

UNIT - 1

Yoga: Meaning, Types, Origin and Present Form

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1.1 Purpose

The latest edition of experimental side of Science of Living, that is Indian yoga-vidya (knowledge) is study of Preksha Meditation. In this lesson we will have general introduction to Indian yoga-knowledge. It is a complete / comprehensive philosophy of life. It is also a science of life. At present the study of only aasan which is popular as yoga is not comprehensive. This is a point for serious consideration. In fact its purpose is not only the physical health but it is the experience of the divine element, all round personality

development, restrained and peaceful life and creation of healthy society. In this context thinking is necessary about its future. In this lesson you will study –

- What are the myths about yoga?
- What is the meaning and origin of the word yoga ?
- How many types of yoga are there?
- Who is the originator of yoga? What is the viewpoint of yoga?
- What is the contribution of yoga in the present education ?

1.2 Preface

Yoga systems are prevalent in India since ancient times. Its philosophical and religious / spiritual traditions are different. In the present time one may or may not agree with these traditions partly or fully; its practical usefulness is very much seen /obvious. Interest of both scientist and common-man is increasing in this subject because of its increasing usefulness. It is generally said that the study and practice of yoga is helping considerably in physical, mental and emotional development of an individual.

Yoga originated in India a few thousands years ago. Since then it has remained alive continuously. But in west, till last 40-50 years not much importance was given to it. Many physical, mental and psychological problems are created because of gross /intense materialism. Scientists and common people looked at yoga-science to search for the solutions. A lot of thinking started in this direction as to how to bring peace in life? After much research they found a ray of hope in yoga. They realised that the path for peace is yoga. It is science of living; it is style of living; it is art of living. At present more and more utility viewpoints are adopted in that direction. Many experiments in yoga-study are made for curing diseases in the patients together with developing and preserving health. Most of the classes of society have shown interest in study and practice of yoga. Several new dimensions are given to the identity of yoga because of interest taken and thinking with different viewpoints. As a result the nature and the form of yoga is progressing from Indian to international, from individual level to social level and from spiritual study to scientific study.

With this beneficial transformation many new challenges have also come up. Today's much discussed modern yoga is inclined towards materialism. Today study of only asana is used as synonym of 'yoga'. People are forgetting the original aim of yoga. It is true that today it has spread all over the world but it has strayed over from its original aim and purpose. *Yama, niyama* and good conduct are its foundation. It is a means to reach the truth. To keep it connected with its roots is the biggest challenge of today. It has unparalleled capacity to train the body and the mind which is not there in today's science. But to stop at this point is not according to its conception. It is essential to give benefit of development of comprehensive yoga to every individual and the society.

To re-construct an ancient science and to determine its future direction, it is very necessary to understand its original structure, aim and usefulness. Future policy of development without having comprehensive knowledge would be incomplete and faulty. Development may be in wrong direction. So it is necessary to have full and comprehensive knowledge of yoga and for that a proper study of ancient literature is done.

Here in India reawakening of extensive interest in yoga is because of western world. We had started forgetting our own learning /wisdom. But now knowing about the research and interest of the western countries; we are also putting efforts for reconstruction of Yoga-science in India. The research done here is on the tune of west and that is done very slow.

1.3 Myths about Yoga

1. Yoga—It is not a uniform (dress) for ascetics. It is a study in tolerance/forbearance: Generally it is seen that the mention of the word 'Yogi' creates a picture of an ascetic, a long bearded monk, fakir etc. In fact yoga has nothing to do with any dress or appearance.

2. Yoga – It is not escape from life. It is art of living life : It is not escape from the realities of life. It is a life-style to live a balanced life by developing all the faculties of life.

3. Yoga – It is not passivity. It is the utmost vigour : It is not running away from duties and responsibilities and become effortless depending upon fate.. It is development of one's own capabilities with full vigour.

4. Yoga—It is not ignorant penance. It is fruitful *sadhana* : It is not giving pain to body like standing on one foot for hours or stay buried under the ground without air and water or stopping heart-beats etc. It is to experience one's own-self (*chetana*) by purifying mind, speech and body..

5. Yoga – It is not magic or hand-trick or miracle. It is not 'shaktipat'. It is perseverance to achieve a goal.

6. Yoga – It is not an exhibition.

It is not a thing for exhibition or competition. It is not a race or parade. It cannot be measured by any external standard. It is to be measured by internal purity and piety.

7. Yoga is not 'only aasan'.— It is not limited to physical exercises only. One who can perform very difficult aasan need not be a big yogi. It is not only physical training but includes basically mental, emotional and spiritual training.

8. Yoga is not just a philosophy — It is not only an intellectual exercise. It is not only reasoning and arguments. It is a right combination of thinking (mental) and practice (physical) to understand the divine self.

9. Yoga is not a sectarian thing. Yoga does not belong to any particular person, class or family. It is spiritual effort of each person for the uplift of the humanity. It is inspired by practice and experience of thousands of years.

10. Yoga is not mysticism.—It is not a complicated, unimaginable or mysterious process. It is a simple clear, and proved system. It is a science of awakening of dormant powers. Any person can practice it after training from a suitable trainer.

1.4 Origin and Meaning of the word Yoga

1.4.1 Aim / Object of Yoga : In Indian spiritual tradition the word 'yoga' is used to mean target, aim etc. on one side but is also used in the meaning of path, means, medium etc. on the other side. The ultimate goal of Indian philosophy is attaining salvation (freedom from the vicious circle of birth and death) and for that in Yoga philosophy, Buddha philosophy and Jaina philosophy *kaivalya, nirvan and moksha* words are used respectively. They are similar from the viewpoint of purpose. But their definition and manifestation are done in different ways. Even though their goal are similar, each philosophy has its own specialties. Each one has used yoga as means from its own viewpoint. As a result traditions and branches of yoga also developed accordingly viz. — Patanjali Yoga, Buddha Yoga and Jaina Yoga. etc. There are many types of Yoga. viz. *jnanayoga, bhaktiyoga, karmayoga, rajyoga, layayoga etc.* In western countries also they have started thinking seriously to understand 'existence', 'self' or 'original element'. These words indicate a level beyond the general consciousness apart from Freud's 'ego'. In Bharatiya philosophy '*sva*' means the soul that is pure consciousness. The is God. What is an individual is the universe. What exists in one exists every where. To attain oneness is the goal. That is the real purpose of Yoga.

1.4.2 Definitions of Yoga : We come across several definitions of Yoga in different Indian traditions. They are as follows —

1. According to Patanjali *Yogasutra* – to remove the mind and consciousness from all external subjects and objects and to stay with full concentration in neutral condition within one's own-self is yoga.

2. According to Samkhya philosophy – differentiating the identities of *purusha and prakriti* to stay in the form of *purusha* is yoga.
3. According to Vishnu Puran — full and complete union of a living-being with god (*jivatma with paramatma*) is yoga.
4. According to Bhagvad Gita (2/48) — to be neutral and balanced in opposite conditions like happiness-unhappiness, gain-loss, friend-foe, cold-hot etc. is yoga.
5. According to Bhagvad Gita (2/50) — to do one's duty for the sake of duty not expecting any reward is yoga.
6. According to Bhagvad Gita (6/23) – complete end of all unhappiness and its means is yoga.
7. According to Acharya Haribhadra — all that connect to *moksha* is yoga. Acharya Hemchandra has said that *jnan, shraddha, and charitra* (knowledge, faith and character) are means for *moksha*.
8. According to Buddha — concentration of expert mind is yoga.
9. According to Dr. Radhakrishnan, to collect one's all spiritual powers in one place, balance it and develop it.
10. According to Prof. Ramaharshashingh meaning of yoga is union of physical, mental, intellectual and spiritual modes of the personality of a man and also coordination with them is yoga.

1.5 Types of yoga

Many tools /means can be used for yoga. These tools /means are also called yoga. There is no agreed upon classification of these tools. Most of these are connected with each other. In all traditional yoga systems many yoga procedures are used. Depending upon an individual, time and place emphasis is given on one of the procedures. But when it becomes an orthodox tradition or institute, many problems are created. Quarrels and intolerance are the results. Then some great men initiate a new age. In the present era Swami Vivekanand, Mahrshi Aravind and Acharya Mahaprajna have emphasised on synthesis of all yoga traditions. They can be understood as follows –

1. *Jnana Yoga* – Attaining the divine element through knowledge.
2. *Bhakti yoga* — Attaining the divine element through devotion.
3. *Karma yoga* — Attaining the divine element through doing duty without expectation of reward.
4. *Mantra yoga* — Attaining the divine element through the sounds of *mantras*.
5. *Laya and Kundalini yoga* — Attaining the divine element by awakening dormant powers.
6. *Hatha yoga* -- Attaining the divine element by controlling the body.
7. *Raj yoga* -- Attaining the divine element through mental control and concentration.
8. *Tantra yoga* -- Attaining the divine element by transferring the emotions on the right path and guiding the flow of energy in the upward direction.
9. *Yantra yoga* -- Attaining the divine element through the philosophy of *yantra*.

1.5.1. Jnana Yoga : This is a path of knowledge and wisdom. A wise man /knowledgeable man removing ignorance, wrong perceptions and illusions identifies self (*sva*), pure consciousness and the divine element. Accomplishment of *Jnana Yoga* is done by study and meditation. salvation is not possible without the knowledge of ultimate truth. The knowledge of ultimate truth can be obtained by mental and emotional growth and its purity. Listening and contemplation are its chief means. Mostly very intelligent persons take this path. Only people with inquisitive mind intent / tread on this path. In *Jnana Yoga* illusion and ignorance are considered as cause of all miseries and unhappiness. And to contemplate on these causes and to attain the ultimate truth is the right knowledge (*jnana*). *Jnana Yoga* is self realisation.

Limitations— *Jnana Yoga* has also its own limitations. 1. The person engrossed in *Jnana Yoga* is always lost in the knowledge and gets cutoff from the society. 2. A common man cannot have that high level of intelligence to go for *Jnana Yoga*. 3. Only intellectual study without emotional purity creates discussions, arguments and counter-arguments and insistence and quarrels. Too much of intellectual activity can effect the digestion and the body becomes weak. To keep away these limitations it is necessary to cultivate non-absolutism. *Karmayoga or Hathayoga* is necessary for healthy body.

1.5.2 Bhakti yoga : This yoga is based upon *bhakti* (worship), *shraddha* (faith) and *samarpan* (devotion). A devotee devoting himself to a god or a *guru* (teacher) worships him totally surrendering to him. He experiences oneness with him. Many Indian common people are found following this path. It is based upon emotions. The devotee believes that whatever he is doing is done by his god and not by him (the devotee).

Limitation of *bhakti yoga* is that many times without understanding the real purpose and the meaning the devotee neglecting his own efforts depends only upon or beg for the help of his god. The faith going beyond logic becomes or results into blind faith. The importance of labour, simplicity and restraint become subsidiary resulting into idleness, unemployment and effortlessness. This is not good for any society. *Bhakti yoga* can be balanced by joining it with *Jnan yoga and karma yoga*.

1.5.3 Karma yoga : Today *karma yoga* means path of doing duty and giving service without expecting reward. In this era Mahatma Gandhi, Acharya Tulsī, Vinoba Bhave are unique examples. This is a path of endeavor, independence and self-dependence. According to Gita One should not claim right on the reward. It is opposite of *bhakti yoga*. It has also its own limitations. There is a possibility of creation of emotion of arrogance in the person doing his duty. Here the endeavor is very strong but it is connected with the problem of arrogance. One has to adopt path of non-attachment to solve this problem. Everybody cannot follow this path of *karma yoga* because not getting reward may make him frustrated. One more limitation is that an immature follower may expect rewards in the form of position, name, honour, fame, accomplishment etc. This tendency can become cause of mutual conflicts which are fatal for healthy running of society and institutes. But the boundaries of *karma yoga* grow if the noble emotions of duty without reward, fulfilling responsibility, doing service only etc. get connected with it.

According to *Yoga Darshan* there are four main divisions of *karma yoga /kriya yoga*.

1. *Mantra yoga* 2. *Laya yoga* 3. *Hattha yoga* 4. *Raj yoga*

1.5.4. Mantra yoga : Practice of *mantra* refines / purifies consciousness. This is done by repeating and chanting of a particular syllabus or a verse or a sentence many times. Systematic rhythmic repetition is called *jap*. Here special attention is given to the sound of pronunciation. The most subtle waves of mind are the sound waves. In this process initially there is cleansing or purification and at the end the person is totally engrossed in it. There are many examples of hymns and *jap* in Vedic traditions. In Buddha tradition *mani padameham* and in Jain tradition *namaskar mantra* and *araham* are the most popular. It is advisable to use the same sound for a long time. According to Patanjali Yoga Sutra *pranav / om* signifies God. The main purpose of *jap* of *Omkar* is to become one with God at the end of it. While doing *jap* of a *mantra* contemplation of maximum forms of its meaning, message or a particular god is done. The meditator, the meditation and the aim, all three becomes one.

Limitation – This is used mostly to obtain powers. In the absence of purity of mind the power becomes means of arrogance, misuse, fulfilling desires of sensuous happiness etc. The aspirant gets lost. For protection against this, it is advised that one should remain under proper discipline of a suitable guru / teacher.

1.5.5 Laya yoga : According to this theory There is a power called *Kundalini* which is situated at the *muladhar* of the human body in *chaturdal padam chakra* (bottom of the spinal cord) in dormant condition. Because of ignorance this dormant power gets semi-awakened and travels downwards exciting

sensuality very strongly. Opposite to that, with maturity of *sadhana* this *Kundalini* power travelling through the spinal cord (*brahmanadi*) crossing six *chakras* reaches *sahasradal kamal* situated in the brain and gets dissolved into *parabrahm-shiva*. In this manner dissolution of *shakti* into *Shiva* attaining *mukti* (salvation) is called *laya yoga*. In this whole process there has to be very strong discipline over the mind and the body. This has to be studied under a very matured teacher. Otherwise this can result in to damage and harm to the body and mind. Here the main attainment is upward journey of the power / energy. *Kundalini* is a very important part of *laya yoga*. During the upward journey the gross and the subtle bodies become fully tension-free and mind becoming free from body consciousness gets dissolved into divine consciousness.

1.5.6. *Hattha yoga* : In *hattha yoga* more emphasis is given to train the body. Practice and training of the breathing by the right nostril is called *surya svar* and breathing through left nostril is called *chandra svar*. The balancing of these two is *hattha yoga*. The meaning of the word '*hattha*' is '*force fully*'. But this does not match with the meaning in which it is used. Special emphasis is given to *aasan*, *pranayam* and cleansing processes in this practice. The body is trained for mental meditation (*raj yoga*). This is becoming more popular with common people. Health, juvenility and long life are the main aim of this study. In today's language this can be called 'science of health' because it balances our nervous system. But to stop at *hattha yoga* and not to go further to *raj yoga* is an obstruction in the spiritual growth.

1.5.7. *Raj yoga* : This is considered as the best yoga. Here the mind is made steady. The aim is to stop / control the fickleness of the mind and to be steady in ones own self. It works directly on the mental cells. One can attain concentration and restrain over the senses. Before reaching to this stage it is necessary to practice *hattha yoga*. There is very systematic expounding of *raj yoga* in *patanjali yoga sutra*.

1.5.8. *Yantra yoga* : As in *mantra yoga* the words and sound are used for influencing the consciousness. In *Yantra yoga* scenes and images / shapes are used to influence consciousness. *Yantra* is to be seen with open or closed eyes with mental faculty. We hear names of many different *yantra*. They all have different powers. These are printed or engraved on metal plates. Many have arithmetical equations in figures. By concentrating on this and looking at them unblinking, much energy can be obtained. But it is not known how so much energy is available in these *Yantra* ?

1.5.9. *Tantra yoga* : This also is a yoga tradition which is mainly found in north India and Tibet. Here the source of energy is desire or passion or sex. According to this yoga desire is such energy which cannot be destroyed. This energy of desire should be taken upwards and used for achieving divine element.

In *tantra yoga* victory over the nature is attained by the rules of nature. At the time of physical, mental, emotional and spiritual problems in life the common people remember the traditional words — *mantra, yantra and tantra*. People have faith that one of them or all of them together can remove all the difficulties in the life and can achieve happiness. The word *mantra* is the most popular among them. All these three are connected with each other. Possibly they are complementary and supplementary to each other. Even though they are thus related their characteristics are different.

Mantra – psycho-physical (mainly mental activities)

Tantra -- physical (mainly physical activities)

Yantra – support for both *mantra and tantra*.

Till now we have collected information about different types of *yoga*. This makes it very clear that to follow /pursue any one them is not enough. Each one of them has its own shortfalls or limitations. In each one the others have a subsidiary role. It is advisable to study them together to certain extent. Each is helpful to the student/ aspirant at different levels of his *sadhana*. Finally the darkness of ignorance is

replaced by the light of divine knowledge. Our country –Bharat is fortunate that learned ascetics and monks have guided people to the path to divine knowledge. Today people from western countries look at India and come to India to take advantage of this knowledge.

Jnan yoga , Bhakti yoga and karma yoga are believed to be different in their gross and partial forms. From technical viewpoint they seem to be connected. Each one is incomplete without the other two. So only when all the three are put together, they can give full results. Therefore in all the three Jain, Bauddha and Gita traditions propounded the three *yoga*.

In Bauddha philosophy it is *prajna, shil and samadhi*.

In Jain philosophy it is *samyak darshan, samyak jnan and samyak charitra*.

In Bhgavad Gita it is *jnana yoga, karma yoga and bhakti yoga*. (Singhavi 28)

1.6 Yoga Origin and Originator of Yoga

1.6.1 Yoga and its Origins : At present Yoga is very much discussed line of learning. It is necessary for its future growth to know what is its origin?, who was its original author? What is its present position? There are two sources — ancient archaeological ruins and literature. The archaeological ruins of Indus valley civilisation are the proof of Yoga being practiced at that time in India. Its form, its expansion and its depth can be observed there. Similarly in ancient sutra and also from popular instructive Pauranik literature – both types of literatures, it can be noticed.

In the beginning of twentieth century very few ruins of prehistorical time were found. But with the discovery of Mohan-ja Dero and Hadappa ruins, a 5000 years old very highly developed, prosperous and thriving civilization came to be known. Because this had developed and grown in the valley of river Indus it is called Indus valley civilization. Certain things discovered from the ruins reveal many important information about use of yoga by the people at that time. These things are coins, and idols made of metal, stone and earth. One of the most important stone idol broken from waist down is of a man wearing a cloak. The eyes are closed and seem to be engrossed in meditation. Many information about yoga are available from the coins obtained from the ruins. According to John Marshall the images on the coins are those of yogis. There are many different opinions about these images on the coins. According to some scholars they are images of Pashupati Shiva. According to others they are of the first Tirthankara Aadinath Rishabha of Jaina tradition.

These ancient archaeological ruins take yoga back by 5000 years. According to different scholars the connection of yoga prevailing at that time with present is in mainly two yoga traditions – Jaina yoga and Tantra yoga.

1.6.2 The originator of Yoga : Hiranyagarbha : The information about the originator of Yoga is found in the ancient literature. There are two kinds of ancient literature. 1. Sutra literature is that literature wherein extensive thoughts are written in very brief, systematic, logical and in Sutra style. This is mostly used by scholars. The other kind is in which the thoughts are written in extensive description, interesting but simple and in story telling or instructive style. In fact the information about the originator of yoga is obtained from the second kind of literature. Yogasutra by Mahrshi Patanjali is the only authoritative literary work where the description of Yoga-learning is found in its pure thinking. Almost all commentators and critiques of Yogashastra believe that Patanjali Yogasutra is created on the basis of Hiranyagarbha Shastra. In Mahabharat (0/2/349-65) it is said – Hiranyagarbha is the (real) creator of Yoga. There cannot be anyone ancient to him.

In mahabharat (12/342/96) it is said – This is the same majestic Hiranyagarbha whose praise is given in Veda. All yogi worship him and he is called Vibhu (the supreme being). Descriptions of ancient happenings, personalities and historical facts are available in Puran literature. Therein the ancient traditions are found in writing.(documented). In Shree Devibhagvat Puran (*uttarardha, skandha—ekadasha adhyaya*) Lord Rishabhadeo only is praised and worshipped in the name of Hiranyagarbha, Yogeshvar, Yoganipun, etc. In Shrimad Bhagavat (5/4/9) it is said — “ Bhagvan Rishabh Yogeshvar”. And in the

same (5/5/25) it is said that Lord Rishbha is expert in different Yoga learning. Faith in lord Rishabha is continuously there from ancient times till today. He is also known as visionary of *Hattha yoga*.

In earlier Jain Puran (sarga 24) Lord Aadinatha is described by emperor Bharat Chakravarti in the following words – Oh Lord! You are Hiranyagarbha, you are god, you are the greatest, you have the name of Rishabha, you are decorated with sign of vrishbha, you are the divine one and you are the one to create the original form of soul by yourself.

According to *tantra* literature Shiva is the first propounder of *Tantra Shastra*. In Shivapuran (4/ 47-48), Rishbhdeo is accepted as incarnation of Shiva and the original Shiva. Today it is accepted that Aadinath, Rishabha and Shiva are the same person. Aadinath Rishabha is the originator of Yoga. He is Hiranyagarbha.

1.6.3 Hiranyagarbha, Rishbha, Aadinath or Shiva : There are indications about Rishabh in Righved and Atharvaved. Traditional narratives are found in Jainagama and Hindupuran. Also in Shrimad Bhagavat and Mahapuran detailed and poetic exposition are found. As a king Rishabhdeo taught six *karma* (work to be done) *Asi* (work of creating weapons) and how to use them, *Masi* (read and write), *Krishi* (agriculture), Arts (dance, music singing), *Vaniya* (commerce -selling and buying) and *Shilpa* (sculpture / architecture, clothes). Therefore his gratified subjects / people called him "*prajapati*". He was also the first person to propound spiritual religion therefore was called Aadinath.

Rishabhdeo gave education in worldly learning for physical and social development to his people. He became social leader in the form a sociologist, scientist and an art teacher. Similarly, as cure for their mental worries, pains etc. he propounded appropriate outlook, knowledge and way of life. (Javahir p.-14). Also he showed them the spiritual path of permanent salvation.

Rishabhdeo was also the first Tirthankara of Shraman culture. As a Tirthankara he gave them new way of life and new philosophy of *moksha-dharma*. Thus during his whole life as a prince, as a king, as a social scientist and as a social reformer and at last at the end of his life as a monk he put in efforts for the happiness, peace and prosperity of his people. (Javahir p-15).

Scholars believe that Vaidic ascetics have called Rishabhdeo as 'Shiva'. The form, the symbol, happenings in the life of Rishabha and Shiva are very similar. So there may not be any surprise if they are one and the same person. He has been seen in many forms. Each form has become an independent separate personality. This is the secret of him being popular by many names. This way, Rishabhdeo propounder of Yoga, father of Indian culture and manners is popular, respected and honoured by Jain, Vaidic, Bauddha and all other ancient traditions. (Javahir p-5).

The word 'yoga' has been very much in use in Jain *sadhana system* (the practice branch of Jaina Philosophy). The use of this word is found in Aagama literature also. The technical meaning of the word is – activity of mind, speech and body. But it is used in different meanings also in the context of *sadhana*. Here the meaning is *samadhi* (Sarvarthsidhi 6/ 12). It is also used to mean '*dhyana*' (meditation). *Dhyana*, *samadhi* etc. words are discussed in great details in Shraman-tradition much before Patanjali Yoga . In his book "Studies in Origins of Buddhism" Dr. G.C. Pande has expressed his opinion that manifestation of Patanjali Yoga Darshan is in Vaidic (Brahman) tradition but its main source is Shraman tradition. The technical words used in Patanjali Yoga Darshan were used extensively much before in Aagama and Tripitak literature of Shraman-tradition. Similar possibility is there for Sankhya tradition also that its main source is Shraman-tradition. Yoga Darshan is certainly, the later growth of Sankhya Darshan. As a conclusion it can be said that much emphasis was given to Yoga and Dhyana in the pre-Mahavira period in both the branches of Shraman culture viz. Jain and Bauddha.

1.7 Contemporary Yoga

Till now we discussed the ancient part of yoga. Now we discuss contemporary yoga. Yoga learning has gone through many ups and downs from Vaidic period till today. Surveying this history the following aspects are seen clearly. –

1. The field of yoga has progressed from being a means of personal sadhana and benefit in the ancient times, to collective activity and benefit at large for the society in the present times.
2. Yoga was used by active house-holder and retired ascetic in ancient times. But in the middle period it was mainly used as the means of salvation (*moksha prapti*). Now today it is becoming extensively useful for the physical, mental emotional and social benefits for all.
3. In ancient times it was mainly a process of learning and practice. Today it is developing as a scientific system with investigation and logic.
4. In ancient times it was limited to Bharat only. Today it has become a subject of international interest.

If we look philosophically for ideological reasons in the ancient yoga and present yoga then we find several differences. The followings are three aspects.—

1. Earlier Yoga was in the form of means for salvation. But the present philosophy is asking how to make the life successful? How can yoga help in that direction?
2. Ancient yoga was talking about restraint on mind, speech and body. But today the emphasis is on total development of these (mind, speech and body).
3. Ancient yoga was giving emphasis on life after birth but today's philosophy is giving emphasis on how to make this life better?

In the present times it was Swami Vivekanda who was the first person to talk about Yoga. In medieval period for centuries, Bharat was a slave country under Muslims and Britishers. There was much deterioration in Bharatiya values. Swami Vivekanda lived during the end of the 18th century. He summoned to accept yoga in the form of a science and to extensively use it for the purpose of uplift of the society. Swami Vivekanda made yoga internationally known by traveling in foreign countries.

