

A WORLD OF YOGA



T BALAKRISHNA BHAT

Keywords

Patanjali yoga sutras, samadhi, effects of yoga, freedom through yoga.

CONTENTS

A WORLD OF YOGA	1
SAMADHI-THE GOAL	4
SADHANAPAD-THE PROCESS	11
VIBHUTIPADA-THE GLORY	18
KAIVALYAM - THE FREEDOM	25
YOGA SŪTRA SAṂKŚHIPTA SAṂGRAHA	30
ABOUT THE AUTHOR	38

A WORLD OF YOGA

PART 1

A WORLD OF YOGA

Yoga is the science of self-discipline which enables one to attain one's full potential and lead a truly satisfying life. Basically, it is the science of avoiding unnecessary thoughts so that one can be focused, yet composed while on work, and deeply relaxed in one's pure form at other times. Yoga is *samadhi*, being one with the object, or with work, while on work to achieve great things in our work, and being with oneself at any time to attain even greater things in terms of joy, satisfaction and peace for oneself as well as for others. Yoga is equally accessible and attainable for everyone irrespective of age, culture, education, nation or race. It can be practiced practically at any stage although it will be most rewarding if learnt at a young age. It is not harder to learn and practice yoga than, for example, a new art, language or a branch of science, medicine or engineering. One advantage here is that the student, teacher, guide, laboratory, equipment, examiner, and practitioner all being oneself, are all free of cost and are available at any time.

Our thoughts may be related to proof and analysis, dreams, false ideas imprinted as true ones, imaginary things and recollections. The last three are especially powerful in draining our energy and resources.

Science of yoga has evolved over a long period and has created many effective protocols, tools and procedures for attaining a state of *samadhi*. First is to develop an ability to sit stably and comfortably. This stable and firm posture is called *asana* which needs a reasonably good health to begin with. Various postures and exercises besides a suitable diet are helpful here. A well-structured, disciplined life adds much strength to the practice. These aspects are named as *yama*, *niyama* and *pratyahara*. *Yama*, or *samyama*, collectively refers to adherence to non-violence, truthfulness, non-stealing, *brahmacharya* and non-accumulation. *Niyama*, or the rules, are related to cleanliness, happiness, endurance and devotion to God. *Pratyahara* can be viewed as providing a non-addictive, easy to give up, substitute diet to the mind.

Control over breath is a powerful way to control the mind. Named generically as *pranayama*, deep inhalation, deep exhalation, deep inhalation and holding in, deep exhalation and holding out, rapid inhalations and exhalations, rapid exhalation and holding out, holding the breath at any stage as is, inhalation through one nostril and exhalation through the other, doing these varying the duration, number and also the location of one's attention, or merely watching the flow of breath with full attention are some of the various techniques used here. Each of these should be learned through an expert to avoid complications.

Dharana, *dhyana* and *samadhi* are the final stages in yoga. Fixing the attention on any one thing or place is called *dharana*. Holding on for a longer time is *dhyana*. Holding deeply enough to be unaware of time or of oneself except having a feeling of the object is *samadhi*. Here some thoughts about the object or even other non-disturbing thoughts may be present. The stage is called *savitarka samapatti* or *samprajnatha samadhi*. When all thoughts vanish including the idea about anything, the state is called *nirbija samadhi*. Attaining a contented state in which one is completely free, and free even of the desire of being free, is called *kaivalya* wherein the mind has become as pure as the soul which can be thought of as a tiny bit of god.

A WORLD OF YOGA

Many obstacles come in the way of samadhi. These are: physical illnesses, mental illnesses, doubts over yoga's utility and one's ability, willful mistakes, laziness, strong sensual or other strong desires, small attainments leading to overconfidence and wrong emphasis, sadness, bitterness, lack of control over body organs, unsteady breath etc. It is important to be able to clear these obstacles.

In addition to pranayama, any of the following techniques can be useful in this regard.

Cultivate friendship, compassion and happiness respectively, towards happy, sad, and saintly people. Ignore the bad ones. This gives a graceful state of mind.

During meditation place your attention on objects or thoughts which are attractive to you personally but do not carry you away or make you go out of control.

Imagine and meditate over a bright glow of light inside as well as around you.

Meditate on pictures of individuals like Paramahansa, Shankara, Jesus, Saibaba, Ramana, Rama, Buddha, Nanak, Hanuman or anyone who you consider as one who has conquered his/her senses.

Argue out and convince yourself that just as you are able to ignore the thoughts which troubled you in your dreams once you are awake, so too, you should be able to ignore the useless, harmful thoughts which attack you in spite of your being wide awake.

