

Samadhi Is the Ultimate State of Realization of Self

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Abstract: *The Astanga Yoga of Patanjali provides methods of achieving Samadhi by practicing the yoga stage by stage. Only few of the aspirants they move to Samadhi stage and others have not achieved for various obvious reasons. Astanga or Patanjali's Yoga Sutras is a text that covers many aspects of life, beginning with a code of conduct and ending with the goal of yoga, a vision of one's true Self. Yoga isn't only about postures, or meditation, it is a way of life, or religion. In this influencing scripture there are eight steps to awakening or enlightenment through yoga. These eight astanga or limbs of yoga are: yamas, niyamas, asanas, pranayama, pratyahara, dharana, dhyana, and Samadhi. Samadhi is the ultimate state of self-realization, or union with the source. It is a state of being totally aware of the present moment; a one-pointedness of mind.*

*Vethathiri Maharishi is the exponent of the system of Simplified Kundalini Yoga which is the sure way to lasting peace and real happiness. He has also rediscovered the Simplified Kayakalpa Yoga given out by the siddhas of South India many centuries ago. Objective -Yoga for human excellence are disease-free life, to achieve peace and perfection in life, he patterned the simplified exercise. He popularized the simplified Kundalini meditation and synthesized Kayakalpa Yoga exercise for modern life. His system has four practical methods besides the simplified exercise and special exercise called Kayakalpa exercise for rejuvenating the life force. These are Meditation, **Introspection**, Sublimation, Perfection. For which the introspection practice starts. Think of self, Find the drawbacks / Goodness within self, Find a plan to eradicate the drawbacks, Practice and adopt to lead the life as per plan. The introspection also helps to analyze the thoughts, neutralization of anger, moralization of desires, eradication of worries and **realization of self as who am I?** By this introspection, one can convert the following six temperaments – Greediness, Anger, Miserliness, Lust, Vanity & Vengeance. **REALIZATION OF SELF AS WHO AM I:** Self Realization is the perfection of the sixth sense and it is the peak of wisdom. Self Realization, actualization of the*

*Universe, realization of Truth are all the same. The entire Universe can be analyzed into four principles; they are (1) Truth; (2) Energy; (3) Mass; and (4) Consciousness. Karma Yoga is an appropriate method of life which will cleanse one of the impurities and enable him to reach the goal of Self Realization. **Ramana Maharishi** also urged people who came to him to practice self-enquiry. He directed people to look inward rather than seeking outside themselves for Realization.*

KEYWORDS:

Lust, Vanity, Introspection, Sublimation, Neutralization, Moralization & Miserliness.

INTRODUCTION

Patanjali's Yoga Sutras is a text that covers many aspects of life, beginning with a code of conduct and ending with the goal of yoga, a vision of one's true Self. The Patanjali's Yoga Sutras is probably the most authoritative text on yoga. It defines yoga as a focusing of the attention to whatever object is being contemplated to the exclusion of all others. Yoga isn't only about postures, or meditation, it is a way of life, or religion. In this influencing scripture there are eight steps to awakening or enlightenment through yoga. These eight astanga or limbs of yoga are: yamas, niyamas, asanas, pranayama, pratyahara, dharana, dhyana, and samadhi.

The yamas consist of lessons in moral and social conduct in our environment.

The niyama focuses on attitudes towards ourselves: compromising, cleanliness, serenity, devotion, and asceticism. In the asanas, one focuses on posture practice, positioning the body while incorporating the breath to achieve a greater awareness in the mind. Pranayama, or the restraint and control of the breath, helps with concentration, energizing and balancing of the mind and body. Pratyahara is the relaxation of the senses, where no distractions actually activate the mind. Dharana, or concentration, is the ability to direct the mind toward a chosen object and focus in on it alone. Dhyana, or meditation, is the ability to develop focused interactions with what we seek to

understand. Lastly, but most importantly, Samadhi is the ultimate state of Self-realization, or union with the Source.

SAMADHI:

Home → Spirituality → Concentration, Meditation, Contemplation → Samadhi: The Height of Divine Consciousness.