Similarly Mahatma Gandhi was a great humanitarian thinker and yogi. He had his own philosophy which is based upon *karmayoga of Gita*. In this order *Poorna-yoga* of Aravindo and *Bhavatit Dhyam* of Maharshi Mahesh Yogi are worth mentioning. Maharshi Aravind said that there should be co-ordination between materialism and spiritualism. Rajnish also has been discussed much about the subject of yoga. According to Rajnish yoga is science of awakening the dormant powers. It is not only a philosophical principle or metaphysics, it is a process, an experiment. Yoga teaches to trust, to have faith and to believe one's own self. It teaches that this journey is for you alone. Now when we talk about present times, one more system of yoga comes in front of us — Preksha Meditation. This is created by Mahaprajna. Preksha Meditation is modernisation of yoga. In it there is a wonderful co-ordination of ancient spiritual wisdom and modern science. its Main characteristic is — to see one's own-self by one's own self. Move from gross to subtle. To be face to face by the soul with the soul. And to do overall personality development.

1.8 Viewpoint of Yoga

In the modern times yoga is becoming very popular subject in the whole world. According to one survey a person interested in yoga learns or studies yoga from the following view-points. (Prof. Ram, p-68). 1. Health benefit 2. Medical treatment 3. Overall development of personality 4. Paramental powers 5. Attaining Moksha.

1.8.1 Health benefit : General physical activities in daily life are not possible without healthy body. The body cannot be sustained only by physical means. In the present time the availability of physical resources has increased very much specially in western countries. Industrialization has increased. Wealth has increased . But mental peace has not increased. Instead there is a downfall of peace. Worries have increased. Mental tension has increased. As a result many psychosomatic diseases have increased. Heart disease, insomnia, high blood-pressure, etc are going on increasing. Common man's life has become painful. Therefore the attention of western people was drawn to the culture and life-style of Indian people. In this context Yoga became the main subject of interest and discussion. Indian yoga-teachers

started propaganda and giving lessons in yoga. In this, the efforts of Mahrshi Mahesh Yogi are worth mentioning. As a result the western scientists started research on yoga on large scale. This gave good results. In India also tensions and other such problems created by materialistic wealth increased. It is necessary to deal with and to control the daily tensions for maintaining good health. Here in India also to find solution for such problems interest in yoga has increased more and more. Health protection is its immediate benefit. Stopping and curing diseases and increase in immunity and resistance power are associated benefits. This can be a great contribution to the health of the society in general.

1.8.2 Medical Treatment : At present times psychosomatic diseases are increasing. Allopathy system inspite of being expensive has no permanent cure. For such diseases purification activities, controlled diet, yogasan, pranayam, dhyan, auto suggestion, meditation on colors etc. have come up as alternate treatment with a hope of giving permanent solution. Comprehensive 'Yogic treatment' is mostly found successful to great extent.

1.8.3 Comprehensive Personality Development : Today comprehensive personality development is discussed extensively. Physical, mental, emotional, intellectual and spiritual are its chief factors. With the development of these factors physical capacity, mental concentration, patience, will-power, character, morality, decision power, and wisdom like important sides of the personality get developed. The purpose of education is to develop the personality extensively. But the modern education is getting limited to only to the intellectual development. Today the attention of education experts has been attracted towards 'Yoga'. They are now taking keen interest in this direction. The syllabus of Science of Living in Jain Vishva Vidyalaya is very valuable in this context. It is also initiated /accepted in other colleges and schools in Rajasthan.

1.8.4 Para-psychological Capabilities : Discussions on extra-sensory perceptions and powers are found in the books of yoga and spiritualism. A new and modern branch of para-psychology is taking interest in this subject and is investing its possibilities. According to ancient books a powerful medium to develop these powers is 'yoga'. One big reason for the attraction towards 'yoga' is its para-psychological capabilities.

1.8.5 Attaining Moksha : In Bharatiya philosophy "moksha" is the highest goal. For attaining this, a person puts his best efforts in his social and ascetic life. In ascetic life for attaining of the goal *svaddhyaya* (Study of sacred books) and *dhyan* (meditation) meaning *karmayoga*, *rajayoga* and *jnanayoga* are believed to be the chief means. But many times in absence of coordinated efforts some new difficulties arise. *Sadhana* becomes one sided. Expected results are not obtained. Non-absolute viewpoint and incessant *sadhana* are essential for attaining the goal. But in the present times even ascetics are taking more interest in *rajayoga* than in incessant *sadhana*.

1.9 Yoga Education

1.9.1 Yoga Education in Ancient India : Study of yoga was included in the syllabus of education in ancient India with a purpose to fulfil two goals, one for this life (*laukilk*) and another for life after death. The study was for controlling both physical and mental activities.

The study for this life (*laukilk*) called '*apara vidya*' was mainly for house-holders. The other called '*para vidya*' was for spiritual purpose mainly used by ascetics and monks for the attainment of *moksha*. And also by house-holders to a limited extent. Mention of 'yoga vidya, and 'addhyatm vidya' is found in the syllabus of both ascetics and house-holders

The following is a table of subjects included in the syllabus that is found in '*Chhandogya-Upanishad*'.

Rigveda, *Yajurveda*, *Samveda*, *Atharvaveda*, History and Puran, Grammar, Arithmetic, *Daiva-Shakun vidya*, Geography, Logic, *Ekayan* (Behaviour science), Physics, *Brhmavidya*, Zoology, Science of arms /weapons, Astronomy, Architecture, art of music and *Aurveda*.

72 arts for males and 64 arts for female are mentioned in the *laukik* syllabus popular for householders. Very clear mention of *Yoga-tantra, manira, aasana etc. laukik vidya* is found in the religious literature of Vaidik, Jaina, Bruddha and Shaiva etc. Even in the list / index of subjects in the pure household literature like Arthashastra (Economics) of Kautilya and Kamashastra of Vatsyayan, Yoga Vidya, tantra, mantra etc are mentioned. This makes it very clear that in ancient times study of Yogavidya was easily accessible for ordinary common house-holder. It was a common part of regular education. But for the fear of possibilities of misuse of its supernatural powers and capabilities and because of lack of suitable candidates, this yoga-science (vidya), as time passed, remained limited with ascetics and monks only.

1.9.2. Yoga Education in Present Time : The attention of education experts was drawn towards the teaching and the training of yoga realising the possibilities of usefulness of yoga in the development of— training in values, health, security, physical, mental and emotional capabilities. Teaching of this has already started in education institutes. This is a good indication for future. But present form of yoga which is current is not satisfactory because more importance is given to only aasan. Today it is necessary to present yoga in its 'comprehensive form'. Yoga education should become 'total yoga' education. Only one sided yoga education teaching only aasan is not enough or adequate. What is 'comprehensive form' of Yoga education? Some test indicator can be decided as follows :— Comprehensive form' of Yoga education is

- Wherein all the parts and types are properly included.
- Wherein thought has been given to expectations and capacities of house-holders.
- Wherein all the systems of Bharatiya Yoga are represented.
- Wherein age, knowledge, physical and mental conditions of all the students are considered.
- Wherein short-term and long-term possibilities are taken care of.
- Wherein possible solutions for problems of all integral sides of life are considered.
- Wherein ancient (all Bharatiya yoga systems) together with modern systems and science are properly thought of and synthesized.
- Wherein proper valuation of Indian cultural inheritance made.
- Which is presented in the context of today's burning problem of impurity of mind and valuelessness (no regards for values of life).

Science of Living has taken the first initiative in this direction. It will not be an exaggeration if it is called 'comprehensive form of Yoga education'.

1.10 Summary

1. Yoga is not connected or related with any one religion, sect, or a mahatma or a fakir. Yoga is art of living life. It is mental, emotional and spiritual training.

2. The word 'yoga' means *samadhi*. Its other meaning is *samyaman*. In daily use yoga means '*sanyog*' (Joining together). The word 'yoga' is used in subjects like chemicals, grammar, arithmetic, astronomy, Aurved and medical science. It is defined in different ways by Patanjali Yoga, Sankhya Darshan, Vishnu Puran, Bhagvad Gita, Yoga Vishikaetc.

3. Not a single one classification of yoga which is agreed by all is found. But they are all connected with each other.

4. There are two means to know the original source of yoga. They are archeological ruins and literature. Coins and idols made of earth, metal or stone obtained from the digging of ruins of Mohan-jodero and Hadappa confirm the prevalence of yoga-vidya in India. There are different opinions about

these idols. Some scholars believe that the idols are of Pashupati Shiva. But some other scholars believe that they are of The first Tirthankara Aadinath Rishabh. According to Mahabharat Hiranyagarbha is the originator of yoga. Scholars believe that Shiva, Rishabh, Hiranyagarbh are the names of the same person.

5. The present day yoga is going forward in the direction of collective welfare of the society. It is becoming useful for physical, mental, emotional and social health of active house-holders. Today's yoga is rising as an investigating and logical process because of development of scientific system. Today it has become a subject of international interest.

6. 'Health for every one in society'— yoga can contribute towards the fulfillment of this goal. Yogic treatment can be helpful in treatment of psychosomatic diseases. Science of Living which includes yoga is a wonderful education system. Para-psychological capabilities can be attained by yoga. Yoga is also helpful in the path of salvation.

7. *Laukik* (this life) and *lokottar* (life after death), both purposes were being fulfilled by yoga in ancient Bharat. Study of *Apara-vidya* was done by house-holders and study of *para-vidya* was done by ascetics and monks for attaining salvation. Today it is necessary to make efforts to bring yoga in the form of 'comprehensive yoga education'. Because usefulness of yoga in the development of — training in values, health, security, physical, mental and emotional capabilities is possible.

1.11 Questions

I. Essay

1. Evaluate the contemporary yoga mentioning the source of yoga.

II Short Notes

1. Describe the significance of yoga in the present day context.
2. Clarify the meanings of types of Yoga-vidya.

III Objective Questions

1. _____ has the capacity to train the body and mind.
2. According to Acharya Hemchandra two meanings of _____ are _____ and _____.
3. The final aim of Bharatiya –Darashan is _____.
4. In Bharatiya Yoga –vidya 'sva' means _____ or _____.
5. "Collect spiritual powers in one place , balance them and develop them". Who has defined this statement in the context of _____ or in the meaning of yoga?
6. How many types of Yoga –vidya are there?
7. Sadhana of balancing breathing is called _____.
8. Study of restraint of mind-tendencies is _____.
9. Who is the first Tirthankara of Shraman culture ?
10. Which are the two means for knowing the originator of Yoga ?

UNIT - 2

Patanjal Yoga – Philosophical Base, Sadhana

Outline of the Unit

- 2.1 Purpose
- 2.2 Preface
- 2.3 Patanjali yoga
 - 2.3.1 Philosophical Base
 - 2.3.2 Yoga Sutra
- 2.4 Definition of Yoga
 - 2.4.1 Chitta
 - 2.4.2 Tendencies of Citta
 - 2.4.3 Prevention
- 2.5 Levels of Vairagya (asceticism)
- 2.6 Hurdles
- 2.7 Kriya Yoga
- 2.8 Ashtang Yoga
 - 2.8.1 Yama
 - 2.8.2 Niyam
 - 2.8.3 Aasan
 - 2.8.4 Pranayam
 - 2.8.5 Pratyahar
 - 2.8.6 Dhyan
 - 2.8.7 Dharana
 - 2.8.8 Samadhi
- 2.9 Vibhooti
- 2.10 Present Condition of yoga
- 2.11 Summary
- 2.12 Questions

2.1 Purpose

The most popular book among the different traditions of Bharatiya Yoga Vidya is Yoga Sutra of Maharshi Patanjali. Deliberation on Yoga traditions and religious sadhana are available / obtained in Ved Upanishad, Jain and Bauddha literature, Mahabharat, Gita and Puran. But systematic, concise, poetic, logical and philosophical presentation is found in Yoga Sutra of Maharshi Patanjali. He has in his Yoga Sutra done a beautiful collection and co-ordination of sadhana systems and intellectual techniques of the past. Patanjali by means of only a few words reveals the growth / development of complete yoga path. In this lesson you will learn :—

- What is Patanjali Yoga?
- What is the definition of Yoga?
- What are the different levels of Vairagya (asceticism)?
- What is Samadhi?
- What is the present position of Yoga?

2.2 Preface

The period 600 years before Jesus is called Aagam period or period of Shraddha (faith). At that time Lord Mahavira and Mahatma Buddha were busy in awakening the people. They talked to people about good conduct, yoga, meditation and samadhi for peace and freedom from unhappiness /miseris. The period after that was period of creation of folk-literature Puran. Here also, everywhere abundant material of yoga is obtained. After that, period of philosophy begins. During this period philosophical thoughts were put in well-organised and logical and serially arranged form. In this period dhyana, samadhi, tapa and yoga were also being expected to be presented in well-organised form. This expectation is fulfilled by Yoga-darshan of Patanjali.

2.3 Patanjali Yoga

The most popular book of Bharatiya spiritualism and yoga is Yoga-sutra of Patanjali (200 B.C.). In his Yoga-sutra he has done a beautiful collection and co-ordination of sadhana systems and concise, well-organised, logical and philosophical deliberation of intellectual techniques of past. Patanjali by means of only a few words reveals the growth / development of complete yoga path.

2.3.1 Philosophical Base : The philosophical base of Patanjali yoga sutra is the principle of Sankhya. The viewpoint of Sankhyakar about life and universe is subjective. From his viewpoint the expansion of life and universe is the result of prakriti coming into contact with purush. Sankhyakar then defines the life and the universe with 23 elements produced thereafter. The main reason of this expansion is avidya (ignorance) or lack of vivek-khyati (discrimination /reasoning). Wisdom or vivek-khyati (discrimination) is not possible because of fickleness of mind. Purush gets separated from all the perversions of prakriti as soon as he gets vivek-khyati (wisdom). In this position / condition Purush gets away from the world of sorrow and pain. Sankhya-darshan is generally silent about the means of achieving or experiencing Kaivalya (Divinity). Opposite to that the main subject of Yoga is to deliberate extensively on these means. Only in the original book of Sankhya (Karika 6) it is mentioned that one should meditate that prakriti and Purush are different / separate. Yoga-darshan concentrates on achieving wisdom and vivek-khyati (discrimination). And based upon that it develops fully all the steps of Yoga-sadhana.

2.3.1.1 Sankhya and Yoga : There is very little difference between these two. There are two main difference of opinions. The first is — Patanjali (and others) accepts authority of a God possessing attributes in the role of original teacher. While God according to Sankhya is an almost /nearly perfect individual. The second is — Yoga believes that mind (mana) is omnipresent like the soul; but Sankhya does not. Even then there is philosophical oneness among them. One talks about universe (all), the other talks about individual. Whatever principles Sankhya propounds, Yoga gives them practical form. Both are supplementary to each other.

Sankhya-darshan has determined 25 elements. The whole universe is constructed with these 25 elements. So it is necessary to have knowledge of these elements to attain them. 24 elements excluding purush which is beyond transformation are produced in the following sequence. —

1. Prakriti >> 2. Mahat >> 3. Ahmakar >> 4. Manas >>

5 to 9. jnanendriya >> 10 to 14 karmendriya >> 15 to 19 tanmatra bhoot >> 20 to 24 bhoot ..

Purush – Purush is the conscious power in Sankhya-darshan. It exists all over. It is this power that is controller of all things. In its absence there cannot be any control. So Purush is the symbol of fate and rules.

Prakriti – cannot manifest by itself. Its development is possible only after coming into contact with Purush. Things produced by Prakriti are complete with three qualities — sat, raj, and tam. The thing that is produced will have one of the quality as a primary quality and other two as subsidiary. This way Prakriti is the original cause complete with three qualities.

Mahat – This is produced by Prakriti. This is the first perversion of Prakriti. Mahat is the synonym of intelligence. It is the source for intelligence, decision, determination and such mental activities.

Ahamkar – It is believed to be produced by Mahat. Both are different in different individuals. Because of Ahamkar an individual identifies himself as different from the other individual. And he is conscious of his own “mein” (self).

Manas –It has a separate identity similar to Ahamkar. Mahat and Manas even being the basic elements are different from each other. The function of Manas is to produce the universe objectively. An individual can know / recognise other things other than himself.

Indriyan – Manas gets acquainted with all the things around with the help of Indriyan. There are ten Indriyan – five Jnanendriyan and five Karmendriyan. When these ten develop then Tanmatra also get produced.

Tanmatrayen – They are produced by Ahamkar that has Tamas as primary quality. Tanmatrayen means “vahi”(the same). It is called “ Vikriti” because it is developed from Ahamkar. There are five Tanmatrayen – shabda, sparsh, roopa, rasa, and ganddha. (sound, touch, shape, taste and smell).

Panchabhoot – They are developed from five Tanmatrayen. These can be explained as follows —

Bhoot	Tanmatrayen
Aakash	shabda
Vayu	shabda + sparsha
Teja	shabda + sparsha + roopa
Jala	shabda + sparsha + roopa + rasa
Prithavi	shabda + sparsha + roopa + rasa + ganddha

It is to be noted that each Bhoot has special relation with one of Tanmatrayen and general relation with others.

2.3.2 Yogasutra

Yogasutra of Mahrshi Patanjali presents practical and experimental side of Sankhya darshan. How to attain reasoning intelligence? This is learnt from Yoga –sutra. This Yoga-sutra is divided into four parts. These are Samadhi, sadhan, Vibhooti and Kaivalya. There are total 185 sutra (verses). Characteristics and form are described in the first part – Samadhi. In the second part – Sadhan, causes and solutions of unhappiness are described. In the third part– Vibhooti, dharana, dhyana and samadhi, samyam and the accomplishments resulting from them are described. In the last part –Kaivalya the form of chitta is propounded.

2.4 Definition of Yoga

Patanjali has defined yoga as prevention of tendencies of mind. In this condition one gets settled in one's own form. There is an union of atma and paramatma. Because of ignorance the mind remains fickle. It transforms its own tendencies onto Purush. Purush forgetting its own identity gets together / unites with the mind —chitta. Establishing oneness with the mind Purush believes that unity as its own identity and also experiences happiness and unhappiness. To get away from the experiences of happiness and unhappiness it is necessary for Purush to reestablish itself in its original form by prevention of tendencies of the mind. It is necessary to understand the meaning of the words citta, vriti, and nirodh to understand the definition.

2.4.1 Chitta : Chitta means uninterrupted activities of chetana (consciousness). It is continuous flow of cognizance. It is conscious activities of — praman, viparyay, vikalp, smriti, raga, dvesha. Samkalpa

etc. Chitta is antahkaran. Chitta is conscience. In different forms of chitta we find desire or action or knowledge in primary place. This way it is a collection of these three. That means intelligence, egoism and mind are included in it. Mind activates the senses of sense-organs. Intelligence decides what is right or wrong and ego creates the sense of “I” — “I am the doer”, “I am the user”.

There is a description of five states /conditions of chitta in Yoga-darshan. They are — kshipta, moodth, vikshipta, ekagra and niroodha. These are also called the ground of chitta.

In kshipta condition chitta is under the influence of rajoguna. That time it is very fickle and unsteady.

When it is under the influence of tamoguna it is in moodth condition. People in this condition become devilish.

When it is more under the influence of satva together with some influence of rajoguna, it is in vikshipta condition. In this condition it is mostly in steady state but sometimes becomes unsteady under the influence of rajoguna.

When it is fully / completely under the influence of satva then it is in ekagra condition.

When all the above four conditions are prevented and they remain only in residual position – this is called niroodha.

The aim of yoga is to establish the fifth type of chitta in the place of the first four types.

2.4.2 Tendencies of Chitta: The flow or current of tendencies produced because of various / different sensual pleasures (subjects of five sense-organs) inside chitta are called tendencies of Chitta. They are of two kinds — klisha and aklisha. Those tendencies in whose roots exist avidya etc. five klesha are klesha-moolika. Any one of the five — avidya, asmita, raga-dvesha and abhinivesh – klesh is cause of a tendency is called klisha vriti (tendency). The tendency that is produced on the destruction of avidya by vivek in the form of vivek khyati is the chief aklisha vriti (tendency). These klisha and aklisha vritiyani are of five kinds — pramana, viparyay, vikalpa, nidra, and smriti

The true knowledge is attained through pratyaksha (direct), pramana (evidence or verification) and aagam (scriptures) is called ‘pramana’. Because of viparyay vriti of chitta uncertainty and wrong knowledge are attained. In vikalpa vriti knowledge of a thing is attained in the absence of the thing. Nidra vriti of chitta is dependent upon knowledge of absence. The fifth is smriti. To remember the perception in its earlier forms is smriti. In this way because of these five vriti the soul is wandering. The purpose of yoga is to prevent these vriti—tendencies.

2.4.3 Prevention : Prevention of chitta stops arising of tendencies in it. No new records are created. Current of avidya keeps flowing till the old records are balance. Once they are finished there is (total) prevention of chitta. Purush / soul gets steadied in its own form. Even though chitta is very much fickle, it can be controlled by practice and asceticism. For prevention of chitta-vriti practice and asceticism are necessary. Vairagya (asceticism) is that because of which there is no desire for laukik and paralaukik things. Chitta gets free from attachment. In the beginning vairagya is not ripe enough and is called apar vairagya. Its ripe form is called parvairagya. That happens after full and complete knowledge. Unhappiness of common life brings in apar vairagya. But concentrating on the truth and knowledge parvairagya comes in slowly. Here also, like other philosophies the means for moksha are vairagya and yoga. This can be compared with akashaya and ayog, the means for moksha in Jain philosophy. Akashaya means destruction of anger, pride etc. and ayoga means prevention of fickleness of mind, speech and body.

2.5 Levels of vairagya

Vairagya has very important role in Yoga-sadhana. Patanjali has written — feelings (state of mind) of non-desire /overcoming desire towards the subjects of sense organs viz. eyes and ears is called vairagya. It means absence of attachment and infatuation. The followings are four levels of vairagya :—

2.5.1 Yatman – continuous efforts to remove the mind and sense-organs from the vices contemplating about their faults is called yatman.

2.5.2 Vyatirek – When yatman is successful, meaning mind has moved from the vices, it is called vyatirek.

2.5.3 Ekendriya – When vyatirek becomes very strong so that sense-organs are unable to get re-engaged, it is called ekendriya. But inclination still remains.

2.5.4 Vashikar — Total success to fully remove the mind and sense-organs from the vices is called vashikar. At this level the person becomes totally detached. The success in vairagya comes gradually in stages by practice.

2.6 Hurdles

There will be some hurdles whenever any activity is started. So it is natural that there are hurdles in the path of sadhana. They are as follows —

2.6.1 Nine mind-hurdles : Vyadhi, Styan (deep sleep), Samshaya, Pramad, Aalasya, Avirati, Bhranti Darshan, Alabdhabhumi and Anavasthita.

2.6.2 Supplementary Hurdles : Dukha (unhappiness), Daurmanasya, vibrations of organs and unnatural breathing. Because of all these hurdles, the mind cannot remain steady. For its prevention a study and practice of one support is necessary. Continuity, long period and faith are very necessary in study and practice. Together with that it is necessary to keep the mind cheerful. To achieve that the mind should be influenced by feelings of friendship, compassion, softness, and neutrality. There is a discussion on the supports of steadying the mind in yoga-sutra. They are: —

1. Concentration on breathing.
2. Activity in tune with thinking.
3. Contemplation on the ultimate truth.
4. Thinking about dreams.
5. Thinking about sleep
6. Selecting support of one's choice

These can be compared with “karma-sthan” of Bauddha philosophy.

2.7 Kriya Yoga

The mind is not at rest because of internal conflicts. For achieving peace of mind one should study and practice tapa, swadhyay, and worshipping meaning “kriya Yoga”.

The cause of unhappiness is “klesha”. Five kinds of klesha are described in Yoga-darshana. They are :— avidya, asmita, raga, dvesha and abhinivesh. Actually the other four get produced by avidya. A person believes unhappiness as happiness, non-soul (non-living) as soul. A person believes “purush” and “buddhi” as one because of asmita. Raga is the cause of desire. Fear of death is produced because of abhinivesh.

To get freedom from these klesha study and practice of Ashtanga Yoga is necessary. These are the eight steps which purify one's social life and train different parts of life, body, sense organs, mind and consciousness. In the end it takes you to the ultimate stage of samadhi.

2.8 Ashtang Yoga

There are eight parts of yoga ; Yama, Niyama, Aasan, Pranayam, Pratyahar, Dharana, Dhyana, and samadhi. The primary moral study is integral part of yama and niyama. They control the agitation / restlessness generated because of raga-dvesh.

2.8.1 Yama : they are five. 1. Ahinsha, 2. Satya, 3. Asteya, 4. Brahmcharya and 5. Aparigraha.

2.8.2 Niyama.: The meaning of the word niyama is regular practice and maintaining vrata. They are also five. 1. Shauch, 2. Samtosh, 3. Tapa , 4. Swadhyaya and 5. Ishvarpranidhan

2.8.3 Aasan : It is that position in which the body stays comfortable. The body becomes very strong. Affection towards body reduces gradually. Capacity to bear happiness and unhappiness increases. The purpose of aasan is to prepare the body suitable for spiritual development.

2.8.4 Pranayam : In pranayam one separates inhaling and exhaling, sitting very steady.

2.8.5 Pratyahar : In pratyahar the sense-organs are removed from their respective subjects and concentrated internally. Practitioner of these two can control his mind .

2.8.6 Dharana : Steadying of chitta in one place is dharana. This dharana, dhyana and samadhi can take practitioner up to the depths of the soul.

2.8.7 Dhyana : In dhyana chitta remains only on one subject. In the condition of dhyana there are distinct separate concepts of dhyana (the action) , dhyata (the doer) and dhyeya (the goal). It is that condition where there is cognition of one object only

2.8.8 Samadhi : This –samadhi —is the aim and the highest step of Yoga. Patanjali has defined it: — When doing meditation only the support remains, only the goal remains. Here the seer, the scene and seeing, the doer, the goal and the action become one. The difference between them vanishes.

