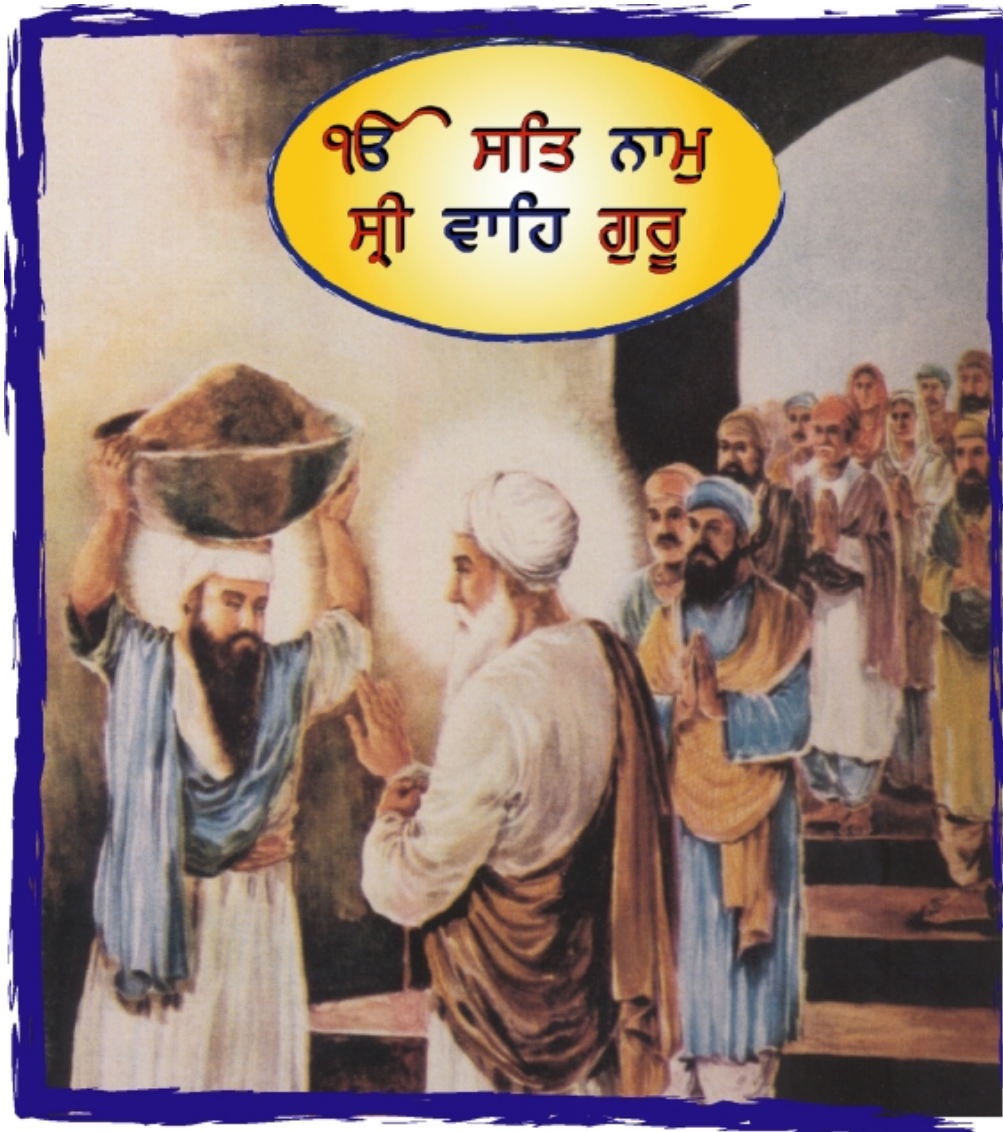


# RAJ YOGA:

## Science of Meditative Enlightenment



A Re-rendering of Pajanjali's Classic *Yoga Sutras*,  
in View of the Enlightenment Experience of  
Guru Nanak and the Sikh Tradition.