SAMADHI: In Hinduism, Buddhism, Jainism, Sikhism, Merkabah, Mysticism, Sufism & yogic schools refers to a state of meditative consciousness. It is a meditative absorption or trance, attained by the practice of dhyāna. In samadhi the mind becomes still. It is a state of being totally aware of the present moment; a one-pointedness of mind. In Buddhism, it is the last of the eight elements of the Noble Eightfold Path. In the Ashtanga Yoga tradition, it is the eighth and final limb identified in the Yoga Sūtras of Patañjali.

Definition:

- **Sarbacker:** Samādhi is meditative absorption, attained by the practice of dhyana.
- **Shankman:** an abiding in which mind becomes very still but does not merge with the object of attention, and is thus able to observe and gain insight into the changing flow of experience.

Buddhism: The term 'Samadhi' derives from the root sam-a-dha, which means 'to collect' or 'bring together', and thus it is often translated as 'concentration' or 'unification of mind'. In the early Buddhist texts, samadhi is also associated with the term samatha (calm abiding). In the suttas, samadhi is defined as one-pointedness of mind (Cittass'ekaggatā). Buddhagosa defines samadhi as "the centering of consciousness and consciousness concomitants evenly and rightly on a single object...the state in virtue of which consciousness and its concomitants remain evenly and rightly on a single object, undistracted and unscattered" (Vism.84-85; PP.85).

The Theravada Pali texts mention four kinds of samadhi:

- Momentary concentration (khanikasamadhi): A mental stabilization which arises during vipassana.
- Preliminary concentration (parikammasamadhi): Arises out of the meditator's initial attempts to focus on a meditation object.
- Access concentration (upacarasamadhi): Arises when the five hindrances are suppressed, when jhana is present, and with

the appearance the 'counterpart sign' (patibhaganimitta).

- Absorption concentration (appanasamadhi): The total immersion of the mind on its meditation of object and stabilization of all four jhanas.

Ideologically the Zen-tradition stresses prajna and sudden insight, but in the actual practice prajna and samadhi, or sudden insight and gradual cultivation, are paired to each other.

Patañjali's Yoga sutras

Samadhi is the main subject of the eight limb of the Yoga Sutras called Samadhi-pada. They resemble the Buddhist jhanas. According to David Gordon White, the language of the Yoga Sutras is often closer to "Buddhist Hybrid Sanskrit, the Sanskrit of the early Mahayana Buddhist scriptures, than to the classical Sanskrit of other Hindu scriptures." According to Karel Werner, Patanjali's system is unthinkable without Buddhism. As far as its terminology goes there is much in the Yoga Sutras that reminds us of Buddhist formulations from the Pāli Canon and even more so from the Sarvastivada Abhidharma and from Sautrantika." Robert Thurman writes that Patanjali was influenced by the success of the Buddhist monastic system to formulate his own matrix for the version of thought he considered orthodox. However, it is also to be noted that the Yoga Sutra, especially the fourth segment of Kaivalya Pada, contains several polemical verses critical of Buddhism, particularly the Vijñānavada school of Vasubandhu.

Samadhi is oneness with the object of meditation. There is no distinction between act of meditation and the object of meditation. Samadhi is of two kinds, **with and without support of an object of meditation:**

- Samprajñata Samādhi, also called savikalpa samādhi and Sabija Samādhi, meditation **with support of an object.** Samprajñata samadhi is associated with deliberation, reflection, bliss, and I-am-ness. The first two, deliberation and reflection, form the basis of the various types of samapatti:
 - Savitarka, "deliberative": The citta is concentrated upon a gross object of meditation, an object with a manifest appearance that is perceptible to our senses, such as a flame of a lamp, the tip of the nose, or the image of a deity. Conceptualization (vikalpa) still takes place, in the form of perception, the word and the knowledge of the object of meditation. When the deliberation is ended this is called nirvitarka samādhi.

- Savichara, "reflective": the citta is concentrated upon a subtle object of meditation, which is not perceptible to the senses, but arrived at through inference,¹ such as the senses, the process of cognition, the mind, the I-am-ness, the chakras, the inner-breath (prana), the nadis, the intellect (buddhi).¹ The stilling of reflection is called nirvichara samapatti.
 - Sananda Samadhi, ananda, "bliss": this state emphasizes the still subtler state of bliss in meditation;
 - Sasmita: the citta is concentrated upon the sense or feeling of "I-am-ness".
- Asamprajnata Samādhi, also called Nirvikalpa Samadhi and Nirbija Samadhi: meditation **without an object**, which leads to knowledge of purusha or consciousness, the subtlest element.

