

From the profound religious meditation upon the Supreme Lord comes the perfection of continuous effortless linkage of the attention to that Divinity.

सर्वार्थतैकाग्रतयोः क्षयोदयो चित्तस्य समाधिपरिणामः ॥ ११ ॥

Sarvārthataikāgratayoḥ kṣayodayau cittasya samādhipriṇāmaḥ | | 11 | |

(Pātañjalayogasūtrāṇi, Tṛtīyo'dhyāyaḥ, Verse:11)

The decrease of varying objectives in the mento-emotional energy and the increase of the one aspect within it is the change noticed in the practice of continuous effortless linking of the attention to higher concentration forces, objects or persons.

अभ्यासे तु विनिद्राणां मनो धृत्वा समाधिना ।

रुद्राणी वा परा मुद्रा भद्रां सिद्धिं प्रयच्छति ॥ १२५ ॥

Abhyāse tu viniidrāṇāṁ mano dhṛtvā samādhinā |

Rudrāṇi vā parā mudrā -drāṇi siddhiṁ prayacchati | | 125 | |

(Haṭha Yoga Pradīpikā, Tṛtīyopadeśaḥ, Verse: 125)

For those who are alert and the mind one-pointed (disciplined) in samādhi, rudrani or shambhavi mudra is the greatest mudra for bestowing perfection.

अथेदानीं प्रवक्ष्यामि समाधिक्रममुत्तमम् ।

मृत्युघ्नं च सुखोपायं ब्रह्मानन्द करं परम् ॥ २ ॥

Athedānī- pravakṣyāmi samādhikramanuttamam |

Mṛtyugḥmanī ca sukhopāyaṇī brahmānanda karaṇī param | | 2 | |

(Haṭha Yoga Pradīpikā, Caturthopadeśaḥ, Verse:2)

Thus, I shall now expound the best process of samādhi which eliminates death and takes one to the greatest bliss of Brahma.

राज योगः समाधिश्च उन्मनी च मनोन्मनी ।

अमरत्वं लयस्तत्त्वं शून्याशून्यं परं पदम् ॥ ३ ॥

Rāja yogaḥ samādhīśca unmanī ca manonmanī |

Amaratvaṇi layastattovaṇi śūnyāśūnyaṇi paraṇi padam | | 3 | |

(Haṭha Yoga Pradīpikā, Caturthopadeśaḥ, Verse:3)

Raja yoga, samādhi, unmani, manonmani, amaratwa, laya, sahaja tattwa, shoonyashoonya, parampadam.

सलिले सैन्धवं यद्वत्साम्यं भजति योगतः ।

तथात्म मनसोरैक्यं समाधिरभिधीयते ॥ ५ ॥

Slile saindhavaṇi yadvatsāmyaṇi -jti yogataḥ |

Tathātma manasoraikyāṇi samādhir-idhīyate | | 5 | |

(Haṭha Yoga Pradīpikā, Caturthopadeśaḥ, Verse:5)

As salt merges in the sea, likewise the mind and atma are considered united in samādhi.

यदा संक्षीयते प्राणो मानसं च प्रलीयते ।

तदा समरसत्वं च समाधिरभिधीयते ॥ ६ ॥

Yadā saṅkṣīyate prāṇo mānasaṇi ca pralīyate |

Tadā samarasatvaṇi ca samādhir-idhīyate | | 6 | |

(Haṭha Yoga Pradīpikā, Caturthopadeśaḥ, Verse:6)

When the movement of prāṇa is completely annihilated, then mind is reabsorbed and then samādhi is considered attained.

तत् समं च द्वयोरैक्यं जीवात्म परमात्मनोः ।

प्रनष्ट सर्व सङ्कल्पः समाधिः सोऽभिधीयते ॥ ७ ॥

*Tat samam ca dvayoraikyam jīvātma paramātmanoḥ |
Prāṇaṣṭa sarva saṅkalpaḥ samādhiḥ so'-idhīyate | | 7 | |*

(Haṭha Yoga Pradīpikā, Caturthopadeśaḥ, Verse:7)

When the twofold nature of the individual soul and cosmic soul becomes one, all desires/ ideations are destroyed and that is considered samādhi.

