



Vidyottama Sanatana
International Journal of Hindu Science and Religious Studies

Vol. 8 No. 1 May 2024

ANALYZING THE DISTURBANCE IN ESTABLISHING THE TRANSCENDENTAL COMMUNICATION: IN THE LIGHT OF YOGA DARŚANA

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Received: April 26, 2024	Accepted: May 20, 2024	Published: May 31, 2024
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Abstract

Transcendental communication is intrapersonal communication that occurs between humans and God. In general, this communication is conducted in various forms, i.e., puja-mantra or prayer, meditation, and other religious and spiritual practices. However, often, the fundamental connectedness that is a fundamental requirement in transcendental communication fails to be actualized. From the perspective of yoga darśana, the failure of true transcendental communication to be actualized is often caused by disturbances in the form of mind modifications (vṛtti) that cause one's consciousness (citta) to spread everywhere and become attached to sense objects. These disturbances must be removed; hence the self could be in a suitable state to establish true connectedness with Īśvara. The discipline of yoga in the form of aṣṭāṅgayoga or ṣaḍaṅgayoga, carrying it out with the spirit of abhyāsa and vairāgyā, is a discipline that can support oneself in eliminating various disturbances. Therefore, one can build one's decent state to establish a perfect connectedness with Īśvara. When the "state" of oneself is free from all forms of disturbance, then true transcendental communication can be actualized. This research uses qualitative methods and the data collected through literature review.

Keywords: disturbance, transcendental communication, yoga darśana, vṛtti, aṣṭāṅgayoga, ṣaḍaṅgayoga

I. INTRODUCTION

Transcendental communication is communication conducted by humans with God to build connectedness (Gufran, 2022: 203). Communication can occur in various forms, such as prayer, meditation, ritual, or other spiritual practices that aim to build a connection with the Divine. The connectedness created in transcendental communication is intrapersonal and communication occurs in a dualistic reality (Dewi & Yuliani, 2021: 155). Even though transcendental communication is intrapersonal, individuals can experience a higher consciousness of their individual reality of the self and experience connectedness to a higher reality.

Hinduism recognizes the concept of “puja-mantra” as a medium for communicating human aspirations and wishes towards God (Wijayananda, 2017). Puja-mantra can be identified as synonymous with prayer because it contains wishes in every word it chants. However, puja-mantras are not just prayers that are understood, because the contents of puja-mantras are mantras composed of Sanskrit words with deep and secret meanings, and have been chanted for centuries (Wijayananda, 2017). Mantras that are ancient and have secret meanings also show how puja-mantras are used as a medium for us to connect with our true Self, whose existence existed eternally, and their secret meaning also represents how we need to reveal this true consciousness through correct understanding of the mantra.

According to Wijayananda (2017), the power of puja-mantra is completely composed of four pillars, i.e.: object, technique or method, meaning, and state or condition. The object is the reality that is intended to be addressed or glorified in the use of mantra. Objects represent personifications of God, from those with attributes and characteristics or known as *Saṅga Brahman*, to those without attributes and beyond what we can think of or known as *Nirṅga Brahman*. The objects in the mantra help one to communicate and establish the connectedness with the Divine reality through its personification and power. Furthermore, the technique or method, which relates to how the mantra should be chanted. The technique or

method also contains the etiquette that should be presented when someone chants a mantra as an effort to communicate with God.

The meaning and the purport of the mantra that will be chanted is also important, especially for those who chant it. Through correct understanding the meaning of the mantra, the individual who chants can manage their consciousness and focus on what they want to aim for. Lastly, the state or condition, this aspect also greatly determines how a person can connect with the Divine. The means of the state includes one’s readiness and suitability to chant the mantra. When a person is not in the decent state and his mind is still filled with disturbances, then the objects, methods and meanings that have been understood are not enough to help a person connect with the Divine because his mind is still receiving various distractions, which make one’s fails to focus on the objective. Apart from puja-mantra, Hinduism also recognizes the concept of *dhyāna* or meditation as a method for Hindus to build a connectedness with God (Dewi & Puasa, 2020: 110-111). *Dhyāna* is an important discipline in the yoga tradition. The practice is conducted to produce a decent mental state, to be able to connect with Divine consciousness, which is God or *Īśvara*.

