

## The Yoga System of the Josmanīs

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### Historical Background

Hinduism is built of the conglomeration of regional traditions or sects. Josmanī, a distinct sect of yoga in Nepal, shares multiple nuances common to other regional Bhakti and Nirgun Sant traditions. The most salient feature of Josmanī is its rejection of orthodoxy. Although many teachers in this sect are from the Brahmin caste, people from all castes and creeds were not just initiated, they were also given the authority to teach and continue the lineage. Following the similar trend of Nirgun Sants, Josmanīs also stressed the formless nature of god and often rejected worshipping images. Their influence in the society and their tendency to popularize yoga brought yoga from select practitioners to the wider strata of householders and common laypersons. While yoga practice and religious authority in Hindu society are mainly invested with the monks, Josmanīs left it open to either marry or become a monk, and gave the same rank and order for both householders and monks in the practice of yoga. Josmanīs were aware of the Christian missionaries and British colonialism, and some of their social activism appears to confront proselytization. Unlike traditional hermits practicing yoga in isolation, Josmanīs played an active role in their society and worked against corruption and for social transformation.

Like many other religious movements in India, there are many lacunae in the history of Josmanīs. Historians propose that the sect was founded by Jyotimuni Dās of the 18<sup>th</sup> Century. The most influential Sant of this tradition is Śaśidhara, a disciple of Jyotimuni born in 1747 in Resunga of western Nepal. Although many of his writings are in Sanskrit, the text translated in this chapter, *The Garb of Dispassion, (Vairāgyāmvara)*, is in an archaic form of the Nepalese language. Śaśidhara had gained his popularity in Gadhwal as a Sant and as the first poet of Gadhwal language before he became active in Nepal. Two different narratives recount the story of Śaśidhara's marital life, one suggesting that he married at the age of forty. Śaśidhara started one order in Gadhwal when a celibate, and another order in Nepal, after he became a householder.

Epitomized by the Nath Siddhas, the practitioners of yoga, mostly ascetic hermits, were actively engaged in blessing the kings, giving them ministerial guidelines, and sometimes working as power brokers. Śaśidhara, besides being a yogin and prolific author, also appears to have been keen on political activities as early as his yoga practice in Gadhwal. He was successful in influencing the king of Gadhwal, Pratap Shah, and he also counseled Pṛthvī Nārāyaṇa, the architect of modern day Nepal, and some of his ministers. The fact that Raṇa Bahadur, the grandson of Pṛthvī, took initiation from Śaśidhara and became an ascetic with the name Nirvāṇānanda, suggests the depth of Josmanī penetration inside the Nepalese Royal court.

Instead of attributing influence to Śaśidhara and other Josmanīs in politics, it may be that the political leaders recognized the need of a religious movement to promote their socio-political agenda. Pṛthvī Nārāyaṇa was a perceptive king who was aware of British colonialism and saw the strength of Hindu unity as a vehicle to keep their national and religious identities alive. In order to do so, it was necessary to have a religious leadership shared by the different castes. Four individuals who promoted the Josmanī sect and also worked in the royal court came from different castes. Śaśidhara was successful not only in popularizing yoga, but also in establishing a tradition with multiple disciples coming from different castes and creeds of society. The Josmanī openness helped to transform Hindu society, with their focus on yoga and devotion rather than ritualism, acceptance of all castes and creeds in their lineage, and confronting different forms of social corruption. A later Sant, Jñānadil, may be the most prominent in his writings and his social activism.

### Central Tendencies

Josmanī Sants develop their soteriology based on pan-Indian assumptions such as: liberation is the final goal of life; this liberation can be achieved through the immediate experience of the self when the mind resides in its true nature in absorption (*samādhi*); and this experience is possible through the practice of yoga. These shared features do not render them identical, however. What multiple traditions consider as liberation varies, as do their descriptions of *samādhi* and the practice of yoga.

By the time of Josmanīs, many esoteric systems in India had touched their zenith. Rationalization that was championed by Buddha and Mahāvīra had seen their waxing and waning phases, and devotion was more widely practiced than philosophy. Traditional boundaries had been dismantled and rebuilt, and cultural tension and fusion had become familiar. In the ongoing reformulation of the religious path and the goal, Josmanīs, while a relatively small sect, nevertheless represent the general tendency of that time. Even a cursory reading of their literature reveals the fusion of Bhakti, Sāṅkhya, Advaita, Yoga, Tantra, and numerous other systems. However, this should not lead one to imagine that Josmanīs are the elites of the literati of that time. In fact, most of the Josmanīs emerge from the bottom strata of Nepalese society. They share the wisdom they learned, often in the process of hearing the teachings of their masters that represent the distilled knowledge coming from various systems that saturated India for over two millennia.

