V. DHYĀNA YOGA

Dhyāna both as a spiritual exercise and religious practice has a long tradition in India. In fact, Dr. Siddheshvara Bhattacharya (1) has discussed at a great length to show how the Yoga tradition has existed since the Vedic times till Patanjali. During this discussion, he notes that man strove “to discover the foundation of his own being in the depth of his heart” since the age of the and the Nāsadīya Sūkta (RV X. 129) is the best example of this spiritual insight or maniṣā (2). However, this does not fall into the realm of our discussion.

Actually, it is in the Upaniṣads that we come across for the first time the proper discussions of dhyāna, from whereon it is always looked upon not just an intellectual exercise, but as a technique, a means to engage the total being of man, helping him to realize the truth on which he fixes his mind (3).

The Śvet. Up.(4) and the Chān. Up. (5) speak about the significance of dhyāna as a means to know God who is like the hidden fire and its greater importance than thought. The Maitrī Upaniṣad (6) though comparatively later, refers to the dhyāna, prāṇāyāma, dhyāna, tarka, withdrawal of senses from their objects and samādhi as the sixfold yoga. The Mūndakopaniṣad in its famous verses (7) recognizes the necessity and the significance of upāsanā or dhyāna to realize the Ultimate. Here, the prāṇava is the bow, the Ātman is the arrow that is sharpened by upāsanā or dhyāna, and the target to be hit with alertness is Brahman. This implies that objects of dhyāna can be symbols like Aum, which would help the aspirant to control the mind and acquire the supreme knowledge - the aim of dhyāna.

Dhyāna Yoga in the BG :

Although the words dhyāna and yoga are simultaneously used in the Śvet. Up. 1.3, their use as Dhyāna Yoga in the BG is noteworthy ; for, the word yoga is suffixed in the Gītā not only to the title of each chapter, but also to its basic
concepts and preaching. Accordingly, the *BG* while presenting the practical philosophy to attain the Supreme incorporating different techniques to achieve It, *dhyāna* is given as a discipline. Therefore, *Dhyāna Yoga* would mean "binding one’s psychic powers, balancing and enhancing them" by the most intense concentration of the mind, whereby "we force the passage from the narrow ego to the transcendent personality" (8). Thus, *dhyāna* as *yoga* forms a means to concentrate on God.

The *BG*’s delineation of the *Dhyāna Yoga* more or less reflects that of the *Upaniṣads*. The systematic exposition of this subject is made by *Patañjali* in his *Yoga-Sūtras*. Although the *BG* does not systematically expound *Dhyāna Yoga*, its treatment is enough to prove that it is a technique or means to achieve man’s ultimate goal. In this sense, the *BG* presents the basic principles of the later school of *Patañjali*’s *Yoga-Sūtras*.

Lord *Kṛśna* introduces the subject of *dhyāna* and the aspirant who achieves absolute concentration on the Supreme thereby in the entire sixth chapter of the *BG*. At the outset the Lord shows the *sānyāsa* or renunciation to be at par with *yoga*, for, the performance of actions without a desire for rewards is the essential pre-condition for becoming a *yogi* (9). In other words, true *sānyāsa* is an inward attitude that leads one to perform actions without striving for their fruits. This is the same as *yoga*, i.e. *Karma Yoga*. This attitude can be developed by uplifting the mind from the sensual worldly pleasure-giving objects to the Ultimate. With this aim in view, the *BG* explains the techniques of *āsana, prāṇāyāma* etc. to train the restless mind.

Now the Lord proceeds to give guidelines about the physical aspects and procedures to be followed to perform *dhyāna* or meditation. The control over the senses is the primary step towards this direction, and total abandonment of all desires by the restraint of the mind is the key factor here (10); for, one becomes *yogārūḍha* (i.e. attains perfection as aimed at by yoga) when one has renounced all desires (*sarva-sahkalpasānyāsī*) (11). The restraint of the mind is essential
because it is only through such control that the aspirant can control on his own self, and then attain peace (śantim) -- the supreme salvation (nirvāṇaparamām) that subsists in the Lord (mat-saṅsthām)(12).