The basic problem that arises today is that people used to feel that their wishes expressed through puja-mantras are not really granted by God. Thus, fundamental questions often arise in society, such as “does God really listen to the wishes that we have conveyed?” It turns out to be the opposite, that our current selves are not decent enough to grasp the true “message” which has been communicated by the Divine? Therefore, this research will focus on examining transcendental communication problems, especially on the factors that disturb communication and connection with the Divine which makes the fail can occur. The yoga *darśana* perspective will be used as the main perspective to analyze the types of disturbances that principally can prevent one to establish the true connection with God.

II. METHOD

This research uses qualitative methods with descriptive analysis techniques. Qualitative methods with descriptive analysis are used because the research seeks to explore and analyze data that is descriptive in nature and will be narrated again descriptively. Data collected through literature review, which is reading and analyzing data related to the problems raised in this research, i.e., books, journals, and other relevant sources.

III. RESULTS AND DISCUSSION

A. Philosophical Foundation of *Yoga*

Darśana

Hinduism recognizes more than one philosophical school in understanding the truth that originating from the Vedas. This philosophical school is known as *śaḍ-darśana*, which consists of six (*śaḍ*) philosophical schools (*darśana*) that support or are in line with the Vedic tradition (*astika*). One of the six *darśanas* is *yoga darśana* which established by Ṛṣi Patañjali. In addition, one of the important teachings in *yoga darśana* is how this tradition teaches various techniques and philosophies about how an individual can manage his mind properly (Amin et al., 2014: 224). The mind can compare it to a wild horse that is difficult to control and can cause accidents; hence, an uncontrolled mind can cause various problems in life, including preventing someone from connecting with his true Self.

In the second *sūtra* of the first part (*pāda*) of Patañjali's *Yoga Sūtra*, *yoga* is explained as “*citta-vṛtti-nirodhaḥ*”, which means *yoga* is a method for controlling (*nirodha*) the seeds of the mind (*citta*), in order to help the mind do not take or receive various disturbances or modifications (*vṛtti*) (Vivekananda, 2015: 9; Chapple, 2019: 2). The meaning of why one should control the mind to free the *citta* from receiving *vṛtti* has explained in *Yoga Sūtra* Patañjali II.2, as follows:

समाधिभावनार्थः क्लेश तनूकरणार्थश्च

samādhi-bhāvana-arthaḥ kleśa tanū-karaṇa-arthaś-ca

Translation:

The goal of *yoga* is to eliminate disturbances that affect the mind and lead to true connectedness (*samādhi*). (Suamba, 2015: 56) What has been explained through the *sūtra* emphasizes the main purpose of why a person should control the *citta* to free itself from receiving any *vṛtti*, is to realize the true connectedness with God which is referred to in the yogic tradition as *Īśvara*. Achieving true connectedness can only be achieved through continuous discipline to gain full control over the mind, because an uncontrolled mind will provide various disturbances and obstacles for a person to achieve true connectedness with the Divine (Vivekananda, 2015: 56).

Furthermore, each of the *darśanas* has its own definition of the reality of God. The definition or understanding of God will of course influence the correct way for someone to connect with that reality. In the yogic tradition, the definition or understanding of God explained simply in *Yoga Sūtra* Patañjali I.24, as follows:

क्लेश कर्म विपाकाशयैः परामृष्टः पुरुषविशेष ईश्वरः

kleśa karma vipāka-āśayaiḥ-aparāmṛṣṭaḥ puruṣa-viśeṣa īśvaraḥ

Traslation:

Īśvara is the Highest *Puruṣa*, unaffected by sufferings (*kleśa*), actions (*karma*), consequences (*vipāka*), and any impressions (*āśaya*). (Suamba, 2015: 39)

