Chapter IV

Transcendentalism
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4.1. INTRODUCTION

This chapter details how the body-mind consciousness relations are established and become functional once the inner self is elevated to the transcendental state. Different terms like Samadhi, Jiva Samadhi, Jivanmukti, Brahma karma Samadhi and the like are used in the Classical and modern texts of Yoga. This chapter explains the theoretical perspective of this state, wherein the Consciousness turns into dormant, presents itself like a small point without radius (bindu) losing its charge (avesa), presence (kala), fragment (amsa), circumference (avarana) and expansion (vikshepa). It is a point for the beginning of the True knowledge; a full stop for ignorance, and the threshold for divinity. At this juncture, the humanity transforms into divinity and the journey of consciousness comes to an end.

The behavior of the avadhutaas as balonmattapisacavat (like the boy, madman and the devil) are taken from the yoga texts and different practices of different yogis and justify how the abnormal state is very much achieved by Vethathiri Maharishi through his meditations.

4.2. MEANING OF SAMADHI

Lexicographically, Samadhi means a state of deep meditative contemplation which leads to higher consciousness. The Cambridge Dictionary of Philosophy places the Sanskrit meaning of Samadhi as ‘concentration’, ‘absorption’, ‘super conscious state’, ‘altered state of consciousness’. It is further stated that Samadhi is conceived as the original state of self-luminous Pure consciousness after the Self is freed from its karmic fetters and liberated through a series of yogic techniques.¹ According to the Encyclopedia of Psychology and Religion, Samadhi is trance-like state of transcendental self, attained by yoga practice, wherein the ego can be completely dissolved.² The Encyclopedia of Religion and Nature puts forth that Samadhi is an experience of non-difference between oneself, one’s sensory and mental processes, and the world, by quoting the words of Patanjali as the state of unity among grasper, grasping, and grasped (Y.G:1: 41).
This state of consciousness allows one to melt into one’s surrounding and in the process, diminish and eventually reverse past tendencies (samskara) bringing one to a state of clarity and immediacy. As per Encyclopedia of Hinduism, Samadhi refers to the highest state of concentration and absorption in Yoga. In some systems it is accompanied by a trance, whereby the yogi is completely detached from any external stimuli, and it can be understood that Samadhi state is achieved through highly concentrated focus on the highest reality.

Yogatattvopanishad defines Samadhi is the state of equilibrium between life force and universal force. Bhagavadgita states that the Imperishable Brahman, which is a nucleus of the individual self, is called Adhyatma or the transcendental state of Self (B.G: 8:3).

Samkhya observes that the state of eternal isolation wherein Purusha assumes its natural form after Prakrti withdraws itself from Purusha and relapses into inactivity. Dr. Radhakrishnan defines, by observing of Patanjali yoga, Samadhi as ecstatic condition before liberation wherein the connection with outer world is broken, and explained as a succession of mental states which grow more and simpler until they end in unconsciousness.

It is also defined that Samadhi is like vacuum where there is no functioning of the mind, distracted. It is a pinnacle of concentration and even the object is taken in like a dot losing its all physical or other features (Y.S:3:3). Samadhi is to mean transcendental state, involving in the object without concentrating on the name and form. Thus, in Patanjali yoga system, the stillness of consciousness results in Samadhi.

Tantric system observes Samadhi is the condition of suspended animation when the prana and apana currents are neutralized and the breath thus stopped through meditative practice. During this ‘conscious death’ of samadhi, the crown of the head has been described as becoming hot and rest of the body goes cold, but the bodily cells are sustained directly by subtle energy from the medulla, without the intermediary of breath or blood circulation. Samadhi means a state of profound or one pointed consciousness, trance.

Yogi Swatmarama defines Samadhi is a state wherein Atma and mind becomes one (H.Y.P: IV: 5). It happens when prana becomes feeble and the mind becomes absorbed (H.Y.P: IV: 6). This kind of equality comes when all desires and ideations are destroyed, and all Samkalpas cease to exist (H.Y.P: IV: 7). He states that Raja Yoga,
Samadhi, Unmanî, manonmanî, Amarativa, Laya, Tatwa, Sunya, Asunya, ParamaPada, Amanaska, Adwaitama, Niralamba, Niranjana, Jiwanamukti, Sahaja, Turya, are all synonymous (H.Y.P: IV: 3,4).

Ramakrishna Paramahamsa defines that Samadhi as ‘dissolution of mind’. Sri Aurobindo explains Samadhi is the state of complete trance without any recorded experiences, wherein central consciousness being separated from all mentality. Here the movement of ordinary consciousness quieted and into the quietude there has to be brought down a higher consciousness and its powers which will transform the nature.

Swami Satyananda Saraswati observes that Samadhi is not trance, ecstasy or unconsciousness. It is a state in which the aspirant arrives at the pointless point of consciousness beyond which there is no consciousness. It is to reach the very deepest level of consciousness where even the sense of individuality does not exist. It is the state of higher awareness where the mental bodies do not function. There is no need for a basis of knowledge, atomic vehicle alone functions in this state.

Vethathiri Maharishi observes that Samadhi means ‘becoming equal to primordial’; the attainment of higher state ‘equal to Brahmam’ by man. This happens when mind expands, reduces its speed, melts, merges and becomes one with Primordial state of consciousness. In the state of Samadhi, energy consciousness disappears, but there will be a conscious of only the existence of himself by losing limit or character. He assures that the mental function will not become paralyzed, instead, mind is always in progress in its transcendental process. Thus, the Samadhi is not a coma state, but mind will be in complete awareness, and so it is appreciated as yoga siddhi by Vethathiri Maharishi.

4.3. TYPES OF SAMADHI

Bhagavadgita states that Samadhi is not attained by simply abstaining from action or by mere renunciation (B.G: 3:4). The yogi, being free from attraction and repulsion, moving among objects with senses self-restrained and self-controlled attains peace (B.G:2:64). One who abandons desires, free from longing, devoid of ownership, without egotism attains peace (B.G:2:71). The man of faith obtains knowledge by subduing the senses goes to the state of Supreme peace (B.G: 4:39). He whose intellect is unattached everywhere, who has subdued his self, whose desire have fled, he by
renunciation attains supreme state of freedom from action (B.G:18:49). The peace attained by subduing mind and abiding in Brahmam culminates in Nirvana (B.G:6:15). The integration with Brahmam (brahma nirvana) and becoming Brahmam (Brahma bhutah) happens to one whose happiness, rejoices, illumination is within (B.G: 5:24).

4.3.1. Sabija Samadhi

Samadhi has been very much discussed in yoga sutra of Patanjali and categorized based on the degrees of concentration. Samadhi is a gradual withdrawal from form, form to thought, thought to self and self to transcendental. It is a travel from Bhrama Chaitanya to Bhava Chaitanya, then to Atma Chaitanya and then being and becoming Brahma Chaitanya. In yoga, the first three stages are a part of Sabija samadhi.