Although a yoga tradition, Josmanī seems to have received a larger influence from Advaita Vedānta. Relying on the Upaniṣadic literature, Advaitins hold that Brahman is the only single reality, the individual self is identical to Brahman, and the world is illusory and the product of ignorance. Brahman is described in three terms of being (*sat*), awareness (*cit*), and bliss (*ānanda*). We can see traces of these Advaita concepts throughout Josmanī writings. While the Yoga system of Patañjali borrows multiple categories from the earlier dualistic Sāṅkhya system yet does not pay attention to *māyā*, Nāth yoga relies on the concept of *māyā* to describe the world. Although the application of *samādhi* found in Josmanī writings aligns with the Patañjalian understanding, their treatment of *māyā* is identical to its use in the Advaita of Śaṅkara.

Although Josmanīs might have randomly borrowed from all strands of esoteric practices from within the Hindu system, *Vairāgyāmvara* (VA) reveals the proportionally greater impact of Advaita. Their life-style, however, differs from the monks of Advaita order and resembles Nāth yogins and other Sants in pan-India. The Advaita categories introduced in VA are appropriated in their yogic context. For example, the realization of the identity of the Brahman and the self through the instruction of the sentence, ‘thou art that,’ (*Chāndogyopaniṣad* 6.8.7) is not described in Advaita texts in terms of the union (*yoga*) of *jīva* and Brahman, as is the case in the Josmanī literature. Other examples, including that of waves and the ocean in order to describe the identity of the individual self and the absolute, are clearly borrowed from Advaita. Their cosmogony nevertheless differs from that of Advaita. While accepting Brahman as the primordial principle, they identify the manifestation of the world in the sequence of *māya*, volition (*icchā*), cognition (*jñāna*), and action (*kriyā*). This description resonates of Tantric categories that are largely borrowed from early Śaiva Siddhānta literature. Their doctrinal inclusiveness makes it very difficult to provide a systematic analysis of categories.

Widespread in medieval India and commonly practiced by Siddhas, Nāth yogins, and Sants are the Josmanī practices of *nāda*, the belief in the serpentine force (*kuṇḍalinī* or *Kuṇḍalī*), and the visualization of various *cakras* that constitute the subtle physiology. These practices are central to Tantric literature, while absent from the yoga system of Patañjali. *Nāda* appears in Śaiva literature as the emanation of *māyā* and a cosmic force in itself that brings the material world into being. This *nāda* is situated in the body and gives rise to *Kuṇḍalī*. On this cosmological ground, the inner or external sound becomes instrumental in the process of yogic awakening. Josmanīs use musical instruments such as the one-string *ektār* to keep the mind focused on *nāda* as the inner sound that they believe manifests in nine different forms. The playing of a flute, often occurring in Josmanī songs, comes as a metaphor for the inner sound that manifests and upon which a yogin is supposed to rest his mind.

The yoga practice of Josmanīs, identified as ‘action’ (*kriyā*), consists mainly of various breathing exercises. VA gives a lengthy detail of the minute measurement of time during the process of inhaling, holding the breath, and exhaling. Time in this depiction is not merely external, as found in the movement of the planets, but also can be felt in each and every breath. This is why Josmanīs identify ‘time’ as one of the synonyms of the Brahman. Knowing the proper measurement of time becomes essential to know the proper breathing, as a yogin is supposed to observe 21,600 breaths in one day. This attention to breathing distinguishes Josmanī yoga from Advaita and Patañjalian traditions. Nevertheless, this counting is commonly found in Tantric and Haṭha Yoga literature.

The Josmanī practice of *prāṇa* relies on the precise measurement of the flow of breath, with a focus on the duration for which the breath is held or allowed to flow as inhalation or exhalation. Śāśidhara’s identification of the Brahman with time is noteworthy in that it deviates from the Advaita identification of time as illusion. Both their focus on the minute measurement of time in the process of breathing and their elevation of time from illusory to the supreme reality support their concept of liberation that is granted through

corporeal means and not by mere contemplation as is the case in Advaita. The measurement of time in the Josmanī system relies on Indian astronomy, in which a day of twenty-four hours is divided into sixty *ghaṭīs*, with each *ghaṭī* being segmented into sixty *palā*. The measurement is to attune the breath, matching the number of 21,600 breaths in a day.