The *sūtra* above confirms that *Īśvara* is *Parapuruṣa*, who is not affected by anything, both actions and their consequences. Because *Īśvara* is not affected by anything, therefore He is eternally pure. The understanding of God in *yoga darśana* does not explicitly identify him as the Creator, Sustainer and Dissolution, although it does not deny the reality of God either (Vivekananda, 2015: 29). God is positioned more as a Divine reality, which contains knowledge about everything (*sarvajñā*) (Vivekananda, 2015: 29). Through this knowledge, all disturbances to establishing the true connectedness with the reality of God can be removed (*Yoga Sūtra* Patañjali I.29).

Transcendental communication with *Īśvara* occurs within the true connectedness. When the *citta* of the self (*puruṣa*) is already pure like *Īśvara*, then true connectedness occurs, and yoga is the means to realize this.

B. Disturbances in Establishing True Transcendental Communication

Yoga darśana is a Hindu philosophical school that emphasizes the importance of an individual being able to manage their mind properly (Amin et al., 2014: 224). The thoughts that appear in mind that cannot be controlled can cause various problems, including becoming an obstacle to achieving true connectedness (*yoga-samādhi*) with the Divine, hence the true transcendental communication fails to be realized. Uncontrolled thoughts are caused by the *citta* (mind) receiving influence from *vṛtti*, hence that the individual's focus spreads everywhere, and it is difficult for him to focus his consciousness on a single true reality, which is *Īśvara*.

The Yoga Sūtra Patañjali I.5-6 identifies five types of thoughts modification (*vṛtti*) that can influence the *citta*, viz.: correct knowledge (*pramāṇa*), misperception (*viparyaya*), imagination (*vikalpa*), the mind in a passive state or deep sleep (*nidrā*), and memory (*smṛti*). Furthermore, of the five *vṛtti*, there are those that can bring calm (*kliṣṭā*) to the mind and provide restlessness or disturbances (*akliṣṭā*) to the mind (Vivekananda, 2015: 14). *Pramāṇa* is *vṛtti* which is *kliṣṭā* or which can calm the mind. A calm mind is the result of the *citta* receiving influences that contain true knowledge. Knowledge in the yogic tradition can be obtained in three ways, which are through direct experience (*pratyakṣa*), through inference (*anumāna*), and sacred texts or direct knowledge given by the *yogi* (*āgama*). *Vṛtti* which is *kliṣṭā* can make the mind calm and help one to eliminate *avidyā* (ignorance) and is a basic requirement for establishing a decent state to connect with the Divine reality.

Furthermore, the other four *vṛtti*, such as misperception (*viparyaya*), imagination (*vikalpa*), the mind in a passive state or deep sleep (*nidrā*), and memory (*smṛti*) are *vṛtti* that can give restlessness (*akliṣṭā*) to the mind. Through *vṛtti* which is *akliṣṭā*, Yoga Sūtra Patañjali I.30-31 explains that this can give rise

to various disturbances in establishing true transcendental communication; those disturbances appear in the form, such as: illness (*vyādhi*), mental laziness/lack of enthusiasm (*styāna*), doubts (*saṃśaya*), carelessness (*pramāda*), physical laziness (*ālasya*), sensual desire (*avirati*), wrong views (*bhrāntidarśana*), despair due to failure to have a solid self-foundation (*alabdhabhūmika*) and falling from the peak that has been achieved (*anavasthitatvāni*); where all of this will be present together with suffering (*duḥkha*), lingering feelings of despair (*daurmanasya*), body tremor (*aṅgamejayatva*), irregular breathing (*śvāsapraśvāsa*), and non-retention of concentration (*vikṣepa*) (Vivekananda, 2015: 35-36). What Rṣi Patañjali means is that every seed of unease given by the *akliṣṭā vṛtti* will manifest in various forms of disturbance, both physical and mental. These disturbances cause the individual to become unfit or fail to attain decent state, hence he fails to be able to connect truly with *Īśvara*.

