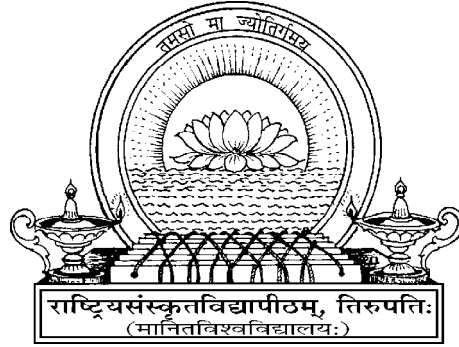


P.G.Diploma in Yoga Vijnan
Paper - I

AN INTRODUCTION TO YOGA

(Unit - I to Unit - X)



Directorate of Distance Education

Rashtriya Sanskrit Vidyapeetha
Accredited at A level by NAAC
Tirupati - 517 507 (A.P.)

UNIT-I
YOGA - MEANING, DEFINITION, CONCEPTS, AIMS, OBJECTS,
MISCONCEPTS

STRUCTURE

- 1.1.0. Introduction
- 1.2.0. Objectives
- 1.3.0. Meaning of Yoga
- 1.4.0. Definition of Yoga
 - 1.4.1. Yogavasista
 - 1.4.2. Maitrayini Upanishad
 - 1.4.3. Yoga Yajnavalkhya
 - 1.4.4. Markandeya Purana
 - 1.4.5. Bhagavat Geetha
 - 1.4.6. Kathopanishad
- 1.5. Concepts
- 1.6 Misconceptions
 - Summary
 - Questions

1.1.0 INTRODUCTION:

The intrinsic nature of human mind is to avoid pain and acquire pleasure that lasts forever. Complete destruction of three kinds of pains and realization of Supreme Happiness is the end of Human desires. The three kinds of eternal pains are Adhyatmika, Adhibhautika and Adidaivika dhukhas. The physical and mental sufferings produced by natural and intra-organic causes are called as Adhyatmika dhukham. The physical and mental sufferings produced by natural and extra-organic causes are called as Adibhautika dhukham. And the sufferings produced by Supra-natural and extra-organic causes are known as Adidaivika dhukham. The condition of pain and pleasure belongs to ordinary human personality. The desire to gain

everlasting Bliss implies the urge to go beyond Igo-personality. This type of desire to transcend the ordinary consciousness and personality is as old as human existence. This is evident from the stone-age burials of Middle-East and the cave paintings of Southern Europe. The civilization of Indus valley, Egypt and China also express the same trend.

The inherent urge for transcendence is expressed more creatively in Indian peninsula than in any other part of the world. The civilization of India has developed a variety of spiritual beliefs, practices and approaches. They are all directed towards transcendence and transformation to a dimension where in one can directly come into contact with the Reality. That Reality is vividly called as God, Brahman, Absolute, the Supreme-Being, the Transcendental Self, the Spirit, the UN-conditional and the Eternal. The terms used to this accomplishment are 'moksha', 'apavarga', 'nirvana', 'turiya', 'liberation' and 'samadhi'. This spiritual creative expression is called Yoga. The fruits of yoga are cessation of the three-fold misery. Then one can control the senses and mind fully and rise at will above the perception of externals and attachment to the body and senses, then only one can rise above all afflictions.

Thus yoga is a science towards Evolution. Because development is evolution; evolution means transcendence and the transcendence ends in the realization of self or Atman. Yoga is also called as the 'science of perfection'. Perfection towards Perfection. All the methods and life styles developed by the sages, seers and rishis of India over period of at least five millennia have one and the same purpose. It is to help man to break through the ordinary consciousness and to unite with the Supreme Reality – Brahman. The practices are directed to liberate and free from sufferings and imperfections. When one transcends the Eternal Suffering through self-realization, which is utterly blissful condition, and unites with the supreme reality then only is said to be liberated. This is considered as the ultimate destination of human evolution. In the words of modern yogin-philosopher Sri Aurobindo it is—

‘The unconquerable impulse of man towards God, Light, Bliss, Freedom, Immortality presents itself in its right place the chain as simply the imperative impulse by which Nature is seeking to evolve beyond Mind, and appears as natural, true and just as the impulse towards life which she has planted in certain forms of life.....man himself may be a thinking and living laboratory in whom and with whose conscious co-operation she will to work out the super man, the god, or shall we not say, rather, to manifest God?’,

Yoga is not a religion, nor a philosophical doctrine nor mysticism. It is the wisdom of life. It is experience. Yoga is the intelligent and self-conscious effort of man towards achieving universal existence. Yoga is a means by which man transcends human limitations and becomes the cosmic man. It enables man to give up his material desires. Yoga elevates the thoughts and ideas of a person. Yoga is a method of training the mind and develops its powers of subtle perception so as to discover the spiritual truths. Yoga is the realization of hidden powers. This aim of yoga can better be appreciated and apprehended through the following definitions, descriptions, concepts and misconcepts.

1.2.0 OBJECTIVES:

- The Student would be able to write the meaning of Yoga basing two Roots from which the word yoga derived.
- The learner would be able to compare various definitions of yoga and comprehend the concept of yoga.
- The learner will be able to differentiate the concept of yoga and misconcepts.

1.3 MEANING OF YOGA :

The term YOGA

The relationship between a word and its meaning is eternal. It can not be fabricated. The term yoga has various meanings like union of jivatma and

paramatma, the union of prana and apana etc., as well as other technical , derivative and conventional meanings.

The word yoga is a noun form derived from the root YUJIR meaning to unite or connect . the noun yoga was thus originally used to designate a union or connection between various things. Vedic seers used this word to denote ‘connection between verses and words. Similarly various vedic texts which go by names of sutras, Brahmins and aranyakas used the word ‘yoga’ in the sense of conjunction or connection. At one place in Atharvanaveda, the word yoga has been used to denote collection of bullocks. Kalidasa also used the word yoga to denote the event of coming together of the moon and the star chitra, which happens after the cessation of severe cold. During vedic period the word yoga was most commonly employed to harness or yoke the bullocks or the horses to the chariots. Thus references to rathayoga can be seen in Brahadarnyakopanishad [IV.3.10].

With the growth of religions and philosophical ideas during the Rigveda period, people used to practice religious austerities such as brahmacharya and tapas. All these practices indicate the control of senses and by implication, the control of mind. To bring out this new meaning which deviates very largely from the original meaning of the word yoga, from harnessing, controlling the steeds of horses and bullocks to the controlling of senses and there by the mind, panini, the grammarian of sanskrit language coined the word ‘yoga’ derived from the root ‘yuj’. The root yuj is supposed to mean at least two things to control [yuj-samyamad] and to contemplate[yuj-samadhu].

Thus the word yoga is derived separately from two different roots, namely yujir and yuj. The former indicating a non-technical meaning, used in ancient vedic period and the latter with quite technical meaning of controlling the senses and mind. This transition should not be understood as to that Vedic people were not aware of the systematic practices of yoga. Because in the Vedas there are clear indications where vedic seers and rishis

were quite familiar with the art of concentrating the mind upon various deities and objects. This was spoken as dhyana, deeksha, tapas and so on. In Bhagavat Geeta the word yoga was used with a different meaning. Here yoga is described as a state of equipoise [samatva] and skill in action [karmasu kausalam]. All the scattered concepts related to yoga were codified and compiled by pathanjali into a huge system with philosophical background, which goes by that name itself.

1.4. DEFINITION OF YOGA:

There are as many definitions of yoga that it is difficult to quote them all at this place. It would be sufficient for the present study to refer only a few that brings out the typical characteristics of Yoga.

1.4.1 YOGAVASISTA:

The yogavasista [pVI.13.13.4] defines yoga as a technique or device that makes for successfully reaching the other shore of the stream of sorrow. In general it is said that life is full of sorrows. They are compared as unending stream of sufferings. Here yoga is described as a tool or vehicle or method through which one can overcome or cross the stream of sorrows and reach the other side, i.e., eternal happiness.

1.4.2 MAITRAYINI UPANISHAD:

The Maitrayini Upanishad [VI.25] says that it is disunity or disharmony among various aspects of human personality, like body, mind and spirit, which is responsible for human suffering. And to bring out this harmony 'yoga' is employed. This Upanishad defines yoga as the unity of three aspects of personality, namely the senses, the mind and the life force [prana], in which one ceases to be under the influence of conflicting thought and cravings.

1.4.3 YOGA YAJANAVALKHYA:

Yoga yajnavalkhya [I.44] defines yoga as the union of individual psyche with the transcendental soul. This idea of union is also evident in the Vishnupurana[Vi 7.31], where yoga is defined as the union of the purified mind with Brahman.

1.4.4 MARKANDEYA PURANA:

The Markandeya purana[XXX VI.1] describes yoga as the separation from ignorance of impurities, which follows the attainment of true knowledge of the Self.

1.4.5. BHAGAVAT GEETHA:

The Bhagavat Geetha emphasizes the behavioral aspect of mind as yoga and defines as a state of equipoise [samnatva] [II 48] and as work accomplished with detached desire. Both definitions of the Geetha imply the same sense. It is not performing the work with efficiency that is counted but it is the selfless attitude of the person towards reaping the results of the work done that is called Yoga.

The Kathopanishad [II 3.11] defines yoga as a state of steadiness of the mind along with the five senses and the intellect.

1.4.6. PATHANJALI:

Pathanjali, the founder of Yoga system defines yoga as ‘the elimination of the modification of the mind’[I.2]. For him it is not the union but separation between purusha and prakriti that brings liberation.

From the analysis of above definitions and description of Yoga it is evident that the essential characteristic of ‘yoga’ is brought about by two important processes or practices which could bring about changes in the perspective of mind. They are constant practice [abhyasa] and detachment[vairagya]. The two factors have also been stated by pathanjali and the Bhagavat Geetha as means to bring calmness of mind.

1.5. CONCEPTS:

Yoga symbolizes the most important features of Indian view of life. The Vedantists, Buddhists, Jainas, Saktas and so on have accepted the fundamental principles of yoga as the model of living. Yoga is a practical science for the emancipation of the human self from ignorance and suffering.

The fundamental concepts of yoga may be briefly stated as follows.

The basic concept of yoga: --

1. The drasta or the witness is the real self which lies concealed at the core of human personality. The practitioner must have insight into his nature so that he may discriminate between the real self and the empirical self.
2. Necessary adjustments must be made in the internal personality of the individual rather than altering the structure of external environment. And these internal adjustments are possible through certain physical and mental practices.
3. The physical and mental energies must be conserved to the maximum in order to maintain physiological and mental harmony.
4. The highest dimension of human existence must be realized through the practice of Astangayoga of pathanjali.
5. The 'isvaara' of yoga is not the creator of the universe but only helps to remove obstacles in the path of 'Realization'.
6. That it is possible to change or alter the course of the mind by its own power towards cessation of modifications, through 'abhyasa' and 'vairagya' practices.

1.6. MISCONCEPTIONS:

According to pathanjali yoga is the ability to stop at will the modifications of the mind. This is acquired through constant practice [abhyasa] and in a spirit of renunciation [vairagya]. Thus there are two important features of yoga. 1. To suspend at will of the fluctuations of the mind and 2. That it is not casual but has been developed as a habit through constant practice in a spirit of renunciation. At times mental faculty [of disease] undergoes a state of quiescence. That is not yoga. They imagine that at the time they were not conscious of anything. From physical symptoms, such quiescence looks like sleep. Fainting fit, catalepsy, hysteria etc., also bring about a similar state of mental inactivity. By the conditions mentioned before, this state cannot, however, be regarded as YOGA. Again, some naturally have or by practice acquire the power of stopping the circulation of blood or heavy loaded truck or of going without food for long or short periods. None of them is yoga. Holding up the breath for some time in a particular physical mode or posture or staying under water, floating on the surface of water, walking on the fire, laying on nailed bed, standing under blazing sun for long time, performing complex and complicated physical postures, breaking iron plates, bending stout metal rods, remaining underground for days and weeks, stopping the heart beats for a length of time, knowing what goes on in other's mind are not real yoga. Because in men performing such feats, the power of concentrating the mind at will on any particular object is not found as a necessary condition.

Sage pathanjali, the writer of yoga sutra, enumerates five afflictions [kleshas] and nine obstacles [vikshepas] as imperfections in the health of the body and in the state of mind. Hence, the science of yoga begins, with the philosophy of sorrow, aims at the purification of body and mind and ends in emancipation. While explaining the effect of yoga, he says by regular and devoted practice of the eight components of yoga, the impurities of the practitioner's body, mind and intelligence are removed and the spiritual light

or wisdom is bestowed. The eight components of yoga [astangayoga] are yama, niyama, asana, pranayama, prathyahara, dharana, dhyana and samadhi.

By nature the body is tamasic [dull and sluggish] the mind rajasic [active and dynamic] and the self sattvic or illuminative. Practice of yoga destroys the sluggishness of the body and makes it equal to that of the active mind. Then both body and mind are transcended to the level of illuminative self, with perfect health in body, stability in mind and clarity in intellect.

Yoga is a science of evolution. It can be practiced by all irrespective of caste, creed and colour. The practices transcend the desa, kala, and samaya. The only requirement needed is constant continued practice [abhyasa] and the spirit of detachment [vairagya].

Summary:

Questions:

* * *

UNIT - II
HISTORICAL DEVELOPMENT OF YOGIC CONCEPTS

STRUCTURE:

- 2.1.0. Introduction
- 2.2.0. Objectives
- 2.3. Historical development
 - 2.3.1. Pre-Vedic age
 - 2.3.2. Vedic age
 - 2.3.3. Upanishadic age
 - 2.3.4. Ithihasic age
 - 2.3.5. Classic age
 - 2.3.6. Puranic age
 - 2.3.7. Modern age
- 2.4. Summary
- Questions

2.1.0 INTRODUCTION:

Krishna says I taught Yoga to Vivasvata first. Vivasvata told to manu, manu to Iksvaku. But such orally transmitted Yoga tradition is lost in time - (B.G. IV 1-2)

Yoga is a spiritual effort to understand and control the nature of body, mind and intellect of the individual towards reaching an unaltered state of personality. It is a conscious attempt on the part of the individual to avoid every possible pain, discomfort and in that sense of avoiding any type of activity leading to it. Instead the word Yoga is often over used and misused, at present, for any aspect of Yoga like, Physical postures.

2.2.0 OBJECTIVES:

Simple breathing patterns or simply sitting with closed eyes. It is associated with super human activities like Clair voyance, clair audiance and other such mystic powers. Many people think it to be a mere health and beauty cult while others believe it to be a religion. But only a few know it as a systematic science intended for the evolution of man-hood into a supra-human hood.

Any attempt to understand the real purpose, nature and technology of Yoga would require enquiring into very roots of yoga and its traditions. The origins of Yoga are obscure. They go back many thousands of years and are considered to be divine rather than human. The original purity of Yoga is preserved in India since a long period, because its teachings have been handed down through a living tradition, the tradition of master and disciple (Guru-sishya parampara. And this made the science as Sanatana and Puratana as well.

2.3. HISTORICAL DEVELOPMENT

The historical origin of Yoga belongs to distant past and when and how of its origin can't be established. It is not possible to study the historical origin of Yoga in terms of chronology of years. But it is possible to trace chronological sources of yoga traditions.

For the convenience of study, the period extending over a span of about 8500 years, may be organized into six (1) Pre-Vedic (2) Vedic (3)Upanishadic (4) The Itihasic Age (5) Classical Age (6) Puranic Age (7) Modern Age.

2.3.1. Pre-Vedic Age :

Recent archaeological excavations in Pakistan has brought to light a city, 'Mehargarh', which has been dated back to the seventh millennium B.C.E. A great civilization flourished in this area, located on the banks of rivers Indus and now dried-up Saraswati. Many figures clearly evidence the

continuity of life style suitable with the present Hinduism and practices of Yoga.

2.3.2. Vedic Age :

This period is known for the creation of Vedic hymns. Certain astronomical references of the humans were composed into him fourth and some in fifth millennium B.C.E. Composition of Vedic hymns, largely was the literary work of the people living on the banks of Saraswati and Indus rivers. Concrete traces of Yogic Tradition could be found during this age. Excavations of Mahannjo-Daro and Harappa cities brought into light several seals with horned deities. One seal called 'Pasupathi seal' has attracted the attention of archaeologists and historians. This seal portrays a divinity on a low seat surrounded by animals. This figure is identified as God Shiva, Lord of animals (Pasu) and the Yoga.

Of the four Vedas only Rig-Veda and Atharva-Vada contain traces of Yogic Tradition. The teachings of the Rig-Veda are mantric, poetic and esoteric. They formed the basis for later developed knowledge of Upanisads, the Bhagavat Gita and other Philosophical Sanskrit scriptures. The Vedic language is symbolic. The Vedic words like 'brahman' and 'dhi' were used for prayerful meditation, meaning 'to grow' or 'to expend' and 'intensive thought' or 'meditative vision' respectively. In Purusha-Sukta (10-90), Naisadiya-Sukta (10-129), one can find the germs for Samkhya Cosmogomy on which Yoga Philosophy is grafted. The Kesin-Sukta (10.136) show the roots of Kundalini Yoga.

Atharva Veda (9.1) speaks of 'Madhu-Kashç' the substance released by gods upon which the Sages contemplate. This corresponds both later ideas found in Tantra and Hatha-yoga of the internal nectar to drip from a place near the palate. similarly, the suktas 11-4 and 11-5 praises the importance of 'Prana' the vital energy that protects body as father protects the son.

