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SAHAJ SAMADHI OR THE EASY WAY TO MENTAL ABSORPTION IN GOD

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ABSTRACT

Sahaj Samadhi is the only permanent cure or panacea for all human ills-physical, mental and psychic-for it works at the root cause thereof by changing the very outlook, attitude and temperament of a person. It liberates him from vice and past sins, eradicating the vicious and sinful tendencies inherited by him from previous births. Now a days, when every person seeks relief from pain and is in search of remedy, the question naturally arises as to what sahadj samadhi is and how it can be attained? ”.

Samadhi means

Total detachment of the mind from awareness of the body and everything related to it as also from one's surroundings, steadying and stabilizing¹ (Geeta //6.16//) it in the soul with all its divine attributes and linking this soul-conscious to sweet, loving communion with the Supreme Soul is what is called Samadhi.² (Geeta //18.29//)¹ This endows one with a Super-sensuous state of bliss, effulgence, might and joy before which the sum total of all worldly pleasures and delights seems mere trash. The person feels as if he has transcended his body and his lower self and is living on a much higher plane, free from body-consciousness and unnecessary and vile thoughts and filled instead with consciousness of God who invests him with His own attributes. In day-to-day living, he moves about with a heart light as feather, a mind free from fear, doubt or tension and intellect which is alert, and penetrating and, above all, a soul that revels in loving union with God-the inexhaustible source of peace, bliss and power which he experiences³. And this elevated state of his being seems to him not only to have divine effect on his body, his human environment, the animal world but even the five elements, so that he feels in perfect harmony with everything around him.

Sahaj Samadhi means

It is a common belief that it is very difficult to attain Samadhi. Considering the mind to be restless and vicious, people try to curb or suppress it vigorously with the result that they develop all sorts of complexes or mental ailments or, as happens, sometimes the mind becomes totally unsteady, shifty or wobbly. This leads them to despair so that they give up the desire for Samadhi. In reality, however as compared with the two forms of Samadhi-samprajnat and asamprajnat or aided and unaided-the Samadhi expounded by God Himself is very easy and this is why it has been named as such. This Samadhi needs neither breath control, nor adoption of any special physical postures nor even curbing and coercing the mind⁴. (Yoga Sutra //3.1// & //3.3//) You will find that even when a man of Sahaj Samadhi is walking, his mind is seated and stabilized in Sahaj Samadhi. Or even when he is sitting here in his chair physically, his mind is speedily on its way to Paramadham; or when he is lying in his bed here, his spirit here is awakened and alert. And when he is sitting here, he is resting mentally and emotionally there in the lap of bliss. In short, it is a Samadhi which a person can easily attain and maintain in all conditions and at all hours of the day. One has simply to relax his mind and remember God or think of Param Dham, the original place, from where he, as soul, comes into this world and to which he returns after playing its allotted role on the world stage.

Now, for an easy Samadhi of this kind, there is obviously no need to practice breath control-the special procedure of breathing in, holding and then breathing out. In the case of a man of Sahaj Samadhi, air moves in or out of his lungs without engaging his mind, for his mind does not move from the love of the Lord. His every breath is devoted to Godly service and he need not, therefore, control his mind by practicing Purak-Kumbhak-Rechak. His respiration goes on naturally while his mind finds rest in the consciousness of God whom he holds dearer than his breath. On the contrary, normal breathing is itself essential to concentrate the mind fully and indirectly on God. Nor need he close the eyes to shut

out the surroundings, for the eye, even though open, can become un-seeing, when one is absorbed in the sweet consciousness of God. Or, if he sees people round about him, he sees them as souls-as sons of His beloved Father. Further, with the mind so restfully engaged, where is the need for curbing or controlling its shiftness?