In another part, Yoga Sūtra Patañjali II. 3-9 provides a more systematic explanation and confirms that, the same *vṛtti* will grow hierarchically and develop in several levels; first begins and is based on ignorance (*avidyā*), through ignorance then egoism (*asmita*) is created, from ego then attachment (*rāga*) arises, from attachment can give birth to hatred (*dveṣa*), and the outermost or most visible level is the emergence of attachment to various worldly pleasures (*abhiniveśaḥ*), and most of which are external (Suamba, 2015: 56-59; Vivekananda, 2015: 56-62). The five points above are commonly known as *pañca kleśa* or the five causes of suffering.

Ignorance (*avidyā*) is the basic seed of all forms of suffering that exist and is further projected in various traits and experiences possessed by individuals. In *Īśāvāsya Upaniṣad śloka* 9 it is explained that “whoever falls into *avidyā* will be blinded in the dark” (Sharvananda, 1943: 11-14; Satyānanda, 2013: 62-70; Newalkar, 2017: 141-142). *Avidyā* in the *Īśāvāsya Upaniṣad* refers to someone who performs *karma* and rituals blindly without the presence of knowledge. Ignorance can also create various projections of errors in life. Like

a rope that appears as a snake. Just as ignorance is the cause of false identification of suffering, dullness, and all qualities that are not the True Self; then all of that is associated with the Self, which is the essentially opposite (Yoga Sūtra Patañjali II.5; Vivekananda, 2015: 57-58; Newalkar, 2017: 142-143). All these false thoughts stem from ignorance and the same ignorance can also make us falsely identify that we are connected to Īśvara when all that is just an illusion or imagination (*vikalpa*).

The other *kleśa* is egoism as the next hierarchical evolutionary form of ignorance. As ignorance gives birth to conditions where the self mistakenly identifies itself as body and mind. Therefore, in this reality, egoism arises because we feel that the body and mind are the most real reality as the Self. In short, egoism or *asmita* is a false identification that occurs between the Observer and the observing instrument (Vivekananda, 2015: 58). The Observer is the *Ātma* which is free and unaffected by anything, but because of *asmita* then one by mistakenly identifying itself as body and mind, and everything that happened in those states. Therefore, the Self increasingly distances itself from its true Divine nature and feels that the various material realities that can be reached by the body and mind are the most real realities. Through delusion and egoism, attachment arises (*rāga*).

Rāga itself is awareness where the Self has attached itself to various external pleasures (Newalkar, 2017: 147). Attachments in principle belong to the material body and mind. For the body and mind, this reality is a natural thing, because the body and mind will avoid things that make them feel pain and approach whatever makes them feel pleasant. Wherever the body and mind obtain pleasure and happiness, attachment is present (Vivekananda, 2015: 59). Through the same attachment to things that are pleasant to the body and mind, hatred (*dveṣa*) as the other polar side will also be present. In the end, simply because of false identification, a person lives a life controlled by attachments and aversions that are assessed through external stimuli. The peak is that the self will be completely attached to the material world to pursue various forms of happiness externally

(*abhiniveśaḥ*) and distance oneself from all forms of suffering, materially. In such conditions, self-focus will be external, and the nature of the self will move further away from divinity towards worldliness.

Thoughts that spread everywhere because of being involved with *vṛtti* are the main problem of how a person fails to establish a perfect connectedness with the Divine (Vivekananda, 2015: 9-13). Thoughts that spread everywhere caused by the mistake of identifying oneself as body and mind with all its forms of duality. This error makes the self-subjected to the reality which is considered to be the self and becomes a slave to all the qualities that are present in it. *Rāga* and *dveṣa* make consciousness flow outward and pursue worldly experiences as real realities for the body and mind. The main task now is how to withdraw the focus that has been flowing outwardly and bring it back inward. When the seed of the mind (*citta*) can be free from receiving various *vṛtti* which is *akliṣṭā*, then the mind will become calm (Vivekananda, 2015: 13). Through this calm mind (*citta*), we will be able to realize our true nature, just like a clear and calm lake makes everything appear clearly.