It can be argued that although the methods of liberation may vary among yoga, Tantra, and Advaita systems, their goal as liberation is identical. Particularly in the case of Josmanīs, this concept is virtually indistinguishable from that of Advaita, as they explicitly identify liberation as identity with the Brahman, described in terms of the freedom of individual self (*jīva*) from *māyā*. This comparison, however, can be misleading. While accepting some Advaita categories, Josmanīs adhere to the corporeal nuances of yoga found in Nāth yoga and Tantric traditions. Borrowing from Nāth literature, they describe the highest realization in terms of the identity of the individual body (*piṇḍa*) with the cosmos (*brahmāṇḍa*). Realization, in this way, is not merely disembodied and transcendental consciousness only. Parallel to the Śaiva systems, they describe the corporeal purity integral to mental purification. The karmic residues that first imprint the mind, in this position, ultimately result in conditioning the body and limiting its natural powers. Attainment of *siddhis* is the removal of defilements in the body through the practice that involves both body and mind, resulting in the freedom of the body from karmic residues.

The text VA describes in detail the physical symptoms that accompany the rise of Kuṇḍalī, and this is not depicted in a very rosy light. Josmanīs compare this rise to the enflaming of the body. Just as flames reduce entities to ashes, this inner yogic fire is believed to incinerate karmic residue. The *prāṇic* flow in the inner channels is believed to touch upon different physical centers and this contact is credited with the rise of different experiences. VA details the process of inner sacrifice (*antaryāga*) in which liberation is made to the inner fire of Kuṇḍalī. Applying the metaphor of all external objects including the individual self as sacrificial objects, with the higher self being the center where the offerings are being made, this sacrifice is reminiscent of a Tantric ritual that internalizes the Vedic fire ritual within the body.

Some yogic gestures found in Haṭha yoga texts indicate an influence of Tantra. The five key yogic gestures common to Haṭha yoga literature are also discussed in VA: ‘roaming in the void’ (*khecarī*), ‘roaming on the ground’ (*bhūcarī*), ‘roaming in the dry sphere’ (*cācarī*), ‘roaming beyond the senses’ (*agocarī*), and ‘beyond the mind’ (*unmanī*). Before introducing early texts into the discourse, it is essential to understand these gestures within their own terminology and context. VA defines the gesture of *khecarī* as touching the tonsil with the tip of the tongue. The gesture *bhūcarī* is defined as focusing the eyes of the mind upon the middle of the nose. Similarly, *cācarī* identifies the gesture of remaining focused with the eyes closed. The gesture called *agocarī* characterizes the mind being focused on the ears. *Unmanī*, the final gesture is defined as seeing Brahman with the eyes of the mind. In this identification, *unmanī* is considered to be the highest among the gestures.

It has been highlighted above that Josmanī literature borrows multiple nuances from the Advaita tradition, a key concept being *māyā*. Śaśidhara defines *māyā* as momentary consciousness and Brahman as the absolute. This definition, while deviating from the classical interpretation, provides a new premise that explains the nature of the world. The objective of yoga, then, is to free the mind from momentary consciousness and thereby enter unbound awareness, the innate nature of the self. The objective of VA is to instruct individuals how to free oneself from *māyā* or the awareness of time and experience one's identity with Brahman. In this sense, the yoga practiced by Josmanīs differs from Hatha or Patañjalian yoga and is closer to Advaita Vedanta. In summary, the Josmanī yoga practice, as found in the manual VA, is a synthesis of multiple and often contrasting esoteric philosophical traditions. This broad appropriation can sometimes be confusing, as the terms borrowed are not always used in their original sense. Although this synthetic tendency may not match the classical philosophical subtlety with their hairsplitting arguments, this nevertheless made a meaningful impact to the contemporaneous Nepalese society.

The following translation is the select sections from the *Vairāgyāṃvara* of Śaśidhara. This is published in *Josmanī santa paramparā ra sāhitya*, by Janaklal Sharma, (1963), 195-209.