Sabija samadhi is termed as Samprajnata Samadhi or Savikalpa. Samprajnata means ‘being conscious’. The mind remains conscious of the object. That state where the citta is single in intent and fully illumines a distinct and real object. In it there is a union between the knower and known.\textsuperscript{19} It is also referred as savitarka and savicara. It is said that it has to follow the form. It has four dimensions. Vitarka is literally to mean discriminative interpretation. It is controlled by the word, meaning, knowledge and ignorance of object not mentioned through the same. It can be transcended through transcendental consciousness, which is characterized by not form and name; presence and absence and manifestation and phenomenon. But it is created through inactivity, belief and integration. Vicara is to mean analytical quest. This is concentrating on the causal relationship and other aspects. Asmita is literally to mean claim for self. It is concentrating on the personal authorship of me and mine and controlled by the concept of asmi - am being. It is said to be the reason for the formation of the mind. Anamda is to mean pleasure. It is concentrating on a blissful identity.\textsuperscript{20}

It is further explained that the object contemplated upon in gross external object and Samadhi attained is Sa-vitarka Samadhi. Object contemplated upon on tanmatras, the subtle cosmic elements and Samadhi attained is Sa-vichara. With the striping of rajas and tamas from the Buddhi, joy manifests and the Samadhi practiced on it is Sa-ananda. The pure satva of Mahat principle manifests as ‘I-ness’, Samadhi practiced on it is
Sa-asmita. All these Samadhis are in the category of Samprajnata Samadhi in which the object of contemplation fully reveals itself (Y.S:1:17).

It is elucidated that the achievement of intuitive intellect, Rutambhara, is possible through stages of Samadhi. In the Vitarkanugata Samadhi, the mind can equip it to think from macro level to micro level. It is reversing the concentration inwards. Vicaranugata Samadhi is concentrating on the latent or subtler objects. Anamdanugata Samadhi is further concentration of the imperceptible cosmic units represented by a physical manifestation. It gives joy.21

It is also further explained that yogi is still conscious of a degree of mundane distinctions in Samprajnatasamadhi. It is said to retain the ‘seeds’ of awareness of the terrestrial world of differentiation. Patanjali observes that there are four steps in it. At the savitarka step the yogi can instantly view into the essence of real things, but only at the gross level. It is still bound by conventional understandings, like the time is segregated into past, present, and future. In nirvitarka, conventional understandings, verbal and logical associations, comes to an end. One surpasses the cognition or perception act itself, and Consciousness contacts directly with True Reality. Nevertheless, this contact is still at a gross level. In savichara level consciousness is efficient to transcend the surface of reality to its subtle level. However, one is bound by a certain residue of time and space (not as a felt experience, but as categories). Experience at this engenders the nirvichara level wherein the consciousness descends into the very core of the reality, and thus no longer mediated by ‘concept’.22

According to Integral yoga of Sri Aurobindo, there will be trance when consciousness travels inward, but it has come afterwards in the waking state and establishes itself as a permanent basis for all the life and action. Therefore, in integral yoga most value is given to the waking realization and experience. Samadhi is appreciated as not a thing to be shunned, but more conscious.23

Vethathiri Maharishi elucidates that Savikalpa represent Concentration, Awareness of self, focusing the attention on the thing or image at will which is to be perceived by the senses. When the focus is on the physical dimensions of Length, breadth and depth, and value dimension called character, it is said to be Savikalpa.24
### 4.3.2. Nirbija Samadhi

This is also termed as Asamprajnata Samadhi or Dharmamegha Samadhi. When one has given up all the notions of the world, it had completely vanished in consciousness after risen above body-consciousness, it is said to be nirvikalpa Samadhi.\(^\text{25}\)

Asamprajnata Samadhi is concentration where there is no mental mode (cittavrtti), though the latent impressions may remain. The distinction of object and subject disappears.\(^\text{26}\) Asamprajnata Samadhi is the state of supra conscious. Asmitanugata Samadhi is total immersion in the cosmicism and there is no question of ‘I’ or my. It is the trans-personal state wherein the empirical manifestation is totally forgotten. The asmitanugata Samadhi provides the pinnacle of supra-consciousness, almost become united with the Isvara or the Cosmic Purusha.\(^\text{27}\) A state without afflictions and afflicting thoughts, along with a higher meditative mood due to true appreciation, and highest state in integration is called Dharma megha Samadhi (Y.S: 4:29).

Mental stillness is the condition in which vrittis, mental modes do not manifest. If such stillness is prolonged through practice, it leads to ASamprajata Samadhi, in which energies remain as potencies and do not manifest as vrittis. Such Asamprajnata Samadhi cannot be identified by any other perceptible sign. Asamprajnata Samadhi of two kinds; Bhava pratyaya, which prolongs the samsaric process but at higher plane of existence; and Upayapratyaya, which liberates one from all worldly existence.\(^\text{28}\)

When the feeling of joy passes away and is lost in a higher equanimity, there occurs the state called dharmamegha, in which the isolation of the soul and its complete distinction from matter are realized and karma operates no more.\(^\text{29}\)

With the restraint of even those good samskaras, with the restriction of all vrittis, there ensues Nirbhija Samadhi in which the seeds of samsara are extinguished (Y.S: 1:51). Thus, there will be all pervasive shines of Supreme chit happens in full splendor without interruption.

With the proficiency in the practice of Nir-vichara Samadhi, the self-revelation occurs (Y.S: 1:47). With the self-revelation manifesting, the knowledge that spontaneously manifests, bears the Ritham, the Truth. Yogi sees things as they are. This
state is hailed as ‘Dharma-megha Samadhi or RutambharaPrajna, in which there is down
pour of virtues as it were’ (Y.S: 1:48). That knowledge obtained here not like spoken
word or inference, but it is arising out of yogic vision relates to the distinctive aspects of
the object (Y.S: 1:49). The impulse generated by such dawn of knowledge annuls other
tendencies (Y.S: 1:50). When this is practiced, good samskaras are generated and that
nullify contrary samskaras and leads mind to Asamprajnata Samadhi.

In Asamprajnata Samadhi, there is a full realization of the Purusha and no
involvement in mundane differentiation. This is termed as ‘seedless’ because of it no
longer engenders thoughts tied to the terrestrial world. The concept is vanished
altogether, there is a direct realization of the consciousness, without limitation.
All ‘knowledge’ and all ‘consciousness’ is absorbed in being itself because of it merge
into an undifferentiated awareness. Nevertheless, person exist and act in the world as
before. It merely refers that, that person’s awareness is not in any way affected by that
worldly reality. The yogi is then in the ‘isolated state’ called kaivalya and functions on
level transcending ordinary categories.  

Nirvikalpa Samadhi means a state of consciousness in which all dualities are
finally transcended and only awareness of Paramatma (Ultimate Reality) remain.
No consciousness of the body or individuality is left. Nirvikalpa samadhi implies that
the irrevocable merging into the formless aspect of God.

Ramakrishna Paramahamsa says that there are five types Samadhi when
mahavaya or kundalini raises from mooladhar to top of the head such as rises up as an
ant, ant movement, fish movement, serpentine movement, bird movement and monkey
movement. He agrees that there is possibility of Nirvikalpa Samadhi and also explains
the physical condition wherein the senses and mind stop their function in rapturous
ecstasy. The physical body becomes motionless as corpse. The universe rolled away
from vision, even the space itself melted away. Only the faint consciousness of ‘I’ repeated
itself in dull monotony. Then, slowly that too ceased, and what persisted was Existence
alone. The idea of subject-object duality was removed and thus the soul lost itself in Self.
The finite space becomes one with Infinite space because of limitations were gone.
Brahman was realized and become Brahman beyond speech, experience and also thought.
Even though no manifestation of life in the physical body, the countenance was calm, radiant and serene. Since the mind is completely absorbed into Self and absolute steady without a flicker, one is dead to the objective world. There is no either of life or of consciousness such as heart beat and respiration.\textsuperscript{34}

Ramana Maharishi elucidates his death experiences which inspires him to probe ‘who am I?’. The strange fear of death took hold of him when he was sitting alone. It was a psychological phenomenon, though he was healthy and aware of going to die. In his preparation on the coming event, he stretched his body, closed his eyes and mouth, fixed his limbs like the rigidity of a corpse, and finally held his breath. Then, he said to himself that this body is dead and it will be carried to the burning ground and then become to ashes. At this point, he questioned that ‘With the death of the body, am I dead? Is the body I?’ This body is now silent and stiff. But he continues to feel the full force of his Self apart from its condition.\textsuperscript{35}

