



## ***Yoga Philosophy According to Eminent Personalities of Maharashtra***

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**T**HE HUMAN MIND is very inquisitive and wants to know things related to life. Many questions occupy the mind right from eternity about the life like the mystery of life and

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death, about sufferings, about liberation from the sufferings, about God, and so on. Indian philosophical systems satisfy an enquirer by answering these questions and show different paths to enlightenment, giving a great hope of freedom from bondage. The aim of Indian schools of thought is to liberate human beings.

Upanishads, which form the end part of the Vedas, mainly deal with the *paramatma*, the supreme Self, attaining which one becomes liberated from the bondages of life. Taking this basic concept of eternal liberation, many enlightened souls have established different schools of thought based on their perceptions and realisations of the ultimate Reality. Almost all of them deal with some common concepts such as *ishvara*, creator God; *jivatma*, the individual self; Prakriti, nature; freedom and its methods, rebirth, and so on, in their own style of exposition, and thus form different schools of thought. And it's pertaining to these different expositions that the Indian philosophical system has been divided into two major groups, namely, *astika*, orthodox—believers of the Vedas; and *nastika*, heterodox—nonbelievers of the Vedas. Charvaka, Jainism, and Buddhism are heterodox philosophies, and Sankhya, Yoga, Nyaya, Vaisheshika, Purva-mimamsa, and Vedanta are orthodox philosophies.

The present deliberation is about the yoga philosophy in a broader sense, specifically with reference to the *Yoga Sutra*, which was written by the great sage of ancient times, Maharishi Patanjali, and how it was practised as well as disseminated by the spiritual personalities in the Maharashtra region of India. The great philosopher Jadunath Sinha says:

The special feature of this system is comprehensive treatment of the art of yoga, which is assumed to be one of the methods of achieving mokṣa by all other systems. The eight-fold yoga consists in discipline of the body, regulation of life-forces, and concentration of mind. It aims at absolute control over the psychophysical organism. It seeks to uproot the unconscious individual and racial dispositions (*saṁskāra*) of false knowledge (*avidyā*) which is the cause of bondage. It is a means to the intuitive realization of the self as an eternally pure and free spirit. The practice of yoga liberates occult powers of

the mind, such as clairvoyance, clairaudience, telepathy, thought-transference and the like, which are considered to be impediments to the realization of mokṣa when they are consciously pursued and utilized for worldly powers.<sup>1</sup>

Spiritual life is a wonderful blend of science of mind and devotion to God. And this blending has given birth to many saints and realised souls in Maharashtra, most of whom started their spiritual journey with devotion to God in an image, which appealed to their souls and ultimately ended in realising the principle behind and beyond the image. A scholar says:

The Pātañjala-Yoga claims to be a way of liberation and bliss. It will be the height of presumption to say that it is not. But in view of the various points of difference between it and the Yoga of Devotion, and in view of certain peculiar characteristics of the latter which are absent from the former, we are tempted to say with the author of Śvetāśvatara Upaniṣad and with that of the Bhagavadgītā that the only way to know and to reach God is through an exclusive, faithful and unceasing devotion to God. If it be said that the Pātañjala-Yoga too speaks of God and of devotion to God, we have to say that it makes such reference in one of its Sūtras by employing the particle 'Vā' meaning 'or', definitely suggesting thereby that devotion to God is a co-ordinate means of attaining Samādhi (Pā. 1.23). On two more occasions there is a reference to the devotion to God as a sub-variety of one of the eight Aṅgas of Yoga (Pā. 2.1, 32). So the Pātañjala-Yoga-Darśana is not itself clear whether Bhakti-Yoga is subordinate to or co-ordinate with the Yoga of Patañjali. Ignoring this defect of inconsistency, and taking for granted that Bhakti-Yoga is treated as if on a par with the Pātañjala-Yoga, we have to raise the question whether a devotionless Yoga can lead us to liberation and to God. The mere Yogin without the love of God will often turn into a stoic, and feel that he is liberated; the devotee too will feel that he is liberated, but liberated on account of

the grace of God; and though capable of presenting the sterner qualities of the mind, he will necessarily be full of compassion for others.<sup>2</sup>

A spiritual aspirant longs to achieve the oneness with consciousness by mentally rejecting the perceptible and sensuous world, spends every moment in the thought of God, which itself becomes a sort of meditation and finally when the mind becomes absolutely pure, the Consciousness itself shines in it with all its glory. But even though the spiritual journey ends for the aspirant, there arises in the heart of such a great soul, compassion for the people suffering due to their attachment to the world and such a person engages in the task of helping in liberating others and due to this one attains sainthood. India takes pride in giving birth to innumerable such great souls from time to time, who were not satisfied only in their own liberation but joyfully shared their hardships and spiritual experiences, without any kind of reservations, so as to encourage the degenerating humanity to take up the path of spirituality, which is supposed to be the ultimate aim of human life.

The purpose of this article is to understand few selected teachings and make our lives blessed, much like standing on the bank of the holy river and sprinkling a few drops on ourselves.

Human birth, lifespan, and the pleasurable and painful experiences are the outcome of one's own virtue and vice according to the *Yoga Sutra*.<sup>3</sup> Swami Vivekananda reiterates the same fact: "Who sows must reap", they say, "and cause must bring / The sure effect; good, good; bad, bad".<sup>4</sup> And the same fact was realised by one of the prominent saints of Maharashtra, Eknath (1533–99), who while explaining through an example of a seed, says: 'Megha varṣe nirmala jāla, parī jaiseṅ bīja taisēṅ phala, taise bhakta abhakta donhī, vegalīka vegalepanīn, ekā janārdanī guṇa, chāndana velū nobe samāna; a cloud showers pure water but as is the seed so will be the fruit;

like there is a difference between a devotee and a nonbeliever [the difference is due to their past tendencies, good or bad], Janardan's disciple Eknath says that a piece of bamboo and that of a sandalwood are not the same.<sup>5</sup>

That performing actions or duties without thinking of the results is one of the most effective and definite ways to realise God, is the chief message of the Bhagavadgita. Eknath says:

*Jyāsi karaṇeṅ citta-śuddhi, karmēṅ ācarāvīn ādhīn, tarī ca hoy manahśuddhi, sabaja tuṭatī ādhi-vyādhi cittācī sthīratā, hoy upāsaneṅ tattvatam, citta jhāliyā nīcala, sabaja rahila taḷamala, ekā janārdanī mana, hoy brahmarūpa jāna;* one who wants to make the mind pure should first perform the necessary actions and the primal ignorance will be destroyed; by spiritual practice the mind becomes steady and the steady mind easily becomes thirsty [for God] and Janardan's disciple Eknath says that this is the stage when the mind becomes one with Brahman (53; *abhang*, 12).