## *Vairāgyāṃvara*

### The Garb of Dispassion

#### The First Instruction

[. . .] First, one should know the condition of the body, mind, and the essential self, and [thus] analyze. [Here is] the cause of the mind. The mind is that which is endowed with the sixteen properties of passion, anger, greed, delusion, drunkenness, envy, mind, intellect, thought (*citta*), ego-sense, [the three qualities of] *sattva*, *rajas*, and *tamas*, and fear, grief, and joy. *Māyā* is the specific intellect that registers [notions] such as body, pain and pleasure, action, and activities [in the mind]. The individual self is one who is tied with *māyā* and does not have self-discrimination and remains in control of *māyā*, thinking that ‘I will be ruined if I abandon *māyā*.’ When defilements of the individual self are removed, whatever [remains] is the essential nature of the self. The nature of the self is beyond the syllable (*akṣara*), beyond qualities, beyond the word principle; it is in eternal peace, and is the primordial cause. A devotee is one who has devotion with knowledge of the nature (*gati*) of the self and abides in this nature, being endowed with knowledge and dispassion, compassion and forgiveness, peace, good conduct, and faith. One should serve Lord Kṛṣṇa, the very self, by abiding in the essential nature by means of the yoga of devotion and with the quality arising from that, having abandoned the nature of the body and mind.

I [now] elaborate upon the discrimination of serving the non-dual being [alone]. If one is free from thinking, that is the nature of the self; thinking is the nature of mind. The nature of the self is free from determinations; determination is the nature of mind. [Effortless breathing] free from counting is the nature of the self; counting is the nature of mind. Freedom from difference and freedom from the end is the nature of the self; the one that differentiates, that brings [something to an end] and [itself] comes to an end, the one that distinguishes between actions and their loopholes [and is endowed with] passion, aversion, etc., has the nature of the mind. The nature of the self is that which is beyond movement, free from division, immediate, non-dual, immeasurable, free from thought, free from counting etc., free from delusion: and [this is] the non-dual cause. One should serve the self with the yoga of devotion following this discrimination, [aware of] the nature of the actions of mind. One should constantly practice the yoga of devotion.

Following this, I focus upon actions concerning the body, such as [what] food [is appropriate] for a sage in the state of practice. One should sit fixed in a comfortable position and should practice controlling the breath etc., at morning, midday, dusk, and midnight, having studied and understood the actions of *prāṇa* as it is written in the *Garb of Dispassion*. After that, one should repeat *nāda* everyday by finding the proper moment and sitting in a quiet place: repeat a three letter mantra, *a-ha-m*, loudly and continuously, 5-10-15-20-25-30-35-40 [times], as much as one can. [*Nāda*] arises with the sound of a big bell and ends in the same manner. One should make *nāda* with a continuous sound, and when practicing *nāda*, one should listen only to the sound of *nāda*. The mind should not move to any other object. After this practice, one should constantly

meditate everyday upon the essential nature of the self that is in eternal peace. The mind is stilled with the power of dispassion.

When blocked, the fire of Brahman illuminates. With its heat, fingers and toes start throbbing. It feels like the entire body is being cooked. Sometimes, Kuṇḍalī rises and comes up to the neck. Sometimes, it causes headache. Sometimes it [makes you] giddy. Sometimes it feels like [you are] fainting. Sometimes smoke of different colors mixed with white and gray comes out of [your] mouth and nose. Sometimes [one] feels sweetness in his mouth. [One] feels acute bliss. Sometimes, it feels like burning in the belly. Sometimes, one feels the dryness [of dehydration] in the mouth. Sometimes, the belly growls. Sometimes one sees fearsome dreams. One feels some pain in the body. These symptoms remain for 2-4 *palās* or 10-8 *ghaṭīs* [lasting] between five to seven days. A headache can last all day and night. However, these impediments that arise automatically will subside on their own. One should not worry. If [the practice of] yoga has caused [the physical symptoms], one will not have other diseases. One should remain peaceful. The fire rises in order to demonstrate the faults of sense-organs. When these faults are subdued, the symptoms will not repeat. One will feel bliss.

If these symptoms arise in the body, if one feels hot, one should drink cold buffalo-milk. One should drink buffalo-milk still warm [immediately after milking], if one feels giddy. If one feels cold, one should drink cow-milk warmed with dry ginger and *ajowan*. If one is suffering of *vāta*, one should eat warm cereal of *mung* beans with black salt, dry ginger, nutmeg, and ghee. If the digestive fire is dead, one should warm up cold rice mixed with ghee and eat mixed with rock salt. One should not drink water but drink cold milk if the bile is increased. One who is in practice should eat rice, milk, ghee, *mung* dal, bread of old wheat, dry ginger among spices, molasses among sweets, and rock among the salts. Furthermore, one should contemplate upon these things. Whatever keeps [one] healthy, [one] should eat that. There is no discrimination in food. Whatever does good [to your health], eat that. If the [health] is good, one feels joy. One can practice, if the body is in bliss. This is what food is for.