There are two kinds of samadhi – Samprajnat and Asamprajnat.

2.8.8.1 Samprajnat samadhi : Patanjali has described this kind of samadhi as the state in which there is total wane of fickleness of mind (mind stops wandering over different subjects), and there is full concentration on one only. This is called chitta samadhi parinam (result). Consistent long period study and practice are necessary for this result. This cannot be done without full faith. Faith produces motive and enthusiasm. This makes memory purer. Pure memory increases concentration and steadiness. When chitta reaches this stage, prajna –wisdom is born. This state of samadhi is called Samprajnat samadhi. The one who knows, the knowable and the knowledge appear one. In this state chitta is very near to total nirodh, but total nirodh is not there. This samadhi is also called sabija-samadhi, salamban-samadhi and prajna-samadhi. Very detailed description of the subtle states which exist during samadhi is found in Bauddha-Yoga. On similar basis the following four levels are prescribed with some difference in Yoga-Sutra.

1. Savitark samadhi – As a first step the meditator concentrates his chitta on a vitark— gross support e.g. elephant. Gradually this results into dhyana and samadhi. This is Savitark samadhi.

2. Savichar samadhi – When the concentration of chitta is instead of gross is on the subtle side of the support, such as one of the senses (touch, taste, smell, sound etc) then the state of samadhi at that level is called Savichar samadhi.

3. Sananda samadhi — With increase in concentration only satva quality remains balance. The other two qualities are ended. The experience of happiness is very intense. So this is called Sananda samadhi.

4. Sammita samadhi – Then a stage is reached when together with happiness there is cognition of self that is soul.

2.8.8.2 Asamprajnata samadhi : Patanjali has defined this as follows — Only earlier memories remain behind, all other chitta-vriti disappear. Here the division of the one who knows, the knowable and the knowledge disappear. There is no ego. Also there is no support (beej)left. So this Asamprajnata samadhi is also called nirbeej samadhi.

2.9 Vibhooti

The union of dharana, dhyana and samadhi is samyam. This union of three –samyam gives vision of wisdom. Samyam can bestow supernatural / transcendental faculties /powers (Vibhootiyan) By practicing

chitta-nirodha regularly, wonderful power of steadying chitta can be attained. Such a practitioner can make support out of the most subtle molecule or out of most enlarged element and can conceptualize it. He can create the state of samadhi by steadying his mind on that (means chitta-sthirata). This state is called Vashikar. The mind is enchanted. After this enchantment, dhyana is complete. Only the benefit of Asamprajnata samadhi remains balance. This capability is only called "samyam". The ascetic practitioner can win over /attain different types of natural faculties when he practices such samyam on different things. This is known as his "siddhi". Today science is successful in winning over the natural powers by studying and knowing the natural principles. Similarly in ancient time "yogi" were able to attain many "siddhi" –capabilities by winning over the natural powers by yoga-sadhana. In ancient times some people were studying yoga only for the purpose of attaining siddhi, some were doing it for supernatural powers and some were for "moksha". Patanjali wrote – "Siddhiyan (capabilities) are obstacles in samadhi. But in the rising period they are achievements. If a practitioner is practicing yoga for the purpose of attaining siddhiyan, he may attain siddhi but cannot attain the state of samadhi."

Vibhooti is an obstacle / hurdle in the sadhana of attaining moksha. But Vibhootiyan attained on the difficult path of sadhana produces encouragement and self-confidence. The practitioner receives energy from it. With this help he can reach his destination. It is like tonic for him. But if he understands or believes that to be his fulfillment then Vibhootiyan are like poison for him.

The success and fulfillment of life is in attaining kaivalya. Every person wants freedom from unhappiness. Only kaivalya is that state where one can attain full freedom from unhappiness. Moksha, Mookti etc are its synonyms. According to Yoga-sutra purusharth is _____.

2.10 Present Condition of Yoga

Here also like other philosophy the means for moksha are yoga and vairagya. Purush reaches a state where he understands he is different from intelligence (buddhi). After continuous increase of study and practice of samprajnata, at the end he finds even vivek-khyati is unwanted. So the balance vivek-khyati also gets niruddha. At this stage the bhogatmaka relation of purush with chitta bereft of all vrittiyan comes to an end. This is called "Jeevanmukti" of a living person. After the end of prarabdha-karma and living the body (death), it is called "Videhamukti".

Ancient traditions were getting lost because of lack of suitable teachers and regular practice. Some literature was preserved well but not everywhere. This situation is prescribed as follows: —

"It is known that Sankhya-yogavidya remained dormant for a long period in absence of living teachers. Today there can hardly be a person who is doing sadhana for moksha as per this tradition. Even study and teaching of this shastra is done in very gross form." Today the term 'yoga' is used loosely for "yogasan and pranayam" only. It should not be like that. The position of Jain-yoga was also not good till some time ago. The form of Jain-yoga as obtained from Lord Mahavira (600B.C.) got lost in the long flow of time. Acharya Mahaprajna revived (1975) this Jain-yoga suitable to present time in the form of Preksha Meditation. There is a synthesis of ancient wisdom and modern science in it.

2.11 Summary

1. The philosophical base of Yoga-sutra of Patanjali is Sankhyadarashan. The growth of life and universe is the result of prakriti coming into contact with Purusha. Sankhyadarashan is silent on the means of attainment of kevalya. There are four parts of Yoga-sutra. In these there are four quarters viz. samadhi, sadhan, vibhuti and kaivalya and 125 sutra (verses).

2. Nirodha of tendencies of chitta is called Yoga. In this condition union of atma and Paramatma takes place. Activities such as praman, viparyay, vikalpa, smriti, raga, dvesha, samkalpa etc. of chetana (consciousness) continuously go on. Buddhi (intelligence) decides what is proper/ fair and not proper / unfair. "I am the doer and I am the one to experience" – this feelings continue to get created. There are

five successive states / positions of chitta viz. — kshipta, moodth, vikshipta, ekagra and niroodha. These are also called Bhoomi.

3. Where there is no desire for laukik and paralaukik things that is called Vairagya (asceticism). There are four layers / levels. There are eight successive parts of sadhana of Patanjali yoga. — Yama, Niyama, Aasan, Pranayam, Pratyahar, Dharana, Dhyana, and samadhi.

4. The highest aim of yoga is Samadhi. They are of two kinds — Samprajnat and Asamprajnat. Samyam gives vision of wisdom. Samyam can bestow supernatural / transcendental faculties / powers (Vibhootiyan). These are called siddhiyan. Success and perfection of life is in attainment of Kaivalya.

5. Because of lack of lively / active teachers Sankhya Yoga-vidya remained dormant for a long period. Today's yoga has remained limited to only aasan and pranayam. Condition of Jaina –Yoga also was not good till some time ago. The form of yoga was obtained from Lord Mahavira in 600 B.C. That was lost with passing of time. In 1975 Acharya Mahaprajna renovated it as required by /suitable to the present time in the form of Preksha Meditation. There are many similarities in Patanjali yoga and Preksha Meditation. Transcendental Meditation is also a simple process for freedom from tension, developing consciousness and to give spontaneity to the thoughts.

2.12 Questions

I Essay

1. What is the purpose of Yoga? Make a comparative study of Patanjali Yoga and Preksha Meditation, describing Ashtanga Yoga .

II Short Notes

1. What are the hurdles in the path of sadhana? Describe ways and means to overcome them.

III Objective Questions

1. What is the name of the period 600B.C.?
2. What is the reason for dissolving the difference between Purush and Prakriti?
3. How many conditions are there of chitta?
4. How many layers / levels are there of vairagya?
5. Which dimensions of yoga are developed in Jain philosophy?

UNIT - 3

PATANJAL YOGA II

- 3.1 Preface
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- 3.3 Description of the form of the stages of mind
- 3.4 Attitudes and their kinds
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- 3.12 Supernatural Powers (Siddhies)
- 3.13 Question

3.1 Preface

The Form of Yoga - Of the six theistic philosophies of India, Yoga Philosophy is one. The founder of this philosophy is Maharishi Patanjali. 'Yoga Sūtra', the basic book of Yoga philosophy is divided into four parts of yoga meditation, means, grandeur and omniscience. Many references of yoga are found in the Upanishadas. For example, (Yoga is where the senses get under the control of the meditator in a stable way.) However, the credit of giving this subject the form of an independent philosophy goes to the great saint Patanjali.

The word 'yoga' is derived from the basic word, which means (meditation). It is also formed by the basic word, which means to get joined i.e. joining of the soul with the super soul, getting one. Soul and super soul are not two different things, from the point of view of consciousness, they are one. The difference is because of ignorance. On the eradication of ignorance that shows the difference, by the meditation of yoga, no difference remains there in the conscience. Only one conscience remains. For example, the words and seems to be different, but on the removal of the words that cause the difference, only one remains there. Hence, we find that getting stable with the supreme by eliminating the feeling of the individual soul (जीवत्व भाव) is yoga. And this is the phenomenon that is known as the merger of soul into supreme soul, getting stable in the form of one's conscience or of the supreme being by attaining the stage of the highest form of meditation, in which all distinctions cease even self-consciousness. And this stage is attained by controlling attitudes and mental disposition by practising the parts of yoga. In Jain philosophy, the word 'yoga' has been accepted in the sense of joining as is clear from phrases like from the book by Haribhadra Suri and as said by Upadhyaya Yashovijaiji. According to Jain philosophy, all the means by which purification of soul and liberation are joined together may be said to be yoga.

3.2 Definition of Yoga

In Yoga philosophy, i.e. controlling attitudes and mental disposition by practice and in a detached way is yoga that takes one to real liberation. Practice means trying again and again. Hence it is clear that controlling attitudes by trying again and again and willingly is known as yoga. Controlling attitudes means to stop the dispositions of mind. Mind is attracted by external objects and takes their forms just as waves arise in water by the force of wind. These forms are known as attitudes and they get arising every moment. The condition in which the mind gets situated in its true form, getting away from both the external subjects and internal subjects (lust, greed, anger etc.) is said to be the condition of attitude control.

Yoga is also called by the name (meditation). This meditation is the universal meaning of mind. There are five stages of mind that are known as infidel (insane), demented, idiotic, concentrated and controlled. In all these stages, somewhat control of attitudes does take place. For example, an infidel or a fickle-minded person too can concentrate on something for a moment. In that moment of concentration, attitudes are controlled. Thinking from this broad point of view, the broad meaning (meditation) i.e. control over attitudes was given of yoga. But Vyāsji, the commentator of Yoga Sūtra, later on, made it clear that both the concentrated and controlled stages are in a real way suitable for yoga. Therefore he said that yoga is absolutely impossible in insane and idiotic stages. Vyāsji does not recognize the momentary control over attitudes because in this condition there is no control over attitudes and on the other hand, the stream of mentalities that are hard to understand is continually flowing. In the demented stage, the quality representing purity and goodness, being prominent, concentration is maintained for some moments, but the order of one mentality being hard to understand and of the arousal of the second and the third mentality continues. This stage, too, therefore is not suitable for yoga.

Yoga is possible only in the concentrated and controlled stages. Hence the commentator thought it proper to use the expression control over mentality instead of the expression control over all the mentalities. In the meditation of the highest form, there is no control over the differentiating conative attitude, over the consciousness of the difference between mind and man. So no question of control over all the attitudes arises. That is why a common characteristic (a pair of yoga) has been given. The gist of all the above analysis is that there is a combination of both the kinds of meditation (meditation of the highest form and meditation in which all the attitudes are brought under control). Vachaspati Mishra has conveyed the same meaning in different words. He said that control of the attitudes that are difficult to understand applies to both kinds of meditation and that is the reason, a common characteristic (a pair of yoga) has been given.

3.3 Description of the form of the stages of mind

Infidel, demented, idiotic, concentrated and controlled these are the five stages of mind. These stages can be explained like this-the mind that is instinctively very unstable, that does not have the stability and intelligence enough to grasp the subjects that are beyond senses and to which the entity of all the elements seems to be unthinkable, is known as infidel mind. This kind of mind has the prominence of (the second of the three constituent qualities of all the material objects) and excitement and fickleness, that are the characteristics of So there is no question of mind getting concentrated.

The second stage is that of the demented. The word demented means what is different and distinguished from insane. Most of the meditators are found at this stage. It is the stage at which mind is sometimes stable and at other times it is unstable and fickle. Because of the momentary stability, mind gets in the position of grasping the form of elements by hearing and thinking. There are innumerable kinds of demented persons, depending on the shortage or plentitude of intellect and good attitudes.

With this kind of mind, meditation may be possible or may not be possible because the nature of this stage is sometimes stable and at other times, it is unstable.

The third stage is the idiotic stage. The mind that is incapable of thinking of the element because of being attached to the sensual objects is said to be idiotic. This kind of mind gets engrossed more easily in fascinating objects than insane mind. *ĕreksxq.kí* the quality relating to ignorance is prominent at this stage. Because of the prominence of this quality, mind does not get suited to yoga, as it is always absorbed in fascination, attachment and laziness.

The fourth is the stage of concentration. The mind, the support of which is one, is said to be a concentrated mind. A commentator has said, (After one attitude being removed, if the same type of attitude arises and the flow of the same kind of attitudes continues, such a mind is said to be a concentrated mind). When such concentration becomes a habit of mind, when mind is concentrated most of the time in day time or at night, and when even the dreams are concentrated while sleeping, such a mind is said to be a concentrated mind. Meditation of the highest form is attained when the stage of concentrated mind is reached. And this type of meditation is really yoga or the means of attaining omniscience.

The fifth is the stage of control. This is the last stage, when, by practice, all the attitudes of mind are controlled, that stage is said to be the stage of control. When mind is merged by having reached the stage of control, omniscience is attained. The minds of all the creatures that are there on the earth, are found in one or the other of these five stages.

3.4 Attitudes and their kinds

(Panchashikhacharya) has said, (There is only one philosophy-attitude is the philosophy). This means that man looks as his attitude is. In practice he is known by his qualities of (a quality representing purity and goodness), *jt* (a quality representing attachment to material goods), and *re* (a quality relating to darkness/ignorance). People consider him to be happy or sorry or absorbed in greed or lust by his attitudes. When mind is culminated in concentration, man too is established in that form (concentration). When mind is culminated in the form of the subject because of his sensual attitude, man too appears to be like that.

Although man is non-accompanied, he has the capacity of enjoying life and seeing and the material capacity of being seen and enjoyed. This is their mutual capability. It is because of this capability that mind is said to be (self), enjoyable and worth-seeing as a result of joy, sorrow and attachment and man is the one that enjoys attachment and man is the one that enjoys and sees. This relation of *ĕself* and the *masterí* is practised because of the ignorance of self and this flow of ignorance and lust and infatuation goes on and on like seed and its germination. It is beginningless. Thus we find that this eternal relation of self and the master of the conscious regarding the enjoyment related to the attitude of mind is due to similarity in attitude.

The meaning of similarity in attitude may be understood like this: A person looks at his reflection in an unclean mirror and, out of ignorance, thinks that his face too is unclean and begins to grieve. Similarly man gets absorbed in the feelings of joy and sorrow and accordingly begins to think that he is happy or unhappy. This is the similarity in attitude-to consider oneself similar to the attitudes. There is an account of the kinds of attitudes in *Yog Sūtra* (Attitudes are of five kinds). Of these, some are hard to understand such as attachment and malice, and the attitudes that are the destroyers of all the five fomentations like ignorance etc. and are of the form of the science of differentiation, conscience and glory are known as not hard to understand. The names of all the five attitudes are: *órgan* of knowledge, false cognition, alternative, sleep and memory. On all the five kinds of attitudes being obstructed i.e. the meditation of the highest form being attained, the similarity of the attitude of seeing gets freed and gets stable in its own form. On the merit of cognitive glory and in the absence of similarity in attitude,

the position of being in own form remains. From this point of view it is right to regard cognitive glory as yoga.

3.4.1 Characteristics of the attitude of organ of knowledge : Like Sankhya philosophy, the philosophy of yoga too is mainly the philosophy of the object of knowledge and not a philosophy of the organ of knowledge. In this connection, it has been said, Realization of object of knowledge being subject to organ of knowledge, its utility in the philosophy of yoga is self-evident. This attitude of the organs of knowledge has been said to be of three kinds from the point of view of direct perception, inference and scripture as has been explained by Īzār; {kkuqekukxek% izek.kkfuī in Yoga Sūtra. The image that is formed in mind of the general-cum-particular existing object through senses too takes the shape of the subject. Hence only the particular transformation into pot etc. that takes place in mind is said to be the direct attitude of organ of knowledge. The real knowledge that is gained by determining the relation of probandum with probans is known as inference. For example, where there is smoke, there is fire, as in the kitchen. Thus, determining the relation of smoke with fire, the real knowledge that is gained of fire being there by seeing smoke on a mountain is said to be the attitude of inference. The statements of the spiritual authorities of Vedas and of the good speakers who are free from the faults like confusion etc. are said to be scriptural valid cognition. The transformation that takes place in the mind of the listener by hearing these statements is said to be the attitude of scriptural valid cognition.

3.4.2 Characteristics of the attitude of false cognition : Regarding the characteristics of false cognition, the author of Yoga-Sūtra says, (is false knowledge, that is not established in the real form of matter). Here, is the end and wrong knowledge is the characteristic and hence it is the probans. The knowledge originated when that meaning was not there is said to be false knowledge. For example, taking a shell to be silver or a rope to be a snake. This type of knowledge does not expose the real form of an object. The attitude of mind that is created in a different form from the subject is said to be. It is also known as ignorance. There are five kinds of false knowledge, such as ignorance etc. is the attitude of mind and the habitual forms of the attitudes of tormentation. These five kinds of tormentation are known as darkness, attachment, extreme attachment, darkness of mind and heavy darkness of mind in Sankhya philosophy.

3.4.3 Characteristic of the attitude alternative : According to the author of Sūtra (that, which originates after the knowledge of word and that is devoid of the matter and does not require the entity of the matter, is known as Alternative. The corresponding transformation of mind that takes place because of this alternative, is known as the attitude of alternative. The author of the sūtra has given the meaning of alternative as knowledge that has been imagined as the object, the cognition of which is gained, is missing. That remains only a subject of imagination but its practice goes on the basis of the knowledge of the word.

On these grounds the knowledge of the terms like (the head of Rahu), and a wooden puppet are attitudes of alternative as there is no distinguishing sign of Rahu's head and a wooden puppet. This type of knowledge being without a subject is alternative. The difference among organ of knowledge, false knowledge and the attitude of alternative has been explained like this-organ of knowledge is having the real knowledge of an object; for example, to recognize a shell as a shell. This reality is present in the form of the object. It is stable, permanent, and not unstable; it will not change. Such a real transformation in mind is said to be the attitude of organ of knowledge. is the false knowledge of an object. For example, the realization of silver in a shell is not a reality, it is not established, it is unstable. When we come to know the reality of shell, this false knowledge is removed. We come to know that a shell is a shell, it is not silver. Such a corresponding transformation in mind is known as the attitude of false knowledge. Alternative is different from both of them. This is not the real knowledge of an object as it is without object, there is nothing that can be the object of knowledge. This type of knowledge originates

only after the knowledge of word. It is, therefore, different from the organ of knowledge. It is not false knowledge either, because even people who know that man and conscience are not different from each other, behave like that. Hence it is different from.

This attitude of alternative is there where differentiation is imposed upon non-differentiation or non-differentiation is imposed upon differentiation. For example, man and conscience, Rahu and head and wood and puppet are not two different objects yet differentiation is imposed upon this non-differentiation. Similarly iron and fire or water and fire are two different things yet non-differentiation is imposed in both these cases by saying, 'Someone is going to burn the iron ball', or 'Someone's hand got burnt by hot water'. The attitude of too is an attitude of alternative as non-differentiation as non-differentiation is imposed on the differentiation of conscience and ego. The attitudes of the conative form of moments, hours, days and months too are the attitudes of alternative as non-differentiation is imposed on the differentiation of moments.

3.4.4 Characteristic of the attitude of sleep : The author of the sūtra has considered the attitude of sleep to be an independent attitude. (the attitude that fosters the feeling of the absence of the dream-like attitude and the attitude of being awake-this has been given as the characteristic of the attitude of sleep. An other name of this very attitude is slumber (dormancy). Sleep too is a particular attitude as it is felt. For example, all the things in a dark room disappear (are hidden, as they are not visible) but the darkness that hides all the things, is visible and make the want of things felt. Similarly the quality of darkness/ignorance suppresses all the attitudes of mind in the state of slumber but it is there itself in a dominant form. This is not the case with the quality, the second of the three constituent qualities of all the material objects. This quality is not wanting totally, it is present there in a small quantity and makes this want felt. Such a transformation of mind is known as the attitude of sleep. The state of unconsciousness caused by some intoxication or chloroform is also a sort of attitude of sleep. One has the memory of having slept peacefully but the mind being giddy. If there were no direct perception of the attitude of sleep, there would be no memory or habits. Sleep, therefore, is an attitude.

3.4.5 Characteristic of the Attitude of Memory : The author of the sūtra has given the characteristic of the attitude of memory like this- (not having stolen the subject that has been experienced, i.e. there being the slight memory, not more, of the subject that has been experienced is memory.)

The word has been derived from the basic word that means smuggling or theft. In the worldly affairs we find that receiving by the son the things left for him by his father is not considered to be a theft, but taking the things left by others is theft. In the same way, experience is the father of the knowledge of memory as the knowledge of memory originates from experience itself. The matter experienced is like the property left by the father (experience). Therefore, to have knowledge greater than the experienced subject is not memory. To cause the knowledge equal to or less than the experienced subject (not more) is memory. Therefore the subject of memory can be less than the experienced subject, not more than that.

Pointing out the difference between experience and the knowledge gained by memory, the commentator has said that experience is knowledge received of the subject that had not been received earlier. The underlying meaning is that the knowledge gained by experience is never received earlier, hence that subject brings new knowledge to us. But the knowledge gained by memory is the knowledge that has been received earlier (xēghrxzkgh Kku) as we get the memory when we get the indication of some object that we have experienced earlier. This memory is of two types; (pertaining to false subjects, as in dreams) and 2. pertaining to real subject when we are awake.

These attitudes of organ of knowledge etc. being pure and pious, the second of the three constituent

qualities of all the material objects and pertaining to ignorance, cause joy, sorrow and delusion and these feelings are the cause of torment. Therefore all these attitudes must be controlled. Delusion itself being a form of ignorance, is the cause of all sorrows. The attitudes causing sorrow are in themselves the forms of sorrow. The attitudes of joy cause attachment to the subjects of joy and its means. (The lust, the desire that remains after enjoyment is known as attachment). Malice is caused when there is some disturbance in getting that joy and the means that cause joy. Hence all these attitudes of joy and sorrow that cause torment, being the forms of delusion are fit to be given up. Yoga of the highest form is accomplished only when they are controlled and constrained.

3.5 Positive meaning of the word control

The word control or cessation does not mean want of any thing as yoga does not admit anything like want. Want is the form of substratum. Hence, it has been commented, the remaining stage of habits should be regarded as the control of the attitudes of mind. Its positive meaning should be grasped. Control over attitude means *ilighti* too as when the attitudes are brought under control, the subject is also lighted.

3.5.1 The statement regarding the control of attitudes of mind that are under the practice of renunciation : Mind is the virtue-dominant transformation of mind. Being combined with the second of the three constituent qualities of the material objects, it is always unstable and fickle. Mind is the fastest object in the world. It can reach the regions where body and senses cannot reach. Catching air may be possible but controlling mind is very difficult. Control of all the attitudes of mind is expected in the state of yoga. The great saint Patanjali has written, Attitudes of mind can be controlled only by practice and renunciation. There is an account in the Gita as well, The only means of concentration are practice and renunciation. Control of all the attitudes depends on both practice and renunciation as the flight of a bird depends on both of its wings.

3.5.2 Characteristic of Practice : It has been written in Yog-Sūtra (out of practice and renunciation), the particular effort that is made for the stability of mind is practice. Gently flowing of mind that is constantly moving like the moon is said to be Location. According to Vyas, mere effort is not practice. Undertaking of the mind that is free from all attitudes, and is, therefore empty, flowing gently, of the means like basic vows etc. with energy and enthusiasm is known as practice.

3.5.3 Representation of the Firmness of Practice : This practice, continued respectfully, for a long time, upto death (without any disturbance) and in all conditions, gets strengthened. The conclusion is that the practice, continued with austerity, celibacy, knowledge and devotion, under all circumstances, daily, unto death, without any hindrance, gets strengthened and affirmed. To make the practice solid, the first thing that a meditator should do is that he should not panic, he should not get nervous. He should have a firm belief that the practice done never goes waste. Man certainly achieves his goal on the merit of practice. He should not set a limit for practice, he should continue it for the whole life. He should also take care that it is not interrupted, it should go on. It should not be neglected. On the other hand, it should be done thoroughly, thinking it to be the basis of life. Practice done in this way gets strong and solid.

3.5.4 The result of practice : Even the most difficult tasks can be accomplished by practice. When a salvation desiring person practises for the stability of mind, this stability will be attained automatically and help controlling the mind. Thus, mind being controlled by practice, attitudes will automatically be controlled.

3.5.5 The real meaning and distinction of renunciation : Merely giving up sensual pleasures is not renunciation. Sometimes these pleasures have to be given up out of compulsion because of losing interest in them because of illness or some such other reason. Sometimes sensual pleasure cannot be

enjoyed as it is not available. This, too, is not renunciation. Sensual pleasures may be given up because of fear, anger, greed or delusion or because of some one's asking to do so. But the desire to enjoy those pleasures remains there in a subtle form and therefore, when those pleasures are available, man again gets eager to enjoy them and the lust for them, is aroused. On the contrary, the thinking *ēbna r̥qPNí* (all these pleasure are insignificant, of little consequence), is real renunciation. The commentator has divided the renunciation brought under control into two parts—different (other, additional renunciation) and alien renunciation.

