

## **Index of write ups notes of Vedic Mathematics of Dr. S. K. Kapoor**

08

Patanjali Yoga

**Patanjala Unison Discipline**

I

**Unison State**

1. Here begin the unison Discipline.
2. The Unison- Discipline is to cut the encircling of the Fountaining - Process.
3. With it, the spirit (self) comes into its natural display.
4. Otherwise, it displays as its encirclings are.
5. Encirclings, categorized as those causing afflictions upon processing -process and those which counter such afflictions, are of five types :
6. Proof, Negative-knowledge, Imaginations, sleep and Memory.
7. Evident, Deductions and projections of scriptures are the Proof.
8. Negative-knowledge is to take an object to be of characteristics which are not 'its'.
9. Knowledge expressable in words but devoid of Objectal Base is Imagination.
10. The encirclings due to freedom from existence-supports at conscious and subconscious levels are Sleep.

11. The Memory is Experiences- Accumulated
12. The Practice and Detachments cut in Encirclings.
13. Amongst those the Efforts to Stablise Channelising - Process is called Practice.
14. And the Practice with Faith over a prolonged period Stablises the Channelising- Process.
15. When one looses charm for further hearing or seeing, he attains the Detachment State called the Conqueror of Domanins - (a Self Contained State).
16. That detachment is the best where Being displays free of all GUNAS; all desires.
17. Logic, Realisations , Bliss and asmita lead to Samprajanta Samadhi: unison state of flourishments of seeded forms.
18. Where the state of freedoms from the understandings encirclings have already been attained and what remains are the Accumulated - Experience" is called The Asamprajanta Simadhi :  
  
The unison state of oneness with the ultimate; (Turia State) of freedom from all forms; even seeds.
19. Those who are free of human-frame and are in unison with Nature, are potent since birth for the asamprajanata Samadhi.
20. Others can attain such unison State with Faith, Life- Liquid, Memory beign Parrallel to Nature State and with flourishments.
21. Those whose channelisations flow is fast attain (Unison State) earlier.

22. Amongst the slow and fast channelisers, the fast ones are benefited especially.
23. Faith in God leads faster to the Unison State.
24. Free from afflictions, actions laws, attachments and unison attributes of Purusha (Being) is God.
25. There is nothing beyond Him; all Seeds enate from Him.
26. Of first born (Brahma etc) as well He is Guru; Time does not chain Him.
27. His synonymous is Pranava (AUM).
28. Meditate on Him (AUM); Channelise on His (AUM) Channels.
29. Conscious meditation like that flourishes the Ultimate, the Sole Characteristic (Of Being) and also the deviations & distortions are contained.
30. Bodily disorders (Vyadhi), incapacity (Styan), doubts (Sanshay), unwillingness (Pramad), laziness (aalasya) indulgences (virati), confusions (bhranti darshad), diversions (alabdha bhumikatv) and fluidity of attainments (anavasthittvani) distort the fountaining-process.
31. Pains (Dukh), unfulfilled desires (Daurmanasya), term-bling of organs (angmejayatva) and breathing (shvash, prashvash) bonds arise because of above distortions.
32. The overcome above bonds and distortions, Practice be had to meditate upon the Sole - Characteristic.
33. Happy state is attained by being friend of happy persons, to have mercy upon unhappy ones; being happy in the company of saints and by being indifferent towards sinners.

34. Pure State is attained by regulating Breathing with yogic discipline (Pranayama).
35. Channelising-process gets Channelised while set for evolving domains.
36. It takes to happiness and light.
37. It takes to freedom from afflictions and to flourishing of fountaining-process.
38. It helps cross the Dream and Sleep State domains and supports.
39. Also it helps one unfold the domain of one's 1 king.
40. With it the minutest possible constituents and biggest possible domains stand unfolded.
41. With cutting of encirclings, the fountaining process shines like gem, the spirit and senses, for their natural display called The end States.
42. Amongst the End States, the State which distinctively enlightens about words, their meanings and the knowledge they are about, is called Savitark Samapatti - The logic tested knowledge State.
43. The pure memory, while it remains the realizations of meanings only, detached from all forms, is Nirvitark Sampatti i.e. the pure processing State.
44. With this stand explained the fine subject like the logic State and Pure processing State.
45. The fine subject are to unfold the Prakriti (Nature).