(3) Upanisadic Age:

Brahmanas and Aranyakas form the transition from Vedic sacrificial rituals to systematization of their realization process. Although Yoga is not mentioned in the Brahmanas and Aranyakas, they contribute some sources of the later Yoga tradition. The Satapatha Brahmana (9.4.4.1) reveals the details of 'agni-yojana' and 'Prana-Agni-hotra' which prepared ground for the Yogic theory and practice of breath control (Pranayama).

The Upanisadic sages obtained transcendental knowledge - through the practice of meditation and inner worship (Upasana). In the Brihad-Aranyaka-upanishad [3.9.28.1-7] Brahman is described as pure.

Conscious and blissful Absolute. The great sentence "Aham brahma Asmi" is found in this Upanishad.

Chandogya Upanishad :

The origin of sacred syllable 'Aum' and gayatri mantra are described in Chandogya Upanishad (3rd chapter), several Yogic practices such as (austerity) tapas, dana (charity), Honesty, arjava, ahimsa (non-harming) and satya (truthfulness) are found in this Upanishad. The same chapter (3.13) describes prana and its regulations.

Taittiriya Upanishad :

The Taittiriya Upanishad (2.8-9) explains the panca Kosa theory of Human existence and graded blissful states.

Katha-Upanishad :

The Katha-Upanishad explicitly deals with Adyatma-Yoga. Its target is the 'supreme being' hidden in the individual. In this Upanishad one finds ripened form of yoga. Where it metaphorly stated as controlling the sense organs. This is metaphorly stated as controlling the horses (senses) through the reins (manas), the buddhi as driver and the self as the charioteer. In other words, it may be stated that this Upanishad forms a transition from esoteric practice of Vedic period to more systematised state of Yogic practices.

Sveta Asvatara-Upanishad :

Another important Upanishad that contributed to Yogic practices is the Sveta-Asvatara-Upanishad. The doctrine of Pranava is well described here. This Upanishad extols the benefits of the Yogic practices (2-13). It says that the body is purified by the practice of Yoga.

Maitrayani Upanishads :

This Upanishad speaks of two kinds of self “elemental self (Bhutatma) and the transcendental self. The individual self constantly undergoes change and ends in death while the transcendental self is eternally unaffected by these changes. Realisation of this eternal self is possible by the practice of Sadanga-Yoga. They are (i) Pranayama (ii) Pratyahara (iii) dhyana (iv) dharana (v) Tarka and (vi) Samadhi. This Upanishad also specific in describing the details of Kundalini Yoga-nadis, cakras and the technique. This text contains more specific knowledge of Yoga and its technology that works as ground for the development of Yoga for Pathanjali’s classical yoga.

Mandukhya-Upanishad :

This Upanishad is dedicated to the description of sacred syllable ‘Aum’. They are symbolically related to four states of consciousness. They are waking (Jagriti) dreaming (svapna), sleeping (nidra) and the transcendental states (Turiya). This Upanishad introduced the concept of ‘Asparsa Yoga’ (intangible yoga). This paved path to non dualist doctrine of Advaita ‘brahma satyam Jagath mithya’.

2.3.4. The Itihasa Age:

This period links the development of yogic concepts between esoteric teachings of Upanishads and classical treatment of pathanjali Yoga. The Ramayana and the Mahabharatha are considered to be important texts of this period.

The Ramayana:

One can trace the Yogic practices of Yama and Niyama in the form of Truthfulness (Satya), Ahimsa (non-harming), penance (tapas) and virtues like righteousness (dharma).

The Mahabharatha:

This great work is popularly known as Pancamaveda (fifth veda). It is a magnificent and invaluable treasure house of mythology, religion, philosophy, ethics, customs and information about clans, kings and sages throughout the ages. One can trace the elements of Yoga in the teachings of 'Anu-Gita' (14.16-50), the Moksha Dharma (12.168-353) and the Bhagavat Gita (6.13-40). The Anu-Gita is an abridged form of main Bhagavat Gita revealed to Arjuna at the end of Great War. The Moksha-Dharma section reveals everything necessary for attaining liberation (Moksa) from eternal sufferings.

In the Bhagavatgita, Yoga is not systematically out lined, as in the subsequent Maitrayini Upanisad and the Yoga-Sutra but all the important elements of the path are found. It teaches total realignment of one's life to the ultimate being. For this it teaches various paths. Jnana yoga, karma yoga and also Bhakti yoga. It seeks to integrate all psychological aspects of man and then employ them to reach enlightenment in this life itself. Thus one can trace the origin of integral Yoga in Bhagavadgita itself.

It may be said that during this period India's Philosophical, ethical and meta physical teachings underwent radical changes. During this period an integrated approach of Yoga and Samkhya can be seen. This is evident in the teachings found in the Mahabharata, especially in the Bhagavat Gita. Religio-Philosophical approaches leading to the Vaisnavism, Saivism and Saktism were evident.

2.3.5. Classical Age:

Hitherto available fragmented concepts of Yoga tradition were collected, synthesised and systematised by Patanjali. He gave the Yoga

Tradition its classical format and hence his Yoga is referred to as Classical Yoga. The classical Yoga represents the climax of a long development of Yogic technology. Most important principles of Yoga Theory and practices were masterly defined and described in this text. During this period yoga has developed into a philosophical system. Pathanjali grafted the Yoga Philosophy on the metaphysical theory of Samkhya Philosophy. According to which the creation is the result of 'Samyoga' of Prakriti and Purusha. The world is made up of three gunas. All miseries are due to ignorance (avidya) of the true nature of Reality. And the Kaivalya (liberation) is the removal of Avidya. This can be achieved by practice (Abhyasa) and detachment (Vairagya).

Pathanjali defines Yoga as "Citta Vritti nirodha". For him Yoga is totally a Psycho-spiritual technology. Every effort in the attenuation of mental activity is called Yoga. It is transformation of empirical personality into transcendental one. The experimental element which results in the transcendence is called Samadhi. And 'Citta vritti nirodha' is the method to reach this Samadhi.

Unique feature of Pathanjali Yoga is eight fold formula of practice (Astanga Yoga). They are (1)Yama (2)Niyama (3)Asana (4)Pranayama (5)Pratyahara (6)Dharana (7)Dhyana and (8)Samadhi. Observation of moral codes to purify mind is regarded as the foundation of Yoga. Practice of Asanas as a part of Physical purificatory method is introduced, which acquired importance in later Hatha-Yoga texts.

The super natural powers (Siddhis) which are acquired by the practioner through Yoga are described in the third chapter. Further, Pathanjali warns the Yogin not to exercise these powers as it is not the ultimate aim of Yoga, instead forms hindrance on the progressive path.

For Pathanjali, Liberation is not a state where in individual self joins the Universal self, but disjunction (Viyoga) of relationship between Purusha and Prakriti. He also introduced the concept of Isvara. The Isvara of Pathanjali is

not the supreme or absolute in the sense of creator, sustainer and destroyer of the world, but only act as an instrument in the process of Yoga. He helps the practioner in removing the obstacles on the path of liberation.

During classical age most of the Philosophical systems of India took their origin All of them had derived their preliminary concepts from the Vedas. The scheme of Yoga was so systematic and Universal that all the Philosophical schools (Darsanas), including Jainism and Buddhism, some how or the other accomodated the concepts of Yoga to realise the Truths. This Yoga has been accepted as a practical path leading to the realisation of Ultimate Reality.

Several commentaries have been written on the Yoga sutra of Pathanjali. Of them Yoga-bhasya of Vyasa, Tatva-Vaisharadi of Vachaspathi Misra, Bhoja Vrtti or Raja Marthanda of King Bhoja, Yoga vartika & Yoga sara samgraha of Vijnana Bhiksu are notable.

2.3.6. Puranic Age:

This age has seen a new trend in the Indian Tradition called Tantras. The tantric tradition considers a feminine power (Sakti) as the ultimate Truth, Creator, sustainer and destroyer of this world. Here one can find elaborate practices of Yogic concepts like dhyana and samadhi. And greatness of this trend has in its acceptance of people from all 'folds' of Hinduism as its practioners. This Psycho spiritual path was so powerful that it has influence the spiritual life of Hindus, Buddhists and Jains as well.

During this period puranas were created based on much older puranic tradition dating back to the vedas. They are sacred histories with philosophical, mythological and ritualistic concepts. Many of them were influenced by tantras and contain valuable information about Yoga. They are the Vedas for general public. There are several puranas out of which only eighteen are treated as Maha-Puranas. all the puranas accepted Yoga as a practical method to control the body and mind. Brhma-Purana dealing with Yoga (ch.235. 4-29), says that one should start yoga abhyasa before stu;dying

Vedas, puranas and Itihasas. It has discussed much about the place, time, diet and mental condition for Yoga Practice. The padma-purana speaks of 'Kriya-Yoga'. The Vayu purana contains Mahesvara-yoga, consisting of pranayama, dhyana, pratyahara, dharana and smarana. Bhagavata Purana speaks of Bhakti-Yoga. The Linga-Purana introduced eight fold practice of pathanjali as the only means to realise the God. The Astanga Yoga of Pathanjali also been spoken of in Kurma, Garuda, Agni, Markendeya Puranas. The practice of Kundalini Yoga is striking in Devi-Bhagavata Purana.

Thus puranic age contains numerous references to variety of Yogic practices. More or less they all adopted Pathanjali astanga yoga with only a difference of God concept as ultimate reality.

2.3.7. Modern Age:

The Tantric culture of India is followed by Bhakti movement. This emotional dimension of Psycho spiritual movement resulted in the rise of Vaisnavism, Saivism and Saktism. Tantra played an important role in this movement. In Tantra positive and negative forces of body are balanced and united to get psycho-spiritual transformation. This is the theme and practice of Hatha Yoga. Based on the principles and practices, several Yoga-Upanisads were developed like Brahma-Vidya, Amrita Vada-Bindu, Amrita Bindu, Nada Bindu, Dhyana Bindu, Tejo Bindu, Ksurika, Yoga-Cudamani, Shandilya and soon.

The Siddha movement of Indian culture dominated the society during eight century A.D. Siddha means "accomplished" or "perfected". This is a tantric cult. Siddha is one who got 'siddhi' ultimate perfection, and attained liberation. He also acquires all types of super-natural powers (siddhis) through this process and which is unique in Hinduism and Buddhism known as 'Hatha-Yoga'. Chief representatives of Hatha Yoga cult are Goraksha and matryendranath. The 'Nath' cult started with them only even though Lord Siva is said to be the source of Hatha Yoga. The technology of Hatha-Yoga is hidden in its name itself. It is conjunction of the sun and moon that is called

Yoga. These two forces entwine the central force channel 'susumna', in which the Kundalini Sakti moves to reach Siva at the top (Sahasrara). This movement of Kundalini power from Mooladhara to sahasrara is called as "Cakra bhedana" which is crucial in Hatha Yoga.

Goraksa wrote 'Hatha-Yoga', Goraksha paddhati, Goraksha-satka and other six texts on Hatha Yoga. The Hatha-Yoga, pradipika was composed by Svatsmarama Yogendra in 14th century is a classic manual on Hatha-Yoga. This was commented by Bramhananda of 18th Century in the name of 'Jyotsna' (light). Hatha Ratnavali, (17 AD) Gheranda Samhita (17 AD), Siva Samhita (18 AD), and Hatha Sankata Chandrika (17 AD) are some other important works on Hatha Yoga.

Yoga as an eternal river, flowing throughout the Ages, crossing many Hedges and Bridges, reached its present shape. Original Yoga in itself is not a religion, but many religions adopted 'Yoga' as their integral teachings. Yoga is a systematic science, by the practice of which one can realise his own true self shedding all imperfections, the imperfections of body, mind and psyche. Thus Yoga is a Holystic science.

2.4. SUMMURY:

QUESTIONS:

* * *

UNIT – III

**YOGA IN RELATION TO OTHER SYSTEMS OF INDIAN THOUGHT
SPECIAL REFERENCE TO JAINISM AND BUDDHISM:**

STRUCTURE:

- 3.1.0. Introduction
- 3.2.0. Objectives
 - 3.2.1. Division of Darśanas
 - 1. Nāstika
 - 2. Āstika
 - 3.2.2. Āstika Darśanam
 - I. Yoga and Nyāya School thought
 - II. Yoga and Vaiśeṣika School
 - III. Yoga and Sāṅkhya school of thought
 - IV. Yoga and Pāthanjali school of Yoga
 - V. Yoga and Mīmāṃsā School
 - VI. Yoga and Uttara Mīmāṃsā School (Vedānta)
- 3.3. The Confluence of Socio-Religious Moments to goṭa
 - 3.3.1. Yoga – Jainism
 - I. Yoga – Jain Principles
 - II. The Principle of Jīva or soul
 - III. The principle of Ajīva
 - IV. Theory of Karma:
 - V. Bondage and Liberation
 - VI. Yoga of Jainism
- 3.4. Yoga and Buddhism
 - 1. Teachings of Buddha:

3.1.0. INTRODUCTION:

The Philosophical thought of India found its roots in the Vedic saṃhitas, Brahmanas, Aranyakas and particularly Upanishads. All

philosophical schools have been developed only during post – vedic period. There are many philosophical traditions. The number of schools is principally due to the attempts of various teachers to interpret the upanisadic doctrines so as to form a consistent and intelligible system of thought. The schools of thought are also called as ‘darsanas’ or ‘tattvavicaras’. The word ‘darsana’ indicate over and above the ordinary perception, a vision of truth, a direct or immediate realization. Thus Indian Philosophical schools represent both theoretical and practical realization of Truth or goal aimed at.

Both exercise & involve mind and primary faculty.

3.2.0 OBJECTIVES:

- To comprehend meaning of the word Darsana
- To differentiate “Astika and Nastika Darsanas
- To identify list Nastika Darsana
- To Identify and list Astika Darsan
- To identify the Pairs of Darsana and basis of similarities and mutual complementation
- To comprehend the three major socio Religious movements.
- To list and the contribution of the Soci – Religious movements of Yoga.

3.2.1. DIVISIONS OF DARSANS:

1. NASTIKA

2. ASTIKA

There are nine principal darsanas, divided into two – asthika (orthodox) and nasthika (heterodox). The six asthika darsanas are:

1. The Vaisheshika Darsana founded by Kanada upon the Vaisheshika Sutra.
2. The Nyaya Darsana founded by Goutama upon the Nyaya sutra.
3. The Sankhya darsana founded by Kapila upon Sankhya Sutra.

4. The Yoga Darsana founded upon Yoga Sutra by Pathanjali
5. The Purva – Mimamsa darsana founded upon Mimamsa Sutra by Jaimini.
6. The Uttra – Mimamsa Darsana or Vedanta Darsana founded by Badarayana upon Vedanta Sutra.

3.2.1. a The foremost Nasthika darsanas are:

1. The Carvaka Darsana founded upon the teaching of Carvaka.
2. The Jain Darsana founded upon the teachings of Mahavira.
3. The Buddhism founded by Gouthama, the Buddha, on his own teachings.

All the darsanas have a common goal of liberating man from 'dhukhas'. Their philosophy is based on four common principles.

- i) The human experiences are unsatisfactory and finally end in 'dhukhas'.
- ii) The cause of 'duhkhas' is 'avidya'. Or 'aviveka'. The false relationship with the objects of experience which nature is decaying. This attachment (raga) and the feeling of 'I' am experiencing due the 'false knowledge' is the cause of 'duhkha'.
- iii) The third commonly accepted principle by all Indian Thought is an affirmation of the possibility of release from the condition of life known as 'samsara' (the cycle of birth and death). This samsara consists of duhkhaas. The process of release consists of transformation of perception through which one comes to realize the true nature of reality and one's own identity. This state is called by different names as moksha, apavarga, nirvana, turiya, liberation, self- realization etc.,
- iv) The method of achieving the emancipated state is the fourth principle. The method involves physical austerities as well as mental discipline. This technical process is called as YOGA.

Thus 'yoga' forms the 'technical sub-structure' that provides the experiential core around which the 'ideological super structures' of the various Indian philosophical systems and religious matrices are constructed. Practice of Yoga, as a means of 'mental – training' aimed at bringing transformation towards' self – realization is fundamental to all systems of Indian Philosophical Thought.

3.2.2 ASTIKA DARSANAM:

It is customary to tract first six systems as three paired schools of thought. Nyaya and Vaisesika, Sankhya and Yoga, Pura-Mimamsa and Uttara – Mimamsa are regarded as allied systems. Each system in the pair is complementary to the other. To have clear understanding on one school of thought, knowledge of the other system is essential.

I. Yoga and Nyaya School thought

Nyaya means argumentation and suggests that the system is mainly intellectual, analytic, logical and epistemological. It is also called as tarkasastra, pramanasastra, hetuvidya, vsdavidya and anviksiki. Aksapada Goutama founded the Nyaya school of thought. He wrote Nyaya Sutra, which was commented by Vatsayayana in his Nyaya – bhasya. On this Uddyotakara wrote his Vartika which was commented by Vachaspathi in his Tatparya- tika.

Nyaya is a system of atomistic pluralism and logical realism. It is closely allied to the Vaisesika Darsana. Vaisesika is metaphysical and ontological and Nyaya is logical and epistemological. Both agree that life is full of sufferings and end of life is absolute cessation of sufferings. Bondage is due to ignorance of reality and the Nyaya takes up the study of the right knowledge of the reality.