ਗੁਰ ਅਮਰੁ ਗੁਰੂ ਸ੍ਰੀ ਸਤਿ ਕਲਿਜੁਗਿ ਰਾਖੀ ਪਤਿ  
ਅਘਨ ਦੇਖਤ ਗਤੁ ਚਰਨ ਕਵਲ ਜਾਸ

gur amar guru siri sath kalijug raakhee path  
aghan dhaekhath gath charan kaval jaas

*The great, true spiritual guide, Guru Amar Das, has preserved and opened the path of human grace and integrity in this era of death and darkness. Just by seeing his lotus-like feet, any sense of guilt or personal unworthiness vanishes immediately.*

ਸਭ ਬਿਧਿ ਮਾਨਿਉ ਮਨੁ ਤਬ ਹੀ ਭਯਉ ਪ੍ਰਸੰਨੁ  
ਰਾਜੁ ਜੋਗੁ ਤਖਤੁ ਦੀਅਨੁ ਗੁਰ ਰਾਮ ਦਾਸ

sabh bidhh maaniyo man thab hee bhayo prasa(n)n  
raaj jog thakhath dheean gur raama daas

*When his mind was totally satisfied in every way, when Guru Amar Das was totally pleased, he bestowed upon Guru Ram Das the master's throne of Raja Yoga.*

— Siri Guru Granth Sahib, p. 1399

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## THE EVOLUTION OF RAJA YOGA IN VIEW OF THE ENLIGHTENMENT EXPERIENCE OF GURU NANAK

About 2000 years ago, Patanjali compiled the first known, written expression of an ancient system of meditative enlightenment known as Raja Yoga. His writing culminated an oral tradition that identifies its origins as dating back more than 26,000 years. As such, the Yoga Sutras of Patanjali constitute a brilliant and elegant experiential calculus for guiding the human mind away from ignorance and suffering, toward the groundedness of authentic enlightenment. And so, this scientifically rigorous practice of meditation regards itself as the most fundamental of all sciences, as a science that explains and establishes a basis in certainty for all other forms of knowing.

Patanjali's classic text is to meditation what Euclid's geometry is to mathematics. Each is an example of systematic rigor and completeness that is pristine, whole, and accessible to a beginner, because each starts at the very beginning. Each work initiates a dialog with the reader, that requires a fully engaged mind, and a reflective, active response from either the budding mathematician or yogi, in order to progress to the next stage of a progressive system of dialectical insight. Each successive, developing stage is based on insights established in previous stages. Furthermore, in geometry later mathematicians have established entirely new bodies of knowledge and experience, in some measure, simply by altering specific principles or "axioms" of Euclid's system into their opposites. One major example relates to the Euclidean principle that defines parallel lines as those which, if extended to infinity, will never meet. Einstein, however, built a key aspect of the Theory of Relativity by postulating an exact denial of Euclid's principle. In Einstein's cosmology, parallel lines DO meet at infinity. And so, Einstein's theory completely bends our commonsense view of reality into a universe that is infinitely more interesting and profound.

(Continued inside back cover.)

# The Yoga Sutras of Patanjali

## I Samadhi Pad (Contemplation)

- 1 Now an exposition of Yoga is to be made.
- 2 Yoga is management of the modifications of the mind.
- 3 Then the seer is established in his own essential and fundamental nature.
- 4 In other states there is assimilation of the seer with the modifications of the mind.
- 5 The modifications of the mind are five fold and are painful, or not painful.
- 6 They are right knowledge, wrong knowledge, imaginative fantasy, sleep and memory.
- 7 The facts of right knowledge are based on direct cognition, inference or testimony.
- 8 Wrong knowledge is a false conception of a thing whose real form does not correspond to such a mistaken conception.
- 9 An image conjured up by words without any substance behind it is imaginative fantasy.
- 10 That modification of the mind which is based on the absence of any content in it is sleep.
- 11 Memory is not allowing an object which has been experienced to escape.
- 12 Their management is brought about by persistent practice (Abhyasa) and non-attachment.
- 13 Abhyasa is the effort for being firmly established in the state of Citta-Vrtti-Nirodha.
- 14 Persistent practice (Abhyasa) becomes firmly grounded in being continued for a long time, without interruption, and with reverent devotion.
- 15 **The awareness of perfect mastery of desires in the case of one who has ceased to crave for objects, seen or unseen, is Vairagya.**
- 16 **The highest Vairagya is that in which, because of awareness of Purusha, Aad Purkh (Primal Being), there is no longer the least desire for the Gunas.**
- 17 Samprajnata Samadhi is that which is accompanied by reasoning, reflection, bliss and sense of pure being.
- 18 The remnant impression left in the mind on the dropping of the Pratyaya after previous practice is the other (ie. Asamprajnata Samadhi).
- 19 Of those who are Videhas and Prakrilayas, birth is the cause.
- 20 In the case of others (Upaya-Pratyaya Yogis) it is preceded by faith, energy, memory and high intelligence necessary for Samadhi.
- 21 **Samadhi is nearest to those whose desire for Samadhi is intensely strong.**
- 22 **A further differentiation arises by reason of the mild, medium or intense nature of the means employed.**
- 23 **Or by self-surrender to the Divine Will (Hukam).**

