

Yogic Vision

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Abstract

Yoga was founded in India several thousand years ago. Great sages of India interpreted their experiences and transferred them in to a practical method. Even though yoga was founded by sages, the practical method of yoga can be adapted to various groups of human beings. Therefore it has got the acceptance of all human beings irrespective of race, caste, creed, colour and sex. Yoga, the method of restraining the *citta* – mind stuff from taking various *cittavrttis* – thoughts, can be used to maintain a healthy mind and body to attain the spiritual goal. It has been used as a tool of psychological and spiritual evolution and health for hundreds of years. Yoga emphasizes, the practise of different limbs of yoga purifies and leads to the maximum limit of the effulgent knowledge. Yoga works on the inner senses and mind, and can cure many ailments which the other medicines cannot. Therefore one can purify one's body, mind and senses and can have a healthy long life by the practice of yoga.

Introduction:

Maharsi Patanjali defines yoga as *yogah cittavrtt inirodhah* II(Ch-1, Su-2). *Citta* is the mind stuff that includes *manas*, *ahankara* and *buddhi*. The waves of thoughts, feelings and emotions that arise in it due to impact of sense objects on it through sense organs, are called *cittavrttis*. Yoga is the restraint of modifications of *citta*. Vyasa, in his commentary to the *yogasutra*, clearly states – yoga is Samadhi and it is a characteristic of the *citta* pervading in different planes. Also, Vachaspati Misra, in his gloss to the *yogasutra* tells undoubtedly, the word 'yoga' is derived from the root 'yuj' to contemplate, and not from the root 'yujir', the latter would mean union or conjunction. One of the definitions of yoga according to Srikrishna is disconnection from union with pain. *Tam vidyaduhkha samyoga viyogam yoga samjnitam* II (Srimadbhagavadgita, Ch-6, Sl-23).

The innumerable *cittavrttis* are classified under five groups: *Pramana*, *Viparyaya*, *Vikalpa*, *Nidra* and *Smrti*; of these *vrttis*

some are painful-*klista* and others are not painful-*aklista*. The *citta* has five stages namely *ksipta* – scattering, *mudha* – darkening, ignorant, *viksipta* - gathering, *ekagra* – one pointed and *niruddha* – thoughtless. The concentrated stage brings Samadhi. When all *vrttis* or modifications of the *citta* -mind stuff are restrained the *purusa* rests in his own- unmodified state. *Tada drastuhsvarupe-vasthanam* II (Ch-1, Su-3).

Sankhya Karika tells, *buddhi* is ascertainment. To materialize anything, 3 thoughts should be there. 1) Thought related to that object – thinking over the matter 2) Thought which tells - I am the person to do. 3) Thought which tells - It has to be done by me – proceeding to do. This ascertainment is due to *buddhi*. Similarly, it is this, not the other one - this determination is due to *buddhi*. Similarly, definite cognition is due to *buddhi*. When *sattvaguna* is predominant, *buddhi* manifests as *dharma*, *jnana*, *vairagya* and *aisvarya*. When *tamas* is predominant, it

manifests as *adharma*, *ajnana*, *avairagya* and *anaisvarya*.

Adhyavasayobuddhirdharmojnanamviragaaisvaryam I

Satvikametadрупamtamasamasmadviparyastam II

- (SankhyaKarika of IsvaraKrsna – 23)

1. *Dharma* means virtue: that which leads to i) *Abhyudaya*- worldly wealth, prosperity, ii) *Nisreyas*- related to the highest good. 2. *Jnana*: wisdom, discrimination. 3. *Vairagya*: detachment, dispassion. *MaharsiPatanjali* describes *vasikaravairagya* which is dispassion for both seen and heard objects of enjoyment. 4. *Aishwarya*- powers. This is the result of *sattvaguna* in *buddhi*. 5. *Adharma* - demerit 6. *Ajnana* – ignorance 7. *Avairagya*-attachment with objects of enjoyment. 8. *Anaisvarya*-powerlessness. This is the result of *tamas* in *buddhi*.

Ajnana-ignorance is the cause of pain, misery-three fold afflictions. *Maharsi Patanjali* tells, the misery which is yet to come is to be avoided. The cause of that which is to be avoided i.e., misery, is the *samyoga* of the *purusa* and the *prakrti*; and *avidya* is cause of *samyoga*. *Avidya* is one among the five *klesas* – false knowledge. *Avidya* is the cause of remaining four *klesas*, viz., *asmita*-egoism, *raga*-attachment, *dvesa*-aversion and *abhinivesa*-clinging to life. *Avidyaksetramuttasam prasuptatanu - vicchinno-daranam II* (Ch-2, Su-4). Because of these, the *citta* gets disturbed and this leads to *cittaviksepa* – obstructing distractions. *Yogasūtra* tells: disease, mental laziness, doubt, lack of enthusiasm, lethargy, clinging to sense enjoyments, false perception, non-attaining concentration and falling away from the state when attained, are the obstructing distractions. *Vyādhistyānasamśayapramādālasyāvratibhrāntidarśanalabdhabhūmikatva anavasthitatvānicittaviksepāstentarāyāh II* (Ch-1, Su-30).