Furthermore, if one eats [excessive] salt, one will have asthma. If one eats [excessively] sour [food, the belly] will swell. If one eats sweets, the bodily fluids will curdle. If one eats [raw] greens, one will have a bellyache. If one consumes [excessive] oil, one will have pain throughout the body. Coughing will increase if one drinks buttermilk. *Vāta* will increase if one eats yogurt. If one eats raw [food], the bile will increase. If one eats bitter and spicy [foods], one's bodily fluids will curdle. If one eats [food that is] too hot, one's power of lunar digits [within the body] will decrease. If one eats [food that is] too cold, the digestive fire will die, *vāta* will increase. If it is too hot, one will feel uneasy and the mind will be restless. Among fire, [the practitioner should not] see the flame of lamp. One should stay away from fire. If it is too cold, one will feel lazy and sleepy. Therefore, one who knows should take care of oneself.

For the sake of keeping the exercise of yoga, one should think of the things that are good for the body and eat mild warm food. All do not have the same body. With this discrimination, one should think of one's body and eat the things that are good for

one[self]. This body is impermanent. One should be dispassionate towards [worldly] objects and keep practicing as long as the mind does not dissolve in the abode of Hari. One should not speak too much. One should not walk too much. One should keep one's body pure and in peace in these ways and being endowed with love and the yoga of devotion, one should practice the self that is eternally in peace. All the defilements will be removed by the glory of [this] non-dual practice. One's primordial form will be illuminated. Furthermore, the bliss that is free from all fears will be innate. The more the non-dual self is practiced, the more the acute bliss will be revealed. The more the acute bliss is revealed, the more the mind will dissolve in the self. The more the mind is dissolved, the more one will hear various sounds, such as [that of] a flute. Among all the sounds, one very blissful sound will be heard. Something like lightning will appear around the eyebrows on some occasions. One should hear that [blissful] sound and be immersed in the practice of sound. Due to the good conduct [practiced] in previous lives, some will have these symptoms quickly. Everybody will not have the same symptoms of yoga due to the kindling of the Brahma fire. There is no rule with regard to the sequence [of the symptoms].

Furthermore, one should be free from thoughts/grieving (*cintā*) and practice mindlessness. If one can abide for one *ghaḍī*, the moment of *siddhi* can arise. One should not have fear, anxiety, and greed, [but should] abide in the non-dual absorption of [mere] being. All perfections will be attained. One will be united with the lotus feet of Kṛṣṇa [who is] free from distinctions. One will be of the nature of innate bliss. One should also explore the literature of other yogas, methods, knowledge, dispassion, devotion, or the grace of truth etc. This is revealed in the *Garb of Dispassion*. One should explore there and understand and should serve the lotus feet of Hari. One should read the scriptures. There are many methods explained [and] all are for the pacification of mind. When the mind is pacified [and] one has understood everything, everything has been achieved. If one abides peacefully in the self alone without thinking anything, this is the yoga of the self. One does not need to do anything. [. . .]

There is no other mantra equal to *ajapā* that describes the non-duality of the individual self and Brahman. There is no other counting that gives [such a] great result with little effort. There never was [any] other wisdom or literature [that could] grant the non-dual experience equal to *ajapā*, nor will there ever be. [. . .] One should contemplate upon the self in this way. The supreme self is at the center; in the surrounding four corners, there is the girdle of the individual self; surrounding this is the girdle of awareness. At the center of this sacrificial altar [comprised of] four corners [which are] decorated with the doorway of bliss, [this] is the fire enflaming the vulva of the power goddess Yoganidrā. On top of that is the triangular sacrificial altar of the crescent moon [that is] endowed with sound (*nāda*) and drop (*bindu*) and when this is known, one should [offer to the fire] the *ghee* of virtue and vice with the ladle of mind illuminated with the wisdom of reality of the form of the sky. With the air [of *prāṇa*] and the ladle of [the central channel] *suṣmanā*, I libate the *ghee* of virtue and vice in such a fire that is burning without any fuel. In such inner fire [is the power] that dispels the darkness of illusion and illuminates wisdom. At the center of such a fire, there is a shining space and I libate upon this altar



the elements starting from earth, water, fire, air, sky, all of these according to the [ritual] act at the *svādhiṣṭhāna* [*cakra*].

