

Yoga-Darshana (To Grow into a Complete Person)

Where there synchronized mind and body with my Self, I.

In the modern era the human life has become very complex. It is more competitive, conflictive and confusing. This ends up person becoming highly extrovert in life. It keeps mind always busy with the external worldly affairs. Again, this is at the cost of personal happiness and health by neglecting oneself, I the centre of the life. Even today's education misses the teachings for self-management self-improvement and self-esteem; known as value education.

Our ancient scriptures written by sages and seers gave this value education prime place in human pursuits. A lifestyle that will help a human being grown into a complete person to deal with world by first learning to deal with the self holistically. One such scriptural branch is known as Yoga-Darshana propounded by Sri Muni Patanjali. This Yoga-Darshana is in the form of aphorism. There are 4 chapters called pAda. It is designed intelligently as a complete package offering different types of the disciplines for all facets of an individual. But at the same time it is not dealing with all with one stick. Every human being is a unique person. This makes it is necessary to address each and every one as per their tendencies and the nature.

There are three types of the people who make slow, moderate and committed efforts. (मृदु मध्यम

अतिमात्रत्वात् ततः अपि विशेषः ११।२२) So Yoga-Darshana offers everyone an opportunity to develop into

the complete person. The complete person is one who is mature enough to first manage oneself well with happy and cheerful mind and committed to the Dharma (the rights and wrongs). Then he or she acquires the strength to face the world with any adversity or situation in one's life. The Yoga-Darshana by Patanjali

known as **Yoga-sutra (योगसूत्र)** there are five types of klesha-s, afflictions in the human life. They are

avidyA, asmitA, rAga, dveSa and abhinivesha. (P.Y.S. 2.3). (अविद्या-अस्मिता-राग-द्वेष-अभिनिवेशाः क्लेशाः । २.३)

Among these five the first one is the ignorance which is the root cause for all kinds of the pains, sorrow and afflictions. So to get rid of the adversities in the life one needs to remove the cause ignorance. This ignorance is not like the ignorance of any object because not knowing something may not create any problem. The self is not totally unknown as one knows one "is" and one is "conscious being". Therefore not knowing the true nature of the self culminates into the wrong notion. These ignorance based notions mean taking non-eternal as eternal, impure as pure, unhappiness as happiness and non-self as self. In simple words it is wrong notion of the self. (अनित्य-अशुचि-दुःख-अनात्मासु नित्य-शुचि-सुख-आत्मख्यातिः

अविद्या १२.५) Due to the wrong notion of the self there is an identification, oneness between the objects such as body, senses, mind and intellect with the seer, knower. This is asmitA, the I-sense, identification.

(दृग्दर्शनशक्तयोः एकात्मता एव अस्मिता १२.६) Due to I-sense there is rAga, desire or likes for the objects in which one sees the happiness (सुखानुशयी रागः १२.७) and dveSa, hatred or dislikes for the objects in which one sees the unhappiness. (दुःखानुशयीद्वेषः १२.८)

The I-sense in this gross body creates the fear of death called abhinivesha even for the enlightened ones. (स्व-रस-वाही विदुषो अपि तथा आरूढः अभिनिवेशः १२.९)

Yoga-Darshana says that these five afflictive thoughts are to be abandoned through meditation. (ध्यानहेयाः

तद्वृत्तयः १२।११)

If we enquire into the prime goal of the human life, it is twofold pursuit: the permanent removal of the pain and sorrow and gaining the limitless happiness (dukhasyaAtyantikanivRttiH and sukhasyaavAptiH).

The PAtanjali Yoga-Sutra gives a logical and beautiful road map for the journey of life adapting to the aptitude and qualification of every individual to reach the goal of peace and happiness with cheerful mind. This journey of life is called ASTAng-Yoga. It offers the solutions at three levels to suite an individual's disposition, so one can reach the ultimate end called Kaivalya, oneness. Oneness with the whole is the Yoga-Darshana. Every facet of the personality has to be developed at certain level of the maturity so that next milestone of the journey can be achieved. The maturity is to be ready to face any situation in the journey of the life with calm, cheerful mind and using the discriminative intellect. The maturity implies not to lose oneself in any situation. So it is very holistic and ultimate in lifestyle for most purposeful living.

Yoga-Darshana

(To Grow into Complete Person)

To grow into complete person by sameness of mind-body

In the modern era the life has become very complicated, competitive, conflictive and confusing, which has ended up into too much extroversion life. It also keeps mind always busy with the external affairs. But it is very clear that one cannot have happy and healthy life by neglecting oneself because you are the centre of the life. Not only that, but today's education is missing the teaching of self-management self-improvement and self-esteem, which is called value education. Our ancient scriptures written by sages and seers are dedicated to this education and had developed different types of the disciplinary life styles, which helps to be a complete person. One of them is known as Yoga-Darshana propounded by Muni Patanjali. This Yoga-Darshana is in the form of aphorism. There are 4 chapters called pAda. This is a complete package offering different types of the discipline for all facets of an individual. But at the same time it is not leading all with one stick. Every human being is a unique person and so it is necessary to address each and every one as per their tendency and the nature so that one can develop into the complete person. The complete person is one who is mature enough to manage oneself well with happy and cheerful mind and committed to the Dharma, right and wrong. He or she also has strength to face any adversity or situation in the life.