There are several instances where yoga is mentioned in Nyaya – Sutra. Yoga is stated (in 4th chapter) as that condition in which the mind is in contact with the Self alone, as a result of which there is mental equilibrium

and insensitivity to bodily pain. In discussing various forms of perceptions Vatsyayana noted that yogins are able to perceive remote and even future events, a skill that can be cultivated by the regular practice of meditation. Both schools advocate the doctrine of sphota, which explains the eternal relationship between a word and its sound.

II. Yoga and Vaisesika School

The word 'Vaisesika' means particularity or distinguishing feature or distinction. The Vaisesika school is founded by Kanada, the author of Vaisesika – sutra. Prasastapada wrote a commentary on the Vaisesika sutra called padarthadharma sangraha. Udayana and Sridhara have commented it upon.

According to Vaisesika Darsana the entire world is reduced to six categories. It teaches that Liberation is attained through a thorough understanding of the seven primary categories of existence. Originally Kanada speaks only six categories and the seventh, that of abhava or negation was added later on. The seven padarthas are 1. Dravya (substance) 2. Guna (quality) 3. Karma (action) 4. Samanya (generality) 5. Visesa (particularity) 6. Samavaya (inherence) and 7. Abhava (non-being).

Nyaya – Vaisesika believes in the doctrine of Asatkaryavada, which means that the effect does not pre-exist in its material cause and the effect is altogether a new creation and a fresh beginning. The combinations of atoms produce all things. Creation, therefore, means the combination of atoms in different proportions and destruction means the dissolution of such combinations. The material cause, atoms are neither produced nor destroyed. They are eternal. The Vaisesika School also admits the reality of the spiritual substances – souls and god – and also the Law of Karma. The individual soul performs actions. Actions lead to merits and demerits. This leads to bondage. When once the actions are stopped then the soul is separated from the fetters of mind and the body and realizes its own nature as pure and knowledgeable.

Liberation is the cessation of all life, all consciousness, all bliss together with all pain and all qualities. The liberated soul retains its own peculiar individuality and particularity and remains as it does – know nothing, feeling nothing, doing nothing.

III. Yoga and Sankhya school of thought

Sankhya is one of the oldest systems of Indian thought. It has references, in many Upanishads such as changodya, katha, prashna, and svetesvatara. The Mahabharata and the Gita calls it as right knowledge. Sage Kapila is regarded as the founder of this system of thought. He wrote Sankhya – pravachana sutra. Isvarakrishna is regarded as the representative of classical Sankhya. He belongs to 5th century AD. He wrote Sankhya karika.

Accordingly to Sankhya philosophy life is full of three kinds of pain. The three pains are adhyatmika, adibautika and adidaivika. The aim of man is to get rid of these three kinds of pain and sufferings. Liberation means complete cessation of all sufferings. This is the highest end of life. Bondage is due to wrong identification of pure self (purusha) with its reflection in Buddhi for himself. This is due to ignorance or non – discrimination between self and non – self. And liberation is due to right knowledge or discrimination between self and non – self. Liberation cannot be attained by means of actions. Because actions are done under the influence of gunas and one cannot attain liberation as long as he stays in the prakriti. Therefore, right knowledge of purusha alone leads to liberation. Ignorance is the cause for bondage. This ignorance can be removed by right knowledge attained through meditation (tapas) and vairagya. Therefore, mediation and the practice of vairagya form the yoga of Sankhya school of thought.

IV. Yoga and Pathanjali school of Yoga

Pathanjali is regarded as the founder of classical yoga school of thought. His system is based on the theoretical and metaphysical concepts of

Sankhya philosophy. Pathanjali codified all the then existing practices of yoga and systematized the same into a system through his 'Yoga sutra'.

The Gita defines yoga as a mental state where in a person stays above dualities such as pain and pleasure, good and bad, gain and loss. Pathanjali defines yoga as a spiritual effort to attain perfection through the control of the body, senses and mind and through right discrimination between purusha and prakriti. The bondage, pains and sufferings are due to 'avidya or ignorance'. Right knowledge or viveka khyati is gained other systems of Indian thought where in more intellectual exposition of Reality is sufficient to gain liberation. Pathanjali, like Sankhya also insists 'vairagya' or self-less action and meditation as a means for achieving right knowledge, which along dispels the darkness of Avidya. Further he admits Isvara, as a special Purusha Self – surrender to Isvara helps to get through the sufferings. Thus "Yga" of Pathanjali consists of meditation and self-less actions.

V. Yoga and Mimamsa School

The word 'Mimamsa' literally means 'ravenous thought' and originally applied to the interpretations of Vedic rituals. It is also used to mean 'critical investigation'. The Mimamsa and Vedanta schools are based and both try to interpret the Veda. The earlier portion of Veda dealing with rituals and sacrifices is called Karma Kanda, while the later portion dealing with the Upanishads is called as Jnana Knada, Mimamsa deals with the earlier portion of the Veda and hence it is also called as Purva Mimamsa. The Purva Mimamsa deals with the Dharma or action and hence it is called as Dharma – Mimamsa in contrast to Uttara – Mimamsa, or Vedanta called as Brahma Mimamsa. The school is founded by Jaimini upon the Jaimini Sutra.

Dharma is the subject of inquiry in Mimamsa. Jaimini defines Dharma as a command or injunction, which impels men to action. Actions are first divided into three kinds 1. Obligatory 2. Optional and 3. Prohibited. Obligatory actions must be performed by all. They are divided into two 1)

Nitya, which are performed daily such as sandhyavandana and 2) Naimittika, performed on specified occasions. Optional actions are called Kamyas and their performance leads to merit i.e., who wants to go to heaven should perform certain sacrifices. Prohibited actions are called pratisiddha should not be performed and their doing leads to sin. Then there are expiatory actions (prayaschitta), which are performed in order to ward off or at least mitigate the evil effects of the performed prohibited actions.

Mimamsakas believe that the seekers of liberation should resist from performing activities of optional and prohibited. But one should perform the Nitya and Naimittika actions devoid of attachment to their results. In other words, one should perform his duty just for the sake of duty only. One should not attach any desire to it. That alone leads to right knowledge of the self and its relation to the external world, which is called 'samsara'. Abstention from the fruits of all karma is called yoga. It is a mental discipline involving abhyasa and vairagya.

VI. Yoga and Uttara Mimamsa School (Vedanta)

The Upanishads and Brahmasutra and the Bhagavatgita are called as prasthanatraya or the three basic works of Vedanta. Badarayana is considered as founder of the Vedanta school based on the Brahmasutra. There are many branches in Vedanta systems – like Advaita Vedanta, Visistadvaita, Dvaitavedanta and so on Advaita Vedanta is founded by Goudapada, the grand teacher of Adi Sankaracharya. According to Sankara, the ultimate reality is Atman or Brahman, which is pure consciousness with out any attributes. Brahman associated with its potency (sakti) maya appears as the qualified Brahman or saguna Brahman or the Lord (Isvara) who is the creator, preserver and the destroyer of this world which is his appearance.

The Jiva or individual self is a subject – object complex. His subject element is pure consciousness and is called as Saksin. Its objective

element is the internal organ called antahkarana composed of five elements. The Jiva fails to know the Brahman because of Avidya. When once avidya is destroyed by 'jnana', it is called as liberation. Sankara repeatedly says that the Absolute can be realized through knowledge and knowledge alone. For him karma or action and upasana or meditation are secondary. They help to gain that knowledge by purifying the mind (sattvasuddhi). This practical method of purification is called 'yoga' in Advaita Vedanta. It may be verily called as 'janana yoga'.

3.3. The Conlibafri of Scio_Religions movements to Yoga.

Bhakti yoga is an attempt to combine personal theism with absolutism. This tradition resulted in three trends 1) Vaisnavism, 2) Saivism and 3) Saktism. Among vaisnavas there are four main sects – vistadvaiata of Ramanuja, Dvaita of Madhavaa, Suddhadviata of Vallabha and Dvaitadvaita of Nimbarka. The sacred literature of these sects is called Agamas. They are divided into four parts – jnana, yoga, kriya and charya. The 'yoga' of Ramanuja consists in performing duties with absolutely disinterested and non – attachment to the fruits of action. Self – surrender (prapathi) to the supreme leads to Bhakti which along brings true knowledge (jnana). This jnana will liberate man even in this birth and beyond. Prapatti and Upasana are called 'yoga' in this school of philosophy.

3.3.1. Yoga and Jainism:

India have given birth to three major socio – religious movements – Hinduism, Jainism and Buddhism. Hinduism is associated with non – dualistic metaphysics; Buddhism with strict analytical approach to spiritual life and Jainism with its rigorous observance of moral principles, especially non – violence.

The word Jainism is derived from 'jina' which means 'conqueror'. One who has conquered his passions and desires is called a Jaina. The Jaina tradition believes that there are 24 'thirthankaras' or founders of the faith. Of

these, the first was Rishbhadeva and the last was Vardhamana Mahavira. Mahaveera cannot be regarded as the founder of Jainism because even before him jaina techniques were existent. But Mahaveera gave a new orientation to the faith and for all practical purposes modern Jainism may be rightly regarded as a result of his teachings. He lived in the sixth century B.C. and was a contemporary of the Buddha.

The Jainas are famous for their strict observance of spiritual and moral life. These observances vary between monks and ordinary men. In case of monks it is called Mahavrata and it is Anuvratas for ordinary men. The vows or vratas are five in number. They are 1) Ahimsa 2) Satya 3) Asteya 4) Brahmacharya and 5) Aparigraha.

I. Jain Principles:

The Jaina philosophy is a realistic and relativistic pluralism. It explains its theory of Anekantavada and Syadvada with the help of two everlasting, unaltered, eternal and co-existing realities called Jiva and Ajiva (soul and not-soul). According to Jainism there are innumerable individual souls and innumerable material atoms. They are all independent and reals. Every soul has got several aspects of its own and each object possesses many characters. It is not possible to know all the aspects or characters of an object or soul. Only a part of characters and aspects are known. And hence human knowledge is relativistic and limit and hence the Judgments. This view is called as 'syadvada'. As a matter of fact 'anekantavada', on metaphysical side and syadvada on epistemological and logical side, are two sides of the same coin. Hence Jainism is called as Realistic and Relativistic Pluralism.

II. The Principle of Jiva or soul:

The principle of jiva is a conscious substance which is different in different individuals. Every soul from the lowest to the highest possesses consciousness. The degrees of consciousness may vary according to the

obstacles of karma. The lowest souls which inhabit material atoms appear to be lifeless and unconscious, but in fact life, and consciousness are present in them though in a dormant form. Purest consciousness is found in the emancipated souls where there is no shadow of karma. The soul is potentially the possessor of infinite knowledge, infinite intuition, infinite power and infinite bliss. But these qualities remain cornered on account of its beginningless association with matter. Though the body, senses and mind help the soul to know the things, they are obstacles placed by karma to hinder souls in their direct knowledge. When once the matter is removed, then the soul can directly and immediately know every thing. This freedom from matter is called emancipation and moksha.

The soul is a dynamic principle which undergoes change in conjunction with matter (pudgala). The Jivas are first divided into mukta (liberated) and Baddha (bound). The Baddha souls are again divided into mobile (trasa Jivas) and immobile (sthavara Jivas). The immobile souls live in atoms of earth, water, fire and air and also in vegetable kingdom, which does not have voluntary locomotion. They possess the sense organ of touch, strength, respiration and longevity. The worm, the ant, the wasps or bees and men are respectively examples of living beings possessed of two (touch and taste), three (touch, taste and smell), four (touch, taste, smell and sight) and five (touch, taste, smell, sight and hearing) sense-organs. These are called trasa – Jivas (which are mobile) being capable of voluntary locomotion. The five sensed living beings are endowed with mind, the internal sense organ capable of discriminating good from bad, are called samjni-jivas (rational beings). Along with these terrestrial beings, there are the beings inhabiting the heaven above and the inferiors below, and also emancipated souls occupying the top of the cosmic space (lokakasa), beyond which there is extra-cosmic space (alokasa) which is empty and infinite.

III. The principle of Ajiva:

The principle of Ajiva or not-soul comprises of substances which constitute the physical universe. They are five in number 1. Dharma (the medium of motion) 2. Adharma (medium of rest) 3. Akasha (space or medium of accommodation) 4. Purdgala (matter) and 5. Kala (time). They are all without life and consciousness. Of these, the first three are formless (amurtha) and indivisible wholes. The fourth substance 'pudgala' stands for matter, both atoms and combination of atoms. Kala (time) is atomic in dimension, and the kala- atoms pervade the whole cosmic space. Two kinds of space are distinguished. In one, motion is possible and called lokasha or filled, space and in another motion is not possible, and is called as alokasha or empty space. The worlds are filled in the lokakasa and liberated souls live at the top of this lokakasa only.

The substance of 'dharma' and 'adharma' function as a medium for the movement and rest of object. They cannot generate motion nor-arrest it, but helps the objects to move just as water helping, the motion of a fish or like earth supporting things, which, rest on it. Both play an important role in the constitution of cosmos. Without them there would be no spread of spiritual or material bodies in the cosmic space nor can be casinos it self undergo disintegration. Both are asthikayas.

Pudgala or matter is defined as what is possessed of the qualities of touch, taste, smell and colour. It has a form or shape which is unique to it. Pudgala is of two kinds 1. Atoms (paramanu) 2. conglomerate of atoms (sanghata or skandha).

Kala or time is anastikaya because it does not extend in space. It is infinite. It is not perceived, but inferred from its characteristics like continuity (Yartana), modifinations (parinama), activity (kriya), now or new (paratva) and then or old (aparatva).

IV. Theory of Karma:

Every Jiva is potentially pure and siddha and the goal of life is to realize this siddha – hood. Though all jives are same in nature, they differ from one another in respect of knowledge, prosperity, status, bodily make up etc., According to the jainas it is the beginning less material principle known as ‘Karma’ that is responsible for the cause of difference in the empirical selves. However, karma can only obstruct the manifestation of their inherent excellence but it can not obstruct the manifestation of consciousness to the full, just as even the most dense cloud cannot interrupt the light of the Sun to its farthest extreme.

Karmas are of eight types, which determine the knowledge, cognition, feeling of pleasure and pain, right faith and conduct, the stay of self in a body, to built a body status in society and will power and enjoyable gains.

V. Bondage and Liberation:

Karma unites the soul with the body. It is the actions polluted by passions (kasaya) like anger, greed, pride and delusion that cause empirical bondage to the soul. The state where the karmic particles begin to flow into the soul is called as Asrava or flow and the state where the particles infiltrate and penetrate into the soul is called as Bandhan or Bondage. In other words, any action of mind, body and speech is the cause of asrava. This asrava becomes bondage in presence of passion (kasaya). Where there are no passions there is no bondage. Thus it is passion that are obstacles in the path of spiritual life. Passions are due to ignorance and hence ignorance is the real cause of bondage. Ignorance can be removed by right knowledge. So right knowledge is the cause of liberation. And right knowledge is gained by faith in the teachings of thirthankaras.

According to Jainas moksha is possible by stopping the inflow of karmic matter and removal of karmic matter from the soul. This state is known as Samvara and Nirjara. When all the karmic particles are destroyed from the soul, then the soul shines in its original nature of infinite faith,

knowledge, bliss and power. To gain right knowledge one must have right faith (samyag darsana) in the teachings of Thirthankaras. Right faith leads to right knowledge (samyag jnana) and samyag jnana leads to samyag charitha or right conduct, which is essential to avoid passions.

The Jainas are famous for their strict observance of spiritual and moral life. These observance vary between monks and ordinary men. In case of monks it is called Mahavrata and it is Anuvrata for ordinary man. The vows or vratas, are five in number. They are 1. Ahimsa 2. Satya 3. Asteya 4. Brahmacharya and 5. Aparigraha.

VI. Yoga and Jainism

Like other systems, for jaina also yoga means the pathway or the process leading to self – realization. In jaina agamas the term ‘yoga’ is used frequently, but without any systematic exposition. The latter jaina thinkers right from Subhachandra upto Acharya Thulasi contributed a lot in giving systematic exposure to Yoga. Haribhadra defined yoga (yoga-bindu) as that which leads to emancipation or Moksha. Every spiritual and Religious activity, that leads to Moksha is called yoga. In the Yogasataka he describes yoga as ‘the coming together in one soul of the three attributes viz., Right knowledge, right faith and right conduct. The jainas assign, equal importance to each of them in their system of yoga. All the three must co-exist in a soul if it is to walk along the path of salvation.

The Jainas prescribe various effective and potent means for removal of karmas and to achieve perfection of the soul. Various rules of conduct and tapas are prescribed for removal of impurity of the soul. The conduct rules and tapas bring out self-control and slacken the karmas. This prepares ground for dhyana. It is only by means of dhyana that subtle passions and activities are destroyed and removed. According to Hemachandra dhyana leads one to the knowledge of self and the knowledge of the self leads to the destruction of the karmas which means Moksha.

3.4. Yoga and Buddhism:

Buddhism is the name given to the complex cultural tradition which had its origin in India in the 6th century B.C. Goutham, a contemporary of Mahavira, is the founder of Buddhism. Siddhantha is his real name. From his boy-hood Siddhartha had a religious bent of mind. Born in royal family he did not find life worth enjoying. He was perturbed by the eternal problems of sufferings, disease, old age and death. At the age of 29, Siddhartha, left the home and started his career as a wondering seeker of Truth. This 'great renunciation'.

