

3<sup>rd</sup> Electives  
Yoga & Meditation (Optional)

SASTRI/B.A I YEAR  
Part II - Paper - I

**AN INTRODUCTION TO YOGA**  
**YOGIC TEXTS AND BHAGAVADGITA**  
*(Patanjali Yogasutra Chapter I (Sanadgu Pada),*  
*Bhagavadgita Chapter-II (Sankhya Yoga)*



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Accredited at 'A' level by NAAC  
Tirupati - 517 507 (A.P.)



*Part A - An introduction to Yoga*

## Chapter 1

# YOGA

(MEANING, DEFINITION, CONCEPTS, AIM, OBJECTS, MISCONCEPTIONS)

The Social Philosophy of Auguste Comte is based on the concept of the three stages of the thought. He was of the view that man's knowledge passes through three stages.

1. Theological 2. Metaphysical or Abstract 3. Positive or scientific stage.

### **1. Theological**

Theological means knowledge of Gods. It was dominated by priesthood. This class will be divided into three sub-classes.

- a) Belief in supernatural things
- b) Belief in many Gods.
- c) Belief in single God.

### **2. Metaphysical**

Beyond physical world was dominated by legislators and lawyers.

### **3. Positive or scientific**

Positive or scientific based on Material, Mechanical, Quantitative, Deterministic.

It is a common practice to derive Sanskrit terms from their roots. In the same manner YOGA from 'YUJ', to join, to yoke, to combine together, or to bring together. And hence the term YOGA conveys the sense of 'UNION'.

For our present purpose, let us regard YOGA as the union or linking or joining of an individual soul with Supreme, Absolute and Infinite one.

Patanjali is the traditional founder of Yoga system. According to Patanjali, Yoga means spiritual effort to attain perfection through the control of the body, senses and mind through right discrimination between Purusha and Prakriti.

In the second aphorism of the first chapter of the 'YOGASUTRAS' Patanjali described Yoga as 'CHITTA VRTTI NIRODHA' (योगश्चित्तवृत्तिनिरोधः). This may be translated as the restraint (nirodha) of mental (chitta) modifications (vrtti) or as suppression (nirodha) of the fluctuations (vrtti) of consciousness (chitta).

The word chitta denotes the mind in its total sense as being composed of three categories:

- (a) MIND (b) INTELLIGENCE (c) EGO

In 'YOGASUTRAS' Patanjali lists five classes of Chitta Vrittis which create pleasure and pain.

- a) PRAMANA (STANDARD OR IDEAL)
- b) VIPARYAYA (WRONG KNOWLEDGE)

c) VIKALPA (FANCY OR IMAGINATION)

d) NIDRA (SLEEP)

e) SMRITI (MEMORY)

Their suppression is brought about by persistent practice and non-attachment.  
"अभ्यासवैराग्याभ्यां तन्निरोधः"

Yoga is a way of life which can be practised by any human being regardless of age, condition of health, religion or nationality, for it is based on general physical and spiritual laws which operate on all mankind alike. Yoga is an art, a science and a way of life. Yoga is a conscious process of gaining mastery over the mind.

Swamy Ramakrishna said "yatho math Thatho Path". As many faiths so many paths. But all go and join together because the goal of yoga is one may be means appear different at gross level.

The goal is to manifest the divinity within by controlling nature external and internal. Yoga is a science of self-realization. Yoga is the practical path for the realisation of the theoretical ideals of Samkhya Philosophy. Yoga specializes in the presentation of means to achieve liberation.

## OBJECTS

- Realisation of Individual(soul)
- Gaining of knowledge.
- Understanding the body within and without.
- Understanding mind.
- Understanding energy and its uses.
- Capacity to solve the problem.
- Development of Non-attachment.
- Freeing the intelligence from the pull of three gunas of nature.
- Attaining that which has to be attained.
- Winning the goal that is to be won.
- Awareness of Experience.
- Understanding that the individual soul, Jivatman is a particular of the Universal Spirit.
- It relieves all pains and dukhas.
- It cures diseases, preventive, curative.
- It teaches individual to behave in righteous way.
- It increase longevity or span of life.
- It gives Moksha.

These are some misconceptions of Yoga that a person performing different types of tricks like stopping the moving truck, enter into a pit and the top of the pit totally covered and emerging out after some days, some rope tricks, performing difficult asanas postures are called to be great Yogis. So with such an idea of yoga people retreat to come and learn the concepts of yoga. They think it is not within their reach. Yoga can be done by all walks of people. At each and every stage, man needs the help of yoga for his better performance

in life and to have happiness. Yoga is the need of the hour, without yoga neither individual nor the society is going to flourish.

## Chapter 2

# Historical Development of Yoga

### *Yoga in Vedas*

In Rigveda the word Yoga is met with in the various senses of yoking, harnessing, connection, as religious and philosophical ideas began to develop in Rigveda period. It is said: - "योगे योगे तवस्तरं वाजे वाजे हवामहे। सखाय इन्द्रमृतये।" (Rv.2.30.6.) means "In every yoga and in every war we invite the strongest deity Indra our friend".

And also :- "यस्मादृते न सिध्यति यज्ञो विपश्चतश्चन। सधीनां योगमिन्वति।" (Rv.I.18.7) means without which all sacrificial activities of scholars bear no fruit that yoga the process of arresting the intellectual and mental activities is the most essential.

### *Yoga in Upanisads*

Later on in the Upanishads we come across Yoga used in a more technical sense especially in Katha Upanisad, Taittiriya Upanisad and Maitrayani Upanisad.

According to Katha Upanisad the highest condition of Yoga is spoken of as that state in which the senses with the mind and the intellect are brought to a stand still. The same said:-

"यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह  
बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम्।  
तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम्॥

As one proceeds with the practice of Yoga, the first symptoms of progress show up. The Svetasvatara Upanishad puts it thus:-

"लघुत्वमारोग्यलोलुपत्वं वर्णप्रसादं स्वरसोष्ठवं च।  
गन्धः शुभो मूत्रपूरीषमल्पं योगप्रवृत्तिं प्रथमां वदन्ति ॥ इति॥"

### *Yoga at the time of Jains*

Jainism preaches five Doctrines which we find in Yoga Philosophy also. They are

1. Do not commit violence
2. Do not speak lies
3. Do not steal
4. Do not acquire property
5. Observe continence (Brhmacharya).

Jainism did not condemn the Varna system, as Buddhism did. Jains accept 'KAIVALYA'. Jainism mainly aim at the attainment of freedom from worldly bonds. It is not necessary to use any rituals for acquiring such liberation. It can be obtained through full knowledge and action. The same we also find in Yoga Philosophy.

### *Yoga at the time of Budha*

The disciple of Aswagoshia known by name Nagarjuna or Siddhanagarjuna introduced

the fourth path based on Yogic principles and named it Yogachara.

He says a practitioner attain siddhis to attain Moksha or Nirvana. Those siddhis are possible by birth or by herbal powers, mystic power hymns, power of penance and the power of Yogic Samadhi. Buddha said that the world is full of sorrows and people suffer on account of desires. If desires are conquered, 'NIRVANA' will be attained, that is, man will be

free from the cycle of births and deaths. He recommended Observance, Right Determination, Right Speech, Right Action, Right livelihood, Right Exercise, Right Memory and Right Meditation which are following in Yoga also. But Buddhism doesn't believe in the existence of God and soul (Atman). This can be taken as revolution in the history of Indian religions.

There is relation between Vedas and Buddha & Jaina systems. Buddhas and Jains believed in Karma and rebirth. Buddha accepted Knowledge and Meditation (Jnana & Dhyana) as said in Upanisads.

### ***Schools of Yoga***

Yoga practices have grown up in diverse ways along with the different schools of thought. The yoga Upanisads such as Sandilya, Yogatattva, Dhyana-bindu, Nadabindu and Yoga-Kundali give evidence to the fact that the Yogic practices underwent changes in diverse school of thought but none of these appear to have any prediction for the Sankhya. In the Saiva and Sakta schools yoga assumes the form of Mantra Yoga.

The Hatha yoga concentrated on the development of physical powers of an extraordinary kind through breath control and control of involuntary muscles and organs. They also had a therapeutic interest, as such exercises were prescribed for prevention and cure of diseases as also for arresting of the process of bodily decay.

In Yogatattva upnisad four kinds of yogas, the Mantra yoga, Laya yoga, Hatha yoga and Raja yoga have been mentioned. Some times an attempt to associate vedantism with these practices of yoga is also observable.

### ***Yoga in Bhagavadgita***

Bhagavadgita is universally renowned as the jewel of India's spiritual wisdom. Spoken by Lord Sri Krsna to His intimate devotee Arjuna, the Gita's 700 concise verses provide a definitive guide to the science of self-realization. Indeed, no work even compares in its revelations of man's essential nature, his environment and ultimately, his relationship with God.

If we follow Gita, there is no necessity to follow other scriptures.

Because this came directly from the lotus like lips (mouth) of Lord Vishnu.

Whatever said in Gita, the same we find everywhere and whatever we couldn't find in Gita, we are unable to find that anywhere. "यदिहास्ति तदेवान्यत्र यत्रेहास्ति न तत्कचित् "

In Gita, Yoga is defined as art of all works.

"बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते।

तस्माद् योगाय युज्यस्व योगः कर्मसु कौशलम्।।"

Means a man engaged in devotional service rids himself of both good and bad

actions even in this life. Therefore strive for Yoga, which is art of all works.

In Bhagavadgita we find all kinds of Yogas such as Jnanayoga, Karmayoga, Bhaktiyoga, etc.,.

In the basic literature of Yoga, the Yogasutras of Patanjali stands out as the most authoritative, comprehensive and systematic treatment of the subject, hence, the most suitable book for deep and systematic study of yoga. In its 194 sutras we find condensed systematically expounded the essential philosophy and technique of Yoga. Later on many Yoga books came into existence such as Hathayoga pradipika, Gheranda Samhita, Hatharathnavali, etc., which deals about Hatha Yoga where as the former one (Yogasutras of Patanjali ) deals about RajaYoga and still many philosophical institutions doing research for the development of yoga and its related fields.





## Chapter 3

# SCHOOLS OF YOGA

### *Karma Yoga*

Yoga is one of the six Orthodox systems of Indian Philosophy. The word Yoga is derived from the Sanskrit root 'YUJ' meaning to bind,join,attach,yoke,etc.,For our present purpose, let us regard 'YOGA' as the Union or linking or joining of an individual infinitesimal soul with the Supreme,Absolute and Infinite one.

There are different paths (margas) or different means to attain the highest Reality. Those are Raja Yoga,Jnana Yoga,Bhakti Yoga,Mantra Yoga,Karma Yoga,etc.,.

The active man finds realisation through Karma Marga, in which a man realises his own divinity through work and duty.

Everyone must engage in some sort of activity in this material world. But actions can either bind one to this world or liberate one from it. By acting for the pleasure of the Supreme without selfish motives one can be liberated from the law of karma ( action ad reaction) and attain transcendental knowledge of the Self and Supreme.

Karmayoga as taught by the Gita briefly consists in : -

1. Discharging duties in the right way as said by the Sastras in view of his/her grade in society,stage in life,temperament and circumstances.
2. Completely giving up all fruits,attachment and desire with regard to such actions and remaining balanced in success and failure ,recognizing Him(GOD) as all-powerful and Omnipresent.
3. Performing all one's actions as enjoined by Him(God) and under His(God's) prompting as an act of worship to Him.
- 4.Remaining supremely contented with every dispensation of God and contemplating all the time on His Name,Excellences,Glory and Real Character.

In Gita, it is said:-

"नहि कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत्।  
कार्यते हि अवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥"

One can't even maintain one's physical body without work.So,it is better to perform our prescribed duties than not working .Without being attached to the fruits of activities,one should act as a matter of duty,for by working without attachment one attains the Supreme.

Detached work again we can classify into two kinds:-

- a) Valuable forms of Service
- b) Highest form of Service

a) To feed the hungry, to cure the sick, to educate a man so that he can stand on his own feet etc., can come under the valuable forms of service.

b) Spiritual Service which gives enlightenment to man, which makes him strong, which removes all his wants forever, is the highest form of service.

All work is a mixture of good and evil in its results. Both good and bad deeds produce their Karmic effects and bind the doer.

The teaching of the Gita for solving this problem is that if the doer doesn't attach himself to the work, its results do not affect him.

## ***Jnana Yoga***

There are different paths (margas) or different means to attain the highest Reality. Those are Rajayoga, Bhaktiyoga, Karmayoga, Mantrayoga, Jnanayoga, etc.,.

Those who take up the path of Vedanta or Jnana Yoga should acquire first the four means of salvation (साधनचतुष्टय):-

1. Viveka-विवेक ( Knowledge):- Viveka is discrimination ;between the real and unreal.

2. Vairagya- वैराग्य (Detachment):- Vairagya is indifference to sensual enjoyments.

3. Shat Sampat- षट्सम्पत् (Sixfold virtue):-It consists

(a) Sama - शम- Serenity of Mind (b) Dama - दम- Control of the Indriyas

(c) Uparati -उपरति- Satiety (d) Titiksha -तितिक्षा- Power of endurance

(e) Sradda -श्रद्धा- Intense faith (f) Samadhana -समाधान- Mental Balance

4. Mumukshutva - मुमुक्षुत्व-Desire for Liberation.

After acquiring four means of salvation then they approach a Brahmanishta Guru who has realised the Supreme Self and hear the Srutis from him.

The path of spiritual realization is undoubtedly difficult. By approaching a spiritual master, rendering services to him one can try to learn the truth.

The self realized souls can impart knowledge to us because they have seen the Truth. Then the Jnani exclaims with joy : " The Atman alone is the one Reality. I am Brahman, Aham Brahma Asmi. Sivoham". The Liberated sage (Jivanmukta) sees the Self in all beings and all beings in the Self.

The Intellectual man pursues Jnana marga where realisation comes through Knowledge.

Transcendental knowledge - the spiritual knowledge of the soul, of God , and their relationship - is both purifying and liberating. Such knowledge is the fruit of selfless devotional action (Karmayoga).

### ***Who is an Intelligent Person?***

One who sees inaction in action and action in inaction is intelligent among men, and he is in a transcendental position, although engaged in all sorts of activities.

### ***Qualities of Jnani***

Humility, pridelessness, non-violence, tolerance, simplicity, cleanliness, steadiness, self-control, absence of false ego, detachment, freedom from entanglement with children, wife, home and the rest, even-mindedness, the perception of evil of birth, death, old age, and diseases,etc.,

### ***What is a real sacrifice?***

Some become enlightened by sacrificing their possessions (द्रव्ययज्ञ) and other by performing severe austerities (तपोयज्ञ), others by practising the yoga eightfold mysticism (योगयज्ञ) others by studying the vedas to advance in transcendent knowledge (स्वाध्याय-ज्ञानयज्ञाश्च).

But the sacrifice performed in knowledge is better than the mere sacrifice of material possessions. All sacrifices of work culminate (end) in knowledge.

"ज्ञानयज्ञः सर्वयज्ञोत्तमोत्तमः"

### ***How one can attain this knowledge& what is the use of this knowledge?***

Ignorance is the cause of our bondage,and knowledge is the cause of our liberation.This knowledge is the mature fruit of devotional service.And one who has become accomplished in the practice of devotional service enjoys this knowledge within himself in due course of time.

A person who is faithful to Lord and who controls the senses can easily attain perfection in the knowledge of Lord without delay and he quickly attains the supreme spiritual peace.It is said in Gita also:-"ज्ञानं लब्धापरां शान्तिं अचिरेणाधिगच्छति।"

So, Jnana Yoga is also one of the way to attain the last one(Moksha) in the four means of Humanbeing(Dharma,Artha,Kama and Moksha)

## ***Bhakti yoga***

Yoga is one of the six Orthodox systems of Indian Philosophy. The word Yoga is derived from the Sanskrit root 'YUJ' meaning to bind,join,attach,yoke,etc.,For our present purpose, let us regard 'YOGA' as the Union or linking or joining of an individual soul with the Supreme,Absolute and Infinite one.

There are different paths (margas) or different means to attain the highest Reality. Those are Raja Yoga,Jnana Yoga,Bhakti Yoga,Mantra Yoga,Karma Yoga,etc.,.

An emotional man finds it (Yoga) through Bhakti Marga,when there is realisation through devotion to and love of a personal God and by following this path Bhakta develops some divine qualities.

Bhakti is its highest sense means spontaneous and continuous attraction of the mind to God under all circumstances,favourable and unfavourable.

By controlling the various senses,those who worship the Athmasvarupa,unmanifested soul will achieve God at last.

The Soul is indefinite, unmanifested, all-pervading, inconceivable, unchanging, immovable and fixed.It is very difficult for everybody to worship Soul.So,through Bhakti we can attain God.

Those who fix their Mind upon Him (God)and engage their Intelligence in Him

(God), will live in Him(God) without fail.If we fail to fix mind and Intelligence on Him (God), then we can follow the regulative principles of Bhaktiyoga.If one fails in regulation practice,then they can just try to work for Him.If one fails even in this work,then they have to give up all the results of work to Him.

The teachers of the devotional school have described Abhyasa as the

### ***Nine-limbed devotional discipline,those are -***

Hearing of God (श्रवणं), hymns on God (कीर्तनं), remembrance of Him (God) (स्मरणं), services of the world as His feet (पादसेवनं), worship (अर्चनं), obeisance (वन्दनं), servanthship (दास्यं), intimacy (सख्यं), and self-surrender (आत्मनिवेदनं)

### ***Qualities of Bhaktha***

The person(devotee) whom God loves(likes) is, who is not envious,kind towards all living entities,tolerant,always satisfied,self-controlled,engaged in devotional service with determination,pure,expert,free from all pains,always silent,doesn't care for any residence, etc.

The devotee should treat both happiness - distress,honour - dishonour ,heat -cold , fame- infamy equally.

According to the Bhakti discipline,the emotions of the human heart are not wrong in themselves.Only they have to be controlled and directed to God.Through communing with Him(God) in anyway,through any of the passions and emotions of the heart,the aspirant gets purified.