As given in Prashna-upaniSad clearly that due to almost equal pApa-puNya one gains human body. (Due to more pApa one can ended up into lower birth such as tree, animals or birth in lower worlds. Due to prominent puNya, one can reach higher world such as deva, yaksha, gandharva, etc.) If for human beings pApa and puNya are almost equal then in conducive situation there is bit of lose or and there is always a brighter side for any non-conductive situation.

As per the Yoga-Darshana in PAtanjali Yoga-sutra there are five types of klesha-s, afflictions in the life. They are avidyA, asmitA, rAga, dveSa and abhinivesha. (P.Y.S.2.3). (अविद्या-अस्मिता-राग-द्वेष-अभिनिवेशाः क्लेशाः । २ ।३) Among these five the first one is the ignorance which is the major cause for all kinds of the pains, sorrow and afflictions. So to get rid of the adversities in the life one needs to remove the cause ignorance. This ignorance is not like the ignorance of any object because not anything something may not create any problem. The self is not totally unknown for one knows one "is" and one is "conscious being" therefore not knowing the true nature of the self culminates into the wrong notion. Therefore the ignorance means taking non-eternal as eternal, impure as pure, unhappiness as

happiness and non-self as self. In simple words it is wrong notion of the self. (अनित्य-अशुचि-दुःख-अनात्मासुनित्य-शुचि-सुख-आत्मख्यातिःअविद्या १२ १५)Due to the wrong notion there is an identification, oneness between the objects such as body, senses, mind and intellect with the seer, knower. This is asmitA, theI-sense, identification. (दृग्दर्शनशक्तयोः एकात्मता एव अस्मिता १२ १६)Due to I-sense there are rAga, desire or likes for the objects in which one sees the happiness(सुखानुशयी रागः १२ १७)and dveSa, hatred or dislikes for the objects in which one sees the unhappiness.(दुःखानुशयीद्वेषः १२ १८)The I-sense in this gross body creates the fear of death called abhinivesha even for the enlightened ones.(स्वरसवाहीविदुषोअपितथाआरूढः अभिनिवेशः १२ १९)

Now if we enquire into the prime goal of the human life, it dukhasyaAtyantikanivRttiH and sukhasyaavAptiH that is the removal of the pain and sorrow once in for all and gaining the limitless happiness. These PAtanjali Yoga-Sutra has given beautiful road map for the journey of life as per the aptitude and qualification of an individual by which one can reach the goal of peace and happiness with cheerful mind. This road map of journey of life is called ASTAng-Yoga. It has given three levels of the solution through which one can reach the ultimate end called Kaivalya, oneness in Yoga-Darshana.Every facet of the personality has to be developed at certain level of the maturity so that next step or stop of the journey can be achieved. The maturity is to be ready to face any situation in the journey of the life with calm, cheerful mind and with discriminative intellect. The maturity is not to lose oneself in any situation.

Thus PAtanjali-Yoga-Sutra gives us the life style to grow into a complete person.

1. योगव्याख्या तथा फलम् Definition of Yoga and its result

योगः चित्तवृत्तिनिरोधः । १।२ तदा द्रष्टुः स्वरूपे अवस्थानम् । १।३

Yoga is the restraining of the thoughts of the mind. 1.2

Then there is an abiding in the essential nature of the Seer, the consciousness. 1.3

Now there is a beginning of the teaching of the Yoga. (1.1). The thoughts of the mind absorbed into the true nature of the self, nirodha is called Yoga. (1.2). As per the philosophy of the Yoga there are 5 types of the thought process. The first three are extroverts namely kSipta, mUDha and vikSipta. They create obstacles for the meditation and smAdhi. While the last two are introvert namely ekAgra and nirodha and they are very much conducive. Due to the rajoguNa when the thoughts are constantly wondering in various objects of the world it is called kSipta, wondering thought process. Due to the overwhelming effects of the tamoguNa there are inattentiveness, sleepy, dullness and ignorance in the mind it is called mUDha. The third thought process is due to the increase in the sattvaguNa called vikSipta, intermittently focused. It does get focused on the object of meditation but could not stay for the length of the time because of the residual effect of the rajoguNa and tamoguNa. But when there is an increase in the sattvaguNa due to the discrimination between eternal and non-eternal (or self and non-self) and mind develops strong dispassion towards the external objects which results into the long time of meditation. This type of the thought process is called ekAgra, single pointed mind. After long time of the meditation mind is totally absorbed into the true nature of the self, pure consciousness. When the mind is completely absorbed the thought process is called Nirodha, absorption. That time mind is absorbed into the true nature of the Seer, pure consciousness. This is nirodha is Yoga. (1.2, 3)

2. उत्तमअधिकारी

अभ्यासवैराग्याभ्याम् तन्निरोधः । १।१२

There is restraining of that, i.e. of the five types of the thoughts by means of practice and renunciation.