C. Establishing Transcendental Communication in True Connectedness with Īśvara

True connection with the Divine is the main goal of various religious traditions through their spiritual practices, such as *puja-mantra* and meditation (*dhyāna*) in Hinduism. However, this connection often fails to be achieved, therefore true transcendental communication failed to be established. This failure is caused by our minds being still influenced by various forms of *akliṣṭā vṛtti*, making it difficult to have calm and focus on what we want to aim for or realize. A mind that is still disturbed by *akliṣṭā vṛtti* can make itself mistakenly identify the transcendental communication that is taking place as a true connectedness with the Divine, even though what is happening is an illusion caused by *avidyā*.

The teachings of *yoga darśana* are a Hindu philosophical school that emphasizes the

importance of how a person can control the mind (*citta*) perfectly. When the mind can be controlled perfectly, problems such as misperceptions, as well as illusions or imagination can be eliminated; as *yoga darśana* teaches that uncontrolled thoughts can cause various problems, including interference in how one attempts to establish transcendental communication and achieve true connectedness with *Īśvara*. In the research of Ramirez-Duran et al. (2022: 17), yoga discipline can help in building a true connectedness with the True Self (*Īśvara*) as an important achievement for humanity, especially in aspect of the spiritual-wellbeing.

Yoga darśana views that *vṛtti* (especially *akliṣṭā*) is identified as the main disturbance that hinders the realization of the true connectedness, hence the true transcendental communication fails to be established. As previously explained, *vṛtti* makes the mind uneasy, restless, and various other forms of turmoil that make the mind impure; and *vṛtti* which are *akliṣṭā* could make one had difficulty to focusing his awareness on the Divine object. Therefore, *vṛtti* first needs to be controlled, to prevent them to affect the *citta* (mind). The effort to control is conducted through continuous discipline (*abhyāsa*) and building an attitude of detachment to sensory objects (*vairāgyā*) (Yoga Sūtra Patañjali I. 12; Vivekananda, 2015: 18). The practice of *abhyāsa* and *vairāgyā* must also be accompanied by a true understanding of the reality of *Īśvara* and *praṇava* chanting as a form of contemplation and a method of concentrating the mind on the Divine. When this discipline is performed consistently, the disappearance of all obstacles and distractions happens as a direct consequence (Yoga Sūtra Patañjali I. 27-29; Vivekananda, 2015: 31-35). However, how long a person needs to perform this discipline depends on the effort and how strong the initial attachment seed is. Just as the same water will require different time and energy to clean a dirty glass, it obviously depends on how dirty the glass is to be cleaned.

The practice of *abhyāsa* and *vairāgyā*, accompanied by correct knowledge of *Īśvara*, through the text Yoga Sūtra Patañjali II. 29 are completely arranged in a form of discipline

called *aṣṭāṅgayoga* which consists of: abstinence (*yama*), self-discipline (*niyama*), practicing perfect body posture (*āsana*), breath control (*prāṇāyāma*), withdrawing focus from sensory objects (*pratyāhāra*), concentration (*dhāraṇā*), meditation (*dhyāna*), and being perfectly connected with the *Īśvara* (*samādhi*) (Vivekananda, 2015: 85; Chapple, 2019: 8). In Nusantara (Indonesia) Hindu teachings, especially in the text Wrhaspati Tattwa 53-61, there is also a similar practice is known as *ṣaḍāṅgayoga*, which consists of the practice of withdrawal (*pratyāhara*), meditation (*dhyāna*), breath control (*prāṇāyāma*), concentration (*dhāraṇā*), contemplation (*tarka*), and constantly contemplating in the Divine reality (*samādhi*); then the practice of *ṣaḍāṅgayoga* must also be supported by ten virtues (*daśaśīla*) which contain abstinence (*yama*) and self-discipline (*niyama*) (Putra & Sadia, 2009: 61-65).