- 24 **The Divine Will (Hukam) is a state of Being (Purusha, Karta Purkh) that is untouched by the afflictions of life, actions, and the results and impression produced by these actions.**
- 25 In the Divine Will (Hukam) is the highest limit of Omniscience.
- 26 Being unconditioned by time, the Divine Will (Hukam) is Teacher even of the Ancients.
- 27 **The Name for the Divine Will (Hukam) is OM, IK ONG KAR.<sup>1</sup>**
- 28 **Its nature is realized through constant repetition and meditation on its meaning (Japa).**
- 29 From this practice comes the disappearance of obstacles and turning inward of consciousness.
- 30 Disease, stupor, doubt, carelessness, laziness, worldly-mindedness, delusion, inability to ground oneself, unsteadiness: these nine things cause the distraction of the mind, and they are the obstacles.
- 31 Mental illness and suffering, despair, nervousness, and hard breathing are the symptoms of a distracted state of mind.
- 32 To remove these obstacles, there should be constant practice of one truth or principle.
- 33 The mind becomes clarified by cultivating attitudes of friendliness, compassion, gladness and indifference (respectively) toward happiness, misery, virtue and vice.
- 34 Or by the exhalation and holding of breath.
- 35 Coming into activity of higher senses also becomes helpful in establishing steadiness of the mind.
- 36 Also by experiencing serene or luminous internal states.
- 37 Also by fixing the mind on those who are free from attachment.
- 38 Also by depending on the knowledge acquired from dreams or dreamless sleep, the mind can acquire steadiness.
- 39 Or, by practicing meditation as desired.
- 40 The Yogi's mastery extends from the finest molecule to the greatest infinity.
- 41 In the case of one whose Citta-Vrttis have become almost annihilated, fusion (or entire absorption) into one another of knower, knowing, and what is known is brought about as in the case of a colored jewel resting on a colored surface.
- 42 Savitarka Samadhi is that in which knowledge based only on words, real knowledge or ordinary knowledge based on sense perception are present in a mixed state, and the mind alternates between them.
- 43 On the clarification of the memory, when the mind loses its essential nature (subjectivity), as it were, and the real nature of the object alone shines through the mind, Nirvitarka Samadhi is attained.
- 44 By this (what has been said in the previous two sutras), the Samadhis of Savicara, Nirvicara, and subtler stages have also been explained.
- 45 The province of Samadhi concerned with subtle objects extends up to the Alinga stage of the Gunas.
- 46 The stages of Samadhi that correspond with subtle objects constitute Samadhi "with seed."
- 47 **On attaining the utmost purity of Nirvicara Samadhi, there is the dawning of spiritual light and clarity.**

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<sup>1</sup> This rendering of Patanjali's system is evolved beyond the brahminist assumptions of Patanjali's time, in benefitting from the enlightenment teachings of Guru Nanak. Patanjali's system is the quintessential expression of the ancient, core discipline and practices of Raja Yoga. That the Sikh Gurus intended to participate in this tradition is evidenced in the Shabd, "Raj Yog Takht Dhyam, Guru Ram Das" (SGGS, 1402). So here "Ik Ong Kar" is cited, rather than "OM."

**48 In this state, awareness conveys Truth.**

49 Because it is confined to a specific "seed" object, the knowledge based on inference or testimony is different from direct knowledge obtained in the higher states of awareness.