[. . .] Brahman is one, non-dual, and pure consciousness. That which is other than Brahman is *māyā*. The *māyā* of Brahman is comparable to the tree and its shadow. The tree and its shadow are not separate. There cannot be a shadow in the absence of a tree. Such is their relation. Brahman is the pure consciousness. *Māyā* is momentary consciousness. Brahman is above *māyā* and there is nothing above Brahman. The supreme Brahman is described as free from distinctions. Three powers keep arising from the Brahman with the desire to become many. These three powers are volition, cognition, and action. With these three powers arise three further powers of doubt, non-cognition, and contrary cognition. Brahman has five names: Brahman, individual self, time, action, and the essential nature. It is called Brahman because it is free from distinctions. It is [called] the individual self due to not knowing oneself. It is time due to not knowing itself and seeing time. It acts, dwelling in multiple bodies. It is called the essential nature because it undergoes various faults such as irritation and loathing, bitter and spicy, honor and insult. *Māyā* is also called with five names: illusion, sky, void, power, and the procreative force (*prakṛti*). It is called *māyā* due to its association with Brahman, sky due to the oneness of the body and the cosmos, void due to seeing the insentient, power since it knows the entire world, and *prakṛti* since it moves forth. Creation is due to the union of these two.

The sky element evolves from the divided Brahman, the air from the sky, the fire from the air, the water from the fire, the earth from the water, and all the bodies and the universes have evolved from of the earth. *Māyā* is their cause and it is unconscious. Due to this cause [affecting] the Brahman, it is called individual self. Therefore the Brahman is pure consciousness and *māyā* is the unconscious (*jaḍ*) consciousness. The body is the momentary consciousness. This is why Brahman and *māyā* are always intimate. They are not separate. The colors of the five elements are: earth is yellow, water is white, fire is red, air is blue, and the sky is of mixed all colors.

The names of twenty-five *prakṛti* [associated with] five elements [follows]. The body is the limb of earth; the mind is the limb of water. Ego is the limb of fire [and] intellect is the limb of air. The sense organs are the limbs of the sky. Furthermore, sound is the limb of sky. Touch is the limb of air. Form is the limb of fire. Taste is the limb of water. Smell is the limb of earth. These are the five subtle portions (*tanmātrās*). [Ear is the limb of sky]. Skin is the limb of air. The eye is the limb of fire. Tongue is the limb of water. Nose is the limb of earth. These are called the five sense-organs. The organ of speech is the limb of sky. Hands are the limbs of air. Feet are the limbs of fire. The reproductive organ is the limb of water. Anus is the limb of earth. These are called five motor-organs. These twenty-five elements are [collectively] called *māyā*. The one principle [above these] is called Brahman. There are four states: waking, dreaming, deep sleep, and transcendent. [Consciousness] conditioned by actions is the waking [state, when] conditioned by illusion [it] is the dreaming [state], to not know any of [these] illusory systems is [the state of] deep sleep, and the determination that this individual self

is the very Brahman is identified as the transcendent [state]. Therefore, it is described in the entire Vedānta literature that Brahman and the individual self are identical [ . . . ]

There are five [yogic] gestures as well: *khecarī*, *bhūcarī*, *cācarī*, *agocarī*, and *unmanī*. *Khecarī* is the gesture of placing the tongue up [touching the tonsil]. To focus the eyes of mind upon the middle of the nose is the gesture called *bhūcarī*. To stay focused with closed eyes is the gesture called *cācarī*. The gesture called *agocarī* is to keep the mind focused on the ears. The gesture *unmanī* is to see the Brahman with mind. In the entire yogas, *unmanī* is considered the highest. Therefore one should abide in its practice and stay determined that I shall [offer my] life [as] sacrifice life while in this gesture.

[ . . . ] The true guru himself is the complete Brahman. They appear in the form of body etc., whose true characteristics are as aforementioned. With great compassion for those in the body, when Śiva manages to assume the form of *jīva* in the human body, seeing grace in the body, [he] bestows the experience and awakens [the individuals] so that they maintain his actions. *Jīva* is the very self, a part of the self, full of grace. Whatever actions the *jīva* takes support of, he accomplishes that. Therefore, one does not find the nature of the guru and the true guru is not recognized as long as one does not abandon all actions, thinking with proper alignment that all is false. Even in the words written with dispassion from all actions, the mind becomes the agent and even the best *nirgun* words are understood in forms following actions and the true intention is not grasped. Once the mind is conquered, discriminatory wisdom is acquired and the truthful words of the true guru will be revealed with the same intention as the guru has spoken [them]. Having abandoned the state of the self and merged with the waves of mind, when the individual self enjoys the sweetness of objects; [it] forgets [its true nature]. Time absorbs as much of juice as flows. For instance, some of the drops of water that come out of the ocean are absorbed by air, some by earth, and some by the sun. If the water remains in the water, it merges with the ocean and is the very ocean. The true guru is like the ocean. You should know that the individual self is like the drop. [ . . . ]

This is the first instruction in *The Garb of Dispassion* in [everyday] language.