तत्र स्थितौ यत्नो अभ्यासः । १।१३ स तु दीर्घकालनैरन्तर्यसत्कारआसेवितः दृढभूमिः । १।१४

The practice is the effort to attain to that steadiness of the mind. 1.13

And that the practice is of the firm state of mind, when endowed with an uninterrupted and true devotional attitude for a length of the time. 1.14

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् । १।१५ तत्परं पुरुषख्यातेः गुणवैतृष्ण्यम् । १।१६

Vairāgya or Renunciation is known as the act of subjugating the desire for objects seen or repeatedly heard from the scriptures. 1.15

Indifference to the qualities of the nature because of a knowledge of Puruṣa, the self is called the highest form of the renunciation. 1.16

Now Muni Patanjali shows the means to attain the samAdhi, complete absorption into the true nature of the self, pure consciousness for the Uttama Adhikari, fully qualified seeker. As a bird needs two wings to fly so too there are two means called AbhyAsa, practice for the long time and VairAgya, dispassion or renunciation. Both means are to be employed simultaneously. (1. 12) By knowing the fatality, non-entity of the object of the desire and being the source of the pain one develops the dispassion towards them. After having study the scripture through the listening to the teacher one practices the meditation on the true nature of the self, pure consciousness. Thus Yogi, the seeker makes enough required efforts for developing the capacity to be absorbed into the true nature of the self, pure consciousness. But for such practice or absorption one needs to have faith, respect and enthusiasm. In the same manner for the dispassion one needs to lead a life of Tapa - austerity, Yama - control over one's senses and Bhakti - worshipful life as a total surrender to the Lord. Thus as a result of these means one develop Para-Vairagya, the highest of the dispassion. This in turn results into Vivek-vijNanam, the self-knowledge that is Purusha, the self is totally unattached from PrakRti, the inert world. This knowledge or Kaivalyam, oneness releases the Yogi from the painful cycle of birth and death called Mukti, liberation, here while living and here after.

3. मध्यमअधिकारी

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वकः इतरेषाम् । १ । २०

However for those who tread the path of the conscious effort Nirbīja-samādhi, real Asamprajñāta-samādhi is preceded by faith, vigor, recollection, full Absorption and true knowledge. 1.20

तपःस्वाध्याय ईश्वरप्रणिधानानि क्रियायोगः । २ । १

Austerity, Study of scriptures and Chanting of mantra and devotion to Lord are Kriyāyoga (is the means for the SamAdhi.) 2.1

समाधिभावनार्थः क्लेशतनूकरणार्थः च । २ । २

Kriyāyoga should be practiced for attaining Samādhi or Perfect single pointedness and attenuating the Kleśa-s. 2.2

Those who are Madhayam Adhikari, average seeker, Yogi, are not able to absorb into the true nature of the self, pure consciousness through these two means. Muni Patanjali shows few more special means besides these two. With the help of these means Yogi is able to practice the DhAraNA, concentration, DhyAna meditation, and SamAdhi, complete absorption. 1. ShradhA, the status of the mind accepting the words of the Scriptures and the teachers for the Kaivalyam, oneness of the self. 2. Along with the SraddhA Yogi needs the second means Vīrya, enthusiasm, and vigorous efforts called DhAraNA. Due to these the mind of the Yogi is relaxed and cheerful. Such mind does not wonder and get back to oneself very smoothly. 3. SmRti means meditation. Whatever scriptures is being learned from the teacher is meditated upon. The mind is totally free from the wondering anxiety, restlessness and cheerful so it is freely dwell upon the nature of the self that is

oneness. 4. samAdhi. Finally mind attains the samprajNA Samadhi due to the long time of practices of meditation. These is called kriyAyoga. (1.20) There are few more steps to follow namely tapa – austerity. Tapa is to bereaved body, senses and mind willingly from the object of desire. Through this one gets the total control over body, etc so that they are conducive for the Samadhi. Then there is a swAdhyAya in two forms, one to chant the veda-mantra , Gita, Vishnu-sahasrnAmaand also chanting the mantra of the given diety. The second is to study the scripture to understand the tru nature of the self. The last one is to have an attitude of the total surrender to the all-knowing and almighty Lord. (because with the grace of the grace of the Lord one is able to perform action and receive the result of the action. In short offering the action to the Lord and cheerfully accepting the result of the action.) (2.1) with the help of these upAya, steps Yogi, seeker is able to attain the Samadhi, oneness.