## ***Raja Yoga or the Philosophy of Yoga***

Yoga is one of the six orthodox systems of Indian philosophy. The word 'Yoga' literally means 'union' i.e. ,spiritual union of the individual soul with the universal soul and is used in this sense in vedanta. The Gita defines yoga as that state than which there is nothing higher or that state free from all pain and misery is yoga. Patanjali is the traditional founder of the yoga system. According to Patanjali,yoga does not mean union but spiritual effort to attain perfection through the control of the body,senses ,mind and through right discrimination between purusha and prakriti.

yoga is intimately allied to Sankhya. Yoga means spiritual action and sankhya means knowledge. Sankhya is theory,yoga is practice. Yoga accepts the three pramanas - perception - (प्रत्यक्ष) - inference- (अनुमान) testimony - (आगम) of Sankhya and also 25 principles. Yoga believes in God as the highest self distinct from otherselves. Hence,it is called SesvaraSankhya or theistic sankhya as distinct from classical Sankhya which is nirishvara or atheistic.

The major work regarding yoga is Patanjali's 'Yoga Sutras',which is divided into four parts called Padas and 194 Sutras.First Pada is called Samadhipada. Second pada is called Sadhanapada,Third pada is called Vibhutipada. Fourthpada is called Kaivalyapada.

Patanjali yoga is also known as Rajayoga and Ashtangayoga. Here yoga is defined

as the cessation(stop) of the modifications of chitta.(योगश्चित्तवृत्तिनिरोधः).This cessation is through meditation or concentration ,practice,detachment,etc.,. Here chitta means three internal organs of Sankhya - Buddhi -Intellect, Ahankara-Ego,Manas-Mind.

Purusha is essentially pure consciousness and is free from the limitations of prakriti.

**The modifications of chitta are five kinds -  
Pramana, Viparyaya, Vikalpa, Nidra, Smriti**

It is the chitta with the reflection of the purusha in it, which is the phenomenal ego or Jiva, suffers with pains (klesas).There are five kinds of sufferings (klesas)- Avidya, Asmita, Raga, Dvesha and Abhinivesha.

*The Eight Limbs of Yoga :-*

Patanjali enlisted eight fold of yoga famously known as Ashtanga yoga to control body,senses and the mind. A sound mind needs sound body. This ashtanga yoga removes all impurities and gives discriminative knowledge (विवेकख्याति). The eight steps are :-

**1. Yama -**

Universal moral codes. Yama is five kinds are (a)Ahimsa (b)Satya (c)Asteya (d)Brahmacharya (e)Aparigraha.

**2.Niyama -** Self discipline or culture. Niyama are 5 kinds.

(a) Saucha (b)Santosha(c)Tapas (d)Svadhya (e)Ishvarapranidhana.

**3.Asana:-** It means steady and comfortable posture. (स्थिरसुखमासनम्)

**4.Pranayama :-**

It means control of breath and deals with regulation of inhalation,retention and exhalation of breath to attain concentrated mind.

**5.Prathyahara:-** It is control of the senses.

**6.Dharana :-** It is fixing the mind on the object of meditation.

**7.Dhyana:-** It is steadfast(undisturbed) contemplation without any break.

**8.Samadhi:-** Here the mind is completely absorbed in the object of meditation.

This Samadhi is two kinds:- 1.Samprajnata 2.Asamprajnata.

Here first five steps are called Bahirangayoga.

Last three steps are called -Antarangayoga.

There are five levels of mental life (*chittabhūmikas*).

The differences in the levels are due to the predominance of different gunas. They are 1.Kshipta- lowest level

2.Mudha - torpid

3.Vikshipta -distracted

4.Ekagra - concentrated

5. Niruddha - restricted.

Samprajnata is called *Ekagra* and *Asamprajnata* is called *Niruddha*.

***Ishvara or God in Yoga :-***

Yoga accepts the existence of God. Patanjali defined God as a special kind of purusha who always free from pains,actions,effects and impressions.He is purest knowledge. He is the teacher of the rishis. AUM is the symbol of Ishvara.Surrounding to God is surest way of obtaining concentration and there by liberation. God of Yoga is not the creator,preserver or destroyer of this world. He cannot give liberation but removes

obstacles in the upward progress of the devotees.

### **CONCLUSION:-**

Yoga gives certain supra normal powers which disturbs to attain Kaivalya. So, yoga sadhaka must be aware of such powers and try to be away from such powers. So that he can easily attains Moksha or Kaivalya. Yoga system of Patanjali should not be confused with magic and tantra and self hypnotisation. It is a great system of spiritual discipline accepted by all schools of Indian philosophy.

## ***Ashtanga Yoga or Raja Yoga***

### ***Introduction***

Yoga is one of the six Orthodox systems of Indian Philosophy. The word Yoga is derived from the Sanskrit root 'YUJ' meaning to bind,join,attach,yoke,etc.,For our present purpose, let us regard 'YOGA' as the Union or linking or joining of an individual soul with the Supreme,Absolute and Infinite one

### ***What is Yoga ?***

The yogadarsana of Patanjali defined Yoga as " the suppression of the modifications of the mind-stuff "- योगश्चित्तवृत्तिनिरोधः ।

And we can control mental modifications by persistent practice and non-attachment. The practice should be long-time, without interruptions and with reverent devotion.

### ***Eight Accessories of Yoga - यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयः अष्टावङ्गानि ।***

Restraint, Religious observances, Posture, Control of Breath, Abstraction of Indriyas, Concentration, Meditation, Super conscious state of Trance are the eight accessories of Yoga.

The eight accessories of yoga described above are like the eight steps in the path of Raja yoga.They all should be practised in the order given.One will not be benefitted if we take to the practice of Asanas,Pranayama without practising Yama,Niyama,which are the very foundation of Yoga .

### ***What are the benefits of Accessories ?***

"योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः ।"

Means on the destruction of the impurities through the practice of the eight accessories of Yoga,arises the light of wisdom,leading to the discriminative knowledge.

### ***Now let us discuss each step :-***

***1.YAMA*** (Universal moral commandments) is the practice of -

- (a) ***AHIMSA (NONVIOLENCE)***:- It is refraining from harming any other creature in thought,deed or word

The specific result of practicing this element is - said by Patanjali -

"अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः "

Means On being firmly established in non-violence,there is abandonment

of hostility in his presence.( Means enemies also becomes friends)

- (b) **SATYA**- Truthfulness in thoughts, words and deeds, or abstention from falsehood and dishonesty and tendency to deceive others.

The specific result of practicing this element is - said by Patanjali -

"सत्यप्रतिष्ठायां क्रियाफल आश्रयत्वम्"

Means On being firmly established in truthfulness fruit of action rests on action.

- (c) **ASTEYA** - It is abstinence from stealing .Here again the abstinence should be in thoughts, words and deeds.

The specific result of practicing this element is - said by Patanjali -

"अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम्"

Means On being firmly established in honesty all kinds of gems present themselves before the Yogi.

- (d) **BRAHMACARYA**- Abstinence from sexual indulgence.

The specific result of practicing this element is - said by Patanjali -

"ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः"

Means On being firmly established in sexual continence vigour is gained.

- (d) **APARIGRAHA** - Abstinence from overloading oneself with luxuries or abstinence from greed.

The specific result of practicing this element is - said by Patanjali -

"अपरिग्रहस्थैर्ये जन्मकथन्तासंबोधः"

Means when abstinence from greed is established, the knowledge of the 'HOW' of existence or birth comes.

**2. NIYAMA** (Self purification and self -culture by discipline) is the practice of -

- (a) **SAUCA** - External and internal purity or cleanliness.

The specific result of practicing this external purification is - said by Patanjali -

"शौचात् स्वाङ्गजुगुप्सा परैरसंसर्गः"

Means from physical purity (arises) disgust for one's own body and disinclination to come in physical contact with others.

The specific result of practicing this internal purification is - said by Patanjali -

"सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजय आत्मदर्शनयोग्यत्वानि च ।"

Means from mental purity (arises) purity of Sattva, cheerful-mindedness, one-pointedness, control of the senses and fitness for the vision of the self.

- (b) **SANTOSA** - Contentment has to be cultivated. A mind that is not content cannot concentrate.

The specific result of practicing this element is - said by Patanjali -

"सन्तोषादनुत्तमः सुखलाभः ।"

Means superlative happiness from contentment can be achieved.

- (c) **TAPAS - (Austerity)**. It leads to the fulfilment of the entire needs of the body and body organs.

The specific result of practicing this element is - said by Patanjali -

"कायोन्द्रियसिद्धिरशुद्धिक्षयात्तपसः ।"

Means perfection of the sense organs and body after destruction of impurity can be achieved by austerities.

- (d) **SVADHYAYA**- Self study of scriptures, the recitation or Japa of the sacred syllable A-U-M(OM) and self-evaluation.

The specific result of practicing this element is - said by Patanjali -

"स्वाध्यायादिष्टदेवतासंप्रयोगः ।"

Means by self study union with the desired deity can be achieved.

- (e) **ISVARAPRANIDHANA** - Surrender and dedication to God.

The specific result of practicing this element is - said by Patanjali -

"समाधिसिद्धिरीश्वरप्रणिधानात् ।"

means accomplishment of Samadhi(trance) from resignation to God can be achieved.