Keeping these factors in view, the BG lays down the formalities and techniques of meditation. It ordains the sādhaka to set a firm seat (sthiram āsanam) in a clean place (śucau deśe), neither too high nor too low, and cover it with sacred grass (kuśa), a deerskin (ajina) and silken cloth (caila) (13). Sitting upon it, he should make his mind one-pointed (ekāgra), control the mind and the senses (yata-cittendriya-kriyah) and thus practice yoga or meditation for the purification of the soul (ātmaviśuddhaye)(14).

As the posture of meditation could be held for a long time, the BG also guides the sādhaka about holding this position: he should hold his body, head and neck erect (samam) - and still and motionless (acalam sthirah), steadfastly concentrate on the portion between the eyebrows (nāsikāgram), without allowing his eyes to wander at all sides (disāścānavalokayan) (15). Further, this practice of dhyāna is to be constantly (satatam) performed while residing in a solitary place (rahasi sthitah), free from desires (nirāśīḥ - “anxieties about daily needs”) (16)) and devoid of material possessions (aparigrahah) (17).

By the constant practice of dhyāna in this way, the sādhaka becomes serene (praśāntatāmā), fearless (vigatabhīḥ), firm in the vow of celibacy (brahmacārivrate sthitaḥ) and controlled in mind. The mental and physical capacities in totality are directed towards the concentration of the mind towards God-Kṛṣṇa (maccittāḥ and matparāḥ) (18). Thus, the aim of the Dhyāna Yoga is the awakening of the God-consciousness within one's own Self.

However, despite the fact that the sādhaka must be devoid of the worries of his physical survival, the body requires food and sleep. The BG is clear about these sensitive needs of the body. It advises the practical middle path in these matters.
At first the Gītā warns that the attainment of the yoga is not for one who eats too much or abstains from sleep (19). Moderation in food, sleep, recreation and actions as well is the golden rule that the BG lays down for the sadhaka as well as for the yogi. The BG firmly holds that excess obstructs the spiritual advancement. Here, one must not forget the Gītā’s emphasis on the inner renunciation while discussing the qualitative features of the sthitaprajña’s nature, viz., forceful abstention of the senses from the sense-objects does not remove one’s attachment from them (21).

Thus gradually he gains tranquillity as his reason is controlled by steadiness (dhṛtih) (22). Whenever the fickle mind wavers during this process of concentration (yatofyato niścarati manāścaṅcalam asthiram), he should restrain and bring it back to the control of the Self alone (tatastato niyamyai ātmani eva vaśam nayer) (23), and not think of anything else (24). His mind and passions are at rest; he becomes pure (akalmalam) and one with God (brahmabhūtam) (25).

A common difficulty felt by all the sadhakas is voiced by Arjuna, viz., the control of the fickle (caṅcalā), impetuous (pramāthi), strong (balavad), and obstinate (ḍṛḍham) mind being difficult to be controlled like the wind (tasyāham nigraham manye vayoriva suduskaram) (26). Kṛṣṇa accepts this nature of the mind, but offers solutions to control it, viz.,

(a) Abhyāsa : constant practice, and
(b) Vairāgya : non-attachment or renunciation.