For six years he spent his life as an ascetic and took instructions from two Brahmin teachers by name Arada Kalama of Magadha and Rudraka Ramaputra of Vaishali. Buddha spent six years in strict meditation. He nearly starved himself to death to assist this powerful mediation. After six long years of self-mortification, Goutama had to stop this type of meditation as he realised that such self-mortification, was not the rout to emancipation. He declared that there must exist a middle path between extreme pleasurable way of life and fiercest self-mortification towards emancipation. With this experience he surrendered himself to the spontaneous process of meditation. Through the uninterrupted meditation, Gouthama finally obtained the expected result on a full-moon day seated under fig tree, known as the bodhi or enlightenment and became an awakened one (Buddha). This is known as Great Enlightenment. From then onwards Gouthama became Buddha, the Enlightened One.'

He delivered his first Serman to his five disciples, in the Deer Park of Samath near Benaras. This even is called as Dharma – Chakra – Pravanthana (turning of the wheel of the teachings). For the next forty-five years, he moved from place to place throughout north India, teaching freely to any one that comes to listen to him. He died in 486 B.C at the age of 80 at Kusinagara in the Gorakhpur district of Uttar Pradesh.

I. Teachings of Buddha:

Buddha's teachings are known as Dharmas. Buddha taught his disciples four Noble Truths. They are 1. There is suffering in life 2. This suffering has a cause 3. This suffering could be removed by destroying its cause and 4. The cause of suffering can be destroyed by following eight-fold path (astangayoga).

As Hindus and Jainas, Buddha also felt that life is filled with pain. For him everything is impermanent and does not provide lasting happiness. Every effort is directed towards greater happiness, comfort, fulfillment, or security, separate identity and when failed, leads to dissatisfaction. The second truth is that desire or the thirst (trishna) for life is the cause of this suffering. The third truth is that radical elimination of the desire or innate craving to gain inner peace and freedom. It is enough to alter or modify the desire because altered state of desire may also have binding force. So the desire must be totally eradicated. The fourth truth of Buddha consists in the gradual 'disillusionment' of our egoic personality. It is a step-by-step analytical understanding of our self and the world till the truth shines forth. When once the supreme condition of Nirvana is attained all sufferings are transcended.

Buddha's middle path consists in the following of Eight-fold-practice. The Eight-fold path is a system or training the mind and the whole human personality for the final achievement of the vision of reality that is far beyond the normal capacity of normal mental comprehension. Therefore, the task of the path is to prepare the individual for the feat of transcending himself. This consists of stages which includes unselfish behaviors, impersonal thinking and deep states of mediation in which the individual personality is left behind. They are not to be undertaken in line, step by step, independently, but constitute a comprehensive system of self-education and training of all the constituents of the human personality to be attempted more or less simultaneously. This is the philosophy of life itself. The Eight-fold-practice which leads to ultimate goal are:-

1. Samyak-dristi or right vision (view) – it is the realization of the transitory nature of things.
2. Samyak – samkalpa or right resolve and consists in the threefold resolution to renounce what is temporal, to practice benevolence, and not to hurt any being.
3. Samyak-vaca or right speech is the avoidance of idle and false talk.
4. Samyak-karmanta or right conduct consists mainly in abstention from killings, stealing and illicit sexual intercourse.
5. Samyak – aarjiva or right living or livelihood is the abstention from deceit, treachery and sooth saying in procuring one's livelihood.
6. Samak-vyayama or right effort consists in gaining will power to prevent present feelings or thoughts, past and future mental activities.
7. Samyak – smriti or right mindfulness consists in developing the state of perfection in which he cultivates the awareness of the psychosomatic process of him in all states of consciousness.
8. Samyak – Samadhi or right contemplation is the practice of certain techniques for the internalization and transcendence of normal consciousness.

Of the Eight, the first two deals with understanding (prajna) the next three deal with behavior (sila), and the last three with concentration (Samadhi). The last three are purely yogic in nature. Buddhist Samadhi comprises the meditative phases from sensory withdrawal up to dhyana. In the systematization of concentrated meditation and pure contemplation. Buddha took many aids from Yoga techniques. The techniques varied from breath regulation (pranayama), postures (asanas) to meditation.

Buddhism, after Buddha's death, divided into two main branches – Hinayana and Mahayana. It teaches tolerance, charity, understanding, fellowship, self-purification, compassion and happiness and welfare of all people, irrespective of any barrier of caste, creed and nationality. Buddhism preaches 'panchasila' – non-injury, truthfulness, non-stealing, celibacy and not indulgence in intoxication. Buddha's teachings are contained in the Three Pitakas (baskets) 1) Vinaya pitaka – dealing with monastic rules. 2) Sutta –

pitaka, dealing with ethical principles and 3) Abhidamma – pitaka, metaphysical principles of Buddhism. Asvaghosa, Buddhagosha, Nagasena, Asanga, Vasubandhu, Dinnaga etc., wrote significant works on Buddhism.

As Buddha was influenced by the teachings of his Teachers, Pathajali, it seems, was influenced by Maha yana Buddhism, which is a synthesis between Janan Yoga and Karma Yoga. In this teaching we find several references to the concepts like “maitri, mudita, karuna, upeksha and so on”.

* * *

Unit – IV
SCHOOLS OF YOGA

STRUCTURE:

- 4.0. Introduction
- 4.1. Objectives
- 4.2. Schools of Yoga
 - 4.2.1. Raja Yoga
 - 4.2.2. Jnana Yoga
 - 4.2.3. Bhakti Yoga
 - 1. Division of Bhakti

4.0. INTRODUCTION:

The true nature of man is Divine, perfect and infinite. He is unaware of this divinity because he falsely identified himself with his body, mind and the objects outside him. This false identification made him feel imperfect and subject to sorrows and decay and death. This happened due to ignorance. When man transcends this wrong – knowledge he is relieved of his sorrows. Yoga aims at human evolution from lower strata to higher, by him, at all levels of existence, physical, mental, psychical and spiritual.

Every effort directed to achieve a developed state of evolution is called Yoga. Survey of yoga tradition reveals existence of variety of approaches, techniques and practices since ancient times with out any systematization. The Vedic and upanisadic sources give evidences to the existence of numerous types of yoga schools with different techniques. The different schools of yoga which have existed since quite early vedic period did not develop separate identities over a number of generations. This made pathanjali possible to absorb, synthesize and bring out a systematic exposition of concrete yoga school. The first systematic comprehensive and integral

school of yoga is Buddhism. Another school of yoga that is slightly older even than Buddhist school Jaina Yoga. But its literature was composed several centuries later than Buddhism.

4.1 OBJECTIVES:

In general, the spiritual seekers are classified under four types based on their general characteristics and sources of inspiration.

1. The discriminating, reasoning type – a philosophical mind responds quickly to this process.
2. The psychic type – which responds more to mental stimuli than to sense stimuli.
3. The devotional loving type – which has a greater capacity for feeling and
4. The active type – where the appeal is on man's energetic, out going propensities.

RAJAYOGA, BHAKTI YOGA, JNANA YOGA AND KARMA YOGA

The word 'yoga' means 'uniting' or 'joining'. The principles and practices used by each type of aspirant to purify the imperfect personality and join the same with the pure perfect Divine Personality is called Yoga. It is a science of progressive transformation of human existence from less evolved to more evolved stage. Hence it is also called as a science of Human, Evolution. The method followed for the discriminative type is called Jnana yoga, for the psychic type, Raja yoga is prescribed, Bhakti yoga is suitable for devotional type and Karma yoga is recommended for the active type. Since time immemorial the knowledge of yoga has-been handed down from teacher to student by 'oral transmission'. In this process, as time progressed, much was added and much was left out or changed. This resulted in the rise of several schools of yoga. Among them six major schools of yoga have gained prominence. They are Raja Yoga, Jnana Yoga, Bhakti Yoga and Karma

Yoga, Hatha Yoga and Mantra Yoga. Additionally there are Laya Yoga, Kundalini Yoga and Dyana Yoga. However these additional schools have got accommodated in Hatha Yoga.

All these divergent forms of yoga have a common code of moral requirements as their foundation and share common goal of ecstatic experience – the transcendental Reality.

4.2. SCHOOLS OF YOGA:

4.2.1. Raja Yoga:

According to Swami Vivekananda Raja Yoga is the Science of Mind. It teaches how to concentrate the mind, in order to know its innermost depths to generalize their contents and form our own conclusions from them. This meditative technique is used to lead to the discovery of the transcendental Reality beyond thought and image, beyond worship and prayer, beyond ritual and magic. When man comes into direct contact with Reality, after analyzing his own mind, which is never destroyed, pure and perfect he will no more be miserable nor unhappy. All misery comes from fear, and from unsatisfied desire. When man realizes his True Nature, he will be no more fear of death. When he knows that he is perfect, he will not have any desires. When both these causes are destroyed there will be no misery. And there will be perfect bliss even in this life itself. This is the aim of Raja Yoga.

The science of Raja Yoga is based on the Sankhya Philosophy. According to sankhya, the external world is but the gross form of the internal or subtle. The finer is always the cause, the grosser the effect. So the external world is the effect and the internal is the cause. In the same way external forces are simply the grosser parts, of which the internal forces are the finer. The Raja Yogi proposes to manipulate the internal forces and get the whole of nature under his control. He wants to arrive at the knowledge of Reality where the so called 'natural laws' will have no influence over him. He will be master of the whole nature, internal and external.

Buddhi, ahamkara and manas are called 'antahkaranas' (internal organs) of Sankhya philosophy. The senses come into contact with the objects, outside, and carry the information to the manas, which in turn synthesis the data into determinate knowledge and pass on the same to the buddhi, through ahamkara, from which purusha receives them. Next in turn he gives orders back to the motor organs to do the needful. Except purusha, all these are material. The antahkaranas are much finer than the external instruments. The material with which the antahkaranas are made is the same by which the tanmatras are made. These tanmatras become gross and make the internal matter. This is the psychology of sankhya. The philosophy of Raja Yoga is grafted on the metaphysics of sankhya. The antahkaranas are called as 'chitta'. So there is only a difference in degree between citta and the external matter. The citta is an instrument in the hands of the soul, through which the soul receives the outside information. The citta always undergoes change and modifications. When once it is made to stop from undergoing modifications and turned inside towards soul, then it comes into face to face with the Internal Processes and then to the Reality. The Raja Yoga proposes to attain that fine state of perception in which he can perceive all the different mental states.

The preparations and the method adopted by Raja Yoga to attain the final finer perception of Reality is called 'Astangayoga'. Sage Pathanjali, the author of Yoga Sutra, formulates the technology of astangayoga. He defines yoga as 'chitta vritti niredhah'. When all the modifications of citta or mind-stuff are brought under control or ceased to exist then the 'seer' is said to be abode in His own glory. This is called 'Kaivalya'.

The 'Astangayoga' consists of 1. Yama 2. Niyama 3. Asana 4. Pranayam 5. Pratyahara 6. Dharana 7. Dhyana and 8. Samadhi.

1. Yamas are purificatory processes of mind. They are moral regulations on the part of citta to regulate negativity. The yamas are five in number. They are 1. Ahimsa (attitude no to hamr) 2. Satya

- (truthfulness) 3. Asheya (non-covetousness) 4. Brahmacharya (chastity) and 5. Aparigraha (not receiving any thing from others).
2. Niyamas or observances help the propitious to gain speedy success in yoga. There are five Niyamas (a) soucha (purity) (b) Santosha (contentment) (c) tapas (austerity) (d) svadhyaya (self-study) and (e) Isvarapranidhana (surrender to will of God). The above ten preparatory defensive measures protect the citta complex from the entry of further impurities. After protecting the mind from further intrusion, of impure thoughts it is necessary to prepare the body fit to withstand the Impact of higher states of yogic practices. The practice of asanas and pranayama are intended to prepare the physical body suitable to consciously recognize the subtle changes that take place during the practice of pratyahara, dharana and so on.
 3. Asanas: During yogic practice the regular nerve currents would be displaced and new channels will begin. New subtle vibrations start along the spinal column and will remodel the entire body. As the main part of yogic activity take place in the spinal column, it is necessary that spine must be kept in straight line. Therefore, in yoga the waist, chest, neck and head are kept in a straight line. This posture would facilitate free flow of pranic energy in the spine. By the practice of correct posture, physiological, psychological and spiritual benefits are derived. The object of Asana practice is to eliminate body consciousness. If one is disturbed by body consciousness of any kind, one cannot concentrate the mind.
 4. Pranayama: Prana is the vital energy that sustains life. Without it there is no life, electricity, magnetism, gravitation are all various manifestations of the pranic energy. The human body is the greatest receptacle for it. The mechanisms of the body are the conduits through which it flows. The pranic flow is found expressed in breathing. By controlling and regulating prana within himself, as expressed in his breathing, the yogi brings within his power the other phases of prana

working in the microcosm. In that way he is gradually able to control his inner nature. This control and regulation of motion in his breathing is what is known as pranayama.

5. Pratyahara: The sense organs act outwards and come into contact with the objects outside. The power to contact with outside worldly objects is gained from the citta. When once the citta withdraws its contact with the sense organs, then the power of senses coming into contact with outside objects automatically ceases. This withdrawal of citta's power from senses is known as pratyahara.
6. Dharana: Dharana or concentration is the ability of citta to focus its attention on any selected object without any disturbance of thoughts. The object of concentration may be located outside or inside the body.
7. Dhyana: Dhyana or meditation is that state of citta where in the object of concentration is held for a long time without any interrupted thoughts. When concentrated, multiple waves of the object arise in the citta. After some practice the multiplicity of these waves gives rise to Unity and one wave only is left in the mind. This is Dhyana or meditation.
8. Samadhi: When the object of concentration ceases to exist, separately and the whole mind is filled with the object of concentration it is called Samadhi. When no bases is necessary and when the whole of the mind has become one wave, one formed ness, it is called Samadhi. In Samadhi only the meaning of the thought is present.

The dharana, dhyana and Samadhi together are called Samyama. The meditation must begin with gross objects and slowly rise to finer and finer, until it becomes objectless. The mind must be trained to observe external causes of sensations, then to internal changes and finally to its own reactions. When the mind once acquires this power it can understand the true nature of things outside, process of reaction inside and its own reactions. Then the yogi acquires the knowledge of everything. He gets the power to command the

internal and external world. The 'Nature' will be at his control. At this stage the practitioner must be very careful. He should not use these powers. Because his final goal is to realize the true nature of reality. He should suppress all the waves in the mind. Then the glory of soul, which is beyond undisturbed by the distractions of mind, will shine in its full glory. The yogi will find himself in the ocean of knowledge, the immortal and all-pervading.

4.2.2. Jnana Yoga:

“ Brhma Satyam, Jagat Mithya, Jiva Brahma eva naparah”-
Adisankaracharya

A Jnana Yogi believes that “Brahman is the only reality the world is unreal, the individual soul or self is nothing but Brahman”.

Brahman is described as perfection- Sat-Cit-Anand (Existence – Knowledge and Bliss). It is one, infinite existence and changeless. It is the eternal “Un knowable” subject. Yet it can be realized through discrimination and renunciation. The Brahman appears as Universe because of Maya. Maya is the power that obstructs our understanding of the reality. Once the cover of Maya is removed through discrimination and renunciation between the appearances and the real, then the true nature of self, Universe and Brahman is known. This is liberation. The Jiva or individual self has all the attributes of Brahman. It is divine. It is not the mind, nor the senses nor the body. He is subject who knows the objects, but cannot be an object of some subject. He cannot be known by the mind and senses which perceive the objects. The real self within man cannot be known because of Maya. Under the influence of maya, the self is identified with the mind, senses and the body.

The method of attaining perfection through Jnana yoga is based on the philosophy of Advaita Vedanta. “Sankaracharya expounded Visista vada or maya vada”. Accordingly to this theory Brahman manifests itself as the world, and appears as many. This illusion or may can be overcome by the

light of awakened consciousness by which the real can be distinguished from the unreal.

According to Jnana yoga, the individual is composed of three bodies or sariras. The three bodies are 1) Sthula sarira 2) Sukshma Sarira and 3) Karana Sarira. The sthula sarira is the physical body composed of five elements. It is sustained by food. The sukshma sarira of the subtle stays inside the body and uses the body for its expression. It consists of fourteen tattvas – citta or (where thought waves are created); buddhi (basic intelligence), ahankara (ego-consciousness), manas (mind); the five pranas (Prana, apana, Vyana, Udana and Samana) and five tanmaras (things in selves). The third karana sarira or casual body is the innermost body. It consists of the seed of avidya. The consciousness of may stay here. The real self or Atman stays beyond these three bodies.

The Atman is confined with in five covers or kosas – Annamayakosa, Pranamayakosa, Manomayakosa, Vijnanamayakosa and Anandamayakosa. Out of these, the first kosa i.e., annamaya kosa comprises, the sthula sarira, while the second, third and fourth kosas comprises the sukshma sarira. The fifth kosa is known as blissful sheath comprising karana sarira. The self of man exists independently of sariras and kosas. The body, mind, intellect, ego and all bodily functions are unreal. Atman is the witness of all these. It is beyond all these manifestations. But due to maya all is identified with self. Removal of maya and realization of the self as Brahman, the changeless, ultimate, eternal, aloof from motion, activity is the object of Jnana yoga.