Above all, in full devotion offer yourself entirely to god, the most suitable description of god in the context of yoga being, a klesha free guru, the eternal infinite one, the pure knowledge and bliss represented by the sound OM, your personal destination, support, lord, witness, friend, origin, end, treasure, and non-diminishing resource, and one who considers you as strongly connected to him.

One may come across many surprises on the way. For example, if established in non-violence, all types of enmity will vanish in one's presence. If established in truth, whatever one does will bear fruit. If established in non-stealing, all jewels and wealth will stream in. If established in brahmacharya, heroism will be one's way. Non-accumulation leads to knowledge of one's past. Cleanliness leads to diminishing of one's obsession with one's body parts and of others too and also to a pleasant attitude, deep concentration, control and victory over one's senses, and attainment of all qualifications required for self-realisation. By self-analysis one enables favorite gods and angels to appear. Happiness leads to incomparable contentment. Tapas leads to body and organ purification. By god's grace samadhi siddhi happens. In addition, through meditation on different chakras and kendras even more magical powers may arise. Samadhi generates Ritambhara Prajna, the out of the world, highest level of awareness the power of which cannot be gauged and for which from the smallest of the small to the largest of the large come under its canvas.

It is, however, advisable not to be blown over or to give too much importance and attention to any of these achievements, because, it is known that these may not be reproducible, and may even be transient bhranthidarshans (illusions) and Yoga maya effects. They are best taken as surprise tests, signals, and temptations for one to pass and not to be stuck with.

A WORLD OF YOGA

If one keeps up the practice of yoga patiently and continuously, any individual can certainly reach extra ordinary heights in one's profession too. Samprajnatha samadhi i.e., meditating on the topic of interest, can be especially helpful in finding solutions. In a yogic world there would not be a great need for much of the dissipative religions, insurances, governments, armies, police, courts, jails, hospitals, doctors, lawyers, wars or war machines, for, at the core of yoga lies self-discipline. It is estimated that the joy of a yogi is 10^{20} times the joy of a healthy emperor of the whole world whose citizens are happy and obedient. If everyone practices yoga, whatever level one may reach, it will bring a great sea-change for the whole world in terms of health, wealth, peace and happiness.

PART 2

SAMADHI-THE GOAL

Given in this part is a brief translation of the original work of yogasutras, the formulae for yoga, given by Maharshi Patanjali.

Definition of yoga:

atha yoga-anuśāsanam ||1||

1. So, now, begins the self-discipline of yoga.

yogaś-citta-vṛtti-nirodhaḥ ||2||

2. Yoga is the control of the scattered activities (vrittis) of the mind.

tadā draṣṭuḥ svarūpe-'vasthānam ||3||

3. Then one exists in one's pure form.

vṛtti sārūpyam-itaratra ||4||

4. On other occasions one assumes the same forms as those of one's thoughts.

vṛttayaḥ pañcatayyaḥ kliṣṭākliṣṭāḥ ||5||

5. There are five types of activities, (vrittis), of the mind each of which may be pleasant or unpleasant.

pramāṇa viparyaya vikalpa nidrā smṛtayaḥ ||6||

6. a) Pramana, the truth and proof based thought processes. b) Viparyaya, false thoughts forcefully taken as correct ones. c) Vikalpa, the hallucinations and illusions. d) Nidra, the sleep. e) Smriti, the memory recalls.

pratyakṣa-anumāna-āgamāḥ pramāṇāni ||7||

7. Pramanas are the directly seen or felt ones, or inferences based on observations, or on knowledge and analysis obtained from reliable books or literature. They generate truth pursuing thought processes.

viparyayo mithyā-jñānam-atadrūpa pratiṣṭham ||8||

8. Viparyayas are false thoughts acting as right ones.

śabda-jñāna-anupātī vastu-śūnyo vikalpaḥ ||9||

9. Vikalpas are imaginary thoughts based on a word, sound, picture or some input.

abhāva-pratyaya-ālambanā tamo-vṛttir-nidra ||10||

10. Nidra is sleep, a state which depends on shortage (of rest).

anu-bhūta-viṣaya-asampramoṣaḥ smṛtiḥ ||11||

11. Recollection of the past is Smriti.

The way to success:

abhyāsa-vairāgya-ābhyām tan-nirodhaḥ ||12||

12. Continuous practice and non-craving is a way to resist these thoughts.

tatra sthitau yatno-'bhyāsaḥ ||13||

13. There (as in 2) should be placed one's effort and practice.

sa tu dīrghakāla nairantarya satkāra-ādara-āsevito dr̥ḍhabhūmiḥ ||14||

14. Yoga's foundation becomes strong when served continuously with honour for a long time.

dr̥ṣṭa-anuśravika-viṣaya-vitr̥ṣṇasya vaśīkāra-sam̥jñā vairāgyam ||15||

15. Dispassion or non-craving is the ability to control response to sensory temptations as seen or as heard.

tatparam̥ puruṣa-khyāteḥ guṇa-vaitr̥ṣṇyam ||16||

16. Peak in dispassion is reached on self-realisation (samadhi in oneself and knowing oneself).

vitarka-vicāra-ānanda-asmitā-rupa-anugamāt-sam̥prajñātaḥ ||17||

17. A meditative state wherein good special thoughts, mild thoughts, ecstasy, self-awareness, awareness of the object etc., are present is called samprajnatha samadhi.

virāma-pratyaya-abhyāsa-pūrvāḥ saṁskāra-śeṣo-'nyaḥ ||18||

18. For some, the restful state is obtained by practice, and for others, owing to past samskaras (impressions).

bhava-pratyayo videha-prakṛti-layānam ||19||

19. Some display an inborn ability to go beyond body consciousness and an ability to easily dissolve in nature.

śraddhā-vīrya-smṛti samādhi-prajñā-pūrvaka itareṣām ||20||

20. For the rest, samadhi should be reached consciously through devotion, heroism and recollection of past successes.

tīvra-sam̥vegānām-āsannaḥ ||21||

21. Full interest and dedicated participation is needed in this effort.

mṛdu-madhyā-adhimātratvāt-tato'pi viśeṣaḥ ||22||

22. Effort may be classified as light, medium or strong.

īśvara-praṇidhānād-vā ||23||

23. Devotion to god is another way to success.

kleśa karma vipāka-āśayaiḥ-aparāmr̥ṣṭaḥ puruṣa-viśeṣa īśvaraḥ ||24||

24. God is one who is untouched by klesha, (disturbance), karma and fruits of actions.

tatra niratīsayam sarvajña-bījam ||25||

25. There is the source of boundless knowledge.

sa eṣa pūrveṣām-api-guruḥ kālena-anavacchedāt ||26||

26. Being untouched by time, He is the guru in the past, as also now.

tasya vācakaḥ praṇavaḥ ||27||

27. His representation is by the sound OM.

taj-japaḥ tad-artha-bhāvanam ||28||

28. It's recollection is made by experiencing it's meaning.

tataḥ pratyak-cetana-adhigamo-'py-antarāya-abhavaś-ca ||29||

29. Then one's state of awareness rises and all obstacles get cleared.

Obstacles to yoga and ways to overcome them:

vyādhi styāna saṁśaya pramāda-ālasya-avirati bhrāntidarśana-alabdha-bhūmikatva-
anavasthitatvāni citta-vikṣepāḥ te antarāyāḥ ||30||

30. Disease, mental debilities, doubts over one's ability and over the utility of yoga, laziness, cravings, hallucinations, inability to attain the ground, and inability to retain the state are the obstacles to yoga.

duḥkha-daurmanasya-aṅgamejayatva-śvāsapraśvāsāḥ vikṣepa sahabhuvaḥ ||31||

31. Sadness, bitterness, lack of control over body organs and unsteady breath are some of the accompaniments of the above obstacles.

tat-pratiṣedha-artham-eka-tattva-abhyāsaḥ ||32||

32. To overcome the obstacles practice any of the following:

maitrī karuṇā mudito-pekṣāṇām-sukha-duḥkha puṇya-apuṇya-viṣayāṇām bhāvanātaḥ citta-prasādanam ||33||

33. A graceful mind can be achieved by cultivating friendship with happy persons, by showing compassion towards sad persons, by being happy to be with the one's engaged in good acts and by ignoring the demonic ones.

pracchardana-vidhāraṇa-ābhyāṁ vā prāṇasya ||34||

34. By breathing out forcefully or by holding the breath in.

viṣayavatī vā pravṛtti-rutpannā manasaḥ sthiti nibandhinī ||35||

35. By placing the attention on objects which are naturally attractive, (but not those which may make one lose one's composure).

viśokā vā jyotiṣmatī ||36||

36. Be free of sorrow by meditating on a glow of light within and around oneself.

vītarāga viṣayam vā cittam ||37||

37. By meditating on the picture of someone who has overcome attachments.

svapna-nidrā jñāna-ālambanam vā ||38||

38. Depend on an understanding of the sleep state. (By learning to ignore the useless thoughts even when awake just the way one ignores the thoughts that come in during dreams.)