*Nitya-naimittika karmēṅ ācarāvīn, tibhīn te pāvāvī citta-śuddhi, citta sthīra vḥāyā karī upāsana, bhaje nārāyāna ekā bhāve, viveka-vairagya-prāpti tatprasadeṅ, cittā lāge vedha sadgurūcā, sadguru-kṛpenēṅ pūrṇa bodha hoy, nitya tyāce pāy hṛdayīṅ dharīn, ekā janārdanī tḥevūniyā mana, manāceṅ unmana pāvalāse;* one should become purified by performing regular [*nitya*] and special [*naimittika*] duties. Practise spiritual disciplines and remember God with one-pointed devotion to make the mind steady. As a result of these practices and by the grace of God, one achieves discernment and renunciation. Then the mind hankers for getting an ideal guru. By the grace of an ideal guru, one gets the true knowledge of Brahman. Constantly meditate on the guru's holy feet in your heart. Janardan's disciple Eknath says that by keeping one's mind constantly on God, the mind gets uplifted (54; *abhang* 13).

Ahimsa or nonviolence is one of the teachings of the *Yoga Sutra*,<sup>6</sup> as the Self is One and

omnipresent, so causing inconvenience to others is creating trouble to oneself, due to which one goes farther from consciousness. This is the message Eknath conveys: ‘*Śruti sāṅgatī paramārthā, hiṁsā na karāvī sarvathā, saṅkalpa nāśī to saṅnyāsī, tetheṅ kalpana kāyasī, veda bole sarvān ṭhāyīn, ekā vāñcuni dujeṅ nāhīn, ekā janārdanī bodhu, nāhīn taiva na kale vedu*; one should not resort to violence, if one is desirous of knowing the supreme Self, so say the Vedas. That person is a sannyasi, who has destroyed all the resolves and future plans. Then, what is the use of planning? The Vedas say that God is indwelling in all; there is only one, no other. Janardan’s disciple Eknath says that let us understand that we cannot understand God through the Vedas.’<sup>7</sup>

Stressing upon the importance of a mind free from all the perceptible objects, Eknath says:

*Viṣayāce abhilāṣe sabalabheda bhāse, viṣaya-lesha tetheṅ mukti keṅvi vase, viṣaya-trṣṇā sāñdīn maga tūn śādhana māñdīn, vaināgyacī goḍī gurūsi puseṅ, strī-puruṣa-bhāvanā bheda*

Eknath



*bhāse manā, tetheṅ brahma-jñānā gamana kaiceṅ, kaṇu-bharita jo dolā śarīrāsī de duḥkha, anumātra viṣaya to sansāra-dāyaka, ekā janārdanī nija-jñāna śakti, nirviṣaya mana te abheda bhakti*; due to the desire for the sense objects, one perceives all difference. How can there be liberation where even an iota of any sense object is present? First, give up all worldly desires and then, begin doing spiritual practices, and know about the sweetness of renunciation from your guru. How can one go towards the knowledge of Brahman, when there is the idea of male and female? When even a small speck of dust enters the eyes, it gives great pain to the body; similarly, even a small amount of sense enjoyments produces the bondage of samsara. Janardan’s disciple Eknath says that by the power of true knowledge, the mind becomes free from the sense objects, which is the same as devotion beyond all differences (61; *abhang* 43).

Detachment is one of the ways to attain the tranquillity of mind according to *Yoga Sutra*<sup>8</sup> and Eknath enlightens us like this: ‘*Pakṣī aṅgaṇīn utaratī, te kān guṇtoni rāhatī, taiseṅ asāveṅ sansārī, jonivarī prācīnācī dorī, vastikara vastī ālā, prātaḥkālīn uṭhoni gelā, śaraṇa ekā janārdana, aiseṅ asatān bhaya kavāṇa*; birds descend in the courtyard, do they get entangled? So, one should be detached in the world as long as the effects of previous actions remain. A guest stays in a shelter but leaves the next morning. Janardan’s disciple Eknath says that if one surrenders only to God, then what is the need for fear?’<sup>9</sup>

And to attain moksha or liberation:

*Mamatā ṭhevuni gharīn dārīn, vāyān kān jāśī bāherī, ādhīn mamatva sāñdāveṅ, pāthīn abhimānā khañdāveṅ, mamatā sāñdī vāḍeṅ kodeṅ, mokṣa-sukha sahañīn ghāde,*

*ekā janārdanī śaraṇa, mamatā tākini nirdālūna;* constantly identifying with one's hearth and home, why do you move hither and thither in vain? First drop the attachments of 'I' and 'mine', and then destroy your ego. Once, attachments to hearth and home are destroyed, then one easily attains the joy of moksha. Janardan's disciple Eknath says that only surrendering to God uproots all attachments (64; *abhang* 54).

*Moha mamatā hi samūḷa naśāvī, tevhanī ci pāvāvī citta-śuddhi, citta-śuddhi jhāliya guru-carāṇa-sevā, teṇeṇ jñāna-ṭhevā prāpta hoyā, ekā janārdanī prāpta jhāliya jñāna, brahma paripūrṇa anubhavela;* delusion and attachment is to be completely uprooted, and then one can attain purity of the mind. With a pure mind one should serve one's guru, by that one gets the treasure of knowledge. Janardan's disciple Eknath says that obtaining this knowledge, one experiences absolute Brahman (64; *abhang* 55).

According to the *Yoga Sutra*: 'When the yogi remains firmly established in discrimination and goes beyond all the dualities then he experiences samadhi.'<sup>10</sup> Eknath very wonderfully describes this state of a yogi:

*Mukhīn nāhīn nīndā-stuti, sādhu varte ātmasthiti, nāga-dveṣa samūḷa gele, dvaitādvaita hārapale, gheṇeṇ deṇeṇ hā pasārā, nāhīn jayāsī dusarā, ekā janārdanī santa, jyāce hṛdayīn bhagavanīta;* a sadhu established in the Self does not praise or blame because attachment and hatred have been completely uprooted from the mind and one has gone beyond Dvaita and Advaita. One has no worldly dealings of giving and receiving. Janardan's disciple Eknath says that such a person is a saint, in whose heart God dwells.<sup>11</sup>

Sri Krishna describes in the Gita: 'I have, O son of Pritha, no duty, nothing that I have not gained; and nothing that I have to gain, in the three worlds, yet, I continue in action.'<sup>12</sup> Eknath says: '*Dehī asoni videhī, cāle bole sadā pāhī, ase akhaṇḍa samādhi, nase kañhīn ādhi-vyādhi, upādhiḥce toḍoni lāg, dehīn dehapanēn bharlēn jag,*

*ekā janārdanī saṅga, sadā samādhāna sarvāṅga;* though the yogi lives in the body, but is beyond the body [because of detachment], and constantly moves, talks, and sees. The yogi always experiences unbroken samadhi and there are no effects of actions. By breaking the ties of limiting adjuncts of attachments, the yogi sees the whole universe to be filled with God. Janardan's disciple Eknath says that the company of such a person constantly gives all-round fulfilment' (88, *abhang* 149).