Both the *aṣṭāṅgayoga* discipline from Yoga Sūtra Patañjali and *ṣaḍāṅgayoga* in the Wrhaspati Tattwa, respectively, make *yama* and *niyama* the initial foundation in their discipline. However, the teachings of *yama* and *niyama* in each discipline have differences. Yoga Sūtra Patañjali II. śloka 30 and 32 explain what is meant by *yama* and *niyama* as follows:

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः

ahiṃsāsatyāsteyabrahmacaryāparigrahā yamāḥ

Translation:

Non-hurting (*ahiṃsā*), truthfulness (*satya*), non-stealing (*āsteya*), continence (*brahmacarya*), and non-greedy (*āparigrahā*) are called *yama*. (II. 30) (Vivekananda, 2015: 85; Newlakar, 2017: 186)

शौचसंतोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः

śaucasamtoṣatapaḥsvādhyāyeśvarapraṇidhānā ni niyamāḥ

Translation:

Internal and external purification (*śauca*), contentment (*samtoṣa*), mortification (*tapah*),

self-study (*svādhyāya*), and *bhakti* towards God (*Īśvarapraṇidhāna*) are called *niyama*. (II. 32) (Vivekananda, 2015: 86; Newlakar, 2017: 187)

Meanwhile, in the Wrhaspati Tattwa text at śloka 60-61, it is explained what is meant by *daśaśīla* which consists of *yama* and *niyama* as follows:

Ahingsā ngaranya tan pamati-mati, brahmacarya ngaranya tan ahyun arabya, satya ngaranya tatan mithyāwacana, awyawahārika ngaranya tan awiwāda tan adol awēlya tanpa guṇadoṣa, astainya ngaranya tan amaling-maling; akrodha ngaranya tan bwat sêrêngên, guru suśrūsā ngaranya bhaktyaguru, śauca ngaranya nitya majapa maradina śarīra, āhāralāghawa ngaranya tan abwat ing pinangan, apramāda ngaranya tan palêh-palêh.

Translation:

Ahingsā or *ahimsā* means non-killing, *brahmacārya* means have no sexual desires, *awyawahārika* means selfless, and *astanya* or *asteya* means non-stealing or not taking other people's property without permission (these five qualities are called *yama*); *akrodha* means not having uncontrolled anger, *guru suśrūsā* means serving and respecting the teacher, *śauca* means regularly worshiping and purifying oneself physically and mentally, *āhāralāghawa* means not eating excessively, and *apramāda* means not doing carelessly (these five qualities are called *niyama*). (Putra & Sadia, 2009: 64-65)

Although the teachings of *yama* and *niyama* in the Yoga Sūtra Patañjali and Wrhaspati Tattwa seems to be different, but in principle both have the same meaning in providing the foundation for abstinence and self-discipline. Both teach about *dharma* (living in virtue and holiness) and the strengthening of *śraddha* (faith) and *bhakti* (obedience), although they are explained in different languages. *Yama* and *niyama* are principles that must be conducted consistently (*abhyāsa*) and with means to attain divinity (*vairāgyā*). These two practices are an important foundation in the feasibility of how someone can obtain optimal results in the next discipline. An optimal *yama* and *niyama* foundation can support the next level of discipline. An

explanation of the further disciplines in the concept of *aṣṭāṅgayoga* belonging to Patañjali's Yoga Sūtra and *ṣaḍāṅgayoga* belonging to Wrhaspati Tattwa will be described in detail in Table 1., below.