एवं नाना विधोपायाः सम्यक्स्वानुभवान्विताः ।

समाधि मार्गाः कथिताः पूर्वाचार्यैर्महात्मभिः ॥ ६३ ॥

*Evam nānā vidhopāyāḥ samyaksvānu-vānvitāḥ |
Samādhi mārgāḥ kthitāḥ pūrvācāyairmahātm-ih | | 63 | |*

(Haṭha Yoga Pradīpikā, Caturthopadeśaḥ, Verse:63)

Thus, there are many various methods, depending on individual experience, of the path of Samadhi, told by the great one (mahatmas).

नादानुसन्धान समाधि भाजांयोगीश्वराणां हृदि वर्धमानम् ।

आनन्दमेकं वचसामगम्यंजानाति तं श्री गुरुनाथ एकः ॥ ८१ ॥

*Nādānusandhāna samādhi -ājāni
Yogīśvarāṇāni hṛdi vardhamānam |
Ānandamekaṁ vacasāmagamyani
Jānāti taṁ śrī gurunātha ekaḥ | | 81 | |*

(Haṭha Yoga Pradīpikā, Caturthopadeśaḥ, Verse: 81)

There is plenitude of bliss in the hearts of the great yogis who remain in Samadhi

through nada anusandhana or exploration of nada, which is unequalled and beyond any description, known by the one and only Gurunath.

यावन्नैव प्रविशति चरन्मारुतो मध्य मार्गे
यावद्विदुर्न भवति दृढः प्राण वात प्रबन्धात् ।
यावद्धयाने सहज सदृशं जायते नैव तत्त्वं
तावज्ज्ञानं वदति तदिदं दम्भ मिथ्या प्रलापः ॥ ११४ ॥

*Yāvannaiva praviṣṭi caranmāruto madhya mārge
Yāvovidurna -voti dr̥ḍhaḥ prāṇa vāta prabandhāt |
Yāvaddhyāne sahaja sadṛśaṁ jāyate naiva tattvaṁ
Tāvajjñānaṁ vadati tidiḍaṁ dam- mīthyā pralāpaḥ | | 114 | |*

(Haṭha Yoga Pradīpikā, Caturthopadeśaḥ, Verse: 114)

While the prāṇa does not flow in the middle passage (of sushumna), while the bindu is not steadied by restraining the prāṇa, while mind does not reflect spontaneous meditation, then those who speak of spiritual knowledge are only indulging in boastful and false tales.

2.7.8 Prajñā

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वाऽपि प्रज्ञानेनैनमाप्नुयात् ॥ २४ ॥

*Nāvirato duścritānnāśānto nāsamāhitaḥ |
Nāśāntamānaso vā'pi prajñānenainamāpnuyāt | | 24 | |*

(Kaṭhōpaniṣat, Prathamāḥ Khaṇḍaḥ, Dvitiyo' dhyāyāḥ, Verse:24)

But he who has not turned away from bad conduct, whose senses are not subdued, whose. Mind is not concentrated, whose mind is not pacified, can never obtain this Atman by knowledge.

प्राणस्येदं वशे सर्वं त्रिदिवे यत् प्रतिष्ठितम् ।

मातेव पुत्रान् रक्षस्व श्रीश्च प्रज्ञां च विधेहि न इति ॥ १३ ॥

इति प्रश्नोपनिषदि द्वितीयः प्रश्नः ॥

Prāṇasyedani vaśe sarvaṇi tridive yat prtiṣṭhitam ।

Māteva putrān rakṣasva śrīśca prajñāni ca vidhehi na iti ॥ 13 ॥

Iti praśnopniṣdi dvitīyaḥ praśnaḥ । ।

(Praśnopaniṣat, Dvitīyaḥ Praśnaḥ, Verse:13)

All this is within the control of Prāṇa, as also all that is in the third heaven. Protect us like a mother. Give us prosperity and wisdom.

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः

स्थूलभुग्वैश्वानरः प्रथमः पादः ॥ ३ ॥

Jāgritasthāno bhiṣprajñāḥ saptāṅga ekonviṁśtinukhaḥ

Sthūla bhugvaiśvānaraḥ prathamah pādah ॥ 3 ॥

(Māṇḍukyopaniṣat, Verse:3)

The first quarter is Vaisvanara, whose sphere is the state of waking, who is conscious of the external objects, who has seven limbs and nineteen mouths and who enjoys the gross objects.

