

SAMIADHI



Donald J. DeGracia, Ph.D.

Samadhi

Copyright © 2015 by Donald J. DeGracia

All rights reserved world-wide. No part of this publication may be reproduced, distributed, or transmitted in any form or by any means, including photocopying, recording, or other electronic, digital, or mechanical methods, without the prior written permission of the publisher, except in the case of brief quotations embodied in critical reviews and certain other noncommercial uses permitted by copyright law. For permission requests, write to the author at the email address below.

DeGracia, Donald J.

Samadhi

ISBN 978-1-329-75707-3

email: dondeg@compuserve.com

ddegraci@med.wayne.edu

Visit me on the web at:

www.dondeg.com

<https://dondeg.wordpress.com/>

Ordering Information: Quality sales, discounted items on quantity purchases by corporations, associations, and others do not exist. This is a print on demand book. I do not control the economics of any of this. There are no details, therefore no reason to contact the publisher at the address above. Orders by U.S. trade bookstores and wholesalers: Please do not bother to contact the email addresses above. Lulu has bulk discounts listed on their web site. Instead of pens and coffee mugs with your company's logo, buy many copies of this book to hand out at trade shows and expos. Make an impression!

Printed in the United States of America. Make America Great Again! (2)

Ṣāmadhi

Donald J. DeGracia, Ph.D.

PlaneTalk

About this and the other worlds



CONTENTS

1. INTRODUCTION.....	5
2. SAMADHI (WIS 2).....	6
3. EVERYTHING’S ALL MIXED UP (WIS 4)	7
4. THE METHODS OF YOGA (WIS 6)	11
5. PATANJALI’S TEN TYPES OF SAMADHI (PT).....	18
6. REVEALING THE BINDU (YVC 10)	27
7. DOING SAMADHI (YVC 29).....	40
8. THE INGREDIENTS OF SAMADHI (YVC 30).....	47
9. A RECIPE FOR SAMADHI (YVC 31)	63
10. REFLECTIONS ON SAMADHI (YVC 32)	80
OTHER BOOKS BY DONALD J. DEGRACIA, PH.D.	96

1. Introduction

Samadhi is a compilation of various articles I have written about the practical aspects of yoga and, in particular, about samadhi. I wrote an article *The Ten Types of Samadhi*, which is included in this collection. This article gets more hits on my blog than any other, by a factor of 10. Obviously, then, there is a strong demand for information about samadhi. Therefore, I thought it would be useful to people interested in this topic to have a compilation of my writings on the topic. Hence the genesis of this collection of essays entitled *Samadhi*.

The articles are culled mainly from my books [*What is Science?*](#) (WIS) and [*The Yogic View of Consciousness*](#) (YVC). WIS is about how science is a weak form of samadhi. YVC explains how Samkhya philosophy links to various ideas in Western science and philosophy. As such, neither WIS nor YVC focus specifically on yoga methods. However, both books have sections and chapters explaining practical aspects of yoga. I've brought these together in one place. Some minor editing removed superfluous information, but otherwise, the texts are exactly those found in WIS and YVC. The chapter titles here indicate the sources from WIS, YVC or my PlaneTalk blog (PT).

The interest in samadhi is not surprising. Samadhi is the most important aspect of Patanjali's Raja Yoga. But it is also the most obscure and cryptic aspect of the *Yoga Sutras*. Samadhi is complicated. It is not easy to understand because there is no counterpart to it in our normal, everyday life. It is the most specialized and difficult aspect of yoga practice. Samadhi is a form of trance. But not just any old trance. It is a very sophisticated technology for using the mind. The main purpose of samadhi is to allow a person to achieve any state of consciousness they wish, including the ultimate state of consciousness, which is called Kaivalya in the *Yoga Sutras*. I won't explain any of this here because it is the purpose of the collected articles to do so.

The general flow is to: (1) give a broad overview of samadhi, including the important ideas of sabda, jnana and artha, (2) outline Patanjali's ashtanga yoga methods, (3) outline the 10 types of samadhi, and then (4) offer and an in-depth explanation of what samadhi is, and (5) present a possible "recipe" for achieving samadhi.

I have not achieved samadhi. But I have substantial experience with altered states of consciousness, particularly lucid dreaming. The methods of lucid dreaming overlap substantially with those of yoga. Of course, the yoga methods are far more sophisticated and superior. Nonetheless, my first-hand experience provides insight into how the yoga methods work, and that is my basis for discussing them. I hope you find this collection useful. Please feel free to contact me and let me know.

Donald J. DeGracia, Ph.D.
Detroit, MI
December, 2015

2. Samadhi (WIS 2)

Yoga teaches techniques to make the mind “one pointed”; it teaches how to concentrate the mind, literally. Lay-people understand this as “meditation”. But yoga is a complex technical discipline, very much like the various sciences, and it cannot be understood in a simple or superficial fashion. Here is not the place to go into the depths of yoga (you can find resources [here](#) and [here](#) and [here](#)). Instead, I discuss the state of consciousness achieved in yoga called samadhi and the bearing this has on the question “what is science?”

Samadhi is the state of maximum concentration of the mind. To understand this, first consider your mind in your normal everyday life. You think about all kinds of things. Your attention constantly shifts as you involve yourself with different activities. You have different goals throughout the day. Even as you go about your daily activities, you find yourself thinking of other things: maybe anticipating the next thing you will be doing after the current activity; maybe you daydream; maybe memories pop into your mind. All the while, you are feeling different emotions, depending on what is going on around you, and on your goals and anticipations. Your mind is in a constant state of ever-shifting activity. In yoga, this state is called “**vikshepa**”, which means “distracted”. To picture the vikshepa state, imagine your mind is like a big fluffy cloud, all puffed up and spread out.

Now, to picture samadhi, imagine concentrating this cloud down, making it progressively smaller, denser, and not puffy and spread out. This is what practicing yoga does to the mind. The mind becomes focused on only one thought, and it holds this thought, and doesn’t wander at all from thought to thought. When the technique of holding a single thought is perfected, this is the state of samadhi.

A bizarre effect results from so concentrating the mind: the person holding the thought and the thought itself fuse into one thing. The observer and the observed become one unified mental activity. We cannot understand this effect because it never occurs in our normal waking state. Almost by definition, being awake in the world is a state of vikshepa. Samadhi is an **altered state of consciousness**. The fusion occurs only when the mind is highly concentrated, not when it is diffuse or vikshepa.

The key point about samadhi is that it is the one mental state humans can achieve where the dichotomy of subjective and objective breaks down. In this regard, samadhi is analogous to black holes, where space-time breaks down. Both are singularity states. While black holes are physical phenomena in the seemingly external world, samadhi is an actual form of human experience.

3. Everything's All Mixed Up (WIS 4)



The Core of the Seed

To understand what happens in samadhi, we must introduce some of the technical vocabulary of yoga. Our word “truth” is synonymous with the Hindu word “svarupa”. “Sva” means “within itself” or “self-contained”. “Rupa” means “body” or “form”. So, svarupa is the form of the truth of the thing within itself. More than a thousand years after Hindu’s began using the term “svarupa”, [Kant](#) presented the concept of “[das Ding an sich](#)”, “the Thing as such”, or the “thing in itself”.

[Kant’s idea](#) of the “thing in itself” and its attendant philosophical implications is the closest we in the West have come to the notion of svarupa. Svarupa is the perfect understanding of a phenomenon. Kant deduced this understanding was inaccessible to the human mind. He was only half right. Such understanding is inaccessible to the human mind when it is in a state of [vikshepa](#). However, Kant did not know yoga. Part of what happens in samadhi is the yogi becomes one with the svarupa of the object of mediation and comes to understand the thing in itself.

The other aspect of perfect knowledge obtained in samadhi is called “artha”. [Artha](#) is the technical yogic term to describe the result of the fusion of the observer and the observed. Artha, as used in yoga, translates to the “real essence” of a phenomenon. [Generally in Sanskrit](#), “artha” means “goal” or “means” (as in means to an end). Upon achieving samadhi on the object of meditation, it is said that the “artha”, the “power” of the object is released within consciousness.

Sometimes artha is equated with the core of a seed. It is the core of the seed, and not the outer coatings, which contains the essence of the seed. The outer coating is just a protective, and often nutritive, layer to protect the important stuff, the essence, at the core of the seed. We now know the genetic material is in the core, and the genetic material indeed has power. It has the power to make a new plant when circumstances allow.

Going Deeper Into Yoga

[Part 3](#) introduced the intimate link between knowledge and power. Science manifests power through a combination of empirical and mental means. In yoga, it is found through purely mental means. By concentrating the mind to the extreme on the object of meditation, the fusion of observer and observed occurs, and accompanying this is release of artha and the revealing of the svarupa of the object of mediation.

The truly fantastic claim of yoga is that it is possible to discover the truth, the artha, of a phenomenon, by performing samadhi on it. The process involved is technical, complicated, and involves a level of effort unknown to people who do not practice yoga

Nonetheless, yoga is a systematic discipline and has an exact theory of how this process occurs. The main text book of yoga is [Patanjali's Yoga Sutras](#). The process by which artha is released in samadhi is described in aphorisms 1.42 and 1.43. The following transliterations are from [I.K. Taimni's The Science of Yoga](#), a commentary on the Yoga Sutras:

४२. तत्र शब्दार्थज्ञानविकल्पैः संकीर्णा सवितर्का ।

Tatra śabdārtha-jñāna-vikalpaiḥ saṅ-
kīrṇā savitarkā.

तत्र there; in it शब्द (with) word अर्थ real meaning; true knowl-
edge of the object which the *Yogi* wants ज्ञान ordinary knowledge
based on sense perceptions and reasoning विकल्पैः (and) alternation
between different alternatives owing to doubt or uncertainty संकीर्णा
mixed up; confused; unresolved; involved सवितर्का a state of *Samā-*
dhi characterized by *Vitarka* (see I-17 and II-19).

४३. स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का ।

Smṛti-pariśuddhau svarūpa-śūnyevārtha-
mātra-nirbhāsā nirvitarkā.

स्मृति (of) memory परिशुद्धौ on clarification स्वरूप own form;
essential nature; self-awareness शून्य devoid (of) इव as if अर्थ-
object; real meaning; true knowledge of the object मात्र- only
निर्भासा presenting; shining (with); appearing (as) निर्वितर्का a state
of *Samādhi* characterized by absence of *Vitarka*.

The translations are:

“1.42: Savitarka Samadhi is that in which knowledge based only on words, real Knowledge, and ordinary knowledge based on sense perception or reasoning are present in a mixed state and the mind alternates between them.”

“1.43: On the clarification of memory, when the mind loses its essential nature (subjectivity), as it were, and the real knowledge of the object alone shines (through the mind) Nirvitarka Samadhi is attained.”

Aphorism 1.42 contains the meat and potatoes of the process, whereas 1.43 explains the expected result of successful samadhi and will be discussed in Part 9. Here we discuss 1.42, which provides a theory of the nature of knowledge. It claims there are three types of knowledge that, under ordinary circumstances, are indelibly mixed in the human mind. These three types of knowledge are listed in 1.42 as (the quotes are definitions from Taimni):

Sabda – “...refers to knowledge which is based only on words and is not connected in any way with the object which is being considered”. Sabda means “sound” and refers to the arbitrary words and symbols we use to denote the objects of our experience.

Jnana – “...refers to the ordinary knowledge based on the perception of the sense-organs and the reasoning of the mind.” This is empirical knowledge.

Artha – “...refers to the true knowledge about the object or its real meaning which the Yogi wants.” This is Kant’s “thing in itself”, and, as you see, is described by the word that translates as “power”: artha.

Let’s quote Taimni a little more because his description is perfectly lucid:

“The condition of not being able to distinguish clearly between these three kinds of knowledge with the result that the mind hovers between them is sought to be conveyed by the word Vikalpaih. This is inevitable as long as the three kinds of knowledge have not separated out, as it were, in three separate layers but are present in a state of mixture or con-fusion which is indicated by the word Samkirna. It will perhaps help the student to understand this progressive resolution of the three kinds of knowledge if we illustrate the process diagrammatically as follows:”

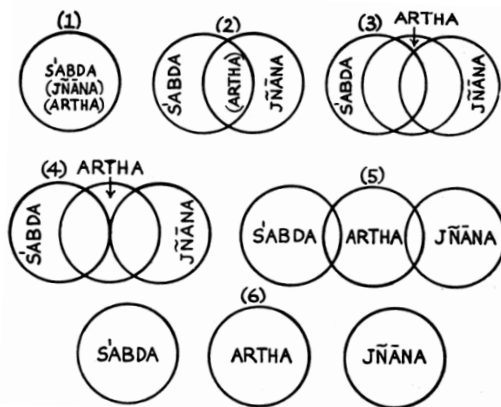


Figure 6 from Taimni’s The Science of Yoga.

He explains this diagram as follows:

“It will be seen that while in the first step knowledge based on Sabda only covers the other two, the progressive resolution results in the last step in the complete separation of the three. Students of Science will also find the analogy of an emulsion helpful in understanding this progressive resolution and separation into two separate and distinct constituents. If two immiscible liquids are shaken together vigorously it is possible to prepare an emulsion in which both appear to be present in a homogeneous condition though they really remain separate. But if the emulsion is allowed to stand for some time the two liquids will gradually separate out into two separate layers. This analogy is especially apt because it is the absence of agitation which leads to the separation of the two layers just as in Savitarka Samadhi it is really the extreme tranquillization of the mind which brings about the separation of the different kinds of knowledge.”

An important idea is in play here that has not yet been explicitly stated about yoga. Meditation involves relaxing the mind to an extreme degree. This is explained in detail in Part 6. Here we only briefly introduce the concepts. In the West, meditation is associated with a casual type of relaxation, but real yoga consists in the complex technical discipline to train the mind to not move at all. The very [definition](#) of yoga is: “**yogah chitta vritti nirodhah**”. This means “yoga is the silencing of the modifications of the mind”.

Therefore, as Taimni rightly points out, this extreme state of mental stillness results in the object of mediation undergoing a process that is analogous to the separation of an [emulsion](#) into its constituent immiscible parts.

4. The Methods of Yoga (WIS 6)



Here we outline the eight methods that constitute Patanjali's ashtanga (eight-fold) yoga.

As stated previously, yoga is defined by the phrase: “*yoga chitta vritti nirodhah*”. This translates to “yoga is the silencing of the modifications of the mind”. However, just because we can translate Aphorism 1.2 of the Yoga Sutras does not mean we understand it. Behind this simple phrase is a whole theory of the mind and human constitution. Perhaps an analogy is suitable. At my work, I might say this: “The polysome isolation must be very clean to ensure our proteomics is as accurate as possible”. Yes, this statement too is in English, but it has a bunch of technical words. It takes people about 20 years of schooling and at least a year of lab experience to fully understand this sentence.

Therefore, what I will attempt here is to both outline the methods and the underlying theory of yoga so as to make the methodology of yoga as transparent as can be done in the form of an intellectual exercise. One cannot fully understand laboratory science until one goes in the lab and does it, even though I can explain clearly what and why I do specific things in the lab. Similarly, even though one can explain intellectually about yoga theory and methods, these do not come to life until one actually tries to do them. Here are links for simple exercises beginners can do for those interested to give it a try ([1](#), [2](#), [3](#), [4](#), [5](#), [6](#), and of course [my own methods: see chapter 2, pg. 62 in particular](#)). However, I emphasize that the following is a high level discussion of advanced techniques, many of which are well beyond my skill level. However, because I have some experience with elementary techniques, I have at least an intuition of how the more advanced techniques play out.

Overview

When learning yoga, it cannot be emphasized too strongly how it must always be kept in mind that:

Yoga chitta vritti nirodhah

We already introduced the idea of [vikshepa](#), distraction, whereby the mind is in a constant state of motion and activity. The prerequisite to perform samadhi is to cause this activity to cease. This activity is thought of as analogous to waves in the water, to whirlpools and eddies; this is what the word "[vritti](#)" means. "Chitta" means "mind", and "nirodhah" means "to minimize" or "to make quiescent". To effectively silence the "whirlpools" of the mind, there must be operational definitions of what the mind is, how it works, and how these processes can be made quiescent.

The basic idea is that of flow. There are sources that generate flows in the mind. If you can stop the sources of the flow, you can stop the motions in the mind. That is the general theory of how yoga works.

The Methods of Yoga Form a Sequence

The theory described in [Patanjali's Yoga Sutras](#) describes different sources of input that feed content into the mind. Each source requires specific methods to tame or silence that source. The sources and the accompanying method(s) to tame that aspect of the mind's contents are:

- [1] The personality and its desires are tamed by practicing [yama](#) and [niyama](#).
- [2] The [skeletal-muscular system](#) is tamed by practicing [hatha yoga](#) techniques called [asanas](#).
- [3] The [autonomic nervous system](#) is tamed by practicing [pranayama](#) techniques.
- [4] The [special senses](#) (seeing, hearing, touch, taste and smell) are tamed by practicing [pratyahara](#) (again, [pg. 62 of DO_OBE](#); some good advice [here](#)).
- [5] Memories are tamed by practicing samyama, the culmination of which is samadhi.

When we consider this list of inputs into the mind, it pretty much covers almost everything: the personality and its desires, the sensations from the physical body, both in its skeletal muscular and autonomic components, the senses, and the memories in the mind. When you subtract these inputs from a human mind, what is left?

In short, what is left is a disembodied consciousness. Awareness still remains, but awareness of what? This is the purpose of the object of meditation, technically called the [pratyaya](#). Before explaining this, let's put what has been said above in perspective.

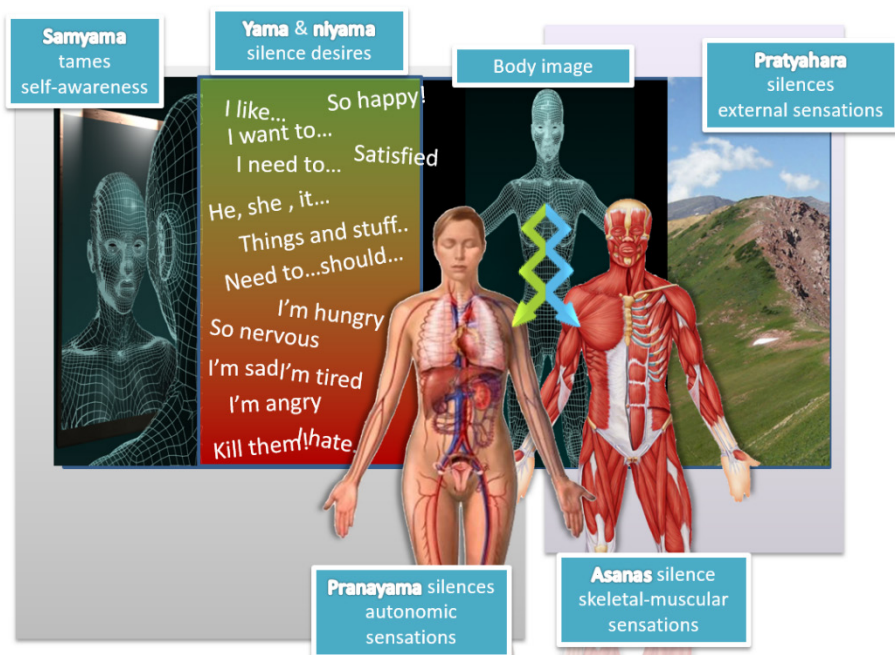


Figure: The sources of flow in the mind that yoga methods seek to tame.

Again, we need to go to school for a long time to be a scientist. One must know how to read and write and do basic math. These very rudimentary skills are at the analogous level of yama and niyama. Yama and niyama consist of a set of prescriptions for behavior. Sometimes they are called the “do’s and the don’ts”, where niyama is the “do’s” and yama is the “don’ts”. Kind of like the [10 Commandments](#) in Christianity, except there is an explicit logic and rationale for each of the yamas and niyamas. We don’t need to go into the specifics here but can just discuss in general what these are doing.

Silencing External Inputs

If the purpose of yoga is to calm movement in the mind, then it goes against this purpose to intentionally cause motion in one’s mind. This is the essence of desire and attachment, the main elements generating flow in the personality. Yama and niyama are designed to teach the would-be-yogi to quit intentionally causing movement and flow in his or her mind. When one likes or hates anything, or desires or is repelled by anything, these are movements in the mind, these are vrittis. So, the absolute prerequisite to any of the more advanced practices in yoga are to quit intentionally causing these movements.

Yama and niyama do not work by prohibition. The [10 Commandments](#) are supposed to work because, if you don’t follow them, you will go to [Hell](#). This is NOT how yama and niyama work. Yama and niyama [sublimate](#) the desires for worldly attachments into the desire to be successful in yoga. There is a whole complex

rationale here that I am not going into. All I can say is that as many books and pages have been written about this aspect of yoga as there are books and journals about science. It is a very, very involved aspect of yoga. No success is possible in yoga unless yama and niyama can be mastered, just as no success is possible in science if one cannot read, write or do arithmetic.

To move forward with the discussion, let us assume the would-be-yogi makes progress on this front and can then move on to more advanced stages. The advanced stages can be broken into two parts: (1) silencing the movements of the mind caused by the body, and (2) silencing the movements of the mind caused by the mind itself.

Asanas (postures), pranayama, and pratyahara have one overriding goal: to silence the inputs from the body. In this regard, yoga offers its own [science of physiology](#) (a part of the Hindu philosophy of [Tantra](#)) by which to understand the body and how to silence it. So, we see here the purpose of hatha yoga in the overall context of yogic methods: asanas/postures are intended to eliminate from awareness the sensations of the skeletal motor system. Hatha yoga has nothing to do with exercise at all, and its role as such is a [20th century invention](#).

I will say only a few words about pranayama techniques. Pranayama gets very deep and implies a whole theory of a substance called [prāṇā](#) (see [here](#) too). But for the beginner, pranayama is designed to eliminate mainly the sensation of breathing from awareness. The sensations associated with breathing are a constant rhythmic activity of the body and therefore are a constant vritti in the mind. But, on one hand, even in normal everyday life, we lose consciousness of breathing until, for whatever reason, we pay attention to it. On the other hand, in yoga, where the mind seeks to be in a quiescent state, this rhythmic activity has the potential to completely disrupt more advanced techniques. So, when one studies and practices pranayama techniques, one finds that they lead to a form of breathing that is so slow and shallow as to make this rhythmic activity [almost imperceptible](#).

Pratyahara is perhaps the most mysterious of the body-oriented techniques. But, it is not that mysterious when properly understood. The brain very naturally shuts off awareness of the sensory world every night when we [sleep](#). The main difference between sleep and pratyahara is that pratyahara is voluntarily induced, and that the yogi does not go to sleep, but remains lucid and aware after voluntarily shutting off the senses. Pratyahara has many parallels with [lucid dreaming](#). Both are methods to shut off the senses, and both allow the mind to retain self-awareness and lucidity when the senses are shut off. The big difference between the two is that the [lucid dreamer who explores the inner world of dreams](#) is still in a state of vikshepa, only in the next plane, or loka, over from the physical plane. The yogi in this state is absorbed in the pratyaya and does not allow dreaming to intrude into his or her awareness.

So, to recap to this point: yama and niyama shut off the intentional movements of the mind induced by desires of an attractive or repulsive character, and asanas, pranayama and pratyahara shut off all of the inputs from the body. Taken together, these are called “bahiranga”, or external, meaning these are all inputs into the mind

that come from sources outside of the mind itself. This leaves only disturbances caused inside the mind. The methods to quiet internal disturbances are called “antaranga” because they all occur only inside the mind of the yogi.

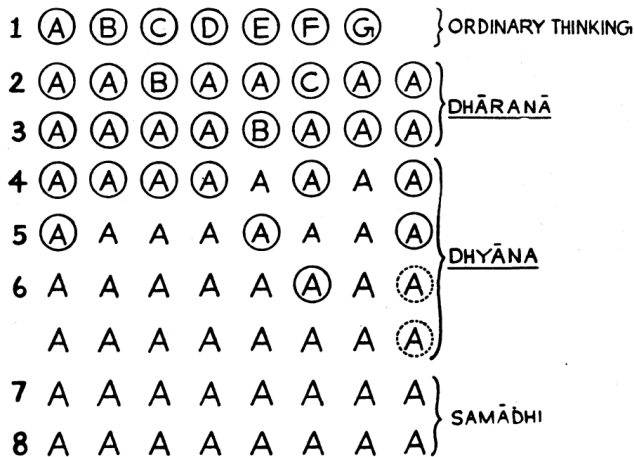
Silencing the Internal Inputs

There is really only one antaranga method, and it is called **samyama**. Samyama involves three major practices that bleed one into another and culminate in samadhi. The three stages are called dhyana, dharana and samadhi.

Western authors generally translate these as: dhyana = concentration, dharana = contemplation, and samadhi = meditation. However, these translations are useless because they fail to indicate that samyama is an altered state of consciousness with no counterpart in our normal waking state. There can be no counterpart to samyama in waking, because the waking mind is vikshepa, distracted. Mastery of bahiranga is an absolute prerequisite for practicing and performing samyama.

As usual, [I. K. Taimni](#) has a diagram and explains samyama better than I ever could:

“The difference between the three phases of the same process, which culminates in Samadhi may be represented in the following way. If A is the object chosen for Samyama (e.g. the pratyaya) and B, C, D, E, etc. are distractions, then the content of the mind at regular intervals of successive moments in the three phases may be represented by the following series of



Pratyayas present in the mind. The circle round the letters represents the mental self-awareness referred to above.

It will be seen that the frequency of distractions goes on decreasing in Dharana and frequency and degree of mental self-awareness goes on decreasing in Dhyana. In Samadhi there is complete freedom both from distractions and self-awareness and the object alone remains in the field of consciousness.”

