



About wisdom and samadhi

Swamiji spent few days in Ashram to give initiations and to welcome the group of French Kriyabans. Just before leaving Baba gathered the group for a short teaching time to time interrupted by a distribution of delicious laddhus.

Question : Baba, this morning before meditation you spoke about the state of *prajnâ*. Could you please say more about the link between the state of wisdom (*prajnâ*) and the the state of *samâdhi* ?

Answer : [...] wisdom is still knowledge. *Samâdhi* is beyond. Even the *savikalpa samâdhi* is above the wisdom, and *nirvikalpa samâdhi* of course ! It is the womb you enter in [...]

So, wisdom can be achieved, even by intellectual people, greatest scientists. But *samâdhi* is when everything has stopped, all is finished.

You try to remember these 3 *slokas* of the *Yoga Sutras*. Repeat with me :

« *Deshabhandashchittasya dhâranâ* » (III-2)

« *Tatra pratyayaikatanata dhyânam* » (III-3)

The first sloka is : « *Deshabhandashchittasya dhâranâ* »

It is called : one area, like one country, one part, this is called *angadesha*). Tied (*bandha*).

So, you are completely tied above. This is the barrier you cannot come down (Baba shows the upper part of his head). OK ?

Then you get comtemplation. You are comtemplating. About the *samâdhi*, all these ideas... Gone ! You have different idea. The idea of nothingness. Idea of nothingness.

How to imagine « nothing » ? It's not so easy !

But after practicing so much, you reach [...] you get the idea of nothingness. Before, below (he shows the lower part of his head and full body under the eyebrows), it's impossible

When you went above, up to the 6th step (5th is done. You went to 6th step, *dhâranâ*) Then 7th step is *dhyânâ*. 8th is *samâdhi*.

Then you have idea of nothingness. Nothingness. Nothing, nothing, nothing... zero, zero... But you have to produce. It is not that you produce nothing ! Impossible ! You have to produce zero ! Understand ? Then you receive zero. You have to produce that zero. OK ? Then nothing, zero zero zero...

« *pratyayaikatanata* » in one rythm, all the time one rythm, one state : « *dhyânam* ». If you have that particular state all the time, what is that beating ? 0/0/0/0/0/0 ... (he beats the rythm in his left palms with two fingers of his right hand. At the same moment the clock is ringing)

...in one rythm all the time... as the clock is running one rythm, in same rythm, nothingness... then you enter into meditation, *dhyânam*. Then you enter into meditation... OK ?

Repeat with me : « *Tadevârthamâtranirbhâsam svarûpashûnyamiva samâdhih* » (III-3)

Svarûpa. This is *rupa* (he shows his body) OK ?

What is *svârûpa* ? Between *ikâra* and *rakâra*.

When you do : *ikara rakara/ikara rakara...* [he is showing the movement of the breath going up and down], then you find *svârûpa*, *svayam* (itself), when that *svârûpa sunyam*, that *svârûpa*, gone, finished. Then *samâdhi*... so wisdom is much below.

So that is that *svârûpa* we need to find that *svârûpa*. Yet we have no *svârûpa*, we have only *rupa* (he shows the body), this body.

So when this is finished, how you have to make *svârûpa shûnyam*. How you have to make that *svârûpa*, that form into formless, then *samâdhi* [...]

People say when somebody is dead it is *samâdhi*, but no ! The person is already not even in *svârûpa*. The person is already in the five senses with proper knowledge. Only this cannot be manifested because there is no form, no body. When that part will enter into one body, that is what we call « soul ». OK ? When that enters in one body then everything is blooming, is esprouted, all will come up. All characters, all qualities, all knowledge, good qualities, bad qualities, everything will come up. OK ?

But here this is after death and before life. After death and before life. But, in this body, in this life, you have to make that « *svârûpa shûnyam* » empty, completely, that « you » is empty, vanished. Not dead but vanished. Then you enter into *samâdhi*.

But to speak is too much you know. To do very simple, very little.

We have no patience to watch our breath, we have patience for everything else. Patiently we are doing so many things but no patience to watch our breath or to breath ourselves.

Merci (in French in the speech)

So have a good time. Enjoy your time. No need to look outside. Be here, inside, and meditate. OK ?

I will be always with you, people.

*Rishikesh Ashram Hiranyagarbha, 2018 August 8th
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