46. Those (end States) are the seeded Unison-States.
47. With perfections of pure processing State, the spiritualism begins.
48. With it, the processing - process is set to unfold Truth.
49. The Truth-unfolding processing are different than the deductions processings and the Projections Processings..
50. The Accumulated - Impressions due to the Truth-Unfolding Processings over come all other Accumulated Impressions.
51. With overcoming of Accumulated - Impressions of truth unfolding Process, as well as all other old and new accumulated impressions, takes to the Seed Free Unison State.

### The Channelisations

1. Penance, study of scriptures and faith in God are called Unison - actions.
2. Unison-actions are done to attain Unison - State and to contain deviation and distortions.
3. Avidya, Asmita, Rag, Dvesh and Abhinivesh are five types of afflictions causing deviations and distortions.
4. Asmita etc. four types of afflictions are the out-come of Avidya. These have four aspects : Prasupta, tanu vichchinn and udar.

5. To take 'limited' as eternal, impure as pure unhappiness as happiness and non-being as Being is Avidya.
6. Not to draw distinction between viewer (Sprit) and view (its process) is Asmita.
7. The underlying hatredness behind the unhappiness is called Dvesh.
8. The fear to die, which is natural for all beings and appears so to learned as well, is called Abhinivesh.
9. These afflictions' causes (deviations & distortions) stand contained to the minutest forms with unison-actions.
10. The afflictions reduced to minutest form with unison-actions are removable with Dhyam.
11. The motive impulses of these distortions and deviations leaving behind the traces of actions are fructified in this life as well in the next life.
12. The impressions left behind by these deviations and distortions fructify into Caste, Age & Materials.
13. These fruits (caste, aged etc. ) cause happiness, unhappiness due to spiritual and condemned paths.
14. The Proof, bodily disorder, accumulated impressions and Gunas not in unison with encirclings make life unhappy.
15. The unhappiness which is yet to come deserves to be left out.
16. The cause for left out unhappiness is unison of viewer and view.

17. View is that which has light, actions, form as natural attributes; the past and senses, assailable forms and distinctiveness as features.
18. The stage of those attributes are characteristics, non- characteristics, minute (seed) form and non-minute form.
19. The viewer, who is mere power to view, is pure un-attached but comes to be as the encirclings are.
20. The form of view is for the viewer.
21. Who has already viewed, for him the view disappears but for other it still exists.
22. The unison is because of due to which came into play the inherent potentialities and the fountained potentialities.
23. The said unison is due to Avidya.
24. The non-existence of such unison in the absence of Avidya is called Han. It is sole-characteristic state of viewer (Being/Sprit/Self/Soul/Purusha/Atman.)
25. The pure knowledge is the answer of Han.
26. With it is attained the highest state of Seven-layer - processing process.
27. With Unison Discipline (Yoga), the impurities are removed and the highest state processing-process attained.
28. Unison - Discipline is eight fold discipline viz Yam, Niyam, Asan, Pranayam, Pratyahar, Dharna, Dhyan, and Somadhi.

29. Ahinsa, Satya, Asteya, Brahmacharya and Aparigrah are the Yama discipline.
30. Mahavratas (great-penances) are the Yama-disciplines as those being applicable to all castes, places, time and ages.
31. Shauch, Santosh, Penance study of scriptures and faith in God are the Niyam Discipline.
32. when the disciplines get loosened by the negatives of disciplines, then those negative-disciplines be thought over and understood.
33. Hinsa etc are the Negative- disciplines. Those have three facts, those done by oneself, those done by others and those got done through others. Hatredness, Attachments and Anger are behind these Negative-Disciplines. These have three stages. Being fast, normal and of low vigour. Its results are deep unhappiness and darkness of ignorance.
34. With perfection in Ahinsa discipline, one's enmity with all creatures loosens.
35. The determinate-faith not to steal leads to the earnings of gems.
36. The perfections in Brahmachaarya discipline potentionalises the life liquid (Semen).
37. The perfections in Aparigraha discipline enlightens about the basic questions regarding life, bith, why, how whenceth etc. etc.
38. The following of Shruch Rules brings hatredness for one's limbs and causes undesirability of company of others.
39. The following of Sattvic gunas makes the processings processes pure, concentration of channelising process, control of senses and brings one face to face with one's self.
40. The following of Santosh (contement) Rule brings the best form of happiness.



41. The following of Tapas (penance) rules removes impurities, and with it potentialised best, the senses,