Eknath describes the experience of *savikalpa* samadhi, similar to the *samprajñata* samadhi mentioned in the *Yoga Sutra*:<sup>13</sup> 'I can see God full of bliss, one without a second, eternal, and free from disease. I feel attracted towards God by my body, mind, and speech; thus I got to know God.'<sup>14</sup> Also:

*Ānanda advaya nitya nirāmaya, sānvaḷa bhāsatāhe maja lāgīn, vedhu tayācā mājhiyā jīvā, kāy vācā manobhāvā lāgalāse, vedhaleṇse mana jhāleṇ unmana, dekhatān carāṇa goḍa vāṭe, pāhatān pāvātān pāruṣalā jīva, ekā janārdanī deva kaḷoṇi ālā;* the black one [Vitthala] appears to me as bliss, nondual, eternal, and without blemishes. I am attracted to him by body, speech, and mind, and because of this attraction, my mind got uplifted. I experience the sweetness of his feet. Seeing and attaining God, the soul became one with God. Janardan's disciple Eknath says that I understood God.

*Avagheṇ ci trailokya ānandaceṇ ātan, carāṇīn jagannāthā citta ṭhelen, māy jagannātha bāpa jagannātha, anāthāncā nātha janārdana, ekā janārdanī ekapanēn ubhā, caitanyācī śobhā śobhalīse;* all the three worlds have been filled with bliss and my mind has been firmly kept at the feet of the master of the universe. My mother, the Lord of the universe; my father, the Lord of the universe; and the master of orphans, the saviour of people [God]. Janardan's disciple Eknath says that God alone dwells in my guru, thus glorifying the glory of Consciousness' (105; *abhang* 204).

Another saint contemporary to Eknath was Tukaram (c. 1608–50), who is one of the popular saints even today, on account of his immense devotion to the Lord. He has expressed his spiritual feelings as well as experiences through his innumerable poems, which are believed to be composed by none other than the Lord, making Tukaram an instrument. Tukaram describes his experience of the Absolute, much like the state of *kaivalya* mentioned in the *Yoga Sutra*:<sup>15</sup> ‘*Lavaṇ meḷavitāṇ jaleṇ, kāy urlēṇ teṇ nirāleṇ; Taisā samarasa jhāloṇ, tuja māji hārapaloṇ; Agnikarpūrācyā meliṇ, kāy urlī kājalī; Tukā mhane hotī, tujhī mājhi yeka jotī*; As salt gets dissolved in water and loses its separate identity, similarly [O, God], I became one with you and lost myself in you. As when fire meets camphor, only soot is left behind; Tukaram says, you and I became one flame.’<sup>16</sup>

Control of the mind coupled with the self-surrender to God, *ishvara-pranidhana*,<sup>17</sup> is the **Tukaram**



key to liberation from the bondage of the mundane world. Bringing the unruly senses under control is a major task for the spiritual aspirant. Tukaram makes us aware of this fact:

*Nāhīṇ devāpāsīṇ mokṣāceṇ gāṇṭholeṇ, Aṇṇonī nirāleṇ dyāveṇ hātīṇ; Indriyāncā jaya sādhoneiyāṇ mana, nirviṣaya kāraṇa ase tetheṇ; Upāsa pāraṇīṇ akṣarāncī āṭī, satkarmā śevatīṇ aseṇ phala; Adareṇ saṅkalpa vāri atīśaya, sahaja teṇ kāya duḥkha jāṇe; Svapnīncīye ghāye vivalasī vāyāṇ, raḍe radatīyāsaven mithyā; Tukā mhane phala āhe muḷāpāsīṇ, śaraṇadevāsī jāya vegīṇ;* God does not have a bundle of moksha that can be simply handed over. What is needed is the control of the senses and the mind, making them free from all the sense objects. Fasting, utterances of prayer, and the like, are merely rows of letters; ultimately it is virtuous acts that produce the desired results. ... You are unnecessarily crying for the pains you received in a dream. You are falsely crying with the others who cry. Tukaram says that the fruit is at the root and so speedily surrender to the Lord.<sup>18</sup>

Once, Tukaram was sitting alone in a lonely place immersed in observing nature—trees, creepers, and birds—and he was so absorbed in the glory of nature that he hardly realised when his mind went into a trance. This is the same state of mind as described in the *Yoga Sutra*, wherein it is said that the mind can be concentrated with the help of many methods, one of which was observing a natural pleasant scenery.<sup>19</sup> Tukaram spontaneously composed a poem describing that state of his mind:

*Vṛkṣavallī āmhāṇi soyaṛīṇi vanacareṇi, pakṣīhi susvareṇi ālavītī; Yeṇeṇi sukheṇi ruce yekāntācā vāsa, nāhīṇi guṇa doṣa aṅgā yeta; Ākāśa maṇḍapa pṛthvī āsana, rame tetheṇi mana krīḍā karūṇi; Kaṇṭhākamaṇḍalū deha upacārā, jāṇavito vārā avasarū; Harikathā bhojana paravaḍī vistāra, karūṇi prakāra seṇi ruci; Tukā mhane hoyā manāsī samvāda, āpulācī vāda āpaṇānsī; trees,*

creepers, animals are the most near and dear ones, birds also sing beautifully. That is the reason I enjoy solitude, no virtues and vices crop up in the mind. Sky is the roof, earth is the seat, being absorbed in that, my mind plays joyfully. For the body, there are rags and the water-pot. I can feel the wind now and then. Food in the form of spiritual discourses is spread all over; we can make and relish tasty dishes out of this. Tukaram says that you discuss with yourself through a conversation with the mind.<sup>20</sup>

All the saints take a spiritual aspirant to the ultimate end through devotional path which is *ishvara-pranidhana* as stated by Patanjali and in the poems of Tukaram, more of this surrender is observed. In the following poem of his, we find a reflection of Sri Ramakrishna's teachings proving the greatness of a devotee's heart where he, a devotee, meditates on the complete form of the Lord, referring to the story of Lord Vishnu who covered the entire universe in three steps:

*Manavācātīta tujheñ heñ svarūpa, mhañoniyāñ māpa bhakti kelen; Bhakticiye māpeñ mojiton anantā, itarāneñ tattvatan na mojave; Yoga yāga tapeñ dehāciye yogen, jñānāciye lāge na sāñpadasi; Tuka mhañe āmhī bholyā bhāveni sevā, ghyāvī jī keśavā kariton aisi; O Keshava [Vitthala], your nature is beyond thought and speech, that is the reason I made devotion a measure to measure you. I measure the immeasurable with devotion, but none can measure you with the measure of philosophy. Yogic practices, Vedic rituals, and austerities are related to the body; and you cannot be grasped by the intellect. Tukaram says that we are serving you with our innocent minds, please accept it (241; *abhang* 1227).*

Yoga is basically control of the mind and everything is nothing but the mind, as the *Amritabindu Upanishad* also puts it 'mind only is responsible for the bondage and liberation of human beings.'<sup>21</sup> Tukaram has realised this and he voices that 'the mind is everything' through his poem:

*Mana karā re prasanna, sarvasiddhiceñ kāraṇa, mokṣa athavā bañdhana, sukha samādhāna icchā te; Manen pratimā sthāpili, manen manā pūjākelī, manen icchā puravili, mana māuli sakalāñci; Mana guru āñi śiṣya, karī āpulenī dāsya, prasanna āpa-āpanāsa, gatī athavā adhogatī; Sādhaka vācaka pañḍita, śrote vakte aikā māta, nāhin nāhin anya daivata, tukā mhañe dusareñ; make the mind happy because that is the cause of all occult powers, bondage or liberation, joy, contentment, desire, and the like. The mind installs God's image, the mind worships the mind, the mind fulfils desire, the mind is the mother of all. The mind is the master and disciple, becomes slave of its own, makes itself happy, makes itself progress or regress. Hear, O spiritual aspirants, students, scholars, speakers, listeners, Tukaram says that there is no other God other than the mind.<sup>22</sup>*

Through the following poem, Tukaram even advises about the duties of a yogi or a spiritual aspirant and glorifies the importance of detachment by which one can attain the supreme knowledge:

*Jodoniyāñ dhana uttama vyavahāreñ, udāsa vicāreñ venca karī; Uttamaci gatī to yeka pāvela, uttama bhogila jivakhāñi; Para-upakāra neñen paraniñdā, parastriyā sadā bahiñī māyā; Bhūtadayā gāi paśūñceñ pālāna, tāñhelyā jivana vanāmāji; Sāñtirūpa navhe koñcā vāñta; vādhavī mahattva vañilanēñ; Tukā mhañe heñci āśramāceñ phaḷa, paramapada baḷa vairāgyāceñ; by adopting noble means one should earn wealth, but be detached while storing it. Thus, one will attain the best end and would have best enjoyments while living. Help others but don't criticise, [other than your wife] always regard all women as sisters and mothers. Show compassion to living beings, and maintain cows and animals, and serve water to the thirsty in the forest [in the places not having water]. [One should be] peaceful and should not harm anyone, also [one should] intensify one's father's glory. Tukaram says that by living the householder's life in this manner, one*

attains the highest state due to the power of detachment (382; *abhang* 2091).

The *Yoga Sutra* prescribes ‘compassion to the miserable’ as a means to purify the mind, due to which an aspirant forgets one’s own self and feels for others.<sup>23</sup> And the foremost quality of saints is their compassion for others. During Tukaram’s lifetime, India was invaded by many, including the Mughals and the torture that the common people underwent was unimaginable. For Tukaram, this pitiful sight was unbearable, which he expressed through a prayer full of feeling for the suffering:

*Na dekhave ḍolaṅ aisā hā ākānta, parapīḍe citta duḥkhī hotēṅ; Kāy tumbhī yethēṅ nasālasēṅ jhālēṅ, āmbhīṅ na dekhilēṅ pahijē heṅ; Paracakra koṭhēṅ haridāsāṅcē vāse, na dekhijeta*

Samarth Ramdas



*deṣēṅ rāhātīyā; Tukā mhaṅe mājhī lājavilī sevā, hīnapaṅeṅ deva jīṅeṅ jhālēṅ; I can’t bear the sight of these people crying in torment. I feel pained seeing others suffer. [O Lord], what makes you to be not here? [Because of which, we have to see this torture] which we are not supposed to see. How have these terrible enemies come into the homes of devotees? It is unbearable to see them moving about in our place. Tukaram says, O Lord, my service to you has become fruitless, which has made living quite useless.<sup>24</sup>*

Discriminating the real from the unreal is the first and foremost prerequisite of any spiritual practice, and Samarth Ramdas (1608–81), very strongly recommends it to the aspirants through his treatises. Saints are established in the Truth, so while studying their lives and teachings we can appreciate the perfect synchrony between their action and words. Probably that is the reason why even after centuries of their passing, their teachings reinvigorate our minds, much like the freshness one gets after having a dip in a river that flows for thousands of years. Samarth Ramdas too was no exception, he practised discrimination from a young age, keeping the sole aim of his life to be realising God. Though his life was full of incidents, which were testimony to this fact, his running away from his marriage ceremony, at the young age of eleven, as was the custom those days, would suffice for us to understand his love for the Truth and his tremendous power of discrimination. And the same power alerts the readers through his words, when he conveys wisdom through a conversation between the master and a disciple:

*Are tūṅ koṅa koṅacā, koṭhūṅ ālāsī kaincā, aisā vicāra pūrvicā, gheṅ bāpā; my dear, reflect thus, who are you and whom do you belong to? Whence and how have you come?*

The meaning of these questions and the implied answers can be as follows:

Question: My dear, who are you?

Answer: I am the formless being, but with attributes.

Question: Whom do you belong to?

Answer: Though I am without birth, due to my forgetfulness, I am stuck with the delusive love of many parents.

Question: From where have you come?

Answer: On account of past impressions and desires, I have come again to this place.

Question: How did you come here?

Answer: While traveling through many wombs, I have been born again and again.<sup>25</sup>

In the next couplet Samarth Ramdas makes his readers aware that their repeated cycles of births and deaths is due to unfulfilled desires and the mind engrossed in worldly objects. This is one more method to discriminate: ‘*Yethēñ tujheñ kāñhīcā nāñhīñ, bbulalā āhesa kāñ, cukonī ālāsi jāñ, jethīcā tethēñ*; nothing belongs to you here. You have forgotten something and have arrived here by mistake. So, go whence you have come’ (45; verse 27). This couplet indicates that we have nothing to do with this world as in the absolute sense it is not Real. Our real nature is Atman, which is Truth-knowledge-bliss absolute, and that is the place where we are constantly struggling to reach taking a long route, due to wrong means on account of spending our lives trying to fulfil false desires.