This diagram depicts how samadhi is the holding in mind of a single thought, a single pratyaya. In addition Taimni has indicated the observer/observed fusion when the letter A is not circled. As seen, dharana consists mainly in maintaining A against other thoughts. In dhyana, the fusion of the observer with pratyaya A is intermittent. In samadhi, A is held continuously in a state where the observer/observed is fused into one unified pratyaya in the mind.

This intense, continuous focus on the pratyaya is likened by Krishnananda to be like a constant bombardment of the pratyaya by the mind of the yogi. This effort “cracks” the pratyaya and reveals, ultimately, the artha within the pratyaya.

Some Additional Comments

Yoga, *real* yoga — not this funny hatha yoga stuff that pretty women make instructional videos of — is not something one does casually on a Saturday afternoon. Even my limited experiences lucid dreaming required an obsessive, unrelenting effort that eclipsed everything else in my life. Yoga requires this much effort times the biggest number you can imagine. It is, in fact, a life choice. One either chooses the world, or chooses to do yoga. This aspect of yoga has some relevance that we discuss at the close of this essay. But for the moment, we can neglect this aspect and discuss the practices in the abstract, as methods for producing knowledge and releasing power.

The description of samyama above harkens back to my metaphor of the mind as either a big fluffy, diffuse cloud, or the mind as a hard, dense concentrated point. Samadhi is the later, and, as already has been discussed, results in the fusion of the yogi’s consciousness with the consciousness of the pratyaya.

Another metaphor that might be more apt at illustrating the power-releasing side of samadhi is to compare regular light to a [laser](#) beam. Regular light, such as natural sunlight here on the surface of the Earth, is [unpolarized](#), diffuse, and contains many frequencies. On the other hand, we can now make lasers that are concentrated beams of [polarized](#) light of a single frequency.

Both forms of light have power. Regular sunlight can heat our bodies on a warm day. But a laser can burn through our body, burn through dense material substances. The concentrated light of the laser is simply stronger. This analogy is very apt. The mind conditioned by sensory perceptions is like diffuse sunlight, and the mind in this state is used by scientists to extract jnana from sensory perceptions. The mind in samadhi is like a very powerful laser beam, and it extracts artha from the pratyaya.

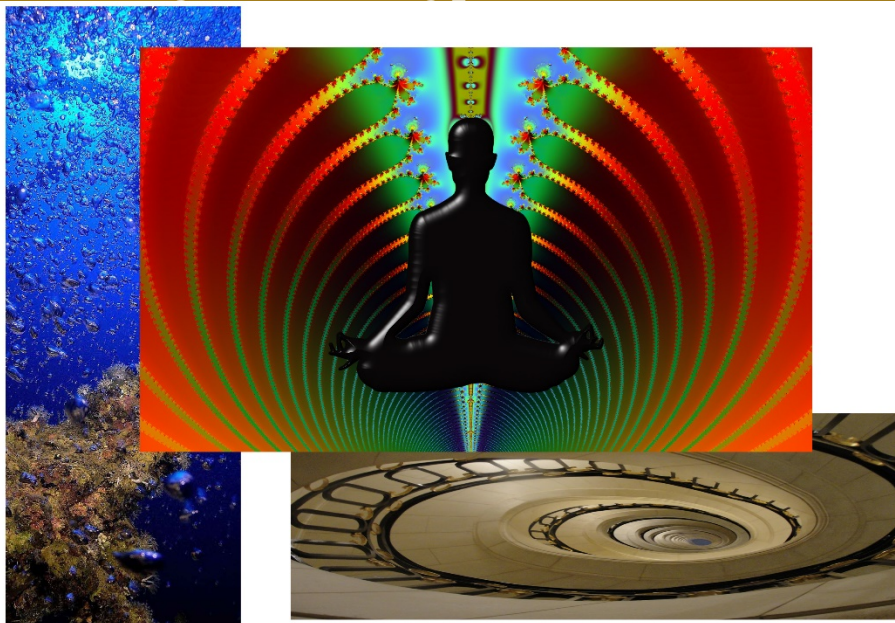
Performing samadhi is not the end point of yoga. It is the beginning. Yoga is done for a reason. Yoga means “joining” and the purpose of the methods described above is to effect the joining. Patanjali’s aphorism 1.3 describes the joining, the expected end result of yoga: “The Seer abides in its own nature”. This need not concern us in the discussion of the methods. But, for the sake of completeness at this point, it has to be explicitly stated that samadhi is not an end in itself.

Once the ability to perform samadhi is achieved, samadhi is used as a tool to

effect the joining. The importance of knowing this in the context of this essay is that it explains to what end the power released in samadhi is used. The power released is not used to cause changes in the physical world. By the time one learns to do samadhi, the physical world is inconsequential to one's concerns. No, instead, the power is used in a long series of further stages to effect the joining where consciousness returns to itself, free from any disturbance whatsoever.

To wrap up: having outlined the methods of yoga in a most cursory, but I hope reasonably complete fashion, we are now in a position to understand how the pratyaya, which, after all, is just a thought in the mind of the yogi, can itself be conscious, and how the laser-like consciousness of the yogi can release the artha of the pratyaya and thereby gain siddhis.

5. Patanjali's Ten Types of Samadhi (PT)



Here I describe the ten types of samadhi listed in Patanjali's Yoga Sutras and how they are related, according to I.K. Taimni's descriptions in his book [The Science of Yoga](#).

Introductory Remarks

In [What is Science?](#) I did not describe in a systematic way the various types of samadhi. Had I gone into too much detail it would have made that a different essay. A [comment](#) from [Durga Ma](#) has prompted me to write this summary on the ten types of samadhi.

It must be emphasized that all the types of samadhi are altered states of consciousness. They are outside the experience of normal people who do not practice yoga. And even for those who practice real yoga – Raja yoga – the various types of samadhi are quantum levels apart, probably quite literally so, with respect to attainability. Non-practitioners of yoga can get a small glimmer of insight into the types of samadhi by reflecting on the differences between their waking and dream experiences, which are two major forms of consciousness accessible to everybody.

Ten Types of Samadhi

In the [Yoga Sutras](#) different adjectives are added to the word “samadhi”, such as “sabija”, “asamprajnata” etc. I.K Taimni, In [The Science of Yoga](#), identifies **ten types of samadhi** in the *Yoga Sutras*. All ten types of samadhi share in common the absorption of the yogi in the state of extreme concentration of the mind. What

distinguished the ten types is that each occurs at a different level of consciousness. To understand the levels of consciousness, one must be aware of cosmologies that include the nonphysical worlds.

As a theosophist, Taimni was well-aware of the theosophical [septenary scheme](#) of the nonphysical planes. As a scholar and translator of ancient Indian texts, he was aware of other maps of the nonphysical worlds, including the [4-fold scheme](#) used in the *Yoga Sutras* (described in [part 9](#) of *What is Science?*). As we show below, Taimni mapped the different forms of samadhi to both the 7-fold theosophical scheme and the 4-fold classical Vedanta scheme of the nonphysical worlds.

It is taught particularly in theosophy that one interacts with the nonphysical planes via nonphysical “bodies” or “vehicles”. The physical body is an instrument allowing the mind to interact with the physical universe. The nonphysical bodies allow the mind to interact with the nonphysical planes, and have names such as the “astral body”, “mental body”, etc. However, it is immaterial whether we think of the different levels of consciousness as occurring via nonphysical bodies, or just think of them as different global states of consciousness. The effect is the same for all practical purposes.

Some of the methods of Raja Yoga serve to train the mind to operate at the different levels of consciousness. Other methods train the mind to transfer consciousness amongst the various levels. Therefore, four types of samadhi are distinguished by the level of consciousness at which samadhi is performed. Four types of samadhi are transition states between adjacent levels of consciousness. The remaining two types of samadhi are very special states of consciousness.

Diving into the Depths of Consciousness

After the eight limbs (yama, niyama, asanas, pranayama, pratyahara, dharana, dhyana, and samadhi) are mastered, samadhi is the means used to dive through consciousness. Learning samadhi is not the end of yoga, it is the beginning. This is very important to understand. The ten types of samadhi form a sequence whereby consciousness descends from its superficial into its deeper layers, one after another.

It must be recalled that the goal of yoga is to “join”. To join with what? To join with the infinite. In the *Yoga Sutras* the joining with infinity is called “Kaivalya”, which means “alone” or “isolated”. This is a concept the Western mind calls “[absolute infinite](#)” and occurs in the intellectual context of Georg Cantor’s transfinite mathematics. To the Western mind these are mere intellectual ideas. In yoga, the experience of the infinite is the coveted reality. It is called “[Brahman](#)” in Hinduism, but sometimes [Parabrahman](#), sometimes [Parashiva](#), sometimes [Parameshwara](#). Whatever it is called, it is the experience of everything. That is why Patanjali called it “Kaivalya”, “alone”. There is nothing beyond, beside, or outside of it. It is all that is, was or ever will be.

The ten types of samadhi are the sequential stages one must pass through in moving from the relative existence of our waking consciousness to the state of infinity, or Kaivalya.

Let me say that again so it is crystal clear: yoga is the protocol, method, steps, by which we can directly experience the infinite. The steps from the relative to the Absolute are the ten types of samadhi.

Let us first name and organize the ten types, then return back to how they cause this sequential passage from the waking world of relative-ness to the state of infinity or Kaivalya.

Categorizing Samadhi

Let us make an outline of the ten types of samadhi:

1. **Sabija Samadhi** – this is samadhi “with a seed”, where there is an object of meditation in the mind of the yoga. The object of mediation is called a “pratyaya” in Patanjali’s terminology. Within sabija samadhi, there are two subtypes:
 - a. **Samprajnata samadhi** – This is samadhi where the yogi is absorbed in the pratyaya at a particular level of consciousness. Samprajnata samadhi can occur at each of the four main levels of consciousness. These states of consciousness progress from the surface to the inner most depth of consciousness:
 - i. **Savitarka samadhi = Vitarka** – This is consciousness of particulars.
 - ii. **Savicara samadhi = Vicara** – This is consciousness of archetypes.
 - iii. **Ananda** – This is consciousness of patterns amongst the archetypes, where it is the pattern that is the focus of consciousness more so than the archetypes.
 - iv. **Asmita** – This is consciousness of, for lack of a better term, wholeness. There are no divisions in awareness at this level of consciousness. As strange and as absurd as it sounds to the Western mind, this level of consciousness is omniscient with respect to the relative worlds of becoming, but is still nothing, insignificant, with respect to Kaivalya. It is the state of being the big fish in the little pond of relative existence.
 - b. **Asamprajnata samadhi** – This is a transition state between two levels of consciousness. Asamprajnata samadhi are transition states as follows:
 - i. Nirvitarka = Vitarka to vicara
 - ii. Nirvichara = Vicara to ananda
 - iii. Ananda to asmita
 - iv. Asmita to nirbija samadhi
2. **Nirbija Samadhi** – This is samadhi “without a seed”, where there is no pratyaya. It is the most advanced form of samadhi and leads to dharma megha samadhi.
3. **Dharma megha samadhi** is a unique. It is the transition state out of the worlds of relative becoming and into Kaivalya.

We can make a flow chart that shows the relationships between the various forms of samadhi:

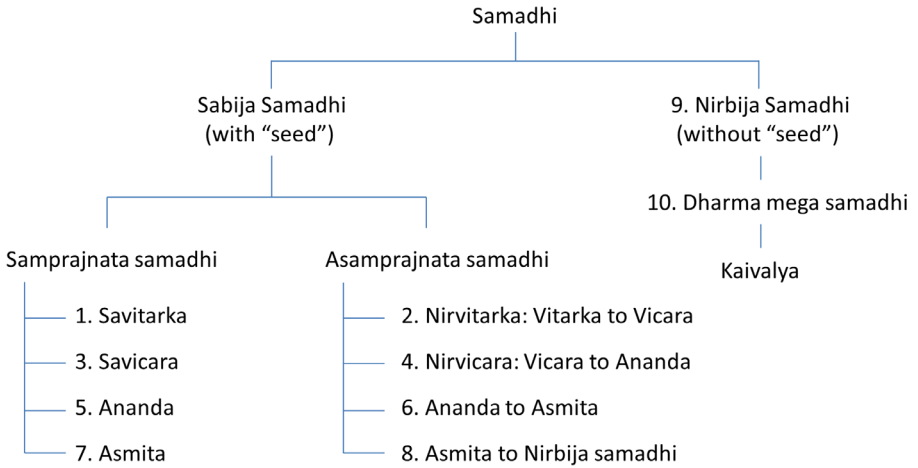


Figure 1: The relationship between the 10 types of samadhi

States and Transition States

I my [2nd PlaneTalk post](#), I showed this important diagram from Taimni:

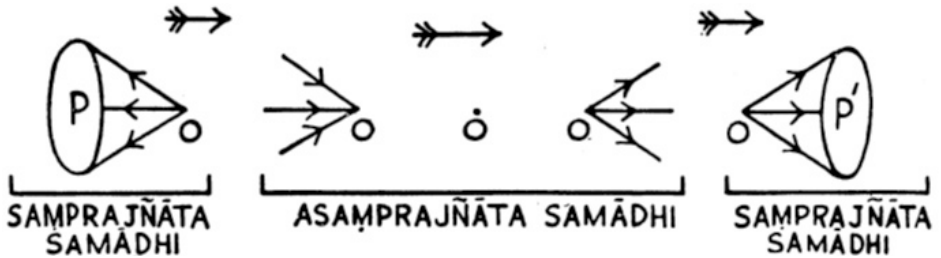


Figure 2: Relationship between samprajnata and asamprajnata samadhi.

We can see that he is showing the transition between two different types of samprajnata samadhi. He is showing the “sinking through consciousness” process that samadhi allows. As I stated before, Taimni shows in this diagram the exact mechanism that allows consciousness to transfer between its different global states. This diagram applies as to the transition from the waking world to the dream state of an ordinary person as much as it applies to a yogi transferring consciousness between any of the four worlds.

It is an extraordinary diagram and one of the most important diagrams you will ever see. So much is explained by this diagram it isn’t funny. However, it’s not my intent here to dwell on the wide ranging implications, which I have done to some extent in my [2nd blog post](#). Here I show this diagram specifically with respect to the four types of samprajnata and four types of asamprajnata samadhi.

The Four Worlds of Things and Stuff

The above diagram is meant to be viewed with respect to the following diagram, also from *The Science of Yoga*, that shows in a sequential fashion the descent from the surface to the center of consciousness:

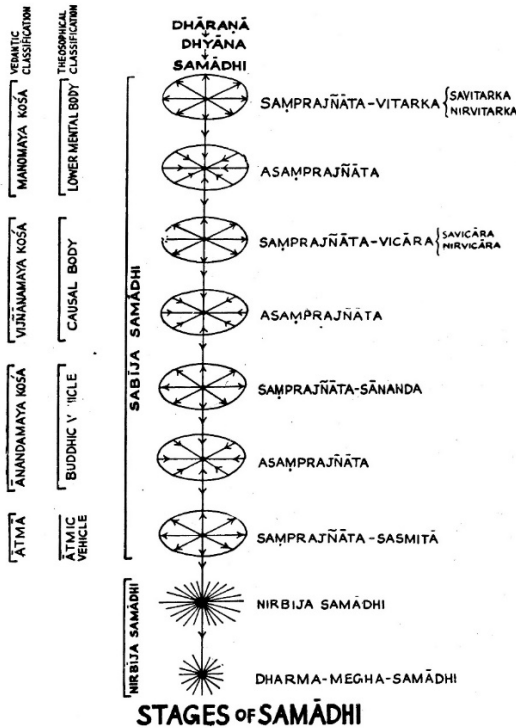


Figure 3: The descent through consciousness via the 10 types of samadhi.

I think this diagram too is stunningly brilliant. It is completely self-explanatory. But I will walk the Reader through it anyway.

Let us begin with the column on the right. As seen at the top, he lists the precursors to samadhi: dharana and dhyana. Learning vitarka samprajnata samadhi (called savitarka samadhi) is an intermediate level of yogic skill. This is the first form of samadhi learnt. By practicing at this level, the yogi will eventually “dissolve” or “break through” the pratyaya at the vitarka level. This releases artha as was discussed extensively in “*What is Science?*”

The dissolution of the pratyaya and accompanying release of artha at the vitarka level will create a momentary state where there is nothing in consciousness (nirvitarka samadhi). This state is something like a vacuum. As depicted by the circles with arrows, the “direction” of consciousness moves from being outwardly directed, called **paranga cetana**, to inwardly directed, called **pratyak cetana**. This is asamprajnata samadhi at the vitarka to vicara boundary or nirvitarka samadhi.

After some practice, the yogi will be able to fully transfer consciousness from the vitarka to the vicara level, where the pratyaya now takes on a different and deeper form. Samadhi now is called savicara samadhi. The yogi now must learn to “break through” the pratyaya at the vicara level. Success leads to pratyak cetana at the vicara level, called nirvicara samadhi, which is the transition state from the vicara to the ananda level.

Analogous processes repeat at the ananda and asmita levels. At each level of consciousness – vitarka, vicara, ananda and asmita – deeper and deeper levels of meaning are discovered in the pratyaya.

In this fashion, one can, in a simple minded way, think of the pratyaya as like a rope that the yogi uses to pull his or herself deeper and deeper into consciousness.

As seen in Figure 3 on the left, Taimni maps the 4-fold yogic cosmology to those of classical Vedanta and also to the 7-fold scheme of Theosophy. It is to be noted that in each case, the lowest stage of samadhi - savitarka samadhi - occurs in the lower mental body. This again reinforces the notion that all forms of samadhi are altered states. Even in dreaming, we use the astral body, and not the mental body. So, the lowest stage of samadhi is an altered state more subtle than the dream body we all experience when we dream during sleep.

It must be noted I am describing the mechanics of these processes. The above descriptions gives no indication whatsoever of the actual contents in the consciousness of the yogi. These are very extreme and unlike anything we experience when awake. Sublime is an understatement of the highest order. But that is all I will say on this aspect since we are discussing only the mechanics.

From Relative To Absolute

At the asmita level, the yogi is now at the deepest possible level of conscious contents, the finest possible level of vrittis. There is nothing left of the pratyaya when asamprajnata samadhi is accomplished at the asmita level. A completely different effect results at this level of consciousness. The only thing present at this stage is pure, empty consciousness: only self-aware being. This is nirbija samadhi. The yogi must struggle with this completely empty state of self-aware being until it is learned how to achieve the final stage.

In the *Yoga Sutras*, the aphorisms pertaining to nirbija samadhi and dharma megha samadhi are abstract, obscure and almost incomprehensible. Patanjali seems to say that, in the state of nirbija samadhi, one comes to experience the (seeming) emptiness between the moments of time. One learns eventually to perform samadhi on this emptiness between the moments of time. When this is successful, one has mastered dharma mega samadhi.

One literally jumps out of time and into eternity.

I kid you not. Go read the *Yoga Sutras* for yourself. I recommend Taimni’s commentary because he was a scientist and put things in terms a scientifically-trained person can understand. But even if you read other, less scientifically-oriented translations, they all translate these aphorisms similarly (see [here](#)). The

issue becomes: how are they interpreted? Surprisingly, there is often complementarity to the different interpretations, even if they seem superficially different.

Just for the heck of it, let's show the aphorism pertaining to dharma megha samadhi and Kaivalya. They are a trip. Even if you don't believe one iota of this stuff, these ideas make modern science fiction look totally lame.

Spoiler Alert: This is the End of the Yoga Sutras

Aphorism 4.29 defines dharma mega samadhi:

२९. प्रसंख्यानोऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्म-
मेघः समाधिः ।

Prasamkhyāne 'py akusīdasya sarvathā
viveka-khyater dharma-meghaḥ
samādhīḥ.

प्रसंख्याने in the knowledge of the highest meditation अपि even
अकुसीदस्य of one who has no interest left सर्वथा in every way; by all
means विवेकख्यातेः discrimination leading to awareness of Reality
धर्ममेघः showering the *Dharmas*; relating to properties समाधिः trance.

Taimni's translation:

“29. In the case of one, who is able to maintain a constant state of Vairagya even towards the most exalted state of enlightenment and to exercise the highest kind of discrimination, follows Dharma-Megha-Samadhi.”

This is basically saying that the yogi is able to achieve nirbija samadhi at the asmita level and does not get trapped in the temptation of being omnipotent and omniscient in the worlds of relative becoming. The big fish rejects the little pond.

After this stage, the yogi encounters the basic unit of change in Nature:

Aphorism 4.33:

३३. क्षणप्रतियोगी परिणामापरान्तनिर्ग्राह्यः क्रमः ।

Kṣaṇa-pratiyogī pariṇāmāparānta-
nirgrāhyaḥ kramaḥ.

क्षण moments प्रतियोगी corresponding परिणाम change अपरान्त
(at) the final end निर्ग्राह्यः entirely apprehensible क्रम process;
succession.

Taimni's translation is:

“33. The process, corresponding to moments which become apprehensible at the final end of transformation (of the Gunas), is Kramah.”

Aphorism 4.33 should be of particular interest to those with an interest in physics, neuroscience, the philosophy of mind, or Kant’s transcendental idealism. It is interesting this was written at least as early as 250 AD, if not much earlier; no one knows for certain when the Yoga Sutras were created. Here Patanjali describes the quantum nature of time, and describes how to utilize this fact to escape from relativity.

At this point, everything gets so weird that it is worth repeating a good chunk of Taimni’s commentary on aphorism 4.33:

“According to Yogic philosophy the seemingly continuous phenomena which we cognize through the instrumentality of the mind are not really continuous and like the cinematographic picture on the screen consist of a series, of discontinuous states. Each successive change in the phenomenal world which is separate and distinct produces a corresponding impression upon the mind but these impressions succeed one another with such rapidity that we get the impression of continuity. The interval of time corresponding to each of these successive states is called a Ksana. So Ksana may be called the smallest unit of time which cannot be broken up further.”

“The next word to be considered is Kramah. We have seen just now that the impression of continuous phenomena in our mind is produced by a succession of discontinuous changes in Prakriti around us. Kramah stands for this process consisting of a relentless succession of discontinuous changes underlying all kinds of phenomena. This process is ultimately based upon the unit of time, Ksana, as the projection of the cinematographic picture is based upon each opening and closing of aperture. As Ksana succeeds Ksana the whole manifested world passes from one distinct state to another distinct state, but the succession is so rapid that we are not conscious of the discontinuity.”

“It will be seen, therefore, that according to the Yogic philosophy not only is the whole basis of manifestation material—using the word material in its widest sense— but also that the changes which take place in Prakriti and which produce all kinds of phenomena are essentially mechanical, that is, based on a hidden, essentially mechanical process. The whole manifested Universe and everything in it changes from moment to moment by a relentless law which is inherent, in the very nature of manifestation. If we have grasped the nature of the process indicated by the two words Ksana and Kramah it should not be difficult to understand the meaning of the Sutra under discussion. It means simply that the Yogi can become aware of the Ultimate Reality only when his consciousness is liberated from the

limitations of this process which produces Time, by performing Samyama on this process as indicated in III-53. As long as his consciousness is involved in the process he cannot know his Real nature. It is only when he steps out of the world of the unreal into the Light of Reality that he realizes not only the true nature of Reality but also of the Relative world of Time and Space which he has left behind.”

Literally stepping out of time and into eternity. WTF???

Anyway, the above is why nirbija samadhi and dharma mega samadhi are special.

Just to close this all out, here is the last aphorism of the Yoga Sutras where we see the world “kaivalyam” used, as well as the term “svarupa”, the real essence of...

Aphorism 4.34 (the final aphorism of the book):

३४. पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूप-
प्रतिष्ठा वा चितिशक्तेरिति ।

Purusārtha-śūnyānāṃ guṇānāṃ prati-
prasavaḥ kaivalyaṃ svarūpa-pratiṣṭhā
vā citi-śakter iti.

पुरुषार्थं aim of the *Puruṣa* शून्यानां devoid of गुणानां of the *Guṇas* or the three fundamental qualities प्रतिप्रसवः re-absorption; recession; re-mergence कैवल्यं Liberation स्वरूप (in) Real or own nature प्रतिष्ठा establishment वा or चितिशक्तेः of the power of pure Consciousness इति Finis.

“34. Kaivalya is the state (of Enlightenment) following reemergence of the Gunas because of their becoming devoid of the object of the Purusa. In this state the Purusa is established in his Real nature which is pure Consciousness. Finis.”

Wrap Up

So, it got a little kooky at the end there. It can't be helped. I didn't write the *Yoga Sutras*. I'm just reporting on what they say.

Hopefully the above at least explicates the ten types of samadhi, and shows the sequential progression from the surface to the inner most depths of consciousness via samprajnata and asamprajnata samadhi leading to the empty state of nirbija samadhi, and finally to Kaivalya via dharma mega samadhi.

Like the Grateful Dead said: “[What a long strange trip its been](#)”.

6. Revealing the Bindu (YVC 10)



We discuss how *pratiprasava* works. *Pratiprasava* occurs when the yogi uses *samadhi* to descend through the layers of the mind. The *bindu* is the “doorway” connecting the layers.

Samadhi Reviewed

I now retell Taimni’s interpretation of the *Yoga Sutras*, given in his *Science of Yoga*. I will pepper original insights based on my altered states experiences where I can. The following has a lot of overlap with my [blog post on the 10 types of samadhi](#). That is okay. It doesn’t hurt to hear these ideas more than once. My blog post described the 10 types of samadhi but did not emphasize their proper context in yoga practice. Here I emphasize that context, which is the descent through consciousness. When this is understood, we get a first look at a fuller concept of the *bindu*.