Sankaracharya in his “Vivekachandanam” (19-27) Proposed four-fold practices in the path of Jnana yoga. They are called as Sadhana chatustaya. They are

- i) Viveka: One should gain the knowledge of reality by discriminating between Real and non-real. Practice of this take to the deeper layers of the individual, like activities, mind, ego and further to the super

position covering of the self (Maya) gradually that will also put to discriminative analysis and the reality comes direct face to face.

- ii) Vairagya: Vairagya or renunciation implies strong dispassion and non-attachment. From Vairagya arises true knowledge. With the attainment of that knowledge comes a natural withdrawal from the senses pleasures.
- iii) The practice of Sama (Calmness), dama (self control), Uparati (mental restraint to external objects), Titiksha (deep mental calmness in the circumstances) sraddha in the teacher, Samadhana (self settled ness).
- iv) Mumukshutnam or intense yearning for liberation. In Jnana yoga one has to purify the consciousness by Sravana, manana and nidhidyasana methods. The practice of one is superior to other practice. When one attains the state of nidhidyasana, he reaches nirvikalpa Samadhi. The experience of nirvikalpasamadhi, the highest goal of man, according to Jnana yoga cannot be expressed in human language.

4.2.3. Bhakti Yoga:

There is perfection with in and this is best expressed through thoughts, feelings, and willing. These expressions are nothing but forces of inner most core i.e. Divinity A divine expression cannot be imperfect. But all emotions are not recognized as perfect or positive leading to pleasurable ends.

They are classified as negative and positive expressions. The positive expression of that Divine force is called as Love. While the negative reactions are anger, hatred, jealousy, envy and so on. The perfect divine force within is contaminated by the feeling of ego consciousness become negative forces. This psychological fact is well recognized in Bhaktiyoga. Bhakti yoga teaches to recognize the natural power of love as the manifestations of the divine with in man and trains the Bhakta to purify that love to reach the perfect. In Bhaktiyoga every primary emotion is analyzed, logically

concluded and utilized to open up potential perfection in man. When once the Bhakta is flooded with this positive potential perfection, he sees this perfect divine power or energy every where nothing but in different dimensions and manifestations.

The word Bhakti comes from the root 'Bhaja', meaning to love, adore and to be devoted.

In Bhakti Yoga, Bhakta is taught to accept the personal Ideal, and to love that Ideal until it absorbs his whole being. This personal conception of Ideal or personification of Ideal is called as "Ishta Devata" or personal diety.

Hence, a bhakta's God although a personal Diety or conception, is not an anthropomorphic conception of God. His conception of 'God' is his own private and personal image of the 'Ideal'. It is his own interpretation of the Universal Reality. Therefore, the 'Ishtam' may be many and differs from person to person in Bhakti Yoga. Same God may be conceived with different characteristics in different relations. For example, a woman may act as a daughter, sister, wife, mother and friend in various relations. In Bhakti Yoga, guru plays an important role in selecting the 'Ishta devata'. The guru after studying the temperament and tendencies discovers the Ishtam for the desiple and gives him a mantram or name by which he is to address his Istam. The mantram is to be repeated with faith and love. First the mantra is to be understood properly. In other words, the Bhakta is made to understand the meaning pronunciation and relation of the mantra with the 'Ishta devata'. After a long devoted practice, the knowledge of Sabda, artha, Jnana of the 'Mantra' is ralised and the mind is filled with it. Then the Bhakta and the mantra become one. This is called Ishta devata Saksatkara. One pointed devotion to the Isth devata is absolutely necessary for a bhakta. This is called 'Ishta-Nishta'.

In Bhakti Sadhana, 'bhava' or relationship with the 'Ishta Devata' is important. 'Bhava' is the attitude of the Bhakta towards his Ishta Devata in the form of consistant relationship. Bhava is strictly personal and confidential.

Bhavas are innumerable, but they have been classified under the following categories.

1. Santa Bhava: The relationship and admiration towards transcendental being
2. Dasya Bhava: The attitude of a servant towards his master. Self-less service to the Almighty.
3. Tata Bhava: The attitude of a child towards a parent
4. Sakhya Bhava: The attitude of a friend towards the child.
5. Madhura Bhava: The attitude of a lover towards beloved.

Any one of above bhava sadhana will lead to the goal. Sadhana is the systematic practice one follows in order to develop the bhava. The foremost thing to overcome in the bhava sadhana is the ego-consciousness. It comes through self-purification. Purification of Love is necessary.

1. Division of Bhakti:

In Bhakti yoga there are three stages through which the Sadhaka or practitioner must pass before attaining the realization of bhava.

1. **Vairi Bhakti:** The word vairi in Sanskrit means, law, injunction and formality. This consists of practices which the bhakta should follow and should not follow. They constitute
 - a) Niyama – Practices like cleanliness, contentment, - self – mortification, self-study and surrender the ego-consciousness to god constitute niyama.
 - b) Nishtha – When niyama becomes steady it leads to nishtha. It consists in strict follow to the practices of Niyama.
 - c) Upasana – Coming nearer or staying near by to the Isha devata by means of Japa, Puja, Smarana and dhyanam is Upasana.
 - d) Dainata – Dianata means modesty and humility. (but not the humility that comes from thinking – “I am a good for nothing”). It is a great purifier of love. The realization of ‘consciousness’ within makes to be humble and pride free. Dianata develops love and compassion to all because bhakta

feels his Ista devata every where and in every one and hence he feels humble.

- e) Seva – This means service to God. Thinking that every service is rendered to the Ista Devatha. Self-less service in hospitals, schools with an attitude of servicing to the ultimate reality is seva.
- f) Atma samarpana – This consists in self surrendering to God. Rely on the Isthadevata. Hold on the hand of the Deity and let the Deity hold on your hand. Actions are nothing but the actions prompted and directed to the deity. This is Sarangati of Vaisnavism in Bhagavata purana.

2. **Raganuga bhakti:** This is love following attachment. At this stage love is expressed in the form of demands.

Raganuga is more mental in action and reaction. It is discipline the ego-consciousness. In this stage love becomes selfish, demanding and possessive. The Bhakta wants everything for his own benefit. Avidya will have so many off springs. It develops attachment, anger, jealousy and so on. This results in suffering and sorrow. And at the same time the longing love does not cease. When this state is continued, the 'I' consciousness, will be cleaned and love flows in different dimensions.

3. **Prema Bhakti:** When the love is purified, it becomes perfect in tune with the perfect inside. The Bhakta realizing that 'there is not I but thou'. This is called as 'Bhava Samadhi', the goal of Bhakti yoga. The ego – consciousness is transcended. There is no state called 'Self', but only 'thou' shine forth in the Bhakta. This is called 'Union' or perfect personality; which is the goal of Bhakti yoga.

Librated – Bhakta after death goes to Vaikuntam (without defect or imperfection). All devotional desires are fulfilled here. The bhakta is never separated from his Ishta Devatha. He continues to worship his God as an object of devotion. According to Bhagavata Purana there are four relationships of Bhakta in Vaikuntam. They are.

1. Sarupya – The bhakta will see the form which he worshiped on earth.
2. Sayujya – Here the bhakta will have attachment with his Isth devatha in which ever relationship he may be.
3. Salokya – The bhakta can stay in the region or plane or sphere of the Ishtam. But may into always be with him.
4. Sarsti or Samipya – The reflection of the power of God falls on the devotee. He will have all the powers of God except, the power of creation.

The Bhakti yoga is a very natural way to reach perfection. By one pointed devotion to the Ishtam, the aspirant may realize the highest goal. For this he needs sincerity, simplicity and selfless devotion.

* * *

Unit - V
SANKHYA PHILOSOPHY

Introduction

Sankhya is one of the oldest of Indian Philosophy. We find reference to the Samkhya. Yoga theories is some of the Upanishads such as the Chandogya, the prasna, the katha and particularly in the svetavatara in the Mahabharata, in the Gita and in the srutis and the puranas. The words Sankhya and Yoga are used in the Sruti and the Smrti in the sense of knowledge and action.

Kapila, flourished before Buddha, is regarded as the founder of Sankhya system. He wrote Sankhya pravachana sutra which is lost long ago. Asuri and panchashikha who wrote works on sankhya are also lost. The earliest available and the most popular work on this system is of Ishvara Krishn's Sankhya – Karika. Besides this we have Goudapada's Sankhya-karika bhasya, Vachaspathi Mishra's. Tattva kaumadhi and Vijnana Bhiksu's, Sankhy- pravachana Bhashya.

Isvarakrishna (5th century A.D) is the representative of the classical school of sankhya which have divorced itself from the Upanishads under the influence of Jainism and Buddhism.

The word 'Sankhya' is derived from the word ' Sankhya' which means right knowledge as well as number'. The Gita uses this word in the sense of knowledge, so does the Mahabharata Sankhya means the philosophy of right knowledge (Samyak Khyati or Jnana). The system is predominantly intellectual and theoretical. Right knowledge is the knowledge of the separation of the purusa from the prakriti. Samkhya is also the philosophy of numbers, because it deals with twenty-five categories while explaining the theory of creation. Yoga, as the counter part of samkhya, means action or

practice and tells us how the theoretical metaphysical teachings of Sankhya might be realized in actual practice. Thus sankhya-yoga forms one complete system, the former being the theoretical while the latter being its practical realization.

Sankhya maintains clear – cut dualism between purusa and prakriti and further maintains plurality of purushas and is silent on God. Hence, it is pluralistic spiritualism and an atheistic. Realism and an uncompromising dualism.

Theory of Causation: (Karya Karana Siddanta)

Sankhya advocates dualism – two independent realities or spirits. i.e., Prakriti and purusa.

Its doctrine of prakriti is based on the theory of causation. The basic question involved in the theory of causation is:

Does the affect pre-exist in its material cause?

Those who answer this question in the affirmative are called Satkaryavadins.

Those who answer it in the negative are called Asat karyavadins.

The Asatkaryavadins say that the effect is a new – creation & the effect (Karya) doesnot pre-exist (asat) in its material cause. Otherwise, there would be no sense in saying that it is produced or caused. If the pot already exists in the clay and the cloth in the threads and curd in milk, why should the potter exert himself in producing the pot out of the clay; and why should not the threads serve the purpose of the cloth; and why should not milk tastes like curd? Moreover, its production would be repeated birth which is nonsense.

Followers: of Asatkaryaveda also known as Arambhavadins – (production is a new beginning).

Nyaya – Vaisesika, some mimamsa followers – Nitya paramanukaranavada

Hinayana Buddhism – Anitya – paramanuvada or ksanabhanguravada

Materialism – Svabhavavada.

The satkaryavadins, on the other hand, believe that the effect is not a new creation but only an explicit manifestation of that which was implicitly contained in its material cause.

Here, another important question arises: Is the effect a real transformation or an unreal appearance of its cause? Those who believe that the effect is a real transformation of its cause are called parinamavadins (Parinama = real modification; while those who believe that it is an unreal appearance are called vivartha vadins (Vivartha = Unreal appearance).

Followers:

- a) parinamavada
 - 1) Sankhya – Yoga Prakriti Parinamavada
 - 2) Ramanuja (Vedanta) – Brahma Parinamvada

- b) Vivarthavada
 - 1) Sunyavadins (Buddhism) – Shuyata Vivarta – Vada
 - 2) Vijnanavadins (Buddhism) – Vijnana – Vivarta – Vada
 - 3) Sankara Vedanta – Brahma – vivarta – vada.

Sankhya believes in Satkaryavada: All material effects are the modifications (parimana) of prakriti. They pre-exist in the eternal bosom of prakriti and simply come out of it at the time of creation and return to it at the time of dissolution. There is neither new production nor utter destruction. Production means development or manifestation (avir bhava); destruction

means envelopment or dissolution (tirobhava) production is evolution, destruction is involution.

Prakriti:

The theory of causation held by Sankhya philosophy leads to the concept of 'Prakriti'. The prakriti is the root cause of the world of objects. All worldly objects are latent in this uncaused cause. It is the potentiality of nature, the receptacle and nurse of all generation. As the uncaused cause it is called prakriti; as the first principle of this Universe, it is called Pradhana; as the un manifested state of all effects, it is known as Avyakta; as the extremely subtle and imperceptible thing which is only inferred from its products, it is called Anumana, as the unintelligent and unconscious principle, it is called Jada; and as ever-active unlimit power, it is called Sakti. Motion is inherent in it in the form of Rajas. Evolution is the explicit manifestation of this world of objects, and dissolution is the returning of this world to prakriti.

Sankhya believes that consciousness cannot be regarded as the source of the inanimate world, as Vedanta and Mahayana believe, because an intelligent principle cannot transform itself into the unintelligent world. On the other hand, the material atoms of the physical elements too cannot be regarded as the cause of this world, as charvakas, Nyaya and vaishesika, Jainism and Hinayana Buddhism and Mimamsa wrongly believe, because they cannot explain the subtle products of matter like intellect, mind and ego (these are different from pure consciousness which belongs to purusha alone, and are regarded as internal organs).

Prakriti is said to be the Unity of the three gunas held in the equilibrium stage (gunanam samyavastha). Guna means 'quality', 'secondary' and 'strand of a rope'. The three gunas are Sattva, Rajas and tamas. They are the constituents of prakriti and through it of the worldly

objects. They are subtle and imperceptible and their existence is inferred from their effects – pleasure, pain and indifference respectively. Although they are called Gunas, yet they are not ordinary qualities or attributes, like Nyaya – Vaisesika Gunas. They themselves possess qualities like lightness, activity, heaviness etc. They are extremely fine and ever changing elements. They are not the qualities which the prakriti possesses; on the other hand they themselves constitute prakriti.

Sattva literally means real or existent and is responsible for the manifestation of objects in consciousness. It is called goodness and produces pleasure. It is light and bright (laghu) and illuminating (prakashaka). Luminosity of light, power of reflection, up ward movement, pleasure, happiness, contentment, bliss are all due to it. Its colour is white.

Rajas, which literally means foulness; is the principle of motion. It produces pain. Restless activity, feverish effort and wild stimulation are its results. It is mobile (chala) and stimulating (Upastambhaka). Its colour is red.

Tamas which literally means darkness, is the principle of inertia. It produces apathy and indifference. Ignorance, sloth, confusion, bewilderment, passivity and negativity are its results. It is heavy (guru) and enveloping (varanaka) and as such is opposed to sattva. It is also opposed to Rajas as it arrests activity. Its colour is dark.

The above three gunas constitute prakriti and never separate. They conflict and yet co-operate with one another and are always found intermingled. They are compared to the oil, the wick and the flame of a lamp, which, though opposed, yet co-operate to produce the light of a lamp. They are imperceptible and their presence is inferred from their effects. All things are composed of these three gunas and their differences are due to the different combinations of three gunas. The nature of a thing is determined by the pre – domination of a particular guna. Things are called good, bad or indifferent, intelligent, active or slothful; pure impure or neutral on account of

predomination of sattva, rajas or tamas respectively. When these gunas are held in a state of equilibrium that state is called prakriti. Evolution of worldly objects does not take place at this state. These gunas are said to be everchanging. They cannot remain static even for a moment. Change is said to be of two kinds – homogeneous or sarupa - parinama and heterogeneous or Virupa – Parinama. During the state of dissolution (pralaya) of the world the gunas change homogeneously i.e. sattva changes into rajas, rajas to tamas and tamas into sattva. This change does not disturb the equilibrium of the gunas, and unless the equilibrium is disturbed and one predominates over the other two, evolution cannot take place. Evolution starts when there is heterogeneous change in the gunas and one predominates over the other two and brings about terrific commotion in the bosom of prakriti. To such prakriti Isvara Krishna says “we bow to prakriti, the red, white and dark, the unborn mother and nurse and receptacle of all generation”.

Purusha:

The other of the two co-present, co-eternal realities of Sankhya is the purusha, the principle of pure consciousness. Purusha is the soul, the self, the spirit, the subject, the knower. It is neither senses nor the body nor the brain nor mind (manas), nor ego (antahkarana) nor intellect (budhi). It is not a substance which possesses the qualities of consciousness. Consciousness is its essence. It is called his traigunya, Udasina, akarta, kevala, madhyastha, Saksi, drasta, sadaprakasha sarvajna.

Evolution:

Prakriti is said to be essentially, dynamic. Motion is inherent in it. It is always in the state of changing. Even in dissolution, there is homogeneous change (sarupa or sajatiya parimana). It is prakriti, when all three gunas are in the state of equilibrium. It is only when heterogeneous change takes place and rajas vibrates and makes sattva and tamas vibrate that the equilibrium is disturbed and evolution takes place. Sattva, the principle of manifestation and

rajas, the principle of activity were formerly held in check by tamas, the principle of activity vibrates and makes the other two vibrate, the process of creation begins. This evolution is regard as cyclic and not linear. There is no continuous progress in one direction, but alternating periods of evolution (sarga) and dissolution (pralaya) in a cyclic order. Evolution again is said to be teleological and not mechanical or blind. Evolution takes place for serving the purpose of the purusha. Prakrti, the gunas, the senses, the mind, the ego, the intellect, the subtle body – all are constantly serving the end of the purusha. This end is either worldly experience (bhoga) or liberation (apavarga). Purusha needs prakrti for enjoyment as well as for liberation, for samsara as well as for kaivalya.