The concept of *kaivalya* in the *Yoga Sutra*<sup>26</sup> has been quite subtly and wonderfully elucidated by Samarth Ramdas in the following couplet: ‘*To mi ātmā aisā hetu, heñ nāśivanīta ṭākī tūñ, unmanī avasthecā prāñtu, teñ svarūpa tujheñ*; the knowledge of “I am that Atman” [in the plane of ignorance] is also ephemeral. Give it up and go to the transcendental realm, which is your true

nature.’<sup>27</sup> All the scriptures firmly establish the fact that ‘Brahman alone is Truth’ and ‘You are That’, meaning that every living being is Brahman. But as long as ‘I am Brahman’ is related to the gross or subtle body, that is not the ultimate end as there still lies the difference of the triad of the knower, the known, and the knowledge. Hence, when the mind transcends these three differences and attains perfect unity with Consciousness, that state is the real nature of a living being. Sri Ramakrishna’s allegory of a salt doll jumping into the ocean to measure its depth, but instead itself getting merged in the ocean, would help us to comprehend the deep import of Samarth Ramdas’s statement.<sup>28</sup>

And what is our real nature: ‘*Svarūpa nirmala āñi nighoñṭa, svarūpa sevaṭācā sevata, jikḍe pahāveñ tikḍe nīṭa, sanmukhaci āhe*; one’s real nature is uncontaminated and unwavering. That real nature is the end of all ends, on account of which a yogi experiences Self everywhere.’<sup>29</sup>

And because our real nature is unattached and unchangeable, it is described thus: ‘*Jēñ hale nā cāle, jēñ bole nā dole, āvageñ āpañaci sañcaleñ, yekaleñ yekāṭaci teñ*; stable, unmoved, doesn’t speak and that alone has filled itself’ (114; verse 11).

According to the *Yoga Sutra*, ignorance makes one think impermanent objects to be permanent and makes one to relate everything to the impermanent body.<sup>30</sup> That is why Samarth Ramdas says: “*Ahambrahmāsmi*” *hā gāthā, ālā debabuddhīciyā māthā, debabuddhīneñ paramārthā, kāñakoñḍe hoñje*; saying “*aham brahmāsmi*, I am Brahman” while having body consciousness, begets ego and increases body consciousness. Such a spiritual practice becomes shameful.’<sup>31</sup> This is so because while saying ‘I am Brahman’, a person who has not realised Brahman, identifies either with the gross body, or with the subtle body, or with the causal body.

Another prominent saint, Janabai (d. 1350), was born in the thirteenth century in Maharashtra. She worked as a maid in the house of a great devotee of Vitthala, Namdev. Spiritual life starts with the devotional practices but culminates in realising oneness with the Lord, which is also called Advaita. This is the general structure of the life of almost all saints. Similar is the story of Janabai, who prayed to Lord Panduranga every moment with such earnestness that God came in human form, helped in her daily chores, and ran errands. While engaged in various kinds of works she used to sing her own

Namdev



spontaneous compositions, which later became spiritual guidelines for the entire humanity. Though academically unlettered, in her poems the wisdom of yoga can be found, which were her own experiences.

As her devotion ripened, Janabai started experiencing God everywhere and in everything, and her life was full of the bliss of God. This state can be compared with *samprajnata* samadhi.<sup>32</sup> It is described in her poem: '*Deva khāte deva pite, devāvarī mī nijateñ; Deva dete deva ghete, devāsaveni vyavahāriteñ; Deva yetheñ deva tetheñ, devāvīñeñ nāhī riteñ; Janī mhane viṭhābāi, bhārūni uralēñ antarbāhī*; I eat God, I drink God, I sleep on God. I give God, I take God. I deal with God. God is here, God is there; there is no place without God. Janabai says that Vitthala is filled up within and without.<sup>33</sup> This is her spiritual journey from *saguna* God, God with attributes, to *nirguna* God, God without attributes.

Through her following poem, it is seen that Janabai is experiencing the God principle in the image of God. Realising the fact that God is omnipresent, she doesn't want to confine God only in an image and therefore her spiritual transformation can be perceived thus:

*Joḍa jāli re śivāśī, bhrānta phīṭālī re jivācī; Ānāṇḍacī ānāṇḍa jāhalā, ānāṇḍa bodhacī bodhalā; Ānāṇḍacī laharī uṭhī, brahmānāṇḍeñi gilīlā poṭīñ; Ekapaṇa jetheñ pāhīñ, tetheñ vijñāpti uralī nāhīñ; Aisī sadgurucī karaṇī, dāśī janī viṭhthalacaraṇīñ*; by joining with the supreme Self, the delusion of this individual soul has vanished. Bliss became bliss and became aware of the bliss. The wave of [an ordinary] bliss has been swallowed by the bliss of Brahman. Where there is oneness, no modifications exist there. This is the work of an ideal guru. Janabai is a servant at the feet of Vitthala (43; *abhang* 323).

Here, the expression is that once a sadhaka becomes aware of one's true nature, then the

delusion comes to an end and one becomes free from the cycles of repeated births and deaths.

Words fail to express the true knowledge and many times create delusion, as Acharya Shankara says: ‘The mesh of words is like a big forest that makes one to wander directionless.’<sup>34</sup>

That is the reason why the knowledge of Brahman cannot be expressed appropriately through words. This is the idea Janabai expresses through her following poem:

*Śabdānce brahma laukika ho dise, jaise to phāñse māñdāce; Jñānī to koṇa vijñānī to koṇa, dohīncā āpaṇa sāksabhūta; Svayen sukheñ dhālā āpañāteñ visaralā, to yogi rāhilā nāhi yetheñ; Nāmayacī janī saagarīñ miḷālī, paratoni mulīñ kevi jāya?;* the truth expressed through words remain on the perceptible or gross world only, and so words are delusive. They bring trouble just like the game of dice. Who can decide who is a *jnani* and who is a *vijnani*. For both, only the Self is the witness. And the one who experiences true knowledge becomes content with the bliss of the knowledge of the Self, then the yogi does not remain here [in the world]. Similarly, Namdev’s Janabai has also merged in the ocean [of Consciousness], how can she return?<sup>35</sup>

One can attain *kaivalya* by developing detachment towards the occult powers, which keep the mind always on the plane of the body level.<sup>36</sup>

By using the analogy of a mango, Janabai advises spiritual aspirants to give up body consciousness:

*Śarīra he jāyāceñ naśvara āñikāñce, mhañāla jarī tyāceñ kāy kāj; Āmbaraseñ cokhilā bijsāle sāñdīlā, puḍheñ teñen ubhaviḷā dujā ekū; Samūla sāla māyā sāñduniyā dije, vari ahañ bīja jatana karā; Te bīja bhājoni karā ovāḷaṇī, sañtāñce carañīñ samūla deha;* the body is destructible and will not last forever. What is the use of this body? After sucking the mango, the seed and skin are thrown. It sprouts and grows into another mango tree. Give up the maya in the form of the skin and keep the seed of ‘I’

