

Path of Enlightenment in Patanjali Yoga Sutra

Virendra Singh*

*Research scholar, Mahatma Gandhi Chitrakoot Gramodaya Vishwavidyalaya, Chitrakoot, Satna, M.P. India, E-Mail:- yogiboythakur@gmail.com

Abstract:

Now a day's yoga is well known rhyme of health, actually Yoga is a not just a tool to gain or to achieve health, actually it's a myth that it only can be used for fitness. The term Yoga is more than our level of thinking, here the researcher going to explore the Patanjali Yoga Sutra (PYS) in special reference of enlightenment.

Whether Maharishi Patanjali had wrote down all the things about self realisation and the final goal of yoga which is to be achieved by any practitioner of yoga. maharishi say's once the sadhak achieved the goal, nothing is to be rest to gain. the chitta of sadhak had become thoughtless, and finally this state of thoughtlessness is known as enlightenment. where someone get the final effulgence of light (alokah) which is basically responsible for the enlightenment (Moksha). The final goal of the soul is to achieve the god (parampitah parmatma).

Keywords: Patanjali yoga sutra, enlightenment

Introduction:-

Yoga is the process of taking us back home to our unobscured true nature. In the Yoga Sutras, the modifications or bias of the mind is called vrtti in Sanskrit. The state, called citta-vrtti, is mankind's ordinary/normal (but not natural) condition, rather it is a distorted and impaired state of disturbed or agitated (vrtti) consciousness (citta) which manifests as a wavelike ripple, a colored filter, pattern, and/or limited skew which is habitually imposed (as normality) upon the natural unobstructed, vast, and profound panorama of pure natural unconditioned consciousness (citta). Vrtti attach to the citta producing vrtti-citta; that is, producing artificial, biased, skewed, prejudicial, and limited thought patterns -- in short, a spin -- which solidifies the stagnant and coarse state of chronic separation and spiritual self alienation which characterizes common dualistic thinking.

This citta-vrtti, characterized by specific thought patterns and activities, are our past

programs and patterns of conditioning which limit our experience of the now and hence it is the vrtti (with its concomitant samskaras, kleshas, vasana, and karma) which are the operating principles of avidya (ignorance) which are the causal constituents of the spiritual disconnect/discontinuity. Authentic yoga practice in turn cancels out and annuls (nirodha) these vrtti and then we are thus enabled to reconnect -- reuniting eternal spirit with our embodiment -- as a manifestation of living love in the present, thence it is said that we abide in our own true self nature (swarupa). Thus yoga is defined as the process which removes the vrtti while the corpus of yoga are the processes and applications of the techniques (sadhana) which attenuate and remove (nirodha) the acquired component stains upon pure consciousness (citta), thus allowing a balance, harmony, and synchronicity to occur between our consciousness and our actual state of being or rather the unitive state of pure consciousness, pure beingness, and pure bliss co-arise (satchitananda). Then yoga is

a process of bringing us back into our natural true state (swarupa).

Yoga is the process, the action, verb, technique, and cause; while samadhi (reunification) is the object, fruit, result. Simply put, this is what the entire *Yoga Sutras* are about and which is the essential statement of chapter I, sutras 1-3 of the *Yoga Sutras*.

Thus the many practices (sadhana) of yoga can be described as "processes" and procedures of deprogramming this negative conditioning -- liberating the individual's modified consciousness from the conditioned matrix of limited "reality" back into this Original, Natural, and Unmodified state -- Source of inspiration, genius, and creativity. This is described as the realization of the non-dual state (where eternal

Spirit is no longer absent) of Union (as Yoga). Thus the *Yoga Sutras* describe processes how a confused, lonely, alienated, nihilistic, and fragmented existence can be reunited, harmonized, and integrated with natural order and thus unite in forming a natural and intimate sense of belonging in the world, of profound well being, contentment, fulfillment, peace, and joy devoid of fear or attachment.

“yogash citta-vrtti-nirodah” (1/2 PYS)

Yoga occurs when the machinations, vacillations, perturbations, whirlings, spinning, and agitations (vrtti) of the mind-field (citta) dissolve, cease, and become still (nirodha).