3.5.6 Characteristics of different renunciation : Pointing out the characteristics of different renunciation, the commentator has said that the condition of mind that has been brought under control that is absolutely free from the longing of the heard and seen sensual pleasures is different renunciation. All the pleasures of this world such as woman, food, charity, kingdoms, and empires and all the wealth that are directly experienced by conscience and senses can be summarized in one world i.e. desired. On the contrary, the enjoyable pleasures like heaven, incorporeal etc. that are not available by direct experience and only the description of which has been heard from the vedas and the persons who have experienced them, have been summarized as i.e. legendary. Hence, when the practitioner gets free from the desire of the worldly and the other worldly pleasures, to find fault with them even when those heavenly and earthly pleasures are available, and to be indifferent to them is the other renunciation that has been brought under control. A detached person neither receives these pleasures nor shuns them; he gets detached from both attachment and malice. The enjoyer rises above all attachment and malice. Ordinary men and women are charmed by sensual pleasures but a yogi keeps everything under his control. No pleasure can attract the yogis. To be detached from attachment and malice, to be fully disinterested in sensual pleasures, considering them by discretion to be the cause of sorrow and bondage is renunciation.

3.5.7 Characteristic of alien renunciation : To be totally free from desire for the three principal qualities of human nature : on the awakening of knowledge is alien renunciation.

On obtaining this type of renunciation, man comes to know his form in the real way. Thinking himself to be (different from the mind that is situated in the inference of effect) he gets detached from desire even in the three principal qualities of human nature. The Yogi thinks even the glory of discretion is a particular type of attitude of mind, hence this is also insignificant, trivial. Thus, to be free from desire even in the glory of discretion is alien renunciation. When a yogi considers even intellect to be insignificant, trivial, he rejects this intellect also. Meditation of the highest form arises from this very alien renunciation. Hence the alien renunciatory person, considering all the worldly and the other worldly pleasures to be trivial and of little significance, purifies the glory of discretion practising continually. He gains the subtle knowledge of both truth and man. At this stage the yogi attains the state of detachment in the true sense of the world. Alien renunciation is the supreme form of knowledge. This is the climax of knowledge. By taking alien renunciation to be a form of knowledge, one may have the doubt that the commentator has taken repulsion or the mere freedom from desire to be alien renunciation. It is not so. On the contrary, the commentator proves alien renunciation to be knowledge itself. This problem can be solved by considering the fact that in spite of there being difference in the meaning there is no difference in the meaning.

Yoga philosophy admits no independent object as want. Hence the knowledgeable stage of mind is in fact the stage of freedom from desire. Someone may doubt that there is no desire when one is sleeping. Then this condition too may be regarded as alien renunciation. Then it will be a case of going to the extremes. The fact is that the case of sleep is different. In sleep, there is freedom from desire, no doubt, but there is no eminence of knowledge. At this stage only ignorance, in condensed form, is present there. On the arousal of alien renunciation, the yogi, having attained the knowledge of reasoning

and discretion, believes that what is attainable, has been attained and what is fit to be given up (the set of five) has been given up. Now the bonds of karma, that cause birth are destroyed. Without the destruction of these bonds man undergoes the cycle of birth and rebirth. After this alien renunciation only omniscience is sure to be attained. Meditation of the highest form is attained by alien renunciation and from this meditation, omniscience is attained.

3.5.8 Utility of practice-renunciation : The great saint Vyas has explained the utility of practice and renunciation with the help of an interesting example. According to him, mind is a river in which attitudes flow. There are two currents of this river. One current flows to the sea of the world and the other to the sea of welfare. The current of the attitudes of the person who has worked for the attainment of omniscience in the previous birth, merges into the sea of welfare, flowing on the path of discretion because of the previous discretionary habits. On the contrary the current of attitudes of the person who has worked in his previous births only for the enjoyment of the worldly pleasures, merges into the sea of world, flowing on the path of sensual pleasures because of the previous habits. An embankment is erected on the flow of sensual pleasures by renunciation, Renunciation totally stops mind's way that leads to various pleasures. By practice, the path of the current of knowledge (discretion) is dug deep and the flow of the attitudes is thrown into the source of knowledge. Then, with great force, all that flows gets merged into the sea of welfare. Defects like sleep, laziness, lack of zeal etc. arise because of the abundance of the quality of ignorance and by the prominence of the second of the three constituent qualities of human nature the defect of fickleness of mind arises, the quality of ignorance is removed by practice and is removed by renunciation. Hence it is proved that practice and renunciation combined together are the means of controlling attitudes. Yoga has thus been represented in the philosophy of Yoga.

3.6 Yoga of Action (Kriya Yoga) :

Whatever effort one makes, it is aimed at removal of suffering and acquirement of happiness or bliss. The bliss is the inherent nature of the soul. It exists internally in every human being. However, when the mind is engaged in external objects, one does not have the capacity to experience the internal bliss. To experience the bliss and self-realisation, it is very important that our psyche or mind becomes introvert. Many kinds of perturbances always appear in the mind. As a result, he does not experience the state of trance. It is in the trance-less psyche, only that the pain or sufferings arise. The flashing of bliss is not easy there.

3.6.1 Nature of Equanimous Meditation or Trance : The *Patañjala Yoga-sūtra* has admitted the synonymity of the terms '*Yoga*' and '*samādhi*'. *Yoga* is the *Samādhi* or trance. *Yoga* or *samādhi* can originate from the cessation of mental propensities. The *Yoga* philosophy has defined *Yoga* as the cessation of mental propensities. The mind or psyche has five varieties :

- | | |
|------------------------------------|------------------------------------|
| (1) Scattered (<i>Kṣipta</i>). | (2) Infatuated (<i>Mūḍha</i>) |
| (3) Distracted (<i>Vikṣipta</i>) | (4) Concentrated (<i>Ekāgra</i>) |
| (5) Controlled (<i>Niruddha</i>) | |

The *Yoga* or *samādhi* is an attribute covering all the varieties of psyche. The scattered mind is activity-prominent, the infatuated mind is ignorance prominent, and the distracted mind is partially activity prominent and partially goodness-prominent. In the concentrated mind, there is the prominence of only the quality of goodness. (*sattva-guṇa*). In the controlled mind, only the pre-dispositions are existing. This is the detachmental state for all kinds of objects.

The transformations of mind in the form of waves is called as modes (*vṛtti*) of mind. The cessation or control is defined as the melting down of all the causes of mental modes in the mind itself. There is

control of the quality of ignorance (*Tamas*) and goodness in the scattered state of mind. There is cessation of the quality of activity (*rajas*) and goodness in the infatuated state of mind. In the distracted state of mind, however, there is cessation of the quality of infatuation or ignorance. In the concentrated state of mind, there is the cessation of all types internal and external modes of mind except the mode in the form of the objective of meditation, and in the controlled state of mind, there is the cessation of even the mode in the form of the objective.

The knowledge of the difference between the mind and the *puruṣa* (*Sāṅkhyan* element, i.e. inert soul) is called the faculty of discrimination or differentiation. This is also known as the mode in the form of objective. Thus, in all the five kinds of mind, there is always some cessation. However, the cessation of all kinds of mode is not *Yoga*. The *Yoga* is only the state of the concentrated and controlled mind. In the concentrated state, the external modes like pot etc. and the internal modes like desires, anger etc. are eliminated and there is only one mode in the form of objective. This state is called the trance of imperfect purity. When the continuous practice of detachment leads to dissolve even the mode in the form of objective and all the predispositions are also eliminated, there is the trance or *Yoga* of perfect purity (*Asamprajñāta*).

3.6.1.1 Factors for Acquiring the State of *Samādhi* - The state of *samādhi* is acquired by practice and detachmental attitude. Both these factors cause the state of *samādhi* in a combined form. Individually, they are not the factors of *samādhi*. The same opinion has been expressed in *Gītā* also where Śrī Kṛṣṇa Says: 'O Arjun, the mind is definitely unsteady and difficult to be controlled. However, it can be controlled through practice (of meditation) and detachmental attitude.'

Patañjala Yog-sūtra opines that the practice and detachmental attitude form the basis of trance for the person with concentrated and restrained mind. However, they may not lead to *samādhi* for the person with unsteady mind. The person with restrained and concentrated mind has already ascended the ladder of *Yoga* but the person with unsteady mind is only desirous of ascending the *Yoga*-ladder. It means he wishes to move into the area of *Yoga*. For such a person, the *kriya-Yoga* or *Yoga* of action becomes a factor for *samādhi*. For the persons willing to enter into the arena of *Yoga*, the *Yoga* of action has been stated to be the first duty.

The person with concentrated mind is entitled as the best for undertaking *Yogic* practices. He acquires the *Yoga* of imperfect and perfect purity through the practice and detachmental attitude. However, the person with unsteady mind has the medial entitlement of *Yoga*. He does not have easy access to the meditational practice and detachmental attitude which are the factors of *samādhi*. It is so, because his mind is polluted with worldly desires and attachment and aversion etc. The *Yoga* of action has been prescribed so that his mind may be purified to undertake meditational practice and cultivate detachmental attitude.

3.6.2 Definition of the *Yoga* of Action (*Kriyā-Yoga*) : The *Kriyā-Yoga* is defined as the practice of *Yogic* activities to abstain from general (worldly) activities. Bhasvati commentary has also stated similarly. Just as the thorn is taken out through (another) thorn, similarly, the *Yoga*-opposing activities are uprooted by the practices forming the components of *Yoga* in the *Yoga* of Action.

Tattva-vaisharadi (Proficiency in *Yogic* Elements) has defined '*Yoga* of Action' as 'The activities leading to *Yoga*'. Here, the activities themselves have been defined in terms of *Yoga*. The activities or actions have been admitted as a factor of *Yoga*.

3.6.2.1 Components of the *Yoga* of Action : There are three components of the *Yoga* of Action:

- (1) Austerities.
- (2) Self-studies and
- (3) Contemplation or reflection on God (*īśvara-praṇidhāna*).

All the three kinds of *Yoga*-knowledge-based *Yoga*, action-based *Yoga* and devotion-based *Yoga* are included in the *Yoga* of Action. The reflection on God is the devotion-based *Yoga*. In this case here, it is included in the *Yoga* of Action *Yoga Vārtika* (*Yoga*-Explanatory) mentions it very clearly. The *Vārtika* does not mention the inclusion of austerity and self-study in any *Yoga*. But, on thinking, it seems that austerity in the form of *Yoga* of Action and the self-study is in the form of *Yoga* of knowledge. By accepting austerity, self-study and reflection on God, as the *Yoga* of Action all the three kinds of *Yoga* may be include in the *Yoga* of Action.

3.6.2.2 The *Yoga* of Action of Austerity : The austerity is defined as the effort to control over those *Karmās* or actions which yield pains along with capacity of bearing the pains. Alternatively, it is the renunciation of sensual pleasures. The winning over the opposing pairs of hunger and thirst, cold and heat, seating and postures etc. is called austerity. Many kinds of vows have been mentioned to win over these opposing pairs. Just as the skilful horse-rider controls the unsteady horses, similarly the proper control over body, senses vitalities, and mind can also be called the austerity. Just as, a metallic ore when heated in fire, destroys the slag and the metal gets cleansed and develops a shine, similarly, the fire of austerity destroys the dark obscuration of the senses and body etc. and there is lightning of goodness. It is stated that the austerity tames the body and senses.

3.6.3 Kinds of Austerity

The austerity has three varieties:

- (1) Bodily austerity.
- (2) Vocal austerity and
- (3) Mental austerity

3.6.3.1 Bodily Austerity : The practice of postures, breath control (*prāṇāyāma*) and genuine or natural mode of living (like eating, drinking, sleeping or walking etc.) is called the bodily austerity. *Yogavārtika* has stated that (i) worship of deities, *Brāhmaṇās*, teachers and wisemen, (ii) internal and external purity (iii) straightforwardness or simplicity, (iv) celibacy and (v) non-violence are also forms of bodily austerity. Similarly, other activities related with the body can also be called bodily austerity.

3.6.3.2 Vocal Austerity : The Vocal austerity is to control over the speech. Speaking true, dear and respectful words is also the vocal austerity. A person is said to be practitioner of vocal austerity when (1) he does not speak otherwise even under anger, greed, fear or laughter etc. and (2) he does speak beneficial, limited and *balanced* words.

3.6.3.3 Mental Austerity : The mental austerity is to drive the mind away from violent and distressing attitudes and impure thoughts. One of the varieties of eight-fold *Yoga* is Retreat or Withdrawal (*pratyāhāra*). It is also one of the variety of mental austerity. The term '*pratyāhāra*' means ' to turn back'. In the process, the senses become introvert after moving away from external objects. This process has an important place in the field of spiritual practices.

Gītā has mentioned three types of austerity in the form of

- (1)Genuine or Good(*Sāttvika*)
- (2)Passionate or Active (*Rājasik*) and
- (3)Ignorant or Dark(*Tāmasik*) also.

(1) Genuine austerity

The genuine austerity is to practice bodily, vocal and mental austerity with good faith and without desiring for the effects of undertakings.

(2) Passionate austerity

The passionate austerity is the austerity which is practiced hypocritically for gaining honour, respect and worship. It is never steady and stable because of its passionate nature.

(3) Ignorant austerity

The ignorant austerity is the austerity practiced through mortification of body, mind and speech or practiced for the purpose of creating undesirables for others.

The passionate and ignorant austerities are hindrance in the *Yogic* accomplishment. Hence, it is only genuine austerity which could be included in the *Yoga* of Action.

3.6.4 The Usefulness of Austerity

The austerity is unavoidably desirable for *yogic* accomplishments. The non-austerite can not accomplish *Yoga*. The impurity associated with sensual network and varied due to pre-dispositions of eternal *karmās* and sufferings (*kleśa*) can not be removed without austerity. It is why, the austerity has been placed first among the components of the *Yoga* of Action. The unsteady mind begins to become steady through the austerity.

3.6.4.1 Use of Discretion in Undertaking Austerity : A question has been raised that the self study and reflection on God may be beneficial for *Yoga* due to the knowledge of the essence of nature and kindness of God. However, the austerity causes emaciation of body and senses. How can it be useful for *yogic* accomplishments ? There is also disturbance in mind due to austerity. Hence, it becomes obstructing in the process of trance. It does not seem to be the cause of trance. In response to this question, it has been said that the austerity should be undertaken with discretion. It is said in *Vyāsa-bhāṣya* that only that austerity is worth practice by the *yogis* which is the cause of the pleasure of mind and which does not cause hindrance in the *yogic* practices.

The diseases, pains in the body, and displeasure of mind are the obstructions for *Yoga*. If the austerity causes hindrance in *Yogic* practices, it should not be undertaken. The Jaina tradition has also accepted the external austerities on the ground that they should nurse the internal austerities. If the austerity of fasting etc. lead to create disturbances in meditation and self-study, it should not be undertaken. The internal austerities means meditation and self-study etc. (Jainās admit six internal austerities). The external austerities mean fasting etc. (The Jainās admit six external austerities).

Gītā has also stated that the over-eaters or non-eaters, over-wakers or over-sleepers can not have good *yogic* practices.

The *Yoga* removes the sufferings of those persons who are regular in their life style of eating, drinking, walking, waking, sleeping and other normal duties. The austerity is also called the Bodily *Yoga* of Action.

3.6.4.2 Effect of the Austerity : When the austerity leads to the removal of various kinds of obscurations, it leads to succeed in acquiring the objective and taming the senses. This means that the unsteadiness of mind and senses is removed. The austerity removes the filth of obscuration born out of impurities. When this obscuration is removed, the physical super-attainments of miniaturization etc. and sense-based super-attainments of distant-listening etc. are acquired. It means that one acquires the capacity of making oneself small, big, light and heavy and also of distant seeing and hearing etc. The austerity of breath-control causes to remove the impurities of the body. On removal of bodily impurities, the corresponding obscurations are also removed. At this moment, the mind becomes independent of body and can lead to succeed in the taming of body and senses due to unobstructed will power. Though the *yogis* do not apply austerities for acquiring these super-attainments as their supreme objective is the

self-realisation only. However, these supreme attainments are acquired by them incidentally. Nevertheless, the austerities have an important place for achieving the trance state.

3.6.5 The *Yoga of Action of Self-study*

The self-study is the repetition of sacred mantras like Om (*praṇava*) or study of scriptures related with liberation. The self-study is also a factor for the *Yoga of Action*. The pronunciation of the names and qualities of God and reading the treatises like *Upaniṣads* become the factor for *Yoga* in the form of controlling the modes of mind. The aspirant acquires the states of *Samādhi* through self-study. One should take support of meditation and self-study to acquire the state of trance and self-realisation of God. The richness of meditation and self-study enlightens the supreme soul. The self-study has two varieties : (1) *japa* (Mantric repetition) and (2) Study of scriptures. The *japa* of God is undertaken to realize the supreme. In *Yoga* philosophy, the word 'Om' is said to be an expression for God. Here, the God is expressible and the *japa* (of Om) is the expression for Him. The *Japa* leads to acquire mental concentration, and finally, to the self-realisation.

3.6.5.1 The effect of Self-study : The self-study makes us meet with the chosen deity. The self-studying *yogi* does perceive the Deities, Saints or *ṛṣis* and Super-accomplished person. They also serve as instruments for the *yogis* to accomplish their objective.

Normally, while undertaking *Japa*, the person does not think about its meaning. The verbal pronunciation of *mantra* etc. continues while his mind wanders in different thoughts and objects. This state can not lead to the desired effect of self-study. The desired one can be achieved only when one gets absorbed into it and becomes identified with it. When there is steadiness in self study, there is continuous reflection on the *mantra* and its meaning. If one reflects upon the deities etc. with such a strong desire, they will, undoubtedly, appear before him.

3.7 The *Yoga of Action of Contemplation on God*

The contemplation on God is defined as the renunciation of the desire for the effect of any action or dedication of all the *Karma* to God. The *Patañjala Yoga-sūtra* 1.23 has also mentioned the contemplation on God for the acquirement of trance state. The above *Sūtra* has given the meaning of the term '*Praṇidhāna*' as a specific form of devotion. In other words, one acquires the state of trance through specific devotion to God. On considering the many references related with the term '*Praṇidhāna*', the term '*īśvara-praṇidhāna*' turns out to have three meanings:

- (1) Specific devotion to the God
- (2) Dedication of all bodily, vocal and mental activities to God
- (3) Renunciation of the desire for the effect of actions.

With reference to the *Yoga of Action*, this term has been used to carry two meanings under the category of 2 and 3 above. The dedication of all the actions to God means to dedicate or offer all the worldly, vedic and general actions to the God latent inside (*Antaryāmi*) because a person could never be egoless until he has the attitude to actorship of his action. He always has a mental conviction of 'I do'. Moreover, one can not attain the higher state of spiritual practice until one does not cast away the mode of actorship. When the mind of the aspirant has a disposition, 'it is the God who makes us act, I am only an instrument, 'he offers all to God. *Gītā* has also stated, 'Whatever good or bad, with or without desire for the effect, I do, I offer all this to you as all the actions I undertake, are all through the encouragement from you (God)'.

While sermonizing Arjuna, Śrī Kṛṣṇa also tells him about dedication to God :

'O Arjuna, You dedicate to me whatever you do, eat, perform oblation, offer donation, or undertake austerity. When everything will be offered to God, the man will be free of the load of anxiety, and the persons free of anxiety inherently acquire the benefit of trance state.

3.7.1 Renunciation of the Fruits of Action : One of the meanings of contemplations of God is that the man should act but he should not have any desire for its fruit or effect. He should think that he is independent to act but he has not to care for its result. To act is under me but its effect is not under me. I have to act as a matter of my duty. The aspirant, who is, thus, engaged in his duty, does never experience stress, does never get unsteady. It becomes easy for him to acquire the state of trance. Gītā has stated :

‘Your right is to do work, but not acquiring its result. Do not be instrumental in bearing your actions fruit and also you not be attached with non-action. The aspirant attains the highest goal of his life when he works with unattached attitude. The meaning of the renunciation of results of action is also this, that one should think that work is my duty. It depends on me. The God is the enjoyer of the fruit of my action.’ It is also stated in *Yoga-vārtika* that the renunciation of the fruits of action is to think that God is the enjoyer of the fruits of action. The concept of this kind of renunciation is an important formula to move ahead in spiritual practice. If this formula is put into action in life, the aspirant achieves his goal.

3.7.2 The Result of Contemplation on God : When the contemplation on God is practiced in the prescribed way, the accomplishment of the state of trance becomes easy. The contemplation on God is directly helpful in acquiring the state of trance because it corresponds with the thinking favourable to the state of trance. When this thinking becomes deep, it makes the body stable and abstains the senses from their objects. Finally, this thinking matures in the form of retention and meditation and turns into the state of trance. The *yogi* totally dedicated to God, acquires the state of trance. This state leads the *yogi* to know the desired phenomena occurring in different bodies (transmigration), countries and times accurately. Also, through this state, the wisdom of the *yogi* knows the entity as it is or he knows the entity in its true nature.

3.8 The Nature of God

The Indian philosophies have the concept of God but there is difference regarding its nature. The *Nyāya-Vaiśeṣika* philosophy has admitted God as the creator of the universe. The universe is formed by soul and atoms. These two basic elements are the material cause of the universe, and the God is the instrumental cause. It is just like the fact that the clay is the material cause in the formation of pot or pitchers etc. and the potter is the instrumental cause in their formation.

Vedānta has only one truth—the consciousness. When it is influenced by *māyā* (illusion) at the individual level, it is called ‘*Jiva*’, and when it is influenced by *māyā* at the universe or collective level, it is called the God. The Jain philosophy accepts the pure soul as God or supreme soul. According to the Jainās, the God is not the creator of the universe. The soul bonded with *karmās* destroys the *karmās* by its own efforts and acquires its true nature in the form of supreme soul.

The *Yoga* philosophy has also admitted the concept of God but it does not admit it as the creator of the universe. It states that God-hood is the highest ideal of the aspirant. As per *Yoga* philosophy, the God is eternally free, and it never got attached with the world. While defining God. The *Yoga* philosophy states :

The God is a specific person who is unaffected or not related with the suffering, *karmās*, fruitions and pre-dispositions. There are five kinds of suffering (or causes of sufferings) : (1) ignorance (wrongness, *avidyā*), (2) combination of the sentient and non-sentient (*asmitā*, egotism), (3) attachment (*rāga*), (4) aversion (*deṣa*) and (5) clinging to worldly life (*abhiniveśa*). These sufferings lead to good or bad *karmās*. The fruition is the effect of *Karmās* in the form of pleasure or pain. The pre-dispositions are the *kārmic* latencies associated with the mind which have not been fruited to yield effects in terms of caste, life-span, and enjoyments.

The specific person unattached with the above four factors is called as God. He is worthy of reverence for the worshipper. This specific person is eternally liberated and always in the form of God. The person is the God who has the highest grandeur. The God is omniscient. The knowledge is called unsurpassed when it is at its maximum. It means there could be no knowledge lesser or greater than this. The God knows the world of entities of the present, past and future simultaneously.

3.8.1 The Indicator of God : The term sacred syllable '*Om*' (*praṇava*) is the indicator of God. There is the relationship of the expressed-expressor and the illustrated-illustrator between the God and *praṇava*. The word which indicates a meaning, is called indicator of that meaning. The meaning, which is indicated by the expressor word, is called the 'expressed' meaning of the word. The word '*praṇava*' indicates God. Hence, '*praṇava*' is the expressor or indicator and the God is the indicated.

The Japa of the word '*Om*' and repetitive reflection or meditation on its indicted God is called the contemplation on God. The reflection (*bhāvanā*) means to stabilise the mind only in God by detaching it from all the other objects. It means to become similarly installed in God. The reflection, by repetitive practice, should become so strong and deep that the pronunciation of '*Om*' could make one to begin to realize the God. When the aspirant acquires this state by practice, he attains the state of trance of perfect purity through the *Yoga* of Action of contemplation on God.

3.9 Objective of the *Yoga* of Action

The *Yoga* of action is undertaken

- (1) to acquire the state of trance and
- (2) to destroy or emaciate all kinds of suffering.

The *Yoga* of Action, performed in the prescribed way, leads to the state of trance and destroys all types of suffering like ignorance, egotism, attachment, aversion and clinging for worldly life in a protracted way. It causes all kinds of suffering as powerless as the burnt seed by destroying them through the fire of the science of differentiation. The sufferings lose their capacity to re-appear. No sufferings are born afterwards.

The *Yoga* of Action destroys the impurities which are in the form of passions (*Rajas*, unsteadiness) and ignorance (*Tamas*, inertia). Thus, by the removal of impurities, the mind becomes inclined towards the state of trance. The impurities are strong factors for the state of suffering. Thus, the sufferings are also destroyed on the removal of impurities. Just as the burnt seed can not germinate, the sufferings also do not arise in the mind.

The state of trance is the instrument to learn that I am not body. Further, the destruction of sufferings is helpful in this knowledge. The *Yoga* of Action is the cause of the state of trance and destruction of sufferings. The austerity leads to make the body and senses stable, the self-study leads to the inquisitiveness towards self-realisation, and the contemplation on God tames the steadiness of mind. All the three kinds of *Yoga* of Action create the state of trance, and destroy all kinds of suffering. And this is the objective of the *Yoga* of Action.

The *Yoga* of Action has an important place in the field of spiritual practices. *Yoga-sūtra* has opined that this *Yoga* of Action does not have any value for aspirants in trance or with controlled mind. However, such kinds of aspirant are very few. But most of the aspirants have unsteady mind and they acquire the state of trance by concentrating their mind through the *Yoga* of Action. Thus, the *Yoga* of Action is an experiment to benefit the majority. By practicing the *Yoga* of Action properly, the aspirant moves towards newer heights of spiritual practice and finally acquires the highest state of trance.