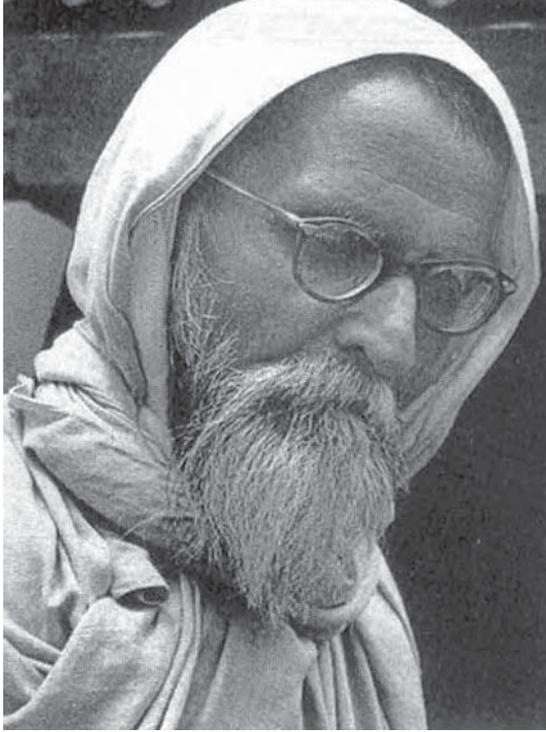
consciousness. Roast this seed of causal body and offer it at the feet of saints.<sup>37</sup>

In one of her poems Janabai reveals the experience of Advaita with the rising of kundalini shakti: ‘*Jyota parabrahmī hoy, khecarī darpañīne pāhe; Idā pingalā suṣumnā, tinhī pāhe hṛdayabhuvanā; Haluhaḷu riḡha karī, sūkṣma hṛdaya antarī; Hṛdayakamalāvarī jāśī, janī mhañenī mukta hosi;* the flame merges in Brahman, which is seen in the space of heart. *Ida*, *pingala*, and *sushumna* move towards the region of heart. Gradually making their way, they enter the subtle space of heart. Then they reach the lotus of heart. Janabai says that the aspirant gets moksha’ (81; *abhang* 338).

At times an aspirant may develop the ego of renunciation, while practising spiritual disciplines. The development of the attitude of

Janabai





Vinobha Bhave

surrender to God, *ishvara-pranidhana*, helps to get rid of this ego. This idea is beautifully expressed by Janabai:

*Vairāgya abhimāne phiravile jāte, mhanavoni yāteṅ bhāva khunṭā; Sañcita mātrkā vairāṇa ghātalī, avyakti dalālī vyaktāvyakta; Nāma teṅ rupā dalīyelen sarva, pīṭha bhari nāva paṇḍharicā; Navala hā deva baisalā dalāṇiṅ, nāhi kelī janī nāmayācī;* I am moving this grinding stone [of samsara], having two parts of dispassion and pride, holding the handle of devotion. I fed all my past samskaras into the grinding stone. I have ground both the manifested and unmanifested in the Unmanifested. I have ground all names and forms. The flour thus grounded is collected by the Lord of Pandharpur [Vitthala]. The Lord also sat for grinding. Who can deny this wonder of Namdev's Janabai going beyond names and forms? (89; *abhang* 365).

In the following poem Janabai reveals her realisation:

*Mājhe manīṅ jeṅ jeṅ hotēṅ, teṅ teṅ didhaleṅ anāṅteṅ; Deha neūṅi videhī kelenī, śānti deūṅi mīpaṇa nelenī; Mūla nelenī heṅi krodhāceṅ, ṭhāṅeṅi kelenī vivekāceṅ; Nija padīṅ dilā ṭhāva, janī mhane dātā deva;* God has fulfilled all my desires. Taking away my body, God has made me body-less. God has given me peace by snatching my ego. By taking away the root of anger, God has established discrimination in me. God has given me refuge at God's feet. Janabai says that God is a great giver (91; *abhang* 340)

While explaining Gita's teachings on the practice of yoga, Vinobha Bhave (1895–1982) says:

'Yoga' is the name of the art or process by which these principles can be put into practice in the actual living. The word '*sankhya*' means principles or theory. '*Yoga*' means art of well-doing. Jnanadev bears witness: 'The art of living comes itself to *Yogis*.' The *Gīta* is full of both, *sankhya* and *yoga*, science and art, *sastra* and *kalaa*. When science and art meet, life blossoms into beauty. Mere science is a castle in the air. One may understand the theory of music, but if one has not trained the voice and mastered the art of singing, then *nadabrahman* (God as sound) would not take shape for us. That is the reason why the Lord has taught not only the principles, but also the art of applying them.<sup>38</sup>

Patanjali says in the *Yoga Sutra*: 'Avidyā consists in regarding a transient object as everlasting, an impure object as pure, misery as happiness and the not-Self as Self.'<sup>39</sup> And due to this *avidya* we consider the gross physical body as everything and hence keep ourselves engaged in pampering it. To practise yoga, it is very important to develop detachment towards the body and to consider it as just an instrument for doing spiritual practices. This is the idea Vinoba Bhave expresses:

When attachment to the body goes, then one realises that the body is an instrument for service, and then the body also finds its real support and receives the honour due to it. But

today we regard pampering the body as the sole purpose of our lives. We have forgotten that the life is to be lived for the fulfilment of *svadharma*. One has to foster and cherish the body because only so can one perform one's *svadharma*. The need is not just to satisfy the cravings of the palate. It is all the same to the spoon whether you serve *halva* with it, or rice and *dal*. It doesn't feel pleased in the one case or dissatisfied in the other. The tongue too should be in the same happy position—it should, of course, have taste, but no pleasure or pain from it. The body is to be paid its due hire—no more than that. We have to use the *charkha* for spinning, so it is necessary to oil it. In the same way, we get work out of body, and we have to give it fuel. If we were to use it in this way, the body, though it is nothing in itself, can gain value and find its roots in the spirit. But instead of using the body as an instrument, we lose ourselves in it, and stunt our spirit. Thus, the body, which already was of little intrinsic value, becomes even more worthless. That is why the saints say firmly, 'It is wrong to be attached to the body and those related through the body, dogs and pigs too are worthy of affection. This body and those related to you through this body—do not worship these alone, day and night, my friend. Learn to recognise others too as belonging to you. The saints teach us thus to grow.'<sup>40</sup>