The constant practice to concentrate the mind on the Self and non-attachment towards the fruits of the action help the yataḥ — the striving person to achieve this control of the mind.(27)

Yet another question posed by Arjuna is about the fate of the sadhaka on death, before he achieves perfection. Kṛṣṇa assures him that failure in this way is not a failure and no sincere attempt made thus goes unrewarded (28). He, after
dwelling in the “righteous worlds” (prāpya puṇyakṛtām lokān) for a long time (śāsvatīṁ samāḥ), is again born in the household of the pure and prosperous (sucīnāṁ śrīmatāṁ gehe yogabhraṣṭo ‘bhijāyate) (29), or in the family of the yogī endowed with knowledge and wisdom (aṭhavā yogināṁ - eva kule bhavati dhīmatāṁ) (30). The Lord says that such a birth is more difficult to be obtained than anything in the world (31). The Lord provides a hope and promise to such a person whom He names yogabhraṣṭa (32) : in the rebirth such a sādhaka regains the impressions of his previous birth (paurvadehikam buddhisajyogam) and starting from thereon, he strives further - progresses towards perfection (yatate ca tato bhūyaḥ saṁsiddhau) (33). This is in harmony with the promise held out by the Lord at the commencement of the discussion of Karma Yoga in the second chapter (34). Thus, no effort is wasted. On the contrary, straining in this manner, the sādhaka perfects himself through many lives, and shorn of all sins and bondages, attains the highest goal (anekajanma-saṁsiddhāṁ tato yāti parāṁ gatim) (35).

Dr. Dhavamony includes the contemplation of the birth and life of Kṛṣṇa as an avatāra also as dhyāna, on the basis of the BG. 4.9. Noting many references of the same kind and the BG 9.22, he maintains, “Worship, meditation and love should be directed to Kṛṣṇa alone and to no other god” (36).

Towards the end, Kṛṣṇa announces that the yogī is the greatest-greater than the ascetic (tapasvī), the wise (jñānī) and the person performing rituals (karmī) (37). Among them too, the yogī who has full faith in the Lord and abides in Him, is looked upon by Kṛṣṇa Himself as yuktatamah “the most attuned in Yoga” (38). Thus, deep shades of bhakti and jñāna are also present here.

Briefly speaking, according to the BG, peace, equanimity, steadfastness of the mind, control of the senses etc. are achieved through dhyāna. The chief aim of the Dhyāna Yoga is to concentrate on the Supreme and thus it becomes a means to achieve the same.
As is the case with so many other concepts and ideologies, the SBP has followed the tradition of thoughts on the Dhyāna Yoga as found in the Upaniṣads and the BG, and has also added several new ideas most of which bear the influence of Patañjali's Yoga Sūtras. Dr. Siddheshvara Bhattacharya notes in this regard: "The Bhāgavata has enriched its path of knowledge by incorporation of the technique of yoga both of the Upaniṣads and of Patañjali in its fold" (39).

A study of the detailed references to the Dhyāna Yoga in the SBP shows that here also we find the synthesized shades of devotion, knowledge and non-attachment as in the BG. Another important point as noted by Dr. Bhattacharya (40) is that in the SBP, whenever the term Yoga is not used in connection with Jñāna, Karma and Bhakti, it always refers to the Pātañjala Yoga (or Dhyāna Yoga). The SBP also specifically refers to ātmasaṁrodha or the restraint of the mind/self among the Yogas (yogānām ātmasaṁrodhaḥ) (41) (cf. Pāt.Y.S. 2. - Yogah cittavṛtti-nirodhaḥ). It states that the restraint of the mind is the highest reach of Yoga (Esa vai paramo yogo manasāḥ saṁgrahāḥ smṛtah) (42).

The subject of Dhyāna Yoga is referred to at various places in the XI Skandha, during Kṛṣṇa's discourse to Uddhava, as an answer to the latter's question about the method of meditation upon the Lord-His forms and attributes - by the mumukṣu - the aspirant. (43)

The opening words in which the Lord describes the seat etc. for dhyāna remind us those of the BG. 6.11-14. The Lord informs Uddhava that the aspirant or the sādhaka should have a seat for meditation which is neither too high nor too low (samaḥ āsanaḥ and cf. BG. 6.11 b) (44), and therefore, is comfortable (yathāsukham) ; then, with his body straight (samakāyaḥ - cf. BG. 6.13 a) - and hands in the lap, he should concentrate the gaze on the tip of the nose.
Control over the senses is also essential (nirjītendriyāḥ - cf. BG. 6.12 b) (45).