कनिष्ठअधिकारी

योगाङ्गानुष्ठानाद् अशुद्धिक्षये ज्ञानदीप्तिः आविवेकख्यातेः । २।२८

On the destruction of impurity through the practice of Yoga, the light of Knowledge is culminating into the discriminative knowledge. 2.28

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयः अष्टौ अङ्गानि । २।२९

Yama- Restraints, Niyama- observances, Āsana- posture of the body, Prāṇāyāma, Pratyāhāra- Withdrawal of Senses, Dhāraṇā,- practice for concentration Dhyāna- meditation and Samādhi absorbtion are the eight limbs of Yoga. (After this statement, Patañjali will describe each of them in detail) 2.29

Now patanjali Muni is presenting very detailed upAya known as AStAng-yoga for the kaniStha seeker for whom the above steps are not enough to meditate and to attain the samAdhi. Through practice of these 8 limbs the yogi, seeker can get the ability by removing the impurities and restlessness of the mind. Thus on e develop the mind the tendency to dwell upon the PuruSa, self. The previous all upAyas are also included into these 8 steps. The first five are external means to make the body, mind etc and personality favorable for nirvikalpa, nirbij SamAdhi. The last three are the internal means to achieve vivek-vijNanam, discriminative knowledge of the self.

As the yogi gets established in to one means, it leads to the next step. And as one is comfortable for the step the previous means becomes very natural for him. Yama brings harmony in the personality and Niyama helps to have harmony in day to day life conducts with others and the world. When one gets victory over Asana, it is easy to get stability of the PraNa, vital forces through PrANAYama. This leads one to have say over senses called DhArNA. DhArNA makes free from the external disturbances so one eligible to meditate upon. And having long time practice of meditaion one attains the samAdhi.

4. बहिरङ्ग साधना यमः

अहिंसासत्यअस्तेयब्रह्मचर्यअपरिग्रहाः यमाः । २।३०

Non-injury or harmless, Veracity or truthfulness, Abstention from stealing, serving the teacher and study scriptures from the teacher and Non-possession --abstinence from avariciousness, covetousness are the five Yama-s or Restraints. 2.30

जातिदेशकालसमयअनवच्छिन्नाः सार्वभौमाः महाव्रतम् । २।३१

Restraints turn into a great vow when they become universal and unrestricted by any consideration of cast, place, time or customary duty 2.31

The Yama are mentioned first because they do not depend on any other NiyamAdi limbs for their practice and success, whereas Niyama depends on the Yama. So too other limbs depends on the successfully achieved previous limb for their success. 1. The first one is AhiMsA, non-hurting others or oneself. While transacting in our life or performing one's duties one needs to be careful for not hurting anybody physically, by words or through thoughts. The real observance of non-hurting is to take one's own example or see that the Lord is residing in everybody's heart and by hurting others we are hurting the Lord. By desire, anger, delusion and negligence or carelessness one should not even think of hurting anybody, should not speak the hurting words or in hurting tone and should not hurt physically. This non-hurting is the basic and prime value, Yama without which there is no success for other Yama or Niyama. 2. Satya. Whatever is seen, heard or experience is exactly transformed to the other intellect or to create the same knowledge by the speech is called Satya, truthfulness. But Satya, to speak truth is not an absolute value because it should not transgress the value of non-hurting. Whatever one speaks should not hurt others or create any kind of disturbance at the individual level or in the family, the society or the country. That means the words need to be pleasant, useful, meaningful and purposeful for the listeners. It should also not create wrong understanding, delusion in the mind of the listeners. (As it happened in the MahAbhArata war King Yudhishtira conveyed that elephant Ashvatha is killed but the knowledge born in the mind of his Guru DroNACHarya was his own son therefore what Yudhishtira spoke was not truth and as a result his chariot was lowered by an inch. In the same manner if someone is being detected having last stage cancer cannot be told immediately on his face directly. This truth is hurting so it is not Satya.) 3. Asteya, Non-stealing. To grab others properties by transgressing the Dharma, wrong means is called Steya, stealing. The mind which is free from longing and desire, by mind, speech or body not grabbing others property is non-stealing. 4. Brahmacharya, there are three meanings for this value. (1). Restrict oneself from any kind of excess physical, by speech or mental enjoyments. (2). To live in the Ashrama for studying the scripture by listening to the teacher and serve the teacher as it is required. (3). The literal meaning is to dwell upon the Brahman, that is the fullness of the self through listening, reflecting and contemplating and living the life conducive for these. 5. Aprigraha, Destitution of possession. By seeing these five faults in the objects of enjoyment, that is efforts to acquire, to protect, nature of diminution, increasing attachment and hurting while acquiring or

enjoying, one should give up all kinds of possessions except those required for the livelihood. Also while having necessary things one should not entertain the sense of ownership. (2.30)

There is another important thing about the performance of Yama. If the performance is not restricted for particular group of the people like scholars, place such as temple or pilgrim place, time such as auspicious day, full moon day and special occasions such as marriage, religious festivals, in short it is universal then it called mahAvrata, the great religious vow or practice. (2.31)

5. बहिरङ्गसाधना नियमः

शौचसंतोषतपःस्वाध्यायईश्वरप्रणिधानानि नियमाः । २।३२

Cleanliness and purities, Contentment, Austerity, Study and Recitation of Sacred Scriptures and chanting mantra, and Devotion in the form of Surrender to the Lord are the five Niyama-s or Observances. 2.32