The word 'yoga' has a very vast meaning and it could be any of the four yogas, namely, karma yoga, jnana yoga, bhakti yoga, or raja yoga, interpreted according to one's own understanding. Many learned commentators derive various thought-provoking meanings of the word 'yoga'. One such erudite scholar, Bal Gangadhar Tilak (1856–1920), who took active part in the Indian freedom movement, in his profound study of Gita observes the connection of yoga with action and propounds it as karma yoga. He attempts to remove the basic misconception of yoga:

The word 'YOGA' is even more complicated, in its meaning than the word '*karma*'. The

present-day ordinary meaning of this word is 'controlling the mental impulses of the organs by means of *prāṇāyāma* i.e., 'control of breath' or 'the Yoga of mental absorption or meditation prescribed by the Pātañjala-Sūtras', and the word has been used in the same meanings also in the Upaniṣads (Kaṭha. 6.11). But it must first be borne in mind that this restricted meaning is not the meaning in which it has been used in the Bhagavadgītā. The word 'Yoga' comes from the root '*yuj*' which means 'to join', and its root meaning is 'the state of union', 'combination', 'addition' or 'co-existence' or 'staying together', and later on, it has also come to mean the 'mean', 'device' or 'method' or 'thing to be done', that is, the '*Karma*' (Action) which is necessary for acquiring that state.<sup>41</sup>

About the exhaustiveness of the word 'yoga', Tilak says further:

In the Gītā, the word '*yoga*', '*yogi*' or other compounds from the word '*yoga*' have occurred about 80 times. But nowhere except in at most four or five places has it been used in the meaning of 'Pātañjala-yoga' (Gī. 6.12 and 23). We find almost everywhere the word used more or less in the meaning of 'means', 'skillful device', 'method', 'the thing to be done', 'union', etc., and it must be said that this is one of the comprehensive words used in the Gītā-science. Still, it is not enough even to say in a general way that '*yoga*' means 'means', 'skillful device', or 'method'. Because, according as the speaker may wish, it may be a means of Renunciation (*samnyāsa*) or Action (*karma*) or mental control (*citta-nirodha*) or of Release (*Mokṣa*) or of something else. For instance, the word '*yoga*' has been used in the Gītā itself, in three or four places, to signify the divine skill or wonderful power of the Blessed Lord in creating the variegated perceptible creation (Gī. 7.25; 9.5; 10.7; 11.8) and on that account, the Blessed Lord has been referred to as '*Yogeśvara*' (Gī.18. 75) (76–7).

Tilak firmly feels that in the Gita action has been emphasised by the word 'yoga':



Bal Gangadhar Tilak

But this is not the principal meaning of the word ‘yoga’ in the Gītā. Therefore, in order to explain what particular skill, means, method or process is principally signified in the Gītā by the use of the word ‘yoga’, this word has intentionally been clearly defined in the Gītā itself as: ‘yogaḥ karmasu kaushalam’ (Gī. 2. 50) i.e. “yoga” means some special skill, device, intelligent method, or graceful way of performing Actions’ ... If the Blessed Lord Himself has intentionally and specifically defined the word ‘yoga’ in the Gītā itself as ‘yogaḥ karmasu kaushalam’ i.e., “Yoga” means a special device of performing Actions’, then, there should strictly speaking remain no doubt whatsoever about the primary meaning of this word in the Gītā (77).

*Amritanubhava* is a purely Advaita treatise

by Jnaneshvar (1275–96), who was regarded as an incarnation of God. In *Amritanubhava*, he narrates his intellectual insight of the world and his spiritual experiences in a most logical manner so as to establish the undiluted truth of Advaita or the supreme Self, and he establishes it as the only ultimate reality to be sought for. And no better topic can be so fitting as this to conclude the present discussion. Jnaneshvar says: ‘*Mhaṇoni saccitsukha, he bola vastuvācaka, navhatī heñi śeṣa vicārāñce; Aisen iyeñi prasiddheñi, cālāñi saccidānāñdapadeñi, maga draṣṭya svasarñvāde, bheṭatī jevhāñi*; the essence of all thinking is that the words *sat*, *chit*, and *sukha* do not indicate any entity. It is well-known that the word *sat-chit-ananda* helps only in intellectual understanding, but when the spiritual aspirant experiences one’s true nature [one understands its true meaning].’<sup>42</sup>

Jnaneshvar continues to expound further, giving examples from our daily lives:

*Phaḷa viūñi phūla suke, phaḷa nāṣe rasapākeñi, tohī rasa upakhe, tṛptidāññi*; flower drops off after giving birth to a fruit, a fruit disappears after its juice is extracted, the juice also disappears after satisfying the drinker (42; verse 22).

*Kāñ ābuti agñi-āñta, ghālūñi vosare hāta, sukha cevaūñi gīta, ugā rāhe; Nāñā mukhā mukha dāūñi, arisā jāya nighaūñi, kañ nideleni cevaūñi, ceviteni jaisen; taisen saccidānāñdā cokhatā, dāūñi draṣṭyā draṣṭā, tinhīñi padeñi lāgati vātā, maunācīyā*; One’s hand returns after offering oblations to fire, a song ceases to exist after giving joy to the listener. Mirror’s work gets over after showing the reflection of a face. After waking up a sleeping person, the awakener goes away. Similarly the three words, *sat*, *chit*, *ananda*, silently vanish after clearly showing the knower one’s true nature (42; verse 23–5).

With the help of the following metaphors, Jnaneshvar strongly denies the existence of *avidya*, ignorance and its removal by mere instructions:

*Avidyeci nābīn jāti, tetheñ nābīn mhañatayā yukti, jeñvi dupāri kañ vātī, aṅgañicīyā; Na peritāñ śetīñ, je kīñ sañvagañiyā jāti, tayā lājāparautī, jođī ābe; Avidya, ignorance has no existence and hence, there is no need for arguing about it. Like, what is the use of a lamp in the courtyard in the afternoon? Without sowing the seeds, if one goes for harvesting, obviously they will be put to shame (57; verse 57–8).*

*Pāñiyāvarī barakhu, hotāñ keñ ase višekhu, avidyāñāśī unmekhu, phākāvā taisā; What good is it if it rains on the ocean? Similarly, all instructions to remove avidya are useless (57; verse 60).*

While ridiculing the acceptance of *avidya*, ignorance, Jnaneshvar says:

*Heñ aso mr̥tyu āñi jīñeñ, he śobhatī kāya mehuñe, tarī ātmena āsañeñ, ajñāñeñśī; aho ātmena je bādhe, teñci atmenaśīñ nāñde, aiśīñ kāyaśī viruddheñ, bolāññi iye; if life and death can exist together as brothers-in-law, then ajnana, ignorance and Atman can exist together. Is it not contradictory to say that ajnana dwells in Atman, when ajnana vanishes with the knowledge of Atman? (68; verse 29–30).*