Now follows a well-defined description of the stages of dhyāna, most of which are not specifically given in the BG, but are dealt with by the ŚBP probably in the footsteps of Patañjali. It goes thus:

-> The path by which the prāṇa functions has to be purified (prāṇasya śodhayen mārgam) by practising prāṇāyāma with the Pūraka (inhaling), Kumbhaka (retention of breath) and Recaka (exhaling); this process could be followed in the reverse order also (viparyayet api) (46). (Also vide Pāt. Y.S. I. 34, and BG 4. 29, 30 ab).

-> At this stage the sādhaka becomes aware of the Aumkāra upwards from the mulādhāra like a fine thread of lotus-stalk (bisornavat) and a continuous peal of a bell (avicchinnam ghaṇṭānādām); by regulating the prāṇa the Aumkāra should be raised to the heart (prāṇena hṛdi udīrya) and be made clearly manifest there (47). This practice of prāṇāyāma with praṇava practiced ten times during the three sandhyās enables the aspirant to gain control over breath (jītānilah) (48). (Also cf. Pāt. Y.S. I. 27 and 28).

-> Then aspirant should meditate (dhyātvā) on the lotus of the heart (hṛtyupadārīkam) with its stalk upwards (ūrdhvanālām) and tip downwards (adhomukham), as now blooming upwards (ūrdhvamukham) with eight petals (aṣṭapatram) and a pericarp in the centre (sakarnikam) (49). Therein (karnikāyām) he should meditate on the sun, soma and fire as arranged one over the other (uttarottaram) (50).

-> In the midst of the fire, he should invoke the form of the Lord - the form which is auspicious for meditation (vanā-madhYe smared rūpam mama-etad dhyānāmaṅgalam) (51). This form is that of the Caturbhujā Viṣṇu.
The Caturbhuja form of His own Absolute Self is poetically and beautifully described by the Lord Himself (52).

-> This saguṇa form of the Lord is to be concentrated upon from all the sides completely (prāṇayet mayi sarvatah) by withdrawing the senses from their objects, into the mind, and the mind being directed by the buddhi - its controller (buddhyā sārathinā) upon the Lord (53).

-> In the next stage, the mind should be made to concentrate exclusively on the face of this divine form illumined by a smile (susmitam bhāvayet mukham); thereafter there is no need to think of the remaining parts of the Lord's form (na anyāni cintayet) (54).

-> Hereafter, the aspirant reaches the highest stage of dhyāna and fulfils the aim thereof, i.e. the identity between his own Self and the nirguṇa aspect of God. The concentration on the saguṇa aspect of God leads to the development of the total one-pointedness of the mind (samāhitam-matiḥ) which then without any other thought would dwell on the Lord as the Supreme Self in his own Self and vice versa (ātmānam ātmani and sarvātman), just as a beam of light merges into a bright source of light (jyotih jyotisī sarvajyutam) (55).

-> The ŚBP promises that the yogī who constantly strives thus in the field of dhyāna (dhyānena ittham suīvrena yuñjatah), soon achieves nirvāṇa - the salvation (saṁvasyati āśu nirvāṇam) by overcoming the illusion of the distinction between the seer, the seen and the act of seeing (dravya-jñāna - kriyā-bhramah) (56). (Also cf. Pāi. Y.S. - I. 50-51) for samādhi, and Pāi Y.S. I. 23 for devotion to achieve the same (Also cf. BG. 4.38-39; 5.16, 17, 20, etc.).