### 3. **ASANA (POSTURE)**

Posture should be steady and comfortable. It is said in Yogadarsana- "स्थिरसुखमासनम् ।" Posture is the discipline of the body.

The specific result of practicing this element is - said by Patanjali -

"ततो द्वन्द्वादनभिघातः ।"

means when Asanajaya is obtained, the practitioner is free from the disturbance of the pair of opposites, i.e. cold-heat, happy-unhappy, fame-infame, honour-dishonour etc.

### 4. **PRANAYAMA (Control of breath)**

Pranayama is cessation of inspiration and expiration. It is said in Yogadarsana-

"तस्मिन्सति श्वासप्रश्वासयोगतिविच्छेदः प्राणायामः ।"

The specific result of practicing this element is - said by Patanjali -

"ततः क्षीयते प्रकाशावरणम् ।"

"धारणासु च योग्यता मनसः ।"

Means the disappearance of the covering of light can be achieved and fitness of the mind for concentration also can be achieved by practicing pranayama.



### **5. PRATYAHARA (Channelization)**

Pratyahara consists in the distraction (control) of the sense organs from their respective sensualities, and in the perfect alignment of the sense organs with essential form of the Mind. It is said by Patanjali -

"स्वविषयासम्प्रयोगे चित्स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ।"

The specific result of practicing this element is - said by Patanjali -

"ततः परमा वश्यातेन्द्रियाणां ।"

Means successful practice of Pratyahara gives complete control over the Indriyas-greatest mastery over the senses.

### **6. DHARANA (Concentration)**

Fixing Mind at one place is DHARANA. In Yogadarsana it is said "देशबन्धश्चित्तस्य धारणा ।"

The place may be a part in your body, an Object or an idea, it may be some of the lotus wheels or Chakras, tip of the nose, mid-point of the eyebrows, etc.,. But the object must move towards Samadhi.

### **7. DHYANA (Meditation)**

A continuous (undisturbed) flow of mind towards the Prathyaya or goal is contemplation. In Yogadarsana it is said -

"तत्र प्रत्ययैकतानता ध्यानम् ।"

### **8. SAMADHI (Trance)**

Dhyana, verily, is Samadhi, in which meaning of Object (artha) alone shines and intrinsic form or Svarupa disappears. In Yogadarsana it is said -

"तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ।"

### **CONCLUSION:-**

The mind is very fickle and careless, it is most difficult to bring it under control. The scriptures no doubt mentioned many methods of restraining the Mind. By following the steps we have discussed above we can somehow bring Mind to our control.



## Chapter 4

# PRANAYAMA

After getting victory in Asanas and following balanced diet then under the instructions of experienced Guru ,the Sadaka has to start the Pranayama. Pranayama means breath control. 'Prana' means vital energy, 'Ayama' means expansion.Pranayama is useful to flow the prana in the Nadis and purifies Blood.

When the respiration being disturbed the mind becomes disturbed.By restraining vayu(air),the yogi gets steadiness of mind.

As long as the vayu remains in the body,that is called life.Death is when it leaves the body.Therefore , one has to retain vayu.

Pranayama should be done daily with a sattwic state of mind.

Retention should be practised perfectly four times a day, early morning,midday,evening and midnight.

### ***STAGES OF PRANAYAMA***

UTTAMA STAGE - complete steadiness

MADHYAMA STAGE - trembling

ADHAMA STAGE - perspiration(sweda),

### ***THREE KINDS(ASPECTS) OF PRANAYAMA:-***

POORAKA - INHALATION

RECHAKA - EXHALATION

KUMBHAKA - RETENTION

Retentions are eight types famously known as "Ashtakumbhakas". Those are : (a) Suryabhedana (b) Ujjayi (c) Seetkari (d) Seetali (e) Bhastrika (f) Bhramari (g) Moorcha (h) Plavini.

The pranamaya kosha is made up of five major pranas which are known as ***Pancha*** or ***five pranas*** -

1.Prana 2.Apana 3.Samana 4.Udana 5.Vyana

***Five Upavayus*** are -

1.Naga 2.Koorma 3.Krikara 4.Devadatta 5.Dananjaya.

Pranayama practices establish a healthy body by removing blockages in the Pranayama Kosa. Once the mind has been stilled and prana flows freely in the Nadis and Chakras, the doorways to the evolution of consciousness opens, leading to the aspirant into higher spiritual experience.

The ASANAS to be adopted while practicing Pranayama are any Meditative postures those are Padmasana, Swastikasana, Siddhasana, Vajrasana, etc.,

### ***BANDHAS***

There are various names given to Sushumna. Sushumna, Soonya padavi, Brahma randhra, Maha patha, Shmashan, Sambhavi, Madhya Marga, all are said to be one and the same.

The Goddess sleeping at the entrance of Brahma's door should be constantly aroused with all effort by performing Mudras and Bandhas thoroughly.

The Sanskrit word "Bandha" means 'to hold', 'tighten', 'to lock'. These Bandhas may be practised individually with Mudras and pranayama practices. Bandhas are useful to awaken Kundalini Sakti - higher yogic practices.

These Bandhas lock all the holes of body and helps to retent Prana in the body.

The major three Bandhas are :-

1. Jalandhara Bandha situated at the place of Throat
2. Uddiyana Bandha situated at the place of abdomen (Naval)
3. Moola Bandha situated at the place of Perineum - Anus.

One who practices these three bandhas for a long time then the fear of death disappears.

These three bandhas act directly on the three granthis -

Moola bandha is associated with Brahma Granthi

Uddiyana Bandha is associated with Vishnu Granthi.

Jalandhara Bandha is associated with Rudra Granthi.

### ***Uddiyana Bandha (Abdominal Retraction Lock).***

Uddiyana Bandha involves the sucking in and pulling up of the abdomen and stomach. It can be done while sitting, standing or lying flat on the back. Inhale deeply through the nose and exhale quickly through the pursed lips, perform Jalandhara Bandha and pull the abdomen and stomach inward towards the spine and up. This is called Uddiyana Bandha.

***BENEFITS:-*** Even old person can become young when it is done regularly. No doubt that after six months of practice, death is conquered. Uddiyana is the best of all Bandhas. Mukti or liberation occurs spontaneously, once it is mastered.

### ***Moolabandha (Perineum/Cervix Retraction Lock) :-***

Pressing the perineum/vagina with the heel and contracting the rectum so that the apana vayu moves upward, it is moolabandha. By contracting the perineum the downward

moving apana vayu is forced to go upward. Yogis call this moola bandha.

**BENEFITS:-** With constant practice of moolabandha ,prana and apana vayus unite , total perfection attained,urine and stool are decreased and even old age person becomes young.It helps to awaken Kundalini Sakti.

**Jalandhara Bandha (Throat Lock):-**

Contracting the throat by bringing the chin to the chest is called Jalandharabandha.Inhale slowly and deeply and retain the breath. Lower the chin so that it touches the chest, or more specifically the collarbone.Hold for as long as is comfortable.

**BENEFITS:-** It destroys old age and death and also all throat ailments.

### **MUDRAS**

There are various names given to Sushumna.Sushumna,Soonya padavi, Brahmastrandha, Maha patha,Shmashan,Sambhavi,Madhya Marga,all are said to be one and the same.

The Goddess sleeping at the entrance of Brahma's door should be constantly aroused with all effort by performing Mudras and Bandhas thoroughly.

Mudra is a specific body position which channelizes the energy produced by Asanas and Pranayama into the various centres,and arouses particular state of mind.Mudras also help to awaken the Chakras and Kundalini Sakti.Mudras also destroy old age and death and also gives happiness to the yogis.It should be kept secret with great care and should not be taught indiscriminately to every one.

There are ten mudras discussed in HATHAYOGA PRADIPIKA. Those are 1.Maha Mudra 2. Maha Bandha 3.Maha Vedha 4. Khechari 5. Uddiyana Bandha 6.Mola Bandha 7.Jalandhara Bandha 8. Vipareeta Karani 9.Vajroli 10. Sakti Chalana.

**Mahamudra :-** Press the left heel into the perineum/vagina,straighten the right leg, and take hold of the great toe with the hands , perform three bandhas and fix the gaze between eye-brows(Sambhavi Mudra).This is called Mahamudra.After practising on the left side ,practice on the right side also.

**Benefits :-** It removes the worst afflictions(five klesas) and cause of death. It destroys abdominal disorders,constipation,indigestion ,leprosy,etc.,.

**Mahabandha :-** Press the heel of the left foot in the perineum/vagina and place the right foot on the left thigh , then breathe in and perform jalandharabandha and molabandha and concentrate on the eyebrow centre(sambhavi mudra).Retain the breath as long as comfortable and then exhale slowly by releasing the bandhas. This is called Mahabandha. Perform the same other side also.

**Benefits :-** Mahabandha frees one from the bonds of death,makes the three nadis unite in ajna chakra.

**Mahavedha :-** The beauty and charm of woman is nothing (in vain) without a husband. So also Mahamudra and Mahabandha are unfruitful without Mahavedha Mudra. Sit in Mahabandha position ,the yogi should inhale and perform Jalandharabandha,and place

the palms of the hands on the ground, should slowly beat the buttocks gently on the ground so that prana enter into the middle channel (Sushumna). This is called Mahavedha.