*Dalāñkudapañā sañdīleñ, āñi āgīpañā mañdīleñ, taiñ teñci āgīñ jāleñ, iñdhan kīñ; Kāñ gañgā pāvata khevo, āñapañācā thāvo, sañdī taiñ gañgā ho, lāhe pāñi; coming in contact with fire, wood loses its wood-ness by becoming fuel for the fire; also when a stream unites with River Ganga, then it loses its quality of being a stream, by itself becoming Ganga (68; verse 32–3).*

*Je ajñāna yetheñ nase, tarīca ātmā ase, mhañonī bolāññi vāyaseñ, nāyakāvīñ kīñ; when ajnana does not exist and Atman alone exists, there is no point in talking about ajnana (69; verse 37).*

In the following verses Jnaneshvar establishes the truth that the supreme Self won't get affected in the least due to the apparent changes in external objects or activities. One can observe his subtle discrimination: '*Pađīleñ cañdāvarī cañdiñeñ, samudrī jāleñ varakhañeñ, viśayā*

*karāñeñ, bheṭatī taiśīñ; if the moonlight falls on the moon itself, then the light itself becomes the moon, from where it originally came. If it rains on the ocean, then the rain-water itself becomes ocean, from where rain originally came. Similarly, even though the senses enjoy the sense objects, there is no activity at the plane of the Atman [because nothing exists other than the Atman]' (112; verse 18).*

Jnaneshvar says referring to the eightfold path or ashtanga yoga of raja yoga: '*Pratyahārādi āñgī, yogēñ āñga ṭekileñ yogīñ, toni jālā ye mārgī, dibhācā cāñdu; the disciplines of ashtanga yoga like pratyahara, withdrawal of senses from the sense objects, and so on, surrender before a knower of Brahman. Just like the moon fades in broad daylight, the discipline of ashtanga yoga fades before a knower of Brahman' (113; verse 26).*

In a letter to a hatha yogi, Sri Changdev, Jnaneshvar asserts that Brahman and the perceptible universe are not different:

*Pragaṭe tañva na dise, lape tañva tañva ābhāse, pragaṭa nā lapālā ase, na khomata jo; Bahu jañva jañva hoye, tañva tañva kāñbhīñca na hoye, kāñbhīñ nahoni ābe, avaghāci to; Soneñ soneñpañā unēñ, na yetāñci jhāleñ leñeñ, teñvi na veñcatāñ jaga hoñeñ, añge jayā; kallola kañcuka, na phēditāñ ughadeñ udaka, teñvi jageñśī samyak, svarūpa jo; in the manifested universe, the supreme Self cannot be perceived. Though we might get some glimpses of the supreme Self in the universe, they are not its true nature. The supreme Self is neither manifested nor unmanifested, but is beyond both. Whenever the supreme Self appears as many, then nothing happens in reality. The supreme Self does not become anything and is complete as it is. Gold does not lose its gold-ness even if ornaments are made out of it. Similarly, though there are many names and forms in this universe, there is no change in the nature of the supreme Self. Just as the ocean appears to be covered with waves, the supreme Self appears to be covered by the universe (126; verse 2–5).*

*Jnaneshvar***Conclusion**

From the discussion above, it can be understood that the main aim of yoga is to make us aware of our true nature, which is the supreme Self or supreme Consciousness. The yoga philosophy is as vast as the universe, and cannot be limited by taking a few opinions into consideration. There is and there should be enough scope for each one of us to understand and interpret this philosophy in one's own way according

to one's capacity. This need of every individual was understood by Swamiji and that is why he said: 'Each soul is potentially divine. The goal is to manifest this Divinity within by controlling nature, external and internal. Do this either by work, or worship, or psychic control, or philosophy—by one, or more, or all of these—and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details.'<sup>43</sup>

It is clear that the supreme Soul alone exists and the aim of human life is to become aware of our true nature, which is nothing but the supreme Soul. Let us conclude this discussion with these words of Swamiji:

This universe of ours, the universe of the senses, the rational, the intellectual, is bounded on both sides by the illimitable, the unknowable, the ever unknown. Herein is the search, herein are the inquiries, here are the facts; from this comes the light which is known to the world as religion. Essentially, however, religion belongs to the supersensuous and not to the sense plane. It is beyond all reasoning, and not on the plane of intellect. It is a vision, an inspiration, a plunge into the unknown and unknowable, making the unknowable more than known, for it can never be 'known'. This search has been in the human mind, as I believe, from the very beginning of humanity. There cannot have been human reasoning and intellect in any period of the world's history without this struggle, this search beyond. In our little universe, this human mind, we see a thought arise. Whence it rises we do not know, and when it disappears, where it goes, we know not either. The macrocosm and the microcosm are, as it were, in the same groove, passing through the same stages, vibrating in the same key (4.203). 

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24. *Tukaram Gatha*, 216, *abhang* 1046.
25. Samarth Ramdas, *Sarth Atmaram* (Marathi), (Sajjangad: Sridharkuti Trust, 2006), 42; verse 25.
26. See *Yoga Sutra*, 3.50.
27. *Sarth Atmaram*, 106; verse 3.
28. See M., *The Gospel of Sri Ramakrishna*, trans. Swami Nikhilananda (Chennai: Ramakrishna Math, 2002), 103.
29. *Sarth Atmaram*, 110, verse 7.
30. See *Yoga Sutra*, 2.3.
31. *Sarth Atmaram*, 122; verse 19.
32. *Yoga Sutra*, 1.17.
33. Dr Suhasini Yashvant Irlekar, *Sant Janabai* (Marathi) (Mumbai: Maharashtra Rajya Sahitya Ani Samskriti Mandal, 2002), 42; *abhang* 328.
34. Acharya Shankara, *Vivekachudamani*, 60.
35. *Sant Janabai*, 44; *abhang* 326.
36. *Yoga Sutra*, 3.49.
37. *Sant Janabai*, 71; *abhang* 367.
38. Vinoba Bhave, *Talks on the Gita* (Kashi: Akhil Bharat Sarva Seva Sangh, 1959), 19-20.
39. Swami Hariharananda Aranya, *Yoga Philosophy of Patañjali*, trans. P N Mukerji (Calcutta: University of Calcutta, 1981), 2.5; 120.
40. *Talks on the Gita*, 17-8.
41. Bal Gangadhar Tilak, *Śrī Bhagavadgītā-Rahasya or Karma-Yoga-Śāstra*, trans. Bhalchandra Sitarām Sukthankar (Poona: Tilak, 1935), 76.
42. Jnaneshvar, *Sarth Amritanubhava ani Changadev Pasashti* (Marathi), ed. H B P Dattaraj Deshpande (Pune: Sarathi, 2010), 42; verse 19-20.
43. *Complete Works*, 1.124.