

The Exposition of Patanjali Yoga Sutra with Special Reference to External and Internal Aids to Yoga Practices

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Abstract

Patanjali yoga sutras are considered as the best reference to understand the nature of human mind and it working. Patanjali says that Yoga can be used as a tool to stabilize our mind by creating an environment that enables the mind to unlock new perceptive centres in the brain which in turn allows a being to evolve into something greater than himself, this ultimately leads to understand the nature of External and Internal universe thus makes himself sublimate and unite him with the ultimate reality. The astanga yoga plays a key role in this world as if All Rivers will flow towards Ocean Similarly for different Person in different ways which ultimately leads to Universal Harmony. Sage Patanjali says with proper Abhyasa (Practice) and Vairagya (Detachment from things which will built Thoughts in us) with constant Passion on will be reached to Samadhi. When there is pure knowledge within ourselves, nothing is going to break us. Astanga yogic practices will provide Right condition for the Growth of the Special Abilities in Humans .

KEYWORDS:-Bahiraṅga yoga, Antaraṅga yoga, Yama, Niyama, Independent existence, perception, Physiology

Patanjali yoga sutras are considered as the best reference to understand the nature of human mind and it working. Patanjali says that Yoga can be used as a tool to stabilize our mind by creating an environment that enables the mind to unlock new perceptive centres in the brain which in turn allows a being to evolve into something greater than himself, this ultimately leads to understand the nature of External and Internal universe thus makes himself sublimate and unite him with the ultimate reality. Patanjali yoga sutra has four chapters which contains 196 sutras. Where he explains about the mind, its disturbances cause of pain, tools to overcome pain, to acquire supernormal powers, and in the end kaivalya.

Astanga Yoga's first five limbs are known as Bahiraṅga yoga. This actually contains Yama, Niyama, Asana, Pranayama and Pratyahara and Antaraṅga yoga is consist of three limbs Dharana, Dhyana, Samadhi. These are all plays a key role in betterment of sadhaka life. Minutely observing the life phenomenon, Patanjali have concluded that so long we do not pay any serious attention towards our day-to-day activities, as well as, the activities of the Mother Nature, we go on performing all our actions mechanically in life and therefore, life seems to be full of pain and miseries. However, they have also observed that if we add awareness to our activities by Practicing Yoga.

Yama and Niyama are more important, these two disciplines are the energies of the organs of action and the senses of perception are the essential. Yama-Niyama one by one as if each had an independent existence and could be isolated from the others. The fact is that all these elements are closely inter-related and the qualities which they are meant to develop are the different aspects of our inner life. How far we are able to

develop one of the qualities will depend to a great extent upon the general tone of our life. The Yama's are mighty universal vows, says Patanjali. The first limb of Yama is to make us understand by restraints (Ahimsa, satya, astheya, brahmacharya, aparigraha) being non-violent, all beings around him abandon their hostile behaviour. By observance of Satya, spoken words fructify into action. All kinds of treasures are bestowed on him who observes asteya, to the core values and honest to others, not even thinking or executing plan of stealing others Wealth, following proper controlled. Celibacy, reducing our possessions which we don't have real need of use with them.

The second Limb Niyama is, sauca (cleanliness or purity), santosha (contentment), tapas (austerity), svadhyaya (study of the sacred scriptures and of one's own self) and Isvara pranidhana (surrender of the self to God). Sauca is to keep a person's internal environment clean, Santosha is heart fullness, and Tapas is passionate about the Responsibilities. Svadhyaya is extracting the essence of Ancient Texts which will make to realize us and to understand about oneself. Isvara pranidhana is Faith on God will forge us so strong that we will be becoming one with the ultimate himself.

The Third limb Asana - most of the people goes to Gym, does all those exercises which obviously builds our Muscles strong but the internal organs will not become resist to the wear and tear. In fact, many people who do not know anything about yoga confuse it with these physical exercises. In order to make our muscles, organs, cellular functions proper one have to do Abhyasa of Asana. Patanjali maharishi says Stability, comfortably is known as Asana. Here stability means to Homeostasis and comfortability gives proper focus in asana. Asana will burn up all the gross level of impure particles.

Pranayama can be performed after Asana has been perfected. When Asana has not been wholly perfected, Pranayama can be practised only when during Asana the body becomes steady and the mind is occupied with a sense of void, or any other form of steadiness is established. The Pranayama is an Intense and highly reprogramming ability of Human Physiology in which this practices will clean those micro level toxic particles and gases which are struck in those tiny vessels.

Pratyahara: When separated from their corresponding objects, the senses follow, as it were, the nature of the Mind that is called Pratyahara. Pratyahara in the form of suspension of activities of the senses with control of the mind is desirable to the sadhaka. It is not presence of senses instead controlling of senses finally withdrawal of them from the external environment to the internal world it's like a blind man can depend on his ears, nose and touch but his sense playing high role in it but when its pratyahara the it is like a man hearing himself the inside universe of him this leads to Dhāraṇā.

In the first five Angas of Astanga yoga eliminate one after another different sources of disturbance to the mind and prepare it for the final struggle with its own Vrttis. First to be eliminated by Yama-Niyama is the emotional disturbances due to moral defects in one's nature. Next to be eliminated by the practices of Asana are the disturbances which arise in the physical body. Then the disturbances caused by the irregular or insufficient flow of vital forces in the Pranic sheath. All these are removed completely by the practice of Pranayama. And lastly, through Pratyahara is removed the major source of disturbances coming through the sense-organs. Thus is accomplished

Bahiraṅga or external yoga and the practitioner becomes capable of treading the further stages of Antaraṅga or internal Yoga.

Dharana consists in keeping the mind continuously engaged in the consideration of the object and to bring it back immediately as soon as the connection is broken. The objective which the practitioner should place before himself is to reduce progressively the frequency of such interruptions and to eliminate them completely ultimately. But it is not only the elimination of interruptions which has to be aimed at but complete focussing of the mind on the object. Vague and blurred impressions should be replaced by sharply defined mental images by increasing the degree of alertness and power of attention. So, the condition of the mind during the period when it is engaged with the object is as important as the frequency of these interruptions which break the connection. But as the nature of this stage of concentration is generally understood we need not elaborate this point further.

Dhyana means uninterrupted flow of the mind towards the object is contemplation. When yogi is getting much closer than he alone focus on that lights he see, the sounds he hear in his chittapramana. Like a river continuously flow into a sea, similarly, the entire consciousness of the self-stays continuously flowing towards god, the higher Self. When so happens, it is dhyana.

Samadhi this is the upgrade state that a man sublimating himself with the internal energies where he slowly detach himself from all his antahapramana step by step by eradicating his past, present and evolves omnipotent, omnipresent where there is no fear where there is no Avidya, and a stage a yogi becomes beyond three gunas.

CONCLUSION

The astanga yoga plays a key role in this world as if All Rivers will flow towards Ocean Similarly for different Person in different ways which ultimately leads to Universal Harmony. Astanga Yoga is an instrument to rewire our Brain, mind and all of our systems in human body which is not in proper condition. Sage Patanjali says with proper Abhyasa (Practice) and Vairagya (Detachment from things which will built Thoughts in us) with constant Passion on will be reached to Samadhi. When there is pure knowledge within ourselves, nothing is going to break us. In The End what I wanted to say is 'We cannot tell a Flower to Blossom', or a Tree to Grow. We only create the right condition for Growth. We can only do that. So also with our human race we will grow in general and in yoga at their own time and own pace so Astanga Yoga or other Authentic yogic practices will provide Right condition for the Growth of the Special Abilities in Humans .

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