Here vrtti are defined as the wavelike movement of thought patterns, thought processes, wavelike operations, mental machinations, or oscillations which are the beginning of mental turmoil, agitations, swirlings, revolutions, or spinning's that occur in the ordinary restless, disturbed, or dulled mind field. In short the vrtti evince the whirlpool of ordinary thinking processes which create a turbulence, a

directive spin, or bias -- which condition, program, color, and distort the original unobstructed true pure nature of the unbiased and universal clear light of consciousness or Infinite Mind (citta). Thus vrtti muddle, color, distort, and obscure that sweet wholeness of consciousness (citta-prasadanam) from penetrating and manifesting into everyday consciousness. The presence of habitual vrtti upholds the fragmentary or corruptive mind which thus becomes habituated to the secondary traumatic spiritual rend of separation from our true Self. In yoga it is that compensatory habit, bondage, or attachment formed to that afflictive state (klesha) which is the cause of our suffering (dukha) as elucidated by Patanjali in Sutra 1/5. When the vrtti cease or become dissolved (nirodha) then the clear light of absolute reality shines forth as our true nature (swarupa). That is the *process* of yoga. After then

“tada drashtuh sva-rupe'vasthanam” (1/3 PYS)

So that (tada) the original clear light (drashtuh) of our inherent original true nature **as-it-is** (swarupa) can shine through. We then strongly and firmly abide (vasthanam) and become consummated in our original true nature (swarupa) of pure consciousness.

Patanjali says in Samadhi Pada (chapter I) verse 3: "tada drashtuh sva-rupe'vasthanam" After the vagaries and disturbances (vrttis) of consciousness (cit) cease (nirodha), then Yoga is accomplished. Then we abide into our natural (swarupa) unconditioned state (verse IV). When the vrtti cease the mind-field is silent and liberated, allowing space for a greater wisdom to dawn. In tantric terminology here the kundalini citta is activated. Yoga thus is the liberation of the individual mind from its habitual illusory prison and conditioned fragmented imprints of the discontinuous experiences

frame in duality and separateness; so it can fly again and dwell in its rightful spotless natural abode (swarupa).

“desa bandhas cittasya dharana” (III/1 PYS)

Concentration (dharana) consists of directing the consciousness (cittasya) with attention within a chosen field, place, or point of focus (desa), without distraction of the energy (bandha), but rather by allowing the psychic energy (cit-prana) to flow into and activate the nadis (psychic energy channels).

“tatra pratyaya-ekatanata dhyanam” (III/2 PYS)

From there (tatra) [after the mind has been settled in dharana], then, it's contents of an object and the observer (pratyaya) is one pointedly extended (ekatanata) to merge with pure non-dual Mind itself, so that the duality or separation inherent in ordinary dualistic objective thinking processes (pratyaya) cease. This cessation process is called meditation (dhyana).

“Tad evarthamatra-nirbhasam svarupa-sunyam iva samadhih”

Samadhi is realized when the artificial separations between the object (arthamatra) being meditated upon, the meditator, and the process of meditation are voided (sunya) disappearing into its true state, then the natural self-existent effulgent source of the luminosity (nirbhasam) of the object in its natural unbiased place in all of existence as-it-is (swarupa) is known. In samadhi all prejudice and limited consciousness not only are illuminated but are also dissolved in the implicate self-effulgent light of ultimate truth which is our true nature (natural precondition).

Swami Venkateshananda deftly translates this sutra as:

When the field of observation and the observing intelligence merges as if their

own form is abolished and the total intelligence shines as the sole substance or reality, there is pure choiceless awareness without the divided identity of the observer and the observed – that is illumination.

“trayam ekatra samyamah” (3/4 PYS)

“taj-jayat prajna-alokah” (3/5 PYS)

Taken together as a three part whole (trayam ekatra), that is, when dharana (concentration), dhyana (meditation), and (samadhi) as a mutually synergistic and simultaneous process is synchronized (trayam ekatra) such is called samyama. From the success in samyama (taj-jayat), true and authentic vision and wisdom (prajna) without prejudice or bias bathes us in its effulgence (alokah).

Conclusion:

Mastery, success, or victory (jaya) in samyama provides the gateway into a non-dual transpersonal and trans-rational wisdom space. Here the inner and outer dynamics are perfectly balanced, harmonized, and synchronized. In mature samyama practice merge/communion with any object can be achieved by stepping out of the dualistic world of separateness. We cannot truly know something from outside of it -- from a fragmented view, rather in dualism our perspective is biased and prejudicial. But through success in samyama we approach any specific object of attention in a different "light". Through success in samyama we see reflected the light of universal wisdom in all things/beings. That is called true insight (prajna). Thus by applying samyama as the synchronization of concentration (dharana), meditation (dhyana), and absorption (samadhi), to any process or object, intimate knowledge of "that" through union/communion with it is truly known without bias or distortion, in the great overall perspective that we are one! Eventually by mastering samyama we

are able to merge into the trans-rational and transpersonal holographic reality at will and from that realm where the veil of duality has become lifted and dissolved, the true nature of reality is known in all our relations. Samyama is a powerful practice. First the object of concentration is fixed upon (dharana), Then the duality

of the object and the observer is dissolved in non-dual oneness extending into all our relations (dhyana). Then one merges into absorption with the object non-dually, void of subject/object duality (in sabija-samadhi). This is the way to know all things as they are without prejudice, bias, or distortion (citta-vrtti).

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