

Role of Yoga And Sanskritam : to receive highest goal of the life

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Abstract:

Sanskrit is the language of Samadhi, which has the ability to free man, from the bondage of birth and death by getting self-realization done in the state of deep meditation called 'samadhi'. Sanskrit is the language of divine vibrations. By which each vibration awakens all the muscles and nerves in the brain and gives strength to receive that divine self-knowledge providing tremendous memory power. Firstly through Sanskrit language only our sages had attained enlightenment by listening to the voice of the Lord in the state of samadhi. Vedas, Upanishadas, Ramayana, Mahabharata, Vedanga (shiksha, kalp, nirukta, vyakrana, chanda and jyotish), Shaddarshan (Mimansa, Vedanta Sankhya, Yoga, Nyaya and Vaisheshika) all these Vedic literature were invented in Sanskrit language only. Which proves that Sanskrit language is a mother of all the knowledge or wisdom available on the earth. it leads to one's own spirit called spirituality which helps a person to meet divine within. All the divine ideas first originated from Sanskrit language and took the form of Vedic literature. The deity language of these transcendental thoughts therefore connects the seeker with the Lord in the state of meditation through mantras, the most powerful instrument to sink with divinity. This is what is called 'Yoga'. The word 'yoga' is derived from the Sanskrit root 'yuj', which means 'to join', 'to be one with God', 'to be united with the divine power' and to become one with it. The power of a flower lies in its fragrance, which makes fragrant perfume. Similarly, the power of Sanskrit language lies in its positive vibrations through which the Divine is realized. Most of the words in Sanskrit are in the form of joint, dot on the top called chandra bindi and visarga (:), which create a special type of vibration in the brain and because of this the soul can attain supersensory knowledge by connecting with the Supreme Soul. What changes occur in a person in this yogic dharana, dhyana and samadhi's state? By studying what kind of hymns can he become divine and connect with the Supreme Soul? That is the main aim of all the vedas and upanishadas. It is said in the Yajurveda, "Udvayantamasaspari swaha pashyanat-uttrem. Devam Daivatra Suryamaganma Jyotiruttam". "उद्वयन्तमसस्पारि स्वः पश्यन्तः उत्तरेम । देवं दैवत्रा सूर्यमगन्म ज्योतिरुत्तमम् (Yajurveda:35:14)

Meaning: Just as religious yogis attain long life by looking at the sun (symbol of knowledge) and obtain happiness, similarly religious yogis – Mahadev, the publisher of all, present separate from the tribulations of birth and death, attaining salvation by knowing Sachchidananda as the face of God, live in constant bliss.

Introduction:

Sanskrit is the language of samadhi because the sages had attained all the mystical self-knowledge by listening to this Devvani, the voice of the Lord in the form of mantras in a meditative state. From this it is proved that it was because of the super-knowledge, self-knowledge, that it appeared in the heart of the sages and could be imprinted in their mind. Which came to be known as Shruti Shastras. From which all the Vedas, Upanishads and Philosophy etc. were born. In today's era, such self-knowledge Vedas and Upanishads are not being produced because man has forgotten the art of living a life of yoga like the sages. He does not tighten his body and mind with the path of yoga.

'Companadhikaran.'¹

‘कंपनाधिकरण’¹

(Brahmasutra:39) Meaning -Vital force energy (prana) itself vibrates the whole world. And from the point of view of the principle, it has been said in the Brahmasutra composed by Ved Vyas that salvation is attained only by the knowledge of Prana. This life is the conscious element. Brahmatattva can also be known only by knowing the conscious element (chetan tatva). After knowing this chetan tatva, there is no need to know anything else. Yogis know this through dharana, meditation and samadhi. It is then said that,

”Prithvyaptejo-Nilkhe Samutthite.
Panchaatmake yoga gune pravrutta Na
tasya rogo, na jaraa na mrutyuhu. Praptsya
yogaagnimayam shariram”.²

पृथव्यप्तेजोऽनिलखे समुत्थिते। पञ्चात्मके
योगगुणे प्रवृत्त ॥

न तस्य रोगो, न जरा न मृत्युः। प्राप्तस्य
योगाग्निमयं शरीरं ॥²

(Shvetasvatara Upanishad, 2.12)

Meaning -The yogi who has attained the yogic body by being the manifestation of earth, water, fire, air and sky, that is, having the experience of the five elements of yoga, that yogi does not get disease, neither attains old age nor does he die.