**Benefits :-** By performing this Mahavedha, wrinkles, grey hair and trembling of old age can be eradicated. Destroys old age and death, increases the digestion.

**Khechari Mudra :-** Khechari mudra is turning the tongue backwards into the cavity of the cranium and turning the eyes inwards towards the eyebrow centre. Indeed Khechari is perfected when the tongue touches the eyebrow centre. For this with a clean thin blade, gently cut away the membrane under the tongue. Cut it by a fine hair's breadth each time and rub that place with turmeric, fresh butter etc., and after some days, again cut a hair's breadth. After six months Sadhaka reaches his goal.

**Benefits :-** One who performs this Khechari will be freed from toxins, diseases, death, old age, sleep, hunger, thirst, etc.,

**Vipareetakarani Mudra (Reversing Attitude) :-** The Sun ( the solar nadi ) dwells at the root of the navel, and the moon at the root of the palate, the moon carried downward is called VIPAREETAKARANI means the Sun is above and the moon is below. Place the head on the ground with hands spread, raise the legs up and thus remain steady is called Vipareetakarani. By performing this Mudra nectar is averted from falling into the opening of the Sun.

**Benefits :-** One who practices this for yama (three hours) conquers death. Digestive system is strengthened by continual and regular practice of this mudra. So, the Sadhaka should take sufficient food otherwise heat will be produced and digestive system will be destroyed.

**Vajroli Mudra :-** By performing this mudra one can get Bindujaya means command over semen or knows how to preserve semen. The two requirements to perform this mudra are one is milk and other one is woman who act according to your will means 'obedient woman'.

The semen (bindu) that is about to fall into the woman's vagina should be made to move upward with practice. And if it falls, the semen and the woman's fluid should be conserved by drawing it up.

**Benefits :-** By preserving the semen one can conquer death. Release of the bindu or semen means death and conservation of semen is life.

**Sakti Chalana Mudra :-** Select one secret room. Take one cubit long and four finger breath wide ( 3 inches ) soft white cloth. Tie this cloth at the naval place. Sitting in Vajrasana breathe in through the right nostril and perform Kumbhaka so that Serpent (Kundalini Sakthi) should be seized and raised upwards to the Brahmarandhra and rotate constantly the same process for an hour and half, morning and evening.

**Benefits :-** This mudra should be kept carefully concealed. It destroys death. All the diseases can be cured by performing this mudra.

## **KRIYAS**

Kriyas are purificatory processes purifies body and maintains the three doshas - Vata-Pitta-Kapha(wind-bile-phlegm) in equal stage. Shat kriyas cleans or removes excess fat and mucous in the body and maintains healthy body.

The Six Shatkarmas are :-

1. Neti - Cleans nasal passages.
2. Dhauti - Cleans entire alimentary canal.
3. Nauli - Method of massaging abdominal organs.
4. Basti - Technique for washing and toning the large intestine.
5. Kapalabhati - A breathing technique for purifying the frontal region of the brain.
6. Trataka - Purifies eyes - develops the power of concentration.

When there is excess fat or mucus in our body then before practising pranayama ,the sadhaka should perform the six kinds of kriyas. Others,in whom the phlegm,wind and bile(doshas) are balanced need not to practise kriyas.

The six cleansing processes are : 1.Dhauti 2.Basti 3.Neti 4.Trataka 5.Nauli 6.Kapalabhati. The same said:-

धौतिर्वस्तिस्तथा नेतिस्त्राटकं नौलिकं तथा । कपालभातिश्चौतानि षट् कर्माणि प्रचक्षते ॥

### **1.Dhauti :-**

A strip of wet cloth measuring about seven to eight centimetres width and one and half metres length is slowly swallowed and then taken out, as instructed by the guru is called VASTRA DHAUTI.Here the cloth should be finely woven cotton which is unused and clean.The cloth must also be trimmed neatly so that no loose threads fray on the sides. It should be no wider than the tongue.The cloth should be washed well and then boil it in water.The cloth should be in a container of warm water while practising.

Sitting in squatting position with the heels flat on the ground and the buttocks off the ground or resting on a brick or something about the same height,spread one end of the cloth over the tongue and start swallowing the cloth.When two thirds of the cloth have been swallowed ,leave the remaining few inches hanging out of the mouth and stand up to practice nauli.After completing nauli the cloth should be taken out slowly sitting in a squatting position. This is the procedure of Vastra Dhauti.

**Jala Dhauti :-** Vomiting the things in the stomach by moving the apana into the throat is called Jaladhauti or Gajakarani by those who have attained knowledge of Hatha yoga.There are two ways in which this practice can be done.Either you drink water on a completely empty stomach or three to four hours after eating.Here we have fill the stomach with salt mixed warm water and then the water should be taken out with the support of fingers or by moving apana vayu into the throat.

Another important factor is the sadhaka has take food half an hour after performing this kriya .He/she has to eat a liquid ( not thick) preparation of boiled rice and milk with sugar added,etc.,.

**Benefits/Effects :-** Destroys or removes cough,asthma,diseases of spleen,leprosy,excess mucus,etc.,.

**2. Basti :-** Sitting in Utkatasana,navel deep water,insert a tube(pipe)which is opened at both ends,into the anus and contract the anus so that water goes inner side and hold the

water as long as possible and then expel so that the water which is inner side comes out.(This is to be performed with the support of Uddiyana Bandha). This cleansing with water is called BASTI karma.

**Benefits/Effects :-** Enlargement of glands and spleen,diseases arising from excess wind,bile and mucus are eliminated from the body through the practice of basti. Appetite increases,the body glows,senses and mind are purified.

**3. Neti :-** Insert a soft thread measuring about 4mm width and 36 cm length through the nose, so that it comes out of the mouth (means the thread should be taken out through mouth) is called SUTRANETI by the Siddhas. Here the thread should not be forced through the nose but gently pushed so that it slowly passes down into the throat.

Here we have to tilt the head slightly back before inserting the thread. When the thread reaches the back of the throat,we have to put the first two fingers into the mouth and pull the thread out through the mouth leaving a few inches of thread hanging out of the nose.Then slowly and gently pull the thread backwards and forwards for some time, then bring the thread out from the mouth.It is said in HATHAYOGA PRADIPIKA like this:-

"सूत्रं वितस्ति सुस्निग्धं नासानाले प्रवेशयेत् । मुखान्निर्गमयेच्चैषा नेतिः सिद्धैर्निगद्यते ॥"

Before practicing SUTRANETI,it is better to perform JALANETI.To perform Jalaneti we require a special lota or pot,which has a nozzle designed specially so that it will fit into the nostrils.The lota should be filled with warm saline water mixed with salt.Here salt should be just enough to taste.Standing squarely,legs apart,body weight evenly distributed between

two feet and lean forward.Tilting the head to the right side and place the nozzle of the pot in the left nostril,then the water pass out through the right nostril.While performing this kriya the mouth should be open slightly and breath should be through mouth.After practising right side another side also should be performed with the same technique.This is called JALANETI.

**Benefits/Effects :-** Neti is the cleaner of the brain and gives divine sight.It soon destroys all the diseases which manifest above the throat.

**4. Trataka :-** Being calm,one should gaze steadily( means unwavering gaze) at a small point until tears are shed or eyes are filled with tears is called TRATAKA by the Acharyas(teachers).In HATHAYOGA PRADIPIKA it is said:-

निरीक्षेत्रिञ्चलदृशा सूक्ष्मलक्ष्यं समाहितः । अश्रुसंपातपर्यन्तमाचार्यैस्त्राटकं स्मृतम् ॥

**Benefits/Effects :-** Trataka eradicates all eye diseases.It closes the doorway which is creating problems. It should be carefully kept secret like a golden casket(jewellery box).

**5. Nauli :-** Lean forward,protrude the abdomen,and rotate (the muscles)from right to left with speed .This is called NAULI by the siddhas.

When the rectus abdomini muscles are rotated from left to right (anticlockwise) ,it is called *Dakshina Nauli*. When they are rotated from right to left (clockwise) that is *Vama Nauli*. When the muscles are pulled together and middle group of the muscles protrude,it is *Madhyama Nauli*.

**Benefits/Effects :-** It increases appetite and digestion. It removes all the disorders of the doshas and brings out happiness.

**6. Kapalabhati :-** Performing exhalation and inhalation rapidly like the bellows of a blacksmith is called KAPALABHATI. Here the emphasis (force) should be on exhalation not in inhalation. It seems in HATHAYOGAPRADIPIKA like this:-

भस्त्रावल्लोहकारस्य रेचपूरौ ससंभ्रमौ । कपालभातिर्विख्याता कफदौषविशोषिणी ॥

**Benefits/Effects :-** It destroys all mucus disorders and makes the cranium(skull) to glow.



## Chapter 5

### PHYSICAL EDUCATION AND YOGIC EDUCATION COMPARE AND CONTRAST

Exercises maintain body's health and vitality. Though exercises are not daily activities of the body, if we practise exercises regularly then healthy body can be maintained. There are so many exercises, sports, games, plays for the grown up people. But those who need extra energy to do more work need planned exercises which need to be performed daily. So, exercises maintain healthy and happy body and prevent many diseases and increase life span.

Coming to our present topic Physical Education and Yogic Education, there are so many misconceptions regarding this topic.