He further explains his experiences and also the physical conditions during the trance. There was a clear vision and experience. After a light came from one side erasing the world-vision, he felt that the heart on the left had stopped and the body became blue and inert. Even though, someone embraced the body and wept over his death, he could not speak. There was also apperception that the Heart Centre was working well which is in right side. This state lasted fifteen or twenty minutes. After the experience of something shot out from the right to the left like a rocket bursting into the sky suddenly, the blood continues to circulate and there was a normal restoration of the body. The state of samadhi is the subtle state in which even the pulsation subsides.\textsuperscript{36}

He further elucidates that for the achievement of Samadhi the conscious effort to free from thought is required and the same is termed ‘Nirvikalpa Samadhi’ and further asserts that it is possible to be in that state for ever if one practices. In Sahaja, one always sees oneself. He sees the world as Reality or Brahmakara, the form of Brahma. He says that in Sahaja State, one is not going into samadhi and coming out again and is termed as ‘Natural State’.

It is that tranquil state of existence-consciousness which is like the ether without movement or the ocean without wave. This state is similar to deep sleep wherein the experience of peace or joy occurs. This state is termed as kevalanirvikalpa wherein one
remains without concepts. There is another state beyond bliss wherein absolute quiescence and sleep with awareness, jagrat-sushupti, and it resembles inactive deep sleep. He further elucidates that this state is like a child immersed in sleep wherein the child unaware of the food provided to him by his mother. Thus, there will not be any external awareness though the activities of body and senses remains. An established yogi will be inactive even though he engaged in activity. Hence, this Natural State is termed ‘Sahaja Nirvikalpa Samadhi’ wherein one is absorbed in oneself without concepts.  

U.G. Krishnamurthi reveals his death experience wherein he lost consciousness for about 48 minutes, whole body went cold and in arched position. After that he went to toilet for 40-50 times to pass the urine, gallons of water, and then diarrhea, and he relates these symptoms to radical mutation. He equates this with Sahaja Samadhi or ‘Sahaja Sthithi’ wherein only ‘awareness’, there is only body, and assure that this is the natural way of living. Then even the awareness disappears all of a sudden, it is like something descending, filling the whole being; the brain becomes dull and, the body becomes stiff and dead, cannot see anything, everything disappears if eyes closed, it lasts for an hour or more. He expresses that the body turns bluish yellow, becomes like a stone, absolutely motionless, like a corpse. The breathing becomes faint and slow. Obviously, the signs of life are there. There are heartbeat and brain waves. This happens two or three times a day’. He further says that the body undergoes transformation when sudden death of ‘I’ or self or centre takes place, and call it as radical mutation. He assumes the enlightenment or illumination is biological and support this concept through the evidence of his own experience in physical level as ‘when close the eyes, there is a light in forehead. The light penetrates through the eyelids and there is a hole in forehead, where ajna chakra, the pineal gland is located’. He appreciates that the creative energy which generates at mooladhma goes up. Instead of your mind directing the body, pineal gland, ajna chakra, takes over and gives instruction to the body, is said to be mechanical process to bring about change in the structure of the body. He asserts that he went to clinical death to awaken natural state where in the senses were transformed, dormant glands were reactivated, the jaws will become tight, the whole body is filled with some kind of white substance and it shines like phosphorescence. He says that ‘the face may become charcoal white (ashes) due to meditation. Because of combustion inside it throws combustion waste and so purification happens’.
He asserts that there is no transformation of mind, but only within the structure of the human body and explains that the mind no more dictates the senses. The mind is supplying words. There is only factual memory, no psychological memory, no emotional content there. Here, when the ‘I’, the thinker is absent, there is no continuity and thoughts come and go and never take root and bring the thinker into operation. He says that death means the ending of the whole thought structure wherein the continuity is gone, thereby the life of ‘natural state’ expresses itself without any hindrance, without any impediments wherein living is beyond the world of ideas or thoughts. Thus, in the natural state, the movement of thought and movement of life have become one. It is unitary in movement. The disappearance of thinker results in this unitary in movement. He calls this ‘natural state’ as ‘transcendental state’.39

He explains that there is unitary awareness where there is no thinker, the object is the subject, and there is no separateness and comparison. This is pure and simple physiological state where the inside and outside are the same.

When the awareness is not there, there is neither the observer or observed, this he assumes as ‘Brahmasakshatkara’, ‘the state of being’. It is the state of ‘primordial awareness without primitivism’ or the ‘undivided state of consciousness’, where all desires and fear, and search for happiness and pleasure, god and truth, have come to an end. It is an acausal state of ‘not knowing’. In that state, the action takes place. The awareness does not know what is taking place. Only when the action results in, the state of bliss, the mind names that state as Ecstasy or Bliss, Love, Truth, Reality and so on.

He further details the three levels of consciousness in the natural state, but not exactly. The first is the state of awareness, the pure consciousness. He feels hungry, eat, sometimes there is intensity in his words, but there is no one behind all this. Second one is interrelated state of tremendous tension, it is the intensity of the body. The eye balls get fixed for hours together and at that time thoughts never enter into that state. Third is the state of death, you die and reborn like the way one sleeps. If get up, there is the awareness of this state, called yoga nidra, the state in which half awake and half sleep. There will be a peculiar state of ‘Nirvikalpa Samadhi’ wherein there is no awareness. The movement of life when it expresses itself in its tremendous intensity, even the
awareness cannot be there, is said to be Nirvikalpa Samadhi. What is aware of what? That is aware of That. Immensity aware of Itself. Then there is no awareness of anything, of time, of space, nothing. There is no separateness at all.

In terms of physical body, when all the sensations are bombarding, there is no choice to react in natural state. Thus, the body becomes tired or it becomes impossible to be active, it goes into a state of repose in its own way – there is a change in the metabolism in your body and you go into a state like you go into when you are given anesthesia. There is a sort of curtain that falls before you and you do not know what you are looking at, you stay that way for some time. That is repose. So, one function in two ways, the activity which is part of your life, and repose; and this goes on continuously all the time. This repose and activity is an automatic thing. He appreciates that ‘the repose is termed by the yogis as a state of Samadhi, wherein one is completely, totally cut out, it is like death, physical death, even the breathing slows down, and then what happens nobody knows. And then he comes back, the field is ready and he is ready to take anything’.  

Vethathiri Maharishi elucidates that Nirvikalpa is the state of mental attitude when one is expanded to the source of everything, Totality, sees macrocosm even in microcosm. The difference between one’s soul and God also disappears. This happens after realizing and merging with the Divine.

Savikalpa is the objective understanding of the creation without involvement or attachment. Savikalpa means being one and accepting many or plurality. Nirvikalpa means being not two or many, but being Absolute. Nirvikalpa is negating plurality and realizing universal oneness consciously.