The ultimate goal of yoga is to attain salvation, that is, the nectar element, through a yogic body. Amrit tattva means na mritaha iti means neither dead: Iti. who is without death. when gold is heated too much, the more purer it becomes. Sandalwood is born with fragrance, as many times as it is gleamed, in the same way a person can become a possessor of advanced life by penance in the fire of the eight limbs of yoga (Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi).

यमनियमआसनप्राणायामप्रत्याहारधारणाध्या
नसमाधयोऽष्टाङ्गानिरा³

"Yamaniyam Asana Pranayama Pratyaharadharanadhyanasamadhiyoshtang anira"||³

(Maharishi Patanjali's Yoga-Darshan 2.29)

Subject Entry: The basic goal of Yoga is not only limited upto the Asanas and Pranayama, but through it, knowing the Atman, after purification of Prana and Chit, is to attain God through Dharana, Dhyana and Samadhi. This is called the attainment of the nectar element. All the scriptures have been created to fulfill this goal. This is also the main objective of this research paper. Dharana, meditation and samadhi are only called restraint. Through which it is very much necessary to purify the body, mind and chitta (subtlest form of mind) in order to attain the nectar element and to connect the soul with the Supreme Soul.

“Chittameva samsarastatprayatnena shodhayat.

Yaschittastanmyo bhavati guhyametatsanatanam.”⁴

“चित्तमेवसंसारस्तत्प्रयत्नेन शोधयत्।

यश्चित्तस्तन्म्यो भवति

गूह्यमेतत्सनातनम्॥”⁴

(Maitreyi Upanishad 1:5)

Meaning:- “The mind is the world, so we should always purify it with effort. As is his mind, so is his movement. Always remember this eternal truth. With the purification of the mind, the world existing in the mind also perishes.

The five yamas satya (truth), ahimsa (non-violence), asteya (non-stealing), aparigraha (non-collection of things) and

brahmacharya (celibacy), the five niyams [shaucha (cleanliness), santosh(contentment), tapa (austerity),swadhyaya(self-study) and Ishvarapranidhana (reverence for God)], purify the body and mind with continues practice of asanas, pranayama and pratyahara. Here pure mind changes into pure chitta. It is said in the Yogavasistha,

“Dwe bije ram chittasya praanaspandanavaasane.

Ekasmishcha tayornashte kshipram dve api nashyatha”.⁵

“द्वे बीजे राम चित्तस्य प्राणस्पंदनवासने।

एकस्मिश्च तयोर्निष्टे क्षिप्रं द्वे अपि नश्यतः”॥⁵

Meaning:- “The two seeds of the mind are lust and breath. The cessation of any one of these leads to the cessation of the other. Such pure chitta can only become calm." Then,

“Chittasyahi prasaden hanti karma shubhashubham. Prasannaatmatmani sthitva sukhmakshamashnute”.⁶

“चित्तस्यहि प्रसादेन हन्ति कर्म शुभाशुभम्। प्रसन्नात्मात्मनि स्थित्वा सुखमक्षमश्नुते”॥⁶

(Maitreyi Upanishad, 1:6)

Meaning:- "All good and inauspicious deeds are destroyed by the calmness of the mind. When there is no karma left, that calm man gets absorbed in the soul and attains inexhaustible bliss." This proves that the soul is an embodiment of bliss. This bliss is not becoming available from any other thing of the out side world. But it is born from the soul. The mortal

happiness that man was looking for in an external things, he finds within him selves in the form of eternal bliss. When all the nerves along with the chitta also becomes pure, then such a person rises above the the body level to feel power of the soul through meditational experience.