50 The impression produced by "seed" Samadhi stands in the way of other impressions.

51 Upon suppressing "seed" Samadhis by suppressing all modifications of the mind, then Seedless Samadhi is attained.

## **II Sadhana Pad (Practicing Raj Yoga)**

1. Austerity, self-study and resignation to Ishwara constitute preliminary Yoga.

**2. Yoga is practiced for attenuating Kleshas and bringing about Samadhi.**

3. The lack of awareness of Reality, the sense of egoism or 'I-am-ness,' attractions and repulsions toward objects and the strong desire for life are the great afflictions or causes for all miseries in life.

4. Avidya is the source of those that are mentioned after it, whether they be in the dormant, attenuated, alternating or expanded condition.

5. Avidya is taking the non-eternal, impure, sickness and non-Atman to be eternal, pure, healthy and Atman respectively.

6. Asmita is the identity or blending together, as it were, of the power of awareness (**Purusha**, AAD PURKH) with the power of cognition (Buddhi).

7. That attraction, which accompanies pleasure, is Raga.

8. That repulsion, which accompanies pain, is Dvesa.

9. Abhinivesa is the strong desire for life which dominates even the wise.

10. These, the subtle ones, can be reduced by resolving them backward into their origin.

11. Their active modifications are to be suppressed by meditation.

12. The reservoir of Karmas which are rooted in Kleshas brings all kinds of experiences in the present and future lives.

13. As long as the root is there it must ripen and result in lives of different class, length and experiences.

14. They have joy or sorrow for their fruit according as their cause is virtue or vice.

15. To the people who have developed discrimination all is misery on account of the pains resulting from change, anxiety and tendencies, as also on account of the conflicts between the functioning of the Gunas and the Vrttis of the mind.

16. The suffering that has not yet come can and is to be avoided.

**17. The cause of that which is to be avoided is the misidentification of the Seer and the Seen.**

18. The Seen (objective side of manifestation) consists of the elements and sense-organs, is of the nature of cognition, activity and stability (Sattva, Rajas and Tamas) and has for its purpose providing the **Purusha** PURKH with experience and liberation.

19. The stages of the Gunas are the particular, the universal, the differentiated and the undifferentiated.

20. The seer is pure consciousness but though pure, appears to see through the mind.

21. The very being of the Seen is for his sake (ie, Maya exists only for his sake).
22. Although it becomes non-existent for the whose purpose has been fulfilled, it continues to exist for others on account of being common to others.
23. The purpose of the coming together of the Purusha and Prakirti ONG and KAR is gaining by the Purusha Aad Purkh of the awareness of its true nature and the unfolding of the inherent powers of Purusha and Prakirti IK ONG KAR.
24. The cause of union is ignorance of the real nature of Purusha Aad Purkh.
25. The dissociation of Purusha and Prakirti IK ONG KAR from MAYA, brought about by the dispersion of Avidya, is the real remedy and that is the Liberation of the Seer.
26. The uninterrupted practice of the awareness of the Real is the means of dispersion of Avidya.
27. The enlightenment wisdom of Purusha SATGURU PURKH is reached through a process of seven stages.
28. From the practice of the component practices of Yoga, on the destruction of impurity, arises spiritual illumination which develops into awareness of Reality.
29. Yamas (self-restraint), Niyamas (necessary practices), Asanas (postures & positions), Pranayam (regulating breath energy), Pratyahar (recognition, selection and substitution of alternative patterns), Dharana (concentration), Dhyana (contemplation), and Samadhi (absorption) are the eight limbs of Yoga.
30. Vows of self-restraint are comprised of abstaining from violence, falsehood, stealing, sexual misconduct and greed.
31. This Great Vow is universal and unconditional, without regard to class, time, place or circumstance.
32. The Niyams (observances) are purity, contentment, austerity, self-study and self-surrender.
33. When the mind experiences negative thoughts, the remedy is continual contemplation on the polar opposite, positive thought.
34. When negative thoughts or actions are caused, or approved of, whether incited by greed, anger or mental delusion, whether present to a mild, medium or intense degree, they are based on ignorance and will produce pain as a result. Therefore it is necessary to practice contemplation on the polar opposite thought or action.
35. In the presence of one who is firmly established in non-violence (ahimsa), all sense of hostility ceases.
36. When one becomes firmly established in truthfulness, one realizes the capacity for obtaining for oneself and others the fruits of good actions, without having to perform the actions themselves.
37. When one becomes firmly established in honesty, then wealth spontaneously offers itself.
38. When one becomes firmly established in sexual virtue, vigorous spiritual energy arises.
39. When one become firmly established in a mentality that is not possessive, knowledge arises of one's past, present and future existences.
40. Through purification arises a strong disregard for one's own body, and a disinclination to come into sensual contact with others.
41. From mental purity arises purity of Sattva, cheerful-mindedness, one-pointedness, control of the senses, and fitness for experience of the divine reality.
42. Superlative happiness arises out of contentment.
43. After impurity is destroyed through austerities, the sense-organs and body become perfected.
44. Through self-study, union with one's sought for sacred being is realized.

the elements and the sense-organs are also explained.