Evolution is the result of contact between purusha and prakrti. It is possible only with the co-operation of two realities. Purusha without prakrti is lame and prakrti without purusha is blind. “Theory without practice is empty and practice without theory is blind”. Concepts without percepts are empty and percepts without concepts are blind”. Prakrti needs purusha in order to be known, to be seen, to be enjoyed (darsanartham); and purusha needs prakrti in order to be enjoyed (bhoga) and also in order to obtain liberation (apavarga), in order to discriminate between himself and prakrti and thereby obtain emancipation (kaivalyartham). If prakrti and purusha remain separate, there is dissolution: For creation they must unite. Just as a lame man and a blind man can cooperate and the lame may sit on the shoulders of the blind and point to him the way, while the blind may walk and thus both can reach the destination, though neither of them could have done that separately, similarly, the inactive purusha and the non-intelligent prakrti co-operate to serve the end, and this union disturbs the equilibrium of the gunas and leads to evolution.

According to the sankhya philosophy, the evolution is the play of twenty four principles. Purusha is the twenty fifth category. The 24 evolutes of Sankhya may be shown by following table.

1. Prakrti
2. mahat
3. ahamkara
4. Manas

5-9 Sensory organs

10-14 motor organs

15-19 Tanmatras

20-24 Mahabhutas

The first product of the evolution is called Mahat, the Great. It is the germ of this vast world of objects including intellect, ego and mind. It is cosmic in its nature. In its Psychological aspect it is called buddhi or intellect. On account of the reflection of the purusha in it, it becomes apparently conscious and intelligent. The senses, the mind and the ego function for buddhi which functions directly for the purusha. Its functions are said to be ascertainment and decision. It arises when sattva guna predominates. Its original attributes are virtue (dharma), knowledge (Jnana), detachment (vairagya) and power (aishvarya). Memories and recollections are stored in buddhi. Mahat produces Ahankara. It is the principle of individuation. Its function is to generate self-sense (abhimana). It produces the notion of the 'I' and the 'mine' purusha wrongly identifies himself with this ego and knows himself as the agent of actions, desirer of desires. Ahamkara is said to be of three kinds.

- i) Sattvika when sattva predominates. It produces manas, and five sensory organs and five motor organs.
- ii) Tamasa, when tamas predominates. It produces the five subtle elements (tan-matras).

- iii) Rajasa, when rajas predominates. It supplies the energy by which the sattvika and the Tamasa produce their evolution.

Manas or mind arises from the sattvika ahankara. It is the subtle and central sense organ. It can come into contact with several sense organs at a time. It synthesizes the sense – data into determinate perceptions, passes them on to the ego and carries out the orders of ego through the motor organs.

Besides manas, the sattika Ahamkara produces, the five sensory and the five motor organs – the five sense – organs (Jnanendriyas) are the functions of sight, smell, taste, touch and sound. The five motor organs (karmendriyas) are the functions of speech, prehension, movement, excretion and reproduction.

Buddhi Ahamkara and Manas represent the three Psychological aspects of knowing willing and feeling respectively. All these three are called the internal organs or antah karanas and vital breaths (prana) are said to be their medications. The five sensory and five motor organs together are called the ten external organs or bahya karanas. These are the thirteen karanas or organs of the sankhya.

From the Tamasa Ahamkara arise the five subtle essences which are called Tanmatras or thing-in-themselves. They are the essences of Sight, smell, taste, touch and sound. The Tanmatras produce the gross elements as well as their qualities. From the essence of sound (Sabda Tanmatra) arises the element of Ether (Akasa) together with the quality of sound. From the essence of touch combined with the essence of sound, arises the element of Air together with the qualities of sound and touch. From the subtle essence of colour combined with those of sound and touch, arises the element of fire or light together with the qualities of sound, touch and colour. From the essence of taste combined with those of sound, touch, colour arises the element of

water together with the qualities of sound, touch, colour and taste. And lastly, from the essence of smell combined with those of sound, touch, colour and taste arises the element of earth together with the qualities of sound, touch, colour, taste and smell.

The Rajasic Ahamkara supplies energy to the sattvika and tamasic ahamkaras and enables them to produce their evolutes or effects.

Out of these twenty five principles, the purusa is neither a cause nor an effect. Prakriti is only the cause and not an effect. Mahat, Ahankara and the five Tanmatras are both causes and effects. The five sense organs and the five motor organs, and the five gross elements and the manas are effects only.

Bondage and Liberation

The life on the earth is full of sorrows, pains and miseries. Man is always been affected by either of the three pains called adhyatmika, adhibhautika and adidaivika. Where ever there are gunas there are pains. Even the so called pleasures lead to pain. Even the life in the heaven is subject to the gunas. The end of man is to get rid of these three kinds of pain and sufferings. Liberation means complete cessation of all sufferings which is, the highest end of life (aparvarga or purushartha).

Purusa is free and pure consciousness. It is inactive, indifferent and posses no attributes. It is above time and space, merit and demerit, bondage and liberation. It is only when it mistakes its reflection in the buddhi for itself and identifies itself wrongly with the internal organs, the intellect, the ego and the mind, that it is said to be bound. In fact, it is the ego, and not the purusa, which is bound. When the purusa realizes its own pure nature, it gets liberated. Therefore, bondage is due to ignorance, or non-discrimination between itself and the not-self and liberation is due to right knowledge or discrimination between the self and the non-self. When once the jiva realizes

itself that it is the pure purusa through discrimination between purusa and prakriti, then it is called liberation. The knowledge that 'I am not the non-self'; that 'nothing is mine', that 'ego is uneral', when constantly meditated upon, becomes pure, and leads to liberation.

Every jiva is the potential of purusa and liberation consists in the actualization of the potentiality.

Sankhya admits both Jivanmukti and videhamukti

GOD:

The original Sankhya was monistic and Theistic. But under the influence of materialism, Jainism and Buddhism, the classical Sankhya perhaps became atheistic. It is orthodox because it believes in the authority of the veda. It does not establish the non-existence of God. It only says that prakriti and purusa are sufficient to explain the evolution of this Universe and there is no reason to postulate a hypothesis of God.

* * *

Unit-6

KUNDALINI YOGA

INTRODUCTION

It is said that each Age is governed by a sastra. The Vedas ruled the Kritha, the Smritis ruled the Tretha, the Puranas ruled over the Dwapara Yuga and while the Kaliyuga, the present age is governed by the Agamas. Agama means ‘ authority and authenticity’ and is usually designate the Srutis- the Vedas. But with the rise of teaching and practice of the Tantra Sastra it claimed the dominant role in the society. Then it was designated as Agama. And the Vedas are referred as Nigamas.

Like the Vedas, the Agamas too are considered as the utterances of the Supreme Divine Person who is Hari or Shiva or Devi. The knowledge and literature is called after them as Vaishnavagama, Shaivagama and Shaktagama. Followers of these trends are called as vaishnavas, shaivas and shaktas. Apart from these there are two other classes of Agamas, especially in Western India, the Sauras, who worship the Sun God and the Ganapatyas, whose main deity is Ganapathy or Ganesh. Thus there is five classes of worshippers called Pancha Upasakas.

Agama sastra is divided in to four chapters or padas. They are 1. Jnana Pada 2. Yoga Pada 3. Kriya Pada and 4. Charya Pada. The doctrine of Saktism consists of the worship of Devi or Sakti as the ultimate Force that governs the world. The literature dealing with the philosophy, rituals, yogic practices etc., of Saktism are called Tantras. “Tan” means to Expand. It is expansion of latent power or sakti in upward direction to reach Supreme Purusha or Siva. This is a pratyaksa sastra or practical science where knowledge at every stage is to be experienced and realised by oneself in action.

HISTORICAL TRADITION OF SAKTISM:

The worship of the Female Principle was originally connected with primitive societies living on hunting and food gathering. They regarded women as the symbol of generation and life giving power. This is evident all over the world in the history of mankind. The

agricultural communities worshipped her as Mother Goddess. Archaeological evidences found in the ruins of Harappa and Mohenjodaro suggests that in the Pre-Vedic religion of India a great Mother Goddess, a personification of all the reproductive energies of nature was worshipped probably under different names. The Rgveda speaks of Mother Principle as Aditi. In Atharva Veda and Aitareya Brahmana one finds invocations to the Mother Goddess or Prthvi. In the Post-Vedic literature the nature-gods of Rgveda became more personalised dieties and were given a set of new names like Ambika, Uma, Durga, Kali and others who influenced the later religious history of India.

Good deal of development to Sakti-Tantric concepts was done during Gupta Age and after. The influence of Saktism was greater upon Vaisnava and Saiva religions. Kumarasambhava by Kalidasa and Kiratarjuniya of Bharavi mention siva and parvathi and siva and uma respectively. The Mahabharata contains the story of Daksa Yajna story, where in one find the roots for the development of Puranas like Vayu and Matsya Puranas. In Devimahatmya section of Markandeya Purana [composed between third and fifth centuries AD] an independent trances of Saktism was seen. Even one can see the concept of Ardhanariswari during this period. Some of the sculptures of Vaisnava, Saiva, Buddhist and Jain goddess of the period represent Divine Mother.

Buddhism and Jainism witnessed the downfall with the emergence of Vaisnavism and Saivism as dominating force among masses. To Vishnu and Siva was added Brahma and they formed the official trinity. They recognized the importance of Female Principle or Sakti and placed goddesses by the side of the gods as their consorts and symbols of their energy or sakti. And at the same time the popular emotion centering round the Female Principle has not exhausted. So need was felt for a new system. This system emerged with a Female Divine, which was treated above all great gods like Vishnu, Siva and others. This new system containing roots of hoary antiquity, varieties of rural and tribal cults and rituals came to be known as **SAKTISM**. There are many sakti pithas in India. In the south we find the temples of Meenakshi, Kamakshi, Kanakadurga, Kanyakumari, Bhadrakali, and minor gods like Yellamma, Maremma, Poleramma, Sapta Kannekalu etc. It would not be surprise to say that there would be no

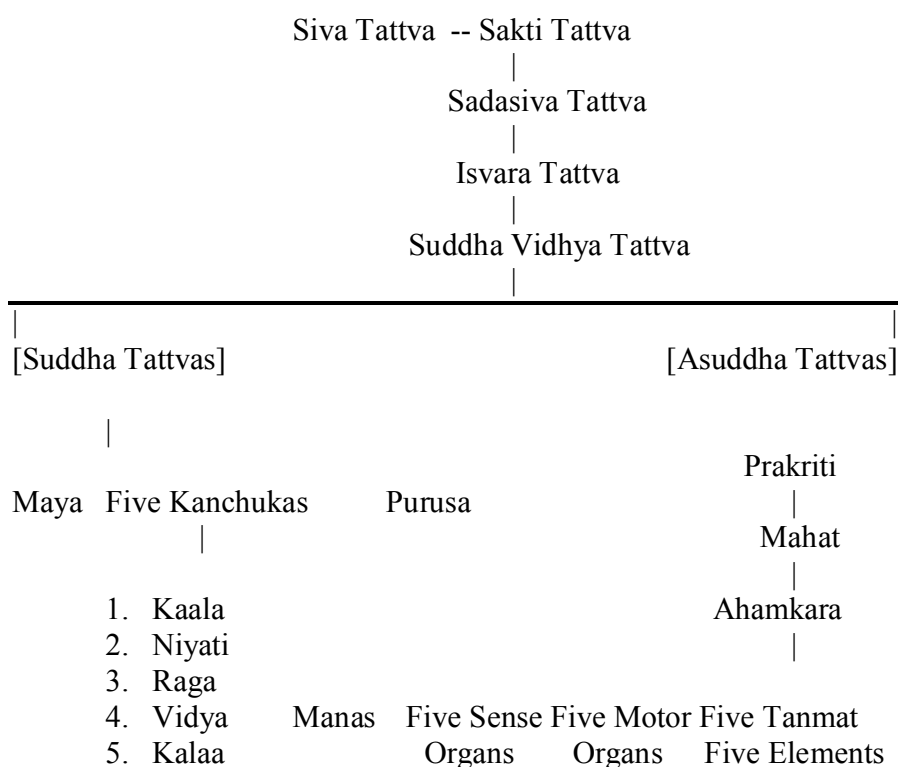
village without female diety which protects the people from harmful outside agencies.

Of the Sakta Agama literature Prapancasara, Saundaryalahari [sankaracharya], saradatilaka, Tantrasara, Tantraloka, Rudrayamala, Kubjika Tantra, Kularnava Tantra, Pranatoshani Tantra, Mahanirvana Tantra, Sakta Karma, Sritattvachitamani, Syamarahasya, Tattvanandatarangini and Satkarmollasa are popular. The Hathayoga Pradepika and Gheranda Samhita, dealing with Kundalini Yoga also come under this category.

THEORY OF CREATRION:

The Tantra of Saktas accepts Thirty-Six Tattvas in explaining the theory of cosmic creation. According to Malinivijaya Tantra these thirty-six Tattvas are divided into three groups—called Atma, Vidya and Siva Tattvas. The first group contains all the tattvas, from the lowest Prthvi[earth] to Prakriti. They are known as impure categories [asuddha-tattvas]. The second category includes Maya, the Kanchukas [forms of sakti whereby natural perfections of consciousness are limited] and Purusha. They are called Pure-Impure categories [Suddha-asuddha Tattva]. The third type includes the five highest tattvas called the Pure Tattvas [Suddha Tattvas]. They are Siva-Tattva, Sakti Tattva, Sadasiva Tattva, Isvara Tattva and Suddha Vidya Tattva.

The following diagram can explain the Evolutionary Theory.



Siva is the Pure Consciousness. His power is Sakti. Siva is Static form of Consciousness, while Sakti is its Dynamic or Kinetic aspect. Thus both are two aspects of the One Reality. In its static aspect Sive Tattva by itself cannot manifest as Universe. Hence the creation of the universe is the projection of the Sakti. When, the Universe is dissolved it is dropped back into the Sakti. Before manifestation this Sakti is coiled round the Supreme Siva. This is called Maha-Kundala. They very movement of Sakti in the direction of becoming world created Sadasiva Tattva in the form of sound. This is also called Sabha Brahman or Nada. Isvara Tattva is produced from the Sadasiva Tattva in the form of Bindu. This Bindu contains all worlds in it. Thus it is also called the state of solidified world [ghanavastha]. This solid state of creation brings forth Suddha Vidya Tattva, from which Suddha Tattvas and Asuddha Tattvas are produced. The power from which the mind and matter are produced is Prakriti Sakti. The consciousness which the mind and matter posses is Purusa or the Jivatma. The Prakriti is composed of three gunas-Sattva, Rajas and Tamas in Equilibrium State. When this state is disturbed due to fruition of karmas, the Creation takes place.

Jiva and Consciousness:

The Jiva or the individual consciousness is evolved in three states—1. Sthula or Gross 2. Suksma or Subtle and 3. Karana or Causal. The Consciousness in the Jiva expresses itself in five states. They are 1. Jagrit or waking 2. Svapna or dreaming 3. Susupti or dreamless sleep 4. Turiya or fourth state and 5. Turiyateeta or beyond. This state of consciousness is the transcendent state where the Jiva experiences the Unmesa [opening] and Nemesa [closing] states of consciousness with the Isvara Tattva and the Sadakya Tattva leading to the final and perfect “Siva Consciousness”.

Prana and vayu:

The Energy aspect of consciousness present in the body is called Prana Vayu or Life Force. It moves through channels called Nadis. This prana works in five-fold manner in the body with different locations and functions. They are

1. Prana, which function is to intake the universal life force into the body for distribution and its expiration. Its location is the Heart region.
2. Apana with location in the Anus region. It works against prana and governs the excretory system.
3. Samana governs the internal balance of the above two vayus and controls the process of digestion and assimilation.
4. Vyana vayu spreads throughout the body and holds all the parts together.
5. Udana is located in the throat region and this is the channel for supra-physical planes.

Each Vayu has one subsidiary Vayu [upavayus]. They are 1. Naga 2. Kurma 3. Krikara 4. Devadatta and 5. Dhananjaya.

Nadis and chakras:

All the Tattvas in creation are present in the body. Each Tattva has its own centre of activity. In Tantra Yoga these are called “Chakras or Circles”. They are not anatomical locations in the body, which can be seen by dissection. They are subtle centres of consciousness [Sakti] located with in the spinal system. They begin from the lower end of the spinal column upto the top of the brain. From each of them radiate thousands of Nadis, conduits of pranic force

in different directions. It is the formation of these nadis that appear as petals of lotuses to each of the centre.

There are different opinions on the number of nadis in the body. The Nadi Vijnana enumerated 3.5 crore nadis, the Siva Samhita mentioned 3.5 lakhs, while 'Satchakranirupana' quoted 72,000 only. However, most of the Tantric texts accepted 72000 nadis. According to Siva Samhita there are 14 important nadis. They are 1. Susumna 2. Pingala 3. Ida 4. Kuhu 5. Gandhari 6. Hastijihva 7. Saraswati 8. Pusa 9. Payasvini 10. Sankhini 11. Yarasvini 12. Varuna 13. Visodhara and 14. Alambasu. Chief among them are three 1. Susumna 2. Ida and 3. Pingala and of these Susumna is the most important. It is situated in the Spinal column, the Merudanda. It extends from the Muladhara Chakra to the Sahasrara. Within this Susumna there is a subtle nadi called Vajrini and inside this Chitrini nadi is present. The interior of this Chitrini is called Brahma Nadi. It is not a separate nadi in the usual sense but only a 'vivara' or hallow passage. The opening of this Chitrini nadi is the door through which the Kundalini enters the Royal Road-Kula Marga on its way to the Lord and it is known as Brahma Dvara. Ida and Pingala are present on the left and right side of the Susumna Nadi. They are also known as Ganga, Yamuna and Sarasvati [susumna]. The Ida and Pingala nadis are also called as Chandra or moon and Surya or sun nadis representing negative and positive phase of the current activity. The three nadis meet at a point at Muladhara Chakra called Yukta Triveni and again at Ajna Chakra called Mukta Triveni. There after they separate and flow separately and proceed with different nostrils.