4.4. PLACE OF SAMADHI IN INDIAN YOGA SYSTEMS

4.4.1. For organizing and articulating Consciousness

The Brahmanandavalli of Taittiriya Upanishad explains that Brahman is one’s inmost Sef. The self, hidden under several layers, or sheaths, called koshas. The first is the sheath made up of food (anna) or matter. It is grossest. The next is the sheath of the vital breath (praana). The third is the sheath of mind (manas). The fourth is the sheath of intellect (vijnana). The fifth is the sheath of bliss (aananda). The body is said to be annarasamaya, made up of essence of food. The Upanishad compares human body with
bird. The right arm is the right wing. The left arm is right wing. The trunk of the body is the self. The lower part of the body is the tail that supports. Thus, the human body is Annamaya Kosha (T.U: II.i). The self which is separate from the annamaya kosha and inside of it is called Pranamaya Kosha. Which is all air in the form of sheath, fills the annamaya kosha and has the human form. The prana, the in-coming breath, is the head (shirah); vyana, the air goes all over the body, is the right wing (dakshinahpakshah); apana, the out-going breath is the left wing (uttarahpakshah); akasa or samana, the vital breath that digests the food, is the trunk; and earth or udana, the vital breath that gives balance (T.U: II.ii). The next inside layer is Manomaya Kosha which fills the entire pranamaya kosha and has a human form. The yajuh is its head, the Rk is its right wing, and Saama is its left wing. The Brahmana part is the middle of the body and AtharvaAngirasa is its tail (T.U: II.iii). The next inside layer is Vijnanamaya kosha which fills the manomaya kosha and has a human form. The respect for scriptures and for one self (Shraddha) represents the head, thinking of meaning of scriptures (rta) represents its right wing, truth (satya) represents its left wing and yoga represents its self or the middle part of the body, Mahat or Hiranyagarbha is the tail that gives support (T.U: II.iv). The next inside layer is Anandamaya Kosha which fills the Vijnanamaya Kosha and has a human form. The joy of seeing things you like is the head, the joy of acquiring things you like is the right wing, the joy of enjoying things you like is the left wing, and bliss the self is the middle part of the body. Brahman, one without second, is the supporting tail (T.U: II.v). Thus, the sheaths are arranged from gross to fine, one inside the other. They are really levels of consciousness, the highest of them being the level where one enjoys the bliss of Brahman. The person has to travel inwardly and attains the self, step by step represented by gross body, vital breath, mind, intellect and bliss (T.U: II.viii.5).

Yoga Vasishthha states that Samadhi is the one wherein the Knowledge of truth, Lord, is the fire that burn up all hopes and desires. In the state of Samadhi, there is eternal satisfaction, clear perception of what is, egoless-ness, not being subject to the pairs of opposites, freedom from anxiety and from the wish to acquire or to reject. From the very moment of the dawn of self-knowledge, the state of Samadhi is permanent, neither loses it, not is it interrupted, even for a moment. So, there is always a state of awakened, pure, and peace (Y.V: V: 62,63:62/8).43
Bhagavadgita assures that the transcendental state is achieved when one is being centred in the Self wherein he is transcended from three gunas, freed from acquisition and preservation, freed from opposites, and are ever balanced (B.G: 2:45). In this Brahmi sthithi, there is no delusion and this results in oneness with Brahman (Brahma nirvanam) even at the time of death (B.G: 2:72). The state of Samadhi is achieved when one is established in Reality where in Supreme Bliss is felt after transcending senses (B.G: 5:21) (B.G:6:21). It is reaffirmed that one can attain supreme goal (paramamgatim) by uttering ‘OM’ and established in Brahman when departs and leaving body (B.G:8:13). The yogi who transcends even the fruits of meritorious deeds attains the supreme primeval Abode (paramaadyamstanam) (B.G: 8:28).

The unity (sadharmya) in Brahman, when one is devoted to Brahmajnana and having taken refuge to Brahman is not born at the time of creation and not disturbed at the time of dissolution (B.G:14:2), a system of realization in bhakti yoga, can be equated to transcendental state.

The release is the purpose of living according to Samkhya. It is considered that ‘Release’ is the absolute negation of three-fold suffering of adhiboutika, adhyatmika, and adhidaivika. In the state of Release, there is complete isolation of the body-mind complex, which is modification of Prakrti. Since Purusha is only Consciousness and free from all attributes, there is no Mukti or manifestation of Bliss.

Samprajnata Samadhi in which the Buddhi shines forth with its sattva element in the ascendant. In asamprajanataa Samadhi, the Buddhi ceases to function then or its vrttis, as it is expressed, become latent or get lost in their source. In that condition, not only are the inferior vrttis arising from the dominance of rajas and tamas overcome, but also those arising from sattva. When in final form of asamprajanataa Samadhi the Buddhi is thus concentrated on the self, it vanishes once for all, leaving the Purusha apart and alone. In super-conscious Samadhi, the seer abides in himself. All possibility of confusion between the self and the activity of citta ceases.

In Samadhi, the soul sees and possesses God. By the separation of the self from every object of sense and thought, by suppression of desire and passion and the elimination of all personal sense, it become reunited with God. This is achieved by
intense contemplation of God. The state of Purusha in Release will be not a spectator because of play of Prakriti ceases. But it is said that freed soul has knowledge of whole universe. The goal seems to be an extinction of individuality, and not an enhancement of personality, but is not unconscious existence.

Samadhi is the state compared with sound sleep where the element of ‘I’ is totally lost, the senses do not function, but the life force always emits its blaze being a universal entity that is the state of realization. Since bondage does not belong to Purusha, bondage and release refer to the conjunction and the disjunction of Purusha and prakriti resulting from non-discrimination and discrimination. Samadhi and Salvation is only phenomenal and Samadhi appears to be psychological truth.

When in the super-reflective (nirvicara) Samadhi, clearness (vaisaradya) arises due to the sattva of Buddhi which has a pellucid steady flow. This results in intuitive insight into the truth of things or perfection. When samyama is directed to objects, external or internal, extraordinary powers, such as seeing through closed doors, disappearing from sight, reading other people’s thoughts, result. The successful practice of samyama and resultant Samadhi leads to the attainment of wisdom (Y.S: 3:5). Thus, its purpose is also to organize and establish consciousness.

Kaivalya is the aim of Samadhi in yoga. Kaivalya or isolation is the state where Purusha abides in its own nature which is pure consciousness. The reflexive birth of qualities without repulsive frequency is divine isolation. The Purusha is well placed in the dynamic energy (chit shakti) in that state (Y.S: 4:34).

The knowledge of the nature and its modifications can deliberately delink the consciousness from the body-mind complex; and then it results in cosmic continuum, a unity. At this state, the individual crosses all the finites; perception like cause and effect; modifications of mind and he can be felt liberated, one with the eternal. This is the dissolution of perceivable nature and even the shadow of the imperceptible nature. Samadhi lifts the soul from its temporal, conditioned, changing existence into simple, eternal and perfect life and so Purusha regains through it the eternal status. When the dual approach to energy and Purusha gives control and knowledge of all factors (Y.S: 3:49), if one is detached for that, all defects will be annihilated without seeds, paving way for divine isolation (Y.S: 3:50).
According to Swatmarama, in Samadhi, a yogi is neither consumed by the processes of time (death) nor is he affected by action (karma) nor affected by any influence (H.Y.P: IV: 108). In Samadhi, a yogi knows neither smell, taste, form, touch nor sound (tanmatras); he does not cognize his self (ego) nor that of others (H.Y.P: IV: 109).

One whose mind is neither asleep nor awake, is devoid of memory and forgetfulness, neither oblivious nor active, is indeed liberated (H.Y.P: IV: 110). In Samadhi a yogi unaware of (distinctions of) heat and cold, pain and pleasure, honor and dishonor (H.Y.P: IV: 111). He who seems asleep in the waking state, who is without breathing yet is perfectly healthy, is verily liberated (H.Y.P: IV: 112).