3.10 Eight Fold Yoga

3.10.1 The Meaning of *Yoga* : The word '*Yoga*' is derived from the *Saṅskṛta* root '*Yuj*' which means to join, bind, appoint or utilize. Its secondary meaning may be union or coming together. However, we are dealing with the term '*Yoga*' in the sense of 'engaging our mental, vocal and bodily energies in acquiring the desired object, and to acquire such an internal or spiritual equilibrium by controlling the intellect, mind and emotions so that the consciousness of the individual may be equanimous under all circumstances. In the traditional Indian thought, the cause of all this visible world is the God or Supreme Soul and the worldly soul is one of its parts. In this context, the '*Yoga*' is defined as that system through which the worldly soul (*Jīvātmā*) may unite with the supreme soul and the bondage of the worldly transmigration be over forever.

The follower of the *yogic* path is called as '*Yogi*'. *Bhagavad-Gītā* has stated in its sixth chapter (verses 15-23) that the *Yoga*-path is that which leads to liberation from sufferings due to attachment and aversion. The individual is called as 'liberated' or 'attained the *yogic* state' whose mind, intellect and ego gets controlled and merge in the self itself and whose attachment towards sensual objects is done away with. Just as the flame of the lamp does not flicker in a place without wind, similarly, the *Yogi*, who gets established in his self by controlling his intellect, mind and ego is not affected by the emotions due to attachment and aversion. His mind is full of pleasure. This is the state of eternal and super-sensuous joy. This causes the mind to be steady. When one attains this state, all other propensities look like nothing. Under this state, the mind does not deviate even under severe sufferings. That is why, *Yoga* has been stated as to liberate one from all kinds of sufferings. One should practice such a *Yoga*.

Bhagavad Gītā (6, 16-17) has stated that *Yoga* can not be practiced by him who (1) overeats (2) undertakes fast (3) oversleeps or (4) ever-awake. The *Yoga* practice is easy for him who has regulated diet, recreation, activities, sleep and wakefulness.

Patañjala has stated in the second aphorism of the first chapter of *Yoga-sūtra* that *Yoga* is the 'regulation of the modes of mind'. This means that *Yoga* is the control or check of the different kinds of modes of mind. The psyche is endowed with mind, intellect and egotism. The mind engages the senses in their objects, the intellect decides good or bad and the ego creates the attitude of, 'I am actor, I am enjoyer' etc.

The term '*vṛti*' is derived from the *Saṅskṛta* root '*vṛt*' which means wandering, reversal, roaming, moving ahead, and occurring. Accordingly, the term '*vṛitti*' could mean transformation, modification (from one state to the another), flow or effusion. The *Yoga* is a process through which the mental unsteadiness is regulated and the energy produced in the process could be utilized to move in the desired direction.

3.10.2 Eight-fold *Yoga* : *Patañjali* has stated eight components or steps of *Yoga* as a means to accomplish it. They are the following as per *Yoga-sūtra* 2.29.

1. *yama* (Life-long vows).
2. *niyama* (Time-based vows).
3. *āsana* (Postures).
4. *prāṇāyāma* (Breath control)
5. *pratyāhāra* (Retreat)
6. *dhāraṇā* (Retention)
7. *dhyāna* (Meditation)
8. *samādhi* (State of Trance ecstasy)

The *yamās* (five) and *niyamās* (also five) regulate the emotions caused due to attachment and aversion. They also establish the *yogi* in the beneficial social life. The postures makes one's body healthy and strong which may lead him to remain equilibrated with the nature. The postures initiate the attachment with body to recede gradually and the *yogi* begins to feel body as the support of the soul only. These first three steps are called 'external (spiritual) practices'.

The *yogi* regulates the breath and keeps the senses away from their objects through the next two steps- breath-control and retreat. This causes his mind to be under control. These two steps are called 'Internal Practices.'

The steps of retention, meditation and acquiring the state of trance lead the *yogi* to move into the depth of the soul. The *yogi* does not look to the space to receive the supreme soul. He, now, knows that it resides in his own interior in the form of internal soul. These last three steps establish the relationship between the soul and the supreme soul. That is why, they are called 'Internal means or means of internal soul'.

During the state of trance, the knower, knowledge and the knowable become identical. The difference between the observation, observer and the observables also vanishes. It is just as all- the singer, song and the musical instruments have become unified.

3.10.2.1 Yama (Life-long Vows) : The *yama* is the first step of *Yoga*. It means to regulate or to restrain. According to *Yoga-sūtra*, 2.30, the practice of (i) non-violence (2) truth (3) non-stealing or honesty (4) celibacy and (5) limitation of possessions, is called *yama*. The practice of these vows leads to the welfare of the individual and the society. The social life is also happy and peaceful. In contrast, the tendency of violence, false speech, stealing, non-celibacy and possession is born due to bad intentions like envy, aversion, greed and delusion etc. The practice of non-violence etc. causes these evil intentions to gradually wean away. The mind of the aspirant becomes more and more cleansed. His senses get under his control. In Jainism, all these five *Yamās* have been prescribed in the form of minor vows for the laity and in the form of major vows for the ascetics. Patañjali has also stated these two levels. On the first level, these are practiced in a minor way under the limitations of caste, country, era and time. On the second level, they are practiced universally without any exception, as above, and they are called major vows.

(a) Non-violence (*Ahiṃsā*)

The literal meaning of the term '*Ahiṃsā*' is to abandon violence. It means not to kill or harass any living being. However, its objective moves towards universal love or friendship towards all the worldly beings. If any body does not kill or torture a living being by his bodily action, but he has enmity, envy or aversion in his mind, he can not be non-violent. Thus, the practice of renouncing enmity and cultivating the attitude of friendship is necessary to become non-violent. The *Patañjala Yoga-sūtra* 2.35 also states that when non-violence is firmly instilled inside, enmity vanishes away.

Why does an individual do the violence ? (1) The people kill or they get the animals killed for non-vegetarian meals, (2) There is violence due to fear also. The people kill the serpents because of fear. (3) There is violence done to safeguard one's rights. (4) If the self-pride is hurt, the individual performs violence in revenge. (5) There may be violence daily while working for livelihood. Thus, there may be violence due to many causes. Out of all the kinds violence, the most condemned form is that of the violence done with intention under attachment or aversion. This kind of violence should be completely abandoned. Considering the varied forms of violence, Patañjali has two-foldly classified the practice of non-violence : one, in general or minor way and the other in a major way. In the first kind, there are some limitations as described earlier while in the second kind, there are neither limitations nor exceptions. The Jaina practices have designated them as Anu-vrata and Mahavrata respectively.

The *yogi* has to practice the universal or major non-violence.

The non-vegetarian diet is not proper for human beings. Hence, there is no question of committed or commissioned violence for the *yogi* for his foods. The *yogi* can have no violence due to fear, greed or anger as he has totally moved away from these tendencies and cultivated the universal friendship in him. It is only after this that he has started troding over the path of *Yoga*. There is no enemy for him. Even if with enmity, he will not complain against him but he will think about his polluted intellect. He will forget about him and forgive him and try to behave friendly with him.

This kind of practice is, though, difficult, but it can be cultivated with proper practice. Mahātmā Gāndhi has proved this point in this current age.

(b) Truth (*Satya*)

The truth stands on the highest place in moral conduct. Mahātmā Gāndhi has said, 'Truth is God and the God is truth.' An individual practicing truth in his mental, vocal and bodily activities approaches the vicinity of the supreme soul. Kabīra has also said, 'Be truthful to god. God likes truth. The true man receives the true soul and is merged in it.' Non-violence or love is the path to effect the truth. The truth is not only limited to accurate statements. Talking unpleasant or obscene cheating, condemnation or back-biting or ridiculing others are hindrances in the path of truth. Aśoka, the emperor has stated in one of his inscriptions, 'It is good for all the section the public to be in amity. Its basis is the guarded or regulated speech. The accomplishment of truth means eagerly engagement in the control of speech. That is why, it has been said in *Patañjala Yoga Sūtra* 2.36 that maturity in truth leads to the achievement of the fruits of actions. Whatever the speaker of truth states or says, it turns out to have similar effect. A man becomes happy if the speaker of truth says so. His words never go wrong.

(c) Non-Stealing (Taking Not-given)

The wayer of enjoyments and possessions carries the individual towards amoral conduct. This leads to the tendency of stealing or to acquire possessions of others by hook or crook. Whatever is earned through un-just or a-moral conduct, is called, stealing. The individual possessing materials earned through unjust means or a-moral conduct, does injustice to his society he lives in. The *yogi* reduces his necessities to the minimum. There is no end to the desire and rivalry, of enjoyments and possessions. The desires are infinite and unlimited like the space. On the other hand, a person whose desires are vanished, enjoys supreme joy and peace. Kabīra has said, 'When desires go, anxiety vanishes and the human being becomes care-free. He is the supreme king, who does not have any desires.' However, one needs some things to live a life. But the man should be careful to limit his 'some needs'. If he begins transgressing the limit, he will be lost in the infiniteness of desires like the space. Kabīra has stated, 'O Lord, offer only that much which may feed the family, myself, and the saint who comes to him'. However, he has also warned to limit the needs, 'One should drink cold water after eating the rough and dry. Do not get enticed by seeing the besmeared bread of others. The point of enticement leads one towards acquiring possessions, and this tendency leads one to be indiscriminate towards good or bad due to desires and rivalry. Hence, the *yogi* relieves himself from desires and rivalry to practice non-stealing and honesty. Thus, when one is matured in non-stealing, he may acquire all kinds of gems (*Yoga-sūtra*, 2.37).

(d) Celibacy (*Brahmacarya*, Limited Sex)

According to Patañjali, the mental, vocal and physical refrainment from illicit sex is celibacy. Jainism has also defined it in the same way. However, whereas there is total renunciation of sex for those practicing major vows (or ascetics), the laity has been permitted to have limited sex (i.e. within marriage). In this way, it is designated as 'content with one's own wife (*svadārasantoṣa*, i.e. be content with sex with one's own wife and avoid other women). This means that for a votary, the term 'celibacy'

means to refrain from sex with other women. It is because, the worldly being can not be fully restrained. He does not practice celibacy completely. In fact, the object of the bondage of marriage is to regulate the multi-directional imprints of sex and mono-channelise it. In wider terms, the term 'celibacy' means a life of (1) refrainment from sex (2) self-study and (3) self-control. Hence, the celibacy can not be practiced without self-study and self-control.

It is Bhagawān Mahāvīra who introduced it as the fifth vow in Jainism. His predecessor Bhagawān Pārśva nātha taught the four-fold restraints (four *yamās*-non-violence, truth, non-stealing and non-possession). For a conscientious person, the celibacy got included in the vow of non-possession as the woman is not only an attachmental possession but she is the root of all kinds of possessions.

(e) Non-possession or Non-attachment (*Aparigraha*)

The non-stealing and non-possession are the two sides of the same coin. Whereas the accumulation of materials through unjust means is stealing, the earning and accumulation of un-necessary materials is possessions. This is also a kind of stealing as the materials, which could be utilised by those wanting them, have been un-necessarily accumulated by the possessor one. Hence, he is an accused. The possessor gets attached with his possessions, and also, as his possessions multiply, his attachment becomes stronger. Thus, non-possession is not to possess un-necessary belongings and to gradually minimize the already possessed. By practicing non-possession, the attachment gradually reduces, and, in the end, the aspirant gradually loses his attachment towards his body also. He begins to learn that the body is only a medium or means, the owner (soul) of which moves to another body like the transfer of any accessory. This state has been there prior to this current birth and will continue in future rebirths also until the *kārmic* bonds are broken and the internal soul does not realize the supreme soul. According to *Patañjala Sūtra*, 2.39, when one has strengthened his non-possessive character, he can learn details about his past, future and current births. The possessions are the root causes of violence. Of course, the fulfillment of one's needs is not possession. Wherever there is accumulation of materials to satisfy one's desire, it will be called as possession. In fact, it is only the attachment which is possession.

It may be added here that there are two kinds of possession : (1) Internal like passions and quasi-passions and (2) external like physical belongings of gold, grain, livestock etc. The detachmental attitude towards both the kinds of possession is actually non-possession.

3.10.2.2 *Niyamās* (Time-based Vows) : While the *yamās*, as above, have an objective of purification in the social behaviour of the individual, the *niyamās* have the objective of purification of personal behaviour. Patañjali has stated five *niyamās* in *Yoga-sūtra* 2.32: (1) Purity (*śauca*), (2) Contentment (*santoṣa*), (3) austerity (*Tapā*), (4) self-study (*svādhyāya*) and (5) contemplation on God. (*īśvara Praṇidhāna*)

(a) Purity (*Śauca*)

The word '*śauca*' means purity. It includes the purity of body, clothes, residence and foods also. In the process of the purification of body, the *Yogi* feels that the body is impure. It is the house of urine and feces, cough, sweat and many other disgusting substances. The impurity of body awakens the attitude of disgust towards the natural urges (i.e. sex etc.) of the body. The *Yogi* also feels the same for the body of others. This leads his tendencies to move from the physical level to spiritual level. He looks that the animals lick each other and even clip each other to show their affection. This type of manifestation of love looks inferior and disgusting to him. This leads him to move naturally towards the spiritual manifestation of affection through compassion, friendship etc. It is stated in *Patañjala Yoga sūtra* 2.40 that the practice of purity creates disgust towards the parts of the body and one saves himself from the contact with others. He does not have any relationship with others. He attempts himself to stay in his own soul. This is the effect of external purity.

Patañjali states that the quality of purity purifies the inner soul and yields pleasure of mind, and awakens faith and belief in the stability of mind. This inner purity is achieved through the practices of austerities or *Tapās* etc. or reflections on friendship and compassion etc. Thus, there is mental concentration due to purification of mind from pollutions like envy etc. The concentration leads to control over the senses and to earn the capacity of self-intuition. The *Patañjala Yoga-sūtra* 2.41 also states the same points.

(b) Contentment (*Santoṣa*)

The contentment arises due to vanishing of desires. This quality generates unlimited peace and happiness. It is said in *Mahābhārata Śanti-parva* 174-76 that the happiness due to enjoying the desirables and greater enjoyments of the heavens are not even equal to one-sixteenth part of the happiness acquired through the quality of contentment. This quality makes the *yogi* carefree and he remains steady in the *yogic* path. The *Patañjala Yoga-sūtra* 2.42 states that the contentment yields unsurpassed pleasures which can not be compared with any other kind of happiness.

(c) Austerity (*Tapa*)

The word '*tapa*' is derived from the *Saṅskṛta* root 'tap' which means to heat, to burn and to bear troubles. A special kind of restraint of mind, speech and body is practiced through the austerities. There are many kinds of austerities like

1. Not to take food or fasting.
2. Standing or sitting with steadiness
3. Regulate the air-intake (breath-control).
4. Enduring the solar heat in the summer or lying on hot stone slab.
5. Bearing the cold by standing or lying in open sky in the cold season, and many other

In the austerities, one has to bear many kinds of pains directly or indirectly. Just as, the gold is heated strongly to purify it, similarly austerities are also performed for purification of mind and body. Just as, the impurities of gold are melted down by heating, similarly, the mental and physical impurities are removed by austerities, and the capacity of mind, body and senses is increased miraculously. The *Patañjala Yoga-sūtra* 2.43 states that the austerities of body and senses and their capacity manifests surprisingly. The object of austerity is not to mortify the body but to increase its enduring capacity. In Jainism, the body is not mortified, but a practice is undertaken to improve the enduring capacity of the body so that attachments and aversions are destroyed.

(d) Self-study (*Svādhyāya*)

The word '*svādhyāya*' is made up of the union of two words, '*sva*' and '*adhyāya*'. It means to study the self, and the inner soul, to study the mind and the senses, and to repetitively reflect upon their activities. This will lead to experience all the objects related with the aspirant along with his own self. This will earn development of inherent knowledge in him.

The study of good literature like *Vedās* and *Upaniṣadās* is also the self-study. They are the words of the Attained ones. Hence, their study will lead to knowledge of those subjects which are not known directly or by inference but which are known through the scriptures only. According to *Patañjala Yoga-sūtra* 2.44, the self-study leads to the contact with the desired deity. It means that one establishes identity with the God.

(e) Contemplation on God (*Īśvara-praṇidhāna*)

According to Patañjali, the *īśvara* is a specific person. Whereas the common man's mental propensities can be pervaded with sufferings, there is their eternal absence. The God has neither sacred

nor sins, neither *kārmic* fruition nor any kind of desire.

There are five kinds of sufferings : (1) ignorance (2) ego (3) attachment (4) aversion and (5) clinging to worldly objects (*abhiniveśa*). The ignorance is to admit the non-eternal, impure, pains and not-souls (non-living ones) as eternal, pure, pleasure and souls. The intellect and mind etc. are not-souls. They are perceived as conscious by human beings only. The egotism is to assume the non-living entities as conscious and to identify them with consciousness. It is, thus, clear that ignorance is the mother of egotism etc. The attachment is the desire for enjoying the agreeable objects and the aversion is not bearing with the undesirable objects. The attachment towards worldly life is clinging. All these processes of sufferings have been there from birth to births. The meaning of contemplation on God is to offer special devotion to the God and to seek refuge in Him. In this process, the *yogi* dedicates all his actions and volitions to the God. There is no specific individuality of the *yogi* different from Him. He does not have his separate existence different from Him. This leads him to accomplish the state of trance in a natural way. *Patañjala Yoga-sūtra* 2.45 also states similarly.

3.10.2.3 Postures (*Āsanās*) : As per *Yoga-sūtra* 2.46, posture is the state of the body in which it remains steady and happy. It keeps the body in a specific physical state in which the body of the aspirant remains steady for some desired time and there may be no experience of physical stress etc. during this time. The postures have been named after plants, insects, aquatic animals, birds, and animals etc. For example, some names of the postures are given below:

- | | |
|---|--|
| (1) Palm-tree posture (<i>Tāḍāsana</i>) | (2) Lotus-posture (<i>Padmāsana</i>) |
| (3) Scorpion-posture (<i>Vriścikāsana</i>) | (4) Serpent-posture (<i>Bhujangāsana</i>) |
| (5) Grass-hopper-posture (<i>Śalabhāsana</i>) | (6) Crocodile posture (<i>Makarāsana</i>) |
| (7) Tortoise posture (<i>Kurmāsana</i>) | (8) Eagle posture (<i>Garuḍāsana</i>) |
| (9) Peacock posture (<i>Mayūrāsana</i>) | (10) Cock-posture (<i>Kukkuṭāsana</i>) |
| (11) Camel posture (<i>Uṣṭrāsana</i>) | (12) Lion posture (<i>Simhāsana</i>) and others. |

By the practice of postures, the body becomes well-organised, strong and light. The postures make the *yogi* to practice breath control easily. It must be kept in mind that the postures are not only the means for the well- built body, but they are also the means for developing the capacity of undertaking *yogic* practices. The ultimate object of *Yoga* is to acquire the state of trance and omniscience. Though the *yogi* does not have delusion with the body, still he has a regard for it because it is the abode of the inner soul. Hence, he takes full care for its up-keep. The *yogi* well-versed in postures is not subjugated by the opposite pairs of cold and heat, hard and soft, and rough and smooth etc.

Patañjali has not emphasized on the postures. One of the systems of *Yoga* is called *Haṭha-Yoga* or *Yoga* of Harshness. It has been extensively described in '*Haṭha-Yoga Pradīpikā*' (Illustrator of the *Yoga* of Harshness) by Svātmārama. This *Yoga* places high value for purification of body, postures, and states of the body etc. The *Patañjali* system aims at acquiring the state of trance and the means are required only until they are helpful in attaining the object fast and easily. Thus, *Patañjala Yoga* could be called as Royal *Yoga* (*RājaYoga*, Easily practicable) in comparison to the *Yoga* of Harshness.

3.10.2.4 Breath Control (*Prāṇayāma*) : The breath control is the fourth component of *Yoga*. The meaning of '*Prāṇa*' is to inhale and exhale. The '*Prāṇayāma*' means regulation of respirations. *Patañjala* 2.49 has defined the respiratory process. The term, in fact, means seven stages as below:

- (1) inhaling of air.
- (2) Filling up the lungs with air.
- (3) Stopping or holding the inhaled air for sometime inside
- (4) Exhaling the air afterwards.

- (5) Stopping or holding the process for sometime after exhaling.
- (6) Inhaling the air again.
- (7) Repetition of all the above processes (1-6) many times.

The drawing of air in lungs while inhaling is called the process of filling (*pūraka*). The action of emptying the lungs of air while exhaling is called the process of purging (*recaka*). The stoppage of air inside after inhaling is called the process of inner retention while holding the re-inhalation after exhaling for sometime is called external retention (*kumbhaka*). In this process, the respiration is checked from entering inside.

The breath control is a difficult spiritual practice and it should be learnt from a proper teacher. Moreover, preliminarily, it should be practiced under the guidance of the teacher. There may, otherwise, be some mistake. As there is operation of the inner energy (i.e. air) in the activity, there may be harmful effects if there is any mistake.

On one hand, the practice of breath control organises the process of blood transmission, and yields refreshing vibrations; on the other hand, the senses and mind get rest, the intellect gets pure and brightened. Patañjali states that the process of breath control wanes the obscuration over our discriminatory knowledge due to delusion. It has also been stated that there is no better austerity than the breath control. It leads to the purification of physical and mental impurities and the knowledge becomes brightened.

3.10.2.5 Retreat (*Pratyāhāra*) : The senses are inherently unsteady. They carry the mind towards the sensuals and compel the intellect to follow. The process of retreat is to make senses follow the mind by leaving their willfulness. It is mentioned in *Patañjala Yoga-sūtra* 2.54 that the retreat is the identification of senses with mind after getting uncontested with their objects. The practice of retreat leads the senses away from their objects. When they are dis-inclined towards their objects, they follow the mind. In this state, the senses follow the mind just as all the labourer male-bees move towards their queen bee. Just as the mind moves towards curbing its activities, the senses also follow it. They do not create mutiny or disturbance. As a result of retreat, the senses get steadiness. They do not become unsteady or lax afterwards.

3.10.2.6 Retention or Concentration (*Dhāraṇā*) : Patañjali (3.1) has defined *dhāraṇā* as the concentration of mind on an object or place. The place may be inside the body of the aspirant, i.e. navel, lotus-like heart, nose, center of both the eye-brows etc. The concentration may also be practiced on an external object. But it is conditioned by the fact that the consignment of senses towards mind should not be distracted.

The unsteady state of mind is called the 'perturbed state'. In this state, the mind moves from one object to another object. The state of mind overflowing with desires and eager to various kinds of enjoyment is called the 'scattered state'. The quality of passion and activity is prominent in both these states. The inactive state of mind has been called as the 'deluded state' where the quality of darkness is prominent. When the mind centralizes all his energy on a single object, it is called the 'concentrated' or 'mono-channelised state'. While presenting himself for the test of archery, the mind of Arjuna was concentrated when he said to his teacher Droṇācārya that he is seeing only the eye (object) of the bird. In the *yogic* practices, the ultimate state of mind is called the 'restrained state', where the mind, intellect, and ego get under the control of psyche. The 'I-ness' is eliminated. The concentration is the centralized state of mind. The spiritual accomplishment commences from this state. That is why, Patañjali has placed this state in the chapter on '*Bibhuti*' (Supernatural powers). It is further mentioned that the self-realisation is achieved only through trance and there can be no accomplishment of the ultimate objective without it.

3.10.2.7 Meditation (Dhyāna) : In concentration, there is no continuity of the propensity of knowledge. It is always undergoing uncertainty or fragmentation. When this propensity of knowledge becomes mono-channelised, it is called the state of meditation. Just as the water takes the shape of its container, similarly, the mind also becomes of the same shape of the entity on which it is concentrated during meditation. That is why, the meditation on *Brāhmā* or Supreme soul has been prescribed which is expressed by 'Om' or *praṇava*. *Patañjala Yoga-sūtra* 3.2 also defines meditation in terms of mono-channelisation of mind. It means that the meditation is the continuous application of psyche on an object without any intervention by other propensities.

Almost all the religions have described the glory of meditation and it has been stated as the essential component of the path of spiritual practice. It seems that for the last few decades, there has been a revolution in the area of meditation. It is now being used for physical benefits like the better health of the *yogi* alongwith spiritual benefits.

The main object of meditation is spiritual only. However, there are many physical benefits accruing from it during the process. Just as, when there is a continuous flow of electricity through the filament of the bulb, it flashes light. Similarly, the meditation also improves the sharpness of intellect of the aspirant. His face becomes shining and the body gets healthy. His speech becomes deep but sweet. Besides these accomplishments, he may acquire supra-human power also. However, the *yogi* may be derailed from his path if he gets attached to these powers.

In *Bhagavad Gītā*, Arjuna asked Kṛṣṇa, 'What is the fate of a person who is derailed from *yogic* path?'

Śri Kṛṣṇa replied, 'The derailed *yogi* does not meet evil fate. He will enjoy the heavenly pleasures for long time. He will, then, be reborn among the *yogis* and wise men where he accomplishes *yogic* powers due to earlier practices. However, the meditation should be undertaken for spiritual pleasures only and not for physical enjoyment. The physical pleasures are automatically acquired.

3.10.2.8 Trance (Samādhi) : The state of mediation turns into the state of trance when the meditator identifies himself with the object and his nature gets zeroed in it, This is the state where even the meditator gets turned off and there is only the perception of the existence of the soul. The mediator is transformed into the object. The trance is the state where the meditator, meditation and its object are unified. *Yoga-sūtra* has stated that the combination of the three processes-concentration, meditation and trance is called 'Restraint' (*saṁyama*). It has also been stated that the *Yogi* acquires many miraculous powers due to restraint. It has also been pointed out that

- (1) On practicing the restraint of body, one acquires the power of dis-appearance
- (2) On practicing restraint on navel center, one learns the anatomy of the body and its different elements (*dhātus*)

The following eight *yogic* accomplishments are known in general:

- (1) Power of miniaturization (*aṇimā*)
- (2) Power of magnification. (*mahimā*)
- (3) Power of levitation. (*laghimā*)
- (4) Power of gravitation. (*garimā*)
- (5) Power of acquirement of the desired (*prāpti*).
- (6) Power of willfulness (*prākāmya*).
- (7) Power of subjugation (*vaśitva*).
- (8) Power of creation and destroying (*iśitva*).