Evam maasatryabhyasannaadishuddhistato bhavet. Yada tu naadishuddhihi syattada bahyataha .⁷

“एवं मासत्रयाभ्यासान्नाडीशुद्धिस्ततो भवेत्।
यदा तु नाडीशुद्धिः स्यात्तदा चिह्नानि
बाह्यतः”।⁷

(योगतत्त्वोपनिषद्- 44)

Meaning:- By practicing Pranayama together for four times together with 84 breath retention (Kumbhaka), "the nadis get purified in three months and the symptoms which arise in the body of the yogi after such purification" are lightness of the body, burning gastritis and the body becomes thin. In this way the body becomes ready to receive the nectar element. That time what happens?

“Shatam chaika cha hridayasya nadya, staasam murdhanamabhinihi srutaika. Tayodhvamayannamritatvameti, Vishwanya utkramane Bhavanti”।⁸

“शतं चैका च हृदयस्य नाड्य, स्तासां
मूर्धानमभिनिःसृतैका।
तयोध्वमायन्नमृतत्वमेति, विष्वडडन्या
उत्क्रमणे भवन्ति”।⁸

(Kathopanishad:2:3:16)

Meaning:- From the heart,100 of the Nadis comes out, from it only one Sushumna Nadi is piercing the Brahmrandhra. Only a man who moves to the upper world, can attain immortality. The rest of the hundred nadis are meant to be taken after life and death in different yonis.

These nadis are purified by asanas and mainly by pranayama. When all the nadis spread by feces become free from feces, then the yogi is successful in stopping the prana. Mal (impurity, physical as well as mental), and vikshepa (external -internal disturbances that piague us) , aavarana (curtain of not knowing that clouds our consciousness) are the three defects of the mind, without eliminating which Raja Yoga cannot be practiced. The inner feces, distractions and veils that come between Dharana, Dhyana and Samadhi are destroyed by Hatha Yoga and the rise of knowledge. to this only Patanjali Muni says

"Tataha Kshayate Prakashavaranam".⁹

“ततः क्षयते प्रकाशवरणम्”।⁹

(Maharishi Patanjali's Yoga-Darshan 2.53)

It is said that "the light of knowledge emerges from the practice of Pranayama after the destruction of the cover of ignorance over the intellect." Therefore regular purification of breath- prana is necessary, which leads to one point focussed mindfulness and attainment of knowledge. It is necessary to purify the prana regularly through Pranayama. Because,

“Gyanagni: Sarvakarmani
Bhasmasatkurute tatha”.¹⁰

“ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते
तथा”¹⁰

(Bhagavad Gita 4:37)

All actions then can be burnt like ashes, in the fire of knowledge. The attachment to the body is freed from the knowledge of God. Due to this the ego or the spirit of the body senses also gets destroyed. The ego or the body consciousness is the cause of birth and death. These karma seeds burn by the fire of knowledge like wood by the fire, When the seed of karma and ego is burnt, even the seed of birth does not sprout. But even after attaining the knowledge of God, being born out of destined body, until the karma of destiny is not over, the wise man cannot be able to give up the body. Deliberately trying to renounce the body would be egoism and any ego-motivated action has to take rebirth to bear the fruits of karma. Meaning, the power of knowledge does not work on prarabdha karma, but it is true that sanchit karma gets burnt by divine knowledge. After purification of life force energy by burning karma in pure prana, the seeker can attain the knowledge by means of sadhan Chatushtay and enter the knowledge acquisition role. This role of knowledge is attained by means of viveka. To know difference between,

“what is permanent and what is fleeting”¹¹

I.e pure brahman and worldly desire as an illusion), vairagya(detachment, dispassion), mumukshtva(burning desire for liberation) and shataSampati, in which,

“**Shama** - Sham means the pacification of desires, by calming the thoughts of the mind, there is also a sense of sublime in actions.

Dama: means restraint of the senses. To prevent the senses from going towards the objects of the world and to turn it inwards with efforts, towards the Supreme Self within is called Dam.

Ttiksha (Tolerance): means tolerance and forgiveness. To endure cold- heat, heppiness- sorrow, honor-disgrace etc.with smile.