According to Sri Aurobindo, there will be trance when consciousness travels inward, but it has come afterwards in the waking state and establishes itself as a permanent basis for all the life and action. Therefore, in integral yoga most value is given to the waking realization and experience. It is also understood that one does not merge in Divine. As for the Supreme Divine, he holds in himself the world-existence and it is in his consciousness that it moves, so by entering into the Supreme one rises above subjection to Nature, but one does not disappear from all consciousness of world existence. In Integral Yoga, first is psychic transformation, in which all is in contact with the Divine through the individual psychic consciousness. Next is the spiritual consciousness in which all is merged in the Divine in the cosmic consciousness. Third is the supra-mental transformation in which all becomes supra-mentalized in the divine Gnostic consciousness. This achievement is the purpose wherein the complete transformation of mind, life, body.\textsuperscript{53}

\textbf{4.4.2. For purification and Bliss}

According to Taittriya Upanishad, the organs follow prana and that enables them to perform their duties. The prana is responsible for the life of all beings, so it is called sarvaayusam. The people who worship prana as Brahman attain the full span of life (T.U:II.iii). Since the speech together with mind is unable to reach from that Brahman, one who experienced (vidvan) Him enjoys the supreme bliss of Self Knowledge and is also never afraid of anything (T.U:II.iv). One who sees Brahman as intellect and never stops thinking of him will get rid of blemishes and thus enjoys everything he desires (T.U:II.v).
The Anandamaya Kosha is the embodied self of Vijnanamaya kosha. The Cosmic Self wished that He will be born as many; having thought and decided, He created all that exists of living and non-living; entered into it all; assumed forms and also became formless; characterized by distinct time and place, and also not distinct; conscious or unconscious; Truth or its opposite. Because Brahman manifested itself as whatever there is, the knowers of Brahman refers to Brahman as Truth (T.U:II.vi). This phenomenal world originally was non-existent (asat), in fact it was un-manifested Brahman. The sat, the world, with its names and forms, emerged as if Brahman manifested itself. The self within each one is the source of bliss (T.U:II.vii).

The Samadhi in which one realizes the objects of senses as not-self and thus enjoys inner calmness and tranquility at all times. The bliss of contemplation is enjoyed after realizing this whether they are engaged in activity or lives in isolation. The mind which is free from conditioning is not tainted even while it is engaged in activity. The non-action of mind is known as quiescence (samadhana); it is total freedom. The unconditioned mind is firm, and that in itself is meditation, freedom and peace eternal. That is known as contemplation or Samadhi in which all the desires and hopes concerning the world have ceased, which is free from sorrow, fear and desire, and by which the self rests in itself (Y.V: V: 56:20).

Samprajnata Samadhi state where the citta is single in intent and fully illumines a distinct and real object, removes the afflictions and slackens the bonds of karma, and has for its goal the restraint of all modifications. There is a conscious ecstasy in Samprajnata Samadhi.\textsuperscript{54}

With dispassion arising towards even in distinct realization of Purusha and buddhi, roots of all blemishes get destroyed and there results kaivalyam, alone-ness (Y.S:3:51). A dissolution of impurities happens by the regular practice of these eight limbs (Y.S: 2:28). The state of being purified from all types of memories (here to be taken as imprints), without form and manifestation can be called the transcendental consciousness (nirvitarka) (Y.S: 1:43). Dharmamegha Samadhi, which is a variant of transcendental state without any imprints, dispositions, impact of actions and afflictions,\textsuperscript{55} indicates the purification. The equanimity of purity in energy and Purusha is divine isolation (Y.S: 3:55)
Yogi Swatmarama appreciates Samadhi which eliminates death and takes one to the greatest bliss of Brahma (H.Y.P: IV: 2). When the prana and mind are in laya, ecstasy is created. This very is called liberation or moksha (H.Y.P: IV: 30). 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 (H.Y.P: IV: 81). ‘Bad karma’ (sin) is destroyed by constant concentration on nada. The finite mind and prana dissolve into the stainless (Niranjana) (H.Y.P: IV: 105).

4.5. PLACE OF SAMADHI IN SKY

4.5.1. Organizing and Articulating Consciousness

The mind which function with four dimensions of volume, force, time and distance, when goes beyond and becomes one with Primordial, it stops working, understands itself as fraction of Primordial, and results in realization that perceiver is only the Universal Being which is beyond Force, Volume, Time and Distance. This revelation takes place in the state of Samadhi.56

When the subtler frequencies are reached, after detaching from worldly things of sensual experiences, and surrenders to the Supreme state of Consciousness, all the secrets of universe will be revealed according to the need and time of human society.57 This is due to the super-active transcendental state of consciousness, State of Samadhi, where the encompassment of human mind by divine universal consciousness happens.58

Kaivalya is the method of getting contact with the different frequencies in genetic centre through reducing mental frequencies by keeping the mind on genetic centre and in Primordial. Thus, it is possible to know the nature of compressed wave of genetic centres when contact with all the genetic centres in all the living beings in the universe.59

The super-active transcendental state of consciousness results in realization of Truth or Brahmagnana,60 wherein the self-awareness and realization of the divine wave system which functions as both universal magnetism and also bio-magnetism, occurs.61 This is appreciated as actualization of Truth wherein a clear understanding about the existence of Nature, its state of origin, its force of actions or movements and the results of
the actions or movements according to the time, place and mode of contact of forces with one another, takes place and results in noble characters of Receptivity, Adaptability, Magnanimity and Creativity. Thus, Samadhi precedes wisdom, perfection or consummation of consciousness.

Samadhi effects in free will wherein harmony between will of man will of nature prevails due to the realization that the Primordial as one end and the same functions as consciousness in another end, and the visualized the whole universe as existing between them. Since there is full liberation from all the bondages and illusory attachments, this state is appreciated as free will, where in the state of freedom and peace of consciousness which should be achieved by perfection.

4.5.2. For purification and Bliss

Vethathiri Maharishi states that all the imprints obtained in this birth and through the hereditary links, will get neutralized and results in purity of consciousness, in the state of Samadhi. When one realizes through Samadhi State that ‘the same divine state in me as consciousness, is also in every living being as consciousness’, which will blossom the compassion, love, justice and virtuousness, purify the thought, word and deed, and change human into divine. Thus, the consummation attains through Samadhi brings out natural expression of love and compassion.

The Divine feel or Divine consciousness is a pure living state of soul by streamlining the thought, word and deed accordingly, by realizing clearly about god and ‘the same is as consciousness in me’; that is self; and order of function in all the objects in the universe through intuition. This happens in Samadhi State, if the whirling speed of the mental wave is reduced and appreciation of that ‘the remaining is divine state’.

The ecstasy is the state of consciousness in Samadhi when the mental wave expands and merges with the Primordial and realize its own potentials and functions in everything and everywhere.

4.6. MEANS (PRACTICES) OF SAMADHI

Patanjali observed that Samadhi is the last stage of Ashtanga yoga. Only as a result of the fervent practice of disciplines of yoga like yama-niyama, the perfect
realization manifests (Y.S:2:26). He expresses more specifically as the practice of Concentration is normally sustained at its fullest for a very short time only. Dhyan is the resulting state an even current of thought undisturbed by others. Dhyan culminates in Samadhi, where the sense of identity is lost; body and mind become dead to all external impressions, and only the object of meditation, whatever it be, remaining shining out. The sequel to intense concentration is that citta’s workings cease when strip the citta of its fluctuations and thus it is reduced to a condition of absolute passivity. The citta has become desolate, but the self is quite at home. Yoga understands that the destruction of dispositions as a state of liberation and it stresses on viveka or discriminatory knowledge which is essential for liberation from bondage.