Table 1. The Discipline of Aṣṭāṅgayoga and Ṣaḍāṅgayoga

Yoga Sūtra Patañjali	Wrhaspati Tattwa
<p><i>Yama</i> is an abstinence that one should be observed and used as a practice in yoga.</p>	<p><i>Yama</i> and <i>niyama</i> are the supporting instrument known as <i>daśaśīla</i> in the discipline of yoga.</p>
<p><i>Niyama</i> is self-discipline that must one be performed in yoga.</p>	
<p><i>Āsana</i> is <i>sthirasukham</i> (Yoga Sūtra Patañjali II. 46) or body position in a steady (calm) and comfortable state. The condition of the body being calm and still means that the individual is no longer disturbed by bodily aspects in focusing his consciousness towards <i>Īśvara</i> (Vivekananda, 2015: 92-93).</p>	<p><i>Pratyāhara</i> is the withdrawal of the focus of the sense organs from sensory objects (Wrhaspati Tattwa 54). Sensory objects must not disturb the mind, hence the <i>citta</i> consciousness remains in its pure state and unrestlessly travelling everywhere (Putra & Sadia, 2009: 61).</p>
<p><i>Prāṇāyāma</i> is perfect control over the energy that goes out and comes into oneself (Yoga Sūtra Patañjali II. 49). <i>Prāṇāyāma</i> is not only limited to regulating the breath, but also how one can control the focus of his energy wisely, hence it does not flow out and should instead be channeled within oneself (Vivekananda, 2015: 94-95).</p>	<p><i>Dhyāna</i> is the practice of continuously focusing one consciousness on objects that represent the reality of the Divine (Wrhaspati Tattwa 55).</p>

<p><i>Pratyāhāra</i> is the withdrawal of the focus of the sense organs from various sensory objects and realizing that all existence (feelings and experiences) is in the mind (Yoga Sūtra Patañjali II. 54). When a person can stop the connection of the senses with sense objects, hence the <i>citta</i> remains in its pure state, then the individual has performed <i>pratyāhāra</i> (Vivekananda, 2015: 96-97).</p>	<p><i>Prāṇāyāma</i> means that the individual must close all paths for energy and focus to flow inward (Wrhaspati Tattwa 56).</p>	<p>with the object of meditation is <i>dhyāna</i>” (Yoga Sūtra Patañjali III. 2).</p>	
<p><i>Dhāraṇā</i> is the practice of concentrating the focus on a particular object (Yoga Sūtra Patañjali III. 1). In short, the mind that could concentrate on one object and its focus does not wander anywhere then the individual has performed <i>dhāraṇā</i>.</p>	<p><i>Dhāraṇā</i> is channeling focus into oneself and focusing his consciousness firmly on the true reality that exists within oneself. <i>Om̐kara</i> is a symbol that is the center of all consciousness within the self which represents the nature of <i>Śiva (Īśvara)</i> itself and <i>dhāraṇā</i> could also be interpreted as the activity of “holding” the focus of the mind in the reality of <i>Śiva</i> through the symbol of <i>om̐kara</i> (Wrhaspati Tattwa 57).</p>	<p><i>Samādhi</i> is a condition where meditation (<i>dhyāna</i>) on an object is no longer needed and without the help of that object a person has dissolved and in perfect connectedness with the Divine consciousness (Vivekananda, 2015: 99). In <i>samādhi</i>, there are no longer any distractions that can hinder the intrapersonal connection between the individual and <i>Īśvara</i>.</p>	<p><i>Samādhi</i> is a condition where an individual is immersed in continuous contemplation of the Divine as the Absolute and He who is free from all forms of duality (Wrhaspati Tattwa 59).</p>
<p><i>Dhyāna</i> is a condition in which the object which is the center of <i>dhāraṇā</i> has been transformed as the source of all consciousness and knowledge for the self; or in other words, “constant connection</p>	<p><i>Tarka</i> is a continuous concentration of one consciousness on the Divine in its very subtle, eternal, peaceful and holy reality (Wrhaspati Tattwa 58).</p>	<p>Based on Table 1., the aim of the discipline of yoga is to eliminate all disturbances that has been causing the <i>citta</i> to receive various forms of <i>vṛtti</i> which makes a person fails to realize the Divine and thus fail to establish a true connectedness with <i>Īśvara</i>. <i>Citta</i> that encounters <i>vṛtti</i> causes the focus to spread everywhere and fails to have one-pointed consciousness towards <i>Īśvara</i>. Whether through the discipline of <i>aṣṭāṅgayoga</i> or <i>ṣaḍāṅgayoga</i>, which are differences in each stage, but the key point of the yogic discipline process is how a person must achieve <i>samādhi</i>. Therefore, through <i>samādhi</i> that true connectedness actualized, then that true transcendental communication can occur. The process of achieving <i>samādhi</i> all starts with self-readiness and eliminating all forms of external disturbances through <i>yama</i> and <i>niyama</i>, and entering the stage of how a person should withdraw the self-focus which has been flowing outwards to go within oneself with an object that represents the personification of <i>Īśvara</i>. In short, before someone reaches <i>samādhi</i>, self-readiness must be formed; then start to train the self to cut off the <i>citta</i> contact</p>	