Again, one does not need the seclusion of a hut for this Samadhi, for the soul itself is located in a hut called 'the small space, between the inner corners of eye-brows.' One does not need Hatha or penance either, for a practican of Sahaj Samadhi does not feel aloliness from God. It does not feel apart, is bit already in communion with the Supreme Soul. And renunciation? Why, the soul deeply in love with God, already considers itself His trustee and no more. An easier form of meditation of God can hardly be imagined: It is a Samadhi which on can practice even while walking and talking and by means of which one can feel a state of bodylessness while one has his body and can experience closeness to God even as an entity though he be spatially away from Him

How to attain Sahaj Samadhi?

The way to attain Sahaj Samadhi is called Sahaj Raja Yoga. This is different from the Raja Yoga expounded by Patanjali as also much easier⁵. But, since people have heard more often about Patanjali's yoga. I will, therefore, comment upon his system and discuss Sahaj Yoga, and Sahaj Samadhi.

In his exposition, Patanjali has defined yoga as stopping all vrittis of mind or eliminating all thought. He has named five modes of mind or five kinds of mental states⁶ (Yoga Sutra //1.6//, viz. (1) Praman-the state of mind equipped with true knowledge (2) Viparya- the mental state based on ignorance (3)Vikalpa – the mental state based on purely imaginary thoughts (4) Nidra – the state of mind devoid of thought such as the one experienced during deep sleep and (5) Smriti – the mental state related to recollections of the past. Elimination all these state or, in other words, the 'zero' state of mind is what Patanjali calls 'Asamprajnat'⁷(Yoga Sutra //1.18//) Samadhi or final mental concentration. To attain such a consummation, Patanjali has also advised the practice of curbing the mind as a necessary step which people believe to be difficult, for its total elimination appears to be meaningless, impracticable and even harmful. Now, the Supreme Father, the Supreme Soul, has on the contrary, shown the path of sublimating, instead of curbing the different states of the mind as described below:-

To start with, we acquire the true knowledge about the soul and the Supreme Soul, equipped with which we attain the 'Praman' state of mind which automatically puts an end to 'the viparya', vikalpa or the nidra states, for the mind can assume only one state at a time. But Pramana, i.e. the knowledge based state, combined with smriti (remembrance) does not, by itself, lead to Samadhi, put stabilization of the mind in Smriti or God-consciousness is called Samadhi. This is the subtle state of mind in which the Praman and Smriti states ultimately merge.

Patanjali, moreover, has spoken of the five states of mind, but not of the basic instincts or tendencies of mind which, according to modern psychologists, are sixteen, for Samadhi, we do not need

to curb them or put them out of use, but only to turn, reorient, redirect or sublimate them. Take, for instance, the instinct of curiosity. Instead of using it for idle pursuits, we employ it to acquire deep spiritual knowledge, i.e. knowledge about the soul and the Supreme Soul. Or, again, take the instinct of hate, which instead of being used for hating and harming people, can be oriented towards reforming one's self, i.e., one's evil thoughts, vicious habits and wicked manners.

What is Yoga?

We have mentioned above what Patanjali means by yoga, concentration, according to him, its total elimination of the mind by curbing its vrittis⁸ (Yoga Sutra //1.2//). He has mentioned the realization of distinction between the self and the body or the attainment of knowledge, based on distinction between Prakriti and purush Matter and Soul as one of the outcomes of his Samadhi. Supreme Father, the Supreme Soul has, on the other hand, enjoined that we determine ourselves as souls, as distinct from our bodies and, by means of his consciousness, attain Sahaj Samadhi. Thus, instead of curbing the wild horse, He has shown us the way to hold firmly its reins so as to keep its movements in check and to turn it in the right direction. It is natural for the mind to think; rather than to put a full-stop to it. God has, therefore, given us the easy device of substituting consciousness of the soul for body-consciousness and thus linking the self with the Supreme Soul. By so doing, the mind itself becomes calm and purified and no longer remains a hindrance in the way of Samadhi. Thus, Yoga Khyati⁹ (Yoga Sutra //2.26//), which according to Patanjali's yoga system, ultimate results, can easily be achieved in the very beginning by the Sahaj Samadhi or the Raja Yoga taught by God. In other words, consciousness of the soul, combined with that of the Supreme Soul, provides the ladder for ascending and attaining the supreme heights of communion with God. This consciousness is based on four basic items of belief, viz, (1) I am a soul, quite distinct from the body (2) I am a subtle, self-luminous point (3) My eternal abode is Paramdham, the highest region in Brahm Tattwa and (4) I am peace, bliss and power personified. To be firmly entrenched in such consciousness is Sahaj Samadhi.

