

What is the Soul?

Fri, 09/20/2013 - 15:18 -- admin



I-2 Yoga? Citta-V?tti-Nirodha? - CVN

The state called Yoga naturally arises when we continuously practice directing (*nirodha?*) the cognitive processes (*v?tti-s*) of the mind (*citta*).

Soul ? Many Terms ? Many Roles ?*tm*? That which pervades everywhere

Jiva The individual soul that lives in the body for a temporary period of time like a tenant

Puru?a Sa?khya Philosophy?s term for the Soul?s passive state of Being with the power to perceive and experience. It is a passive observer/perceiver and is resident of the *puram* (the town), half sleeping like images of the reclining Vi?nu/Buddha. In its passive Observer/Perceiver form, *Puru?a* is a synonym for the *Cit* in the YS. In its Active Seer form, *Puru?a* is a synonym for the *Drasta* in the YS.

Cit The *Yoga Sutra* term for the Soul?s passive state of being ? Pure Source of Consciousness ? Source of the *citta* (mind - impure). It has the power to understand and is the One who is conscious in us as a silent Observer/Perceiver.

There is a debate as whether the *citta* (mind) decides to evolve or whether it is the *Cit* (Soul) who makes this choice. Is the *Cit* a distinct individual or inextricably linked to Source? Does the *citta* have any power to decide anything without the *Cit*, its Source? Your perspective depends on whether you are an *Advaitan* (Soul and Source are One) or a *Dvaitan* (Soul and Source are two).

In my view, both perspectives are true on a continuum of the Soul?s (*Cit*) evolution from limitation to the Freedom of realizing its Source as an eternal awake Spirit (*Dra??a*). As long as we believe we are an individual soul (*Cit*), we keep evolving as an individual mind-soul (*buddhi/citta* + *Cit*) from life to life, somewhat disconnected from our pure unchanging Source/Spirit (*Dra??a*). But when we become completely Free or Enlightened (*Kaivalyam*), all individuality ceases because the *citta* (mind) finally decides through freewill to surrender all of its activities (*karma-s*) to the dictates of its Source of Consciousness (*Dra??a*). The student (*citta*) must decide she wants to learn from the Inner Knower/Teacher (*Dra??a*).

Until that day, the *Cit* can only observe as a passive *Puru?a* and cannot direct the show of our lives as an active Inner Teacher/Knower (*Dra??a*). It cannot act as the master of our minds. What we call transformation of the soul is the *citta* (mind?s) gradually disidentification with the dictates of the world and instead listening to the guidance of its activated *Dra??a* (Spirit). When *Cit* cannot identify who it is other than through the still unevolved *citta* (mind), we call that mix up ?soul?. When that mix up ends, the individual soul has become re-identified with *Dra??a* and has merged with its Source, Universal Spirit. The mind-soul?s transformation is finally complete. It has gotten off the wheel of life and death and is Free!

Dra??a The *Dra??a* is the YS term for Soul?s active state of Being with the power to actively perceive and experience , to attentively shine like the brilliant Sun. The Spirit in such an watchful state has become firmly rooted in its original state of being as the master of the mind.

When *citta* does decide to surrender to the Heart (*Cit*), the mind (*citta*) will evolve into a sattvic mind, pure enough to reflect the true nature of its Spirit (*Dra??a*). Its *kle?a-s* will have decreased while its *vivekam* (inner wisdom) will have increased until it becomes continuous *vivekam* (*Kaivalyam* ? Freedom). The mind (*citta*) has to decide to wake up the sleeping Giant (*Puru?a/Cit*) within at which point the *Cit* becomes the active Master of the mind called *Dra??a* in the YS.

I-3 Tad?-dra?tuh-svar?pe-avast?nam

As a result of being in the state called *Yoga* (CVN), the Soul (*Cit* or *Puru?a*), becomes firmly rooted in Its own original state of Being - *Dra?ta* (Active Seer) and takes its rightful place as

master of the mind (*citta*).

- The mind's *vṛtti*-s (activities) have become so focussed in one direction for a sustained period of time (*nirodha*?) that the mind (*citta*) takes the same form as the *Cit* (Soul). The *Cit* is now awake and free from the limitations of its mind-body lens of perception. It is now shining in its original form as *Draṣṭa* (Spirit) like the Sun.

I-4 *Vṛttisṛpyam-itaratra*

Otherwise, the *Cit* takes the same form as the *citta*'s (mind's) *vṛtti*-s (5 mental processes).

- ***Svarpyam*** means the *Cit*'s (Soul's) original form (YS I,3)
- ***Sṛpyam*** means NOT the *Cit*'s (Soul's) original/true form. In such a state of ignorance, the *Cit* (Soul) takes the same form as the mind's *vṛtti*-s (YS I,4). The Soul is entrapped by the mind-body experience and cannot see clearly.

The Soul can only see what the mind presents to It through the mind's mirror. Yoga practice is like using Windex. We have to continuously clean the mirror of the mind so that it can reflect the Light of the Spirit directly, not through a glass darkly.

For now we see in a mirror dimly, but then face to face. Now I know in part, but then I shall know just as I also am known ~1 Corinthians 12

Yoga Sutra Journal Questions for September

How do you experience that state called Yoga in your daily life? How do you uncover your natural state of Happiness and Joy? What activities help you reign in the untamed mind so that you can experience the Joy that naturally arises from that quiet state of body-mind? Can all of these activities promote that state of mind called Yoga? Can they all be considered Yoga practices?

Yoga Sutra [1]

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