from various *vṛtti* by channeling the focus towards *Īśvara*; and maintaining that focus to continue connecting with the Divine through divine objects (especially through the *oṃkara*); Lastly, when self-consciousness is completely disconnected from various *vṛtti* then *samādhi* can automatically be achieved. This process certainly needs to be conducted continuously (*abhyāsa*) and with the means to be free from all forms of worldly attachment (*vairāgyā*).

Yoga practice aims to cleanse all disturbances that have made one fail to connect truly with *Īśvara*. The true transcendental communication exists because the true connectedness with *Īśvara* in *samādhi* succeed to be achieved by freeing the *citta* from *vṛtti*. In this state, the self and *Īśvara* happened to be in total harmony and merge into one consciousness. As the water (*citta*) which has always been impure and finally has been separated from its impurities (*vṛtti*), then it can merge perfectly with the ever-pure water (*Īśvara*) which has always been free from various impurities (*vṛtti*). It is in perfect connectedness in one consciousness that true transcendental communication can occur. Transcendental communication is a form of communication between oneself and *Īśvara* which is intrapersonal. If the same purity and quality have not been realized, then the possibility of errors and illusions which are the cause of *vṛtti* may still occur, hence that true transcendental communication fails to be occurred.

IV. CONCLUSION

Transcendental communication is communication that occurs between oneself and God which is intrapersonal. This communication can occur in various forms, especially in Hinduism known as puja-mantra and meditation (*dhyāna*), or other forms of spiritual practices. In transcendental communication, an individual can experience higher consciousness and connect with a higher-limitless reality. However, some individuals fail and have difficulty realizing this. *Yoga* is a one of the important disciplines in Hinduism, especially *yoga darśana*, which aims to eliminate disturbances that have hindered the establishment of true connectedness with *Īśvara*.

Akliṣṭā *vṛtti* or the thoughts that make the self-restless and attached to the external world, as well as to its various projections are the main disturbances in achieving true connectedness with *Īśvara*.

All forms of disturbances can be eliminated through the practice of *yoga*, both the *aṣṭāṅgayoga* discipline described in *Yoga Sūtra Patañjali* and *ṣaḍāṅgayoga* in the *Wrhaspati Tattva*. *Aṣṭāṅgayoga* is a discipline consisting of eight limbs, i.e., *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna*, and *samādhi*; while *ṣaḍāṅgayoga* is a discipline consisting of six limbs, i.e., *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhyāna* and *samādhi*; and supported by *daśaśīla* which contains the disciplines of *yama* and *niyama*. Both disciplines have the same meaning, which through a disciplined process of withdrawing from material objects and focusing on divine reality, also with the spirit of *abhyāsa* and *vairāgyā*, one must achieve *samādhi* to actualize true connectedness with *Īśvara*, hence that true transcendental communication could be realized. “True” transcendental communication could occur when the self’s “state” has been purified from all forms of disturbances that have prevented the self from connect truly with *Īśvara* as a fundamental thing for realizing true transcendental communication.

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