वितर्कबाधने प्रतिपक्षभावनम् । २।३३

On the inhibition of those Yama-s and Niyama-s by erroneous ways of thinking and feelings a Yogī should cultivate opposites attitude. 2.33

वितर्काः हिंसादयः कृतकारितानुमोदिताः लोभक्रोधमोहपूर्वकाः मृदुमध्यमाधिमात्राः दुःखाज्ञानानन्तफलाः इति प्रतिपक्ष भावनम् । २।३४

There are five Niyamas. 1. Shaucham means cleanliness, purity. There are two types of the purity. One is external by water, mud, soap, etc having clean body, cloths, house. Due this external cleanliness one can have healthy body-mind and very conducive and pleasant environment for PratyAhAra, etc. The internal one is friendly nature towards the happy and equal one, compassion towards the unhappy and younger one, delightful in virtuous and indifference towards the wicked one. Through this attitude one can have cheerful, calm and undisturbed mind. By giving up the desired action and performs one's duty properly one can attain the purity. 2. Santosha, contentment. As per once destiny body, family, house, money etc. one gains or have one should be content and enjoy the life. One should not have the grid to achieve more by wrong means. 3. Tapa, austerity. Without losing the cheerfulness of the mind and physical health one is able to endure the cold-hot, hunger-thirst etc duals is called austerity. To live life with minimum enjoyment is also austerity. 4. SvAdhyAya. To study the scripture under qualified teacher and chanting the mantra of one's personal God is SvAdhyAya. 5. Isvara-praNidhAnam – to have total surrender to the Lord. (Last three are already discussed in 3rd page.) (2.32)

Whatever thoughts are against these Yama and Niyama are called vitarka. They distract the mind of the seeker Yogi. Due to the pressure created by the like-dislikes mind becomes extravagance, insane and it falls short in performance of the Yama and Niyama, which leads to the wrong action, Adharma. One needs to develop the opposite thoughts called Pratipaksha-Bhavana. By this opposite thoughts one has to destroy the tendency for wrong action and over enjoyments. (2.33) There are three types of the opposite thoughts – one is enjoying too much by oneself or caused by others or promoted or applauding by others. desire, anger and delusion – wrong value are the cause of these

opposite thoughts. They are resulting into the infinite pain, frustration and ignorance. In the beginning these opposite thoughts are very pleasant, intoxicating and attractive but its results are never favorable in the life. There are one needs to established well in Yama and Niyama by opposite thoughts. (2.34)

6. बहिरङ्गसाधना आसनम्

व्याख्या: स्थिरं सुखम् आसनम् । २ । ४६

Definition - Posture should be firm and pleasant - agreeable, comfortable. 2.46

उपायः प्रयत्नशैथिल्य अनन्तसमापत्तिभ्याम् । २ । ४७

Means - By means of relaxation of effort, activities and absorption into the infinite, PramAtmA, the Lord such Āsana or Posture is accomplished, perfected. 2.47

फलम्: ततो द्वन्द्वअनभिघातः । २ । ४८

Result - As a result of such posture there is capacity to endure the pairs of opposites. 2.48

External means – Asanam, Pasture of the Body.

The posture should be firmed but comfortable. While DhArNA, reflecting or meditating the posture should by firmed, steady so the mind would not get perturbed and it should be comfortable so it does not hurt the body. The scriptures talk about various postures but there are main four postures which are useful for reflection, etc. They are SiddhAsana, PadmAsana, BhdrAsana and SvastikAsan. For steady posture one should avoid the transactions with wicked people. The environment also should be clean and pure, sacred and mind should be cheerful. One cannot meditate in standing, walking or sleeping posture because it create the obstacles by distracting the mind or mind would go to sleep. When one is able to sit in one posture for 3 hours without any pain or disturbance, it is called Siddha-Asana, Asana-jaya accomplished posture. It takes at least three to four months of constant practice to have accomplished posture. Without accomplished posture it is difficult to reflect or meditate. (2.46) There are two means for posture. One is to have minimum efforts and second is to concentrate on infinite space or the thousand mouth cobra called Anant-Shesha. (2.47) when one is not disturbed by the duals such as cold-heat, hunger-thirst while sitting in the same posture for a length of time it is called accomplished posture. There is no more Rajas or Tamas guNa in the mind, the body is very light and there is no more laziness. It also results into the healthy body and cheerful mind. (2.48)

7. बहिरङ्गसाधना प्राणायामः

तस्मिन् सति श्वासप्रश्वासयोः गतिविच्छेदः प्राणायामः । २ । ४९

Once that Posture has been perfected, accomplished the meaningful calculative control of the flow of inhalation and exhalation is PraNayAma. 2.49

ततः क्षीयतेप्रकाशावरणः । २ । ५२

Through that PraNayAma the veil over true knowledge is attenuated.