-> A novel and an interesting idea (as compared with the BG) is introduced in the Dhyāna Yoga by the author of the ŚBP, viz, the co-relation of the Nāda-brahma and the Supreme Brahman (57).
The Supreme Spirit manifests Himself through the psychic center of the spinal column (sa esa jīvo vivaraprāsūṭiḥ). In association with Prāṇa as sound vibration (Nāda-brahma) (prāṇena ghoṣena) he enters the Mūlādhāra as Parā (guhāṃ pravistah), and then assuming the vibrations of thought (manomayam sūkṣmamupetya) known as Paśyanti and Madhyāmā in the centers (cakras) known as Manipūra and Viṣuddha. He finally manifests as audible sound (upetya rūpam sthavīṣṭaḥ) with Mātrā (syllabic time), Svāra (accent) and Varna (audible sound) when he is known as Vaikharī. Here, the ŚBP compares this situation when the whole realm of sound forming an expression of the Ultimate (Myself) (tathaiva me vyaktiḥ iyaḥ hi vānt), with the latent heat within the fire-sticks turning into sparks and then into a flaming fire due to friction, wind and offerings; the entire process of dhyāna on the Nāda-brahma as explained by the Lord awakens the Ultimate in a person. The sādhaka realizes that like the sound, all the actions of the limbs, senses, mind, the guṇas of Prakṛti as well as Prakṛti itself are His expressions, the Lord - the One without a second and the Unmanifest manifests as many (bahudheva) due to his special power - Time (viśiṣṭa - šaktiḥ), and then permeating the world (58).

Thus, briefly speaking, the ŚBP elucidates the following stages of dhyāna as a means to achieve salvation:

(1) Withdrawal of the senses and the mind from the external world to the inner Self,

(2) Purification of the mind leading to the perception of the innermost being,

(3) Intensification and concentration with devotion on the saguṇa aspect - the Caturbhuja form of the Lord, and on a part of His form thereafter, and

(4) Finally rising to the ultimate experience of the identity (advaita) between one’s own Self and the nirguṇa Brahman.

Thus, the saguṇa bhakti leads to the nirguṇa bhakti.
Dr. Siddheshvara Bhattacharya’s observation is noteworthy here: “The Bhāgavata shows its unflinching devotion to the Upaniṣadic goal - the supreme identity between the Jīva and Brahman, the brahma-kaivalya (SBP. 4.20.10) in which the intrinsic glory of the soul is fully revealed (SBP. 4. 20. 11). .....
The Bhāgavata (11.2.38 - mano budho nirundhyāt abhayam tataḥ syāti) unwaveringly introduces the yoga of Patañjali in this context of the sublation of mind” (59).

The ŚBP deals with the dhāraṇā section of the Dhyāna Yoga (unlike the BG); here we can see a clear influence of the Pāi. Y.S. III. 16-35 and IV. 1. Herein is given a detailed discussion and a list of the siddhis that accrue to the yogī who has controlled his sense-organs, breath and mind. It is in continuation of the above discussion. The purpose of the BG in not mentioning this subject is obvious: the Lord wants Arjuna to follow his duty to fight the dharma-yuddha with detachment by obtaining the knowledge of the identity of the Self and the Brahman; therefore, the siddhis do not find a place in it. On the other hand, the ŚBP being a Purāṇa and Uddhava being a tattvajijnasu, this topic finds a proper place herein. However, the end of this subject indicates that despite this fact, the ŚBP rejects these siddhis being of any help in salvation.

Experts in the dhāraṇā-yoga (dhāraṇā-yoga-pāragaiḥ) say that there are eighteen siddhis that accrue to the yogī. Out of these, eight siddhis arise from the Lord (matpradhānāḥ) and the remaining ten siddhis originate from the sattva aspect of Prakṛti (guna-hetavāḥ) (60).

The eight siddhis (60-A) originating from the Lord are:

(1) Aṇimā -- the power of becoming very small. This is attained by concentrating on the tanmātras (61).

(2) Mahimā -- the power of becoming very big, and is mastered by concentrating on Mahat (62).
(3) *Laghima* -- the power of becoming weightless is achieved by concentrating on God as one with a *Paramānu* (63).