The eight limbs of Samadhi according to Patanjali:

For attainment of Samprajnat or Asamprajant Samadhi, Patanjali has described his system of yoga as of eight limbs¹⁰ (Yoga Sutra //2.29//), viz, (1) Yamas or Abstinences (2) Niyamas or Observance of certain rules (3) Asanas or Physical Postures (4) Pranayama or breath control (5) Pratyahara or Withdrawal (6) Dharana or Holding of Mind (7) Dhyana or Concentration and (8) Samadhi or absorption. We will now examine how far and in what form these are in consonance with Sahaj Raja Yoga or Samadhi as defined above.

Yamas, consist of five essential rules of conduct¹¹.(Yoga Sutra//2.30//), 1. Violence, 2. Celibacy, 3. Truth, 4. Non-stealing and 5. Non-storing. Besides,

Niyamas, the five rules of physical and mental discipline which he collectively calls Niyamas¹²(Yoga Sutra //2.32//). 1. Cleanliness especially of the body, 2. Austere living, 3. Contentment, 4. Wholesome study and 5. Surrender of the self to God. God-Father Shiva, also has enjoined observance of all these rules. He has also greatly stressed the importance of physical and mental purity perfectly clean body and food, free from intoxication and pollutants, non-violence as well as conformity in thought, word, and deed. But Patanjali has not emphasized wholesome reading as self-surrender to God so much as the latter has done. While Patanjali has named submission to God only as one of the many methods of fixing the mind, God Himself has defined yoga itself as linking of the soul only with the Supreme Soul without which there can be no communion between the two. For, without seeking refuge in God, Samadhi and the concomitant purification of the mind is in fact not possible.

Physical posture, Although Patanjali has advised adoption of any easy physical posture¹³(Yoga Sutra //2.46//) for Samadhi yet, according to his own exposition, it precludes the aged, the sick and the feeble from practicing it, but according to Samadhi taught by

the Supreme Soul, no body need suffer such deprivation. Fro, it does not require a person to observe any physical postures. Instead, it substitutes this with easy postures of the mind. Assuming any position of the body in which one feels easy and relaxed, one has simply to set the soul in the proper, i.e. peaceful mood intent on its Eternal Abode, called Paramadham¹⁴ Set in such firm, immovable and soothing pose, the mind gets easily detached from the body and its environs and determines itself a soul, ready for communication with its Father, the Supreme Soul. In short, just sitting still, motionless and relaxed in the manner prescribed above, readily induces a state of soul-consciousness, combined with consciousness of the Supreme Soul. Surely, there can be no Samadhi easier and simpler than this in which one has just to sit and lose his mind straightaway in sweet and loving remembrance of God.

Control of respiration, Patanjali has prescribed breath control¹⁵(Yoga Sutra //2.49//) also as a means to control the unsteadiness of the mind. God Father Shiva, on the other hand, has ruled this out of Sahaj Samadhi. Now, it is well known that breathing has a great deal to do with the state of one's mind as also the heart or vice versa or in, other words, it affects one's thinking, feeling and behavior. In fact, these two are directly related to each other. For instance, when a man is worried, he takes long breaths; when in anger, his breathing becomes faster. We often hear a person, who has crossed a hurdle in his way, saying that he would now breathe at ease; a person harassed by another as saying that the latter does not even let him breathe; or again, a person in the depth of despair is said to be in his last breaths or on his last legs, and so on and so forth. Hence, God Father Shiva says that when you attain equanimity and serenity of mind, your respiration automatically remains normal and needs no special attention to regulate it. We all know that breathing is an automatic activity which can constantly be kept on an even keel only by good thoughts. Pranayama is, consequently, no part of Raja Yoga which, in its proper sense, is concerned only with the establishment of communication or love-link between the soul and the Supreme Soul.