However, these powers could only be self-experienced. They could not be logically argued. All these supernatural powers are related with the physical world. The object of *Yoga* is not to acquire these powers but to acquire self-installation and liberation. Whosoever gets entangled in these powers, gets derailed from the main objective. Hence, the ultimate objective of *Yoga* is to attain liberation and self-realisation.

3.11 The Nature of Samadhi :

Yoga is very important in Indian philosophy. The importance of yoga has been realized by almost all philosophical systems and religious sects of India. Yoga helps in gaining the knowledge of reality and the self-realization. Both theistic and atheistic (Buddhists and Jainas) recognize the usefulness of yoga. *Saṁhita*, *āraṇyaka* and *upaniṣads* describe the greatness of yoga. There are various kinds of yoga. *Gita* mentions *Jñāna yoga*, *Bhakti yoga*, *Karma yoga* and *Dhyāna yoga*. The yoga philosophy of *Pātañjali* presents an elaborate account of *Rāja yoga* and *Haṭha yoga*. In *Pātañjalī* yoga, yoga is called *saṁādhi*. All aspirants of liberation have first to necessarily acquire the state of *saṁādhi*. *Samadhi* helps one realize or experience the pure consciousness. *Samādhi* is attainable only by him whose mind is calm, senses are at rest and he is unmoved by any distractors. *Samādhi* leads to development of man and in search of *saṁādhi* he assuredly move towards the goal (*sennum bonum*). The state of *saṁādhi* is the experience of eternal self in all stages of pain and pleasure, gain and loss, life and death, rise and decline, etc. *Samādhi* is the experience of object (external) less and reason less bliss. *Samādhi* brings about mental peace and realization of the truth. *Samādhi* is a state through which peace and true self can be fully realized.

3.11.1 The Meaning and Definition of Samādhi : *Samādhi* means the projectionless concentration on the object of contemplation. In the *Bhagwati āraḍhana*, the meaning of *saṁādhi* is stated as the concentration of mind on the good (purpose). *Samādhi* means *saṁnyak āddyāna* i.e. the projectionless concentration of mind. *Śrībhōja Mahārāja* explains *saṁādhi* as *asōisamnyagādhyāta ekāgrī kriyate vikṣepānparihṛtya mano yatra saṁādhiḥ*. This means that *saṁādhi* is a state in which mind is freed of all projections and rested as it really is.

*Samādhiḥ samatāvasthā jīvātma parmātmanoḥ
Brahmaṇyeva sthīrtiryā sā samadhirbhidhīyatell*

This means that *saṁādhi* is the state of oneness between the *jīvātma* and the *parmātma*. That which is the state of *jīva* as merged in *Brahma* is the *saṁādhi*. The features of *saṁādhi* are stated in *yogavasiṣṭha* as

*em guṇa.....paśyataḥ
antaḥ śītalā yasya saṁādhiriti kathyoll*

The state of realization of the self as quality less, and utter peace of internal organs (*antaḥkaraṇ*) is the state of *saṁādhi*. *Maharṣi Pātañjali* has defined *saṁādhi* in *Pātañjala yoga* philosophy as *īṭadevārthamātranirbhāsaṁ svarūpaśūnyamina saṁādhiḥ*. This means the when in the state of contemplation only the object of concentration remains and the consciousness as contemplator is lost (merged) in the consciousness of object alone, there arises *saṁādhi*.

Pātañjali distinguishes between two types of *saṁādhi* :

1. *Samprajñāta Samādhi* and 2. *Asamprajñāta samādhi*.

1. Samprajñāta Samādhi : The state of cessation of mental modifications caused by external objects, is called *saṁprajñāta saṁādhi*. In this state there remains some modification of the self-consciousness.

isamyaka jñāyate prakṛteḥ bhedenā dhyeya svarūpaṃ yasminē.

According to this formation the state in which there arises the true and complete (samyaka) knowledge of the object of contemplation (self), is called the saṃprajñāta samādhi. In the saṃprajñāta samādhi there always remains the consciousness of the object of contemplation. In the asaṃprajñāta samādhi even this consciousness is merged into pure consciousness. Known remains but not the consciousness of the knowledge of the known as distinct from the knower, knower and the known become one.

Kinds of Saṃprajñāta Samādhi

With reference to the grossness and subtleness of the objects of contemplation, Mahārṣi Patanjali offers four fold classification of saṃprajñāta samādhi as :

ivitarkavicārāndāsmītā rūpānugamat saṃprajñātaḥ.

1. Vitarkānugata, 2. Vicārānugata, 3. Ānandānugata, 4. Asmitānugata. These are four kinds of saṃprajñāta Samādhi.

1. Vitarkānugata

Experience of the gross external objects of concentration is called vitarka. Viśeṣṭarkāṇaṃ sabdārthajñānavikalparūpaṃ yatra. In this kind of saṃprajñāta samādhi the citta is concentrated on a gross objects of meditation.

The enterprise of all doubt and illusion less knowing or experiencing of any gross physical object e.g. gross elements, sun, moon, body etc. (as never perceived or interred before) is called vitarkānugata samādhi. It is classified into two-savitarka saṃprajñāta samādhi.

Patañjala yoga philosophy defines savitarka saṃprajñāta samādhi asōtatra sabdārthajñānavikalpāḥ saṅkīrṇa savitarka samapattiḥ. Santarka is inclusive distinction between word, its meaning and the knowledge arising with these. The word, its meaning and the knowledge are mutually different from each other but memory of just the world symbol gives rise to the other two also. For example the utterance of the word cow includes within itself the word cow, the meaning of the word cow and also the knowledge of cow as undifferentiated from each other. Though all the three are different, but with practice and custom appear to be one. When a yogī concentrates on cow the contemplating citta is aware of the difference between the word cow and the knowledge of cow. This is savitarka. It can be precisely stated as the state of samādhi in which yogī gains experience of gross physical object as divided into word, meaning and knowledge is called savitarka saṃprajñāta samādhi.

Nirvitarka Saṃprajñāta Samādhi : Mahārṣi Patañjali explains the feature of nirvikalpaka saṃprajñāta samādhi asōsmṛti pasiśuddho svrūpasūnyevārthmātranirbhāsā nirvitarkāḥ. In the savitarka samādhi there is consciousness of word, meaning and knowledge, but in the nirvitarka samādhi the consciousness intends inward and as the concentration increases the yogī transcends the consciousness of the relation between the word, the meaning and the knowledge. In this state there is experience of pure meaning of the object of contemplation and the consciousness of the word and knowledge is transcended. Precisely stating in this state of nirvitarka saṃprajñāta samādhi there is experience only of pure meaning as devoid of the consciousness of word, meaning and knowledge.

2. Vicārānugata : Viśeṣaṇa cāraḥ sūkṣmavastu paryantaḥ sañcāro yatra i.e. the state of samādhi in which there is an experience of the subtle objects is called vicāra.

The enterprise of the experience of the five subtle elements, the sensory potency of the sense organs in their pure and actual form is called the vicāranugata saṁprajñāta samādhi.

This samādhi is classified into two-1. Savicāra, 2. Nirvicāra.

aityeiva savicārā nirvicārā ca sūkṣma viṣayā vyākhyātā.

Savicāra Saṁprajñāta Samādhi : When the object concentrated upon in subtle and the mind is conscious of such objects locus in time and space, it is savicāra. Just as in savitarka samādhi there is a discursive consciousness of the world, meaning and knowledge of the gross physical objects, in the same way in the savicāra saṁprajñāta samādhi there is awareness of the time and space of the subtle objects and the subtle atoms are experienced with discursive consciousness of word, meaning and knowledge. In this state there remains present the consciousness of causal relation.

Nirvicāra Saṁprajñāta Samādhi : In the state of nirvicāra saṁprajñāta samādhi, resulting with the deepening of the concentration, the experience of the subtle objects of concentration arises as devoid of the discursive consciousness of space and time. Here in this state of samādhi only the essences are experienced. The resulting product of nirvicāra samādhi is stated asóinirvicāra veisāradhyessyadhyātmaprasādaḥ i.e. with the excellence in nirvicāra samādhi the intuition (prajñā) becomes serene.

3. Ānandānugata : When the concentratin of the citta is increased through continuous practice of the vicāranugata, the samādhi attained is called the ānandānugata saṁprajñāta samadhi. In this state of ānandānugata saṁprajñāta samādhi, there arises a direct interface with the ahaṁkara (ego), due to the preponderance of the sattva guṇa. This state of samādhi is called anāṇdanugata because in this state the sattava dominated ego is of the nature of bliss and the yogī in this state experiences the bliss. In this state of ānandānugata samādhi the consciousness reaches beyond the subtle body and the gross elements or objects and the ego consciousness relates itself only with pure ego. This state of bliss is the ānandānugata.

4. Asmitānugata : The state of citta in which pure consciousness is reflected and that which is not totally devoid of ahaṁkāra. This last kind of saṁprajñāta samādhi is called sāsmīta samādhi inasmuch as the object of concentration in this state is the asmitā or the ego-substance with which the atmā (self) is ordinarily identified. The end product of enterprise in the realization of the there nature of the ahaṁkāra (ego). But at the same time it also enables the yogī to have a glimpse of the knowing self as something almost indistinguishable from the ego or ahaṁkāra. In this stage of samādhi the objects of concentration are jivātma or paramātma.

All these four kinds of samādhi are called sālambana and sabīja. Sālambana (dependent or related) for the reason that in all these there is some object or the else as the point of concentration and this dependence on or the relatedness with the object is being sabīja, hence also called sabīja samādhi. When a yogī concentrates or relates citta (mind) with same physical or gross object he first experiences the gross physical objects only. Gradually with the increase in the intensity of concentration he begins the experience of subtler objects. And with the further intensification of concentration he begins to experience the ego-substance and its blissful modes. With the rise of dominance of sattva guṇa the yogī enables himself to experience pure ego and in such a state only ego consciousness remains. Thus in all these stages there is gradual development towards the realization of pure consciousness, yet the true nature of the self or pure consciousness is not fully realized, though the yogī is very close to such an experience.

The kinds of saṁprajñāta samadhi can be better understood with the help of following explanatory chart :

S.	Name	Nature	Object	Relation	Presence of	Absence of	Mental Modification
01.	Vitarkānugata	Grāhya	5 gross elements and body, sun, moon etc. and gross senses.	Vitarka	Vitarka, Vicāra ānanda and asmitā.		Gross Objects.
02.	Vicāranugata	Grāhya	5 subtle Vicāra elements and subtle senses		Vicāra-ānanda and asmitā	Vitarka	Subtle Objects
03.	Ānandānugata	Grahya	EGO or ahaṅkāra	Ānanda	Ānanda and Asmitā	Vitarka and Vicāra	Ānanda
04.	Asmitānugata	Grahya	Asmitā	Asmitā	Asmitā	Vitarka, Vicāra and Ānanda	Asmitā or the ASMI Vṛtti

Asamprajñāta Samādhi : In this stage of samādhi there remain no mental modifications. This stage of samādhi is absolutely independent of any kind of object and is totally un-relational. Here in such a stage of samādhi there is absolute cessation of all types of modification of the citta (mind) cittvṛtti nirodha. Such a concentration (objectless) is called asamprajñāta samādhi.

Definition of Asamprajñāta Samādhi : Asamprajñāta Samādhi has been defined in the Patañjala Yoga philosophy as : *ivirāma pratyayābhāsapūrvah saṁskārśeṣonyahī* i.e. the detachment attained through the repeated practice of the cessation of all mental modifications is called the asamprajñāta samādhi. This means that when with repeated practice of the yoga, even the consciousness of concentration is transcended, the resulting state is called the asamprajñāta samādhi. In asamprajñāta samādhi there are no mental modification. It is absolutely modification less state. Here in this state the pure consciousness of puruṣa is attained. According to the vyāsa commentary (vyāsabhaṣya) of the yogasūtra, when the mind through practice becomes absolutely un-relational, the asamprajñāta samādhi is attained. Patañjali, in his yogasūtra has stated that only through the cessation of the *ṛtaṁbharāprajñā* and of the *vivekakhyaṭi* arising due to it, the *nirbīja* or the *asamprajñāta samādhi* is attained. *Asamprajñāta samādhi* is attained through *śraddha*, *vīrya*, *smṛti*, *ekāgratā* and *prajñā* i.e. the *vivekajñāna*. Maharṣi Patañjali has called this samādhi, the *Nirbīja Samādhi*. He defined the *nirbīja samādhi* as : *ityasyāpi nirodhe sarva nirodhānnirbījaḥ samādhiḥ*.

Due to its non-dependent nature it is called *nirbīja samādhi*. According to Maharṣi Patañjali, in this state of samādhi there does not remain the seed of ignorance (*avidyā*) etc. and it is thus called the *nirbīja* or the *seedless samādhi*. This stage of *asamprajñāta samādhi* is, thus also a non-relational state and the *puruṣa* in this state is not related with any thing external (other than itself), but is situated in the supreme self. The mind ceases to modify itself and the *puruṣa* sees nothing but the pure self.

Difference between Samprajñāta and Asamprajñāta Samādhi : In the *saṁprajñāta samādhi* the mind is related with some gross or subtle object or the else. The mind in *asamprajñāta samādhi* is totally un-relational. In the *saṁprajñāta samādhi*, ignorance etc. are present in seed form. In the *asamprajñāta* even these seed forms cease to exist. In the *saṁprajñāta samādhi* there is cessation of only the external modifications of the citta (mind). In the *asamprajñāta samādhi* there is cessation of all types of mental modifications, external as well as internal.

3.12 Supernatural Powers (Siddhies)

Yogī practices yoga for attaining samādhi. In the process he also attains some supernatural powers or siddhies, but it is not his aim to attain supernatural powers. The yogasūtra mentions around thirty supernatural powers, of which some are external and some are internal powers. Some powers are

related with knowledge while some others are related with special physical capabilities. We shall discuss here only those super-natural powers, which are related with knowledge.

1. Dharaṇa, Dhyāna, Samādhi make possible the knowledge of the past.

2. Knowledge of past life is made possible by saṁnyama.

3. Knowledge of other minds and one's own mind is rendered possible by saṁnyama and concentration.

4. Knowledge of subtle and mediated objects is rendered possible by concentration on astrology. The knowledge of heavenly bodies, anatomy of physical bodies, recognition and intellect; all arise through concentration. But at the same time the purport of the yogasūtra is that all supernatural powers or capabilities are ultimately detrimental to contemplation or samādhi. Yogi overwhelmed with these powers astrays from the path of true and genuine samādhi. He gets involved in desires and pleasures. For true contemplation one has to remain detached from these pleasures and desires. These powers can come with birth, through medicines, mantras, tapasyā and samādhi. As conclusion it can be said that saṁprajñāta and asaṁprajñāta samādhi are necessary for the attainment of liberation (mokṣa). Only through concentration one attains the state of samādhi. The subject of Pātañjal yogasūtra is samādhi.

3.13 Question

Essay Type Question :

1. Explain in detail the form of yoga as represented in the philosophy of yoga.
2. Define the *Yoga* of Action and explain the *Yoga* of action of Contemplation on God.
3. What is *Yoga*? Describe, in brief, the eight-fold *Yoga* of Patañjali ?
4. Define Saṁprajñāta Samādhi and explain its kinds after yogasūtra of Pātañjali.

Short Answer Type Question :

1. Defining renunciation, describe its kinds.
2. Explain the form of the attitude of memory.
3. Describe the kinds of austerity.
4. What is the objective of the *Yoga* of Action.
5. What are the benefits of practicing postures for the aspirant ?
6. What is the main objective of practicing postures ?
7. Explain what is retreat in *Yoga* ?
8. What is the nature of asaṁprajñāta samādhi?
9. Explain the meaning and definition of samādhi.

Objective Type Questions :

1. There are stages (Hkṛvika) of mind.
2. Object of knowledge is proved by
3. The commentator of Yoga Sētra has given the meaning of alternative as
4. In Sankhya Philosophy, there are kinds of organ of knowledge.
5. There are kinds of memory.
6. In an insane mind, there is the prominence of the quality of
7. The commentator of Yoga Sētra is
8. Yoga Sētra is divided into parts.
9. There are kinds of renunciation.
10. Yoga is possible only in the stage of

11. The cause of the state of trance and destruction of sufferings is
12. The Contemplation on God leads to accomplish
13. Under the concentrated state the modes of are controlled.
14. The modes of mind in the form of waves are called
15. The third state of mind is
16. How many components of the *Yoga* of Action are there ?
(a) one (b) two (c) three (d) Five
17. How many varieties of mind are there ?
(a) 4 (b) 2 (c) 5 (d) 3
18. The causes of acquisition of the state of trance are
a. Austerity and self-study.
b. Austerity and contemplation on God.
c. Practice and detachment.
d. Detachment and Meditation
19. The worship of deities, *Brāhmaṇās* and teachers is called the austerity of
20. The control over speech is the austerity.
21. The restraint of psychic propensities has been stated in the second aphorism of the chapter of *Yoga sūtra*.
22. *Yoga* is easy for them who are in foods, life-style and other activities.
23. The breath control and Retreat is known as practices.
24. The non-violence is life-long/time-based vow.
25. The retention of inhaled air for sometime is called
26. The holding of inhaling for some time after exhaling is called
27. The power of miniaturisation is one of the of *Yoga*.
28. The contentment is a life-long/time-based vow.
29. The austerity is a kind of life-long/time based vow.
30. The action of concentration of mind on any place is called
31. There are _____ kinds of *saṁprajñāta* *saṁādhi*.
32. All four types of *saṁādhi* is called _____ .
33. The meaning of *saṁādhi* according to *bhagwatī arādhana* is _____.
34. *Pātañjali* classifies *saṁādhi* into _____ types.
35. *Yogasūtra* describes _____ *saṁādhi*s.
36. In *asaṁprajñāta* *saṁādhi* there is _____ cessation.

37. There are _____ kinds of vitarkānugata samādhi.
38. Maharṣi Patañjali defines samadhi as _____ .
39. In _____ samādhi there is cessation of external modifications.
40. Asamprajñata samādhi has been called _____ in yogasūtra.

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UNIT- 4

Shaiva Yoga (Tantra Tradition) - Philosophical Base, Philosophy of Sadhana, Systems of Sadhana, State of Sadhana and Necessities of Sadhana

Outline of the Unit

- 4.1 Purpose
- 4.2 Preface
- 4.3 Tantra Tradition
 - 4.3.1 Concept and cause
 - 4.3.2 Form of Tantra
 - 4.3.3 Ancientness of Tantra
- 4.4 Tantra Vidya and Philosophy of Life
 - 4.4.1 Characteristics, Nature and Tendencies
 - 4.4.2 Tantra Sadhana
- 4.5 Conduct
 - 4.5.1 Systems of Sadhana
 - 4.5.2 State of Sadhana
 - 4.5.3 Necessities of Sadhana
 - 4.5.4 Sadhana Undertaking in Shiva Sanhita
- 4.6 Tantra Vidya and Jain Yoga
 - 4.6.1 Lord Rishabh and Tantra
 - 4.6.2 Jain Literature and Tantra Literature
- 4.7 Tantra and Tradition of Mahavira
 - 4.7.1 Social Transformation
 - 4.7.2 Downfall of Tantra Vidya
 - 4.7.3 Independent Arrangement for "Brahmacharya Mahavrata"
 - 4.7.4 Lord Mahavira and Transformation of Shraman Tradition
- 4.8 Tantra and Preksha Meditation
 - 4.8.1 Systems of Sadhana
- 4.9 Questions
- 4.10 Reference Books

4.1 Purpose

You learnt about Buddha system of Sadhana in the last chapter. In this chapter you will learn about Tantra Vidya and Shaiva yoga. This is also one more tradition of Indian yoga learning in which worship of power was prevalent. Indications and references to Tantra religion are found in many places in Vaidika literature. Relation of Shaiva-yoga tradition is with Tantra principles. You will learn the followings in this lesson—

- What was the ancient form of Tantra tradition?
- What is the inter relation between Tantra Vidya and philosophy of life?
- What is the system of conduct?
- What is the relation between Tantra Vidya and Jaina Yoga.?
- What is the status of Tantra in Mahavira tradition?
- What is the inter relation between Tantra Vidya and Preksha Meditation?

4.2 Preface

We studied Patanjali yoga (200B.C.) and Preksha Meditation in the earlier lessons. In this lesson we will study what were the traditions earlier than these two. We will observe Buddha (600B.C.) and Tantra Vidya which was existing even before it. So after doing a review of general form of Tantra Vidya we will get concise information on Shaiva principles.

4.3 Tantra Tradition

Dr. Govind Chandra Pandey and many other scholars believe that the most ancient religion was more or less in the form of Tantra. Worship of power-god "Shakti" was prevalent in prehistoric period and in various ancient civilization. Worshipping "Matru-Shakti" was prevalent in Sindhu civilization. Indications of Tantra religion are found in many places in Vaidik Literature. Everywhere some common characteristics of Tantra are found. The followings are found more or less in all Tantra. — plenty of symbols, mysticism, collection of knowledge and karma, supernatural accomplishments, miracles, importance of 'guru', body postures, use of 'mantra-tantra' etc. 'Mukti' (salvation) is the goal and 'ajñana' (ignorance), karma and 'vasana' are believed to be obstacles. Atma-jñana does not come only by sermons. Purification is possible only by sadhana.

4.3.1 Tantra : Concept and cause- The name of Tantra immediately flashes an image of a man doing magic, hypnotism, witchcraft, sorcery etc. A man doing sadhana in crematorium. Makes use of alcohol, meat, fish, postures, sex etc. Is engaged in hateful, vulgar, and horrible deeds. Looks capable of giving curse. Common people are afraid of him. These prevalent beliefs of common people about Tantra are not without a cause. Because of secretive code and symbolic language for very long period of thousands of years the original form got perverted and the purpose of Tantra got lost. True or right form and knowledge became rare. There are many narrations in history when powerful mystical ascetics have openly used such hypnotism, witchcraft, sorcery etc. Ascetics and house-holders, every one was influenced by its assault. House-holder could not refrain himself from using it for his petty selfishness and satisfaction of basic desires. And the ascetic forgetting his main goal could not save him from the attraction of miracles. As a result today it is considered as an hateful means for the fulfillment of one's lower desires. But this is not the real form of Tantra.

4.3.2 Form of Tantra - The origin of the word Tantra is from 'tan' which means expansion. It has also origin in "trei". According to Paramhansa Satyanand Sarasvati the word Tantra is related to *chetana* (consciousness) in *jeevan* (Life). This means expansion of consciousness.

Tantra would come to mean a branch of knowledge which will offer a systematic and scientific method by which the spiritual powers inherent in men can be brought out and human life may be blessed with glimpses of reality and attain "salvation".

This way the broad meaning of Tantra is – *Shastra*, administration of principle, science or book of science. Shankaracharya has used the word Tantra for Shankhya-darshan. The word can mean administration also. Even today words like *rajatantra*, *prajatantra*, *lokatantra* etc. are used to mean different types of administrations. Apart from these pervading meanings it has a one narrow and orthodox meaning. Tantra is that *shashtra* which preaches a special sadhana path coordinating *mantra*, *keel*, and *kavach*.

The second name of Tantra is Agama. According to Vachaspati Mishra, Agama is that by which the means for '*abhyudaya*' (Worldly benefits) and '*nishchreyash*' (salvation) come within understanding of intelligence. In ancient times Tantra Vidya was also a special science like today's science. Today's science is based upon physical laws. But Tantra Vidya was mainly based upon principles of chetana. Like today's science the ancient Tantra Vidya also has abundance of theoretical and technical knowledge. Like science, in Tantra also every qualified person could get admission because in Tantra people of all

castes had equal rights. Even women and low-caste persons had equal rights. So it was popular even among common people. In absence of proper qualification no person could get admission in it. The teacher would examine / test a student according to his qualifications and give him education. And arrange for his advancement and uplift. The specialty of Tantra is its practical side. It is not possible to take expert leadership in absence of expertise of experimental side of science. Like that / In the same way in absence of a teacher experienced in practical science no student can become expert. The reality is that every science is neither good nor bad in itself. When the commitment towards the original goal gets lax, aimless development takes place. In place of welfare for self and others, it becomes means of oppression, restlessness, quarrels and war. Then cooperation of common people vanishes. And downfall and failure begins. In spite of having abandoned possibilities of resolving human problems in absence of right guide and spoke-person suitable to time and place its original real identity became obscure. So many types of thinking towards Tantrik-powers is now prevalent among people. Some are its supporters and admirers while some are its critiques and slanderers. One large class of people are indifferent.