yathā-abhimata-dhyānād-vā ||39||

39. By following any well-known method.

Effects of Yoga

paramāṇu parama-mahattva-anto-'sya vaśīkārah ||40||

40. From the smallest of the small to the largest of the large will come under one's control.

kṣīṇa-vṛtter-abhijātasy-eva maṇer-grahīṭṛ-grahaṇa-grāhyeṣu tatstha-tadañjanatā samāpattiḥ ||41||

41. The conditions wherein the vrittis of the mind have become weak, the mind has become like a noble crystal, and the mind, the senses and the object manifest as they are in their pure form is called samapatti, (samadhi).

tatra śabdārtha-jñāna-vikalpaiḥ saṁkīrṇā savitarkā samāpattiḥ ||42||

42. If a harmonious mix of thoughts and a subtle discussion on the word, meaning and the related feelings are present, the state is called savitarka samapatti, (also called savitarka samadhi, samprajnatha samadhi or savichara samadhi).

smṛti-pariśuddhau svarūpa-śūnyeva-arthamātra-nirbhāsā nirvitarkā ||43||

43. On further deepening only a feeling of the object or of I'ness remains. This state is called nirvikalpa samadhi, (also called nirvitarka samadhi, nirvichara samadhi or asamprajnatha samadhi).

etayaiva savicārā nirvicārā ca sūkṣma-viṣaya vyākhyātā ||44||

44. These are the finer aspects of savichara and nirvichara.

sūkṣma-viṣayatvam-ca-aṅga paryavasānam ||45||

45. Refinements continue till any tiny aspect of existence remains.

tā eva sabījas-samādhiḥ ||46||

46. She is called Sabeeja samadhi.

nirvicāra-vaiśāradye-'dhyātma-prasādaḥ ||47||

47. Success in reaching the nirvichara state yields aadhyatma prasada (the grace of being).

ṛtaṁbharā tatra prajñā ||48||

48. Highest level of truth revealing awareness is present here.

śruta-anumāna-prajñā-abhyām-anya-viśayā viśeṣa-arthatvāt ||49||

49. It is different from the awareness which can be obtained by listening, by inferring, or by any other means.

tajjas-saṁskāro-'nya-saṁskāra pratibandhī ||50||

50. When this state is perfected all past impressions are blocked.

tasyāpi nirodhe sarva-nirodhān-nirbījaḥ samādhiḥ ||51||

51. When even a feeling of the I, or of the object, vanishes, the all clearing nirbeeja samadhi, a state of seedlessness, arises.

PART 3

SADHANAPAD-THE PROCESS

The process:

tapaḥ svādhyāy-eśvarapraṇidhānāni kriyā-yogaḥ ||1||

1. Total commitment, self-examination and offering oneself to god is Kriyayoga- the action for yoga.

samādhi-bhāvana-arthaḥ kleśa tanū-karaṇa-arthaś-ca ||2||

2. It's purpose is to attain samadhi and also to thin down kleshas, the bundle of troubles.

Tackling the obstacles:

avidyā-asmitā-rāga-dveṣa-abhiniveśaḥ kleśāḥ ||3||

3. Kleshas are: ignorance, ego, cravings, hatred and excessive care amounting to fear.

avidyā kṣetram-uttareṣām prasupta-tanu-vicchinn-odārāṇām ||4||

4. Ignorance is the field where all troubles grow; ignorance can be in three levels: sleeping, thin and generous.

anityā-aśuci-duḥkha-anātmasu nitya-śuci-sukha-ātmakhyātir-avidyā ||5||

5. To consider impermanent as permanent, impure as pure, sadness as happiness, and non-spiritual as spiritual is ignorance.