There are six chakras or the centres of consciousness. They are known as padmas or lotuses.

1. Muladhara:- It is the root or support of the Susumna and resting place of the Kundalini. It is also the at the root of all the chakras. It is located midway between the genitals above and the anus below. It is also the place where the Susumna nadi and the root of all Nadis [Kanda] meet. It has four petals with four letters.
2. Svadhistana:- this chakra is located at the root of the genitals. This chakra is placed within the Susumna Nadi. It has six petals with six letters
3. Manipura:- Above Svadhistana, there is a centre called Manipura at the navel region.
It has ten petals with ten letters.

These are the three centres from which the Virat, the gross body is formed.

4. Anahatha:- This center at the Heart Region is called Anahatha. This is so called because, it is from this place that the yogin first hears the Sabha Brahman, the sound that is produced without the striking of two things together. It has twelve petals with equal number of letters on it.
5. Visudha:- This chakra is at the base of the throat. It has sixteen petals with sixteen letters. Lord Sadasiva in the form of Ardanareeswara with Girija or Gouri is present here. Here the Yogi becomes Trikaladarsi, seer of the three forms of time, past, present and future. The Jiva attains purity here.
6. Ajna:- This is located between the eye brows. The sadhaka receives the command of the Guru in the form of Siva. It has two petals with two letters.

There are three 'Granthis' or knots where the Maya Sakti is particularly concentrated. They are 1. Brahma Granthi between Muladhara and Svadhistana 2. Vishnu Granthi, between Manipura and Anahatha and 3. Rudra Granthi, between Vishudda and Ajna Chakras. These are the Granthis, which are to be loosened and undone for Yogic Liberation to be possible.

Above the Ajna Chakra there are two minor chakras 1. Manasa chakra with six petals. This is the seat of sensations of hearing, touch, sight, smell, taste and centrally initiated sensations in dreams and hallucinations. 2. Soma Chakra with sixteen petals. And above or at the end of the Susumna Nadi is the Lotus of Sahsrara or thousand-petelled lotus. The white lotus has all the tattvas or letters in it. Its head is turned downwards from the Brahmanrandra. This is the abode of Para-Siva.

Each of these chakras is a centre of a particular Tattva with a tanmatra and the indriyas connected with it. Each Chakra has a Diety, a particular form of consciousness, presiding over it. Apart from the different regions of the body, the organism as a whole has a distinct consciousness called the Jiva. And each Diety has its own abode or Loka. The Sahasrara, above six chakras is the place of Parama Siva whose abode is Satya Loka.

Chakra Table

Cakra	Muladhara	Svadhi stana	Manipura	Anahata	Visuddha	Ajna	Sahasrara
Tattva (Bhuta)	Prithvi	AP (Water)	Tejas (fire)	Vayu (Air)	Akasa (Sky/ Earth)	Subtle tattvas of Manas & prakriti	
Tanmatra	Gandha	Rasa (Taste)	Rupa (Colour)	Sparsa (Touch)	Sabda		
Jnanendriya	of smell	of taste	of sight	of touch	of hearing		
Karmendriya	of feet	of hands	of arms	of generals	of mouth		
Deity	Brahma	Vishnu	Rudra	Isvara	Sadasiva	Sambhu	Parama siva
Loka	Bhurloka	Bhuvarlo ka	Svarloka	Janaloka	Tapoloa	Maharloka	Satya loka
Location	Between genetals and anus	Root of genital region	Naval region	Heart region	Throat region	Between eye brows	
No. of Petels	Four	Six	Ten	Twelve	Sixteen	Two	
Letters	Vam, sam, sam, sam	Bam, bham, mam, yam, ram, lam	dam, dham, nam, tam, tham, dham, ddham, nam, pam, pham	Kam, kham, gam, gham, naam, cam, cham, jam, jham, tam, tham,	Am, Am, lm, lm, um, um, Rm, Rm, Lrim, Lrim, em, im om, aum, am, aham	Ham Ksam,	
Colour	Gold	Vermilin	Dark Black (purva megha)			White	
Bija Mantra	Lam	Vam	Rain	Yam	Ham	Aum	

Kundalini Yoga or Chakra-Bhedana:

The Twin Principles of Creation – Consciousness in itself and Consciousness as power, Siva and Sakti- are present in all the Tattvas of the Universe. In the human body the pure consciousness, Siva is present in the highest Cerebral Centre, the Sahasrara and the Conscious-Power, the Prakrit-Sakti is located in the lowest centre, Muladhara. This Sakti is latent and expresses only through its secondary manifestations such as Vayu, Prana etc. To awaken this ‘sleeping’ Power, Control and Unite it with its Master Consciousness is the object of this Yoga.

The Sakti in the body is called Kula-Kundali. It is said to be lying coiled up three and half times in the Muladhara with its mouth closing the entrance to the Susumna, the Brahmarandra. She is also known as Kutilangi [the crooked one], Bhujangi [serpent], Isvari etc. [H.P. III 99]. Prana is a particular manifestation of this Kundalini Sakti and the process of awakening of this Power begins with a concerned stress on Prana.

The Tantra Sastra insists that before practice of sadhana of Kundalini Yoga, the practitioner must undergo series of HathaYoga practices. The sadhaka sits in a prescribed Asana, steadies the mind by concentration between the eyebrows. The air is inhaled and retained and the prana is prevented from going upward by Jalandhara Bandha. Then this vayu rushes downwards. The Apana vayu is also being arrested from escaping through lower part by Mulabandha. Thus, the vayu collected is directed towards the Muladhara Centre. The mind and the will are concentrated upon it. As a result of it and due to frictional pressure on Prana and Apana, held tight together, intense heat is generated. This rises the Kundalini Sakti, which is drawn upwards. By mental concentration with the aid of mantras, the Jivatma, which is of the shape of a flame is brought down from the heart to Muladhara and united with the awakened Sakti. As its coils are loosened and the Brahmarandra opened, at the mouth of the Susumna, the Kundalini Sakti is led upwards through Citrini Nadi.

The Asanas, Kumbhakas, Bandhas, Mudras are used to rise the Kundalini, and the take it upwards towards Brahmarandra. The Prana then enters Susumna and coupled with Kundalini moves upwards towards Sahasrara, piercing each Chakra. This is called as **Chakra-Bhedana**. Advancing from Centre to Centre, the Sakti absorbs the Tattvas present there. Thus all the Tattvas are dissolved into “Cid-Atma”. But the Kundalini does not stay in the Sahasrara for long. There is always a natural tendency to return to its original position. The yogi has to repeat the process again and again to

retain Her above for longer and longer periods, till the Sakti stays permanently with the Lord – Siva. This is called Liberation and Moksa. The Sadhaka then is called **Jeevanmukta**.



Unit-7

YOGASANA AND PHYSICAL EDUCATION

Exercise is not the usual reflex activity of the body, which one has to undergo in one's daily life. It is the intentional, preplanned, systematic scheme of bodily movements and manipulations practiced regularly for health and vitality. For an average man 'exercise' means a system of 'physical jerks' that are aimed to develop outer muscle-groups of the body. They are supposed to built-up bumpy skeletal muscles. Exercises with dumb bells and bar bells, malla kamba, karela, dandas, baithakis etc., come under this category. They are more for muscular development rather than for organic and functional development of the body.

Yogasanas forms third limb [anga] of eight-fold methodology [astangayoga] of Pathanjala Yoga. They are meant to bring about harmony between body and mind. Asana, as its very name suggests, is posture in which, body is accommodated to a particular form and shape. Health is a by-product of the Asana practice. The partial benefit and physical activity involved in its accomplishment gave rise to misconception that it is a form of physical exercise. In fact they differ in many respects. The aim of asana practice is to improve muscle tone, stamina, organic function and calmness of mind. They are called 'hygienic exercises' compared with other type of non-hygienic exercises.

Types of exercises:

Exercises are divided into two types- Passive and Active. Massage and manipulation of muscles by others come under Passive type of exercise. Active exercises can be conveniently grouped under six heads:

1. Exercises that improve strength of specific muscle groups. Example: Weight-lifting, barbell, Dumbbell, clubs springs [chest-expanders] etc.
2. Exercises that improve stamina: This type involve less fatigue, more speed and for longer Duration. E.g., brisk walking, skipping, running, cycling, swimming, breathing.
3. Exercises that improve stamina as well as strength of some muscles. E.g., wrestling, push-ups and sit-ups.
4. Exercises that promote special skills. E.g., game and sports— tennis, hockey, squash, Badminton, table-tennis, basket ball, cricket, base ball, volley ball etc. Football and rugby Require some additional muscular strength.
5. Exercise that improve the muscle tone, plasticity, and general fitness. E.g., aerobics, some Forms of dancing and yogasanas.
6. Exercises that improve muscle tone, plasticity, stamina, some visceral function and balance of mental function. E.g., combined exercises of yogasanas and pranayama.

The following statement will bring out the striking and subtle variations between the yogasanas and other physical exercises.

	Yogasanas	Physical exercise
1.	yogasanas are primarily aimed at improving muscle tone. Its goal is to prepare the body fit for higher spiritual attainment.	The aim of physical exercises is to develop a group of muscles. It does not care for mental development and least bothered for spirit or self.
2.	There is no scope for competition in the practice. The goal in yoga practice cannot be shown or demonstrated outside the body. Instead the centre of activity is developed within the body.	where as most of the activities of games and sports are ‘goal oriented’ or ‘goal directed’ and this goal is generally fixed outside the body. Competition is evident in the games and sports. Where competition is involved there exist the jealousy, enmity etc.
3.	As the aim and objective of asana practice is Different, the method of its performance is altogether different. The movements are slow, steady and smooth to attain and to release any asana. The phase of maintenance of asana is more	Physical exercises are performed in a fast or speedy Manner leading to exertion and fatigue. All the movements are done with jumps and jerks. The maintenance of position is rarely observed. Even if

	important than movements. Slow movements require the involvement of deeper muscles also.	observed it would only be for a short period.
4.	The effect of Asanas is more on the trunk part. The special patterns of Asanas when maintained produced pressure changes in the internal cavities of the visceral organs which influences the circulation in the abdominal part. Nerve roots in the abdominal region are toned up.	In exercises movement of extremities are more prominent than exercise to the trunk. It acts mainly on superficial skeletal muscles and their nerves. The circulation is increased in the periphery. The movements in exercises are quick or rapid and may be of repetitive type [isotonic].
5.	In Asanas, the spinal column is Given exercise in all possible directions. It is given forward bend, backward bend, lateral bends and also twisted to right and left in vertical axes. There is a counter movement for every movement of the spine in asanas. Further certain special types of asanas, mudras, bandhas are employed to rise the Kundalini sakti, which is said to develop the higher states of consciousness in man.	where as the physical exercises does not care for such a systematic movement to the spinal column. Only a particular movement is repeated several times [isometric] to develop strength and skill of some part of the body. The element of developing the “consciousness” is totally absent.
6.	Muscle building is not done in asanas. It serves no purpose. Hence energy requirement is also less in the practice of asanas than in physical exercises. Asanas create no extra burden on cardio-respiratory mechanisms. Tensions are reduced at various levels.	Heavy muscle masses are built through exercises for more muscular strength. These muscles are regarded as the sign of physical fitness and vigor. After a particular age these over developed muscles act mainly as parasites, sapping their energy and nutrition from other tissues. They become loose and give an ugly shape to the body. Heavy muscular exercises increase the work of cardio-vascular system putting undue strain on it.
7.	Skeletal muscles are passively stretched and Hence muscle tone cannot increase beyond a particular level. The muscle tensions, on the other hand, are reduced to a minimum. This helps to reduce strain on the	In exercises, there are heavy and sustained contractions [Isometric] and active stretching of muscle against some graded resistance. These voluntary efforts increase the

	muscles and nerves. The passive stretch is extended upto the capsule and deep ligaments of the joints, which stimulates blood circulation around them and ensures their health. After the practice of yoga one feels fresh, relaxed and energetic with the sense of well being.	tensions in muscles and leads to painful sensations. When exercises are finished one feels tired and need to take rest.
8.	As the voluntary efforts are withdrawn in the Final stage of asanas, the activity of the motor cortex is gradually reduced or even withdrawn completely. The lower brain centres are given free scope to observe and integrate various sensory impulses to maintain proper equilibrium.	To achieve the expected goal voluntary efforts are increased. The activity of the motor cortex dominates the lower centres of the brain.
9.	Various yogasanas are developed to care each of the bodily systems, including endocrine glands and nervous system. The practice of yoga reduces tensions, emotions, strain and stress and prepares the body and mind to be calm and quiet in all circumstances.	There is no such system of physical culture which looks after the body as a whole. The aspect of emotional control is not given a proper care. As a result of which many physical culturists suffer with many chronic ailments of digestive and nervous debilities.
10.	There are no age and sex restrictions in yoga asanas can be practiced even at the age of 90 under expert guidance. Further certain asanas are recommended for pregnant women. Further even the sick can practice asanas to get rid of the problem.	All can not practice the exercises all the time. No therapeutic value is assigned to the exercises.
11.	The practice of asanas require 0.8 to 3.0 calories/ min. A normal person resting in bed requires 0.9 – 1.0 calories/min.	The physical exercises require 2.0 to 14.0 calories/ min of Energy.
12.	In yogasanas practice breathing is kept as natural as possible. There is no retention of breath. Further breathing is clubbed with the bending, ensuing co-ordination between body and mind.	Most of the exercise is carried out with heavy and Speed breathing. No rhythmic breathing is followed. Further suspension of breathing is recommended for certain sport items.
13.	The practice is started and closed with prayerful mood.	The element of devotion is absent.

14.	Yoga recommends food regulation. Only sattvik diet is Prescribed for the health of body and mind. It mould the character and behaviour of individual	There is no food restriction. Further high caloric food is recommended to build up muscle groups.
-----	--	---



Unit – 8

BHAGAVADGITA – CHAPTER II – SANKHYA YOGA

The second chapter of Bhagavat Gita is called Sankhya Yoga. The word ‘sankhya’ stands for number as well as right knowledge. The material world, derived from ‘prakriti’ is explained with the help of numbers. Hence it is called ‘Sankhya’. Sankhya also may mean ‘right knowledge’. It is the discriminative knowledge, which enables to differentiate between the self and Not-Self. Therefore, it is rightly called ‘sankhya’. In this chapter, primary importance is given for describing the Eternal Self and non-eternality of body. Hence, the chapter is named as Sankhya -yoga.

The chapter deals, mainly, with 1. Self [11-30] 2. Svadharma of Arjuna [31-36] 3. Concept of Nishkamakarma or Duty for Duty’s sake [39-58] and 4. The personality of a Realised Soul of Sthithaprajna [54-72].

The Eternality of the Soul:

The verses from 11 to 30 describe the characteristics of Immutable Self. Under utter confusion, Arjuna completely surrenders to Lord Krishna, for further guidance, whether to fight or not. Arjuna posed as a very learned man but at the same time he worried for the consequences. Therefore, Krishna said that it is unworthy for lamentation for the body, which is not permanent. Such attitude of Arjuna is due to lack of right knowledge of the Self and the Body.

The Vedas and the Upanishads claim that the Soul is one and is known as many. The Eternal self and its manifestation as individual selves were there, before, now and will be in future also. There is no death for the Self. It is changeless. It simply passes from one body to the another, just as the body passes from boyhood to youth to old age.

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥

The world is made up of five elements and so the body. The seasons are the result of change in the elemental combinations. They are experienced as hot and cold leading to pleasurable and painful enjoyments. But they are not permanent. One who understands this is eligible for liberation.

Krishna proceeds to explain the nature of the Self and says that only a learned person knows the difference between existent and non-existent entities. Because, that which exists never goes out of existence and the non-existent can not come into existence. The Self is existent [sat]. It cannot be destroyed. The body in which the Self resides undergoes changes and destruction. Hence Krishna instructs Arjuna to fight for the right cause.

Self, which posses the body leaves it and enters into other body. This is as natural as a man changes the worn out clothes and wears new ones.

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णन्यानि संयाति नवानि देहि ॥

Further the Self is pure consciousness. The gross material objects are produced just by the reflection of the consciousness. And it is impossible for the gross elements to destroy the consciousness that is subtle and imperceptible.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥

The soul can never be cut to pieces by any weapon, nor burned by fire, nor moistened by waster nor withered by the wind. The soul is not bound by space-time limitations. It is Eternal, omnipresent and omnipotent

अच्छेद्योयमदाह्याऽयंमक्लेद्योऽशोष्य एव च ।
नित्य सर्वगतः स्थाणुरचलोऽयं सनातनः ॥

It is said that the soul is invisible [avyakta]. The body, which is brought about by different combinations of five elements, is subject to birth and death. Whatever is produced must undergo change. And that which is affected by change must perish one or the other. It is inevitable.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च।
त्समादपरिहार्ये न त्वं शोचितुमर्हति॥

They are not seen before their production and in the same way no body knows where do they go after destruction. They return to the same source from which they come. The Self cannot be slain. It is the body, which is killed. The same immutable indestructible, eternal soul is thought of and described in many ways by many people.[29-30].