4.3.3 Ancientness of Tantra- Modern thinking and investigators take back the tradition of Tantra Vidya to Indus Valley civilisation. From the idols, coins, paintings and relics obtained from this civilisation remains related to *matrushakti, shivalinga and tantra* are found. This civilisation is believed to be as old as 3000 years B.C. Scholars believe that the tradition of Tantra is certainly as ancient as this, it could be even older than that. Predominance of Tantra Vidya is seen during the period from Mahabhart to Buddha religion (600B.C.). There is a prayer to Mahashkti Sarasvati in Rigveda. In Atharvaved Bhagavati Mahashakti is saying that she is with all gods. I prevail in every one. In this Atharvaved there are references to magic, hypnotism, witchcraft, sorcery etc. During the lifetime of Lord Mahavira a reference to the use of killing-power of *tejoleshya* by Acharya Goshalak of Ajivak sect is obtained. Position of spiritual form and use of Tantra is seen in the religious-spiritual revolution by Mahavira and Buddha in 600 B.C. During this period transformation takes place in the form of Tantra which was horrible and vulgar and full of blind-faith. This position also could not sustain for longer period in Indian scenario. Again during 7th century to 12th century the form of magic, hypnotism, witchcraft, sorcery etc. developed. Repeated endeavour for purifying were made by Natha sect and Santa tradition. At present *laukik* form *Tantra* is seen more. *Lokottar* form is not seen

At the time of downfall and disgrace clout of blind-faith and mysticism increased. Spiritual aim and belief of welfare of soul became weak. During its rise spiritual and social code of conduct combined. Awakening was created for rules and limitations for the ultimate goal of life — *moksha* and social peace and co-existence

4.4 Tantra Vidya and Philosophy of Life

Importance of Tantra is in expounding / presenting the greatness of human life and practical means. Developing powerful perfection is its ideal. Human soul is the identity of God. The body is its powerful means for the manifestation of its perfection and development. The goal of human life is true attainment of perfection. Attainment of complete knowledge is necessary for getting free from *avidya* (ignorance). For this attainment it considers every-one, all castes and sex as equal candidate (having equal right) without discrimination. According to *Shakta-tantra* there are three types of *bhava* in life — *pashubhava* (animal instinct), *Veerbhava* (courage instinct) and *divyabhava* (divine instinct). It is a clear belief of *Shakta-tantra* that internal transformation of human life can be done. Transformation of *bhava* can be done by seven types of conduct. *Bhava* is mental disposition and conduct is external behaviour. *Bhava* is internal disposition of human life and conduct is external behaviour or a sadhana system.

4.4.1 Characteristics, Nature and Tendencies- A person can have three characteristics — *tamasik, rajasik and satvik*. They control five cells. They direct their manifestation and activities. And become cause for their action. Three types of nature are created by these three — animal instinct, courage

instinct and divine instinct. A person with animal instinct spends his life guided by his passions, desires and *karma*. Family, wealth, selfishness etc are attributes of *pashubhava*. A person with courage instinct establishes a condition of self-discipline and control in the life. With this, he is capable of free himself from *pashubhava*. The main attributes of *veerbhava* are self-discipline and control. Non-violence, truth, non-stealing, celibacy and non-possession become natural parts of the life of a person with *divyabhava*.

Generally characteristics of a person cannot change. One has to be conscious of *karma* to change characteristics. But *Shakta tantra* clearly believe that *bhava* can be changed. By doing so the negative effect of characteristics can be reduced. *Tamasik* can be converted to *rajasik* and *rajasik* to *satvik*. According to Tantra There are four basic tendencies /instincts in human — *Aahar, Nindra, Bhaya and Maithun*. (hunger, sleep, fear and sex) In presence of these instincts development in sadhana is not possible. So in Tantra-shastra emphasis is given to destroy them. Goal of Tantra-sadhana is also that to make the mind bereft of instincts. To understand it in proper perspective and to diagnosis it. Till there is proper diagnosis of these instincts, sub- instincts and activities is properly done sequential development and all kinds of internal or spiritual attainments are not possible. Practice of *pranayam* awakens consciousness and brings full control over sleep. *Khechari mudra* and silence bring control over hunger. Fear is controlled by *mudra* and *maithun* by *param-tatva*. Attainment of *Khechari mudra, mauna* (silence), *pranayam, atmajnana and paramtatva* is called sadhana of *panchamkar* in *sanketik* language. The basic instincts of life can be controlled by this sadhana.

4.4.2 Tantra—Sadhana - There are three main series of Tantra –First *Vaishnav tantra* which is also called Sanhita. The second is *Shaiva tantra* which is known by the name of Aagam and the third is *Shakta tantra* which is called Nigam. Tantra system is explained in six main schools of thought.

1. Pashu – *Jeeva* is an animal.
2. Pasha – *Jeeva* is bound by pasha.
3. Pati — The one who can see.
4. Shakti. – By which the work is done.
5. Vichar Shakti – Action, Principles and Philosophy are included in this.
6. Kriyachar – Methods and procedures for going ahead on sadhana path.

1. *Jeeva* is believed to be an animal. The soul which resides within a limit is called Pashu. The limit or the place is—Pasha.

2. Pasha is bond. *Mala, Maya* and *Karma* bonds are main bonds. When a person gets free from Pasha then he is united with Pati or Shiva. *Jeeva* gets united with Shiva.

3. Pati is Shiva. It is a shapeless element. There is no fickleness or vibrations in it. He is omniscient and almighty.

4. All the activities are accomplished by Shakti. It is a part of Shiva. If Shiva is sun then Shakti is its ray. Shiva and Shakti are inseparable from each other. But Shiva is complete in itself and Shakti is its manifestation. Shakti is believed to be staying in the down-most end of the spinal chord. The goal of a sadhak is to make Shakti meet Shiva.

4.4.2.1. Principle of Shiva - Various different sects and persuasions have developed inside Tantra. All have the same purpose that man should understand his own life and getting free from impurities and perversions experience ones own real existence. It is seen that for achieving this goal different sects have propounded different sadhana and different sequences. (ni. 67).

There are five main cases of Pashupat principle – *Karan, Karya, Yoga, Vidhi and Dukhant*. *Karan* has relation with *pati or shiva* element. *Karya* is related to *shakti*. *Yoga* is related to the condition of the union of two. *Vidhi* is related to achieving the condition of loneliness. *Dukhant* is the condition that ends

dukkha. This is achieved when the elements *Shiva and Shakti* become one. The condition of *dukkhanta* is the condition of Moksha. Atma (soul) is believed to be inseparable from *shakti and shiva*. But there is a cover in between the two so because of that, *Shakti* element cannot recognise *Shiva* element and vice-versa. With the help of *Vidhi* that means physical, mental and spiritual discipline try to remove the cover of karma between the two. *Yoga* is attained as soon as the cover is removed (Ni 20-21)

4.4.2.2. Sharir Vijnan (science of body— Physiology) - According to Tantra literature editing of all activities of human-life is done by five cells. They are –*Aanannamaya kosha, pranamaya kosha, manomaya kosha, vijnanmaya kosha and aanandmaya kosha*.

Annamaya kosha is physical body or gross material body. This is made of five elements. All living-beings obtain other five elements to protect these five elements. There is a group of nerves to control this *Annamaya kosha*. *Prana-shakti* gets circulated into *Annamaya kosha* through the medium of these nerves.

Pranamaya kosha is the subtle body of man. It is produced by energy. Manifestation of power is done through *Pranamaya kosha*. Power is circulated through subtle nerves in *Pranamaya kosha*.

Manomaya kosha is believed to be created by mind, intelligence and chitta. This is gross manifestation of chetana. Different conditions of mind and intellectual levels are included in it.

Vijnanmaya kosha are beyond *Manomaya kosha*. Here *jnana* is experienced. Experience of one's own chetana beyond external and internal world is *Vijnanmaya* condition.

Aanandmaya kosha is related to para- experience. This condition is attained after freedom from all kinds of bonds.

All these five bodies are inseparable from each other. They are inter-connected through the medium of *nadi, prana and chakra*.

4.4.2.3. Nadiya (nerves)- There is a mention of three and half lakhs of nerves to keep the five bodies united and organised. This is the path by which internal-chetana and *pran* make their movements. Gross and subtle energy also move through this path. Among them 14 nerves are main nerves. Three out of these 14 are chief nerves called *Ida, Pingala and Sushumna*. *Pingla* signifies flow of *pran-shakti*. *Ida* signifies flow of gross and subtle chitta-energy. *Sushumna* is result of balance of these both flows. This awakens *Sushumna*. When *Sushumna* gets stronger Chitra or Brahmanadi which is situated within it gets awakened. This awakening is the awakening of *Kundalini*.

4.4.2.4. Chakra - There is a description of six main Chakra in *Tantra-Shastra*. Above that there are references to many *Upachakra* also. The main *chakra* are related to *panchatatva and manstatva*. Union of *Shivs-Shakti* is believed to be in *Sahasrar*. It is the symbol of imperceptible, omnipresent and almighty condition. Not manifested chetana and not manifested energy get transformed and then get manifested in the lower *chakra*. The energy from *muladhar* takes the form of *Kundalini* and creates attraction in man towards the worldly / sensual enjoyment. And thereby binds the man in bond. But the man has capacity to lift the energy above *muladhar* and taking it to *sahasrar* and free himself from the bond. *Tantra-shastra* purpose is to explain this process clearly. According to Tantra the bonded man is like an animal. The downfall of energy (*shakti*) is *pasha*. The aim of *Tantra-shastra* is to get free from animal condition.

4.5 Aachar (Conduct)

Each *sadhak* has to go through different series of conduct and at the end attain the condition of *kaul*. There are seven conducts —

Vedachar, Vaishnavachar, Shaivachar, Dakshinachar, Vamachar, Siddhantachar, and Kaulachar.

1. *Vedachar* — Here all *sadhak* have to perform *vaidik* daily routine. Emphasis is given to external and *karmaparak puja* and worship for conviction in religion. This *achar* is mainly ceremonial. Its purpose is to awaken virtuous and positive feelings which can transform thinking, behaviour and actions of a person. Adopting virtuous and positive life style complete with religion and restraint is *Vedachar*.

2. *Vaishnavachar* — Here *sadhak* comes out of blind faith and learns about will-power of soul. This condition is mainly adhered to devotion. The faith that is produced for self and *Brahma* is *Vaishnavachar*.

3. *Shaivachar* — Here *sadhak* has conviction of protecting religion and destroying non-religion. This is mainly based on knowledge. There is a good combination of devotion and internal goal. Many kinds of *sadhana* are possible within this. *Sadhana* is not what one wishes but is according to what *guru* indicates.

4. *Dakshinachar* — Here, activities of *brahma*, wish, knowledge, conception and contemplation of its powers are done. *Sadhak* experiences relation with *guna-traya* and attain the condition of *purvabhisheka*. All the above four *achar* are called *Dakshinachar*. Man has this as his birth-right. There are references to all kinds of studies of yoga. There is emphasis on gradual progressive study of yoga.

5. *Vamachar* — Coming to the fifth *Vamachar* is to come to the path of *nivriti*. Here the activity is used in such a way that it is destroyed by itself. Here *sadhak* has to break eight *pasha* (bonds). It is said in *Kularnava Tantra* that only that *sadhak* should study and practice *Vamachar* who can leave *pravriti* path and take *nivriti* path as per instruction or guidance of *guru*. Otherwise the result can be harmful.

6. *Siddhantachar* — Its aim is to attain *shiva* element. Only divine *sadhak* can be qualified for this. This is the path to freedom. Here guidance of *guru* is the main thing. According to capacity and requirement of *sadhak guru* once inspires him to go ahead on this path. Then *sadhak* goes ahead by himself. He is himself the seer. Repeated guidance is not required.

7. *Kaulachar* — It means *moksha* or freedom from life. In *Mahanirvan Tantra kul* is defined as, “One who experiences *Parameshvar* (God) in nature, living being, time and *panchabhoot* is the traveler of *kul* or *kaul-path*”. That *sadhak* whose *advait-bhavana* is complete and pure is really the qualified candidate for *kaula-pada*. He gets established in *samadharshi* and *samata*.

Panchamakar sadhana is main in *kaula-pada*. The secret of *Panchamakar* (five words-things beginning with “m”) is deeply mysterious. In fact it is symbol of secretive ritual. To make use of it in its external and physical version will be going away from reality. (Here every word has totally different meaning). *Madya* (alcohol) means attainment of *khacheri mudra*. *Mansa* (meat) means *sadhana* with full concentration and silence. *Matsya* (fish) means *pranayam*. *Mudra* means *atma-jnana*. And *maithun* means attainment of *paramtatva*. This narration makes it clear that *Panchamakar* is related to internal yogic activities.

Two opinions are available on *kaul* — *purva kaul* and *uttar kaul*. *Uttar kaul* uses five things with “m” physically. It is possible that there is influence of external, specially Tibetan Tantra. Because in chief Tantra *Kularnava* of *kaul* there is specific prohibition of “m” things. They are censured. The main center of *Kaulachar* is situated in *Kamakhya* (Aasam). This *Kaulachar* is famous ‘popular as *Vamachar*.

Kul or *Kundalini* is the main support of *Kulachar*.

In *Vedachar* and *Vaishnavachar*, *pashu-sadhak* is discussed. In *Shaivachar* *pashu* and *veer sadhak* are discussed. And in *Dakshinachar* only *veer-sadhak* is discussed.

The first four are related to pravriti marga and the last three are related to nivriti marga. In the first five achar the presence and help of guru is expected. In the last two presence of guru is not necessary during sadhana. Sadhak himself is capable by himself.

4.5.1 Systems of Sadhana - There are different sadhana systems for different kinds of sadhak. The efforts /*purushartha* done understanding self as living being to attain *Brahma Shiva* is called *shaktipurna purushartha*. This is called sadhana. Systems of sadhana are divided into three parts. — 1. Gross sadhana, 2. Subtle sadhana, 3. Para sadhana.

In gross sadhana an idol / deity is used. Idol is assumed to be goal. In subtle sadhana there is no deity. Yantra and mantra are utilised. Yantra is assumed to be a symbol and mantra is repeated mentally. In parasadhana no external thing is used. It is started with *dhyana* (meditation) and concentration and its goal is *moksha*. *Sadhaka* begins his *sadhana* with gross. When the mind is fully concentrated on the symbol then there is no need of external thing. Then the internal sadhana begins. In the beginning support of Yantra or Mantra is taken. In the end that is also given up. Embarkation upon *dhyana* begins in the form of spiritual sadhana.

4.5.2 Positions of sadhana - The students learning sadhana systems go through three positions: 1. Position of purification, 2. Position of steadiness, 3. Position of dedication.

1. Position of purification – Purification covers physical, mental, emotional and of the soul. (spiritual). *Aasan, pranayama and shatkarma* are prescribed for physical purification. Virtuous life style through *Yama niyama* and practice of restraint and *dharna* are recommended for mental and emotional purification. It is believed that further sadhana should not be undertaken without purification.

2. Position of steadiness — This is to steady ones own self in an extended experience. One has go ahead making that as support. Many sadhaka make mistake at this point. They stop here and get confused. Because, herein this position sadhaka attains different capabilities or accomplishments. But sadhaka has to accept this attainment as an internal condition and go ahead. To get infatuated and stop there is ignorance and bond. In *Ishavasyopanishad* it is said that a man can attain ignorance through accomplishment. This means development can stop because of infatuation.

3. Position of dedication — This position is of total devotion. Here the seer, the scene and seeing get unified. This engrossment in unity is the condition of dedication.

4.5.3 Main Necessities of Sadhana- In Tantra tradition for awakening *Shakti* necessity of *mantra, yantra, mandal and mudra* is propounded.

Mantra — The purpose of *mantra* is awakening of *Shakti*. The sound vibrations of mantra influence the subtle dimensions of *chetana* and awakens the powers. Some other proceedings like system of breathing and meditation of symbol also join *mantra*.

Yantra – Its necessity is combined with *mantra*. They show secrets and principles of *mantra*. Different *chakra* situated in the body are believed to be forms of *yantra*.

Mandal — This is larger form of *Yantra*. In *mandal* attempt is made to explain the theoretical and practical forms of combination of atomic *brahmand* and gross *brahmand*.

Mudra — There are many definitions of the word *mudra*. Also there are many types of *mudra*. There are about hundred *mudra* in Tantra literature. Its purpose is to keep balanced the process of body energy and *pran-prakriya*. Study of *mudra* is done to circulate *prana-shakti* faster. (In yoga *Mudra* are combined with *manokayik* (mind and body) *bhava*. *Yogic mudra* are those body and mind positions by which *sadhak* succeeds in making his *chetana* introspective. e.g. *Shabhavi mudra* etc).

Scholars believe that it is not easy to understand the difficult language of Tantra books. Only the true sadhak can find its right meaning. But he likes to keep silence. Yet repeated reading of Tantra-books helps to understand many spiritual questions.

4.5.4 Sadhana Undertaking in Shiva Sanhita - *Shiva-Sanhita* is the book of Shaiva sadhana system. This is believed to be written by God Shiva. It is divided in five chapters. In the first chapter

importance of Yoga Sadhana and details of *laya* are given. The second is Jnanopadesh. The third is Yogabhyas. In the fourth mudra and in the fifth Qualities of sadhak, mantra yoga, hathha yoga, raj yoga and jnana yoga are described.

4.5.4.1 Importance of sadhana — After observing and contemplating over all Shastra it is found that Yoga Shastra is the best to attain result. Because definite understanding of all spiritual principles can be experienced in it. Therefore all efforts should be done to attain this yoga. How can one fulfill the purpose of experience by only theoretical Shastra.

It is an important principle of Tatra that — What exist in the universe also exist in the body and what is there in the body exists in the whole universe. Therefore more emphasis should be given to practice and study (Yoga) in the body considering the body to be spiritual laboratory.

4.5.4.2 Qualifications of a Sadhak — Explaining the qualifications and characteristics of a sadhak (student) it is said —

The first characteristic is to have faith. The second is to study with full confidence. The third is devotion/ dedication to the teacher. The fourth is equanimity towards all living being. The fifth is control over sense-organs and sixth limited diet. There is no seventh.

4.5.4.3 Steps for Sadhana – Four steps are described for *shvash-sadhana* — *Aarambha, Ghata, parichya and nishpati*.

1. *Aarambha*, The beginning of sadhana is done by *shvash-sadhana* after studying primary philosophy. There sadhana of *antahkumbhak* is done. There is a mention that this should be done daily four times – morning, noon, evening and mid-night. *Nadi-shuddhi* is achieved after practicing this for two months. As a result of this certain special features are seen in the body such as proper balance, fragrance, brightness and melodious voice.

After *Nadi-shuddhi* study of *kumbhak sidhi* is done. Here four positions take place. First the body perspire. Second there is vibration in the body. Third the body jumps like a frog. In the fourth it is mentioned that the body can fly. Then it is said that sadhak should destroy his *punya-papa karma* by *pranayama*. With further study when sadhak reaches the capacity of doing *antahkumbhak* for 72 minutes, then many types of accomplishments are seen in him such as *ashta siddhi, vak siddhi, svechha-gaman, door-darshan, door-shravan, sukshma-drishya and 'parkaya-pravesha and aakash-gaman*.

2. *Ghata* — when sadhak reaches the capacity of doing *antahkumbhak* for three hours (one *prahar*) then he attains *ghata* position. Here *pran, apan, nad, bindu jeevatma and parmatma* get united. He attains *pratyahar* and get victory over sense-organs. Here it is said that – whatever objects are known to *yogi*, he should see *atma* in all of them.

3. *Parichaya* — In this position *vayu* (breathing) instead of *chandra nadi and surya nadi* gets settled in *sushumna* (spinal cord). Now *yogi* proceeds in the direction of six *chakra*. He contemplates on *panchabhuta*. He then spends two hours in each *chakra* and destroys his *karma* from his body.

4. *Nishpati* — Practicing as above he destroys *anadi karma beej*. Getting victory over all *chakra* he gets merged /engrossed into *aatma-jnana*. Attains automatic samadhi and he becomes calm, peaceful, and free from life.

Various types of *pranayama* are prescribed to deal with different obstacles faced during sadhana. At the same time it is also said that *guru* initiates *shishya* in *mantra- diksha*. And makes him practice it thousand times. Sadhak has to meditate in *muladhar* then *mantrasiddhi* is certainly attained.

4.5.4.4 Types of Yoga and Sadhak — Four types of yoga are described in *Shiva samhita* — *Mantra yoga, Laya yoga, Hatth yoga and Raj yoga*. One additional *Rajadhiraj yoga* meaning *Jnana yoga* is also prescribed. Detailed description of all these with proper procedures is also available. *Sadhak* who do this *sadhana* are also of four types— *mridu, madhyama, adhimatra and adhimatram*.

The characteristics of *mridu sadhak* are : slow zeal, foolish, tense with worries, fault finder, greedy, sinful, gluttonous , flicker minded, very harsh, mean minded.

Such sadhak is qualified for *mantra yoga*. A man who has received blessings of *guru* and who has done sadhana energetically can attain accomplishment in twelve tears.

The characteristics of *madhyama sadhak* are : balanced intelligence, forgiving, desirous of *punya*, soft spoken, neutral, ordinarily capable. He is qualified for *laya yoga*.

The characteristics of *adhimatra sadhak* are : matured intelligence, ready for *laya yoga*, independent, courageous, broad minded, kind hearted, forgiving, truthful, having faith, devoted to *guru*, adventurous. He is qualified for *Hatth yoga*. he can attain accomplishment after six years of continuous practice.

The characteristics of adhimatrama sadhak are : great, courageous, energetic, brave, contented, scholar, free from attachment, youthful, moderate diet, fearless, pious, donor, generous, patron, qualified, intelligent, forgiving, religious, serious, soft speaking, devoted to god and guru, lonely, healthy, ever ready for yoga-study, He is qualified for all yoga. He attains accomplishment in three years.

In this way the beginning point of Tantra sadhana is Shakti sadhana. After that sadhak gets after destruction of karma and attaining atmajnana. He achieves his ultimate goal of param samadhi.

4.6 Tantra Learning and Jain Yoga

Scholars have connected relics related to religion and yoga with Tantra learning and Jaina yoga. From archeological viewpoint ancientness of both is more than five thousand years. Shiva is considered propounder of Tantra learning. And propounder of Jain Yoga is believed to be the first Tirthankara Aadinatha Rishabh. From many viewpoints scholars have come to the opinion that these two are not two individuals. He is only one individual with different names given to him by different groups of people. One who is Shiva is Rishabh and one who is Rishabh is Shiva.

4.6.1 Lord Rishabh , Parshva and Tantra - Rishabh in his role as king put in efforts for peace, happiness and prosperity of his people through training of worldly learning. After attaining *kaivalya*, in the role of Tirthankara he preached for *lokottar* learning of *Shiva marga* or *moksha marga*. This way Rishabh is famous and respected as the father of *lokik* and *lokottar* learning. It is possible that with passing of time both learning came to be known as one consolidated system by name of Tantra. In ancient time it (Tantra) was practiced both in *grihastha* and *sannyas ashrama*. Therefore it is seen included in both Vaidik and Shraman traditions.

In Aagam and Aagam literature many references are found wherein monks and nuns of Lord Parshva are described as doing sadhana of *ashtanga nimitta* and *mantra-tantra* etc. Even today *mantra* etc. *sadhana* being done in Jain tradition the main among them are of Tirthankara Parshvanatha or his goddess Padmavati. The books of Parshva tradition literature are known as 'Poorva'. One of them was 'Vidyānupravāḍ' Poorva. In this there are references to sadhana of special processes of different learning.

4.6.2 Jain Literature and Tantra Literature- *The original Shastra are called Aagama in Jaina tradition. There are 12 original 'Anga' in Jain aagama. The name of the twelfth anga is 'Drishtivad'. One of its part is 'Purvagata' This is believed to be literature of the period before Lord Mahavira. So its name is 'Purva'. This is not available today. In 'Purvagata' part names of 14 'Purva' are given. The total verses in those are 83 crores and 11 lakhs. Shaiva literature is also known as Aagama in Tantra. One of the Aagama of Tantra literature is called 'Siddha yogishvari Tantra'. Description of mantra, mudra, mandal etc. together with 'Siddha yogishvari Tantra' learning. It is said that the total number of verses was 100 crores. It is believed to be the most ancient and the most important book. It is called 'Shree Purva Shastra'. This is also not available today.*

The highest *aachar* of Tantra learning is 'Kaulachar'. Study of Kaulachar can be done by only a sadhak with divine intention. According to Devi-Bhagvat, Pakhand, Kapalik, Bauddha and Jaina were doing study of Kaulachar. Life style of Kapalik is called *mahavrata*.

In 'Vidyānupavad' Poorva' there are description of 500 *mahavidya* and 700 *laguvidya*. In Pranavaya Poorva "bhoot-pret" vidya and mantra-tantra vidya are mentioned. In Sthanang Sutra (9/26), in nine 'sukshma jnani naipuniko there is mention of *mantrvadi and bhutikarmi*. In Samavayanga Sutra also there is mention of Vidyagat, Mantragat and Rahasyagat 72 arts. From all these references it is clear that in ancient time (in Pashva tradition before Lord Mahavira) abundant information was available in Jain tradition. They were studied also. But their common use was forbidden. In spite of so many references in traditions before Lord Mahavira (599-527 B.C.) details or commentary on mantra-tantra are not found in the original aagama or their subsequent aagam-equivalent books. Commentator Abhayadeo etc. believed that details of different learning were there in "Prshna Vyakaran Sutra. In absence of a qualified person any sadhak can get corrupt. To avoid that, during 7th century its subject matter was changed.

4.7 Tantra and Mahavira Tradition

Tantra-Mantra is not given encouragement in Mahavira tradition. Scholars believe that it is completely forbidden for monks and nuns. In Jaina Aagama it is considered a thing only to be given up (bad) And the person doing this type of sadhana is called '*pap-shraman*' (sinful monk) or '*pashvarstha*' meaning monk of loose conduct. Reasons for such transformation are seen in the social and religious world of that period.

4.7.1 Social Transformation- The main support of social life in the Rigvaedic period were simple life and superiority / excellence of thoughts. Araya were very hard working and religious people. They considered doing good for others as their duty. Collective staying in joint family and hospitality were their specialty (na.18). At that time the social cadre was very flexible. It was based upon '*karma*' and '*Shrama*' (deed and labour) and not upon caste. (na.21). In civilisation of earlier Vaidic period there was much transformation in political, social, religious and economical life of Aryan. Caste system became very complicated. It became mostly dependant upon the birth and became paternal. Respect for women decreased.