Pratyahara or Withdrawal, Pratyahara, according to Patanjali is withdrawal of physical organs¹⁶ (Yoga Sutra //2.54//) from their objects. To attain this, some practicants renounce their hearths and homes to resort to the seclusion of jungles so as to practice curbing their physical senses by resorting to gross and artificial methods, as for instance, they would keep their eyes shut or their ears closed for long periods as a stretch so as to be able to experience imaginary sights and sounds from inside the body or in the mind. The Supreme Father, the Supreme Soul, has directed that it is not only the sense that have to be freed from their vicious uses, but one has to withdraw the self from the body also which is a wonderful assembly of organs and to retract from body-consciousness which is the root cause of sensuality. This, indeed, is Pratyahara, properly so called, and the method to attain this is to determine oneself as soul only, as distinct from the body from which it has to be withdrawn. In this way, the practicant attains a detached state of the soul whereby the eyes and the ears, even though open and exposed to the surroundings, transcend their normal functions.

After all, the essence of the idea behind Pratyahara is simply this that, living in the midst of material objects, with their sensuous allurements, we do not allow ourselves to be attracted by them and thereby lose our souls. Now, all this depends on the fundamental values we accept. If we believe that this world of the Iron Age is evil, degenerated and is, in short, without substance and is heading for destruction willingly, we would develop a sense of dispassion and would sacrifice all that the world offers, especially when we are goaded by a higher aim and purpose we aspire to achieve. It is quite natural and easy for a person in that frame of mind to lose all attachment fro and attraction towards the material objects of this world which yield nothing but ephemeral, sensory pleasures. True form of Vairagya¹⁷Yoga Sutra //1.12// or the spirit of renunciation will naturally emerge which, in turn, leads one to put forth the highest Endeavour not only for self-elevation but also in the service of all mankind in order to attain one's dearly

cherished ideal.

For such a one, the renunciation of material pleasures come easy and he does not need to seek solitary places to subdue his physical senses and calm his mind. On the contrary, his physical senses are already attuned to the service of fellow beings. His eyes and speech, for instance, reflect compassion and a desire to do good to others; as for himself, he totally surrenders himself to God¹⁸ (Yoga Sutra //1.23//) and is content to satisfy only his bare physical needs.

Fixing the mind on a particular spot and concentrating on it.

Holding the mind at one place is according to Patanjali, what is called Dharana¹⁹(Yoga Sutra //1.35//) and the constant flow of mind on to a particular point to the exclusion of everything else is what is called Dhyana. People, now a days, try to concentrate by holding the mind to a particular part of their body or to a circle drawn in front of them or they make efforts to concentrate by resting the mind on material object, e.g. a flame, a picture, an image or an idol but Sahaj Samadhi can be attained only by transporting the mind to Paramadham and focusing it on the Supreme Soul as a subtle, invisible Point of light. There are several good reasons for it, which are given below:

A person's mind automatically concentrates itself on a thing which he loves, to which he is related, which helps or supports him and, above all, which is beautiful, wonderful and unique in short which is supremely fascinating or bewitching and has such qualities or attributes which he likes. Now all these demands are fulfilled by and all such attributes are found in the Supreme Soul²⁰ (Yoga Sutra //1.47//) only. For, he it is whose beauty is beyond description, whose qualities are supreme and unique, whose deeds are marvelous and who, above all, is the only Support and Refuge of all the souls. Hence fixing one's mind on a candle flame or the tip of one's nose or any other similar material object, devoid of all such qualities, instead of fixing the mind on Supreme Soul Himself, is simply a meaningless and futile exercise. It can be called Matter-consciousness and, by no means, the realization of the soul or the Supreme Soul.