Patanjali’s yoga methods can be broadly divided into two stages:

1. Learn samadhi.
2. Apply samadhi to dive into the depths of the mind with the aim to experience *Kaivalya*.

The first stage, (explained in [Part 6](#) of [What is Science?](#)) consists of the eight-fold limbs: *yama*, *niyama*, *asanas*, *pranayama*, *pratyahara*, *dhyana*, *dharana*, and *samadhi*. Stage 1 culminates in learning how to perform samadhi. Recall that samadhi is the **fusion** of the observer and the observed, where the object in the mind and the first person self-awareness become the same. Here we review the standard understanding of samadhi. Chapter 9 in the present volume goes into much greater detail and offers new ideas about the nature of samadhi.

There is nothing equivalent to samadhi in Western cultures. Even in Eastern cultures, a person who can do samadhi is rare. This is because samadhi is hard to do. It takes inordinate practice. One must be able to silence all the levels of the mind before samadhi is possible. One must commit and dedicate their entire life to the practice. It's not something one can do for an hour after work every day. This is why Ashrams exist. People committed to yoga need a cocoon to support their efforts.

Once mastered, samadhi is a way to use the mind that is incomparable to any form of normal thinking. In normal thinking there is an unavoidable dichotomy between the observer and the observed. Samadhi is a mental technique that replaces the dichotomy of observer and observed with a state where the two are unified. The next section gives a mathematical template of how this could occur. The unified state of awareness has been characterized by the term "knowing by being".

But, like normal thinking, the mind can take any form during samadhi. The form taken derives from the object of meditation, which is called a **pratyaya**. The pratyaya is a memory, held as a thought in the mind of the yogi. But it is not like a normal memory that we bring before our "mind's eye". In samadhi, the yogi's mind is highly purified, there is no awareness of externals (i.e. stage 1 above has been mastered), and most important, the yogi has fused with the pratyaya. Normally, "you", as the observer, "see" a memory as distinct from yourself. Even when we recall a memory, the observer/observed dualism operates. Not so in samadhi. In samadhi, there is no "you" and no observed memory. They fuse into one mental activity where observer and observed become indelibly one.

Samadhi and Saddle-Node Bifurcations

This section offers a mathematical analogy for understanding samadhi. We can make an analogy between samadhi and a saddle-node bifurcation. Consider the following excerpt from section 3.1 of Strogatz' [well-known text](#) on nonlinear dynamic that explains what a saddle-node bifurcation is (Figure 1).

The idea of the analogy is simple. Consider the right fixed point (repeller) to be the observer (the yogi's self-awareness) and the left fixed point (attractor) to be the observed (the pratyaya) in the mind of the yogi. Notice how the two fixed points approach each other, and then fuse into the same thing at the bifurcation at $r = 0$.

This analogy shows the dynamics of two seeming opposites fusing into one entity. In the math, the opposites are the attractor on the left and repeller on the right. In samadhi, the opposites are the observer, (the yogi's self-awareness) and observed (the pratyaya) in the yogi's mind. We can even associated the "flow towards" property of the attractor with the pratyaya (observed), which draws consciousness outward into paranga cetana. The observer then is the repeller, who pushes away from itself, expanding outward, again in paranga cetana.

The analogy suggests samadhi is a bifurcation in the mind. The vrittis of the yogi that constitute self-awareness and the vrittis that constitute the pratyaya are initially separate in the mind. The mental method of samadhi causes them to bifurcate and become the same thing. In Chapter 9 of this book, we'll greatly elaborate on the idea

3.1 Saddle-Node Bifurcation

The saddle-node bifurcation is the basic mechanism by which fixed points are *created and destroyed*. As a parameter is varied, two fixed points move toward each other, collide, and mutually annihilate.

The prototypical example of a saddle-node bifurcation is given by the first-order system

$$\dot{x} = r + x^2 \quad (1)$$

where r is a parameter, which may be positive, negative, or zero. When r is negative, there are two fixed points, one stable and one unstable (Figure 3.1.1a).

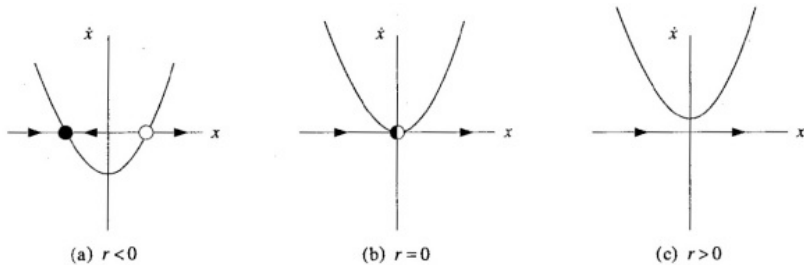


Figure 3.1.1

As r approaches 0 from below, the parabola moves up and the two fixed points move toward each other. When $r = 0$, the fixed points coalesce into a half-stable fixed point at $x^* = 0$ (Figure 3.1.1b). This type of fixed point is extremely delicate—it vanishes as soon as $r > 0$, and now there are no fixed points at all (Figure 3.1.1c).

Figure 1: Excerpt from Strogatz. Note $\dot{x} = \frac{dx}{dt}$

that samadhi is a bifurcation of the mind, so please hang in there.

Also, notice Strogatz' comment about the fixed point at the bifurcation being "extremely delicate", indicating that it is in a state of perfect balance, like being on a razor's edge. Samadhi, the holding of the state of fusion of the observer/observed, is also likely to be a similarly delicate balancing act.

I have some intuition to make these statements because a similar phenomenon occurs in lucid dreams. In [DO_OBE](#) I call it my "lockmold", which is a sense of how stable or unstable I "feel" during a lucid dream. The same analogy can apply to maintaining lucidity in the dream state. Here the opposite states are (1) the nonlucid state of dreaming, as against (2) being awake. Lucid dreaming seems to be a fusion of these two states into a composite state that is "extremely delicate" to use Strogatz term. I give a technical discussion of lucid dream stability in my [global workspace and dreaming paper](#).

To get really abstract, notice for $r > 0$, the system has an attractor at $+\infty$. Of course people don't normally think of it this way, but as the flow diagram indicates, everything converges to $+\infty$. This would correspond to Kaivalya, the Absolute, where there is no observer or observed. Such thinking mixes the mainstream Western math thinking with the Hindu understanding explained in YVC [Chapter 5](#).

Okay, analogy's done; let's get back to the main discussion.

Into The Depths

The following discussion is based on Taimni's commentary to *Yoga Sutra* aphorism 1.17 in *The Science of Yoga*. This is the clearest expressions I have read of how the descent into consciousness works. It is also one of the best explanations of the 10 types of samadhi. I strongly recommend that you read the original. In fact, [here is the ten-page excerpt](#) from *The Science of Yoga*. You can read this in conjunction with my description. You will see I am only repeating in my own words what Taimni said there.

Learning samadhi is not the end of yoga, but the beginning. Samadhi is the main tool used to dive into the depths of consciousness in search of Kaivalya. One "sinks into the cool dark waters" as van der Leeuw put it. The fusion of self-awareness (observer) and the pratyaya (observed) functions as a metaphorical rope, allowing descent into the depths of consciousness. The descent into the depths is exactly the process of pratiprasava, the resolving of effects into causes, discussed in the previous chapter.

We now discuss how samadhi causes pratiprasava and thereby allows the yogi to descend to progressively deeper levels of the mind. Samadhi causes pratiprasava, by the release of artha, which causes the pratyaya to break apart into its constituents. Then, samadhi is applied to the constituents, then to the constituents of the constituents, and so on, until there is nothing left of the pratyaya. Between the dissolving of the pratyaya at one level and its reappearance in more basic form at the next higher level, there is an intervening transition where the bindu functions. Figure 2 illustrates all this. Chapter 6 of the present volume discussed the power (artha) releasing function of samadhi. Artha will also be discussed in Chapter 10 of the present volume, and builds on this prior discussion.

Figure 2 shows the stages of the descent into consciousness and the process of pratiprasava. The table there brings together a variety of information dispersed throughout the *Yoga Sutras*. This is my diagrammatic equivalent to the following figure from Taimni, taken from his commentary to aphorism 1.17.

There are thus four types of samadhi in which there is a pratyaya present. When the pratyaya is present it is called samprajnata samadhi. In samprajnata samadhi, the pratyaya is present either at the visesa, avisesa, linga, or alinga phase of the gunas. The corresponding name of samadhi at each level is "savitarka", "savicara", "saananda" and "sasmita". A given form of samadhi is named after the type of consciousness corresponding to a given state of the gunas.

sabija

	sabija				nirbija	Kaivalya
	samprajnata	asamprajnata	samprajnata	asamprajnata	samprajnata	asamprajnata
conscious state	vitarka	vicara	ananda	asmita		
state of gunas	visesa	avisesa	linga	alinga		
name of samadhi	savitarka	savicara	"savananda"	"savasmita"	"nirasmita"	nirbija
aphorism	1.42	1.44	1.44	1.45	4.29	4.34
cetana	paranga	paranga	paranga	pratyak	paranga	

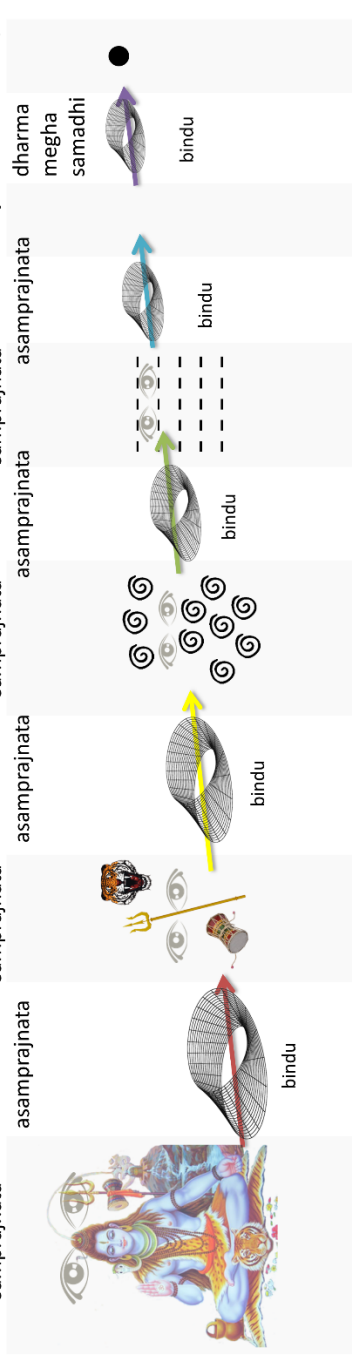


Figure 2: Pratiprasava, resolving of the effect into the cause occurs during the samadhi descent through consciousness. The images representing the pratyaya (Shiva, etc.) are only suggestive filler and shouldn't be taken literally.

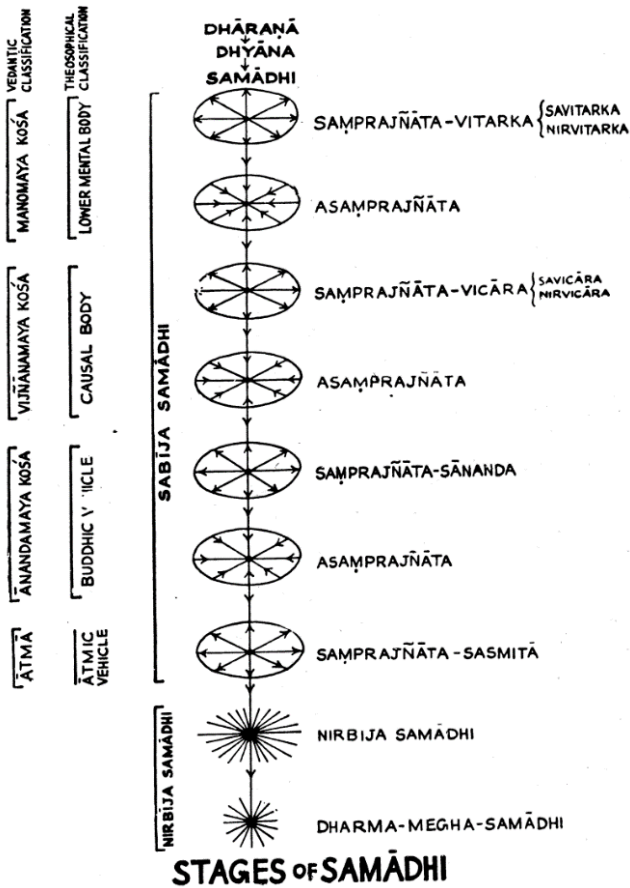


Figure 3: Taimni's equivalent to Figure 2 from The Science of Yoga.

There are four corresponding transition states collectively called asamprajnata samadhi. The four specific forms of asamprajnata samadhi are: (1) visesa to avisesa, (2) avisesa to linga, and (3) linga to alinga, and (4) alinga to nirbija.

The above account for 8 of the 10 types of samadhi described in the *Yoga Sutras*. Nirbija samadhi is the 9th, and dharma mega samadhi is the 10th. The last two were described by van der Leeuw at the end of YVC [Chapter 1](#).

Nirbija is analogous to the forms of samprajnata samadhi except there is no pratyaya. Van der Leeuw described nirbija samadhi like this:

“...we come to a state in which nothing seems to be any more, in which

we ourselves seem to have lost name and form and all characteristics. We come to the great Void.”

“When we reach the Void within, the state in which nothing more seems to be, it would appear as if we were surrounded on all sides by a blank wall and as if it were impossible to proceed any further.”

Dharma mega samadhi, like the four types of asamprajnata samadhi, is a transitional state. van der Leeuw described it thus:

“We have to move in a dimension we did not know before...”

“The first part of our journey towards reality is the surrendering of our world-image and the turning inwards until we reach the center of consciousness, the second is to pierce through that center and find the reality which, acting on that center produces the world-image in the cave of our consciousness.”

“The experience of going through the center of consciousness and emerging, as it were, on the other side is very much one of turning inside out.”

Dharma mega samadhi is the transition out of the relative and into the Absolute, and is the very last stage of pratiprasava. The effect has been fully absorbed into the cause, and consciousness now rests in the ultimate cause, the Absolute, the experience of which we have already discussed.

Asamprajnata Samadhi, Pratyak Cetana and the Bindu

The idea of the bindu derives from the experience of asamprajnata samadhi. First I repeat the Taimni quote from YVC [Chapter 1](#):

“The ... ordinary mind is...constantly and completely turned outwards. It is used to taking interest only in the objects of the outer world and this habit has become so strong that any effort to reverse the direction of consciousness and to make the mind withdraw from the periphery to the centre is accompanied by a mental struggle...”

“... These two tendencies which make the mind inward-turned or outward-turned correspond to Pratyak and Paranga Cetana” (Figure 4)



Figure 4: The two directions of consciousness.

In [Chapter 1](#) of *the Yogic View of Consciousness* the ideas of pratyak and paranga cetana were used to describe our ordinary minds. The ideas also apply to samadhi. You can see that pratiprasava is an alternation of consciousness directed outward to the pratyaya (paranga cetana), followed by the inward directing of consciousness (pratyak cetana) during asamprajnata samadhi. This is how Taimni says it:

“It will be seen, therefore, that in the progressive recession of consciousness from the lower mental plane to its origin, Samprajnata Samadhi with its characteristic Pratyaya and Asamprajnata Samadhi with its void follow each other in succession...”

“The recession of consciousness towards its centre is thus not a steady and uninterrupted sinking into greater and greater depths but consists in this alternate outward and inward movement of consciousness at each barrier separating the two planes.”

Thus, pratiprasava, the descent through consciousness is the alternation of paranga and pratyak cetana. It is more like breathing, in a sense, than diving. Let us consider what happens at the transition of asamprajnata samadhi:

“Now, in Samprajnata Samadhi there is a Pratyaya (which is called a ‘seed’) in the field of consciousness and the consciousness is fully directed to it. So the direction of consciousness is from the centre outwards.”

“In Asamprajnata Samadhi there is no Pratyaya and therefore there is nothing to draw the consciousness outwards and hold it there. So as soon as the Pratyaya (P) is dropped or suppressed the consciousness begins to recede automatically to its centre O and after passing momentarily through this Laya centre, tends to emerge into the next subtler vehicle. When this process has been completed the Pratyaya (P') of the next higher plane appears and the direction of consciousness again becomes from the centre outwards.”

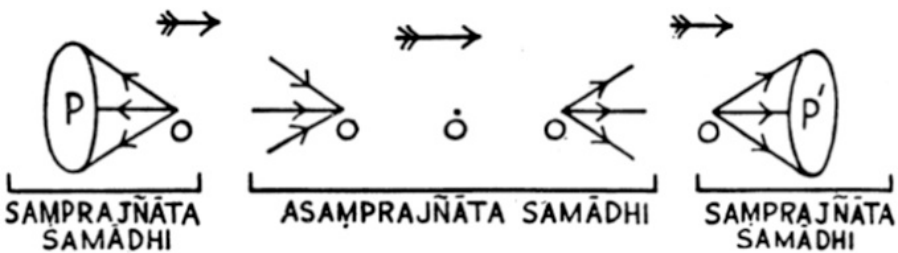


Figure 5: The bindu links the various phases of the gunas (or planes of Nature if you are a theosophist).

And there we go: the bindu. Taimni illustrates the transition process as shown in Figure 5. The very center, the “o” with a dot over it is meant to represent the bindu, which he calls a “Laya centre” in the quote above.

Taimni then describes what is in the awareness of the yogi during the transition of asamprajnata samadhi:

“From the time the Pratyaya P is suppressed to the time when the Pratyaya P' of the next plane appears the Yogi is in the stage of Asamprajnata Samadhi. During all this time he is fully conscious and his will is directing this delicate mental operation in a very subtle manner. The mind is no doubt blank but it is the blankness of Samadhi and not the blankness of an ordinary kind such as is present in deep sleep or coma.”

“The void of Asamprajnata Samadhi is sometimes called a ‘cloud’ in Yogic terminology and the experience may be compared to that of a pilot whose aeroplane passes through a cloud bank....When the consciousness of the Yogi leaves one plane and the Pratyaya of that plane disappears he finds himself in a void and must remain in that void until his consciousness automatically emerges into the next plane with its new and characteristic Pratyaya.”

Here he is describing the traditional understanding of the transition between the phases of the gunas as passing through a “cloud”. This idea is explicit in the name “dharma megha samadhi” because “megha” means “cloud”.

These references to a “cloud” in the yogic literature are confusing, as are the distinctions between the 10 types of samadhi. As I said in the [10 types of samadhi blog post](#), Patanjali’s whole scheme is incomprehensible unless interpreted in the framework of the planes of nature. This framework is wholly lacking in the Western “yogatism” of exercise, and also lacking in the academic study of the *Yoga Sutras* in Western academia. Even in Eastern literature grounded in real yoga, the concepts are confused. In the *Yoga Sutras*, the planes of nature are described as states of the gunas. “Planes of nature” and “states of the gunas” refer to exactly the same thing.

This then is Taimni’s concept of the descent of consciousness and pratiprasava. We can see that the bindu serves as the link connecting the different states of consciousness. It manifests during the transition states of asamprajnata samadhi.

The Bindu Is Real

I told you this was all quite abstract. And we haven’t even gotten to the good stuff yet! In his later writings, Taimni refined his understanding of the bindu into something wholly abstract. We discuss this in the next chapter. For the moment I wrap up the above discussion.

We can see that the concept of the bindu comes from experiences in altered states induced by practicing yoga. It is not that one sees a little “hole” and somehow

jumps through it. No, the idea stems from the alternation in the forms of samadhi, and specifically in the transitions of asamprajnata samadhi.

The experience of the bindu is described above as like momentarily passing through a dark cloud, where nothing seems to be for the moment. This is one way it can manifest, but not the only way. But the main generalization is that there is a dynamic transition state, and it is this that is referred to as the bindu.

I do not say any of this as mere intellectualizing. I have experienced the transition through the bindu many times in my projection experiences. In [DO_OBE](#), Chapter 2, there is a section entitled “On the Border between Waking and Projecting”. This describes some of the experiences I have had of moving through the bindu. It is quite real, Folks. You can learn to take your mind through it. I am not going to repeat what I said in [DO_OBE](#) here, and you are of course free to go read it.

A First Model of the Bindu

I want to wrap up with an even more general picture than given in Figure 2. We can abstract what is described in the *Yoga Sutras*, as interpreted by Taimni. What we seem to be dealing with, at least in part, is like a transition between harmonics.

A good physical example of a harmonic transition is feedback with an electric guitar. If you don't know what I am talking about, [see here](#). Guitar feedback is aptly named because what happens is you get a positive feedback loop between the tone held on the guitar and the amplifier system. This puts additional energy into the guitar and causes a transition from the fundamental tone to one of its higher harmonics. As the feedback scientist in the linked video indicates, one can control and manipulate the system and control to some extent the harmonic that is amplified by the feedback cycle.

I will assert that the transition from one level of consciousness to another operates by a similar type of feedback mechanism, which in turn causes a transition to a higher harmonic of the system. In this case, the system is the mind itself. So, the higher harmonics of the mind are the inner planes, or, in yoga terms, the different states of the gunas.

In this way, the transition effected by asamprajnata samadhi is akin to a “quantum jump” from one tone to another. For the Reader educated in Eastern thinking, you see how this moves us towards [Nāda yoga](#). It also begins to bridge the ancient Eastern understanding to our modern understanding of vibrations. There is nothing particularly original about what I am saying. [Cymatics](#), the study of how vibrations make forms and is a normal science. Cymatics is one small step the West is taking towards nāda yoga.

If I am making a small contribution, it is to point out that we can interpret Taimni's interpretation of Patanjali to indicate that the bindu is a harmonic transition. It's not a doorway, but, as a harmonic transition, a quantum jump. As such, it has the same functional effect as a doorway by causing something to move from one state to another.

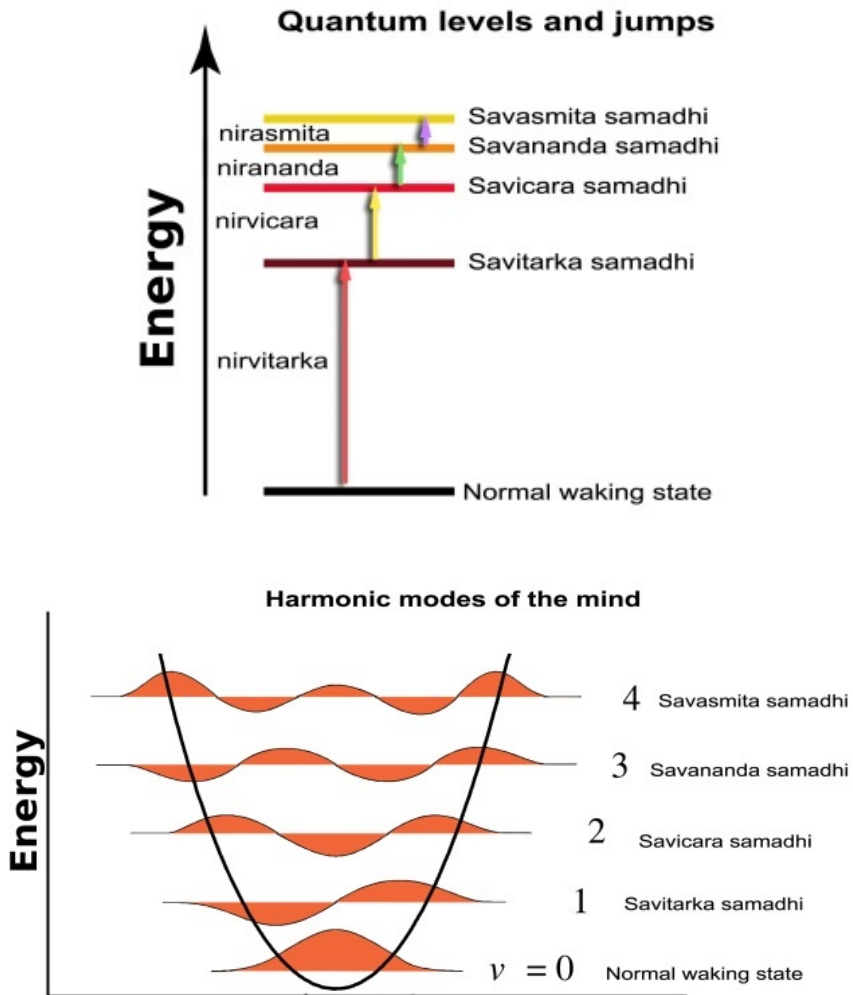


Figure 6: States of consciousness in yoga are like quantum levels of harmonics. Top shows it as a typical "energy diagram" where the modes represent discrete energy states. Bottom shows it as modes of vibration. Same difference.

Figure 6 is a picture for the right side of your brain (for you left-handers out there) that illustrates the various types of samadhi as harmonics (samprajnata samadhi) and harmonic transitions (asamprajnata samadhi). This diagram makes very clear that we can consider global states of the mind to be analogous to harmonic modes, and can therefore speak of "modes of the mind". From this view, our normal waking state is only one of the possible modes the mind can be in.

In [What is Science?](#) (very end, chapter 10) I spoke of how dissolving the pratyaya in samadhi releases power, **artha**, and how this power was used to propel the yogi into the deeper levels of consciousness:

"Artha released in samadhi is used only to move deeper into consciousness, to climb back up the potential well, to return to the state of equilibrium."

(I don't know, can I quote myself?)

We can see from the above diagram that the power released in the dissolution of the pratyaya acts like a quantum of energy and facilitates a "quantum jump" from one level of the gunas to the next higher level. In this fashion, through the progressive dissolution of the pratyaya, the yogi "bootstraps" himself up to the highest level of the mind - the state of nirbija samadhi - and from there makes the final transformation to Kaivalya.

Please be aware Figure 6 is presented in the spirit of what I described in [YVC Chapter 8](#) about how math concepts can help us understand relative relationships as a map of inner realities. Figure 6 is not meant to be taken literally. As if it is even possible to measure such energy relationships of the mind in altered states of consciousness. Maybe one day, but not today.