So, some of the below given points aware us regarding this.

- Yogic Practises starts with prayer but Physical Exercises doesn't follow prayer system.
- The very aim of Yoga is to develop and maintain body, mind and bring integrity Physically, Mentally, Spiritually and Emotionally.
- Physical Education develops and maintains Physique (body) care towards Mind and integrity of the body is less comparatively to Yoga.
- Yogic Education is not competition oriented. It is inner consciousness oriented education.
- Physical Education is competition oriented education.
- Yoga can be practised alone because it is not competition oriented programme.
- In physical exercises at least two people are needed to practise as it is competition oriented.
- The movements while doing yogic exercises are slow, smooth, steady without jerks and jumps.
- The movements of Physical exercises are speed gives more pressure, tension, pain and can be observed jerks and jumps.



- Yogic exercises must be practised daily long time to attain goal where as
- Physical exercise may be practise daily with lesser time also.
- Yogic Education should not practise in an open place.
- Physical exercises can be practised either indoor or outdoor.
- Yogic exercises gives exercise to the spinal column in all possible directions such as forward bending,backwardbending,lateral bending ,twisting,etc., and various processes such are asanas,Kriyas,Bandhas,Pranayamas,Mudras are described in yogic Education to awaken Kundalini Sakti to develop Super consciousness.
- Physical Exercises are not care for systematic care to spinal column and movements are repeated the same several times to increase the strength to particular part of the body.The development of the Consciousness - Kundalini awakening - is nil.
- In Yogic exercises as there is no the necessity of muscle building so the need of energy is also less and tension,burden on various system, such as Cardio, Respiratory, etc., are less.In Physical exercises as there is muscle building so the increase of pressure on Cardiovascular ,Respiratory are high.
- Yogic Education's main aim to reach the four means of human being ( Dharma , Artha, Kama ,Moksha) and Yoga teaches us the last mean that is MOKSHA and the way how to attain Yoga and how to stop the cycle of death and birth.
- Physical Education is not spiritual oriented so this education's attitude towards Moksha and the process to stop the cycle of death and birth is nil.

### ***CONCLUSION***

Yogic Education and Physical Education are not the same branch education. But there are some comparable statements between Yoga and Physical Education. Taking these comparable , one can not say that Physical Education and Yogic Education are the same.

So, the above given some sentences will awake us from the misconceptions regarding this topic.



***Part B Yogic texts and Bhagavadgita***

## Chapter 1

### समाधिपादः

१. अथ योगानुशासनम् ।
२. योगश्चित्तवृत्तिनिरोधः ।
३. तदा द्रष्टुः स्वरूपेऽवस्थानम् ।
४. वृत्तिसारूप्यमितरत्र ।
५. वृत्तयः पञ्चतय्यः क्लिष्टाक्लिष्टाः ।
६. प्रमाणविपर्यय-विकल्पनिद्रास्मृतयः ।
७. प्रत्यक्षानुमानागमाः प्रमाणानि ।
८. विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ।
९. शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ।
१०. अभावप्रत्ययालम्बना वृत्तिर्निद्रा ।
११. अनुभूतविषयापसंप्रमोषः स्मृतिः ।
१२. अभ्यासवैराग्याभ्यां तन्निरोधः ।
१३. तत्र स्थितौ यत्नोऽभ्यासः ।
१४. स तु दीर्घकालनैरन्तर्यसत्कारसेवितो दृढभूमिः ।
१५. दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ।
१६. तत्परं पुरुषख्यातेर्गुणवैतृष्यम् ।
१७. वितर्कविचारानन्दास्मितारूपानुगमात्सम्प्रज्ञातः ।
१८. विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ।
१९. भवप्रत्ययो विदेहप्रकृतिलयानाम् ।
२०. श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ।
२१. तीव्रसंवेगानामासन्नः ।
२२. मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः ।
२३. ईश्वरप्रणिधानाद्वा ।

२४. क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ।  
 २५. तत्र निरतिशयं सर्वज्ञबीजम् ।  
 २६. पूर्वेषामपि गुरुः कालेनानवच्छेदात् ।  
 २७. तस्य वाचकः प्रणवः ।  
 २८. तज्जपस्तदर्थभावनम् ।  
 २९. ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ।  
 ३०. व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्त-  
 रायाः ।  
 ३१. दुःखदौर्मनस्यांगमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ।  
 ३२. तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ।  
 ३३. मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम् ।  
 ३४. प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ।  
 ३५. विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धिनी ।  
 ३६. विशोका वा ज्योतिष्मती ।  
 ३७. वीतरागविषयं वा चित्तम् ।  
 ३८. स्वप्ननिद्राज्ञानालम्बनं वा ।  
 ३९. यथाभिमतध्यानाद्वा ।  
 ४०. परमाणुपरममहत्त्वान्तोऽस्य वशीकारः ।  
 ४१. क्षीणवृत्तेरभिजातस्येव मणेरग्रहीतृग्रहणग्राह्येषु तत्स्थतदञ्जनता समापत्तिः ।  
 ४२. तत्र शब्दार्थज्ञानविकल्पैः संकीर्णा सवितर्का समापत्तिः ।  
 ४३. स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का ।  
 ४४. एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता ।  
 ४५. सूक्ष्मविषयत्वं चालिंगपर्यवसानम् ।  
 ५६. ता एव सबीजः समाधिः ।  
 ५७. निर्विचारवैशारद्येऽध्यात्मप्रसादः ।  
 ५८. ऋतम्भरा तत्र प्रज्ञा ।  
 ५९. श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात् ।  
 ६०. तज्जः संस्कारोऽन्य संस्कारप्रतिबन्धी ।  
 ६१. तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः ।

## **Questions & answers based on 1st chapter of Patanjali Yoga Sutra**

### **1**

#### **How we can suppress the modifications of the Mind ?**

Yoga is one of the six orthodox systems of Indian philosophy. One who follows the path of Yoga is a Yogi or Yogin.

The word Yoga is derived from the Sanskrit root "YUJ" ,having the meanings of ,to join,to yoke,to combine together or to bring together.And hence the term YOGA conveys the sense of "UNION".

In the first chapter of the 'YOGA SUTRAS' Patanjali describes Yoga as "chitta vritti nirodha" योगश्चित्तवृत्तिनिरोधः.This may be translated as the restraint (निरोध) of mental (चित्त) modifications (वृत्तयः) or as suppression (निरोध ) of the modifications (वृत्तयः) of consciousness (चित्त).

The word chitta denotes the mind in its total or collective sense as being composed of three categories :- 1. Mind (मनः) 2. Intelligence (बुद्धिः) 3. Ego (अहंकारः).

#### **Chitta Vrittis (cause for the modifications of the mind)**

In the " Yoga sutras " Patanjali lists five classes of chitta vrittis which create pain and pleasure.Those are "प्रमाणविपर्ययविकल्पनिद्रास्मृतयः "

**1.Pramana (Standard or Ideal)**, by which things or values are measured by the mind or known,which men accept up. This Pramana again classified into three types:-

- a) Pratyaksha (प्रत्यक्ष) - direct cognition
- b) anumana (अनुमान) - inference
- c) agama (आगम) - testimony

**2.Viparya (Mistaken View) :- "विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम्।"**

Wrong knowledge is a false conception of a thing whose real form doesn't correspond to such a mistaken conception.

**3. Vikalpa (Fancy or Imagination) :- "शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ।"**

An image conjured up by words without any substance behind it is fancy.

**4. Nidra (Sleep) :- "अभावप्रत्ययालम्बना वृत्तिर्निद्रा ।"**

The modification of the mind which is based on the absence of any content in it is sleep.

**5. Smrti (Memory) :- "अनुभूतविषयापसंप्रमोषः स्मृतिः ।"**

Memory is not allowing an object which has been experienced to escape.

**2**

***How we can suppress the fluctuations of consciousness ?***

Their suppression is brought about by persistent practice and non-attachment. The same is said by Patanjali - "अभ्यासवैराग्याभ्यां तन्निरोधः ।"

***What is Practice ?***

"तत्रस्थितौयत्नोऽभ्यासः" Abhyasa is the effort for being firmly established in that state of chitta vritti nirodha or the attempt to fix the mind only on God is called Practice.

***How the Practice should be ?***

The practice should be long-time without interruption and with reverent devotion.  
१४. स तु दीर्घकालनैरन्तर्यसत्कारसेवितो दृढभूमिः ।

***What is non-attachment (Detachment) ?***

It is said in Yoga darsana - "दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ।"

Means the perfect mastery of desires that have been seen and heard which produces thirst is called non-attachment or Vairaya.

The easiest method of attaining steadiness of mind is the practice of the Divine Name and meditation on the form of God. Maharshi Patanjali is also said "ईश्वरप्रणिधानाद्वा" means through devotion and surrender to God also the mind will cease its functions.

***What is the name of the God ?***

"तस्य वाचकः प्रणवः" means the name of the God is "OM". Japa should be performed of this Name and form indicated by the Name should be meditated on. The same is said "तज्जपस्तदर्थभावनम्".

***What is the use of this practice ?***

"ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च" means through this practice all hindrances are removed and the Atma is realised.