### The Second Instruction

[ . . . ] If actions such as controlling the breath are conducted from *palā* up to one *muhūrta*, the body becomes pure, peaceful, and free from disease. Physical faults such as slumber, laziness, or disease sequentially diminish. This action is [now] to be described. In this very body, because of the strength of the self, whatever measure of time enters into the body starting from *nimiṣa*, in the same sequence, faults such as slumber or laziness, diseases such as cough or pain dissolve, and pleasure arises. Therefore, the wise ones control faults with the same [instruments] by which they arise, and dwell in peace.

One breath is [comprised of] one inhalation and exhalation. One *palā* is six breaths. One *ghaḍī* is sixty *palās*. *Muhūrta* is two *ghaḍīs*. The exercise of the breath is [useful] up until one *muhūrta*. One should breathe in slowly with the left nostril, plug both channels

and hold [the breath] as long as possible, and breathe out slowly with the right nostril. If the flow of breath that occurs in one *palā* is controlled, sleep and laziness will disappear for half a *ghaḍī*. If the flow of breath that occurs in two *palās* is controlled, slumber and laziness will vanish for one *ghaḍī*. If controlled for four *palās*, slumber and laziness will [be] remove[d] for two *ghaḍīs*. If the breath is controlled for eight *palās*, slumber and laziness will [be] remove[d] for four *ghaḍīs*. If the breath is controlled for twelve *palās*, slumber and laziness will recede for six *ghaḍīs*. If the breath is controlled for twenty *palās*, slumber and laziness will disappear for ten *ghaḍīs*. If *prāṇa* is controlled for forty *palās*, slumber and laziness will [be] remove[d] for twenty *ghaḍīs*. If the flow of *prāṇa* that occurs in one *ghaḍī* is controlled, slumber and laziness will cease for thirty *ghaḍīs*. If the flow of *prāṇa* of one *muhūrta* is stopped, slumber and laziness will be removed for a day and night. This is *prāṇa*. One should carry on the practice in this way and the body will be pure.

[. . .] One should encourage the mind with love to listen to *nāda* and remain immersed [in it]. One aspires to self-nature through the grace of the self [of the nature of] consciousness, and [the mind] becomes tranquil on its own. If the mind becomes pure and peaceful due to dispassion and discrimination, keep inquiring into the self. The self-nature will be obtained, and other actions and *hatha* [yoga practices] will not be required. If the mind is not fixed [because it is] empowered by earlier mental perfumes, practice *nāda*. After that, if the body is covered with laziness, slumber, the diseases such as cough, one should perform the aforementioned actions of controlling *prāṇa* etc., and when [these obstacles] are removed, one should abandon all these actions and become free from actions and engage in search of the self. As long as mental perfumes are not removed, one should keep repeating the practice in the same sequence as mentioned above, [so that the mind] will pacify.

This is the second instruction in *The Garb of Dispassion* in [colloquial] language.

### Third Instruction

[. . .] The supreme Brahman, full [in itself], free from division, [and eternally] complete, has the abode of power, quality, intellect, and *māyā*. From the abode endowed with *māyā*, the world comprised of five elements expands on its own and after that, quality and cognition arise according to the [limitations of the] body. [One] sees the other due to this very quality and cognition, and due to *māyā*, one merges into *māyā*, and then the same condition again follows. [It] has forgotten [the self] again and again and so does not discriminate [between] one's primordial indestructible form [and does not obtain] its state. It has been in a way similar to the fruit fallen from a tree: without getting any support on the ground, [it] becomes a plant on its own by association with the agent of water, heat, time, etc. Time, the cause, does not disassociate and [it] again becomes the same [cycle]. If the fruit does not touch the ground, it will [be] free from the condition of becoming a tree and the fruit will turn into *jīva* and will go to another form. In the same way, *jīva* has a seed of the form of the mind and the ground [has a seed] of the form of *māyā* and time [has] contact in the form of *karma*, and the plant arises, [in this case,] the

body with five elements [arises] on its own. It cannot discriminate itself. Again and again, one follows the cause comprised of *māyā* and does not [become] free from eighty-four [cycles of birth]. Whatever action one does, one attains the same condition. A wise man abandons the net of passion and delusion [and remains in] the ground devoid of *māyā*, [with] the seed of mindlessness, and the association of knowledge and dispassion. [Just] as the seed turns into a plant on its own soon after falling on the ground, in the same way when one becomes free from the desire to enjoy objects and [is] free from *māyā* and actions, this very individual self becomes associated with the cause of becoming the luminous self, the complete Brahman. With the yoga of the self, it becomes on its own the luminous self, the Brahman.