2.52धारणासु च योग्यता मनसः ।२।५३

Even due to the practice of PraNayAma mind would gain the fitness or aptitude for the dhāraṅgā-s or concentration. 2.53

After having accomplished posture, seeker Yogi tries meaningful calculative control as per the Yoga-scriptures of the natural flow of inhalation and exhalation is called PrANAyAma. (2.49) There are four types of the PrANAyAma namely pUraka, that is internal, Recaka that is external and internal stopping that is Antara-kumbhaka and external stopping that is BAhya-kumbhaka. The pUraka is the inhalation of the external air as per the instruction of the scripture. The Recaka is the exhalation of the external air as per the instruction of the scripture. After pUraka when the air is stopped inside it is called Antara-kumbhaka and after Recaka when the air is stopped outside it is called Bahya-kumbhaka. The PrANAyAma is done as per the calculative space, time and the number. During the PrANAyAma the Asana has to be accomplished otherwise it can cause the illness of the body. By practice it becomes the long and subtle. (2.50) Such a long time practice of the PrANAyAma cleans the physical body and removes the impurities of the mind. It prepares the seeker, Yogi for the next limb, PratyAhAra. The intermediate result of the PrANAyAma that it attenuate the veil of discriminative knowledge. (2.52) Another result is that it makes seeker Yogi qualified for the DhAraNA, that is reflection or concentration practice due to the steady and pure mind. (2.53) besides these there are few more benefits of PrANAyAma. It cleans the blood, cheerful face, shining eyes, lightness of the body, health, well lit digestive fire, reduces the greediness or lust of the senses, charming or delightful speech, etc.

8. बहिरङ्गसाधना प्रत्याहारः

स्वविषयअसम्प्रयोगे चित्तस्वरूपानुकारः इव इन्द्रियाणां प्रत्याहारः । २।५४

Definition - When five sense organs and five senses of action are being disconnected/separated from their corresponding objects and the senses are absorbed in the essential nature of the mind is the Withdrawal of Senses. 2.54

ततः परमावश्यता इन्द्रियाणाम् ।२।५५

Result - Due to the practice of the Pratyāhāra or Withdrawal of senses the highest form of mastery or control over senses is accomplished. 2.55

Because of the long time practice of PrANyAma, the senses and mind are purified. Once they are purified, they are separated from their objects and the mind is absorbed in the essential nature of the mind that is pure consciousness. By nature senses are very strong and subjugating therefore they are extrovert and always run after the sense objects and distract the mind. To disconnect or separate the senses from their corresponding objects is called PratyAhAra, withdrawal of the senses. (In Gita also Bhagvan says that the senses churn the mind and rob, abduct into the external world, as wind moves

away the boat in the water. 2.) When mind is being absorbed the senses follow the mind and get absorbed too. (2.54) The result of the withdrawal is that when the PratyAhAra, withdrawal of the senses is accomplished there is Idriya-jaya, the total victory over the senses. There are three steps of Idriya-jaya talked about by different sages. Though senses have a longing for the objects still one does not allow it to transgress the Dharma, to overrule the injunction of the scriptures, it is called Idriya-jaya. Then while enjoying the desired objects it is independent enough and does not come under the power of the objects, it is called Idriya-jaya. And lastly without having a say over of the likes-dislikes, the senses are enjoying the objects, it is called Idriya-jaya. Still this Idriya-jaya is of aparama, lower category because parama-jaya, the highest one is achieved when mind is absorbed in the meditation because without any effort the senses are absorbed. This is called parama-vashyatA, the highest form of mastery. (2.55)

9. अन्तरङ्गसाधना धारणा

देशनिबन्धः चित्तस्य धारणा ।३।१

To absorb the mind on one place, object or point (outside body such as sun, moon, any object or any form of the Lord OR within the body such as nabhi-chakra or hRdaya-kamala) is the Concentration.3.1

Now when mind is purified by the attitude of friendship, compassion, etc (1.33), the saMskAra, the mental impressions are almost nullified (2.28-34), there is a reduction of rajoguNa-tamoguNa by victory of Asana (2.46-48), the unsteadiness or transitory nature of the mind is being under control through prANyAma (2.49-53) and by the practice of pratyAhAra, the highest form of victory over senses is gained the seeker Yogi can sit on clean Asana in pure, sacred and solitary place with steady and pure mind. Having ShraddhA in the teaching of the scripture by Teacher one can practice the DhAraNA of the mind. DhAraNA means to absorbed mind in one place. (3.1) There are three types of the place of concentration. 1. Outside objects such as ocean, space, branch of the tree, on the sun, the moon, the five elements, etc. and on the form of Lord Ganesha, Lord Vishnu, Lord Maheshvara, etc. 2. Then there are subtle places such as total physical body, VirAt, total mind, HirNyagarbha, etc. 3. Within the physical body between the eyebrows, in the navel, in the lotus of the heart, on the throat, eyes, etc. DhAraNA starts with the help of external sthUla, physical objects and then slowly it turns towards the subtle objects and finally it ends up into very subtle objects such as VirAta, total physical body or Universe, HirNyagarbha, Total subtle body or mind, etc.