**CONCLUSION**

The mind is very fickle and careless, it is most difficult to bring it under control. The scriptures, no doubt mentioned many methods to restrain the mind. By following the

steps we have discussed above,we somehow bring the Mind to our control.

### 3

#### *Isvara or concept of God in Yogadarsana*

Yoga is one of the six orthodox systems of Indian philosophy. The word 'Yoga' literally means 'union' i.e. ,spiritual union of the individual soul with the universal soul and is used in this sense in vedanta. The Gita defines yoga as that state than which there is nothing higher or that state free from all pain and misery is yoga. Patanjali is the traditional founder of the yoga system. According to Patanjali,yoga does not mean union but spiritual effort to attain perfection through the control of the body,senses ,mind and through right discrimination between purusha and prakriti.

yoga is intimately allied to Sankhya. Yoga means spiritual action and sankhya means knowledge. Sankhya is theory,yoga is practice. Yoga accepts the three pramanas - perception - (प्रत्यक्ष) - inference- (अनुमान) testimony - (आगम) of Sankhya and also 25 principles. Yoga believes in God as the highest self distinct from otherselves. Hence,it is called SesvaraSankhya or theistic sankhya as distinct from classical Sankhya which is nirishvara or atheistic.

**God or Isvara in Yoga :-** Yoga accepts Isvara or God. Patanjali defined God as a special kind of Purusha who always free from pains,actions,effects and impressions.

" क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेषः ईश्वरः ।"

He is purest knowledge."तत्र निरतिशयं सर्वज्ञबीजम्".

He is the teacher of the Rishis."सः पूर्वेषामपिगुरुः कालेनानवच्छेदात्".

AUM is His symbol. "तस्य वाचकः प्रणवः"

Devotion to God is the surest way of obtaining concentration and there by liberation. God of Yoga is not the creator,preserver or destroyer of this world. He Can not give liberation but removes obstacles in the upward progress of the devotees.The same said:-

"ततः प्रत्यक्चेतनाधिगमोप्यन्तरायाभावश्च"

**CONCLUSION:-** Yoga gives certain supra normal powers which disturbs to attain Kaivalya. So, yoga sadhaka must be aware of such powers and try to be away from such powers. So that he can easily attains Moksha or Kaivalya. Yoga system of Patanjali should not be confused with magic and tantra and self hypnotisation. It is a great system of spiritual discipline accepted by all schools of Indian philosophy.

### 3

#### *Steadiness of Mind in Yogadarsana*

The mind is very fickle and careless, it is most difficult to bring it under control. The scriptures no doubt mentioned many methods of restraining the mind. The founder of traditional yoga system, Patanjali also mentioned many methods to bring the mind under

control. By following the steps we have discussed below we can somehow bring the mind to our control.

In the 'Yogasutra' pathanjali explains steadiness of mind for eight sutras in I chapter "Samadhipada". They are :

1. मैत्रीकरुणमुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम् ।

The same thinking is through cultivation of friendship, compassion, joy and forebearance respectively towards, the happy, the miserable, the virtuous and the wicked, the mind becomes purified.

The *second sutra* is :

2. प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ।

By concentrating mind on breathing - inhalation, exhalation, retention, the steadiness of mind can be attained.

*Third sutra* is

3. विषयवती वा प्रवृत्तिरुत्पन्न मनसः स्थितिनिबन्धिनि ।

In a higher sense activity arising with regard to an object of sense, conduces to mental steadiness.

The faculty of the supernatural smell which comes to the yogi who concentrate his mind upon the fore part of the nose, is the smell manifestation. The faculty of taste on the fore part of the tongue. The faculty of color upon the palate, the faculty of touch in the middle of the tongue and the faculty of sound at the root of the tongue, these manifestation being produced fasten the mind to steadiness, destroy doubts and become the portals of spiritual absorbent cognition.

The *fourth sutra* is :

4. विशोका वा ज्योतिष्मति ।

The intellectual understanding of the Yogi who concentrates upon the lotus of the heart is indeed the intellective essence daminous like the sky. In the same way the mind being transferred into egiosm becomes purely egoistic, calm and infinite like the waveless ocean. This way yogi's mind attains the position of steadiness.

The *fifth sutra* is

5. वीतरागविषयं वा चित्तम् ।

And the Yogi's mind being coloured by the grasp of the thought of complete disappearance of attachment attains the position of steadiness.

The *sixth sutra* is

6. स्वप्ननिद्राज्ञानालम्बनं वा ।

Or a mind which takes for its supporting object, knowledge from a dream or from sleep and assuring that form, attains to the steadiness.

The *seventh sutras*

7. यथाभिमतध्यानाद्वा ।



Or by the contemplation of object according to one's wish.  
or Yogi may meditate upon whatever is agreeable to him. Becoming, steady in that meditation, his mind would attain steadiness in other matter also.

The *last sutra* is

8. परमाणुपरममहत्वान्तोऽस्य वशीकारः

Then it's mastery extends from the smallest thing to the largest magnitude.

Then the mind contemplating upon subtle things, attains steadiness even upon the subtlest things down to an atom. This is it's higher mastery, when it extends in both directions with out obstanction the mind of the Yogin, over full with this mastery does not again need purificatory actions perfected by practice.

#### 4

### *Samadhi*

*(The State of Transcendental super consciousness)*

#### **What is Samadhi ?**

It is said in Yogadarsana of Patanjali :-

"तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः "means that contemplation (dhyana),verily,is Samadhi, in which artha( the meaning of the object) alone shines and the intrinsic form or svarupa disappears.

There is an essential difference between dhyana and samadhi. In the state of contemplation, the mind of contemplator (dhyata), the act of contemplation(dhyana) and the object to which the contemplation is directed (dhyeya),- all these three remain distinct, whereas in the state of Samadhi, all the three merge into each other.

In Samkhya also said:- " The Brahmarupata or closeness to Brahman is attained during sound sleep,during samadhi and during liberation" and " one whose mind has become concentrated like the arrow-maker's does not get his samadhi disturbed".

The modification of Samadhi is the destruction of all-pointedness ( of mind) and the appearance of one-pointedness of mind ( concentration of mind) "सर्वार्थतेकाग्रतयोः क्षयोदयौ चित्तस्य समाधिपरिणामः".Success (in Samadhi) is quick (for those), whose (Vairagya) is intense.

Patanjali speaks of a number of types of Samadhis,of which, broadly speaking, we have two classes:

1. Samprajnata samadhi or samadhi accompanied with consciousness
2. Asamprajnata samadhi or the transcendental superconsciousness without accompanying prajna.

Samprajnata samadhi is of lower status,since in this samadhi, the samskaras( lingering impressions) are not altogether eliminated.Since they have a seeding of samskaras left yet,this samadhi may also be called sabija samadhi (bija= seed); the other,

then, may be called the seedless samadhi or nirbija Samadhi, in which all the samskaras ( the lingering impressions with attachments) are destroyed.

### ***Samprajnata Samadhi :-***

वितर्कविचारानन्दास्मितारूपानुगमात्सम्प्रज्ञातः

In Samprajnata Samadhi there are four varieties viz., VITARKA (ARGUMENTATION), VICHARA (DELIBERATION), ANANDA(HAPPINESS) AND ASMITA (EGOISM). Samadhi also can be divided into two kinds, Sthula (gross) and Sukshma (subtle) that relates to Tanmatras and Indriyas. Samprajnata Samadhi and Asamprajnata Samadhi are termed as Savikalpa and Nirvikalpa Samadhi by Vedantins and Bhaktas.

***Vitarka :-*** Concentration or Meditation on the gross objects

***Vichara :-*** Meditation on the subtle Tanmatras ,on their nature and in relation to time and space. This is Sukshma Dhyana.

***Ananda :-*** Meditation on the Sattvic mind(giving up the gross and the subtle elements).

***Asmita :-*** Sattvic ego (Aham-tvam) only remains during deep meditation is called Asmita Samadhi.

***Asamprajnata Samadhi :-***विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः

means the other Samadhi is that which consists only of impressions being brought about by the constant practice of the cessation of the mental modifications. In this stage there is only a partial inhibition of mental functions which cannot lead to final liberation wherein the seer rests in his own native, Divine Glory.

***Samapatti :-*** Whose swirls or vrittis of mind have become powerless or controlled and as a result of which whose mind has become transparent and pure as crystal, which assumes the colour of whatsoever object placed by its side , would obtain the Samapatti or Samadhi by contemplating on the knower, knowable and the knowledge.

This is also four kinds :- 1.SAVITARKA 2.NIRVITARKA 3.SAVICHARA 4.NIRVICHARA. These are called "" SABIJA SAMADHI ""

### ***Nirbija Samadhi :-***

There is nothing higher than this Samadhi. Now all the seeds are totally burnt up in the fire of Asamprajnata samadhi, reached the state of Kaivalya. The yogi who has attained Kaivalya is called a Mukta. The yogi is absolutely free. He realises his real Immortal nature.

In order to avoid confusion, the following synonyms may be kept into consideration:-

SAMPRAJNATA = SABIJA = SAVIKALPA ( Lower superconsciousness)

ASAMPRAJNATA = NIRBIJA = NIRVIKALPA ( Transcendental superconsciousness)

**Yogaantarayahya -**

**Obstacles in Yoga or Causes for Distraction of the mind and remedies for Distraction**

Yoga is one of the six Orthodox systems of Indian Philosophy. The word Yoga is derived from the Sanskrit root 'YUJ' meaning to bind, join, attach, yoke, etc., For our present purpose, let us regard 'YOGA' as the Union or linking or joining of an individual soul with the Supreme, Absolute and Infinite one.