So, we get two different views here of relative relationships. The onset of samadhi can be framed as a bifurcation, a fusion of two fixed points into one fixed point. And we can loosely envision the bindu as a type of harmonic transition or quantum jump.

Here we are not discussing the contents of these experience (this discussion commences in Chapter 24). But the patterns help give some insight to otherwise abstract things being described in the *Yoga Sutras*.

'Being is Awareness' is a Tautology

Ugh, we're not done yet. This is the last section...promise! I want to close talking about the implication of samadhi, then we're done...for the moment. Having said all the above, I want to comment about the pratyaya and the resolving process of pratiprasava.

In [Part 7](#) of *What is Science?* I discussed how the pratyaya has consciousness. Based on the above description, the pratyaya seems to be "only" a memory in the mind of the yogi. This notion will only be reconciled in Chapter 32. For the moment, let's stick to the idea that the pratyaya is a special form of memory in the yogi's mind. Then, one can easily recognize that the yogi has only fused his consciousness with itself. Seen in this fashion, samadhi is a type of tautology where one comes to know oneself. However, this occurs in a way unlike any normal form of thinking.

Because samadhi is consciousness knowing consciousness, one should not think this is somehow less objective than when we perceive the external world via our eyes, ears and other senses. The eye and the ear, and the things perceived with them are also only forms of your consciousness. The difference between you and a yogi is you are deluded into believing that the ear and eye and the things perceived are somehow different from your consciousness. In this respect, the "normal" operation of the

mind, waking paranga cetana, outward directed consciousness, is decidedly inferior to samadhi. Such delusion is not present or possible in samadhi.

In other words, the tautology that consciousness knows only itself exists in so-called "normal" perception and thinking, but it is masked, covered, confused, and cloudy. This condition is called "avidya", the ignorance of not realizing that consciousness only knows itself. It is called "viksepa", distracted. Consciousness is distracted by the vrittis, the patterns, within it, and thus cannot know itself. Avidya and viksepa are states of being caught up in the variety of patterns resonating and vibrating in consciousness, as the entire book [Experience](#) is dedicated to explaining. These are precisely the vrittis that yoga is meant to silence (chitta vritti nirodhah).

A main point of this whole excursion into the yogic view of consciousness is to explain how it is that there is no external world. It is a projection, an illusion, it is avidya. What you think is the "real world" outside of you, the "*gay spectacle of time and space with all its qualities*", as van der Leeuw calls it, is just your consciousness. The real "real world" is the Absolute, and it exists at the center of your consciousness, and the center of my consciousness, and the center of everything's consciousness. This foreshadows what we discuss next.

The methods of yoga expose the tautology of consciousness and thereby allow one to directly experience this tautology. When the tautology of consciousness is experienced in its pristine purity, this is Kaivalya. There is only consciousness, alone; nothing else.

When the units of consciousness, i.e. you and me and everything else, come to be experienced in these terms, the fabric of All That Is becomes revealed to itself. The fabric is full of bindus connecting everything to everything else.

7. Doing Samadhi (YVC 29)



What do we in the West know of samadhi as a first-person experience? Not much. The final chapters sound the clarion call for the Western cultures to rediscover samadhi.

Overview

We now come to the final topic in our yogic view of consciousness. What is samadhi? This topic makes up the final four chapters of our yogic view of consciousness. Again, I'll show my outline so you can see where I am going with this (number refers to chapters in the present volume, Chapters refer to YVC):

7. **Chapter 29: Doing Samadhi:** Review and summary of samadhi.
8. **Chapter 30: Ingredients of Samadhi:** Case studies highlighting aspects of samadhi.
9. **Chapter 31: A Recipe for Samadhi.** Putting ingredients together.
10. **Chapter 32: Reflecting on Samadhi.** A perspective on what samadhi does.

Sidebar: If you don't know the outline and terminology of Patanjali's Ashtanga yoga, the rest of this discussion will be hard to follow. All the necessary background information is contained in the present volume of *Samadhi*.

Let's Get Started

We talked a lot about samadhi in previous chapters (particularly in YVC [Chapter 10](#)). We used our [faithful model of the yogic view of consciousness](#) from YVC [Chapter 2](#) as a skeleton around which we fleshed in the details. The final result was an abstract, fantastical picture of the world as it is revealed through samadhi.

But all of this is just theoretical understanding. It is ironic to say “just” because, even as “just” theory, the yogic view of consciousness weaves together ideas Eastern and Western, ancient and modern, in a tapestry that none of them alone offers. But now we want to go beyond *just* theoretical ideas.

The last topic we address in this book is to think about samadhi as something you **do**. Because, in the final analysis:

Samadhi is the fulcrum on which the truth or falsehood of the whole yogic view of consciousness rests.

Confession

And...I am now in over my head. I have never intentionally induced samadhi. So I am now talking about something for which I have no 1st-hand experience.

The one thing I can say in my defense is that at least I've had experience with altered states of consciousness, which is probably more than a lot of authors on samadhi can claim. My experience with altered states is why I take the *Yoga Sutras* so seriously. The *Yoga Sutras* provide a framework for understanding altered states superior to anything the West has come up with. We've surveyed a variety of Western ideas and seen that they provide piecemeal glimpses of what is otherwise described fully and systematically in the *Yoga Sutras*.

Therefore, even though I've not experienced samadhi myself, I am not intimidated to talk about it. Harkening back to the words of Heinrich Zimmer used in the Introduction (to YVC: [see here](#)), the best we can do today is try to rediscover samadhi in our own way and in our own terms. Towards this end, the *Yoga Sutras* serves as something akin to a treasure map.

Why bother to try to figure out what samadhi is? First, to repeat (because it is so important): all of the claims of yoga rest on the reality of samadhi. Second, and where the next three chapters will land is this: **samadhi is the ultimate use of the human mind**. Remaining confined to surface consciousness is our [Fall From Grace](#), our state of being banished from the [Garden of Eden](#). If we wish to escape the shadow-consciousness of *paranga cetana*, if we wish to escape [Kant's phenomena](#), we have no choice but to figure out how to do samadhi. *The only way out is in*.

Review of Samadhi

For many years I was confused about samadhi. Some authors I read equated samadhi with enlightenment itself (i.e. Kaivalya). My confusion was only dispelled when I understood Taimni's interpretation in *The Science of Yoga*, much of which was described in my book [The Yogic View of Consciousness](#). We saw that samadhi

is a complex thing in the *Yoga Sutras*. It is not just one thing. It is a graded series of states that provide a type of “ladder” to Kaivalya. Yet in these various states, there are common features that allow them all to be called “samadhi”.

Let’s summarize the characteristics common to the several forms of samadhi. Expressed as concisely as I can, the characteristics of samadhi described in the *Yoga Sutras* are:

1	Samadhi occurs in an altered state of consciousness devoid of perceptions of the waking world of the senses.
2	Samadhi is the extreme-most concentrated state of the mind: single-mindedness.
3	The dichotomy of observer/observed is absent in samadhi: “knowing by being”.
4	Samadhi alternates between samprajnata and asamprajnata types, which is to say, there are two qualitatively different types.
5	There are various levels or degrees of samprajnata samadhi that reflect the content of the experience. In the <i>Yoga Sutras</i> , these levels are described as vitarka, vicara, ananda, asmita, and nirbija.
6	Samadhi is not an end in itself, but is a method/technique that allows voluntary control over moving through altered states of consciousness.
7	Samadhi appears to be the only technique that allows voluntary access to Kaivalya (the one caveat being bhakti; discussed in YVC Chapter 6).

Samadhi is a Set of Graded Experiences

The following two aphorisms, 3.2 and 3.3, define the consequences of learning samadhi.

५. तज्जयात् प्रज्ञालोकः ।

Taj-jayāt prajñālokaḥ.

तत्-जयात् by mastering it प्रज्ञा the higher consciousness
आलोकः light.

६. तस्य भूमिषु विनियोगः ।

Tasya bhūmiṣu viniyogaḥ.

तस्य its भूमिषु in stages विनियोगः application; employment.

Aphorism 3.2 says that mastery of samadhi brings knowledge of the higher worlds of consciousness (which I’ve been calling the “inner worlds”, the “phases of the gunas” etc.). Aphorism 3.3 says that samadhi is applied or employed in stages. The stages of samadhi were outlined in Chapters 5 & 6 of the present volume, where

pratiprasava, the dive through consciousness, was described as akin to harmonic transitions (or quantum jumps), through the four phases of the gunas.

Taimni's View of Samadhi as a First-person Experience

Recall the idea of the *pratyaya*: this is the object of meditation, the “seed” of *sabija samadhi*. The *pratyaya* is the thought in the mind of the yogi during *samyama*. The *pratyaya* seems to serve as something like a rope or ladder that can be dropped to the center of the mind. In *The Science of Yoga*, Taimni gives us this picture and describes it thus:

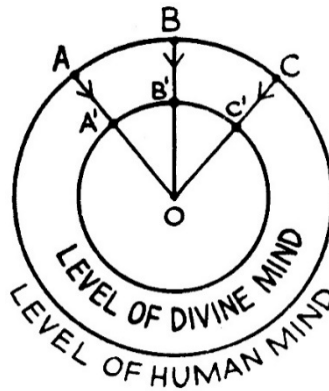


Figure 1: Taimni's schematic of pratiprasava

“A, B, C are different objects which can serve as ‘seeds’ of *Sabija Samadhi*. A’, B’, C’ are respectively the realities of these objects which can be found in the *Divine Mind* through *Samyama*. O is the *Centre of Divine Consciousness* [e.g. the *Mahabindu –Don*]. It will be seen that in every case the essential process is the same, namely, proceeding from the periphery along a radius to the centre until the intervening circle is reached. But different objects [i.e. *pratyayas – Don*] which are represented by different points on the outer circle make it necessary to proceed along different radii to the centre. In proceeding in this manner consciousness automatically touches the reality of the particular object when it reaches the level of the *Divine Mind*. So the ‘seed’ merely determines the direction along which consciousness has to sink in order to reach the corresponding reality in the *Divine Mind*. It does not make any difference as far as the essential process of *Samyama* is concerned but merely guides the consciousness to the reality which is the object of the search.”

All roads lead to Rome. Any object of thought can serve as the *pratyaya* in meditation. In aphorisms 1.32 to 1.39, Patanjali tells us about the various *pratyayas*. I’ll dispense with showing the Sanskrit, and use Taimni’s English translations directly (more translations can be found at the [Yoga Sutra Study web site](#)).

1.32 For removing these obstacles there (should be) constant practice of one

truth or principle.

- 1.33 The mind becomes clarified by cultivating attitudes of friendliness, compassion, gladness and indifference respectively towards happiness, misery, virtue and vice.
- 1.34 Or by the expiration and retention of breath.
- 1.35 Coming into activity of (higher) senses also becomes helpful in establishing steadiness of the mind.
- 1.36 Also (through) serene or luminous (states experienced within).
- 1.37 Also the mind fixed on those who are free from attachment (acquires steadiness).
- 1.38 Also (the mind) depending upon the knowledge derived from dreams or dreamless sleep (will acquire steadiness).
- 1.39 Or by meditation as desired.

The really important one in this list is 1.39. It basically says "whatever works for you". So the point being that a very diverse and wide variety of pratyayas can potentially be used as the rope or ladder in samadhi. Taimni depicts this above by the outer circle, which represents the diversity of manifested things and stuff.

From *Man, God and the Universe*, Taimni illustrates the "sinking process" that samadhi allows with the following image, and describes it thus:

"All that happens is that our consciousness sinks into the greater and greater depths of our own centre of being. That centre as we have seen is concentric with the Great Centre [i.e. the Mahabindu - Don] in which the whole universe in all its depth, richness, beauty is contained. So sinking into our centre really means sinking into that Great Centre in which the universe in all its fullness is contained."

"The fact that centres of consciousness or bindus of all Jivatmas or Monads are concentric with the Centre of Divine consciousness or Mahabindu is of great significance in the realm of practical Occultism [You can substitute "yoga" for "occultism"...get it over it - Don]... It is through this common centre of the vehicles of a Jivatma working on different planes of the solar system that the yogi is able to pass from one plane to another. In Samadhi when consciousness rises from the lower to the higher planes there is no movement in space but only a sinking of consciousness into its own deeper levels. This sinking takes place through the common centre of all the vehicles... this sinking of consciousness into deeper levels during the different stages of Samadhi is shown as taking place along a vertical line AO because it is not possible to show diagrammatically the sinking into a point.

But this does not represent the process correctly because it will really mean that consciousness moves in space when it recedes into its deeper levels. Actually, it remains centred in the common centre of its vehicles and its rising from one plane to another merely means that while remaining centred in its bindu, it begins to function at a different level.”

Thus, the picture Taimni paints is that the yogi, by concentrating on the pratyaya, “sinks” through the bindu, through deeper and deeper levels of consciousness. The penultimate state—nirbija samadhi—is not described by Taimni, but I have repeatedly quoted van der Leeuw’s description of nirbija samadhi and do it again now:

“When thus we sink back into the depth of our own consciousness we come to a state in which nothing seems to be any more, in which we ourselves seem to have lost name and form and all characteristics. We come to the great Void.”

“When we reach the Void within, the state in which nothing more seems to be, it would appear as if we were surrounded on all sides by a blank wall and as if it were impossible to proceed any further.”

After this comes dharma mega samadhi, the transition to Kaivalya:

“Then comes the moment when we must break the habit of ages and, like the prisoner in the cave, dare to turn our faces the other way and find the way out of the cave, find reality, freedom.”

“We have to move in a dimension we did not know before...to pierce through that center and find the reality which, acting on that center produces the world-image in the cave of our consciousness.

“The experience of going through the center of consciousness and emerging, as it were, on the other side is very much one of turning inside out. In our ordinary consciousness we are turned outwards towards the world-image which we externalized around us. In going through our consciousness the entire process is reversed, we experience an inversion, or conversion, in which that which was without becomes within. In fact, when we succeed in going through our center of consciousness and emerge on the other side, we do not so much realize a new world around us as a new world within us.”

“We seem to be on the surface of a sphere having all within ourselves and yet to be at each point of it simultaneously.”

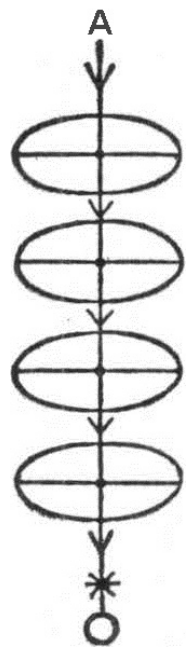


Figure 2:
Taimni’s other
schematic of

Who knows how to do what is described above? Do you? I sure don't, as I said in my confession above. What is described above is a more or less clearly expounded regurgitation of what is described in the *Yoga Sutras*.

But what the *Yoga Sutras* does not tell us is how to actually do these things. It provides a lot of hints, but, unlike the modern way of communicating (mainly in science and technical writing) the *Yoga Sutras* does not provide detailed step-by-step instructions. It is well-appreciated among all who know of the *Yoga Sutras* and its surrounding traditions that the step-by-step methods were to be imparted to the student by the guru by direct instruction.

The [Rhythm of Creation](#) is the veiling of the Absolute as the Relative, and the revealing of the Relative to be the Absolute. There is thus no other justification needed to say the following. In the modern world, we need to rediscover samadhi. We need to rediscover how to do it, and not just sit around and talk about it as if it is some airy-fairy abstraction. It is not. Samadhi is a mental technique utilized for the purpose of intentionally moving through the indescribable and unimaginable worlds hidden beneath our surface consciousness.

Every night when we dream we get only the faintest glimpses of these worlds in a totally random and haphazard manner. Chapters [25](#) thru [28](#) of [The Yogic View of Consciousness](#) discussed non-yogic means that open our surface mind to the hidden inner worlds. But the results of using the non-yogic means are haphazard and uncontrollable, and they lead to delusion. The West has no framework to make sense of these experiences. To overcome this hurdle, we need to relearn what samadhi is and how to do it.

In the next chapter, I'll discuss natural experiences that provide plausible foundations for samadhi, what I will call the "ingredients" of samadhi. In the chapter following the next, I will combine these ingredients to formulate a recipe for the practical induction of samadhi.

I will not rediscover samadhi on my own, so don't get over-inflated expectations. My goal is smaller. I wish only to open doors so that all of us interested in undertaking this adventure can work together, and each of us, as little cogs in a much larger historical wheel, can add to the ever-growing rediscovery here in the West of this ancient and profound technology of the mind that is called samadhi in the *Yoga Sutras*.

8. The Ingredients of Samadhi (YVC 30)



There are natural experiences that resemble various facets of samadhi. Some of these happen when we are awake, others happen when we sleep. We consider these here and construct an ingredients list for samadhi.

Summing Up

Last time we presented a list of the characteristics of samadhi. Here is a summary table of those characteristics:

Item	Characteristic of Samadhi
1	Is an altered state of consciousness
2	Maximum concentration of the mind: single-mindedness.
3	Absence of observer/ observed dichotomy; “knowing by being”.
4	Alternates between samprajnata and asamprajnata types
5	Various levels of samprajnata samadhi
6	Allows voluntary control over altered states
7	Allows voluntary access to Kaivalya

Approach

Can we find examples of anything that capture any of these characteristics? Yes we can. The idea is the following. All methods and techniques humans do, including samadhi, must derive from natural abilities we all possess. For example, all skill in sports or music derives from the fact that we have limbs with muscles that we can move. All art stems from the fact that we possess imagination, symbolic capabilities, and can use tools. [Chapter 22](#) of YVC discussed how yoga arose from ritual magic. We want to further dissect this line of thinking. There must be natural activities we humans do that provide the ingredients of samadhi.

Before starting, I want to make clear to the Reader that *I will not answer these questions with any kind of final certitude*. I don't want the Reader to have unrealistic expectations. Instead, what I hope to accomplish is to open doors, to raise questions, and present tentative answers. This book will necessarily end open-ended. Nonetheless, hopefully some fresh ideas will be laid out along the way.

We want to take what we know about the range of human abilities and see if there are phenomena that might serve as ingredients of samadhi. We begin with the well-known facts that we move through three different brain states: waking, REM, and non-REM (NREM) sleep. Every human's brain goes through these states. Even ancient Hindu sources like the *Yoga Sutras* [recognized these states](#) in terms of waking (jagrat), dreaming (svapna), and deep (non-dreaming) sleep (susupti). We will use these three states, just like the ancient Indians did, to organize our thinking.

Waking

There are various psychological behaviors or states, some considered normal and some considered pathological, that correspond to items on our samadhi list above. We consider just two here: projection and depersonalization. Both of these could serve as ingredients of samadhi.

Projection/Identification

This relates to Item 3 on the list above: fusion of observer and observed. Freud described the psychological process of [projection](#). It means to dissociate, in one's thoughts, a part of one's self and apply it to something else. It is a form of [delusional thinking](#). To quote Wikipedia:

“Freud considered that, in projection, thoughts, motivations, desires, and feelings that cannot be accepted as one's own are dealt with by being placed in the outside world and attributed to someone [or something -Don] else.”

We are not interested in projection per se, but its opposite: the ability to take something that is not oneself and identify with it, the process of [identification](#), which was also identified by Freud. Again from the Wiki-thingy:

"Identification is a psychological process whereby the subject assimilates an aspect, property, or attribute of the other and is transformed, wholly or partially, by the model the other provides. It is by means of a series of identifications that the personality is constituted and specified. The roots of the concept can be found in Freud's writings."

If one can project away an aspect of one's self, one can also do the opposite and include something that is not part of the self-image of most people. [Chapter 23](#) YVC discussed the link between ritual magic and the origins of Raja Yoga. In ritual magic, the person performing the ritual strongly identifies with the object of the ritual.

That we humans have the ability to identify with things that can be considered not-self seems to be a primitive ingredient underlying samadhi. By primitive I mean two things: (1) that it probably does not play a major role in real samadhi, but instead serves as a "root" property that other ingredients are based on, and (2) it is "weak" in the sense that it only refers to thoughts in one's mind.

With respect to the first qualifier, we could look at the connection between having muscles in general, and using them to become a master pianist. Muscle control is a substrate of one aspect of being a master pianist. Similarly, the human ability to identify with things is a primitive substrate that could lead to more complex behaviors used in samadhi.

With the second qualifier, projection and identification are acts of imagination that occur in thought. Even though identification is "only" thoughts in one's mind, if the identification is strong enough, it can affect how one acts towards the object of identification. This was Freud's point after all.

I note only briefly, because it is a topic much discussed in yoga literature, that identification is taught as a practical matter for beginner yogis. Here is a typical example [from Swami Krishnananda](#):

"The fixing of the mind on the point also implies the choosing of the point. What is the point on which we are concentrating? We have the traditional concept of the ishta devata, a term designating the nature of the object of meditation, which gives a clue as to what sort of object it should be. It should be ishta and it should be our devata. Only then we can allow the mind to move towards it entirely. We must worship that object as our god or goddess, our deity, our alter-ego, our centre of affection, our love, our everything; that should be the object."

The instruction is to choose an object of meditation, a pratyaya, with which one will completely identify. One is to *imagine* something of intense desire, an object that one would literally want to become one with. This is the beginning of what will eventually become the fusion of the self with the pratyaya in more advanced stages. It begins with the psychological property of identification.

Depersonalization

This relates to items 1 and 3 above: (1) samadhi occurs in an altered state devoid of a body and personality, and (3) fusion of observer and observed. Let's again start by [quoting Wikipedia](#):

“...depersonalization is an anomaly of self-awareness. It can consist of a reality or detachment within the self, regarding one's mind or body, or being a detached observer of oneself.”

As you see, it is considered an “anomaly”. Calling it such is a purely subjective judgement. Sometimes it is anomalous, sometimes not. That's not the point. The point is that the phenomenon of depersonalization relates to item 1 on the samadhi list above: awareness operating independent of the usual mind-body complex.

Unlike projection/identification, which are forms of thinking, depersonalization is an altered form of **perception**. As such, depersonalization is much stronger in its effects on behavior.

Depersonalization overlaps with sleep and dreaming, which is discussed below. Depersonalization can also occur during waking. It can happen with forms of brain damage (which is certainly anomalous) or when on certain drugs (the anomaly of which is a judgement call). What happens is that elements of one's mind or body that are normally considered parts of the self instead become perceived as “the other”.

An example of pathological depersonalization is [hemi-neglect syndrome](#). Again to quote Wikipedia: people with hemi-neglect syndrome “*may also present as a [delusional form](#), where the patient denies ownership of a limb or an entire side of the body.*” This is *not* a delusion of thinking, however, it is an alteration in perception. Just ask a neurologist. If the left side of the patient's body is paralyzed and the doctor holds up the patient's left hand and arm and shows it to the patient, the patient will deny it is their arm and hand. There is a change in the patient's perception that depersonalizes them from a part of their own body. In hemi-neglect, the explanation is reasonably straight-forward: the person's brain has been cut off from sensing and moving the arm, and therefore the arm is no longer part of the self and acts like the other to the unfortunate brain-injured person.

Anti-Depersonalization

As with projection, we can consider the phenomenon opposite to depersonalization. I don't know if there is a term for this phenomena, so I will refer to it as “anti-depersonalization”. If depersonalization is the perception that a part of you (your body, for example) is not a part of you, then the opposite experience is that things that normally are perceived not to be a part of you are perceived to literally become a part of you.

The psychedelic plant [Salvia divinorum](#) is well-known for creating anti-depersonalization experiences. In these cases, people literally perceive themselves as inanimate objects. They become the objects. Here are a few examples culled from the Internet:

“I had smoked Salvia ... seconds later I became part of the wall I was sitting in front of. As this happened I realized with intense conviction (I was more sure of it than I am of me typing this now) that this is how things have always been” (from [here](#))

Here is a [whole message board](#) of these types of experiences. I quote just a couple of them:

“I was the side of a truck once... Another time I was the letter F.”

“I became the molecule of a piece of text that was on a juice box, a laughing puzzle piece with a face, and the underside of a Mickey Mouse style character's foot. This was all in one trip. I hate salvia.”

“I became a basketball...”

Here is the famous drug explorer Terence McKenna from the book [Shamanic Quests for the Spirit of Salvia](#):

“All of my humanity was slipping away. I was a bedspread and always had been. I abandoned the attempt to be anything else and become just an item in the room with no thoughts or judgments,” (quote [from here](#)).

I use the Salvia reports as examples because, as you can see, they result in extreme changes in perception of the self where the people literally become the inanimate objects. Again, this is not mere imagination in the person's thoughts. These experiences are actual changes in perception. The fact that this phenomenon can occur can be seen as proof that people can identify, as a **perceptual phenomenon**, with something other than the ordinary human mind-body complex.

This allows us to have insight into how the yogi can fuse with the pratyaya in samadhi. Unlike the identification examples given above, depersonalization and anti-depersonalization are much stronger mental phenomena because they constitute how the person perceives his or her self in relation to the not self. It is likely that something very similar occurs in samadhi where the yogi loses all sense of identity and fuses with the object of mediation. In other words, this phenomena, the anti-depersonalization, is likely an actual ingredient of samadhi.

Forms of Consciousness during Sleep and Dreaming

Samadhi is an altered state of consciousness. Period. There is no arguing this point. It is clearly indicated as such in the *Yoga Sutras*. Samyama in general is a form of self-induced trance. We naturally move through altered states when we sleep. Therefore, it is both reasonable and expected that sleep-related phenomena provide ingredients of samadhi.

Sleep and dreaming are extremely complex phenomenon. If you want to get a sense of the wider issues, I wrote a [really long scientific paper](#) about dreaming and you can knock yourself out reading it (see also this [scientific review by Mancia](#)). What I do here is regurgitate just one small part of that paper and summarizes the

various relationships taken between the dreamer and the dream perceptual environment (which is abbreviated PE in Figure 1). It is in the various relationships between the dreamer and dream environment where we are likely to find the natural origins of samadhi.