According to Whicher, Patanjali's own view seems to be that nirvicara-samadhi is the highest form of cognitive ecstasy.

Samyama: According to 'Taimni', dharana, dhyana a samādhi form a graded series: Samadhi. When the yogi can: (1) sustain focus on the pratyaya for an extended period of time, and (2) minimize his or her self-consciousness during the practice, then dhyana transforms into samadhi. In this fashion then, the yogi becomes fused with the pratyaya. Patanjali compares this to placing a transparent jewel on a colored surface: the jewel takes on the color of the surface. Similarly, in samadhi, the consciousness of the yogi fuses with the object of thought, the pratyaya. The pratyaya is like the colored surface, and the yogi's consciousness is like the transparent jewel.

Sahaja samadhi: Ramana Maharshi distinguished between 'kevala nirvikalpa samādhi and sahaja nirvikalpa samādhi': 'Sahaja samadhi' is a state in which a silent level within the subject is maintained along with (simultaneously with) the full use of the human faculties. 'Kevala nirvikalpa samādhi' is temporary, whereas sahaja nirvikalpa samadhi is a continuous state throughout daily activity. This state seems inherently more complex than samadhi, since it involves several aspects of life, namely external activity, internal quietude, and the relation between them. It also seems to be a more advanced state, since it comes after the mastering of samadhi. Sahaja is one of the four keywords of the Nath sampradaya along with Svecchachara, Sama, and Samarasa. Sahaja meditation and worship was prevalent in Tantric traditions common to Hinduism and Buddhism in Bengal as early as the 8th–9th centuries.

In Sikhism the word is used to refer to an action that one uses to remember and fix one's mind and soul on Waheguru. The Sri Guru Granth Sahib informs:

- "Remember in meditation the Almighty Lord, every moment and every instant; meditate on God in the celestial peace of Samadhi."
- "I am attached to God in celestial Samadhi."
- "The most worthy Samadhi is to keep the consciousness stable and focused on Him."

The Sikh Gurus inform their followers:

- "Some remain absorbed in Samadhi, their minds fixed lovingly on the One Lord; they reflect only on the Word of the Shabad."

YOGA/ LIFE: Yoga is a generic term for the physical, mental and spiritual practices or disciplines which originated in ancient India with a view to attain a state of permanent peace. Generally put, Yoga is a disciplined method utilized for attaining a goal. Yoga is used to unite Kundalini with Shiva. As the name suggests, the ultimate aim of practicing Yoga is to create a balance between the body and the mind and to attain self-enlightenment. There by creating a union between a person's own consciousness and the universal consciousness. Some of the most often practiced types of yoga are **Karma Yoga**, Gnaana Yoga, Bhakti Yoga, Hatha Yoga, Tantric Yoga, Kundalini Yoga and Raja Yoga. Human life functions in the union of Self(the individual), the Society and the Nature.

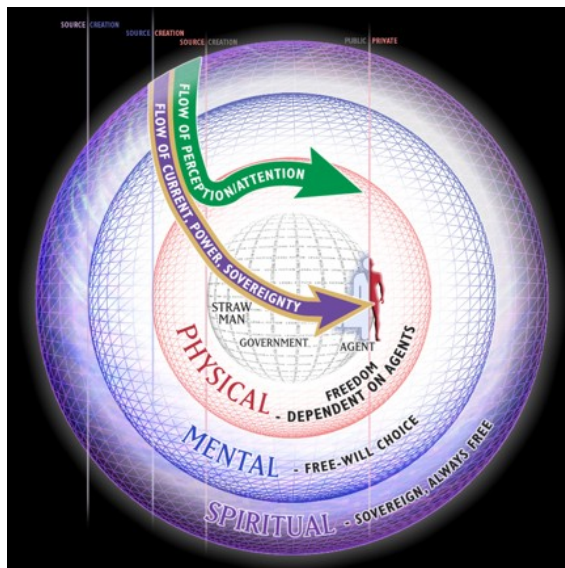
KARMA YOGA:



"Karma" means action of man with will. Action includes three different functions of man viz, deed, speech and thought.