During the practice of the DhAraNA there is an attempt to avoid or remove the VijAtIya-vRtti, dissimilar thoughts and concentrating on the SajAtIya-vRtti, similar thoughts of the objects of the DhAraNA. The minimum length of time for DhAraNA is twelve PrANAYama. The seeker Yogi can concentrate on the above places or on nature of the self. This is the minimum time for DhAraNA and seeker Yogi should try to practice more and more time for at least four months at the same time of the day and place. Through this long time practice of DhAraNA one can perfect or accomplished the DhAraNA.

10. अन्तरङ्गसाधना ध्यानम्

तत्र प्रत्ययएकतानता ध्यानम् ३।२

The continuous flow of similar thought in one place, object or point is Meditation.3.2

यथा अभिमतध्यानाद् वा १।३९

Or one can gain the concentration by meditating on the desired object (object of interest) or on ISTa-devatA, one's own personal God, such as Rama or KRSNa.

After DhAraNA-siddhi, perfection or accomplishment of DhAraNA, when the flow of the thoughts is constantly flowing uninterrupted on the object of the DhAraNA for twelve DhAraNA time it is called DhyAna, meditation. During the meditation there are no VijAtIya-vRtti, dissimilar thoughts at all. There is only uninterrupted constant flow of SajAtIya-vRtti, similar thoughts in the meditation. Thus without any longing of the outside objects the mind is totally single pointed on the nature of the self, PuruSa, pure consciousness. The minimum time of meditation is twelve DhAraNA. The seeker Yogi should try to practice more and more time for meditation. (3.2) There are two types of the meditations – namely SaguNa, with form and attributes such as personal god, the Sun, the moon, Lord Rama, Lord KRSNa, etc and NirguNa, without form and attributes, such as the true nature of the self, PuruSa pure consciousness, Para-Brahman, etc. The second one is done with the understanding of oneness. (1.39). The practice of the meditation should be done in accordance with the teaching of the Scriptures, with reverence and for length of time without any interruption. Thus the meditation is being accomplished. During meditation there is no PratIti, awareness of the dhAtA, meditator and DhyAnam, action of meditation. The mind is totally absorbed into Dhyeya, the object of meditation. This perfection of the meditation takes place after few months of practice.

11. अन्तरङ्गसाधना समाधिः व्याख्या

सबीज समाधि

तदेवअर्थमात्रनिर्भासं स्वरूपशून्यम् इव समाधिः १३।३

When in the meditation there is only an object of meditation shines forth and there is an absence of the mind that is mind is totally absorbed is called SamAdhi, Perfect Concentration.3.3

एतया एव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता १२ ॥४४

By means of this previous SamAdhi explanation Savicārā and Nirvicārā SamAdhi, whose objects are subtle, are also explained. 2.44

ता एव सबीजः समाधिः ११।४६ All these four types of the SamAdhi-s are called SabIja

SamAdhi.2.46त्रयमन्तरङ्गपूर्वेभ्यः १३।७

The triad (of Dhāra□ā, Dhyāna and Samādhi)(trayam)(are more) internal (practices)(antara□gam) than the previous ones --i.e. Yama, Niyama, Āsana, Prā□āyāma and Pratyāhāra-- (pūrvebhya□)(within the framework of Samprajñātayoga)||7||

तदपिबहिरङ्गं निर्बीजस्य ।३ ।।८

(In turn,) that very triad (tad api) is external (vahira□gam) in respect of Nirvīja or seedless concentration--i.e. Asamprajñātayoga-- (nirvījasya)||8||

निर्बीज समाधि

तस्य अपि निरोधे सर्वनिरोधात् निर्बीजः समाधिः ।१ ।५१

On the cessation of all that also i.e. of the latent impression born of the aforesaid Prajñā too, there is Nirbījasamādhi which is objectless SamAdhi i.e. no object or "bīja" is utilized as a support for one's own mind to become one-pointed.1.51

In this manner when there is only Dhyeya-viSaya, the object of the concentration in being focused, even "I am meditating" such thought is also does not arise that time the meditation is get converted into the SamAdhi, total absorption into the self. The minimum time of SamAdhi is twelve DhyAna or twelve days. The perfection (paripAka) of the meditation is called SamAdhi. The seeker Yogi should try to practice more and more time for SamAdhi. Though during the practice of SamAdhi there is DhyAna-vRtti, a thought of DhyAna, still the seeker Yogi is not aware about it, he is not giving attention to it. His mind is totally absorbed into the true nature of the self. This is called SamAdhi. (1. When the mind is still with the residue of the VijAtIya-vRtti, dissimilar thoughts it is called DhAraNA. 2. When there is only SajAtIya-vRtti, similar thoughts with the DhyAtA-meditator, DhyAna, act of meditation and Dhyeya, object of meditaion it is called DhyAna. And 3. When only the Dhyeya, the object of meditation is remained it is called SamAdhi.) (3.2) when the seeker Yogi is able to get completely absorbed into the true nature of PuruSa, the self and he is totally established into the PuruSa the SamAdhi is called SamprajNata-yoga or SabIja- SamAdhi. (1.42-46) 5. After having enough long time of SamprajNata-SamAdhi the seeker Yogi develop Para-vairAgya, the highest form of dispassion and even there is Dhyeya-viSaya-sphUraNa-nivRitti, a desistance of the awareness of the object of meditation it is called AsamprjNata-yoga or NirbIja-SamAdhi. (1.51) Though the last three limbs are called Antaranga, internal practice with respect to the first five Yama, etc, still from the stand point of the NirbIja- SamAdhi these three are also external practice. (3.8, 9)