(4) *Prāpti* -- attainment, i.e. identification of the senses with their presiding deities and then enjoying their objects is had by concentrating on the *sāttvikā* aspects of *ahaṅkāra* (64).

(5) *Prākāmya* -- capacity to know any object in the universe is attained by concentrating on God as *Sūtrakāmana* -- the pervading Spirit (65).

(6) *Iṣītā* -- the power to control and direct objects in Nature and others' will (*sruta* - *drṣṭeṣu śaktipreraṇam*) is had by concentrating on God as the Time factor (66).

(7) *Vaṣītā* -- the capacity to remain detached from the qualities of *Prakṛti* (*guṇeṣu - asaṅgah*) can be had by concentrating on God as *Nārāyaṇa* (67), and

(8) *Kāmāvasāyitā* -- the attainment of what one wants to achieve to the highest limit (*yatākāmabhavasvayeṣu*) can be had by concentrating on God as *Brahman* in the *nirguṇa* form (68).

The other ten *siddhis* are:

(9) *Anūrmimattvam* -- freedom from hunger and thirst,

(10) *Dūraśravaṇa-darśanam* -- vision and hearing things from a distance,

(11) *Manojavaḥ* -- travelling at the speed of the mind,

(12) *Kāma-rūpam* -- assuming any form one likes,

(13) *Para-kāya-pravesanam* -- entering into and thus assuming another body,

(14) *Svachanda-mṛtyuḥ* -- to die at will,

(15) *Devānām saha-kṛiḍā-anudarśanam* -- witnessing the sports of the gods,
(16) **Yathāsaṅkalpa - samsiddhiḥ** - attaining anything according to one's desire,

(17) **Apratihata gatiḥ** - unobstructed movement anywhere,

(18) **Trikāla-jñānam** - knowledge of all the three senses - past, present and future, and

(19) **Advandvam** - being beyond the pairs of opposites.

To these are added **a few more siddhis** -

(20) **Para - cittādi - abhijñatā** - reading of the minds of others,

(21) **Agni-arka-ambu-visādīnām pratisambhaḥ** -- overcoming the effects of fire, sun, light, water and poisons, and

(22) **Aparājayāḥ** -- invincibility.

As is the case with the first eight siddhis, the other siddhis can be obtained by concentrating on different aspects of God as prāṇa, and so on (70). During this discussion, the ŚBP incidentally happens to mention in brief the procedure of uniting the Ātman with Brahman: pressing the anus with the heel, the subtle body should be raised to the heart, chest, neck and the head gradually, through the Brahmarandhra. At this point the Ātman unites with the Brahman and one must then give up this physical body (brahmarandhrena brahma nīvā utsṛjet tanum) (71).

Now, the ŚBP notes that when the sādhaka who is completely resigned to God (matparaḥ) fixes his mind on the Lord (mayi manoyuñjan) with any particular wish (yathā saṅkalpayed buddhyā) that wish is accordingly fulfilled (72); the resolves and the commands of the aspirant who is absorbed in Him are accomplished as if they are the resolves and the commands of the Lord Himself.
(tasya ca ājñā yathā mama) (73); he who is of pure nature through bhakti (madbhaktyā suddhasattvasya) and is a master of dhāraṇā gains the knowledge of the past, present and future including his own births and deaths in different bodies (74); neither his yoga-filled body (yogamayam vapuh) will be endangered by fire or water (75); and one who meditates on the Caturbhuja form of God, will be invincible (76). Although these are the arthavādas or glorifications of the last siddhis, they are referred to here more specifically to highlight the fact that the ŚBP considers the Dhyāna Yoga as subordinate to bhakti; despite the acknowledgement and laying down the Dhyāna Yoga as an important means for salvation following the Upaniṣads and the BG, the ŚBP voices its clear opinion of the supremacy of bhakti through it.