One qualifier for this discussion. I am not going to get hung up on the distinction between REM and NREM dreams. While this keeps dream researchers busy and fascinated, the fact is that regular (i.e. nonlucid) dreams occur during both brain states, just with different frequencies (80% for REM; 25-30% for NREM).

The main idea is this. When we are awake, there is always a “you” and there is a world in which “you” are embedded. We can divide you and the world in any number of ways philosophically, but the observer/observed dualism is, as many, many thinkers have pointed out, **the** central fact of our experience when we are awake in the physical world (i.e. in the state of paranga cetana).

When we sleep, the observer/observed dichotomy is not so fixed. It spans the four relationships illustrated in the following figure.

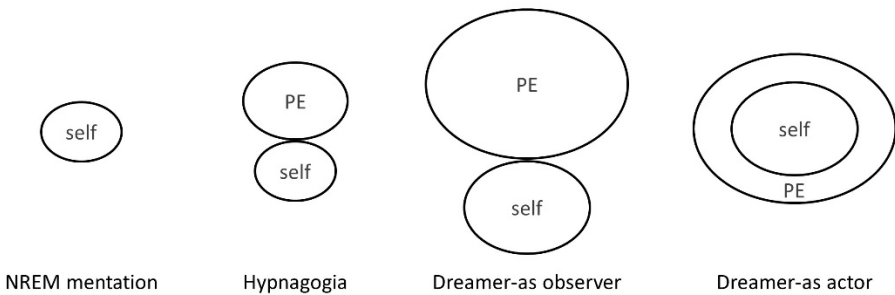


Figure 1: Forms of relationships between observer (self) and observed (perceptual environment; PE) in sleep.

From left to right these are:

1. An observer, but no observed. This is called **NREM** or **thought-like mentation**.
2. An observer not embedded in any environment, who views things outside his or her self. The external things perceived are also **not** embedded in any type of environment. This phenomena is called **hypnagogia** ([Wikipedia](#) gives a conventional view of it).
3. An observer who is outside of the observed, where the observed is a complex environment. Here the observer views the environment as if from the outside looking in, somewhat like watching a movie. The observer is not embedded in any kind of environment. These are called “**dreamer-as-observer**” dreams.
4. An observer who is embedded in a dream environment. This is called a “**dreamer-as-actor**” dream. These are the usual kind of dreams most people think of when the word “dream” is used.

Recognizing these psychological structures is critical for discerning possible ingredients of samadhi.

NREM Mentation and Samadhi

NREM mentation has been well-documented by sleep researchers, notably [Allan Hobson](#) (he discussed NREM mentation a lot [in this book](#)). I assert that **NREM mentation is the baseline state for practicing samyama**. In this state there is no perceptual environment at all, only a more or less self-reflective mind that can talk to itself. For normal people tested in sleep labs, this state lacks the property of lucidity. People who are trained lucid dreamers (like me) can maintain lucidity in this state. I have been there many times and call it the "void" (see page 137 of [DO_OBE](#) for details). I assert that NREM mentation is the end state achieved from practicing the Bahiranga methods. Or said differently, the end result of practicing the Bahiranga methods is the ability to get into this state voluntarily and maintain one's lucidity. In this sense, the NREM-mentation would be a direct ingredient of samadhi, serving as the platform for the entire technique.

Nonlucid Dreams and Samadhi

At the other extreme from NREM mentation are ordinary nonlucid dreams where the dreamer is embedded in a dream environment. The "dreamer-as-actor" states are forms of paranga cetana in which the self becomes absorbed in the ever-shifting distractions of the dream world. It is just more [viksepa](#), and as such, yoga will generally seek to avoid mental states that take this form.

Nevertheless, our **capacity to be absorbed** in nonlucid dreams is perhaps the most important ingredient of samadhi. The dream researcher [Allan Rechtschaffen](#) identified this feature of nonlucid dreams. He called this property, "[The single-mindedness and isolation of dreams](#)":

"By the "single-mindedness" of dreams, I mean the strong tendency for a single train of related thoughts and images to persist over extended periods without disruption or competition from other simultaneous thoughts and images."

This is a rather profound statement when considered in the context of samadhi. His definition of dreams sounds more like a definition of samadhi. However, Rechtschaffen most definitely did not apply this idea to samadhi nor, to my knowledge, ever even spoke about yoga. He developed this idea to explain how dreaming is different from waking consciousness.

What he is trying to say about dreams is a subtle idea. It seems odd on first hearing. For, as indicated above, in dreams there is constant shifting of attention by the dreamer to the constantly shifting dream environment. In this sense, dreaming certainly cannot be called single-minded. So what was he trying to say? What Rechtschaffen described is the essentially *total and complete absorption of the dreamer in the dream*.

When we non-lucidly dream we are, with rare exceptions, completely and totally absorbed in the dream. The mind is cut off from anything else but the dream. The mind is cut off from perceptions of the physical world, cut off from voluntary access to the personal memory network. The dreamer may spontaneously remember valid waking facts during a dream, but this is not promiscuous access to the personal memory network. If there was promiscuous access to the personal memory network, the person would realize they were dreaming, and it would be a lucid, not a nonlucid dream. Being cut off from the sensory world and from voluntary memory access during normal nonlucid dreaming means the dreaming person is completely absorbed in the bubble, so to speak, of the dream. In this sense we can speak of “single-mindedness”. It is also a state of isolation because the dreamer is isolated, or trapped, in the “bubble” of the dream.

Thus, although the dreamer and dream environment are both highly dynamic and constantly changing, the dreaming person is “trapped”, isolated, in the dream by being cut off from the senses, and from normal voluntary memory access.

It is the property of single-mindedness and isolation that is of interest to our present discussion. We are not interested per se in Rechtschaffen conception of dreams, interesting and illuminating though it is. The property of total and complete absorption we encounter in nonlucid dreams is, I suggest, co-opted in samadhi. What we do naturally and spontaneously every night when we dream is the foundation of samadhi.

I am suggesting that this same mode of total and complete absorption is **co-opted** in mediation and **adapted** to the purposes of yoga to generate the single-mindedness of samadhi. In this sense, ordinary dreaming is perhaps *the* essential ingredient of samadhi. The single mindedness and isolation of nonlucid dreaming is the natural and spontaneous ability of human psychology that is the root of samadhi. Just as voluntary control of muscles is the natural and spontaneous ability that underlies sports or various arts.

To be crystal clear: I am **not** saying that samadhi is identical to nonlucid dreaming. I am saying that **the property of “single-mindedness and isolation” of nonlucid dreams is the natural psychological function that is intentionally modified by the yoga methods to give rise to samadhi.** Yoga exploits this natural property of the mind, and molds it to a completely different end: samadhi.

Quick Summary

Let’s quick summarize our two main points before moving on:

1. A lucid form of NREM mentation is likely the end state that is sought to be voluntarily entered into by the application of the Bahiranga methods.
2. The total and complete absorption of the dreamer in a nonlucid dream is likely the natural basis for samadhi.

Ok, let’s keep going...

The Other Two

What of hypnagogia and dreamer-as-observer dreams? These are clearly variations of the same thing. Both involve a self observing something external. In the case of hypnagogia, the something is the perception of an isolated sensory object lacking a complex spatial environment. In the case of dreamer-as-observer dreams, the something becomes a complex spatial environment in which a dream plays out as if watching a movie. Again, these are well-established phenomena in dream research so I am making no attempt here to justify any of this. You can go look it up if it's unfamiliar to you (my [GWS and dreaming paper](#) has many citations).

We can thus imagine a spectrum as shown in Figure 2.

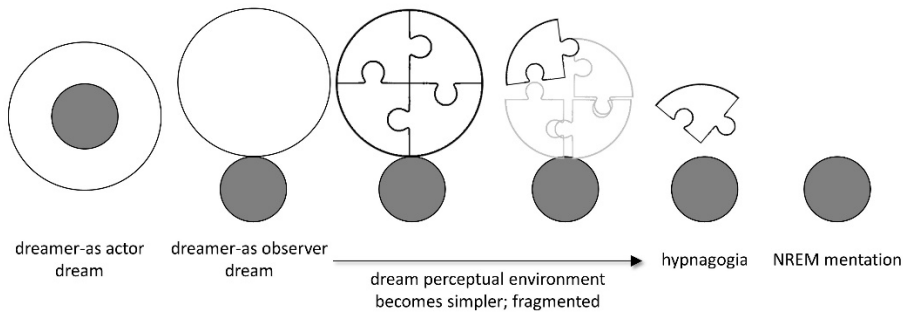


Figure 2: A functional sequence of forms of sleep consciousness. The dark circle is the observer and the white circle is the perceptual environment

This is the same idea as Figure 1, but now indicating a relationship between the different states. The fullest and most complex is on the left where the dreamer/observer (grey circle) is embedded (or absorbed) in the dream perceptual environment (white circle). Next comes the dreamer removed from the perceptual environment and viewing it as if from outside. Next we imagine the perceptual environment fragmenting and most of the pieces disappearing. What is left is something that looks like hypnagogia where the observer is observing an isolated something-or-another outside the self. Finally, we can imagine all externals disappearing, and we are left with just an observer and no perceptions of any kind, which is NREM mentation.

There are a couple connections to point out here.

Various Levels

First, let's relate the natural spectrum of sleep states to item 5: that there are various levels of samprajnata samadhi. Again, I will not go into the details. You can look at my [GWS and dreaming paper](#) or even a book chapter I co-authored with Stephen LaBerge about the [varieties of lucid dream experiences](#) to get the details. The main point is that sleep perceptual environments take on a wide variety of different

appearances and qualities, ranging from what appear to be normal perceptual environments at one end to completely abstract landscapes similar to what we saw in YVC [Chapter 26](#) at the other end. It is very likely that this is the basis of the distinctions of the four phases of the gunas in yoga. The more normal-appearing dream environments correspond to vicara consciousness (where vitarka consciousness corresponds to being awake in the physical world), and one can imagine any number of ways to partition the abstract perceptions into the deeper phases of the gunas.

So, the main idea here is that the variety of perceptions that are well-documented to occur in dreams and dream-like states can be construed as ingredients of samadhi, again, with respect to item 5 on our list above.

The Bottom Level

Next, please recall Allan Watts' quote much used previously. Quoting only the essential bits:

“Life seems to resolve itself down to a tiny germ or nipple of sensitivity...a squiggling little nucleus that is trying to make love to itself and can never quite get there.”

“The trouble is that I can't see the back, much less the inside, of my head...Consciousness peers out from a center which it cannot see.”

The form of this experience is like the dreamer-as-observer dream, where there is a bare consciousness observing an environment external to the self. I previously called it “bare naked” pratyak cetana. In this case, the environment is radically abstract. It is a pulsing medium that seems to be the source of all other possible perceptions. One is tempted to associate it with the alinga level of the gunas. For here is revealed the Logos, the Divine Plan.

But it is not a plan in any sense we may give meaning to the term, for it is simply a pulsing something-or-another that seems to simply create. There is no rhyme or reason to the actions of this pulsing and its little spinning “ennie weenies”. They spin and pulse in ways indescribable in words. From this ***Movement*** arises all that possibly could be. It is very, very strange. Earlier I said this experience can be construed as the seeing of the very form of the Screen of Consciousness (remember the graphic of our model, please). We are seeing the very stuff of which Plato's Cave wall, the Screen of Consciousness, is made. It makes no sense to the rational, logical mind. Yet it makes infinite sense because it is not unlike the clouds moving in the sky, the leaves blowing in the wind, the patterns seen in the stars in the night sky, like waves crashing at a beach.

Again, it seems to be the bottom-out level of paranga cetana. We cannot go any deeper. We cannot go into it. All we can do with it, with ***the Movement***, is to keep seeing faces in clouds.

Although we cannot go “into” it, we can go “up” from here: stuff gets more

complex and elaborate. Distinct images emerge out of the pulsing something-or-another: hypnagogia. The environments get more complex: more objects, depth, color, form, relationship. Soon the perceptions are fully formed environments. We observe them from the outside looking in. Then we can step into them. We are in a dream. Then we “wake up” and we are here.

To conclude, again, I am talking about well-established dream phenomena. It is speculation if these perceptions correspond directly to what is described in the *Yoga Sutras* as *visesa*, *avisesa*, *linga*, and *alinga gunas*. It may be that the *Yoga Sutras* describes something more sophisticated than the above. But either way, what is described above are the natural things that happen in our minds every night when we sleep. As such, they must contribute natural ingredients to samadhi.

Lucid Altered States

In this section we lump together various altered states of consciousness in which people are lucid. When I say “lucid” it means that consciousness is aware that it is aware (self-reflective) and is simultaneously aware of the experiences that are occurring. Just like when we are awake. I’m not talking about anything mysterious here. Lucidity is our normal state when we are awake. There are many altered states where people can be lucid.

I handle this section by presenting four different first-hand experiences, or case studies, that illustrate phenomena that show obvious connections to features of samadhi. Two cases are drug-induced, and two occurred during lucid dreaming. One of them is mine and is from my lucid dream journal. The links to samadhi are explained in the blurbs preceding each quote.

1. Alex Grey DMT experience. We saw this in YVC [Chapter 27](#), where Alex Grey described his “Net of Being” DMT experience. The salient point here is that he seems to exactly describe the fusion of the observer and observed that is characteristic of samadhi. Based on his report, it is safe to infer he spontaneously had this experience. As such, it is similar to the Salvia experiences where a person fuses with the object of perception, to “know by being”.

“A sense of continuum of being that really was very highly networked...a mesh of being. And a kind of identity with that, um, spread my consciousness and being out to a vast expanse in the, ya know, as fast as could be, you were like identified with a consciousness grid that was completely co-extensive with all space.”

He became the "consciousness grid". Knowing by being.

2. A passage from [Robert Monroe](#)'s book *Ultimate Journeys*. Monroe, who passed away in 1995, is a well-known author on out-of-body experiences. His books have been influential on people interested in OBEs, astral projection, and lucid

dreaming. In the following passage he describes becoming a flying eagle. Monroe's case again illustrates the fusion of the observer and observed. In Alex Grey's case it occurred under the influence of DMT. In Monroe's case, it occurred during a lucid dream. But the end result is the same: the sense of self, of "I", becomes the object of perception. This indicates that the ability can be evoked artificially with a drug (as Patanjali indicates in aphorism 4.1—see YVC [Chapter 25](#)) or naturally via the lucid dream state. I note that Monroe did not intentionally enter this state, but did so spontaneously as an element in the ongoing lucid dream of which this passage is a part. One advantage of Monroe's description over Grey's is that there is an actual description of what the fusion experience was like.

“I am floating high over a rugged, snow-capped mountain range, and I can see for hundreds of miles in every direction...and I can see down, down on the ground...beautiful focus, in the most minute detail...the leaves on trees, small animals as they move over the rocks...and I am moving slowly, making a wide easy turn, the standing wave from the mountain ridge offering solid and steady lift under my wings...wings! “

“I turn my head. Extending out from my shoulder is a broad arching wing tapering to a round point, feathers ruffling in the slight turbulence. I roll my head to the left, there is one to match from the other shoulder...I'm not floating, I'm soaring...as a bird, am a bird!...a super sailplane that does exactly what I think! I break the turn, and the feathers on the trailing edge bend down on one side, up on the other, instant ailerons...let's reach for maximum lift...there it is, more under the left wing than the right, turn into the lift...feel the lift getting stronger and stronger...it's peaking out, turn and circle...tighten the turn, highest point of lift...must have a fifty-to-one glide ratio...spiral up, tighter and faster...perfect control...air is thinner...keep higher airspeed...wonder where the stall point is...nose, no, head up more, higher angle of attack, more, hey, that's pretty good! ...would never think a bird body could...oops! it does stall...easy to pick up speed again... Yeah! Just fold the wings and doooooown we go! I sigh... reach and stretch...”

“CLICK! I was back in among the sparkling forms, and I closed tightly. The radiation was making me break out in waves exquisitely familiar.”

3. D.M. Turner's LSD/DMT experience. I do not know anything about [D.M. Turner](#) having only come across his work when surfing the internet. He has an apparently unpublished book [Salvinorin - The Psychedelic Essence of Salvia Divinorum](#) that is posted on the Net in its entirety. I came across [one of his experiences](#) that impressed me because of how closely it resembled the yogic view of consciousness. Given my knowledge of psychedelic substances, the huge quantities of drug he ingested and the fact he mixed two wildly potent psychedelic substances

borders on humorous (and is certainly alarming!). These factors may be responsible for the extreme nature of what he described, which is one of the most extreme drug experiences I have ever encountered.

However, my primary interest is that what Turner described is almost identical to van der Leeuw's description of Kaivalya (see YVC [Chapter 4](#)).

van der Leeuw's writings indicate he was an expert in Raja Yoga. There is no indication whatsoever that van der Leeuw took drugs. It is thus amazing to me that Turner, through ingestion of extreme amounts of psychedelic drugs could effectively reproduce van der Leeuw's descriptions of dharma mega samadhi and Kaivalya, although Turner, as you will see, did not interpret his experiences in yogic terms.

The salient points here are that Turner described the "turning inside out" process that van der Leeuw so graphically described, and that I repeatedly assert is a first-hand account of dharma mega samadhi. Then, in what appears to be a confused perception of Kaivalya, Turner has the experience of being a seemingly unlimited number of what he called his "possible lives". His experience, however, can be interpreted as a description of Kaivalya, where one becomes simultaneously all that is. However, Turner does not seem to have the vocabulary, training, or background to interpret his experience in these terms. Instead, he interprets this as alternative versions of himself. When you think about it, his interpretation is not too far off the mark anyway. Further he describes the spherical sense of a world with nothing outside of it that van der Leeuw described. My take-away from Turner's experience is that, through extreme drug ingestion, he "whacked" himself clear into Kaivalya. In the next chapter, I will give a more precise meaning to the term "whacked" (hint for now: perturbation).

Let me make this perfectly clear: I DO NOT ADVOCATE ANYONE DO THIS. I am not advocating the use of drugs for this purpose. We discussed this topic already and I have expressed my opinion that drugs, generally speaking, are no more and no less than training wheels by which to enter the inner realms. In the long run they defeat the purpose. In short: [DRUGS ARE BAD, MKAY](#). But what is of interest in our present context is the overwhelming similarity between Turner's and van der Leeuw's descriptions. To me, this points to a common substrate underlying their experiences. In my mind it strongly supports the validity of what is described in the *Yoga Sutras*. (Note: I have condensed this. Turner's entire journal entry is [here](#)).'

"My next significant journey involved smoking 750 mcg. of Salvinorin about 6 hours after taking 600 mcg. of LSD [50 micrograms is a usual dose of LSD! He took 12X the usual dose! -Don]All of a sudden there was a sensation that the universe began rotating on an axis that was perpendicular to its normal planes of rotation... There was also the sensation that time had stopped, that everything had stopped revolving around its axis and had slowly begun to revolve in the opposite direction. I then had a sensation where I could see around the edge of "existence," and saw an opposite or negative image, of everything in this sphere of existence..."

“As this happened the whole concept of my existence as a particular person seemed quite ludicrous and artificial. With this perception it seemed as though the universe had collapsed and turned inside out. And the concept that I had an identity as a particular human being, or even that “I” existed, was entirely pulled out from beneath my feet...”

“Next I found myself in what I can only describe as a black hole of identity... What I experienced was like a type of gravity which held my being so strongly that it could not escape to form an identity. I felt as though I were within a dimensionless [*Remember our [discussion of delta?](#) -Don*] spherical, enclosed universe, perhaps something similar to Einstein's perception of curved space-time. Within this closed universe it seemed that all forces, such as gravity and centrifugal force, were somehow reversed and opposed to how they normally function. A million impossibilities seemed to exist... And it seemed that time was on a revolving or repeating trajectory. Within the closed sphere, millions of concentric gears were spinning around and through each other in every which direction...”

“One of the most profound perceptions that I had was of seeing my life from millions of different angles. It seemed that the life I had led was like a drawing etched into the multi-dimensional fabric of space-time, every action I've taken and thought I have had forming a turn or a branch in this complex carving. What I experienced while in this state was millions of other possible lives of my person. For every decision I've made in life, a duplicate of myself is formed in nonexistence that chose the opposite of the decision I made. While in this bizarre state of mind, or non-existence, I was simultaneously experiencing these millions of alternate persona, and with vivid recollection of all that had transpired in their oppositely directed lives...”

“As time continued, however, I noticed the force within the black hole starting to subside. By the time I knew I would be returning to my body again, and was able to open my eyes and look at the clock, approximately two hours had passed.”

Wow.

4. My lucid dream experience of dissolving the pratyaya. (64th projection; original is 2870 words; the following is about 1/6th of the entire recorded experience.). We discussed in Chapter 6 of the present volume, about pratiprasava, the dive through consciousness. There it was described how samadhi causes the pratyaya to “disintegrate” and by this action, it propels the yogi to a higher state of consciousness (or deeper layer of the gunas).

In the following lucid dream, I had an experience that I now interpret as an ingredient of samadhi. It is **not** samadhi. I was not in samadhi. I was lucid dreaming. But I had, as one small part in a rather long and rich lucid dream, an experience that

I now interpret as something akin to Taimni's idea of how the pratyaya is dissolved in samadhi, leading to the nir- forms of samadhi (i.e. nirvitarka, nirvicara, etc.).

We can interpret the dream perceptual environment as an analog of a pratyaya. In this experience, I somehow accidentally found myself in a state where I saw the "pieces", "components"—I don't know what term to use—but I saw what the pratyaya was made of. Whatever it was, my current best interpretation is in terms of dissolving the pratyaya. It is certainly not identical, but I would consider it to be an ingredient. Whatever happened must be a phenomenon similar to what occurs in samprajnata samadhi that leads to the asamprajnata form of samadhi.

"Went to bed about 5:00 AM. I fell asleep almost immediately. Next thing I knew I was walking thru a dance club... The place was large and dark, and there was a huge dance floor filled with very "underground" looking people (mohawks, tattoos, leather, etc.). I was not lucid at this point, but I had a very strong feeling that something was up. I walked off of the dance floor into another room that was a bar. Sitting at the bar was my good friend X... When I saw X it dawned on me - I was in the dream world! And also, at this realization, I most definitely experienced the "head-rush" feeling. My lucidity was incredible. Everything was absolutely clear and vivid. I felt exactly like I do when I'm awake."

"Once my lucidity clicked in though, I became very aware of my potential to fade out so I moved very slowly and carefully. [Me and X interacted]... Then I felt myself begin to fade out. I grabbed X and said, "Uh oh! Look, X! I'm gonna disappear right before your eyes, then you'll know that this is a dream!" And I was gone."

"I was standing outside of an unfamiliar house. It was night time outside and there was a light on inside the house. Through the window I thought I saw three women, but, when I looked away and then back again, I saw an old woman yelling at two younger girls. I began to walk down the block away from the house. I faded again."

"I seemed to now be floating in the void. However, there were what seemed to be colored triangles moving around, crossing and spinning over one another making distinctly geometric patterns in front of me. The colors were mainly a yellowish green with red, orange, and pink hues and they had the texture of clear and smoky, but smooth glass. "This is a weird view of the void," I thought to myself. I stared at these patterns wondering what the hell I was looking at. I began to focus harder and harder on these patterns, trying to discern some detail in them. Then, as I was focusing, the most incredible thing happened. I watched these patterns "solidify" and transform into the scene on the dance floor of the club I had just left. The spinning triangles were actually the dancing people in the club! I was amazed. I relaxed my focus and the scene faded back to the spinning triangles. I was thinking, "Wow! This is amazing!" I tightened my focus

again and the triangles again transformed into the dancers on the dance floor. This time I tightened my focus so much that the entire bar scene faded in around me! I was back in the bar again! [A whole bunch more stuff happened], then...This time I was awake for real. I looked at the clock. It was 6:00 AM. Only an hour had passed..."

This wraps up our discussion of possible ingredients of samadhi. In the next chapter, I'll summarize, then discuss how the ingredients could combine into a recipe for samadhi.

9. A Recipe for Samadhi (YVC 31)



We use our ingredients list to construct an at least plausible recipe for samadhi. The recipe is not complete. There are missing ingredients. But in attempting to make a recipe, at least some holes in the recipe are revealed.

Introduction

Why propose a recipe for samadhi? First, the *Yoga Sutras* does not give step-by-step instructions on how to achieve samadhi. Second, the concrete details that are provided are coded in the language of Samkhya philosophy. It would be nice to link our modern knowledge to these ancient concepts. Therefore, I'll present a step-by-step recipe that tries to link ancient Samkhya concepts to modern ideas where possible.

Again I emphasize that there will be no final or definitive conclusions. The point of the exercise is to construct a *plausible* recipe for samadhi. Ultimately, the validity of any such scheme will rest on its functional utility. Can a given recipe actually cause someone to achieve the things described in the *Yoga Sutras*? I make no such claim here. My smaller goal is to move things in that general direction. Although...I'm no slouch at altered states. Hopefully the discussion will bring at least a few new and useful things to the table. But it's always best to start with low expectations.

We begin by summarizing the ingredients for our recipe from last chapter. Then, after brief preliminaries, I'll present the recipe.

Summary of Last Chapter

The previous chapter presented a list of the characteristics of samadhi. We then searched human psychology for phenomena that could serve as natural skills underlying those characteristics. The following table summarizes, in no specific order, how the natural human abilities (ingredients) identified in the last chapter line up against characteristics of samadhi.

Table 1: Experiences that may underlie known characteristics of samadhi.

Item	Characteristic of Samadhi	Natural Ingredients/Examples
1	Is an altered state of consciousness	NREM mentation
2	Maximum concentration of the mind: single-mindedness.	Total absorption of nonlucid dreams.
3	Absence of observer/observed dichotomy; “knowing by being”.	Identification. Anti-Depersonalization (Salvia divinorum). A Grey & DM Turner drug experiences. Monroe lucid dream.
4	Alternates between samprajnata and asamprajnata types	DJD lucid dream.
5	Various levels of samprajnata samadhi	Varieties of dream perceptual environments. DJD lucid dream.
6	Allows voluntary control over altered states	
7	Allows voluntary access to Kaivalya	DM Turner drug experience.