This is the third instruction in *The Garb of Dispassion* in [conversational] language.

#### Fourth Instruction

Now the analysis of the individual self and the supreme self is explained. *Jīva* is the very self. What binds it is that it does not get the discrimination of full knowledge that ‘I am the self, consciousness in itself,’ and so has to be awakened with the sentence [*tat tvam asi*] given by the guru. One should have conviction in the words of the true guru. [It is] like this: The water in a pond does not have discrimination of the knowledge that ‘I am clean.’ If [the blockage] is opened, it flows out; if stopped, it gets moss. Due to its own deeds, it becomes covered with moss and this keeps happening due to its [own] action. In the same way, the individual self does not get the insight that ‘I am the self’ and so is covered with the ten sense-organs and actions such as seeing, eating, walking, [or] talking. *Jīva* is the one conducting [these] various actions. The one connected to it is in *māyā* and this is the entire world. When isolated from all of these, this very *jīva* is the effulgent Brahman. And, *jīva* is awakened by guru with instruction of the truth with sentences such as ‘you are that,’ that you are the very self. With the discrimination of knowledge, one removes the stain [of *māyā*], one abandons *māyā* that gives rise to defilement, one awakens with the practice of meditation of fearlessness. One obtains one’s [true] nature. If one does not obtain the discrimination of the knowledge [imparted by] guru, the *jīva* is tied and will never [become] free from suffering. Therefore, a wise [man] should abandon the ego-sense [found] in the body and should engage in the discrimination of knowledge and dispassion. The mind remains restless as long as mental perfumes are not destroyed. Maintain practice as described in the second instruction: the very self is of the nature of bliss, of the highest fixed absorption; this is the very self.

This is the fourth instruction in *The Garb of Dispassion* in [colloquial] language.

#### Fifth Instruction

Now the practice of the actions that cause establishment in yoga is [to be] explained. When the sentence [‘*tat tvam asi*’ expressed by] guru is realized, knowledge and dispassion become established. With the conviction [of this] knowledge and dispassion, if the mind stays in that [absolute] essence, this is the practice of the self. All the qualities and appearances of the self in the past will dissolve one after another, due to the conviction and practice of dispassion.

Now the action of discrimination that causes the dissolution [of the mind] is [to be] explained. The mind holds onto the second [cause], if the first cause is dissolved. The mind stays in the third, if the second cause is dissolved. Mind stays in the fourth, if the third cause is dissolved. Mind stays in the fifth, if the fourth cause is dissolved. Mind stays in the sixth, if the fifth cause is dissolved. Mind stays in the seventh, if the sixth cause is dissolved. Mind stays in the eighth, if the seventh cause is dissolved. Mind stays in the ninth, if the eighth cause is dissolved. Mind stays in the tenth, if the ninth is dissolved. This is the essence of the practice that is the discrimination and dispassion that [allows] the mind to remain in the tenth and dissolve sequentially.

Now the action of the self is explained. In the first exercise, the intellect becomes fixed, free from error and of the nature of wisdom and discrimination. In the second exercise, one has the intellect of no distinction [of difference] among everything, is in equipoise and free from action. In the third exercise, one gets the intellect free from desires, and thoughts of enjoyment. In the fourth exercise, the intellect becomes enlightened and free from anger. In the fifth exercise, the intellect becomes free from greed, free from cause and effect. In the sixth exercise, the intellect becomes equal to the self, free from ego-sense. In the seventh exercise, the intellect becomes free from qualities and becomes of the *nirgun* nature. In the eighth exercise, the strength of the intellect becomes the state of the self, free from the intellect of qualities and desires. In the ninth exercise, devoid of knowledge, the intellect becomes luminous of the essential form of the self. In the tenth exercise, devoid of dispassion and devoid of intellect, one becomes the complete Nārāyaṇa, the supreme Brahman, the non-dual self, of the nature of being, and one dissolves being united with the yoga of bliss [ . . . ]

This is the fifth section in the *Garb of Dispassion* in [folk] language.