Uparati: Uparati means the retirement of the mind from the external material objects of the world, after that mind totally becomes untoward and rejoice the company of soul.

Shraddha: Complete faith in God, belief in the eternity of the soul and immense trust in the words of the Sat Scriptures and the Sadguru.

Samadhan (Solution): Connecting the mind to Brahman, concentration, meditation or samadhi.”¹²

As long as thoughts arise in the mind, the mind remains mind only, but when it becomes pure, it is called chitta which is without resolution (sankalpa- vikalpa).

Dharana: “देश बंध चित्तस्य धारणा”¹³

Dharana: "Desh Bandh Chittasya Dharana"¹³

(Maharshi Patanjalikrit Yoga-Darshan-3.1)

Meaning: Adi deities or any idol and any substance are called outer desh. In one of these desh (idol) when pure mind (chitta) is focused After the realization of perception, man becomes siddha with all magical powers called abilities and attainments, that are the product of yogic advancement through meditation and yoga.

So he is rewarded everywhere. He also gets the benefit of the philosophy of perfect men. The secret of Dharma is also known and different kinds of achievements are obtained by him. This happens after many births. No kind of efforts go waste, as Bhagwat geeta has stated in it:

“Prayatnad yatamanas tu yogi
samshuddhakilbishah

Anekajanmasamsiddhas tato yati param
gatim .”¹⁴

"प्रयात्नाद्यतमानस्तू योगी संशुद्धकिल्बिषः

अनेकाजनमसंसिद्धस्ततो याति परां

गतिम्।”¹⁴

(Bhagvad geeta:6.45)

Which means “Making regular effort, becoming sinless and pure, the yogi becomes a siddha after many birthstone and attains the supreme end.”

(Across The Seven Seas, Rajarshi Muni, Life Mission, Surendra Nagar (Gujrat), 2017, pg.no.-9)

“तत्र प्रत्यैकतानता ध्यानम्”¹⁵

Tatra prayatyaikataanaataa dhyanam.¹⁵

(Maharshi Patanjalikrit Yoga-Darshan-3.2)

Meaning: -When the meditator becomes engrossed in the same object or in the form of any God by concentrating on his Lord, the Lord unites the mind in Darshan. Then all the instincts (vibration of thoughts) of that concentrated mind start flowing towards the divine. In the mean while no other worldly desire of matter instincts arise. That continuously pouring like an oil flow is called meditation of the Lord I;e Samadhi.

Samadhi: - When Dhyata, Dhyaya and Dhyana all become one. Then it is called Samprajnata Samadhi. By which there is proper knowledge of Dhyana and the body and mind become pure and the yogi attains Divyadeha (divine body) and by attaining Ritambhara Pragy (knowledge beyond scenes), by the path of Para Vairagya (highest detachment) he attains the ultimate asampragyaat-nirbij-nirvikalpa samadhi where Dhyata, Dhyeya and Dhyana (meditator, ultimate goal and meditation) everything becomes one.

Conclusion:

“ततो नश्यति संसारो नान्यथा शिव भाति।
योगेन रहितं ज्ञानं न मोक्षाय भवेद् विधे”।¹⁶

“Tato nasyati sansaron, nanyatha shiva
bhatin

Yogen rahitam gyanam na mokshaya
bhaved.”¹⁶

(योगशिखोपनिषद 1.51)

Meaning: “Without yoga, there is no salvation.” In this way, after becoming a yogi, his whole world is destroyed. Apart from this, the world is not destroyed in any other way, such as Lord Shiva says, "O Brahma, knowledge without yoga is not capable of salvation". The whole life of us as a human beings is bound by the world of thoughts. Many thoughts of the world dominate the mind, which take away the peace of mind and cause many diseases and unrest. It is very important to convert all these thoughts into the thought of only one God so Human beings can be free from bondage of death and birth cycle. We meet most in the world but leave without meeting ourselves. Yoga teaches us to meet ourselves. This is the greatest achievement of yoga.

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