

Yoga-Darshana

(To Grow into a Complete Person)

Continued from February 2019 issue...Article by Swamini Sadvidyanandaji

7. बहिरङ्गसाधना प्राणायामः

तस्मिन् सति श्वासप्रश्वासयोः गतिविच्छेदः प्राणायामः 12,49

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

ततः क्षीयतेप्रकाशावरणः 12,52

Through that PraNayAma the veil over true knowledge is attenuated. 2.52

धारणासु च योग्यता मनसः 12,53

Even due to the practice of PraNayAma mind would gain the fitness or aptitude for the dharana-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 PrANyAma. 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 । 2,54

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 । 2,55

Result - Due to the practice of the Pratyahara 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 । 3,1

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 3,2

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

यथा अ-मितध्यानाद् वा ।1,39

Or one can gain the concentration by meditating on the desired object (object of interest) or on ISTadevatA, 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 KRShNa, 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 Prati, 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 तदेवार्थमात्रनि-सं स्वरूपशून्यम् इव समाधिः ।3,3

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 ।2.44

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

ता एव सबीजः समाधिः ।2,46

All these four types of the SamAdhi-s are called Sabija SamAdhi.2.46

त्रयमन्तरङ्गपूर्वेयः ।3,7

The triad (of Dharana, Dhyana and Samadhi)(trayam) (are more) internal (practices) (antarangam) than the previous ones -- i.e. Yama, Niyama, Asana, Pranayama and Pratyahara-- (purvebhyam)(within the framework of Samprajñatayoga) ||7||

तदपिबहिरङ्गं निर्बीजस्य ।3.8

(In turn,) that very triad (tad api) is external (bahirangam) in respect of Nirvija or seedless concentration- -i.e. Asamprajñatayoga-- (nirvijasya) ||8||

निर्बीज समाधि

तस्य अपि निरोधे सर्वनिरोधात् निर्बीजः समाधिः ।1,51

On the cessation of all that also i.e. of the latent impression born of the aforesaid Prajña too, there is Nirbijasamadhi which is objectless SamAdhi i.e. no object or "bija" 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 DhyAtAmeditator, 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 Nirblja-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 Nirblja- SamAdhi these three are also external practice. (3.8, 9)

to be continued...