Patanjali elucidates that the means to Samadhi is Kriya yoga through which one has to reduce the effect of the afflictions in order to reach the state of Samadhi (Y.S: 2:2). Kriya yoga is a complex of lower strata and integration is of higher strata. The lower strata of yogic transformation are called Nirodha parinama and the higher level of yogic transformation is called Samadhi parinama. Kriya yoga makes to concentrate and achieve the state of Samadhi, whereas integration is a process to get intuitive intellect, called Rutambhara and knowledge unforeseen and finally a state being devoid of qualities called divine isolation. One can have the gratification or realization of transcendental state or Samadhi, through the submissive devotion to Isvara.

In SKY Yoga, the means to achieve Samadhi is practice of Agna meditation, Thuriya meditation and Thuriyatheetha meditation and they symbolize nirodha (synthesis), ekagra (perspicacious) and smayama (integration) respectively. The consciousness attains the state of Samadhi when it has the habit of inner practice, attains intuition, and then to diminish gradually and stop by leaning on its primordial state. This is said to be ‘thuriyatheeth state’ of consciousness. This starts from the space in the centre of atom, connects the space surrounding every atom, then joins and stands as continuity up to the ‘infinite great basic space’ beyond all functions of entire universe. Since the divine state is imperceptible object to the reach of senses, step by step reduction of the wave state of consciousness to frequency of delta wave which is in between 1-3 cycles per second, results in Samadhi state. Thus, the practices of deep meditation by keeping mind on Kundalini energy can lead to this mental state.
4.7. JIVA SAMADHI

Paramjyothi Mahan observes that when one does Lambika yoga, keeping the tongue by turning in the hole at upper palate, reaches the state of unconscious wherein one does not know anything even after yugas. This is a state of forgetfulness or temporary loss of memory wherein there will not be any experience in this state of unconsciousness, and it will not result in jnana. There will not be any spiritual upliftment by this state. They will be alive in the same state as long as the tongue is not taken out. The hairs and nails will grow and there will be heat in the body. They will not get food or amirtham from inside or from outside. The body will not get destroyed by earth or any living beings and there will not be ageing, development of knowledge, thirst or hunger since they are in forgetful state. They may die due to water or fire or earth quake. They may be brought to conscious state by the experts.73

Vethathiri Maharishi observes that Jiva-Samadhi is a state in which consciousness is merging with Absolute Universal Being, when the life-force absorbs within the physical body itself, thereby stopping all functions of the body. There are no feelings or thoughts because the mind is completely expanded and the bodily functions are made dormant by ‘Lambika Yoga’.74 This achievement is said to be possible when sexual vital fluid, which is ‘the bearer of life force’, is solidified and results in keeping the life force within the body without the separation from physical body.75 This permanent merging of consciousness with Primordial is also possible because of all the imprints are wiped off. Since all the activities of the body and mind will be suspended and the life will remain in the body, absorbed by the cells,76 it is said to be ‘life without death’. Since the life force remains within the body, the body will not decay, decompose or disintegrate, when the body is buried. Instead it will generate an energy field around. The continuity of soul in its function after death, through getting attached to living person of like character according to imprints of karmas, is completely avoided completely because the life-force is absorbed within the body.77

By this experience of visualization from particle to Universe and beyond, Consciousness is expanded to its fullness. The Transcendental state of Consciousness from the peripheral mind to the soul and from the soul to the Infinite Origin will bestow one with an ability of expanding to the Universe and also shrinking to any point to focus
one’s knowledge. This total perceptive state of Consciousness has to be maintained by disciplining your day to day activities in a virtuous way, comprising three divine principles of Morality, Duty and Charity. Otherwise the imprints of old karmas recorded in the cells of your physical body will blossom with their inherent force as urge for action and keep the benefit of your realization suspended. To maintain your peripheral state of Consciousness constantly linked with the Total Consciousness, meditate on life force and then practice to meditate merging oneself with the Supreme Being.  

4.8. TRADITION OF JIVA SAMADHI

Jeeva Samadhi has come to existence through siddha tradition. Some siddhas who attained Kayakalpa siddhi have practiced lambika yoga, where he folds the tongue, touches tonsil and breath through suzhumunai. In this practice, mind will stop functioning in few days, and brain with other organs will get anesthetic effect, and attain Jiva Samadhi. But Vethathiri Maharishi cautions that this kind of practices will not be suitable for family people and also to attain wisdom. Because, when the consciousness in coma state, there is no chance of thinking. It is pronounced that Jeevan Samadhi means ‘living trance’, and this act of deliberately entering into a state of permanent samadhi, tantamount to death.

4.9. CONCEPT OF JIVANMUKTI

When one is in persistent contemplation and mind is deprived of the characteristics of darkness, there will be a manifestation of the Bliss of the Self within the subtle mind. Yogis secure omniscience through expanding the mind.

Ramana Maharishi says that Jivan Mukti is the state where one is liberated while alive when acquainted with this kind of refinement of mind and Self-Realization. Such a state is also appreciated as universal undifferentiated spirit, the attribute-less Brahman. There will be clear understanding that ‘I am the Spirit’ by transcending the body consciousness, and also undeniable experience of the Jivanmukta. There will be possibility of getting misery in association with objects when mind is not completely ceased. Nevertheless, the possibility of Bliss of Liberation is there only when the subtlety and serenity of mind is achieved through sustained contemplation.

Swami Vidyaranya Sarawati states that Jivanmukti is defined as Freedom from bondage while living. It is a state wherein the mind is unaffected within due to not linking
ego with act.\textsuperscript{82} He further says that the complete ‘suspension of action’ is not essential. But, there should be neutralization of impressions which are created by ‘action and enjoyment’ and the residues for ‘future action’. The nature of Jivanmukti is that there will be ether like all-pervasive consciousness even though in moving through terrestrial experience.

U. G. Krishnamurthi describes ‘the natural state’ as there is simple physical transformation wherein the mind does not interfere at all and it is always in a state of tranquility, silence, peace, serenity, pure consciousness, and consciousness without thought. There is no ‘experiencer’ wanting an experience and nobody accumulating anything since there is no mind.\textsuperscript{83} The mechanical functioning of the organism, in natural state, operates when there is an absence of will and effort. This can be appreciated as state of jivanmukti.

Vethathiri Maharishi elucidates that the experience of ecstasy happens, after getting subtlety and firmness in consciousness by meditation, following the karma yoga by virtuous way of life with joint action of morality, duty and charity, eradicate the three blemishes in soul, and realize the truth that ‘Primordial functions as Jiva’, it is termed ‘Jivanmukti’.\textsuperscript{84} When the body is there, ‘Jiva Brahma Iykyya Mukti’ can be attained by doing practice in thuriyatheetha state, wherein ‘life force particles with consciousness’ will merge with ‘Samashti Consciousness’.\textsuperscript{85}

\section*{4.10. TRADITION AND PRACTICESOF JIVANMUKTI IN INDIAN YOGA SYSTEMS}

The concept of Jivanmukti is discussed in Tripura Rahasya as the jivanmutka is the one who is emancipated while yet alive. The realization is possible for whom they liberate from vasanas due to the traces of action and desire, and surpass the fault of mistrust of master’s teachings. Such a person directly enters into samadhi (T.P.R: XIX: 80-83).\textsuperscript{86} Concurrently, the ignorance vanishes because of springing up Ultimate Knowledge. There will be operation of projecting power for some time due to prarabdha. It will also vanish itself swiftly and thus there won’t be any karma left to take rebirth. Hence, Liberation is certain since there is no modes of mind and accumulation of fresh karma (T.P.R: XXII).