14 The substratum is that in which the properties – latent, active or unmanifest – inhere.

45. The perfection of samaadhi can be realized in devotional resignation to the Akal Purkh.
46. The posture should be steady and comfortable.
47. Posture can be mastered by becoming effortless, and by fusing the mind with the endlessly self-balancing quality of Ananta.
48. In this way one is no longer disturbed by the intrusions of polarity and opposition.
49. Having thus perfected meditative posture, mastery of one's breathing is realized through Pranayam.

**ਜਲ ਸੰਗਿ ਰਾਤੀ ਮਾਛੁਲੀ ਨਾਨਕ ਹਰਿ ਮਾਤੇ ॥੨॥ (ੳ੫ੳ-੫, ਆਸਾ, ਮਹਲਾ ੫)**

As the fish is enraptured by the water, so is Nanak intoxicated by the Lord. ||2||

**ਚਾੜ੍ਹਕੁ ਜਾਚੈ ਬੂੰਦ ਜਿਉ ਹਰਿ ਪ੍ਰਾਨ ਅਧਾਰਾ ਰਾਮ ਰਾਜੇ ॥ (ੳ੫ੳ-੫, ਆਸਾ, ਮਹਲਾ ੫)**

As the song-bird yearns for the rain-drop, the Lord, the Lord my King,  
is the Support of my breath of life (PRANA).

50. Pranayam is characterized by holding the breath out, holding it in, or suspending it entirely; is regulated by location, time and repetition; and becomes increasingly prolonged and subtle.
51. The fourth variety of Pranayam is one that goes entirely beyond the sphere of internal and external.
52. From the fourth variety is dissolved the barrier that conceals the experience of light.
53. In this way, one become fit for the practice of Dharana (focused concentration).
54. Pratyahar is accomplished mentally by withdrawing the attachment of the senses with their objects.
55. In this way the highest mastery over the senses is accomplished.

### III Vibhuti Pad (Realizations & Accomplishments)

- 1 Concentration (Dharana) lies in focusing the mind within a limiting mental objective.
- 2 Contemplation (Dhyana) lies in a continuous flow of the mind toward the object of contemplation.
- 3 Absorption (Samaadhi) arises within contemplation when the self-awareness and self-interest of the mind simultaneously disappear, and the only remaining awareness is of the object of meditation.
- 4 These three steps (Dharana, Dhyana and Samaadhi), taken together, constitute Samyama.
- 5 The light of wisdom (Prajna) arises in mastering Samyama.
- 6 The path of mastering Samyama is progressive, and realized by stages.
- 7 Dharana, Dhyana and Samaadhi, taken together, are internal in relation to the preceding 5 stages (Angas) of Yoga.
- 8 Even this is external to the experience of Seedless Samaadhi.
- 9 Transformational restraint is that development of the mind in which it becomes progressively permeated by the condition of restraint which intervenes momentarily between an impression which is disappearing and the impression that is taking its place.
- 10 The flow of transformational restraint becomes tranquil by its repetition.
- 11 Samadhi transformation is the gradual setting of the distractions and simultaneous rising of one-pointedness.
- 12 Then again, the condition of the mind in which the 'object' (in the mind) which subsides is always exactly similar to the 'object' that rises in the next moment is called one-pointed transformation.
- 13 By this (by what has been said in the last four Sutras) the property, character, and condition-transformations in the elements and the sense-organs are also explained.
- 14 The substratum is that in which the properties – latent, active or unmanifest – inhere.
- 15 The cause of the difference in transformation is the difference in the underlying process.