Man is a combination of four phenomena: Body, Mind, Life -force (soul and Bio-magnetism). The life-force is basically a minute energy-particle with speedy, self-rotative, whirling motion. The continuous whirling motion of the particles of the life-force radiates a spreading wave. The sum total of such waves intensified sufficiently in the body is bio-magnetism. Mind is the peripheral functioning state of Consciousness which is naturally seated in the life-force particles.

The physical body is a structure of a systematic arrangement of cells with polarity. By the five functions of a wave (i.e.) Clash, Reflection, Refraction, Penetration, and Interaction these five results are produced. These are Pressure, Sound, Light, Smell and Taste. These imprints become a record for a long period of time. This imprinting will evoke the same thought or urge of action in others by the flow and inter-connection of the magnetic wave. So whatever an action may be, it affects all the parts of the body, life-force, mind, the persons around and the Universal field. In any action, the motive, efficiency, Place, time and object of contact are all involved. Accordingly the result will be pain or pleasure to self and others, at present or in future, to the body or mind.



A Karma Yogi does every action with full understanding and awareness of the above-described facts of Nature, with an awareness of maintaining harmony in all angles and all relations of life. So, one movement of the body or one thought in the mind could be such as to be an asset for man and mankind for a long period of time.

Therefore one's actions should be disciplined and one's thoughts should be streamlined so that they may produce only good results such as pleasure, harmony, satisfaction, health and peace for oneself and for others at present and for the future. Karma Yoga is a system of life utilizing the full potential of the body and mind with understanding and awareness for a happy, prosperous and peaceful life.

Goal Is Self - Realization

The purpose of the birth of man is to develop his Consciousness to its own super-state and to identify Self with the, Universal Being. Man has three impurities within him. They are Ego, Imprints of sins and Illusion (Anava, Kanma and Maya respectively, in Sanskrit). During the development of his Consciousness, he has to simultaneously dissipate these three impurities. Through Realization of Self by inner travel, a psychic practice, he can get rid of Ego by absorbing Self into the Supreme Being. By a virtuous way of life and imprinting only good deeds he can get rid of the imprints of sins. When Ego and sins are erased, wisdom will automatically shine forth and Illusion. (Maya) is cleared. Karma Yoga is an appropriate method of life which will cleanse one of the impurities and enable him to reach the goal of Self Realization.

Every man is to live with body, materials and society. Karma Yoga helps him in three ways:

- (1) To better enjoy all sensual pleasures and derive full satisfaction;
- (2) In becoming capable of helping others to enjoy material and spiritual life; and
- (3) By postponing death and withstand ageing until he reaches the goal of life or the time he wishes to die.

Karma Yoga is a complete system to fulfill all the needs of man and mankind. Karma Yoga will maintain harmony between body and life, life and mind, individual and society and Nature and Will. Ultimately it will result in happiness, peace and satisfaction in life.

Wheel of Karma



Work is worship of the Lord. Karma Yoga is the Yoga of selfless action, without agency and expectation of fruits. Karma Yoga removes the impurities of the mind. It is a potent purifier of the heart. Karma Yoga prepares the mind for the reception of Divine Light, Divine Grace, and Divine Knowledge. See God in every face. Behold the Lord in all creatures. Share what you have with others. Serve the saints and sages. Serve the sick. Serve the poor. Serve your parents. Serve your motherland. Serve humanity in general. Scrutinize always your inner motives. Destroy selfish motives. Work without egoism. Watch for opportunities for service. Never miss even a single opportunity. Cultivate amiable, loving, social nature, generosity, catholic nature. Kill selfishness. Control the senses, practice self-restraint, tolerance, sympathy and mercy. These are the qualifications of a Karma Yogi. Atman is actionless, Akarta, Nishkriya. Practise your Svadhanna, your Varnashrama Dharma unselfishly, without egoism. You will attain purification of heart. Knowledge of Brahman will dawn in your heart.

VETHATHIRIAN SIMPLIFIED KUNDALINI YOGA

Maharishi has formulated a complete science of living for the betterment of mankind: a five-fold path for the individual and a 14-fold virtuous path (Vethathirium) for entire mankind. For this, he has systematized a science of living through: 1. Physical exercises, 2. KayaKalpa Yoga, 3. Simplified Kundalini Yoga meditation, 4. Introspection and Self-realization.