It also differentiates jivanmukta from barely jnanis that the Sages are those whose practice and discipline are not perfect enough to destroy mental predispositions.
Their minds are still active and the Sages are said to be associated with their minds. They appear to share the pleasures and pains of life like any other man and will continue to do so till the end of their lives. They will be emancipated after death (T.P.R: XIX: 92-94).

The intense devotion also helps one to attain Jivanmukta state, even though one is practicing little. Such a person can readily comprehend the truth, and further expounding it to others helps him to assimilate those ideas and thus he realizes the truth. This leads him ultimately to recognize all the individuals with Siva and thus he is not affected further by pain or pleasure. This identification with Siva establishes one a Jivanmukta and the best of Jnanis (T.P.R: XXI: 9-17).

Yoga Vasishtha appreciates the characters of jivanmukta as He is awake in deep sleep, but he is never awake to this world. His wisdom is unclouded by latent tendencies. Even though he lives normal life, he experiences the whole world as an emptiness (Y.V: III: 8, 9). The king Janaka had become jivanmukta, remained forever in the consciousness of the Infinite, experienced the state of non-action, even though appeared to others to be very busy in diverse actions, neither experienced elation nor suffered depression and remained in unbroken equanimity.

Bhagavadgita states that embodied one will get freed from birth, death, decay and pain, and attain immortality, when crossed over three gunas (B.G:14:20). This ensures the possibility of Jivanmukta state. This is also reiterated by saying that who thus knows Purusha, Prakriti and Gunas with in all ways living, not he again is born (B.G:13:23).

According Samkhya system, Jivan-Mukti refers that the incarnate Purusha releases from entrapment of Prakriti before his disassociation from the Body. Sanchitha Karma which is in seed-form is removed and become infructuous, on attainment of discriminative knowledge. Agamiya karma is also required to be checked. But, the Prarabdha karma remains for the conjunction with physical body. Even though incarnate Purusha is liberated, it remains a while with body. In this state of Jivan-Mukti, when the extinction of Prarabdha karma through experience and the dissociation from body happens, it leads to the attainment of both Absolute and final Kaivalya (S.K:68).87 This is termed as disembodied isolation or videhakaivalya.

Saiva siddhantha tradition accepts the Jivan-mukti. Soul attains the state of Jivanmukta when realization happens through Arul. The release is instantaneous when
the potency of malas gets destroyed. The life of jivanmuktas is without observances and regulation. The sense of ‘Siva is the cause of all activity’ exists. The anava becomes ineffective though it exists and thereby the earthly activities are not able to tempt him. Even though all the karmas are made sterile, the prarabdha exists till the body lasts.88

It is also expressed that the means to acquire the condition of Jivanmukti are gnosis, suspension of mind and obliteration of latent desire or vasana. The aims of jivanmukti are said to be upholding of gnosis, discipline of penance, Universal Love, removal of pain and misery and experience of Supreme Bliss.89

Svami Omkaranamda Giri observation about Jivanmukti based on Upanishads is that one who practices Yoga over a long period of time and realizes the path very clearly is Yoga siddha. Generally, yoga siddhas are found to be Jivanmuktas. Yoga siddha marks a state of transformation from pure human tendency to divine tendency. They base them on Anahata, controls Visuddhi, Ajna and beyond; unifies Prana and Apana; Dhyana and Samadhi play a vital role in their life; those who follow Soham (I am It), stand on Self (aham) aim at He (sah) and remain Jivanmukta; Jalandhara Bandha and Khecari mudra play a vital role, follow Om go to deep silence, realization of idea of AhamBrahmasmi (I am Brahmam) is the aim of Yoga siddha. The life of yoga siddha indicates a transition from sound to silence and then to Absolute.90

SKY Yoga system provides the practical way to attain the state of Jivan-mukti. When a practitioner of Kundalini Yoga becomes adept at Thuriya meditation, he is initiated into Thuriyatheetha meditation, where, during the practice, he becomes one with the ‘Universal field’ or ‘Sakthi Kalam’. This field is termed as ‘Saroopyam’. When the Consciousness travels beyond the universal field, and merges with the Absolute, it is termed as ‘Sayoojyam’. JivanMukthars are the persons who have attained Mukti even while living on the Earth. And constant practice produces a yearning for the Absolute, whereby the soul automatically travels there even when it exits the physical body.91 Vethathiri Maharishi explains the combined aims in the life of ‘Jiva mukthars’ as attaining the perfection of consciousness, realize the divine state, not leaving from this state and having the habit of establishing the constant awareness; enjoying the worldly affairs through not giving pain to self or others, present or future by life limit and method
and leading virtuous way life; attaining the success of non-separation of the life force from physical body without his wish through Kayakalpa practice.\textsuperscript{92}

4.11. THE CHARACTERISTIC FEATURES OF PRIMORDIAL STATE

Patanjali has identified ‘Isvara’ as ‘Primordial’. He has also appreciated Purusha and Isvara to be one and the same as he calls Isvara to be a variant of Purusha untainted by the impact of the afflictions and actions (Y.S: 1:24). Hence Isvara being transcendental he can be devoid of the fear, old age, death, pleasures or pains through the afflictions or actions. Thus, the term Isvara is something infinite that can be taken as a target for life, because it is transcendental and it is leading to transcendentalism being liberated from the afflictions and actions. The symbol of Isvara for contemplation is Pranava, and state of Isvara arrived at Dharma megha Samadhi.\textsuperscript{93}

Vethathiri Maharishi observes that the characteristic feature of Primordial is plenum, force, consciousness and time. They are not different; they are inseparable and in potential stock state. So Brahmam is plenum; is force; is consciousness; is time. All are the different name of Primordial state.\textsuperscript{94}

4.12. BRAHMA KARMA SAMADHI

Bhagavadgita has made an observation on Brahma karma Samadhi. The performance of work is done without attachment with mind absorbed in knowledge, performing work for Yagna alone, his entire karma melts away (B.G: 4:23), the cognizant of that Brahmam alone is in object, action of sacrifice and sacrifice for Brahman (B.G: 4:24) are the indication of Brahma Karma Samadhi.

Bhagavadgita expresses that when an action is performed, it should be considered as integrally connected with the action itself. Then all action becomes a little bit of the Universal, and it is not a little work that one does from one’s own initiative. All that one does is an offering to the Absolute. The ‘jiva consciousness’ is surrendered to the ‘Universal Consciousness’, Paramatman, termed as ‘Brahmarpanam’. This is jnana yajna or the wisdom sacrifice, is also termed brahma havir. You provide yourself into the flame of Paramatman so that you become burnt and also the non-entity altogether. The objective of this sort of cosmic sacrifice is for the realizing God only. This is a sort
of togetherness that you secure with God. Thus, the inner communion which is cosmically endeavored by jiva consciousness is Brahma Karma Samadhi.95

The Integral yoga aims at the conscious union with the Divine in the Super-mind and transformation of nature after realization of Self and of the Cosmic being; this is to transcend Mind and enter into Divine Truth of Sachchidananda which is not only static but dynamic and raise the whole being into that Truth. Supra-mental is necessary for the transformation of terrestrial life and being. It is total and integral change of the consciousness and nature. It is not simply a supra cosmic achievement alone and for the sake of individual, but also for the descent of supra-mental consciousness into the consciousness of the earth for Divine transformation of earth consciousness.96 This may be appreciated in par with Brahma karma Samadhi.