The concept of Nishkamakarma or Duty for Duty's sake:

The second important topic that explained in the second chapter is 'Duty for Duty's Sake' or; 'Work with detachment'.

Krishna reminds Arjuna about his duty as a warrior. As a king it is his primary duty to fight for the right cause. And hence it is obligatory on the part of Arjuna to fight the enemy without concern of its outcome. Every action has its own result. Therefore, all actions are result oriented. They result in pain and pleasure as the case may be. Krishna says that a wise man [buddhiyukta] should discharge his duties in such a way that is not affected by the performed actions. It is the work for the sake of work. It is the work without any attachment to its results. It is called vairagya. Even a small work done with this spirit yields good results.

The actions [rituals] described in the karma Kanda of the Veda are intended towards fulfillment of worldly desires, like power, strength, victory, property, prosperity and so on. They are desire-instigated actions. They are influenced by the gunas- sattva, rajas and tamas, which yield good, bad and indifferent results. They people who are attached to this type of meditation have concentration on the fruits of their actions. Therefore, it is necessary to develop meditation devoid of any goal or desire. Upanishads, the later portions of the Vedas possess this type knowledge. That knowledge is called 'Nistraigunya vishaya'.

Krishna instructs Arjuna to take shelter in the state of Suddhasattva. The state refers to the state beyond 'prakriti', i.e., Pure-Consciousness. In other words, it is the state of Nistraigunya. Purusha is called Nistraigunya in Sankhya philosophy. So Krishna wants Arjuna to realise the Brahman. The Brahma Jnana is superior to Veda-Jnana [II 46]. Arjuna is advised to discharge prescribed duties to his class. [Varna]. Further it should be done without expecting any reward or gain [Nishkamakarma]. This is the karma yoga, which the Lord told Arjuna. Discharging duties with equanimity of mind is called yoga [samatvam yoga uccate]. One should develop a state of mental equilibrium in discharging duties. Virtue and vice do not affect such people. They lead a peaceful and contented life in this birth itself. This is called Yoga par Excellence [yogah karmasu kausalam II-50-51]. Those who master their minds will gain wisdom, devoid of any impurities. This perfect knowledge brings the practitioner closer to the Pure-consciousness. This is called Yoga [II-52-53].

Thus Krishna initiates Arjuna into the fruits of Nishkamakarma Yoga.

Qualities of the Self-Realised [Sthithaprajna]:

When Lord Krishna initiated Arjuna to the state of undeluded mind, capable of self-realisation, Arjuna developed curiosity to know the qualities of Self-realised person [sthithadhee]. Krishna then described the characteristics of Self-established man in 18 verses [from 54 to 72] as follows.

The very nature of mind is sense-gratification. When man develops equanimity of mind, giving up all attachments, he finds satisfaction in the self-alone. Then only is called pure transcendental consciousness [Sthithaprajna].

प्रजाहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥

He is neither disturbed by worldly miseries, nor attached to happiness. He stays free from attachment, fear and anger.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥

The sense organs and motor organs are attached to the mind. The mental activities are under the control of pranic energy. When the prana is regulated, it becomes easier to withdraw the mental power from the sense activities. The ordinary person cannot discharge his mind from the senses when they are

tempted. But the Yogi, like the tortoise, can securely withdraw his limbs of mind and life force from any sensory attachment.

यदा संहरते चायं कूर्मोऽङ्गावनीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥

Further it is said that it is not that much easy to withdraw the mind from impressions of desires. They are so powerful that at any given time, they tempt even the Realised Self towards them. Therefore, the Yogi always should think of the Supreme Lord. Because by contemplating the sense objects, a person develops attachment for them. This leads to craving; lust brings anger. From anger arises delusion; and from delusion loss of memory. When memory is lost, intelligence is lost. And loss of intelligence falls into indiscrimination.

ध्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥

The man, who is well established in sense control, leads a peaceful life. Krishna instructed Arjuna to develop this type of steady intelligence. Though Yogi stays in the world of objects, he is not attached to them. His vision is directed towards God-Realisation. This is in contrast to ordinary people who attach themselves to worldly pleasures and never think of God-Realisation. Therefore, it is said that what is 'day-time' [sense-gratification] for the ordinary man is 'night' [withdrawal of senses] for the yogi and which is 'night' [fail to visualise the God] is 'daytime' [realisation of God by withdrawing senses] for the Yogi.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यते मुनेः ॥

The man of self-contentment is like a calm sea. He is not disturbed by the waves of attractions nor by the entry of rivers -like desires. He says undisturbed. A person who has given up all desires for sense gratification and

has given up his egoism, alone can attain real peace. That state is called 'Brahmasthanithi'.

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥



Unit-9

BHAGAVADGITA – CHAPTER VI – DHYANA YOGA

Lord Krishna described the features of Nishkamakarma and explained the behaviour of Sthithaprajna and also asked Arjuna to become self-realised person. Later on he proceeds to bringout the importance of Karma Yoga and Jnana Yoga. When Arjuna was trying to understand the importance of different yogas, Krishna again introduced Karmasanyasa Yoga. Arjuna is equipped with sufficient knowledge to understand the importance to mental culture to attain any of the said yogas. The mind is prepared for self-unfoldement. The methodology so far dealt with is the 'work-without-self'. One should perform his duties without any self-interest in its consequences. Now the ground is set to explain the 'work-on-Self'. How this is done through the famous technique of meditation is the theme of the sixth chapter. This chapter describes the standard **meditational technique**, which in one form or the other is the common method advocated and advised in all religions by all prophets at all times in the history of man.

Meditation - place, seat, food, sleep, technique and benefit:

A man is said to be a yogi only when the mind is under his control. He finds the Lord everywhere and everything in Him. He enjoys supreme bliss

and develops equal vision to all worldly events and objects. He treats friends and foes alike. He stays alone in solitude, with controlled mind free from greed and hope. To gain such equanimity of mind one should practice meditation. In the verses from 11 to 32 Lord Krishna gives a complete explanation of the technique of meditation.

Place and seat

It is said that external environment bear influence on the mental condition. The place selected for the practice of meditation must be clean and pleasant. When the meditator enters into deeper states of consciousness is not aware of his physical body. There are chances of falling down from the platform. Further during intense meditation there would be considerable fall in heart rate and blood pressure. This proves to be fatal, when underground and cellar areas are selected for the practice of meditation. To avoid such danger, it is suggested to select a place, which is neither too high nor too low. Krishna has also given the description of mattress to be used for meditation. The practitioner should sit on a three layered mattress made up of 'kusa-grass, deer skin and silk cloth'.

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥

After selecting the place, one should on it sit in a comfortable posture, with head, neck and trunk in erect position. He should gaze at the tip of the nose with one pointed mind. When the person has thus practiced for some considerable period, he develops calm and quiet mind. He should be strict and conserve the physical vital energy by observing celibacy. When the yogi is established well in above said techniques of meditation, he stays always in a blissful state, which is called liberation.

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥

Regulation of food, sleep and others

There are some norms set forth with regard to food, sleep and recreation while practicing yoga. The main intention is to purify the body and mind so as to make it fit for higher states of consciousness. It is said that the practitioner should be moderate in sleep, food and recreation. This is well explained in the following verse.

नात्यश्नतस्तु योगोस्ति न चैकान्तमश्नतः ।
न चाति स्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥

When the mind is well controlled, the yogi stands calm and steady just as a lamp, when protected against breeze, does not flicker.

Method of Meditation

Mind exercise control over the sense organs. It comes into contact with the external world only through the senses. The intellect that is beyond can control the mind. When the mind becomes calm without getting into contact with the sense objects, outside, it dissolves itself in the intellect. Hence it is necessary for the meditator to withdraw the mind from the desires. This is possible only when one develops one-pointedness. It is not so easy to gain control over the senses and the mind which always are attached and attracted towards outside objects. Hence the mind and the senses are to be brought under control in a phased manner. Whenever they turn back, due to previous 'samskaras' they must be brought back again and redirected towards the Self. The same technique is explained in the verses 24, 25 and 26.

सङ्कल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥

शनैः शनैरुपरमेद्बुध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥

Benefits of meditation

When the mental agitations are quietened through meditation, the yogi enjoys the Supreme Bliss. He realises the Self as omnipresent. He sees the Self in all objects and all objects in the Self.

II. Fate of the imperfect or drop-out yogi [yogabhrasta]:

The second important topic dealt with in the sixth chapter of Bhagavad-Gita is the fate of the meditator who discontinued the practice abruptly for many reasons beyond control.

People are attracted to yoga for several reasons, for mental peace, to attain supernatural powers and the like. Whatever may be the cause, the basic principle of yoga is to understand the Truth that matter is different from the Spirit or the Soul and man is a part of that Supreme Self. The process by which this type of understanding is gained is called Yoga. It requires lot of patience and presurance on the path of the yoga. It may require long years of one's life and sometimes even many life times to come to the stage of

perfection. For this reason Arjuna, rightly asked Krishna to explain him the fate of a yoga practitioner who failed to attain perfection in this birth.

Krishna assured in the very beginning of this section that for a man who performs right action, there is no destruction either here or hereafter [VI –40]. According to Krishna there are two type of devotees. [a] Who perform actions with desires and [b] who perform duties with detachment to the results. It is said that the first type of people, after death, will be promoted to the heavenly planets to enjoy the material pleasures. They will stay there for a long and thereafter will take birth on the earth in the family of pious and wealthy.

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वती समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥

Those persons, who die after pursuing self ‘upasana’, will take birth in a family of wise men of meditation. It is difficult to get such birth in this world. On the earth he will continue to pursue the yoga practice from where he discontinued in the previous birth. He gets attached and attracted to the yoga practice wherever he is and finally he will attain the highest goal even after many life-times. Krishna said that Dhyana Yogi is superior to yogis of Jnana, Karma and ascetics and he alone reaches the Transcendental Self very quickly.



Unit-10

Yoga – It's Role and Importance in Education

Education is should not be a mere process of amassing information. Evolution requires right type of education. The aim of real education is to bring out the hidden potentialities of man. It makes to recognise what is good and bad and prepares to accept only the good. According to Swami Vivekananda, “ Education is the manifestation of the perfection already present in man and yoga is the natural process which brings out the Divinity present in Man.”

Yoga is a science of total personality development. In the ancient Indian System of Education, various yogic practices, such as moral practices [yama], personal observances [niyama], asana, pranayama and dhyana were taught along with formal education. The students were given all round knowledge to lead a definite and contented life. The education was imparted in congenial atmosphere useful to develop all potential capabilities of students, physical and mental. The teachers [gurus] were competent and dedicated to the development of student's potentialities. Similarly the students too were devoted to their studies. By the time they complete the education, they had clear understanding of life to come in future.

Good health is the result from balanced diet, adequate exercise and a mind free from stress conditions. At present students are subjected to a great amount of stressed life at home as well as at schools and colleges with fixed targets to achieve. They are not allowed to play. Thus the modern students are deprived of proper exercise and stress-free atmosphere resulting in stress born disorders like colds, coughs, lung ailments, altered menstrual cycles etc. When such conditions are left unchecked in time, will result in major problems like cancer, high blood pressure, diabetes, coronary heart disease and the like. This in turn is having its impact on the academic standards of the student.

Modern educational institutions are interested in preparing students towards achieving expected ranks by reproducing what was studied. The students are not equipped with creative thinking, disciplined behaviour and social responsibility. Indiscipline, violence, drug addiction, disrespect to elders, irresponsibility to parents are nothing but negligence to follow guidelines given in the ancient cultural heritage. The children of today are the

leaders of tomorrow. They must get right type of education, which mould their bodies and minds in the concepts of healthy and balanced living.

Yogic education enables to divert and direct physical and mental energies to work efficiently and effectively [*yogah karmasu kausalam*]. It prepares to maintain a balanced and equanimity of mind [*samatvam yoga uccate*]. Its aim is to bring out the inherent potential power and develop the same to achieve expected target. Yoga changes mental outlook. It promotes better understanding and inter-personal relationship. It develops habits of sincerity, honesty, self-introspection and clear future vision.

Yogic education is a fitting method to relieve humanity of the present day life style filled with tensions, anxiety and emotional insurgencies. Yogic practices like asana, mudra, bandha, kriya and pranayama are useful in maintaining physical health. They have great influence on the endocrine and nervous systems, which are responsible to maintain co-ordination between body and mind. Practices like concentration and meditation are very effective in improving mental abilities of self-confidence, understanding, memory, recollection and positive thinking. Further the practices of ahimsa, satya, asteya, brahmacharya, aparigraha, santosha, tapas and isvarapranidhana builds up virtues like compassion, contentment, logical reasoning, humility etc., which form the core of our cultural heritage.

Yoga education in schools and colleges will certainly prove to be an effective tool in correcting many prevailing social evils, and many unhealthy mental and moral attitudes of the student community. It also develops their learning techniques and improves academic performance. Recent researches by Kaivalyadhama Yoga Kendra, Bihar Yoga Research Foundation, Vivekananda Yoga Kendra, Bangalore in this direction proved to be effective in developing the physical, mental health and behavioral pattern in student community.

Qualities of a yoga teacher:

Modern trend has introduced yogic science in the educational institutions, some as separate courses and some with the class-wise syllabi. As it is becoming the teaching subject, there is a need to have trained yoga teachers, to teach the subject effectively. The education is a process where teaching and learning are equally involved. A teacher must be well versed in the art and science of teaching in his subject. Generally, it is known as the methodology of teaching. A good teacher uses various methods to make the students to understand the subject. Yoga is a subject where theoretical and

practical aspects go hand in hand. The scientific part of it is to put the theoretical part into practice. If a teacher does not know the “what” and “how” about a subject matter he will be an unsuccessful teacher. The Yoga Teacher should have acquired sufficient knowledge in the field of yoga through proper training and practice. He should have a traditional background. A good yoga teacher is expected to possess the following qualities.

1. He should have studied and practiced the subject in depth.
2. He should have clear and modulate voice.
3. He should know the language of presentation sufficiently well with correct information.
4. He should have broad-minded ness.
5. He should have cultivated good yogic manners.
6. He should be able to prepare one’s yogic lesson plan to suit the various ages, sex and temperament of the yoga students.
7. He should have traditional background.
8. He should be familiar with the basic principles of yogic practices.

Model lesson planning:**Rastriya Sanskrit Vidyapeetha: Tirupati**

Notes of Yogic Practice Teaching Lesson:

Lesson No. I	DT. 30-3-2005.
1. Name of the Teacher	: Sri Pathanjali
2. Name of the Centre	: Yoga Vijnana Centre,
3. Course	: P.G.Dip. in Yoga Vijnana
4. Period	: I hour - 6-00 A.M. to 7-00 A.M.
5. Practice previously introduced	: Bhujanga triad, Viparitarani Mudra
6. Practice to be introduced	: Sarvangasana
7. Aim of the lesson	: To make the students physically fit, mentally alert and emotionally balanced so as to contribute towards sound psycho-physiological health and tranquilisation through the practice of Sarvangasana

8. Objective of the lesson : To acquaint and make the students familiar with the technique of Sarvangasana. To help better venous return of blood and make the spine more flexible and simultaneously to tone up the thyroid gland.
9. Equipment required : Nil
- I. Start of the lesson** : Prayer. The students are asked to sit in Swasthikasana with Janana Mudra in a relaxed manner and close the eyes. They are asked to either to pray mentally or to concentrate on the pulse beat at the contact of the thumb and fore finger of the mudra. This brings in the quiet mood conducive for the practice.
- II. Introduction of the activity:**
- a. Sitting arrangements : The same sitting arrangement as that of prayer is maintained.
- b. Verbal introduction : In sanskrit “ Sarvanga” means all the parts. So the very name suggests that this asana is concerned with all the parts of the body. It is useful for thyroid treatment. It also cures dyspepsia, constipation and general disorders of the intestines.
- c. Demonstration : Demonstration is given by first lying on the back and lifting the trunk, hips and legs quite vertical while inhaling. The elbows are made to rest on the ground firmly and the back is supported with the hands. The chin is pressed against the chest, creating a firm Jalandhara Bandha. The toes are pointed up. This is

final position [asanasthithi]. Asana is maintained for considerable time with normal breathing. The facial and neck muscles are kept relaxed. Then the asana is released using the reverse technique in a slow manner by avoiding all jerks.

d. Salient Points

: The body should not be allowed to shake and move to and fro. The asana should be performed gracefully avoiding jerks. Matsyasana should be practiced after this asana as a complimentary asana for full benefit.

e. Instructions

: the students are asked to bear in mind all the Important points and do the asana accordingly.

III. Practice

: Instructions are given at every stage to make the students to do the asana. They are asked to maintain the asana according to their optimum limitation. They are directed to release the asana when they feel strain and much discomfort.

IV. Directions and corrections

: The mistakes are observed individually and Corrections made there and then itself to avoid Such mistakes in future practice.

V. Question and answer part

: The students are encouraged to ask the questions Get their doubts clarified.

VI. End of the class

: Soon after the practice, the students are instructed Lie down at their back and relax completely in Savasana before going for the next practice.

The class is closed with prayer.