- 16 By performing Samyama on the three kinds of transformations (Restraining, Samadhi, and One-Pointed) knowledge arises of the past and future.
- 17 The expressions of sound that are uttered, are made up of the sound, the meaning behind it and the idea which is present in the mind at the time. By performing Samyama on the sound, these three components are resolved and there arises comprehension of the meaning of sounds uttered by any living being.
- 18 By direct perception of impressions there arises knowledge of previous births.
- 19 By direct perception through Samyama of images occupying the mind, knowledge arises of the minds of others.
- 20 But this does not include knowledge of other mental factors which support the perceived mental image in the mind of another, because those are not the objects of the Samyama.
- 21 By performing Samyama on the visible form of one's body, on suspension of the receptive power, the contact between the eye of the observer and light reflecting from one's body is broken and the body becomes invisible.
- 22 Similarly, from the above one can also understand the disappearance of sound and other perceptual experience of oneself by others.
- 23 Karma is of two kinds: active and dormant. By performing Samyama on them one gains knowledge of the time of death, and also of unfortunate events.
- 24 By performing Samyama on friendliness (and other positive human qualities), the strength of these qualities will arise within oneself.
- 25 By performing Samyama on the strengths of animals (of an elephant, for example), the strength of that animal will arise within oneself.
- 26 Knowledge of the small, the hidden or the distant arises by directing the light of this superphysical faculty.
- 27 Knowledge of the solar system arises by performing Samyama on the Sun.
- 28 By performing Samyama on the moon, knowledge arises concerning the arrangement of stars.
- 29 By performing Samyama on the fixed nature of the pole-star's location, knowledge of the movements of stars arises.
- 30 By performing Samyama on the navel center, knowledge arises of the organization of the body.
- 31 By performing Samyama on the throat, and the various glands within it, the experiences of hunger and thirst can be self-regulated by the yogi.
- 32 By performing Samyama on the pranic duct called Karma Nadi, steadiness arises.
- 33 By performing Samyama on the light under the crown of the head arises the vision of perfected beings.
- 34 Through intuition knowledge arises of everything.
- 35 By performing Samyama on the heart, knowledge arises of the nature of the mind.
- 36 Experience is the result of inability to distinguish between the Purusha and Purkh (Primal Being) and the Sattva though they are absolutely distinct. Knowledge of the Purusha and Purkh results from Samyama on the Self-interest of the Purusha Purkh, apart from another's interest in Prakirti Maya.
- 37 In this way, intuitional hearing, touch, sight, taste and smell are produced.
- 38 These are obstacles in the way of Samadhi and siddhis, when the mind is "outward oriented."
- 39 On relaxing the causes of bondage, and through knowledge of pranic passages, the body of another can be entered.
- 40 By mastery over the Prana of Udana (gravitational pull), levitation, and non-contact with water, thorns, and mud can be accomplished.
- 41 By mastery over the Prana of Samana (fire), digestive fire blazes.
- 42 By performing Samyama on the relation between Akasha and the ear. Super-physical hearing can be realized.
- 43 By performing Samyama on the relationship between the body and AKASHA, and at the same time bringing about coalescence of the mind with things that are like "light cotton down," one can realize the capacity of passage through space.



- 44 The power of contacting the state of awareness that is outside the intellect, and is therefore inconceivable, is called Maha-vidya. From this the barrier that covers spiritual light is dissolved.
- 45 Mastery of the Five Bhuta Elements is achieved by performing Samyama on their gross, constant, subtle, all pervading, and functional states.
- 46 Thus one realizes the Eight Occult Powers, perfection of the body, and non-obstruction of the body by the external powers of the elements.
- 47 Thus beauty, fine complexion, strength and adamant hardness of the body is realized.
- 48 Mastery over the sense organs is realized by performing Samyama on their power of cognition, real nature, egoism (individuality), all pervasiveness and functions.
- 49 Thus instant cognition is realized, without the use of any vehicle, and complete mastery over the material realm.
- 50 Only from awareness of the distinction between Sattva and Purusha AKAL PURKH does supremacy arise over all states and forms of existence, and knowledge of everything.
- 51 By non-attachment even to this, the very seed of bondage is destroyed, and liberation follows.
- 52 There should be avoidance of pleasure or pride on being invited by the super-physical entities in charge of various planes of reality, as there is still the possibility for bondage to arise again in such circumstances.
- 53 Knowledge arises from awareness of Reality, by performing Samyama on the moment, and the process of its succession.
- 54 From this capacity, comes knowledge of the distinction between similars, that cannot ordinarily be distinguished.
- 55 The highest knowledge, born out of awareness of Reality, is transcendent and includes a cognition of all objects simultaneously, pertains to all objects and processes whether in the past, present, or future, and also transcends the World Process.
- 56 **Liberation arises when there is equality of purity between the Purusha Purkh and the Sattva Guna.**