Maharishi turned his spiritual searchlight on to see why, man, gifted by Nature so abundantly, should bring about such tragedies to self, society and nature. He found that the fundamental causes for human misery are:

1. Lack of understanding of self
2. Lack of understanding of our relationships with one another

3. Lack of understanding of our relationship with Nature

Through his revelatory and revolutionary concepts of Magnetism - Universal and Bio, and their connection with the Unified Force on the one hand and living beings and the inanimate on the other, Maharishi has brought out an astonishingly powerful and yet a simple, practical system of unleashing the hidden potentials of human beings in their physical body, mind, brain, life energy, Genetic Centre and Consciousness. The system consists of:

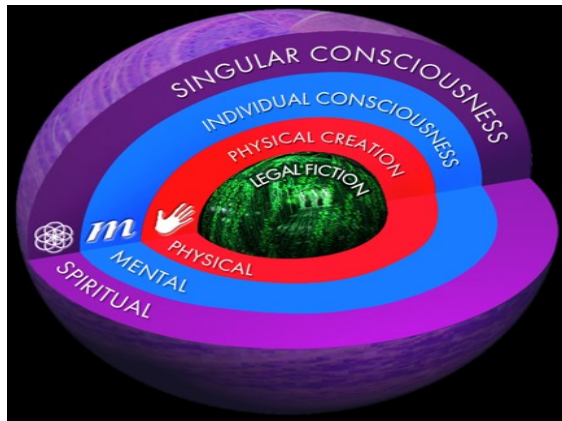
1. Simplified Physical Exercises based on bio-magnetism
2. Kayakalpa Yoga
3. Meditation
4. Introspection techniques: Highly effective techniques of Analysis of thought, Streamlining of Desires, Neutralization of Anger, eradication of worries etc. are taught which are essential for a happy and progressive life.
4. Understanding the secrets of nature: In higher level courses, deeper understanding of self, society and Nature are given so that one is able to lead a life of wisdom. Subjects such as Who Am I?, Study of evolution of universe and living beings, State of life before birth and after death, the purpose and philosophy of life, blessing and its benefits, Plans for world peace are discussed in great detail to provide a thorough and broad based understanding of self, society and nature which equip one to lead a life of prosperity, love and compassion.

INTROSPECTION

Introspection means examining one's own self. Man's life is along three angles: (1) Nature; (2) Self and (3) Society. For a successful and happy life, one has to understand the nature of the three aspects. Introspection is a necessary practice for this enlightenment. In the SKY (Simplified Kundalini Yoga) system practiced and taught by many Light of Life Society Directors, Introspection is classified into five subjects: 1) Analysis of Thought; 2) Moralization of Desire; 3) Neutralization of Anger; 4) Eradication of Worries; and 5) Self-Realization or "Who Am I?"

REALIZATION OF SELF:

Self-Realization is the perfection of the sixth sense and it is the peak of wisdom. Self-Realization, actualization of the Universe, realization of Truth are all the same. The entire Universe can be analyzed into four principles; they are (1) Truth; (2) Energy; (3) Mass; and (4) Consciousness.



(1) **TRUTH:** Truth is the static State around the created universe, Truth is called by many names including the primordial State, Universal Being, Absolute Space, Vacuum, Omnipotence and Omniscience. This is the basic phenomenon from which all the movements start.

(2) **Energy:** Energy is the moving state of the static State. It is a minute particle with self-rotative action; actually it is just a wave of the static Being. Because of its self rotative action it spans a volume or area and hence it is called a particle.

(3) **Mass:** Mass is only the association of such energy-particles.

(4) **Consciousness :** Consciousness is the function of the Universal Being, understanding, feeling, calculating and enjoying its own beauties and values through the living beings and man.

When this understanding comes, whatever you see, everything is a part and parcel of Nature. Oneness in multiplicity and unity among diversity are very clearly realized. This enlightenment will blossom as brotherhood among mankind. Man will understand the needs and feelings of other living beings and lead a life with the three virtues, Morality, Duty and Charity.