Vethathiri Maharishi elucidates that in the Truth-consciousness, it will be understood that the entire universe is known as a field of continuous chain function and ‘I’ am not different from it; and gets the satisfaction by knowing that other objects and living being are also ‘I’. The Primordial becomes everything due to its mutative elegance. By remembering this and do the duty to all the living beings through his body and mind, and live by being a guide to humanity, is God-consciousness.97 While being thus attached with God, he knows he still has some Karmas to do and so he is completing the karmas. In such a state every karma comes as a duty; it will release the impurities. In this state he will not have any hatred towards anyone, even to those who may be doing harm to him. The mind will never be disturbed or having some difference of opinion on the character of any other person.98 In everything, every action, discerning the Primordial state, results in enjoying always and constantly. There is no forgetful of or unaware of almighty. In this state of ‘Sahajanishta’, all your duties are done, with charity and morality in the embodied state, is also termed as Sahaja Samadhi.99 This state may be equated with Brahma karma Samadhi.

4.13. INERTCONSCIOUSNESS AS SUPREME STATE OF PRIMORDIAL EXISTENCE

Bhagavadgita describes that it has to be known which that will declare immortality, attains to the beginning-less Supreme Brahma, called not being or not non-being (B.G: 13:12). The Atman in this state which sees that all karmas done by Prakrti
and Atman is action less (B.G: 13:29), and taintless because of having no beginning and possessing no gunas though dwelling in this body (B.G: 13:31).

Yoga sutra states that the reflexive birth of qualities without repulsive frequency is divine isolation. In this state, the Purusha is efficiently positioned in the dynamic energy (Y.S: 4:34). The qualities will not arise involuntarily (pratiprasava) because of Purusha will be positioned in its own form, which is not having qualities, appreciated as nirvikalpa samadhi.

Ramakrishna Paramahamsa defines that one is ‘Stitha Samadhi’ that accompanies ego’s dissolution by means of reasoning together with path of knowledge, and there is no ‘I’ wherein one stays in the state unconsciousness for long time. This is also termed by him as jada Samadhi or Nirvikalpa Samadhi. Another one is ‘Unmana Samadhi or bhava Samadhi or cetanasamadhi’, a condition which allows sudden disengagement from all senses and communion with God, wherein a trace of ego remains for the purpose of enjoyment. He also explains that ordinary mortals, jivakotis, are not able to come back to the relative consciousness state subsequent to Samadhi. The iswarakotis are divine incarnations who are superior to jivakotis, and they ascend and as well as descend, and are also adept to experience mahabhava or prema. This observation of Ramakrishna Paramahamsa seems to attest the Vethathiri Maharishi as divine incarnations.

Vethathiri Maharishi explains that when consciousness is in inactive state, it is termed as unconscious mind or the state of Brahmam or primordial state or withdrawn state. The Primordial state is termed ‘Adhi’, the source and origin of all else. As it is still and absolute, it called Para-Brahmam. As it cannot be sensed, it is called Soonya or nothingness. Knowledge cannot sense the matter here because the matter is still without action. Knowledge can sense actions only when and where the manifestations and motions are greater in force than that which is functioning in the body which is the base of knowledge. Vethathiri Maharishi elucidates that he experiences inert-consciousness by keeping consciousness in Absolute space by transcending the appearances. In this state he was alone being in the monistic state as consciousness. When he was trying to find out many days how Paramanu has come from Space which is beyond the reach of senses. When he was drowning and drowning, finally became un-conscious. Again, after coming to the conscious state, he explains the concepts by assumption. Even though the
primordial state in conscious state, conscious state in primordial state, as one state, as both states, one in another state, both in one state, it was not possible to know the one state from another, even then, he could assume that the primordial itself is Consciousness and understood without doubt that the consciousness is the emerged-state of primordial state. Since many people reached the un-conscious state, they were not able to know how the Paramanu emerged from Space.  

When consciousness realizes the self by transcending the ability of assumption, it reaches the Primordial. When the consciousness comes back to the assumptive state, it realizes its single state and dualistic state that he himself is God in Primordial and Consciousness in function. In the Absolute State, Consciousness has no feeling. This is because of its limitlessness and lack of perceptive senses. Thus, it is clear that Primordial existence is inert-consciousness, realized through the sixth sense that is termed as ‘assumption’ by Vethathiri Maharishi.

This state of inert consciousness can be equated with jada Samadhi of Ramakrishna Paramahamsa and videhamukti of Ramana Maharishi wherein sense of feeling may be at potential state. It may be understood as the state of kinematic quivering at Primordial state of Brahmam wherein one is in withdrawn to beyond nuclear state or its original Truth state. Vethathiri Maharishi agrees as Ramana Maharishi that the realization happens when one is in subtle mental frequency of 1-3 cycles per second. Thus, the yogic experience happens not when one is in pre-nuclear state or the limitless space or Primordial, but after coming back to nuclear state in embodied and empirical self and in universal self or in cosmic consciousness, through assumption. According to the classical yoga texts, this state is end of everything wherein the journey of consciousness reaches the ultimate. But, Vethathiri Maharishi urges one to come back to the terrestrial life by staying in the state of jivanmukti wherein one can do the duties with love and compassion in blissful, peaceful condition and try to make everyone in the society to realize the same.

4.14. BEHAVIOUR OF THE AVADHUTAS

According to Atharvaveda, the behavior of avadhutas is like a child, a mad-man, and a devil. It is told in Sanskrit as ‘balonmattapisachvat’. Avadhuta literally means ‘one who has shaken off’ worldly existence. Thuriyatita and avadhuta are used as synonyms, thus the term turiyatitavadhuta implies to an ascetic who has gained the liberating knowledge.
Dattatreya Upanishad from the Atharvaveda spells such as ‘OM’ salutations unto Lord Dattatreya who is pacified by devotion that which drives away great fears, who endows the highest character of sentience and bliss and who is in the resemblance of a child, a madman, a devil, but a great yogin. Thus, these observations appreciate the characteristic features of Avadhutas.

The Avadhuta Gita of Dattatreya defines Avadhuta as a liberated soul, one who has "passed away from" all worldly attachments and cares, and has actualized his identity with God. The avadhuta alone, abides joy in an empty dwelling place, pure in evenness of feeling. He moves about naked, having relinquished all. He experiences the Absolute, the All, within himself (A.G: I: 73). One secures the Absolute in Self as the result of there is neither vice or virtue, and there are neither jagrat, swapna and sushupti states of consciousness nor the turia (A.G: I: 74). The distinction and non-distinction do not exist for him (A.G: I: 4). The avadhuta not at all aware of mantra in Vedic metre or tantra. This is the supreme expression of the avadhuta, purified by meditation and united in the sameness of infinite Being (A.G: I: 75). The expression of Avadhuta spontaneously from his own nature is that there exists neither complete empty-ness nor emptylessness, neither real nor unreal of the scriptures. Complete Truth does not prevail in the plane of relative existence (A.G: I: 76).107

Ramakrishna Paramahamsa states that child, ghost and mad man are the characteristics of Paramahamsa.108

Vethathiri Maharishi elucidates that Vedanta is the one which explains about the mind, soul and God. Those, who have realized these concepts, teaches the theoretical aspects to others and also kept them in written form. When those who tried to understand these explanations, remembered the concepts, believed the concepts and accepted the teachings, were thinking about the God and left worldly objects, food and life itself due to not giving importance to them. Since they ignored the present life, their state of consciousness is identified as following states; Patralagai, Palariyal and Unmatthar. They will be in same thinking about god without sleep during whole day like ghost; will be running and roaming here and there without knowing the place itself. ‘Alagai’ means ‘devil’. They will be behaving like child without caring the people around them means ‘Palariyal’. ‘Unmatthar’ means that they will be considered by as mentally retarded or challenged. Vethathiri Maharishi declare that these states will not give the complete harmony to the life.109
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