I suggested that the end goal of the bahiranga techniques (yama, niyama, asanas, pranayama, and pratyahara) is to assume a state of lucid NREM mentation to serve as the platform for performing samyama (dharana, dhyana, and samadhi).

The characteristic of total absorption in samadhi was suggested to have a natural counterpart in nonlucid dreaming, based on Rechtschaffen’s famous conception of “the single-mindedness and isolation of dreams”.

Two potential ingredients for the fusion of observer and observed were: (1) identification, in which the other is included, merely in thought, as part of the self, and (2) anti-depersonalization, where things not usually taken as self are perceived to be part of the self (e.g. the Salvia reports).

Finally, examples of diverse sleep perceptual environments provide a modern interpretation of the four phases of the gunas described in the *Yoga Sutras*. This is not to imply the states of the gunas are *merely* forms of sleep mentation. Linking the gunas to sleep mentation opens a new avenue for understanding sleep mentation.

My premise is these natural abilities provide key ingredients for advanced yoga methods. It may involve direct voluntary control of an otherwise spontaneously natural ability, or it may involve an intentional modification of a natural ability.

My Basis

My recipe for samadhi is grounded in Taimni's interpretation of the *Yoga Sutras* from his book *The Science of Yoga*. I've prepared two PDF files that explain essential background. "[Samadhi sutras from Taimni.pdf](#)" collects all the aphorisms from the *Yoga Sutras* that pertain to samadhi, as organized by Taimni. The file "[Three Parinamas Taimni The Science of Yoga.pdf](#)" collects his passages from *The Science of Yoga* that discuss the three parinamas used in samadhi (samadhi, ekagrata, and nirodhah parinamas). The parinamas are critical for understanding what happens inside the state of samadhi. The Reader is invited to compare this background information to my treatment below.

Preliminary Considerations

There are two preliminary considerations: (1) recognizing that samadhi is a learned skill, and (2) having a general understanding of what samadhi accomplishes.

Samadhi is a form of voluntarily-induced trance and its execution, like any voluntary skill, is a function of learning, practice, and experience. Thus, skill level and experience must be taken into account. This is no different from discussing any skill, be it playing piano or basketball. What is easy for an experienced and skilled person may be difficult or impossible for a beginner. In *The Science of Yoga*, Taimni stress this point:

“The time taken for passage through the different planes and the intervening voids depends upon the advancement of the Yogi. While the beginner may remain entangled on the lower planes for a considerable time extending to years, the advanced Yogi can transfer his consciousness from one plane to another with lightning rapidity, and in the case of the Adept who has attained Kaivalya all the planes really merge into one because the passage up or down is so swift and easy that it is merely a question of focusing consciousness in one vehicle or another.”

Taimni's quote also nicely captures the essence of samadhi. **Samadhi is, in the final analysis, a technique that allows voluntary control over altered states of consciousness.** This was variously described as “sinking”, “transferring”, “harmonic transitions”, “quantum jumps”, or otherwise moving between different states of consciousness (see pg. 27 of the present volume). The desired end result is analogous to how we shift focus in our vision. Focus on the foreground causes the background to become blurry, and focus on the background causes the foreground to become blurry. Samadhi allows one to focus not vision, but the mind as a whole, from one state of consciousness to another. The names we give to the states of consciousness vary. We may call them “planes of nature”, “states of the gunas”, or “altered states of consciousness”. It doesn't matter so much what we call them. What matters is how you do it. How do you voluntarily move amongst the inner states?

A Plausible Recipe for Samadhi

The recipe consists of the following eight steps which are illustrated by the accompanying diagram.

1. Go from being awake to a lucid state of NREM mentation.
2. Intentionally go from lucid NREM mentation to lucid hypnagogia.
3. Intentional control of hypnagogic imagery = externalizing the pratyaya (cogtransper).
4. Fuse with (become totally absorbed in) the pratyaya = samadhi parinama.
5. Repetition of the pratyaya = ekagrata parinama.
6. Dissolve the pratyaya = nirodhah parinama.
7. Disappearance of the pratyaya = the “nir-” states of asamprajnata samadhi.
8. Transferring consciousness to the next deeper level (pratyak cetana).

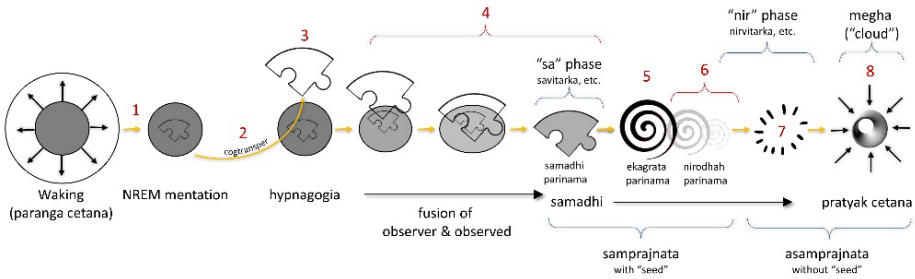


Figure 1: The recipe for samadhi. Dark gray indicates the observer. White represents the observed. Light gray is the state where observer and observed are fused. The corresponding steps of the recipe are shown by the red numbers and red brackets. Yogic terms are placed where appropriate.

It is complicated at first glance. It is easier to understand in parts. The eight steps naturally break into two major processes.

Steps 1-4 are the recipe to get into the state of samadhi.

Steps 5-8 are what happens inside the state of samadhi. Let’s discuss each in turn.

Entering Samadhi

Let’s look at just the steps for entering samadhi.

1. Go from being awake to a lucid state of NREM mentation.
2. Intentionally go from lucid NREM mentation to lucid hypnagogia.
3. Intentional control of hypnagogic imagery = externalizing the pratyaya (cogtransper).
4. Fuse with (become totally absorbed in) the pratyaya = samadhi parinama.

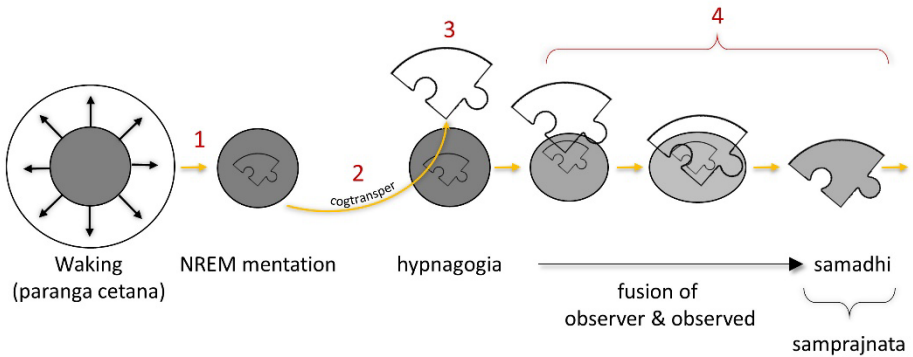


Figure 2: The steps for entering samadhi.

First, I'll summarize, then elaborate below. The transition from being awake to entering samadhi invokes modifications of natural sleep mentation. Next comes into play a phenomena I explain below called “cogtransperation”. After this, the fusion of the observer and observed is based on identification and anti-depersonalization. Finally, the state of complete fusion of observer and observed shares the “single-mindedness and isolation” property we experience in nonlucid dreams. Let’s look in more detail at each step.

Step 1. Voluntary Induction of NREM Mentation

Again, I will assert that the net result of the bairanga methods (yama, niyama, asana, pranayama, and pratyahara) is to achieve a **lucid** state of NREM mentation. When we fall asleep naturally, we go into NREM states for the first 40-50 minutes (if you don’t know the [sleep cycle, see here](#)). Samadhi is a voluntary, self-induced trance that resembles sleep. The natural course for exiting waking is to enter NREM, so it is natural that the yogi should enter the NREM state.

However, yoga is not natural sleep. The bairanga methods culminate in pratyahara, which is the voluntary shutting off of the senses. Pratyahara is the yogi carrying his or her lucidity intact across the sleep-wake border. It is falling asleep while keeping the mind lucid and self-aware. This transition is what Stephen LaBerge calls a “[wake induced lucid dream](#)” except the yogi does not proceed all the way into a fully-formed dream, but halts the natural processes before a dream can form.

Remember, we are talking about voluntarily-induced trance, not natural sleep. Natural sleep provides substrates (ingredients) that are molded by the yogic methods. First, mastery of yama and niyama are expected to suppress natural tendencies towards nonlucid dreaming by minimizing externalized desires (e.g. Freudian-type impulses for dream formation are minimized). Next, dharana and dhyana involve concentration on the pratyaya. The yogi holds a fixed thought, the pratyaya (depicted as the single puzzle piece *inside* the observer in Figures 1 and 2). No other thoughts enter conscious thinking. These factors I suggest, serve at least in

part, to suppress the normal [sleep cycle](#). Thus the yogi intentionally maintains a state of lucid NREM mentation.

Step 2: From Lucid NREM Mentation to Lucid Hypnagogia

To explain step 2, I have invented a new word: **cogtransper**. What this means is the following:

It is possible when in the NREM mentation state to think a thought and to have this thought transform into an externalized perception that takes the form of a hypnagogic hallucination.

Note of clarification: We are now **exclusively** discussing sleep-based states, so the word “perception” **never** means a sensory perception. It means something like hypnagogic imagery, or dream environments which, nonetheless, appear as externals to the observing consciousness.

Cogtransper is pronounced like “cog transfer” but substitute “f” with “p”. The word comes from the phrase “**cognition transforming into a perception**”: cog + trans + per = cogtransper. Here “cognition” specially means thought or thinking. Cogtranspering does not occur during normal waking.

Before you think I am an absolute lunatic, please be aware I got the general idea from the following scientific paper: Okuma, T. (1992). On the psychophysiology of dreaming: A sensory image--free association hypothesis of the dream process. *Japanese Journal of Psychiatry and Neurology* 46, 7-22. [Please read the abstract](#).

I am not invoking this as merely an intellectual idea, as Okuma does. The idea is based on my personal experience. I have cogtranspered several times, spontaneously and unintentionally, while lucid dreaming. The way it works is that, while lucid in NREM mentation (the state of being in the “void”; see [DO_OBE](#)), one thinks of something. This is just a thought, not a perception. But it is possible for the thought to abruptly become a hypnagogic image. When this happens, it is potentially startling and there is a chance of abruptly waking up. One must learn to remain calm if this occurs. The spontaneous occurrence of cogtransperation suggests it should be possible to voluntarily control it. I am hypothesizing that voluntary control of cogtransperation is possible and is a missing ingredient of samadhi.

In samyama, the yogi must first learn dharana, which is the act of holding the same thought over and over in the mind. When one can hold a single thought for an extended period of time, one is now practicing dhyana. Cogtranspering is part of the **transition** from dhyana to samadhi. **I am suggesting that part of this transition involves a change from NREM mentation to a controlled state of hypnagogia.** The pratyaya that begins as a thought in the yogi’s mind transforms (cogtranspers) to an externalized perception as a hypnagogic image.

In terms of the *Yoga Sutras*, cogtranpering is related to separating [sabda, jnana, and artha](#) in the pratyaya. The short of it is that controlling the appearance of the

pratyaya as a hypnagogic perception relates to discovering the artha, the truth, of the pratyaya. I won't go into detail here because it is complicated and will dilute the description of the recipe. However, it's an important topic and we spend the next chapter discussing it.

What's the point of adding a step where the pratyaya becomes a hypnagogic image? Because it provides a possible method to allow for the fusion of the observer and the observed that is a core characteristic of samadhi.

Step 3: Lucid Hypnagogia

Recall that the pratyaya is, by intention, something the *yogi wishes to be* more than anything else. In early stages of practice, the pratyaya begins as a thought in one's imagination. In the advanced practice of samadhi, the yogi must *become* the pratyaya, not just in the imagination, but in actual fact. The yogi seeks to intentionally accomplish what sometimes occurs spontaneously to people who ingest *Salvia divinorum* and became walls, basketballs, and blankets: not in thought and imagination, but in perception. The yogi seeks to become the pratyaya in both perception and thought. Thus, the pratyaya must become more than just a thought. It must first become a perceived external before the yogi can fuse with it.

Via dhyana, the pratyaya is the only object of thought in the yogi's mind. Via cogtransperation, the pratyaya fills the yogi's externalized perception. The yogi is now in a state of lucid hypnagogia, experiencing the perception of the pratyaya as an externalized hypnagogic image. At which point, **the internalized thought and externalized environment are the same thing**. The observer is the same as the observed. The yogi's self-reflective awareness is minimized by the identification, both in thought and perception, with the pratyaya. But it is still a state of dichotomy: there is still both thought *and* perception, as illustrated in Figure 3.

What is the point of this? The entire conscious mind is now directed towards the same target. Thought is focused on the pratyaya, and so is perception. I would submit that this is the necessary precondition for the fusion of observer and observed.

Step 4: Fusing with the Pratyaya

Remember previously when I discussed samadhi metaphorically as a bifurcation? We want to revisit this concept, but now treat it literally. I've set up a plausible scenario analogous to two fixed points on a bifurcation diagram moving towards a state of fusion. The thought of the pratyaya and the externalized hypnagogic perception of the pratyaya become the two fixed point states that will fuse into a single fixed point. To remind you of the concept, here is an animation:

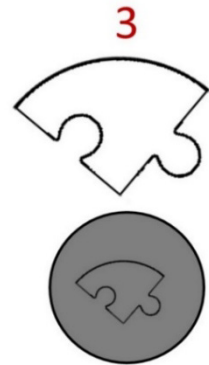
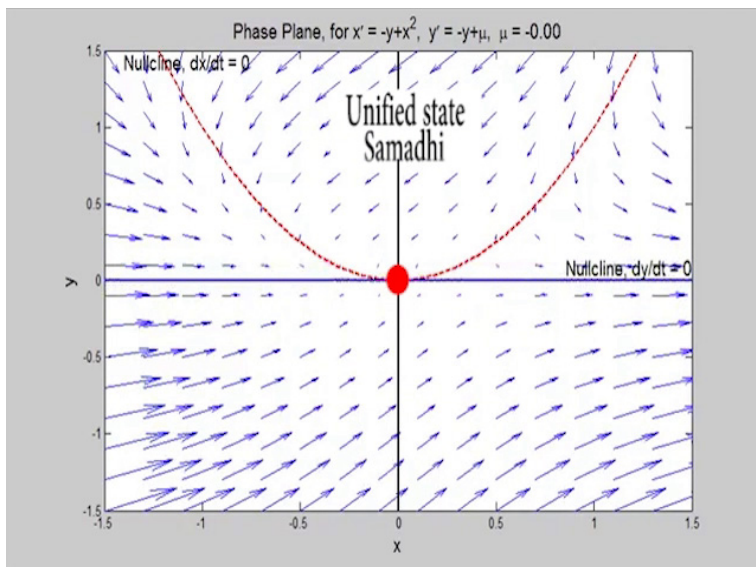


Figure 3: The dualistic state of lucid hypnagogia precedes the fusion of observer and observed.



<https://youtu.be/WOzwRPrxYs>

For those who don't know what I am talking about, all I can say is [read up](#) on the mathematics of fixed points and bifurcations (a nice [layman's video introduction is here](#)). It's a prerequisite to understand what I am discussing.

My contention is that, in samadhi, thought and perception fuse in the manner that two fixed points fuse into a single fixed point. There is a bifurcation in the mind that moves it from a state of duality to a state of unity. In the *Yoga Sutras*, this transformation is called **samadhi parinama**. Samadhi parinama is, I suggest, a dynamical bifurcation, a phase change in the condition of the mind from a biphasic state of duality (perception *and* thought) to a monophasic state of unity.

How does samadhi parinama occur? It just does. That's what bifurcations do. It is an [emergent property](#) of the system, like any bifurcation. It is a phase transition in consciousness. Of course there must be some underlying mechanism, some control parameter that is being varied. But I don't know what that is. Positing samadhi as a bifurcation opens the door to trying to understand the underlying mechanisms. Let's not put the cart before the horse.

This bifurcation of the mind is called "samadhi parinama" in the *Yoga Sutras*. It cannot occur spontaneously. The fixed point where fusion occurs is at some extreme region of the bifurcation/phase diagram of the mind and is not accessible from the normal, unperturbed waking state. A perturbation is required to move the mind into this condition. Some drugs (like [Salvia](#) or [DMT](#)) can kick the mind into this regime (in a completely haphazard and unpredictable manner), as we saw with the Salvia examples or [Alex Grey's experience](#). I am saying, again in no uncertain terms, that samadhi is a method that provides voluntary access to this regime of the mind's bifurcation diagram without using drugs.

Samadhi is unlike any other State of Mind

From a first-person viewpoint, this fused state would be one of total absorption, analogous to a nonlucid dream. But it is not a dream. There is no observer/observed dichotomy. Nonetheless, this fused state will share the property of “single-mindedness and isolation” with nonlucid dreams. In samadhi this property is cultivated voluntarily.

Portrayed in this fashion, samadhi is a state of perfect mental balance in which thought and perception fuse into one indelible whole. Then the yogi truly becomes the pratyaya. Patanjali graphically describes this state in aphorism 1.41 where the mind is compared to placing a transparent jewel on a colored surface:

४१. क्षीणवृत्तेरभिजातस्येव मणेर्रहीतृग्रहणग्राह्येषु तत्स्थत-
दञ्जनता समापत्तिः ।

Kṣīṇa-vṛtter abhijātasyeva maṇer grahīṭṛ-
grahaṇa-grāhyeṣu tatstha-tadañjanatā
samāpattiḥ.

क्षीणवृत्तेः of him in whose case the modifications of the mind have been almost annihilated अभिजातस्य of transparent; well-polished इव like मणेः of the jewel or crystal ग्रहीतृ (in) cognizer; subject ग्रहण cognition; the relation between the subject and object ग्राह्येषु (and) cognized objects तत्स्थ on which it rests तदञ्जनता the taking of the form or colour of that समापत्तिः consummation; outcome; fusion.

41. In the case of one whose *Citta-Vrttis* have been almost annihilated, fusion or entire absorption in one another of the cognizer, cognition and cognized is brought about as in the case of a transparent jewel (resting on a coloured surface).

Samadhi is unlike any other state of mind. The conscious mind is held in its entirety in a state of undivided wholeness, engaged on a single task. This is why I claim it is the ultimate use of the mind. There is obviously no equivalent to this in waking consciousness where the mind is divided into thought, perception, emotion, etc. (i.e. is viksepa, distracted). There is nothing like samadhi in our normal first-person waking experience. It is only possible to envision the recipe after one has had substantial experience with altered states of consciousness.

Segue to Part 2 of the Recipe

The state of fusion is not static. It is dynamic, like being poised on a razor’s edge. It’s a tug of war between thinking and perception, between internal and external, between subjective and objective, between observer and observed. The yogi holds the mind in a fragile dynamic balance. At each step it is possible to lose balance and fall out of trance. Thus, constant practice is necessary to master holding each step in

balance. The fused state can either: (1) collapse, lose balance, and go back to the dualistic observer/observed consciousness, or (2) it can go forward into new mental states that can only be accessed from this perch.

Part 2 of the recipe posits that, once the dynamic state of balance of samadhi parinama is achieved, then it is possible for other phenomena to come into play that would otherwise be impossible to access. These states are called ekagrata and nirodhah parinama in the *Yoga Sutras*.

What Happens Inside the State of Samadhi

Part 2 of the recipe is designed to explain what happens inside the state of samadhi. In the terms of the *Yoga Sutras*, samprajnata samadhi converts to asamprajnata samadhi by the sequential application of ekagrata and nirodhah parinamas. Here are the steps and the relevant part of the diagram:

5. Repetition of the pratyaya = ekagrata parinama.
6. Dissolve the pratyaya = nirodhah parinama.
7. Disappearance of the pratyaya = the “nir-” states of asamprajnata samadhi.
8. Transferring consciousness to the next deeper level (pratyak cetana).

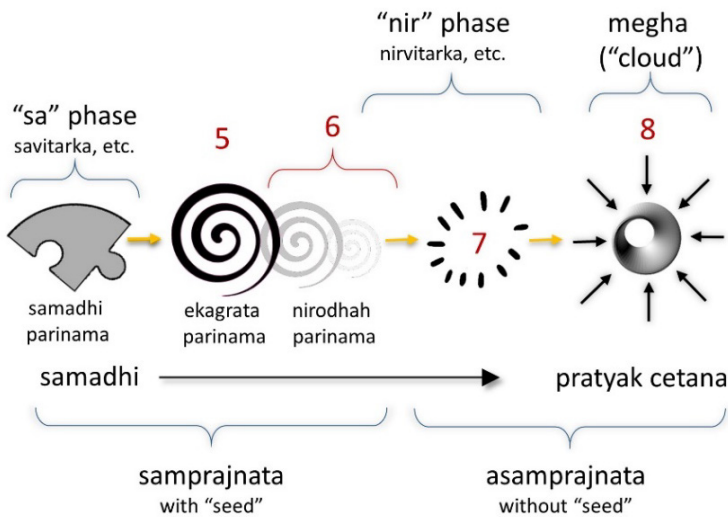


Figure 4: Part 2 of the recipe of samadhi. This covers the samprajnata/asamprajnata transition leading to pratyak cetana and the recession of consciousness through the bindu into deeper layers of consciousness.

Preliminaries for Part 2 of the Recipe

Since Part 2 of the samadhi recipe is based almost exclusively on Taimni’s concept of samadhi let’s review his ideas. Figure 4 is my version of the left half of Taimni’s diagram in Figure 5.

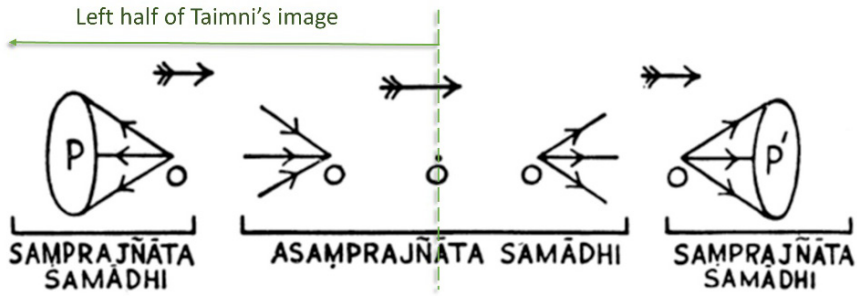


Figure 5: Taimni's depiction of the transfer of consciousness between adjacent "planes" (or phases of the gunas) during samadhi.

Taimni posited that the pratyaya "P" exerts a "magnetic attraction" and holds consciousness in the outward-directed state of paranga cetana. Just to be clear, the pratyaya is not a magnet and the notion is a metaphor. However, we can understand the attractive force and the outward-directedness of paranga cetana by considering ideas put forth by Swami Krishnananda in his magnum opus *The Study and Practice of Yoga*. Here is an extended version of [his quote](#) I used in *Experience*:

"When the ultimate cause of a particular experience is discovered, it will be found that the cause lies in the recognition of the Self in the not-Self. This was the definition of avidya given by Patanjali. The atman is seen in the anatman, and then asmita arises. Then there is love for things, and wild impulses arise. So, the rise of an impulse in respect of a pleasurable experience in the world is rooted in an urge towards it, which is raga – which again is rooted in the self-sense or asmita, which again is rooted in the recognition or the vision of the Self in the not-Self. Now, is this a great virtue to see the Self in the not-Self? Is this wisdom? Is this a course of rightful action that has been taken by the mind? Can anyone say that to see the Self in the not-Self is a correct course, a proper course?"

He is clearly referencing the [kleshas](#). But he is also stating the heart of the yogic view of consciousness. What *causes* the mind, the Cave of Consciousness, to arise from the bindu? Avidya. The [Fall From Grace](#). Avidya is the act of consciousness projecting its property of being (sat of [sat-chit-ananda](#)), its property of "is-ness", into its own images. We referenced this idea in YVC [Chapter 2](#) when discussing the Screen of Consciousness. Consciousness projects its "is-ness" into images appearing in consciousness, and then chases after them as if they have their own independent being. It is called chasing after mirages: maya. I will not go into further detail here other than to say this is the root of the magnetic-like attraction that the images in consciousness exert to cause consciousness to assume the outwardly-directed state of paranga cetana (My entire book *Experience* is a commentary on this topic).

This binding force needs to be broken, dissipated, and the 2nd part of the recipe of samadhi achieves this effect.

Sidebar: It needs to be pointed out that what I am about to describe is completely dependent on prior success in [yama and niyama](#). Mastery of yama and niyama have led the yogi to a mature state of [vairagya](#), dispassion. Vairagya, at this high level, severely weakens the pull of the pratyaya on consciousness, increasing the effectiveness of the ensuing techniques.

There is another factor we need account for to understand the 2nd part of the samadhi recipe. Chapters 25-28 of YVC discussed altered states of consciousness. These discussions culminated in the idea of *the Movement*. This is the ultimate level of perception when in the state of paranga cetana. We see that the very fabric of the cave wall, of the Screen of Consciousness, is but a pulsating something-or-another that we cannot grasp in thought or perception. We concluded that *the Movement* is the very nature of the mind itself. The mind is Proteus: ever-changing, ever-transforming. Always the same because it is always different.

Let's bring this together in a description of the 2nd part of the samadhi recipe.

What Happens Inside the State of Samadhi?