drg-darśana-śaktyor-ekātmata-iva-asmitā ||6||

6. To consider that soul and mind are same is asmita or ego.

sukha-anuśayī rāgaḥ ||7||

7. Craving follows pleasure.

duḥkha-anuśayī dveṣaḥ ||8||

8. Hatred arises towards givers of sorrow.

svarasvāhi viduṣo-'pi samārūḍho-'bhiniveśaḥ ||9||

9. The natural feeling experienced even by the learned -the concern about death, is abhinivesh.

te pratiprasava-heyāḥ sūkṣmāḥ ||10||

10. These kleshas can be thinned down by abandoning them, (and by letting them go back to where they came from).

dhyāna heyāḥ tad-vṛttayaḥ ||11||

11. Dhyāna is a way to abandon them.

kleśa-mūlaḥ karma-aśayo dr̥ṣṭa-adr̥ṣṭa-janma-vedanīyaḥ ||12||

12. Kleshas are the root cause of our heavy vessels of karma which may produce results in this or future births.

sati mūle tad-vipāko jāty-āyur-bhogāḥ ||13||

13. Being the root cause, the fruits of these karma yield the body, life span and enjoyments of life.

te hlāda paritāpa-phalāḥ puṇya-apuṇya-hetutvāt ||14||

14. They, depending on being good or bad, give happiness or pain as fruits.

pariṇāma tāpa saṃskāra duḥkhaiḥ guṇa-vṛtti-virodhācca duḥkham-eva sarvaṃ vivekinaḥ ||15||

15. However, learned ones consider everything as painful: directly (when bad), or while waiting for it before getting it (if good), or while craving for getting it again and again.

heyam duḥkham-anāgatam ||16||

16. Sorrow should be abandoned before it arrives.

draṣṭṛ-dr̥śyayoḥ saṁyogo heyahetuḥ ||17||

17. Entanglement of soul with prakriti, (the nature), of the seer with the seen, is the cause of sorrow.

prakāśa-kriyā-sthiti-śīlaṁ bhūvendriya-ātmakaṁ bhoga-apavarga-arthaṁ dr̥śyam ||18||

18. The seen (nature) is a mixture of satwik, rajasik, and tamasic qualities. It's purpose is to give enjoyment as well as relief to the soul.

viśeṣa-aviśeṣa-liṅga-mātra-aliṅgāni guṇaparvāṇi ||19||

19. Vishesha, avishesha, lingamatra and alinga are some of the aspects of nature resulting from various combinations of the basic qualities of satwa, rajas and tamas in various proportions.

draṣṭā dr̥śimātraḥ śuddho-'pi pratyaya-anupaśyaḥ ||20||

20. Even though the pure seer is only a witness, he (often) takes the form of the seen.

tadārtha eva dr̥śyasya-ātmā ||21||

21. Prakriti's existence is for soul only.

kṛtārthaṁ pratinaṣṭaṁ-apy-anaṣṭaṁ tadanya sādharmaṇatvāt ||22||

22. Even after one soul is satisfied, nature exists for the sake of others.

svasvāmi-śaktyoḥ svarūp-oplabdhi-hetuḥ saṁyogaḥ ||23||

23. Soul and prakriti come together for playing their roles of the master and the assistant.

tasya hetur-avidyā ||24||

24. Cause for this is avidya.

tad-abhābāt-saṁyoga-abhāvo hānaṁ taddr̥ṣeḥ kaivalyam ||25||

25. When ignorance goes, the coupling goes, freedom comes, and that is kaivalyam (freedom) for the individual.

viveka-khyātir-aviplavā hānopāyaḥ ||26||

26. To develop an awareness of the self as being different from the body is a trouble free way to freedom.

tasya saptadhā prānta-bhūmiḥ prajñā ||27||

27. The free one will possess seven great levels of consciousness.

yoga-aṅga-anuṣṭhānād-aśuddhi-kṣaye jñāna-dīptir-āviveka-khyāteḥ ||28||

28. By following all the aspects of yoga, impurities get reduced and knowledge dawns, leading to self-realisation.

The eight limbs of yoga :

yama niyama-āsana prāṇāyāma pratyāhāra dhāraṇā dhyāna samādhayo-'ṣṭāvaṅgāni ||29||

29. The eight limbs or aspects of yoga are: yama, niyama, aasan, pranayama, pratyahara, dharana, dhyana, and samadhi (discipline, rules, postures, breath control, substitute diet for mind, fixing attention on one, holding on to that for a longer time, and being one with it).

ahiṁsā-satya-asteya brahmacarya-aparigrahāḥ yamāḥ ||30||

30. The aspects of discipline are : non-violence, truthfulness, non-stealing, brahmacharya and non-accumulation.

jāti-deśa-kāla-samaya-anavacchinnāḥ sārvabhaumā-mahāvratam ||31||

31. These are great universal vows applicable irrespective of race, region, time or period.

śauca saṁtoṣa tapaḥ svādhyāy-eśvarapraṇidhānāni niyamāḥ ||32||

Thank You for previewing this eBook

You can read the full version of this eBook in different formats:

- HTML (Free /Available to everyone)
- PDF / TXT (Available to V.I.P. members. Free Standard members can access up to 5 PDF/TXT eBooks per month each month)
- Epub & Mobipocket (Exclusive to V.I.P. members)

To download this full book, simply select the format you desire below