स्वप्नस्थानोऽन्तः प्रज्ञाः सप्ताङ्ग एकोनविंशतिमुखः

प्रविविभुजसो द्वितीयः पादः ॥ ४ ॥

Swapnasthāno'ntaḥ prajñāḥ saptāṅga ekonviṁśtinukhaḥ

Prvivi--u-aijaso dvitīyaḥ pādah ॥ 4 ॥

(Māṇḍukyopaniṣat, Verse:4)

The second quarter is the Taijasa, whose sphere or field or place is dream, who is conscious of internal objects, who has seven limbs and nineteen mouths and enjoys the subtle objects

यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति तत्
सुषुप्तम् । सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो
ह्यानन्दभुक् चेतो मुखः प्राज्ञस्तृतीयः पादः ॥ ५ ॥

*Yatra supto na kañcana kāmāni kāmāyate na kañcana svapnāni paśyati tat
Susuptam | susuptasthāna ekī-ūtaḥ prajñānaghana evānandamayo
Hyānanda-uk ceto mukhaḥ prājñāstrīyaḥ pādaḥ | | 5 | |*

(Māṇḍukyopaniṣat, Verse:5)

That is the state of deep sleep, wherein the sleeper does not desire any objects nor does he see any dream. The third quarter or condition is the *prajña*, whose sphere is deep sleep, in whom all experiences have become one, who is verily amass of consciousness, who is full of bliss, who enjoys bliss, and who is the way leading to the knowledge (of the two other states).

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं
न प्रज्ञं नाप्रज्ञम् । अदृष्टमव्यवहार्यमग्राह्यमलक्षणं
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं

शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

*Nāntaḥprajñāni na bhiṣṭprajñāni no-yataḥprajñāni na prajñānaghanāni
Na prajñāni nāprajñam | adṛṣṭamavyavahāryamagrāhyamalakṣaṇāni
Acintyamavyapadeśyamekātmapratyayasārāni prapañcōpaśamāni
Śāntāni śivamadvaitāni caturthāni manyante sa ātmā sa vijñeyaḥ | | 7 | |*

(Māṇḍukyopaniṣat, Verse:7)

The wise think that the fourth, Turiya, is not that which is conscious of the internal (subjective) world, nor that which is conscious of the external (objective) world, nor that which is conscious of both, nor that which is a compact mass of knowledge, nor that which is simple consciousness, nor that which is insentient. It is unseen, unrelated, in comprehensible, undefinable, unthinkable, indescribable, the sole essence of the

consciousness of the Self, with no trace of the conditioned world, the peaceful, all-bliss, non-dual. This is the Atman, the Self, and it is to be realised.

यदेतद्धृदयं मनश्चैतत् ।

संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं मेधा दृष्टिर्धृतिमतिर्मनीषा

जूतिः स्मृतिः संकल्पः क्रतुरसुः कामो वश इति ।

सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति ॥ २ ॥

Yadetaddhṛdayani manaścaitat

Sañjñānamājñānāni vijñānāni prajñānāni medhā dṛṣṭirdhṛtintirmanīṣā

Jūtiḥ smṛtiḥ saṅkalpaḥ kraturasuḥ kāmo vaśa iti |

Sarvāṅgyevaitāni prajñānasya nāmadheyāni -vanti | | 2 | |

(Aitareyopaniṣat, Pañcamahā Khaṇḍah, Verse:2)

This which is known as the heart, this mind, consciousness, mastery, knowledge of arts, comprehension, power of retaining import of books, perception, fortitude, reflection, independent power of thinking, distress of mind caused by diseases, etc., memory volition, application, any pursuit for maintenance of life, desire, desire for the company of women, all these are indeed the names of consciousness.

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च पञ्चमहाभूतानि

पृथिवी वायुराकाश आपो ज्योतीर्भषीत्येतानीमानि च क्षुद्रमिश्राणीव ।

बीजानीतराणि चेताराणि चाण्डजानि च जारुजानि

च स्वेदजानि चोद्भिज्जानि चाश्वा गावः पुरुषा हस्तिनो

यत्किञ्चेदं प्राणि जङ्गमं च पतत्रि च यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं

प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३ ॥

Eṣa brahmaiṣa indra eṣa prajāptirete sarve devā imāni ca pañcamahā-ūtāni

Prthivī vāyurākāśa āpo jyotī-ṣītyetānīmāni ca kṣudrmiśrāṅīva |

Bījānītarāṅi cetarāṅi cāṇḍajāni ca jārujāni

Ca svedajāni codbhijjāni cāśvā gāvah puruṣā hstino

*Ytkiñcedani prāṇi jaṅgamañi ca pattri ca yacca sthāvarañi sarvañi tatprajñānetrañi
prajñāne prtīṣṭhitāni*

Prajñānetro lokaḥ prajñā prtīṣṭhā prajñānañi brahma | | 3 | |

(Aitareyopaniṣat, Pañcamaḥ Khaṇḍaḥ, Verse:3)

This Brahman, this Indra, this Creator, all these gods, these five great elements, earth, air, ether, water, fire, all these small creatures, these others, the seeds of creation, these egg-born (oviparous), the womb-born (viviparous), sweat-born, sprout-born, horses, cows, men, elephants, whatever else which breathes and moves and flies and is immovable-all these are guided by wisdom and are supported by wisdom. The universe has wisdom for its guide. Wisdom is the basis or stay of all. Verily wisdom (prajñānam) is Brahman.

2.7.9 Sthitaprajñā

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

Prajaḥāti yadā kāmānsarvānpārtha manogatān |

Ātmanyevātmanā tuṣṭaḥ sthitaprajñastadocyate | | 55 | |

(Śrīmadbhagavadgītā, dvitīyo'dhyāyaḥ, verse:55)

When aman completely casts off, O Arjuna, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom!

यः सर्वत्रानभिस्त्रेहस्तत्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

Yaḥ sarvatrān-isnehastattatprāpya śu-āśu-m |

Nā-inandti na dveṣṭi tasya prajñā prtīṣṭhitā | | 57 | |

(Śrīmadbhagavadgītā, dvitīyo'dhyāyaḥ, verse:57)

He who is everywhere without attachment, on meeting with anything good or bad, who neither rejoices nor hates, his wisdom is fixed.

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

Yadā saniharate cāyaṁ kūrmo'ṅgānīva sarvaśaḥ |
Indriyāṇīndriyārthebhyastasya prajāṅ prtiṣṭhitā | | 58 | |

(śrīmadbhagavadgītā, dvitīyo'dhyāyaḥ, verse:58)

When completely withdraws the senses similarly as the tortoise withdraws its limbs, from the objects of the senses he is established in perfect knowledge.

तानि सर्वाणि संयम्य यु आसीत मत्परः ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

Tāni sarvāṇi saṁyamya yu- āsīta matparaḥ |
Vaśe hi yasyendriyāṇi tasya prajāṅ prtiṣṭhitā | | 61 | |

(śrīmadbhagavadgītā, dvitīyo'dhyāyaḥ, verse:61)

Having restrained them all he should sit steadfast, intent on Me; his wisdom is steady whose senses are under control.

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।

तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६७ ॥

Indriyāṅāṇi hi caratāni yanmano'nuvidhīyate |
Tadasya harti prajāṅ vāyurnāvamivāṁsi | | 67 | |

(śrīmadbhagavadgītā, dvitīyo'dhyāyaḥ, verse:67)

For the mind which follows in the wake of the wandering senses, carries away his discrimination as the wind (carries away) a boat on the waters.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

*tasmādyasya mahābāho nigṛhītāni sarvaśaḥ |
indriyāṇīndriyārthebhyastasya prajñā prtiṣṭhitā | | 68 | |*

(Śrīmadbhagavadgītā, dvitīyo'dhyāyaḥ, verse:68)

Therefore, o mighty-armed arjuna, his knowledge is steady whose senses are completely restrained from sense-objects!

तज्जयात् प्रज्ञाऽऽलोकः ॥ ५ ॥

tajjayāt prajñā''lokaḥ | | 5 | |

(Pātañjalayogasūtrāṇi, dvitīyo'dhyāyaḥ, verse:5)

By mastering it (samyama), comes the light of the higher consciousness.

स्थितप्रज्ञस्य का भाष समधिस्थस्य केशव

स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम

Sthitaprajñasya kā bhāṣa samadhisthasya keśava

Sthitadhīḥ kiṁ prabhāṣeta kimāsita vrajeta kin

(śrīmadbhagavadgītā, dvitīyo'dhyāyaḥ, verse:54)

What, O Kesava, is the description of a man of steady wisdom, merged in Samadhi?

How (on the other hand) does the man of steady wisdom speak, how sit, how walk?