We begin at step 4: the entire mind is totally absorbed in samadhi. What happens at this point? The yogi takes advantage of the inherent pulsatile nature of the mind. Instead of allowing it to run willy-nilly and be Proteus and keep transforming into whatever it wants, the yogi holds the entire mind in the form of the pratyaya. The mind pulses only to this pattern. This continuous pulsing of the mind, repeating the pattern of the pratyaya over and over is ekagrata parinama. From aphorisms 3.12:

१२. ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रता-
परिणामः ।

Tataḥ punaḥ śāntoditau tulya-pratyayau
cittasyaikāgratā-pariṇāmaḥ.

ततः then पुनः again शान्त-उदितौ subsided and uprisen तुल्य-
equal; exactly similar प्रत्ययौ cognitions; contents of the mind at
two different moments चित्तस्य of the mind एकाग्रता one-pointed-
ness परिणामः transformation.

Which Taimni translates as:

“Then, again, the condition of the mind in which the ‘object’ (in the mind) which subsides is always exactly similar to the ‘object’ which rises (in the next moment) is called Ekagrata Parinama.”

It is necessary for the yogi to be in the state of ekagrata parinama to discover that the pratyaya arises and dissolves in rapid succession. The image is not present in the

mind continuously, but appears, fades, appears, fades, appears, fades, and so on.

Normally we don't see the mind doing this. First we are too preoccupied with the various waves—vrittis—rising and subsiding in the mind. Second, even if we stop to introspect, the transitions from one vritti to the next is too subtle to perceive. In the waking state, the transformations appear continuous to us. However, in the unified state of samadhi, it is possible to see the pratyaya go up and down like a wave on the water, so to speak. To see the mind go round and round and keep reforming the same pattern over and over. The wave like motion of the mind is illustrated below in Figure 6.

In passing I note the possible relevance of the 40 Hz [gamma oscillations](#) of the brain that are currently much studied in the neurosciences. The gamma oscillations detected by EEG may be biological correlates of what yogis identified millennia ago as ekagrata parinama. Or they may not. I'm just throwing this out there.

Nirodhah Parinama

The state of ekagrata parinama provides the path to the next, and most critical stage. The yogi realizes that there are two things going on with the pratyaya in ekagrata parinama. The pratyaya cycles through two phases: it arises and appears, then it fades. Like waves on the water: appear, fade, appear, fade, and so on. It is realized there is a moment between the fading of the previous image, and the appearance of the next. This moment, when the mind is blank, is called **nirodha-ksana** in aphorism 3.9:

६. व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोध-
क्षणचित्तान्वयो निरोधपरिणामः ।

Vyutthāna-nirodha-saṃskārayor abhībha-
va-prādurbhāvau nirodha-kṣaṇa-cittān-
vayo nirodha-pariṇāmaḥ.

व्युत्थान outgoing; (that which is to disappear) निरोध incoming;
(that which is opposing the outgoing impression) संस्कारयोः of the
impressions अभिभव suppression; becoming latent प्रादुर्भावौ appear-
ance निरोधक्षण (the unmodified state of the mind at) the moment
of suppression चित्त mind अन्वयः permeation; pervasion निरोध
suppression परिणामः transformation.

Taimni's translation is:

“Nirodha Parinama is that transformation of the mind in which it becomes progressively permeated by that condition of Nirodha which intervenes momentarily between an impression which is disappearing and the impression which is taking its place.”

Strange as this sounds, I have experienced this pulsating phenomena when inebriated with psychedelics. This was described in excruciating detail in Chapter 13 of *Beyond The Physical*, where there it was called a “lock-mold”. All I will say here is that I think what I experienced was a cruder version of what Patanjali describes in aphorism 3.9.

Aphorism 3.9 instructs the yogi to shift focus from the “appear” phase to the “fade” phase. Taimni's description of nirodhah parinama explains perfectly well:

“We have seen that Nirodha is that momentary unmodified state of the mind which intervenes when one impression which holds the field of consciousness is replaced by another impression. The impression which holds the field of consciousness is called Vyutthana Samskara and the impression which opposes or tries to replace the Vyutthana Samskara is called Nirodha samskara in this Sutra. Between two successive impressions there must be a momentary state in which the mind has no impression at all or is present in an unmodified condition. The object of Nirodha Parinama is to produce at will this momentary state and gradually extend it, so that the mind can exist for a considerable duration in this unmodified state.”

Thus is nirodhah parinama. It is the key to the whole enterprise. To repeat Taimni:

"The object of nirodhah parinama is to produce at will this momentary unmodified state of the mind and gradually extend it, so that the mind can exist for a considerable duration in this unmodified state."

What is the definition of yoga? **Chitta vritti nirodhah**. Patanjali wasn't kidding.

The culmination of the yoga techniques is to cause the mind to exist in an unmodified state. Like a perfectly calm body of water with no waves in it. No vrittis. Success with nirodhah parinama will extend the duration the mind is in the unmodified state, until this becomes the sustained state.

It is like a phase shift. Instead of 99% of the time having the pratyaya appear, and 1% of the time having it fade then reappear, the phase of the wave is shifted so that 99% of the time the in-between state occurs, and 1% of the time the pratyaya is present. Then, the duration of the pratyaya phase is minimized as far as possible so that there is only a (seemingly) continuous presence of the mind in an unmodified state. Chitta vritti nirodhah indeed!

Ekagrata and nirodhah parinamas are key advanced yoga techniques. To help clarify what is being said, I illustrated the concepts in Figure 6. Samadhi parinama "traps" the Protean nature of the mind and holds it in a cycle where only the same pratyaya is allowed to arise in consciousness. When the yogi can hold this state for an arbitrary duration, it becomes ekagrata parinama. Ekagrata parinama is the state where the mind cycles again and again through the same pratyaya. I illustrated this

with the green sine wave (far left of each panel). The troughs of the green sine wave are colored red to represent nirodhah-ksana, the duration where the mind is in the unmodified state.

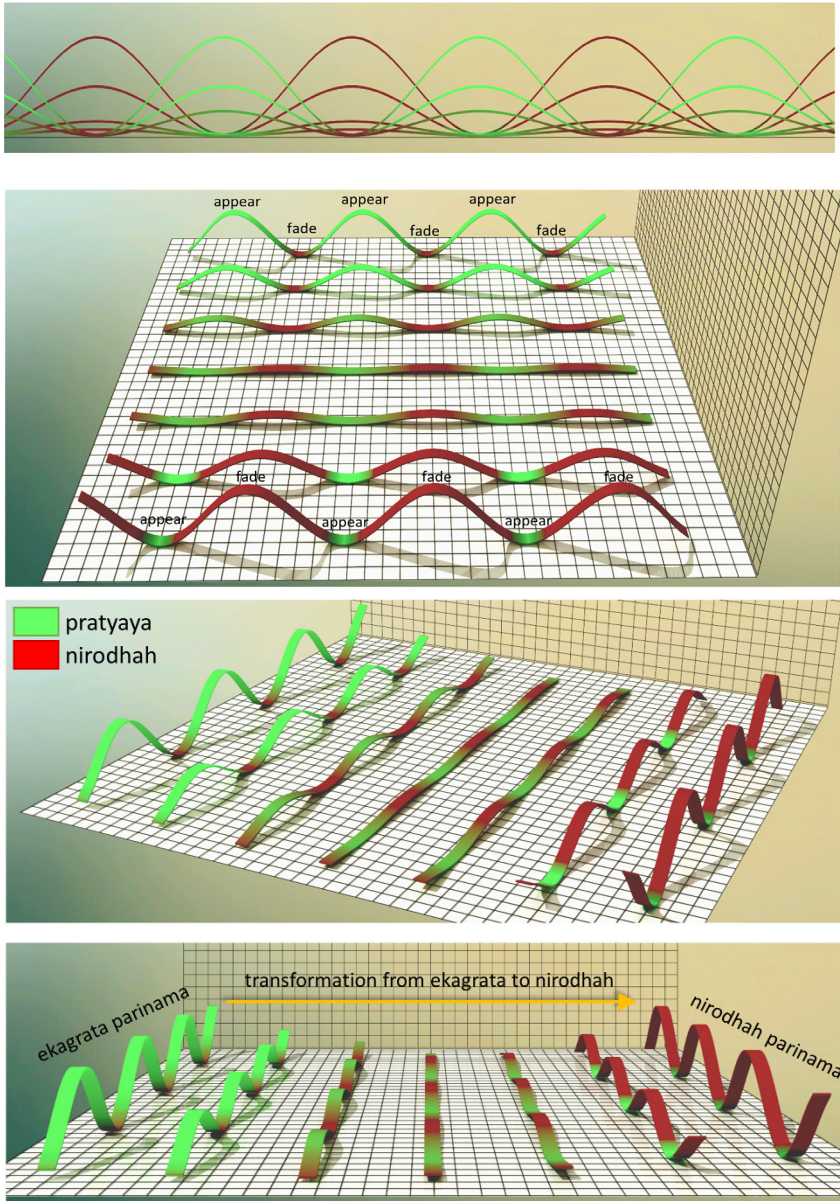


Figure 6: Illustration of ekagrata and nirodhah parinamas and how the yogi transitions from ekagrata to nirodhah parinama by phase shifting from one to the other. All four panels are different views of the same figure.

Figure 6 also illustrates (1) the transition from ekagrata to nirodhah parinama, and (2) the final state of nirodhah parinama. The sine waves from left to right show a progressive decrease in the green portion of the wave, which is the duration of the pratyaya, and a progressive increase in the red portion, which is the duration of nirodhah-ksana. This illustrates precisely what Taimni's quote above describes about how the yogi extends the duration of nirodhah-ksana and shortens the duration the pratyaya fills consciousness. When the duration of nirodhah-ksana dominates the cycle, the yogi is now performing nirodhah parinama.

(The change in the amplitude of the waves is artistic license, and I do not know if it corresponds to anything in yoga, but it does make the image less cluttered).

The Consequence of the Nirodhah State: Pratyak Cetana

The culmination of nirodhah parinama is to cause the mind to exist in an unmodified state. At this point, the pratyaya has dissolved. It is, for all practical purposes, gone. Then also the person dissolves because the person had fully identified with the pratyaya. Then the outward magnetic attraction is gone, dissipated. Sat, the being of consciousness, no longer sees itself in the mirror image of the pratyaya. There is nothing to hold consciousness in an expansive condition. This is the "nir-" version of samadhi: nirvitarka, nirvicara, and so on. This is asamprajnata samadhi. There is no "seed", no pratyaya. It is a dynamic, unstable state because the tendency now is for consciousness to collapse in on itself. Inwardly-directed consciousness: pratyak cetana. This is the state of the "cloud" the megha state described in yoga.

This is the bindu phenomena: consciousness collapsing in on itself. Like a black hole. Just as described by van der Leeuw and D.M. Turner. The mind becomes a singularity: the bindu. The collapse draws consciousness through the singularity, and it finds itself somewhere else. This is the "quantum jump" effected by the bindu, what Patanjali called asamprajnata samadhi.

This is when the [Möbius strip-like property of consciousness](#) comes into play. Consciousness seems to have two sides: subjective and objective; externalized and internal. But it only has one side: being. The polarization of being into these two aspects is made so stark because the forces of viksepa maintain the mind in the puffed up, expansive state of paranga cetana. These "forces" become suspended during nirodhah parinama, allowing consciousness to "slip" or "sink" in the other seeming-direction. It goes inward: pratyak cetana.

Summary

There you go, a possible recipe for samadhi. It's not easy to understand (what? did you think it would be?!). It draws on math concepts, yoga concepts, and concepts about human psychology that are not common knowledge. Most important, the recipe draws on experiences of altered states which are also not common knowledge. But the altered states aspect is crucial. Samadhi *is* an altered state of consciousness. The main supposition of the above recipe is that samadhi utilizes several "fringe" natural abilities of our mind, refines them, trains them, and generates something

along the lines described above. But yoga goes far beyond the natural ingredients. Yoga developed mental disciplines and additional methods that result in emergent phenomena that are inaccessible from outside of samadhi.

To summarize, the whole point of samadhi is to be able to move voluntarily through different states of consciousness. I previously said samadhi was like a general purpose computer that can run any program. Specifically this means that samadhi is a general purpose method to achieve any possible state of consciousness. Samadhi is a “meta” state of consciousness that allows access to any state of consciousness. We did not above discuss *where* samadhi can take us. That was discussed in my book [*The Yogic View of Consciousness*](#), and the interested Reader is referred to that work. The states of consciousness accessible via samadhi far transcend what we, in our barbarian outlook, consider to be individual minds.

In the next chapter, we discuss how the pratyaya contains information, called “artha” in the *Yoga Sutras*. This is intimately related to the word I made up: cogtransper. The main goal will be to put a bow tie around the main themes of this book and wrap things up.

10. Reflections on Samadhi (YVC 32)



Here we tie up loose ends. The samadhi recipe is capped off by a discussion of how sabda, jnana, and artha fit in. Leibniz was right that we perceive everything all the time. I throw in some snakes eating their tails for colorful effect.

Critique of the Samadhi Recipe

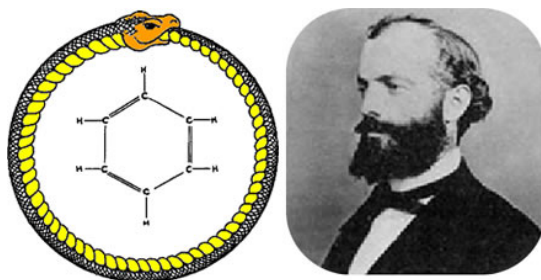
There are many possible critiques of the samadhi recipe presented last chapter. I wish to focus only on one here, which was my invocation of **cogtransperation** as an ingredient of samadhi. To briefly recap: cogtransperation is the transformation of the pratyaya from a thought in the mind of the yogi to an externalized hypnagogic perception. Cogtransperation, I contend, is part of the shift from dhyana to samadhi. I posited cogtransperation as a part of antaranga because you can't fuse an observer and observed unless the observer is observing something.

However, we can get a similar effect without invoking hypnagogia. Perhaps the observer merely fuses with the thought in the yogi's mind. Why invoke hypnagogia? I mentioned in passing last chapter that it was related to sabda, jnana, and artha. We get into this by way of an example that will make it easier to understand my position.

Kekulé and Benzene

It is generally well-known how, in the 1860s, [August Kekulé](#) realized the circular structure of benzene in a "vision". Mavromatis' book [Hypnagogia](#) is where I read Kekulé's [first-hand account](#):

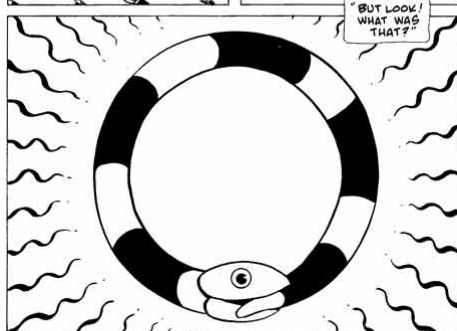
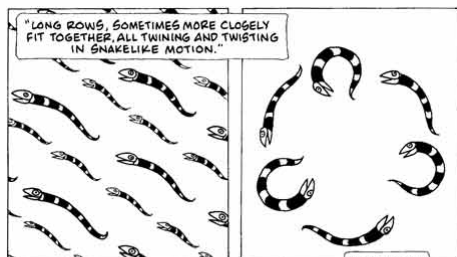
“I was sitting writing at my textbook but the work did not progress; my thoughts were elsewhere. I turned my chair to the fire and dozed. Again the atoms were gambolling before my eyes. This time the smaller groups kept modestly in the background. My mental eye, rendered more acute by the repeated visions of the kind, could now distinguish larger structures of manifold conformation: long rows, sometimes more closely fitted together all twining and twisting in snake like motion. But look ! What was that ? One of the snakes had seized hold of its own tail, and the form whirled mockingly before my eyes. As if by a flash of lightning I awoke; and this time also I spent the rest of the night in working out the rest of the hypothesis. Let us learn to dream, gentlemen, then perhaps we shall find the truth... But let us beware of publishing our dreams till they have been tested by waking understanding.”



A [comic book version](#) by [Rick Veitch](#) illustrates this for the visualization-impaired among you.

Although Kekulé advises us to dream, he was a chemist, not a psychologist. Mavromatis makes the case that Kekulé was not dreaming but was having a hypnagogic experience. We get from Kekulé’s quote that he dozed in his chair, not that he went to bed and fell asleep for an extended duration. I previously stated we are in NREM for the first 40-50 minutes upon falling asleep, and hypnagogia is associated with stage 2 NREM. If Kekulé’s visions appeared soon after dozing, then he was certainly experiencing hypnagogia. Further, his description is more consistent with hypnagogia. He was watching the perceptions as if from outside them. The perceptions were not embedded in any kind of environment. These are characteristics of hypnagogia, not nonlucid dreams. This is Mavromatis’ argument and I agree with it. Kekulé as Cogtransperation

We see in Kekulé an example of cogtransperation. Kekulé was obsessed with solving the structure of benzene. The thought of it filled his mind, not in a superficial manner, but deeply. He worked day-in and day-out on this problem over an extended period. In this, his extreme mental focus was analogous to a pratyaya in yoga.



"THIS DREAM HAD REVEALED TO ME THE TRUTH ABOUT BENZENE'S STRUCTURE."

DREAM COMICS BY RICK VEITCH AT: WWW.COMICON.COM OR: PO BOX 1371 WEST TOWNSHEND VT 05359

SCIENCE COMICS BY JIM OTTANIANI + FRIENDS AT: WWW.GT-LABS.COM OR: PO BOX 8145 ANN ARBOR MI 48107

FOR MORE ABOUT FRIEDRICH AUGUST VON KEKULE, READ ALEXANDER FINLAY'S 'A HUNDRED YEARS OF CHEMISTRY' (FOR KEKULE'S ORIGINAL QUOTES) AND ARTHUR KOESTLER'S 'THE ACT OF CREATION' (WHERE HE CALLS KEKULE'S MIDNIGHT RAMBLE "THE MOST IMPORTANT DREAM IN HISTORY SINCE JOSEPH'S SEVEN FAT AND SEVEN LEAN COWS.")

The intellectual conundrum he was faced with was this: Everyone knew that carbon atoms make four bonds. But in benzene, the proportion of carbon to hydrogen indicated that carbon was only making three bonds. The question was: what possible structure could have these proportions? The answer that came from his vision is shown in the images above: a ring with what today are called [conjugated double bonds](#).

We see in Kekulé's example: (1) extreme focus on a thought in the mind, (2) a cogtransperative event, where the thought transforms into an externalized perception, in this case hypnagogia, and (3) an advance in the mental understanding, commonly called a "solution" of the problem. Or stated succinctly: thought → perception → refined thought. [Other examples](#) of successful "problem solving" in sleep mental states are also known. We can understand all this in terms of the yogic theory of knowledge.

Sabda, Jnana, and Artha

Patanjali gives a simple but highly effective theory of knowledge in the *Yoga Sutras*. Aphorism 1.42 defines sabda, jnana, and artha as categories of knowledge (discussed in [Part 4](#) of [What is Science?](#)). He then applies this theory to explain the aim of samadhi in aphorism 1.43.

४२. तत्र शब्दार्थज्ञानविकल्पैः संकीर्णा सवितर्का ।

Tatra śabdārtha-jñāna-vikalpaiḥ saṅ-
kīrṇā savitarkā.

तत्र there; in it शब्द (with) word अर्थ real meaning; true knowl-
edge of the object which the *Yogi* wants ज्ञान ordinary knowledge
based on sense perceptions and reasoning विकल्पैः (and) alternation
between different alternatives owing to doubt or uncertainty संकीर्णा
mixed up; confused; unresolved; involved सवितर्का a state of *Samā-
dhi* characterized by *Vitarka* (see I-17 and II-19).

४३. स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का ।

Smṛti-pariśuddhau svarūpa-śūnyevārtha-
mātra-nirbhāsā nirvitarkā.

स्मृति (of) memory परिशुद्धौ on clarification स्वरूप own form;
essential nature; self-awareness शून्य devoid (of) इव as if अर्थ-
object; real meaning; true knowledge of the object मात्र- only
निर्भासा presenting; shining (with); appearing (as) निर्वितर्का a state
of *Samādhi* characterized by absence of *Vitarka*.

For a bunch of translations, as usual, see the [Yoga Sutra Study web site](#). Instead of listing translations, let's cut to the chase of what's being said. 1.42 says that the state of being ("sa") vitarka is characterized by the indiscriminate mixing of sabda,

jnana, and artha. Let's review these terms.

Sabda means "sound" and refers to the words and symbols we use to label things. Sabda is, even in everyday life, expendable. We can call a cat a cat, a tac, a goveybrooker, whatever. Things are what they are no matter what words we associate with them. Sabda is arbitrary symbolic representation and is, in general, fundamentally unrelated to the true nature of things.

Jnana is our sensory-based perception of things. Jnana requires the mind as a middle man to interpret our sensory perceptions, and so Kant's dilemma comes into play. What guarantee do we have that our perceptions reflect the truth of the perceived? We know that a thing and our perception of it are not identical. For example, we have no senses to perceive the infrared radiation emitted by all things. This is just one example. I'm sure you can think of a million more. Jnana, as I'll define below, is an *encoding* of the artha of things.

Artha is the essence, the true meaning of a thing. The artha of a thing is its **svarupa**. **Sva** is a very important word in yoga and Hinduism, but there is no direct English translation. Different phrases capture facets of the meaning of sva: "self-willed", "self-determined", "self-contained", "not caused by an outside influence", "internally caused", "self-caused". "Rupa" means form, shape, body. Thus, svarupa means something like "*the intrinsic truth of a thing*". The closest term in Western culture (note I did *not* say "English language") that translates svarupa is Kant's term "das ding an sich" or in English, the thing-in-itself.

Kant asserted that the thing-in-itself is inaccessible to our understanding. We can only know what is in our mind, so how can we know what a thing is outside of our mind? The case seems cut and dry in Kant's favor. However, Patanjali tells us we **can** access the svarupa, the artha, the "thing-in-itself". Aphorism 1.43 tells us how. The method is called **smriti-parishuddhau**. This translates as "purification of memory". But what does this mean? How can purifying memory allow us to see the true nature of things?

As a first pass, we already saw how with the Kekulé example above. Let's apply the yogic theory of knowledge to the Kekulé example to illustrate what I mean.

Kekulé Interpreted from the Yogic Standpoint

We already outlined the essentials. The problem of benzene is analogous to a pratyaya. Intense focus on the problem led to a cogtransperation event: the hypnagogic perception of the ennie weenies forming a circle. Thereby new truth, artha, was released. We see here a natural and spontaneous case of cogtransperation. Using the logic we used before, this natural phenomenon can serve as an ingredient exploited in samadhi. We have this transformation:

sabda (thought) → jnana (the hypnagogia) → artha (new truth).

What caused this transformation? Smriti-parishuddhau; purified memory. The intense focus on the problem by Kekulé *is* the act of clarifying memory. All other

considerations took backseat in Kekulé’s mind. Of course, he was not doing yoga, and so the process is not a complete purification of memory. But I am suggesting that Kekulé’s state of mind begins to approximate smriti-parishuddhau.

Then, with memory “cleaned out”, so to speak, the stage was set to allow the *spontaneous* appearance in the mind of an externalized hypnagogic perception, of artha. What’s happening behind the scene at this stage is complicated and we tackle it in the next section.

Kekulé obviously did not fuse with the perceptions. That is, the Kekulé example is not true samadhi parinama. But he was able to advance his insight about the true nature (svarupa) of the object of concentration. In Kekulé’s case, artha fed back to sabda and led to a scientific advance in our understanding of how carbon bonds work. Kekulé did not get the whole picture. His sabda framework went as far as was possible at the time (inventing the idea that each atoms could form a [fixed number of bonds](#)), but could not accommodate all the possible implications.

However, in the ensuing 75 years, it was realized how amazingly deep and fruitful the insight was. A conjugated double bond is an example of a [pi-orbital](#), which is a construct from quantum mechanics that reflects the harmonic (i.e. spectral, harkening back to YVC [Chapter 16](#)) structure of atoms. Thus, quantum mechanics was *implied* in Kekulé’s discovery.

This is how artha works. It is *generative*; it has consequences. Scientists naively think of it in terms that a theory should make “predictions”. But this is the wrong way to think about it. What is happening is that the artha of one thing bleeds into everything else. Thereby, real artha should be generative and lead to additional truths that branch off from the starting point. It is not prediction. It is *revelation* of how all things are interconnected in Manifestation.

We can understand this best by returning to Leibniz’ insight about “confused feelings.” His idea explains what is going on here.

Jnana is an Encoding of Artha

In YVC [Chapter 21](#) I asserted that Leibniz gave us the ultimate definition of the unconscious mind. Let me remind you:

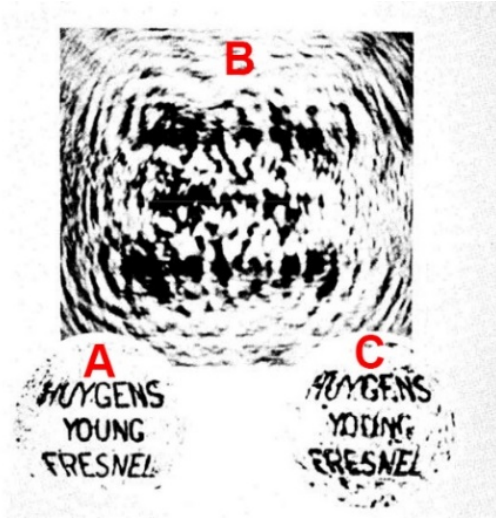
“We can also see that the perceptions of our senses, even when they are vivid, must necessarily contain some confused feeling. For since all the bodies in the universe are in sympathy, our body receives the impressions of all the others, and although our senses are related to everything, our soul cannot possibly attend to each particular thing. Thus our confused feelings result from a downright infinite jumble of perceptions.”