It is worth noting that the ŚBP warns the sādhaka about the shortcomings and hurdles these siddhis may pose to the sādhaka. These luring siddhis come to the aspirant on his way to salvation in the process of dhyāna, but they are in fact obstacles of delay (antarāyaḥ and kāla-śaṇapaṇa-hetavaḥ) in achieving God Himself (mayā sampadyamānasya) (77). It is so because the sādhaka’s mind gets involved in the material objects instead of achieving advancement in the spiritual growth. This is the opinion of experienced sages (78). Further, which siddhi is unattainable for that aspirant (muneḥ kā sa siddhiḥ su-durlabhā) (79) who has identified himself with the Lord and concentrates on Him, perceiving Him as the Almighty, the source and the master of all the siddhis, the source of Śāmkhya, Yoga, Dhāraṇā and the Brahma-jñāna, the inner Self of all beings, and transcendental (81)?

The BG delineates the fate of the yogabhṛasta person towards the end of its discussion of Karma Yoga, whereas the ŚBP refers to such a person as yogināḥ apakvayogasya, i.e. of the yogī who is yet to attain the goal of yoga (82). But here, the ŚBP discusses and advises such yogīs the ways of counter-acting the physical ailments that may torment them on their way to the highest goal (83). They are (84):-
Ailments Their counter-remedies through Yoga

1) Fever due to cold -- by dhāraṇā on the Sun,
2) Fever due to heat -- by dhāraṇā on the Moon,
3) Ailments by vāta -- by āsanas along with dhāraṇā,
4) Ailments due to sins, -- by austerity (tapas), planetary influence, mantras and medicines, and serpents
5) Lust and anger -- by continuous practice of hearing, praising and remembering the Lord,
6) Pride, hypocrisy etc. -- by serving great men.

(Here, the ŚBP in its usual strain, does not miss any opportunity to harp upon bhakti and satsaṅga). The ŚBP again admits that some persons do resort to these and other means to keep the body young and strong in order to achieve siddhis (85); it, however, clearly gives its disapproval on the matter (na hi tat kuśalaṁ) (86). * — V

According to the author of the ŚBP any attempt to preserve the perishable body is futile like the effort to preserve fruit of a free (tad āyāso hi apārthakah antavattvānt sarīrasaya phalasya iva vanaspateḥ) (87). In fact, the ŚBP proclaims the aspirant devotee who does not allow himself to be diverted from his spiritual goal by these siddhis as Matimān - intelligent (88). The ŚBP holds out an assuring promise to such an intelligent aspirant devotee that he will never meet with any obstacle (na antarāyatḥ vihanyeta) and will ever be full of the joy of the Self (sva-sukha - anubhūḥ) if he is detached (niḥsṛṣṭaḥ) and clings to the path of yoga, surrendering to the Lord (madapāśrayah) (89).

Thus, we find that the Yogic tradition which originated in the Upaniṣads, progressed in its onward march in the BG, and culminated into the Darśana in the Śūtras of Patañjali, and was finally given a significant place by the ŚBP in its philosophy as an essential means to concentrate up on and realize God and His
identity with the Self, with knowledge and brightly coloured by bhakti. The glorification of the siddhis are given in the typical style of the Purāṇas, but the ŚBP shows its originality and philosophical spirit as the Saṁhitā of the Paramahaṁsas by its emphasis on the need of the awakening of the spirituality and divinity of man.

FOOT-NOTES

1 The Philosophy of the Śrimad Bhagavata (vol. II) by Dr. Siddhesvara Bhattacharya.
2 Ibid.
3 Classical Hinduism by Dr. Mariasusai Dhavamony.
5 Chān. Up. 7.6 1-2.
6 Maitri Upaniṣad 6. 18-23.
7 Mūndakoṇaṇiṣad 2.3-4.
8 Introduction - The Bhagavadgīta by Dr. S. Radhakrishnan.
9 BG 6.1-2.
10 BG 6.24 ab.
11 BG 6.4 cd.
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