12. समाधिः उपाय

समाधिसिद्धिः ईश्वरप्रणिधानात् । १ ।४५ ईश्वरप्रणिधानात् वा । १ ।२३

Or else one can achieve Nirbījasamādhi through profound devotion in the form of surrender to the Lord, Īśvara. 1.23, 2.45

विरामप्रत्ययअभ्यासपूर्वः संस्कारशेषशून्यः ।१।१८

Preceded by the practice of stopping the mental activities through the natural fruit of the highest form of Vairāgya or Renunciation, but it still contains a residue of latent impressions ॥ १ ॥१८

13. समाधिः अवस्था

तदभावात् संयोगाभावः हानं तद्दृशेः कैवल्यम् । २।२५

When there is absence of union or alliance of the seer and seen which is arising from the absence of the ignorance there is a destruction of the cycle of birth-death that is the Kaivalya, oneness for the seer, the pure consciousness. 2.25

सवार्थताएकाग्रतयोः क्षयोदयौ चित्तस्य समाधिपरिणामः ।३।११

Diminution of attention to all the thoughts of objects and the emergence, development of one-pointedness into the nature of the self is the result of Samādhi of mind. 3.11

क्षणतत्क्रमयोः संयमाद् विवेकजं ज्ञानम् ।३।५२

Through the control or having command on the moment and its sequence or succession a knowledge which arises from that discernment or discrimination is acquired. 3.52

14. समाधिः फलम्-

निर्विचारवैशारद्ये अध्यात्मप्रसादः ।१।४७

On getting skill or proficiency in Nirvicāra-samādhi also known as Nirvicārā Samāpatti, there is cheerfulness or purity in the mind and Intellect. 1.47

तारकं सर्वविषयं सर्वथाविषयमक्रमं चेति विवेकजं ज्ञानम् ।३।५४

Knowledge which arises due to discernment or discrimination is one which helps to cross the cycle of birth-death, comprehensive of all objects, appearing at all times (knowing the objects in all manners) and without sequence. 3.54

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यम् ।३।५५

When Buddhi sattvic Buddhi (sAttvika) and Puruṣa (pure consciousness) equally pure there is a oneness. 3.55

तदासर्वावरणमलापेतस्य ज्ञानस्य अनन्यात् ज्ञेयमल्पम् ।४।३१

Then, due to the infinity of knowledge of oneness which is free from all veiling and impurities, objects of knowledge appear to be finite. 4.31

ततः कृतार्थानां परिणामक्रमसमाप्तिः गुणानाम् । ४।३२

After that (removal of the ignorance, veiling) those who have accomplished their all purposes there is cessation of the mutative sequence of those very guNA-s that is gaining new body or the cycle of birth-death. 4.32

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तेः इति ।४ ॥३४

And then for such wise men there are no more duties or accomplishments left out, (no further purpose to fulfill) and all guNA-s would return to their cause that is they resolve into their cause so the seer gains oneness or seer has established into one's own nature that is pure consciousness. 4.34

On getting skill or perfection in the NirvicAra-samAdhi, seedless absorption also known as Nirvicārā Samāpatti, there is cheerfulness or purity in the mind and Intellect. (1.47) The Knowledge which arises due to discernment or discrimination is one which helps to cross the cycle of birth-death, comprehensive of all objects, appearing at all times (knowing the objects in all manners) and without sequence. That is Yogi is Jivan-mukta, while living he is free and after leaving this body he gains Videha-mukti, freedom from the cycle of birth-death. (3.54) When Buddhi sattvic Buddhi (sAttvika) and Puruṣa (pure consciousness) equally pure there is a oneness. (3.55) Then, due to the infinity of knowledge of oneness which is free from all veiling and impurities, objects of knowledge appear to be finite. 4.31 After that (removal of the ignorance, veiling) those who have accomplished their all purposes there is cessation of the mutative sequence of those very guNA-s that is gaining new body or the cycle of birth-death. (4.32) And then for such wise men there are no more duties or accomplishments left out, (no further purpose to fulfill) and all guNA-s would return to their cause that is they resolve into their cause so the seer gains oneness or seer has established into one's own nature that is pure consciousness. (4.34)