He is clearly discussing the link between our conscious sensory perceptions, and the meaning or understanding in our mind. The meaning is the artha. It does not matter how we symbolically dress it (e.g. the sabda is arbitrary): the truth is what it is irrespective of how we represent it.

Recall we linked Leibniz’ idea to the yogic idea that all of Manifestation is one

vast interconnected network (YVC [Chapter 18](#)). Thereby, every manifest thing is related to all other manifest things. Therefore, it follows that any relative perception must somehow encode all the rest of Manifestation.

If you have a hard time with this idea, let's do a metaphor that gives a sense of how this might work. Look at how a hologram is stored in a holographic plate:



This was the first-ever holographic recording from [Gabor](#), the inventor of holography. The original object is (A). The holographic recording (B) is an encoding of the original object. Decoding the holographic recording gives us (C). The main point is that the holographic recording **appears totally different** from the object.

Here is the analogy. (B) is our perception of externals. (A) is the thing-in-itself, the artha. (C) is what we strive to achieve, which is to understand the true nature (artha) of what we perceive.

Our perceptions correspond to the encoding. Until Kant, people just assumed that what we perceived (B) *is* the thing-in-itself (A). Kant disabused us of this falsehood. In general, we have no idea what (A) is. Given that the mind is always interposed between perception and understanding, Kant made abundantly clear that we **cannot** assume that our understanding (C), based on perception [(B) the phenomena] is identical to the truth of the thing-in-itself [(A), the artha or noumena].

This is where Weyl comes in.

Mathematics and Artha

There is another aspect of the hologram analogy that is important. The relationship between (A) and (B) is neither arbitrary nor random. There is a strict mathematical relationship between the holographic recording and the original object. The forward application of the math converts the object (A) to the encoding (B). The backward application of the math recreates the original (C) from the

encoding (B). This brings us back to Wyle's definition of mathematics as a way to probe the noumena. Please recall his words:

“The real world is not a thing founded in itself, that can in a significant manner be established as an independent existence. Recognition of the world...cannot, as metaphysics and theology have repeatedly attempted, be achieved by cognitions crystallizing into separate judgments that have an independent meaning and assert definite facts. It can be gained only by symbolical construction.”

The hologram metaphor illustrates his point quite nicely. Let's translate his quote into yogic terms. He is saying that sabda, mere words and their meanings (the stock of metaphysicians and theologians), cannot capture the noumena, the artha. But for some reason, mathematical constructions can. Why?

Mathematics reveals necessities that transcend arbitrary associations. This necessity we may associate with artha, the true nature of things. Necessity means: how could it be otherwise? $1 + 1$ is 2. The diagonal of a square is an irrational number. There is no alternative. The symbols we use to depict these truths are arbitrary, but the truths represented by the symbols are not.

Alister Crowley said “Truth is only possible in mathematics, but mathematics is a matter of arbitrary convention”. His insinuation is simply wrong. $1+1 = 2$ appears arbitrary if one focuses only on the symbolic expression but ignores the meaning. My point is clearer if we consider a statement like $e^{\pi i} = -1$. This statement is simply true, regardless of the symbols we use to express it. Of course, some symbol systems facilitate expression of truth better than others (hence the notations of math that have accumulated over the centuries). But this is secondary to my main point.

The point is, as Weyl often said, mathematics is the “construction of the possible”. What is possible is artha, truth. Further, Weyl often defined math as (I paraphrase) “freedom and necessity at the juncture of the finite and the infinite”. The link between finite and infinite we tackle in the next section. Here we are focused on the necessity aspect.

Sitting between sabda and artha is jnana, the world as it appears to us. Jnana appears to be a strange mix of contingency and necessity, a dualism [identified long ago](#) in Western philosophy. Why are some things more or less obviously true while others seem random and arbitrary? We saw how Weyl bottomed out at this dualism:

“...the luminous ego...which here asks in despair for an answer, with the dark, erring human being that is cast out into an individual fate.”

It is beyond me why Weyl did not see that Leibniz answered this cry of despair. I repeat:

“We can also see that the perceptions of our senses, even when they are vivid, must necessarily contain some confused feeling. For since all the

bodies in the universe are in sympathy, our body receives the impressions of all the others, and although our senses are related to everything, our soul cannot possibly attend to each particular thing. Thus our confused feelings result from a downright infinite jumble of perceptions.”

The contingent is Leibniz' "confused feelings". They are confused precisely because we do not see the necessity.

Puzzle Pieces

The yogic view of consciousness reconciles Leibniz' “confused feelings” with Weyl's melodramatic expression of the classical problem of contingency and necessity, and in doing so even provides us with a new definition of “random”. We get a [twofer](#) for our efforts.

We have seen how the yogic view of consciousness portrays our minds as a balloon which only has an inside. The balloon is filled with the light of consciousness via the bindu. The balloon is also filled with strange exotic stuff, most of which we are too primitive to describe with words and symbols (e.g. go back to YVC Chapters [26](#) and [27](#) to review the unnamed stuff underneath our surface minds). Although we can't name specifics, we can generically call all this stuff *gunas*: movement.

This can be understood with a stupidly simple metaphor: puzzle pieces. Each mind is a puzzle piece. When one is trapped on the surface of consciousness, one sees only their own puzzle piece. All the other minds, all the other puzzle pieces, are represented incompletely, not only because jnana is an incomplete representation of artha, but because the sabda most people use to describe their jnana has no factual relationship to the artha encoded in the jnana (if you get *that*, you are really following along!).

It's an important point, so I will translate that last sentence. We see only the screen of our own consciousness. The sensory things we see there (jnana) are encodings of the true nature of things (artha). But we established above (the infrared example) that sensory encodings only partially reveal or represent the truth (artha) of a thing. Further, we give names (sabda) to the things we sense. But these names mostly have nothing to do with the true nature (artha) of the things (cat tac example). Therefore, our view of the world, our own individual puzzle piece, shows us the whole rest of the puzzle exactly as Leibniz specified: confusedly.

So, even though all minds are hooked in a single network (i.e. the puzzle as a whole), this is mostly inaccessible to a single mind (puzzle piece). When seen from the point of view of an individual mind, the remainder of the puzzle is “*a downright infinite jumble of perceptions*”. The inability to comprehend the meaning of what is not-self leads us to conclude the not-self is random, that it is an arbitrary jumble of stuff, or in other words, is contingent.

But if one could somehow see the whole puzzle, it would be seen that **it is all necessary**. Contingency, ultimately, is due to our misperceptions and misconstruals of the whole. The inability to see the whole is contingency. Contingency, ultimately,

is just another word for randomness. That's our twofer: randomness is the interpretation of the not-self from within an individual mind. Take that, you mathematicians!

We perceive this randomness as spontaneity. Some call it creativity. Others call it unpredictability. Think radioactive decay. This relates to the ungraspable nature of **the Movement**, the bottom-out perception of paranga cetana. What **the Movement** reveals is our inability to grasp the whole from within our relative minds. **The Movement** is the *effect* of the whole as it impacts an individual puzzle piece. It seems random, creative, spontaneous, unpredictable, contingent. We see our ignorance. In this way, paranga cetana, being in an individual mind, is the opposite of Kaivalya. The Hindu Rishis, including Patanjali, called this condition *avidya*.

Taking it back to Smriti-Parishuddhau

So let's see if I can wrap this up into an at least shoddily-wrapped gift. I talked above about how smriti-parishuddhau is a "clearing of the stage". By this I mean that the screen of consciousness, the conscious mind, is emptied of everything except the pratyaya. That is what happens between bahiranga and dhyana. Also, don't forget yama and niyama. They play, at this stage, a critical role in cleansing the unconscious patterns, [the kleshas](#). These are minimized, if not actually eliminated, by processes many commentators liken to burning seeds to kill their generative power (e.g. [aphorism 2.10](#)).

Thus, "purification of memory" can be likened to the single puzzle piece becoming empty but for the pratyaya. Thereby, the remainder of the puzzle (e.g. all the rest of Manifestation) is focused into that single puzzle piece (e.g. the individual mind absorbed in the pratyaya) and is not distorted by the contents in the Cave of Consciousness. The mind can cleanly reflect the remainder.



We see the World incompletely when trapped in surface consciousness. Therefore the World mostly appears contingent and random, spontaneous and unpredictable to us.

The mind of the yogi in samadhi becomes like a clean, sharp lens that can focus the remainder of the whole puzzle. The entirety of Manifestation, which seemed random and contingent, now becomes the net force shaping the mind of the yogi in samadhi. There is but the single thought, the pratyaya, serving as a lens or a sieve for the remainder of Manifestation.

Now here's the punch-line I've been building to: When cogtransperation occurs, the external that forms is **not** a result of the will of the yogi. It is a result of the spontaneous manner in which the remainder, the entire rest of Manifestation, focuses through the pratyaya. The external that appears is the "answer", the "solution", but more precisely, it is the **inverse** of the pratyaya. Since Manifestation is a network of relativity, **each thing is defined only in terms of what it is not**. Then, the "not" channels through the pratyaya, shaping it into an externalized form. This is how samadhi allows access to the artha of the pratyaya. The pratyaya has no independent "svarupa". Its intrinsic meaning is how all the rest of Manifestation converges through it.

Swami Krishnananda said it [like this](#):

"...in a world of relativity...everything is determined by everything else, so that nothing can be known absolutely. We are caught up in a peculiar difficulty in the understanding of the essential nature of any object in this world on account of the relatedness of this object to everything else in this world, so that we cannot know anything unless we know all things."

Thus, the artha of the pratyaya is, in this sense, everything that it is **not**.



In the World of the Relative, a things is defined by what it is not. A puzzle piece makes sense only in relation to the remainder. The remainder of Manifestation converges to "mold" each thing. Outside of samadhi, each thing has a svarupa, a self-determined individuality (ahamkara), pushing on the whole. The yogi's ahamkara is eliminated in samadhi, allowing the remainder to come through. This is also one way to read what Leibniz was trying to say in his Monadology.

The Kekulé example is a feeble instance of this “inverted focusing”. Kekulé’s memory was not fully “purified”. But it was cleaned off enough that the external imagery that formed was at least a partial “solution” to the pratyaya on which Kekulé was focused. He “brought through” enough of the inverted image of all the rest of manifestation to extend the scope of conscious understanding.

Separating jnana from artha is not a one-shot deal. Patanjali describes four levels of it: vitarka, vicara, ananda, and asmita. It is a sequential peeling back of the layers until there is nothing left. When nothing is left, this is nirbija. Successfully peeling back all the layers is the process of both dropping and climbing down the ladder to the bottom of the cave of consciousness. This is pratiprasava, the recession of the effects into the causes.

The pratyaya at all its levels must be dissolved (nirodhah parinama) before the magnetic attraction of paranga cetana is fully eliminated. Eliminating it at vitarka grants access to vicara. Eliminating it at vicara grants access to ananda. Eliminating it at ananda grants access to asmita. After eliminating the pratyaya at asmita consciousness, only then is the doorway to Kaivalya accessible. Only then does consciousness go all black hole and collapse to the Absolute, to Kaivalya.

“... As this happened the whole concept of my existence as a particular person seemed quite ludicrous and artificial. With this perception it seemed as though the universe had collapsed and turned inside out. And the concept that I had an identity as a particular human being, or even that “I” existed, was entirely pulled out from beneath my feet...”

The Gunas

I’d like to generalize a little beyond “puzzle pieces”. What I am about to say constitutes another rough sketch of ideas. The “stuff” of Manifestation is the gunas, patterns and flows of energy that, broadly speaking, can all be construed as *memories*.

The West is at an impasse today as to what constitutes the World. Idealism claims it is mind, physicalism claims it is something outside of, yet not independent of the mind. Samkhya offers a third alternative in the notion of gunas. The gunas are what both mind and the World are made of. Western authors (mostly on the Humanities side of the two-culture divide) have tried to shoehorn the gunas into either idealism or physicalism, but in doing so fail to recognize that the gunas idea is broader in scope than either.

We have repeatedly used Weyl’s notion that the world described by science is not made of *stuff*, but is made of mathematical patterns. But what are mathematical patterns? They seem to be purely mental constructs, yet they describe non-mental things. We can transcend this apparent dualism by recognizing that math too is a form of the gunas. Thus, the world is made of gunas, the mind is made of gunas, and math is made of gunas. Therefore it is no surprise that mathematics can link the mind to the World.

But then this begs the question: what are the gunas?

The gunas are patterns of change. They have no substance. In a sense, no reality. They are dynamics. They are the embodiment of constant change. They are the flow of a river, the passing of the clouds. The wind blowing the grass. The falling rain. The growing flowers. The flow of the planets in their trajectories. The spiraling of galaxies. The flow of words and ideas in the mind. Our birth, growth, and decay. They are the flow of our life and experience. They are the flow of dreams, of actions, of will. They are the relentless flow of the illustrious inner worlds that we have no words at the moment to describe. The gunas are movement. Energy is motion. No body, no substance, only form, pattern, always moving, ever-changing.

These patterns we can capture, at least to some extent, in our language of mathematics. Math formulas are little programs or algorithms that encode in a very efficient manner, a domain or realm of infinity. Our hologram example above, coupled with Leibniz' very deep insight, construes our perceptions as encodings of Kant's noumena. The West has certainly not yet learned the algorithms for efficiently decoding perception. Science is our best answer to date, but it runs on trial and error. Patanjali's Raja yoga offers another means of decoding perception. All of this comes back to the gunas: patterns of flow. The patterns are encoded, or they are decoded, or they are manifest, or they are latent.

In some sense I am not able to fully articulate yet, the gunas, as encodings and decodings, are memories. It is a key insight because it reconciles the dualism of idealism and physicalism/materialism. Both are concerned with memories, just at different levels of Manifestation.

Idealism is the focus on the flows in the mind. Any such pattern is a memory, a template for interpretation, perception, thought, action, and so on. Physicalism focuses on flows presented to the senses. But physicalism relies exclusively on mathematics to provide a template for interpreting the flows perceptible via the senses. This was Galileo's gift to the world (sciences not yet up to the task of applying this approach are not yet real sciences. They are just [encyclopedists](#) pretending to be scientists...Hello, sabda-biology.).

But mathematics are just flows in the mind. How? They look like static formulas. But they are not. As Weyl liked to point out, even the simple act of counting is *generative*. The finite formula is a machine to generate a little seeming infinity. Generative in the sense above: it spills out necessity in some limited domain. In turn, the limited domain branches out to other such islands, mimicking in "the parallel cerebral process in symbols" what the noumena does in the unified network of manifestation.

Counting is the memory of all possible numbers. $y = mx + b$ is the memory of all possible lines. They are not static, but generative. In this way, physicalism is as much in the mind as is idealism. The idealists dropped the ball when they conceded to the young usurper science. At least Weyl straddled both worlds and could see the connections I am discussing here.

In short, physicalism and idealism are not so different after all. As I said way

back in YVC [Chapter 3](#), each merely focuses on and emphasizes different shadows on the Plato's cave wall, on the Screen of Consciousness.

Samkhya, yoga, and Hinduism have already solved this problem with the concept of gunas. The concept helps us focus what we already intimately know, because it is the stuff of both the mind and the world. This is a place where sabda matters. The framework of symbolic expression can aid or hinder the expression of artha. The scope of the idealistic and physicalist frameworks hinder the flow of artha. The Samkhya vocabulary facilitates it at an intellectual level. Yoga facilitates it as a living reality.

Yoga answers the riddle of idealism/physicalism far more effectively than our confused Western sciences and philosophies. The objective world is Kaivalya. But it does not exist outside of us. It is at the very center of our individual minds. Our individual minds, indeed, all of Manifestation is a projection of The Absolute. Deep inside all of our minds, we are the exact same thing.

What is this thing that we are all instances of? Hinduism has come to call it sat-chit-ananda. Being, consciousness, and bliss. Eventually the West will figure out that the Hindus are pretty smart and pretty much nailed it.

The way the West will figure this out is to go beyond words and ideas and learn yoga. Yoga is not a mere philosophy. Yoga teaches us the means to escape the mind, to enter and *be* the Absolute.

Only then does everything makes sense.

The End of the Gunas

Entering Kaivalya is the “end” of the gunas, as indicated in aphorism 4.34, the last aphorism of the *Yoga Sutras*.

There is confusion, particularly in the academic study of yoga, as to what it means when the yogi finally achieves Kaivalya. Taimni asks: “*Does Kaivalya mean complete annihilation of the individuality and the merging of the Yogi's consciousness in the Divine Consciousness?*” What happens to the rest of the world when a yogi dissolves in Kaivalya? Is the yogi gone for good?

The answer is ‘no’. The yogi does not permanently disappear and Manifestation continues as it always has. **The skills provided by yoga allow one to go in and out of Kaivalya at will.** We see this clearly in van der Leeuw’s account in [In Conquest of Illusion](#). He voluntarily entered Kaivalya to discern the true nature (artha) of some aspect of manifestation, and then came out of trance and expressed his experience into understanding that is meaningful in our relative world-image.

३४. पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूप-
प्रतिष्ठा वा चितिशक्तेरिति ।

Purusārtha-śūnyānām guṇānām prati-
prasavaḥ kaivalyaṃ svarūpa-pratiṣṭhā
vā citi-śakter iti.

पुरुषार्थ aim of the *Puruṣa* शून्यानां devoid of गुणानां of the *Guṇas*
or the three fundamental qualities प्रतिप्रसवः re-absorption; recess-
sion; re-mergence कैवल्यं Liberation स्वरूप (in) Real or own nature
प्रतिष्ठा establishment वा or चितिशक्तेः of the power of pure Con-
sciousness इति Finis.

34. *Kaivalya* is the state (of Enlightenment) following reemergence of the *Guṇas* because of their becoming devoid of the object of the *Puruṣa*. In this state the *Puruṣa* is established in his Real nature which is pure Consciousness. Finis.

The last aphorism of the Yoga Sutras.

Mastery of yoga allows the yogi to transfer at will between the Absolute and relative Manifestation. The master yogi becomes an embodiment of the ***Rhythm of Creation***, the veiling of the Absolute as the Relative and the revealing of the Relative as the Absolute.

“...in the case of the Adept who has attained Kaivalya all the planes really merge into one because the passage up or down is so swift and easy that it is merely a question of focusing consciousness in one vehicle or another.”

The ultimate purpose of yoga is not to run away from “reality”, not to disappear permanently into the oblivion of nirvana (extinction), but to learn how to, **at will**, become one with the reality of our being. For a time, the yogi must leave this world behind to master the skills of yoga. But it is only a phase. One cannot leave Manifestation. It is Eternal. It *is* the Absolute but seen from a relative vantage point. Mastering yoga is like a worm transforming into a butterfly.



A nice metaphor to understand what yoga is.

Without yoga, we are trapped in our relative world-image, where no problem can ever be solved completely, no meaning can ever capture the totality of our being. With yoga, we **become** the answer.

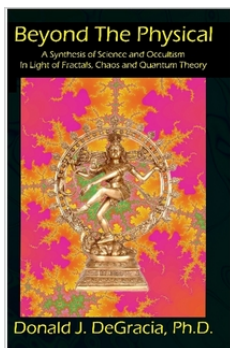
We become all things. We know by being the eternal truth of all being. Consider this amazing quote from J.J. van der Leeuw's which helps us understand the link between the experience of Kaivalya and our relative existence as human beings:

“When from the experience of Reality we return to the dream of our world-image we no longer identify ourselves with it, thinking it to be the only reality, neither do we shrink from it as from a world of evil, or ignore it as a mere glamour of illusion. We can now see it all the time as that which it is—the image produced in our consciousness by eternal Reality, our interpretation of things as they are. Such an attitude is neither world-denial nor world-affirmation, it is the contemplation of our world-image in the light of the Eternal.”

Other Books by Donald J. DeGracia, Ph.D.

All my writings are available for free at: www.dondeg.com. Print-on-demand versions are available for sale for people who like to read real books (like me). You can also buy eBook versions for a nominal fee.

Beyond the Physical: A synthesis of science and occultism in light of fractals, Chaos and Quantum theory.



1994, 428 pages.

[Buy it!](#) (\$20.06)

[Get it Free!](#)

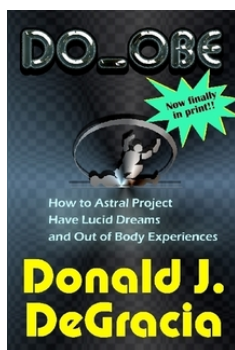
The Western mind is enamored -nay - hypnotized with what it perceives outside of itself. But for all its knowledge of the outer world, the inner world of consciousness is but a hazy, half-felt realization in the life of the so-called "modern" person. Beyond the Physical seeks to go inside, and shed light on the relation between the inner and outer worlds of our human experience.

DO_OBE How to lucid dream, astral project and have out-of-body experiences

1997, 284 pages

[Buy it!](#) (\$14.46)

[Get it Free!](#)



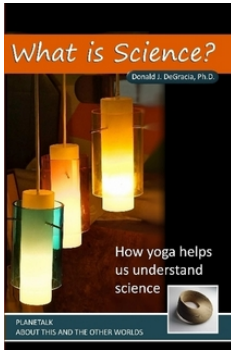
Finally in book form!!! Don DeGracia's massive internet hit: DO_OBE (pronounced do oh be eee). Millions of copies have been downloaded worldwide. DO_OBE teaches how to LEAVE YOUR BODY! Using straight forward, common sense language, DO_OBE is a guide to the inner realms of which our visible world is just the surface. Intelligent, fun and unpretentious, this book has been time tested and proven to be effective at teaching beginners the essential techniques to achieve the elusive "out of body experience". SEE FOR YOURSELF FIRST HAND: Can you really leave your body? What can one expect to find in the inner realms of the mind? How do I do it??? It's all here!!!. This book is for all curious seekers who sense that there is more to reality than meets the eye, or the senses, or the world of our everyday life.

What is Science?

2014, 110 pages.

[Buy it! \(\\$39.99\)](#)

[Get it Free!](#)



In spite of the amazing technological marvels of the modern world that have stemmed from science, there is no agreed upon definition of what science is. In this lively, colorful, and engaging work, Don DeGracia contends that science is a very weak form of what has been described for thousands of years in Hindu India as “samadhi”. Samadhi is an advanced technique of Raja Yoga in which the meditating subject fuses with the object of meditation, in a process that has been called “knowing by being”. By understanding science as a weak form of samadhi and comparing it to the knowledge acquired from yogic practices, many of the limitations of science are brought to the fore. These include: the link between mind and body, the role of the senses as middle-men

between the mind and the objects of perception, why mathematics is “unreasonably effective” for describing the physical world and how and why power is unlocked by the human mind when correct knowledge is obtained.

Experience

2014, 102 pages.

[Buy it! \(\\$39.99\)](#)

[Get it Free!](#)



Experience considers the ancient question of the nature of our experience. Unlike most accounts, this one begins with the fact of altered states of consciousness. The curtain is pulled back to reveal the infinity of dynamic patterns found under the surface mind: the desires, the unfulfilled urges, longings, and striving. Under these are the mindless urges of life and the cosmos. One and all they are but futile strivings to become what they never can be: the infinite. The mask of reality is ripped asunder to expose that all existence is but mirage, an endless, futile striving towards a goal that can never be realized.

It is always darkest before the sunrise. Similarly, the phantasmagoria of our seeming is ultimately a message of hope.

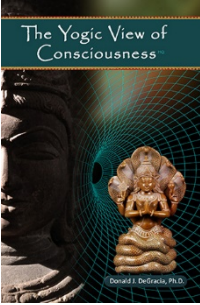
By peering into the infinite depths of the irrationality of appearances, we unlock the door to approach the Ultimate Reality behind all appearances. This is the message of Experience.

The Yogic View of Consciousness

2015, 370 pages.

[Buy it! \(\\$39.99\)](#)

[Get it Free!](#)



Patanjali's *Yoga Sutras* are mysterious and cryptic. For millennia they have exerted hypnotic fascination on all whose minds they touch. In *The Yogic View of Consciousness*, Don DeGracia unfolds the theory of consciousness enshrined in the obtuse aphorisms of the *Yoga Sutras*. Yoga describes the mind as a multi-leveled system closed in on itself yet illuminated from within its innermost depth by a divine spark that gives life and consciousness to every individual.

Drawing on ideas Eastern and Western, ancient and modern, from Abhinavagupta to Leibniz, from Mahaprabhu to George Berkeley, from IK Taimni to Hermann Weyl, DeGracia weaves an intellectual tapestry from the *Yoga Sutras* that harmonizes science, philosophy, mathematics, religion, and mystical experience. Compared to the grandeur of *The Yogic View of Consciousness* the hostilities of secular science and philosophy appear as little more than the psycho-babble of lunatics and an affront to the sublime majesty of existence.

You are invited to take the wild ride through the corridors of the mind to the very source of being revealed by *The Yogic View of Consciousness*.

SAMADHI

Samadhi is a compilation of articles written by Donald J. DeGracia, Ph.D. about the practical aspects of yoga, including the mysterious technique of samadhi. The topics addressed outline Patanjali's ashtanga yoga methods, describe the ten types of samadhi, discuss sabda, jnana and artha, and present a possible "recipe" for achieving samadhi. The articles are culled from a variety of sources and collected here to provide a single source of DeGracia's writings on the practical side of yogic practice.

Samadhi is the most important aspect of Patanjali's Raja Yoga. But it is also the most obscure and cryptic aspect of the *Yoga Sutras*. Samadhi is not easy to understand. It has no counterpart in our normal, everyday life. It is the most difficult aspect of yoga practice. Samadhi is the most sophisticated mental technology ever invented. Mastery of samadhi allows a person voluntary access to any and all possible states of consciousness. Along with his scientific knowledge, DeGracia's experiences with altered states of consciousness provides a basis to discuss the inner workings of the yoga methods that goes beyond mere intellectual speculation.

PLANETALK
ABOUT THIS AND THE OTHER WORLDS



ISBN 978-1-329-75707-3



9 781329 757073