#### IV Kaivalya Pad (Living within the Formless Absolute)

- 1 The Siddhis (Powers of Realization) are the result of birth, drugs, mantras, austerities, or Samadhi.
- 2 The evolution from one species or kind into another is by the overflow of natural tendencies or potentialities.
- 3 The incidental cause does not move or stir up the natural tendencies into activity; it merely removes the obstacles, like a farmer irrigating a field.
- 4 Artificially created minds (created by the yogi) proceed from 'egoism' (individuality) alone.
- 5 The one (natural mind) is the director or mover of the many (artificial) minds in their different activities.
- 6 Of these, the mind born from meditation is free from impressions.
- 7 In the case of accomplished masters of yoga, Karmas are neither white nor black (good or bad). They are of three kinds (white, black or mixed) in the case of others.
- 8 From these only those tendencies are manifested for which the conditions are favorable.
- 9 There is a relation of cause and effect (karma) even though separated by class (of incarnation), location, and time because memory and impressions are the same in form throughout (the classes, locations and times).
- 10 There is no beginning (of the karmic impressions) because the desire to live is timeless.
- 11 Being bound together as cause and effect, substrate and object, the effects disappear when the causes are dissolved.
- 12 The past and the future exist in their own real form. The difference of Dharmas (or properties) is established by differences in the paths.
- 13 The phenomena of perception, whether manifest or unmanifest, are of the nature of the Gunas ( the forces of purity, arousal or decay).
- 14 The essence of objects consists in the uniqueness of how the Gunas are transforming.

- 15 The object being the same, the difference between an object and the many ways in which it is perceived is due to the various paths (Dharmas) of the minds who perceive it.
- 16 The existence of an object is not dependent on one mind. What would become of it when that one mind was not perceiving it?
- 17 In consequence of the mind being colored or not colored by an object, an object is either known or unknown.
- 18 The modifications of a mind are always known by the Purusha AAD PURKH (Primal Awareness).
- 19 Minds are not self-illuminative, because they can be perceived.
- 20 It is impossible for the mind to be perceiver and perceived (by itself) at the same time.
- 21 If cognition of one mind by another (is postulated), we would have to assume cognition of cognitions, and confusion of memories also.
- 22 A mind realizes knowledge of its own nature (through self-awareness) when its awareness realizes that form in which it becomes stable and unchangeable, and does not pass from place to place.
- 23 When the mind becomes colored simultaneously by Purusha KARTA PURKH and all that can be seen and experienced (Prakirti MAYA), it becomes all knowing.
- 24 Although the mind is diversified by innumerable forms of clinging desire, the mind acts on behalf of Purusha SATGURU PURKH because the mind is only capable of knowing through its dependent association with WAHE GURU (Universal Wisdom Awareness).
- 25 When one recognizes the difference between the co-dependent quality of desire and the self-realized sovereignty of Purusha AKAL PURKH (Eternal, Primordial Being), the path of desire ceases to be desirable.
- 26 Thus the mind truly becomes inclined toward wise discrimination, and gravitates to liberation from the cycles of desire, karma and compulsory rebirth.
- 27 In the intervals between such direct realizations of wisdom, the latent forces of other karmic impressions continue to arise and affect the mind.
- 28 The further removal of such latent karmic tendencies has already been described (in Section II, Sutras 10, 11 and 26).
- 29 In the case of one who is able to maintain a constant state of Desirelessness even towards the most exalted states of enlightenment, exercising the highest and most subtle manner of wisdom discrimination, practices Dharma-Mega-Samadhi.
- 30 Thus one becomes liberated from Delusion (Kleshas) and Causal Bondage (Karma).
- 31 Thus, in consequence of the removal of all obscurations and impurities, all that can be known by the ordinary, dualistic mind is trivial in comparison with the infinite knowledge that can be realized through Enlightenment.
- 32 The three Gunas (Purity, Arousal and Decay), having fulfilled their purposes, cease to function as drivers of change and transformation in the life of the realized master of Raja Yoga.
- 33 The process of temporal succession (of everything that has gone before) becomes clear and apprehensible at the culminating moment when the Gunas have ultimately been transformed and transcended.
- 34 Liberation is the state of Enlightenment that arises after the Gunas re-emerge in a state that is devoid of any sense of desirability. In this state, Purusha KARTA PURKH is established in the Master's life as one's true and real nature, which is pure awareness (WAHE GURU). The End.