This type of *cittaviksepa* produces grief, mental distress, tremor of the body and irregular breathing. *Maharsi Patanjali* tells- *Duḥkhadaur-manasyāṅga-mejayatvaśvā- saprasvāsāvikṣepasahabhuvah II* (Ch-1, Su-31).

Distractions can be overcome by different methods of concentration, explains yoga sutra. Yoga emphasizes, the practise of different limbs of yoga purifies and leads to the maximum limit of the effulgent knowledge.

Yogāṅgānuṣṭhānādaśuddhikṣaye jñānadīptirāvivekakhyāteh II (Ch-2, Su-28). By the perfect practice of *sauca*-cleanliness, there arises *sattvaguna*, cheerful mind, concentration, conquering of senses and fitness for self-realization. *Sattvasuddhi – saumanasyaika - gryendriyajayaatmadarsan-ayogyatvani ca II* (Ch-2, Su-41) is the *yogasutra*. *Rajas*, one among the *trigunas*, is responsible for fickleness of mind. The practice of *asana* overcomes *rajoguna*, ‘*asanenarajohanti*’, tells *hathapradipika* of *Yogi Svatmarama*. Therefore, one can attain steadiness of mind by practicing the *asanas*. *Tatodvandvanabhighatah II* (2-48), tells *yoga sutra*. By the practice of *pranayama*, covering to the light of *citta*, knowledge, is removed and the mind becomes fit for the practice of *dharana* – concentration and further higher limbs of yoga. Therefore, when *buddhi* is proper we head towards welfare, liberation and when *buddhi* is improper we head towards loss, pain, destruction.*buddhina-satpr-anasyati II* (*Srimadbhagavadgita*, Ch-2, Sl-63).

Srikrishna tells in *Srimadbhagavadgita*, “The yogi is superior to ascetics, superior to men of knowledge even, also superior to ritualists”. *Tapasvibhyodhiko yogi jnanibhy-opimatodhikah I Karmibh-yascadhiko yogi tasmadyogibhavarjuna II* (*Srimadbhagavadgita*, Ch-6, Sl-46). “Let a man raise himself, let him not debase himself. For he is himself his friend, himself his foe”. *Uddhareda-tmanat-*

*manam natmanamavasadayet I atmaivah-
yatmanobandhu-ratmaivaripu-ratmanah II*
(Srimadbhagavadgita, Ch-6, Sl-5).

Necessity of Yoga today:

Scientific studies have clearly shown the beneficial effects of practice of yoga on nervous system, mind, and on health. Studies have revealed, yoga provides training of mind and body to bring emotional balance. Yoga assists in developing in sound ways, to strengthen ourselves, and be contributing social beings. Yoga helps children and young people cope with stress and thus, contribute positively to balance in life, well-being, and mental health. Similarly, yoga in schools helps students improve resilience, mood, and self-regulation skills pertaining to emotions and stress. Yoga has consistently yielded encouraging results in the treatment of generalized anxiety disorder and panic disorder, and has also been shown to improve mood and decrease symptoms of depression. Based on the available literature, it could be concluded that yoga, due to its ability to fight harmful substances, disease, etc., can be considered as an effective tool in therapy for the patients with various neurological disorders.

The present scenario of life is having stress, urgency, improper life style, lack of morality, corruption, pollution etc. in majority. We can see stress and mental health challenges that globalization exposes the youth all over the world due to various new demands, standards, and options. There is also increased pressure to

succeed due to increased competition. The modern society offers plenty of distractions and unwelcome attractions. All these together have led to increasing occurrence of psychosomatic disorders day by day. A psychosomatic disorder is a disease which involves both mind and body. Psychosomatic disorder is "a physical disease that is thought to be caused, or made worse, by mental factors". Some physical diseases are thought to be particularly prone to be made worse by mental factors such as stress and anxiety. For example, high blood pressure and heart disease, diabetes mellitus, breathlessness, stomach ulcers, psoriasis, eczema. Sometimes mental factors cause physical symptoms but there is no physical disease. For example, a chest pain may be caused by stress and no physical disease can be found. Therefore, it is very much essential, yoga becomes a part of our daily life.

Conclusion:

The careful reading of commentary of Vyasa to *yogasutra*, gloss of Vacaspati Mishra and other literatures makes it very clear – ‘yoga’ means restraining mental modifications, *samadhi*. The restraint of mental modifications checks the operation of the vehicles of affliction, action, fruition and tendencies. Then the seer stands in his own nature of crystal purity i.e., consciousness alone, unaffected by contacts of objects placed along side. Therefore, we have to understand yoga in its true sense, practise it and thereby become free from afflictions and attain the eternal bliss.

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