

Sūtra 21 तीव्रसंवेगानामासन्नः ॥२१॥

Tīvra-saṁvegānām-āsannaḥ

Those who have an intense drive [to attain *samādhi*] get results quickly.

तीव्र	<i>tīvra</i>	intense
संवेगानाम्	<i>saṁvegānām</i>	desire of emancipation, drive, force
आसन्नः	<i>āsannaḥ</i>	near, very close

In the preceding *sūtra*, Patañjali lists five kinds of methods (*upāya*) for achieving higher consciousness. These methods of *śhraddhā* (faith), *vīrya* (energy), *smṛiti* (memory), *samādhi* (trance), and *prajñā* (wisdom) are practiced at different levels of intensity according to the ability of the aspirant.

Vyāsa divides the methods observed by a yogi into three categories, according to intensity:

1. Mild method or beginning practices
2. Medium method or moderate practices
3. Intense method or advanced practices.

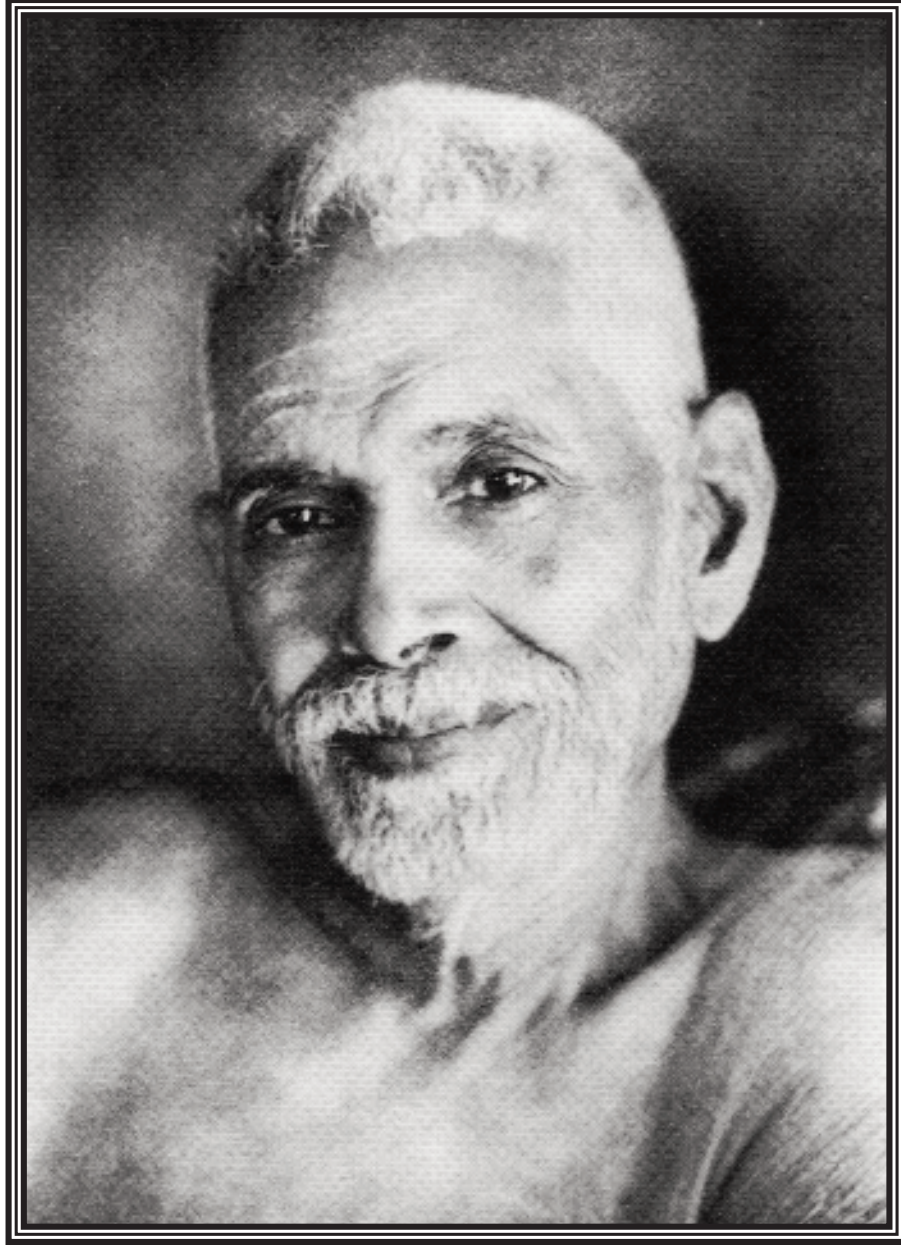
Furthermore, Vyāsa categorizes yogis into three additional classes according to the intensity of their urge to pursue yogic practice (*saṁvega*). The intensity of the yogi and the intensity of the method combine to affect the speed with which the yogi attains higher consciousness.

Nine categories of yogis are therefore created according to the level of practice (*upāya*) and the intensity of the yogi's desire to attain (*saṁvega*).

<i>Upāya</i> (method)	<i>Samvega</i> (drive or intensity)		
Mild method	Mild drive	Medium drive	Intense drive
Medium method	Mild drive	Medium drive	Intense drive
Intense method	Mild drive	Medium drive	Intense drive

Samvega is a technical term in yoga philosophy that means strong detachment combined with full enthusiasm and energy. When the methods are practiced regularly with full intensity, momentum increases with advancement.

A yogi who is practicing intense method with intense drive attains *samādhi* quickly. *Samskāras* of past births are the cause of a yogi having intense method (*tīvra upāya*) with intense drive (*tīvra saṁvega*). Those who have *śhraddhā* (faith) and *vairāgya* (dispassion) progress rapidly in their achievement of yoga. First *samprajñāta samādhi* is established, then it develops into *asamprajñāta samādhi*, culminating in *kaivalya* (liberation).



Bhagavan Śrī Ramana Maharshi was born in Venkataraman in 1879. He is one of India's best known saints. He preached the philosophy of nonduality and the practice of ātma-vichāra (Self-inquiry).