WAHE GURU JI KA KHALSA,  
WAHE GURU JI KI FATEH!

(Continued from inside front cover)

In the case at hand, Patanjali himself proposed a classic, vedic view of enlightenment that is consistent with the tradition of Brahminism. In the Brahmin view that Patanjali espoused, ultimate enlightenment ensues from the yogi's final immersion into the transcendently absolute realm that is characterized by the metaphysical name of OM, which is also a sacred sound and mantra. Such an absolute reality is, in itself, absolutely "other than" and "separate from" the relative world of human experience. Thus, the overwhelming question always arises: How can the human get there from here? Logically it's impossible, one can't get there from here. So the conventional response is that, since certain humans claim to have done it (ie., realized enlightenment), one must accept them or their lineage descendants as gurus or priests in order to receive enlightening instruction regarding that which is otherwise foreign and inaccessible to us. This stratification of humanity between those who know, and those who don't and can't know, ultimately leads to a societal caste system of those who are more worthy, and less worthy, than others. Brahminism is such a system in India, as Calvinism is also within systems of western religious belief. And as we will see, the enlightenment experience of Guru Nanak, and the subsequent evolution of his teachings as the foundation of Sikh Dharma, effectively demolishes any caste system that may arise within the human mind.

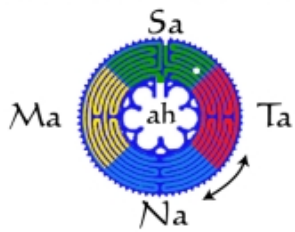
The final sutra in Patanjali's system states that "*Liberation is the state of Enlightenment that arises after the Gunas re-emerge in a state that is devoid of any sense of desirability. In this state, Purusha is established in the Master's life as one's true and real nature, which is pure awareness. The End.*" Guru Nanak's first teaching of enlightenment, which is the *Muhl Mantra* of *Japji Sahib*, begins here, at exactly the point where Patanjali's enlightenment teaching ends.

Guru Nanak was born into a Brahmin family in northern India, in 1469. But as a boy, Nanak refused to be initiated by a Brahmin priest into the traditional Hindu dharma system of his family. And, in his enlightenment, Guru Nanak never used the terminology of OM to characterize the basis of his enlightenment experience. Instead, for him the first and most primal expression of his infinite illumination was "*IK ONG KAR.*" Linguistically, ONG is a grammatical declension of the word OM when OM comes into contact with the relative world of finite manifestation. In classic Brahmin terms, OM is absolutely separate from relative reality, and never comes into such an availability or contact with us. But, in a way similar to Einstein's reversal of Euclidean geometry, Guru Nanak's defining statement of enlightenment expresses the exact opposite of Patanjali's Brahmin view. Guru Nanak's declaration, "*IK ONG KAR,*" expresses clearly that the absolute, formless reality is always one with, inseparable from, and accessible to the finite realm of form and manifestation (which is here, where we live and breathe). This is precisely what it means to say that ONG (infinity) and KAR (relativity) are One ("*IK*"). And so, as the Infinite is thus always present and bound up inseparably with every aspect of our ordinary experience, then our possibility for enlightenment is always present at the very innermost depths of our own intimate experiences of life itself, and not far off, away, or distantly abiding in some never-land of transcendental impossibility. We humans, among all others, ARE the IK ONG KAR, and the IK ONG KAR (within ourselves) is always fearless, revengeless, and self-enlightening (SAIBHANG). With this enlightened recognition of the truth, all systems of external religious authority come crashing down. Since the advent of Guru Nanak, there need be no middleman between the human and the divine. This is just one of the great, evolutionary spiritual gifts that Sikh Dharma has opened historically for humanity at large.

— Krishna Singh Khalsa  
Eugene, Oregon (April, 2004)

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