The person or the objects on which people try to concentrate the mind are not one in this sense that they are made up of parts or of constituents. They are ephemeral and are changing every moment and can not, therefore, in any way, be equated or identified with the Supreme Soul who is the only one Person, Krishna, Rama, Vishnu, Buddha, Christ etc, are all embodied beings and their bodies are made of innumerable atoms of Matter and, as such, are mutable and mortal and concentrating the mind on them simply amounts to displacing one's own body-consciousness by that of other mortal and that is why the sub-conscious in man refuses to take kindly to this exercise. In other words, it shirks and shrinks from it. Hence it is easy to concentrate the mind on God, the subtle Self-luminous Point, who is eternal, is free from pain and the bondage of action, is the Ocean of all divine attributes knowledge peace, purity and bliss who has no physical body and is, therefore neither male nor female but is of the form of a Point of Light, and who is neither old nor young nor even a child, but has good points of all these and is eternal and above ageing and time and is the Support of all creation.

For a Samadhi²¹ (Yoga Sutra//1.51//) of Patanjali's description, it is essential to fix the mind on a spot, place, or a material object. Now a material object is made of Matter which is mutable, movable, destructible and divisible. Consider, for instance, the divisibility of Matter. Even the smallest particle, called the atom, has been further split up into electrons, protons, etc, and been further split up into hadrons and quarks. The point is that trying to stabilize the mind on an object which is essentially destructible, divisible and constantly disintegrating and is made up of mere vibrations and is unstable, is a contradiction in terms. It is like trying to fix the mind on a wobbling top or a buzzing bee. To use such artificial aids for Samadhi is, therefore, not only purposeless, but unnecessary. So far as fixing the mind on place is concerned, it is far easier, more natural, more automatic and more beneficial to fix it on Paramadham, the highest region beyond the solar system and

other galaxies and is the eternal abode of the souls and the Supreme Soul where there is neither speech nor change nor motion.

Conclusion:

Thus, it is clear that stabilizing the mind in God who is the real refuge and the real Love of mind is the true way of Sahaj Samadhi. When the mind actually falls in love, it needs no effort to concentrate on God, for then it feels one with Him and experiences immeasurable peace, joy and bliss in him. If by any stroke of good luck a person once experiences such bliss even for a split second in his life, he would not be parted from it for all the world with its delights and pleasures nor all the problems of the world he may be faced which could deprive him of that bliss. It is such a Samadhi that does away for good with all one's ills physical, mental and spiritual for it burns up the evil and sinful tendencies that give birth to those ills just as the rays of the sun destroy an object when concentrated on it through a prism.

Ah! Such bliss is simply indescribable, unutterable. It is like the soul reveling in a bath under a fountain of light, spraying peace, bliss and power all over, causing vibrations of love, compassion, contentment and power to radiate from the soul which forward spreading good will, peace, purity and joy all around! This, indeed is an 'easy' Samadhi with a difference, far superior and immeasurably more beneficial than any of the various samadhis expounded by Patanjali.

In sum, it is a Samadhi which is free of thought except when it fills the mind with sweet remembrance of God as the Seed of creation; it is devoid of any seed of impure thoughts and seedless in that sense. And above all, it is a Samadhi easy to induce and maintain.

Now a word about trance visions. The Divine vision is that blessed state, super-normal capacity or endowment of the soul by which it can entirely detach itself from this solar world of the sun, the moon and the stars and get away, above and beyond into higher realms to get linked with the ultimate Reality the Supreme Soul who is the Omniscient and Knower of all the three aspects of Time as He is gives it a peep into the past, present and future of the world.

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