When a man realizes himself, he realizes the value of everyone on the Earth. And to respect the needs, aspirations and ambitions of others and to restrict and moralize one's own activities in life become part of his Being. That is why we have to stress that the above said three virtues are imperative.

Nature is the Totality and man is a fraction, Nature has taken the shape of man to develop the Consciousness from fraction to Totality. All are having the same aims, the same inner urge and the same potentiality within. So everyone has to understand the aims of birth and help one another and at the same time avoid creating pains and miseries. In this kind of realization, realization of Truth, actualization of the Universe and realization of Self are completed.

TRUTH, PEACE, HARMONY

Maharishi makes us understand that we are at an evolutionary stage of the Supreme Being—the Space—and through practical teaching methods makes us understand the oneness running through the entire universe and beyond. The realization of this oneness is liberation. Only a liberated person can understand the scriptures, which say:

- My father and I are one—The Bible
- Form is emptiness; emptiness is form—Buddhism
- Aham Brahmasmi (I am Brahman)—Vedas

Only such a person would be able to imbibe in himself the mindfulness of the Buddhist, the ahimsa of the Jain, the service to humanity of the Muslim and the love and tolerance of the Hindu. When this comprehensive knowledge spreads among people, harmony and peace in society will be enhanced through every individual's understanding of the realities and functions of the microcosm and the macrocosm.

Self-enquiry:

Ramana Maharishi urged people who came to him to practice self-enquiry. He directed people to look inward rather than seeking outside themselves for Realization: "The true Bhagavan resides in your Heart as your true Self. This is who I truly am". Ramana's teachings about self-enquiry have been classified as the Path of Knowledge (Jnana marga) among the Indian schools of thought.

Questioning "Who am I?"

Enquiry in the form 'Who am I' alone is the principal means. To make the mind subside, there is no adequate means other than self-enquiry. If controlled by other means, mind will remain as if subsided, but will rise again". The Source of Aham-vritti (I-thought) is verily the Heart as the undifferentiated Light of Pure Consciousness, into which the reflected light of the mind is completely absorbed¹

Nan Yar?

His earliest teachings are documented in the book Nan Yar? (Who am I?), in which he elaborates on the "I" and Self-enquiry:

- "Of all the thoughts that rise in the mind, the thought 'I' is the first thought."
- "The mind will subside only by means of the enquiry 'Who am I?'. The thought 'Who am I?', destroying all other thoughts, will itself finally be destroyed like the stick used for stirring the funeral pyre."
- "The place where even the slightest trace of the 'I' does not exist, alone is Self."
- "The Self itself is God."

Bhakti

Although he advocated self-enquiry as the fastest means to realisation, he also recommended the path of bhakti and self-surrender (to one's deity

or guru) either concurrently or as an adequate alternative, which would ultimately converge with the path of self-enquiry.

CONCLUSION

When one comes to this stage, that is the perfection of knowledge, the liberation of the Self from all unnecessary bondages. There is the peace, there is the happiness, there is the Bliss. In addition to **Meditation and Introspection** practices, simple physical exercises also are prescribed in Simplified Kundalini Yoga to keep the blood, heat and air in the body regular in their flow. So for making some control over all these, the one and only possible way is through **Yoga**, especially the methods and principles of **Swami Vethathiri Maharishi**, where everyone can get proper manners and good dignity. . **Ramana Maharishi** urged people who came to him to practice self-enquiry. He directed people to look inward rather than seeking outside themselves for Realization. Zen-tradition stresses prajna and sudden insight, but in the actual practice prajna and samādhi, or sudden insight and gradual cultivation, are paired to each other.

Eradication of Sin Imprints through Realization of Self by inner travel, a psychic practice, he can get rid of Ego by absorbing Self into the Supreme Being. By a virtuous way of life and imprinting only good deeds he can get rid of the imprints of sins. When Ego and sins are erased, wisdom will automatically shine forth and Illusion. (Maya) is cleared. Karma Yoga is an appropriate method of life which will cleanse one of the impurities and enable him to reach the goal of Self Realization with the Vethathirian Introspection and Kaya kalpa, we understand and differentiate the real meaning of what is life. In samadhi the mind becomes still. Samadhi is the ultimate state of self-realization, or union with the source. It is a state of being totally aware of the present moment; a one-pointedness of mind.

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