Some of the Obstacles may not permit the Sadhaka to concentrate in Yoga sadhana. In Hathayoga pradiipika and Yogadarsana we can find out what are the obstacles the Sadhaka faces .

**Obstacles :-** Overeating, exertion, talkativeness, not adhering to rules, being in the company of common people and unsteadiness destroy yoga. It is said in Hathayoga pradiipika.

In Yogadarsana of Patanjali also said some of the obstacles of sadhaka. They are :-

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः ।

Diseases, Dullness, Doubt, Carelessness, Laziness, Worldimindedness or Sensuality, Mistaken Notion of Illusion, Missing the point, instability, Causing Distractions of the Mind, These are Obstacles.

**Diseases :-** Diseases arise through the disturbance in the equilibrium in the three humours, viz., wind, bile and phlegm. These disorders make the sadhaka to suffer or inactive to concentrate. Diseases may be due to irregularity in taking food. Diseases can be removed by the practice of asanas, pranayamas, physical exercises, meditation, enema, sun-treatment, bath, sufficient rest, etc.,.

**Dullness & Laziness :-** It is disposition of the mind to work. So, the sadhaka should eradicate these dullness, laziness, etc., These can be eradicated or removed by practising pranayamas, asanas and active habits

**Doubt:-** Doubt is whether it is this or that. Such indecisive notice is doubt. The sadhaka is unable to proceed further in the path of Yoga and he may doubt whether all that is said in the Yoga Sastras is true or not. This can be dispelled by right knowledge and by Satsanga with Mahatmas, study of scriptures, etc.,.

**Worldimindedness :-** This is the tendency of the mind on sensual enjoyment on account of attachment. This can be destroyed by Vairagya or looking into the faults of the worldly objects and worldly life such as impermanence, diseases, death, old age, miseries, etc., and constant Satsanga with dispassionate Mahatmas.

**Mistaken Notion of Illusion :-** This is mistaking an undesirable state as the most desirable one due to illusion

**Missing the point :-** This is going astray from the right path, Samadhi, from falling into the clutches of Siddhis. This can be removed by Satsanga with Yogins and developing Vairagya.

**Instability :-** Instability is that fickleness of the mind which doesn't allow the Yogi to

remain in the state of Samadhi,even though,he has reached it with great difficulty.These Obstacles do not come to those who do Japa of Om and so.

### ***Causes of Distractions***

Pain, Despair, Tremor of the Body, Inhalation and Exhalation are the companions of the causes of Distraction (Oscillation of Mind).

### ***Remedy for Distraction***

To prevent these one should have intense practice on one subject and one should increase their vairagya also(Detachment).

## ***Questions & answers based on Chapter 2***

### ***Bhagavadgita - Second Chapter - Sankhya Yoga - Characteristics of Soul***

Bhagavadgita is universally renowned as the jewel of India's spiritual wisdom,spoken by Lord Sri krishna to His intimate devotee Arjuna,a definitive guide to the science of self-realisation . The second chapter, Sankhya yoga - means knowledge, explains the fundamental distinction between the temporary material body and the eternal spiritual soul. Here Lord explains the process of transmigration, the nature of selfless service to the Supreme and the characteristics of a self-realised person.

#### ***Characteristics of Soul or Atma :-***

Arjuna did not know whether he should fight and risk unnecessary violence,although fighting is the duty of the Kshatriyas, because of respectable Superiors like Bhishma,Dronacharya and brothers,relations,etc.,Then Lord Krishna explained to Arjuna that the soul never dies only body dies. So,without any dilemma just go forward and fight. The soul does not go any change as body gets boyhood,youth,old age,etc.,.When body dies then soul changes the body at death and transmigrates to another body and surely gets another in the body next birth. For the soul there is neither birth nor death at anytime. Atma is eternal,ever existing,never ends. As a person puts on new garments,giving up old ones so also atma gets new body soonafter leaving this deteriorated body.The same said:-

वासांसि जीर्णानि यथा विहाय,नवानि गृन्हाति नरोपराणि ।

तदा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ।।

The soul can never cut to pieces by any weapon,not burned by fire,not moistened by water,nor withered by wind.The same said:-

नैनं छिन्दन्ति शस्त्राणि,नैनं दहति पावकः।

नचैनं क्लेदयन्त्यापो न शौषयति मारुतः।।

This soul is unbreakable,insoluble,can be neither burned nor dried.Atma is everlasting, present everywhere, unchangeable,immovable and eternally the same, invisible, inconceivable etc.,.

So, Arjuna, no end for Atma. Kn owing this fact you need not to worry for any livingbeing.

Those are the some of the characteristics of Atma explained by Lord Krishna to Arjuna,indetail,referring the philosophy of Sankhya.

### ***SELFLESS SERVICE OR FRUITLESS ACTION OR NISHKAMA KARMA YOGA***

Bhagavadgita is universally renowned as the jewel of India's spiritual wisdom,spoken by Lord Sri krishna to His intimate devotee Arjuna,a definitive guide to the science of self-realisation . The second chapter, Sankhya yoga - means knowledge, explains the fundamental distinction between the temporary material body and the eternal spiritual soul. Here Lord explains the process of transmigration, the nature of selfless service to the Supreme and the characteristics of a self-realised person.

Everyone must engage in some sorts of activity in this material world. But actions can either bind one to this world or liberate one from it. Through selfless service,one can be

liberated from the law of Karma( action and reaction) and attain transcendental knowledge of the self and the Supreme.

Due to the ignorance of the people ,they are most attached to the fruitive activities recommended in the Karma-Kanda portions of the Vedas. They do not want anything morethan sense gratification proposals for enjoying life in heaven where wine and women are available. In the Vedas many sacrifices are recommended for elevation to the heavenly planets. It is said in Vedas,those who perform the four-month penances become eligible to drink the SomaRasa beverages to become immortal and happy forever. Such persons have

no faith in liberation from material bondage.

Samadhi - "fixed mind" - is never possible for persons interested in material sense enjoyment. The Vedas deal mainly with the subject of the three mode of material nature. So,one must be free from all dualities and free from all anxieties for gain and safety. The same said:-

त्रैगुण्यविषयावेदा निस्त्रैगुण्यो भवार्जुन।

निर्द्वन्द्वौनित्यसत्त्वस्थो निर्योगक्षेमात्मवान्।।

One has a right to perform prescribed duty but not in fruits of action. So,one has to perform duty equally whether it is good or evil leaving all attachment to success or failure. Doing so is called Yoga - means to concentrate the mind upon the Supreme by controlling senses.It is said:-

योगस्थकुरुकर्माणि संगं त्यक्त्वा धनञ्जय ।सिद्ध्यसिद्ध्यो समो भूत्वा समत्वं योग उच्यते ॥

Yoga is the art of all works. - योगः कर्मसु कौशलम्

By thus engaging in devotional service to the Lord great sages or devotees free themselves from the result of work in the material world and free from the cycle of birth and death and attain the state beyond all miseries - Moksha.

### **CHARACTERISTICS OF SELF -REALISED PERSON - STHITA PRAJNAHA**

Bhagavadgita is universally renowned as the jewel of India's spiritual wisdom,spoken by Lord Sri Krishna to His intimate devotee Arjuna,a definitive guide to the science of self-realisation . The second chapter, Sankhya yoga - means knowledge, explains the fundamental distinction between the temporary material body and the eternal spiritual soul. Here Lord explains the process of transmigration, the nature of selfless service to the Supreme and the characteristics of a self-realised person.

As there are symptoms for each and every man in his particular nature-talking,walking,thinking,feeling,etc.. So, also self-realised person also behaves in his particular nature. Arjuna asked Krishna How does Sthitaprajna speak? What is his language?How does he sit? How does he walk? etc., Then Krishna answered:-

Self - realised person leaves up all desires for sense gratification. He finds satisfaction in the Self alone. He always in pure consciousness.The same said:-

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् । आत्मन्येवात्मनो तुष्टः स्थितप्रज्ञस्तदोच्यते ॥

Self-realised person always same in happiness and unhappiness. He is free from attachment,fear and anger. Such sage is called sage of steady mind.It is said:-

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः । वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥

One who acts evenly when he is in happy or trouble,unaffected by whatever good or evil is called Sthitaprajna . One who is able to withdraw his senses from sense objects,as the tortoise draws its limbs within the shell,is firmly fixed in perfect consciousness. As enemies are curbed by superior force,the senses can similarly be curbed not by human endeavor but by keeping them(senses) engaged in the service of Lord. One who understood this is really established in intelligence is Intelligent.What is night for all livingbeing is time of awakening for the self controlled.It is said:-या निशा सर्वभूतानां तस्यां जागर्ति संयमी.

### **CONCLUSION:-**

The above discussed facts are the way of spiritual and Godly life. One who has attained this stage never shows interest towards material world and he surely enters into the kingdom of God or Moksha.If one who gets this realisation even at the hour of death can enter into the kingdom of God or Liberation.