Innumerable rites and rituals grew faster. Life of people became complicated. Caste system became a part of social life. This system was only for Brahmins, Kshatriya, and Vaishya. Only grihasthashrama was suggested for shudra There was much growth in blind faith. People had faith in 'bhut-pret'. (Dr. R. S. Tripathi has estimated the lower limit of earlier vedic period as 600B.C.).

4.7.2 Down fall of Tantra Vidya- Because of transformation in social structure together with transformation in time, '*apara vidya*' became more powerful. Because of symbolic mystic and code language the original purpose became subsidiary. This science became means of selfish satisfaction and instrument for giving pain to others.

This was also period of Lord Mahavira. (599-527B.C). During his sadhana period Goshalak attained the process of '*tejoleshya*' from him. This '*tejoleshya*' is also in the form of killing power. After some time Goshalak became acharya of Aajivak sect. (In *Shilank* commentary of Aacharanga Sutra Commentato has mentioned Aajivak as a sect of Shaiva tradition). Acharya Goshalak used that killing power at the end of his life on Lord Mahavira . Like this, in that period even ascetics, monks etc. were practicing Tantra-mantra in *Sanyas aashrama* the last stage of the life. Original purpose of *Sanyas aashrama* was *moksha*. But in that period wealth and accomplishment became main purpose and its misuse became rampant. It can be believed that there was a strong necessity of showing the people right direction.

4.7.3 Independent arrangement for *Brahmchrya (celibacy) mahavrat-* Because of not understanding the right meaning of symbolic mystic and code language of Tantra and to satisfy own weakness, inclination towards grabbing the verbal form of five things starting with M *panchmakara* became increasingly popular.

Lord Mahavira observing that the traditions of Shraman culture were not maintained, he changed over its format. At that time people were looking for opportunities for indulging in alcohol and sex under cover of Tantric worship to satisfy their sensual pleasures. This condition was also seen in Shraman culture.

The one who is not in favour of celibacy is called '*pashvarstha*' in Sutrakritang. The commentator has called him *svayuthic*. This means before Lord Mahavira some of the monks of Parshva tradition, becoming unrestrained (arbitrarily) were already favoring non-celibacy.

Lord Parshvanath had considered *maithun* (indulgence in sex) as included in *parigraha*. But after his *nirvana* and a little earlier than Lord Mahavira becoming Tirthankara, some monks under cover of pervert logic were favoring non-celibacy. They argued that lord Parshvanath had not forbidden non-celibacy.

4.7.4 Lord Mahavira and Transformation of Shraman Culture- Lord Mahavira considering the future time, nature of individual and social condition made many changes in the format of Shraman Culture. Many monks of lord Parshvanatha started arguing against the changes. They approached their Acharya Kumar Keshi. He was very learned. He knew everything. But to satisfy his disciples he wanted to resolve in practical way. Gautama, the first Ganadhar of Lord Mahavira with his disciples went to Acharya Keshi in Tinduk garden. There were discussions. Acharya Keshi put many questions after taking permission. Satisfied with the replies to his questions Acharya Keshi together with his disciples got himself initiated into *pancha mahavrata dharm,a* by Ganadhar Gautama. Leaving the 'earlier path' he entered the 'later path'. The commentator of Uttaradhyayn Sutra has interpreted "earlier path" as Path of Tirthankara Rishabha and "later path" as path of Lord Mahavira.

Parshva tradition (culture) got merged into Mahavira tradition. Tantrik sadhana were accepted in Lord Mahavira organisation only on the following conditions. 1. It is used for progress in the direction of *atma-vishuddhi*. 2. It is used for promotion and publicity of Jaina religion. After 7th century *Shakti* worshipping in the form of worship of *Shasan devta* prevailed in Jaina religion. So those learning got revived. Out of that Mantra vidya(learning) became popular as scientific but Tantra vidya was almost dead. There were two main reasons for the development of these sadhana. The first was: Mahavir had given importance to community life sadhana over individual sadhana. So the safety and security of community and physical need of *shravak* could not be neglected. The second: It was inevitable because to keep this religion alive accepting *shakti sadhana and mantra*. Otherwise it was difficult to save the worshippers and followers to be attracted by other traditions.

After Lord Mahavira *Shraman* culture survived in two forms – Jain Dharma and Bauddha Dharma. As time passed an independent sect of Tantra got established in Bauddha Dharma. Branches such as *mantrayan and vajrayan* got developed. *Kaulachar and namachar etc* Tantric activities were included in them. They have vast literature. Like Bauddha, Jains were not much influenced by Tantravad. Only *mantra sadhana and shakti upasana* got prevailed. The possible reasons are its principles of *nivriti marg*, celibacy mahavrata and solid / firm faith. Jains totally do not recognise *Mantra-Tantra vad, vamachar and Uttar kaulachar*. Only those rites and rituals are accepted in which worshipping of religiously and socially undesired functions like *pancha-m-kar* are not done. In this form adequate alertness remained in Jaina Sadhana. Tantravad could never become popular in Jains from theoretical and practical viewpoint. It is not given any importance in spiritual development. Good conduct has been support of Jains. As a result even though *tantravad* is alive in other than Jain, it is not given any importance.

4.8 Tantra Science and Preksha Meditation

1. Life viewpoint – Intense *raga-dvesha* and *sneha* is called '*pash*' in Jain philosophy. Any living being with '*pash*' is only a '*pashu*'(an animal). To make the living being completely free from that is

moksha. This is the goal of Jain sadhana. The goal of Tantra is also to free an animal from 'Pash' and link it with *Shiva*. The goal of Preksha Meditation is also to free the soul from *raga-dvesha etc.* and experience the free soul.

The question of acceptance or non-acceptance of physical and materialistic necessities is never an important one in Jaina philosophy. The main question is how to bring peace in individual and social life? So till the physical and materialistic accomplishments are means for that, they are acceptable but when they are obstacles they are not acceptable. The center of Jain sadhana is '*chitta shuddhi*' or '*mamatva visarjan*'. Jains have non-absolute viewpoint towards the life. Dissolving / resolving sensuous life and developing spiritual life is the viewpoint of both Tantra and Jain philosophy. In this way they are not opposite to each other but associates. '*chitta shuddhi*' is given more emphasis in Preksha Meditation. According to Acharya Mahaprajna the union of seven components *pran, body, sense-organs, mana, buddhi, bhava, and chetana* is life. In Preksha Meditation certain exercises are done on this seven components. And also contemplation is done from spiritual and scientific viewpoint.

If the purpose of Tantra is '*vasana-mukti*' and '*atma-vishuddhi*' then it is connected with Jain sadhana and Preksha Meditation. But if the purpose of Tantra is to attain mystic powers by doing certain sadhana (based upon orthodox belief) of special gods for fulfilling personal physical sensuous passions and worldly desires or through the medium of gods attain mystic powers then Tantra has no place in Preksha Meditation.

2.Sadhana – Systems

Many kinds of exercise systems are there in Tantra. Plenty of literature is available relating to this. All the systems of sadhana are divided into three categories:— *sthool sadhana, sukshma sadhana and para sadhana*. (gross, subtle and ultra). From the viewpoint of this classification *sukshma sadhana and para sadhana* are seen to be included in Preksha Meditation. *Dvani and Japa* are included in *sukshma sadhana* and other like *shvaspreksha etc.* eight main parts and the special parts are included in *para sadhana*.

4.9 Questions

ESSAY TYPE

1. Define Tantra and its ancient form.
2. Define the Philosophical Base of Tantra and Sadhana.

Short Type Question

1. What is the inter relation between Tantra Vidya and Philosophy of life?
2. Define the Positions of sadhana.
3. What is Panchamkar.

UNIT- 5

Jaina and Bauddha Yoga

PART - A : Jain Yoga – Philosophical Base, Meditation, Kind of Meditation, Sadhana and Sources of Preksha Meditation

Outline of the Unit

- 5A.1 Purpose
- 5A.2 Preface
- 5A.3 Jain Viewpoint –Towards Living-beings and the World
 - 5A.3.1 Scriptural Basis of Jain Yoga
 - 5A.3.2 Philosophical Basis of Jain Yoga
- 5A.4 Jain Yoga: Historical Review
 - 5A.4.1 First Era of Jain Yoga
 - 5A.4.2 Second Era of Jain Yoga
 - 5A.4.3 Third Era of Jain Yoga
 - 5A.4.4 Fourth Era of Jain Yoga
 - 5A.4.5 Present Era of Jain Yoga
- 5A.5 Sources of Preksha Meditation
 - 5A.5.1 Original source of Preksha Meditation
 - 5A.5.2 *Sadhana* of Lord Mahavira
 - 5A.5.3 Change of Form
 - 5A.5.4 Rise of Preksha Meditation
- 5A.6 Scriptural and non- Scriptural Sources
 - 5A.6.1 Exercises and Sources of *Preksha*
 - 5A.6.2 *Svasha Preksha*
 - 5A.6.3 *Kayotsarga*
 - 5A.6.4 *Sharir Preksha*
 - 5A.6.5 *Chaitanya Kendra Preksha*
 - 5A.6.6 *Leshyadhyan*
 - 5A.6.7 *Bhavana and Amupreksha*
 - 5A.6.8 Preksha of Present moment
 - 5A.6.9 *Yogasana*
- 5A.7 Spiritual Base of Preksha Meditation
 - 5A.7.1 Dual /Dialectic Existence
 - 5A.7.2 From *adhyavasaya Tantra* to *Bhava Tantra*
 - 5A.7.3 *Kriyatantra* (Structure of Activity)
- 5A.8 Original Source of Preksha Meditation (*Anekantavad – non-absolutism*)
 - 5A.8.1 Use of Science
 - 5A.8.2 *Mantradata*
- 5A.9 Kinds of Jain Meditation (Dhayana)
- 5A.10 Summary
- 5A.11 Questions

5A.1 Purpose

You studied many chief traditions of Bharatiya Yoga learning. In this lesson you will study Jaina-Yoga. Jaina yoga is based upon Jina philosophy in which the ultimate goal is to attain Moksha (emancipation). The first propounder of Jaina Yoga was Lord Rishabh. Many supports for sadhana of apramada (practice of alertness) are referred to in scriptures. But its full /complete procedures are not available. And those are also not in one place but are scattered. Acharya Mahaprajna after investigation and study of many Yoga books has propounded scriptural supports in Preksha Meditation in a systematic form. Preksha Meditation system is renovation of original form of Jaina sadhana system. In this lesson you will learn –

- What is Jaina viewpoint towards living beings and the world?
- What is the history of Jaina Yoga ?
- What are the main sources of Preksha Meditation?
- What are the Scriptural and non- Scriptural Sources?
- What is the spiritual support of Preksha Meditation?
- What is the non-absolutism viewpoint of Preksha Meditation?

5A.2 Preface

Jaina yoga is based upon *Jina* philosophy. The word '*Jina*' literally means '*vijeta*' (conqueror). Here it means conqueror of the soul. The one who has conquered *raga-dvesha* (attachment and hatred) and has attained his own identity is called *Jina*. According to the traditional history, the first propounder of Jaina Yoga was the first *Tirthankara* Lord Rishabh. After him there have been 23 *Tirthankara*. The last one was Lord Mahavira. He was born in the city of Vaishali in the state of Bihar in a village called Kundapur in B.C. 599. He attained *Kevaljnana* (the divine /ultimate truth) by undergoing severe penance and practicing meditation. He became *Arahat Tirthankara* and finally in 527 B.C. attaining *Nirvana* became *Siddha*. The life style/ system as prescribed and promulgated by the last *Tirthankara* Lord Mahavira is called 'Jainadharma'. He taught everybody a special life-style for peace and freedom in the life. It is not limited to any person, class or caste. In Jaina philosophy the definition of the life and the world is made from objective, practical and relative viewpoint.

The theoretical side of Jaina philosophy is its ideological side. It has four faces — Realistic nature of the world/ universe, multi-faced nature of philosophy purity of conduct/character and psychological logic. According to Jain-philosophy the ultimate goal is to attain *Moksha* (emancipation). Every person of any caste can develop himself up to the position of *Jina* by doing *sadhana*. He can transfer himself into *Siddha*. Can attain *Moksha*. Every living-being can reach to the highest position from the lowest position through a development sequence. In this he has to pass through 14 steps. These steps are called *gunasthanana*. *Moksha* is the highest step.

5A.3 Jain Viewpoint –Towards Living-beings and the World

Jain Viewpoint is mainly based upon very clear experience and logic. It is objective and relative. It defines an object accepting its real power through relative viewpoint. Classification of an object / element or a material is done in many ways in Jain philosophy. This classification is not possible from common object viewpoint because in that viewpoint no kinds /types of divisions can be imagined. Nine divisions of elements are made from the development of spiritual *sadhana* viewpoint. They are : *Jiva*, *Ajiva*,

Punya, Papa, aashravsa, Samvara, Nirjara, Bandha, Moksha. The universe is defined by six substances. They are :

Dharmastikaya, Adharmastikaya, Aakashastikaya, Kala. Pudgalastikaya and Jivastikaya.

Very strong emphasis is given on the right knowledge and right conduct. One who has good conduct, he does not have to suffer any unhappiness. Similarly one who has right knowledge of the relationship between the living-beings and the universe can enjoy peaceful life. In Jain philosophy the universe is believed to be eternal. The relationship between *Jiva-Ajiva* is there from time immemorial. The main reason for this relationship is *karma*. *Jiva* forgets its own real identity because of *karma*. So *sadhana* is necessary to save from the effects of *karma*. Emphasis is given on the conduct / behaviour side right from the beginning. The aspirant /practitioner (*sadhak*) practicing five vows viz. non-violence, truth, non-stealing, celibacy and non-possession embarks upon the spiritual path. The practitioner then tries to save himself from the bondage of new *karma* by following right conduct and behaviour. Also together with that he practices such meditation (*dhyan sadhana*) with which he can get rid off old *karma*. He can then attain *moksha*. *Jiva* can attain that position which is beyond happiness-unhappiness by continuous /continual practice and *sadhana*.

The main goal of Jain religion is to make the soul perfect. Like other philosophies Jain philosophy is also a *moksha shastra*. Here the purity of conduct is very important. According to Umaswati, *samyak darshana, samyak jnana, and samyak charitra* (right viewpoint /attitude, right knowledge and right conduct) are the path to *moksha*. *Samyak shraddha*, (right faith), right knowledge and moral conduct are three jewels of Jaina religion. Intellectual thinking is necessary for attaining right faith and attitude. This way viewpoint of Jains is intellectual and is based upon logic and is not in favour of blind faith. One very important specialty of Jaina conduct is that, the code of conduct is not based upon casteism. It recommends the same code of conduct for all human beings.

5A.3.1 Scriptural Basis of Jain Yoga - The original books of Jaina religion are known as *Aagama*. *Aacharanga* has the most important place among the ancient *aagama*. There, a very subtle and meaningful exposition of *sadhana* of Jaina religion is given. References and indications to *bhavana, aasana, and Dhyan* are found in scattered form in *Sutrakritanga and Bhgavati*. There is a systematic exposition of *tapoyoga* in *Aupapatik sutra*. In chapters 28,29 and 32 of this *aagama* there is reference to *sadhana path*. In *aagama* literature we can find references to *sadhana*. But its expansion or processes or systems are not found.

Four components of *moksha-path* are described as— *jnana, darshana, charitra, and tapa*. The union of these four is the road to *Moksha*. Jain philosophy believes that —*Jnana-yoga, Bhakti-yoga (sraddha-Faith) and Karma yoga (charitra and tapa)*, these three together is road to *moksha* and not any single one of them. In *Uttaradhyayan* it is said that *jnana* is not possible without *darashana* and *charitra* is not possible without *jnana*. Without *charitra moksha*, and without *moksha nirvana* is not possible.

The first means to attain *moksha* is — *jnana*. They are five — *Mati, Shrut, Avadhi, Manahparyaya and Keval*. The subjects of *jnana* are *dravya* (substance), *guna* (quality), and *paryaya*(mode). There are six *dravya* (substances) —*dharmastikaya, adharmastikaya, aakashastikaya, kala, pudgalastikaya and jivastikaya*. There are infinite *guna and paryaya*.

The second means to attain *moksha* is – *darshana*. Its subject is the realization of *tattva*(elements). There are nine elements. They are : *Jiva, Ajiva, Punya, Papa, Aashravsa, Samvara, Nirjara, Bandha, Moksha*.

The third means to attain *moksha* is —*charitra*. They are five—*samayik, chedopasthapaniya, parihar-vishuddhi, samparaya and yathakhyata*.

The fourth means to attain *moksha* is – *tapa*. They are two – *bahya* and *aabhyanter* (external and internal). Each is divided into six types.

Bahya tapa—*anashana, unodari, vriti-samkshepa, rasa-parityaga, kaya-klesha* and *pratisamlinata*.

Aabhyanter tapa – *prayashchita, vinaya, vaiyavrittya, svadhyaya, Dhyana* and *vyatsarga*.

5A.3.2 Philosophical Basis of Jain Yoga- Philosophical Basis of Jain Yoga is acceptance of dialectic existence. Two (basic) elements *atma* and *pudgala* (soul and matter) have their own separate existence. But in this universe they influence each other. The existence of soul is manifested through the medium of the body. The body is made of matter. The relation between the soul and the body is there since time immemorial. The qualities of soul are consciousness and knowledge. These are not found in matter. Therefore soul has a separate existence and also matter has separate existence. This is the main base of Jain *sadhana*. The souls dwelling in the mundane world are not in their pure form. They are connected with matter that is *karma*. This is the impurity. To remove this impurity and to get establish in original pure form is the goal of Jaina *sadhana* system. This goal is called *moksha*. The system is called Jaina Yoga.

According to Jain philosophy the soul is *parinami nitya*. This means it is both eternal and also changeable. For example whatever comes in front of a mirror, it will reflect that image. The mirror remains the same but the images change. This way the substance soul does not change it is eternal. But from the mode viewpoint it manifests changes.

In Jain philosophy from the spiritual development viewpoint the two elements are extended to nine elements. Viz. *Jiva, Ajiva, Punya, Papa, Aashravsa, Samvara, Nirjara, Bandha, Moksha*. According to Jain philosophy the bondage of *jiva*(soul) and *ajiva* (matter) is the unhappiness. The cause of unhappiness is *aashravsa*. It attracts the *karma* molecules. Like the dust particles floating in the wind stick to a wet cloth, similarly *karma* molecules attracted by physical, vocal and mental activities stick on the soul which has become wet because of *raga* and *dvesh* (attachment and hatred). To inhibit the bondage of new *karma* is called *samvara*. Dissociation of bonded *karma* is *Nirjara*. *Samvara* and *Nirjara* are the means of freedom from unhappiness. Absolute separation of soul and matter (*karma*) is permanent freedom from unhappiness. That is *moksha*.

There are five types of *aashrava*—*mithyatva* or *avidya, avirati, pramad, kashaya* and *yoga*. (perversity, non-abstinence, remissness, passion and activity). Its opposites are *samvara*. They are also five—*samyaktva, virati, apramad, akashaya* and *ayoga*. (right faith, abstinence, absence of remissness /vigilance, absence of passion, and absence of activity).

Mithyatva / Samyaktva — A person attached with *Mithyatva* cannot recognise his real identity. He believes unhappy things to be happy and non-eternal things to be eternal. He believes that matter is everything. Even after knowing the reason of his stupid belief he believes everything to be opposite. This is *Mithyatva*. In this position he has intense affinity towards sensual things. *Kashaya* (passions) become very strong. The means to break this position is to know ones own real identity, to know eternal as eternal and non-eternal as non-eternal, to recognise ones own self is *Samyaktva*.

Avirati / virati — A man has desires and expectations. So he is infatuated with matter. He wants to attain and use it. He cannot leave it even after knowing its harmful results. His craving for the life and fear of the death bothers him all the time. He cannot get away /get separated from matter. This is the tendency of *avirati*. So study and practice of *virati* is necessary to break this disposition. Lord Mahavira has propounded practice of 12 *vrata* (vows) for house-holder and 5 *mahavrata* (absolute vows) for monks.

Pramad – apramad — *Pramad* means remissness, laziness. Because of *Pramad* the soul forgets its own real identity. The mind gets attracted towards outer objects and the sense-organs towards their respective subjects. Passions rise again and again. Discretion of what is to be done and not to be done

gets dull. Zeal towards good virtues like restraint and forgiveness get weaker. *Apramad* is opposite of *pramad*. It means practice of being continuously conscious of own self. With self enlightenment one gets zealous /enthused in spiritual activities and there is firmness in right conduct.

Kashaya- akashaya — Attachment and hatred are the two main basic faults. Attachment gives birth to illusion and greed. Hatred produces anger and pride. These four – anger, pride, illusion and greed pervert the consciousness. So they are called *kashaya*. These are passions. They represent the emotional state. The above described *Mithyatva, avirati and pramad* get produced because of rise of *kashaya*. Cleansing and suppression of these *kashaya* is possible by *sadhana*. The total disappearance of these is the position of *akashaya*.

Yoga- ayoga — A man has three means of doing activities — body, speech and mind. Their activities and involvement are called *yoga* in technical language. These *yoga* attract *karma* molecules /particles and *kashaya* binds them to the soul. Cleansing suppression and disappearance of these *kashaya* is called *shubha yoga*. *Yoga* produced because of influence of *kashaya* is *ashubha yoga*. In the highest position of *sadhana, jiva*, by total destruction of *yoga* goes into *ayoga* position. He attains the ultimate goal of *siddhatva* after getting free from the body. While *aashrava* is the cause of unhappiness, *samvara and nirjara* are the means for the freedom from unhappiness. There are 12 types of *nirjara*. Practoce of *Dhyana and vutsarga* are *aabhyantar tapa* and are chief means of spiritual development.

5A.4 Jaina Yoga : Historical Review

Dhyana sadhana has been one of the important *sadhana* systems among Bharatiya *yoga sadhana* systems. In Jaina *Aagama* mostly the word *Dhyana* is used in the meaning of *yoga*. Very detailed description of characteristics, divisions, sub-divisions supports etc. is found in many Jainaagama. According to Acharya Mahaprajna The subject of *Dhyana* can be divided into four divisions.

1. From Lord Mahavira to Acharya Kundakunda (upto the first century of Vikram).
2. From Acharya Kundakunda to Acharya Haribhadra (upto the 8th century of Vikram).
3. From Acharya Haribhadra to Acharya Yashovijay (upto the 18th century of Vikram).
4. From Acharya Yashovijay till today.

Table — Yoga : Other than aagama literature

Vikram Century	Author	Book
First	Acharya Kundakunda	Samayasar, Pravachansar
Second—Third	Acharya Umaswati	Tattvarthsutra
Fourth—Fifth	Bhadrabahusvami (2 nd)	Aavashyaknirukti – kayotsarga
Fourth—Fifth	Pujyapad Devanandi	Samadhi-tantra, Ishtopadesh
Sixth	Jinabhadragani	Dhyana shatak
Eighth	Acharya Haribhadra	Yoga Bindu, Yogadrishti, Samuchchaya, Yogashatak, Yogavishika
Ninth	Acharya Jinsen	Mahapuran
Eleventh	Acharya Ramsen	Tattvanushasan
Eleventh	Acharya Shubhchandra	Jnanarnava
Eleventh	Somadev Suri	Yogasar
Twelfth	Acharya Hemchandra	Yogashastra
Thirteenth	Pandit Ashadharji	Adhyatma Rahashya
Fifteenth	Sunder Suri	Adhyatma Kalpaprum
Eighteenth	Vinayavijayji	Shantasudharas

Eighteenth	Upad. Yashovijayaji	Adhyatmopanishad, AdhyatmasarYogavatar Dvatrishika
Nineteenth	Jayachrya	Bado Dhyana, Chhoto Dhyana
Twentieth	Acharyashree Tulsi	Manonushasanam
21 st	Acharya Mahaprajna	Jaina Yoga and 60 related books

5A.4.1 First Era of Jaina Yoga - In the first era the original system of *Dhyana* was available – *Kayotsarga, Bhavana, Vipashyana and Vichaya*. The whole system of *Dhyana* was going-on on these four elements. This was divided in two divisions — *dharma Dhyana and shukla Dhyana*. Lord Mahavira himself was practicing *Dhyana*. He spent most of the time of his 12 and a half years of *sadhana* in *Dhyana*. He did continuous *Dhyana* for many days. During his period monks were also doing *Dhyana*. His hundreds of disciples were *kevaljnani, avadhijnani and manahparyayajnani*. A big number of *shraman and shramanopasak* were having memories of their previous births. Hundreds of monks were *labdhidhar*. Also there were many *chaturadashpoorvi* monks. These accomplishments were not possible with out special *sadhana of Dhyana*. This contnued till 2nd century after Lord Mahavira's *nirvana*. Then after, the sequence of changes begun.

There were several reasons for changes – natural calamities, political upheaval and safety of the community. That time a severe / horrible drought / famine of 12 years took place. Thousands of monks who were highly accomplished left for heaven by undertaking /performing *amashana* (fast unto death). The Jain community suffered emptiness. After Nanda and Maurya dynasties Jaina community did not enjoyed the favourable conditions what they enjoyed earlier. That also created obstacles in the continuity of *sadhana* traditions. During the 4th—century after *Mahavir nirvana*, 'Nyaya-Darshana' of Maharshi Gautama and 'Vaisheshik-darashan' of Kanada got established. With establishment of these philosophies the era of philosophy (*'darshana yuga or sutra yuga'*) begun. Contentions and debates on the interpretations of scriptures started everywhere. Such debates got recognition. Every religious community started assaulting other religious communities.

5A.4.2 The Second Era of Jaina Yoga- The long-time result of the above three reasons was that, Jaina community which was '*Dhyana-pradhan*' turned into '*svadhyaya-pradhan*' to protect '*Shruta*'. The one which was spiritual became community conscious. The total result of all these conditions made Jaina monks engaged in development of the community. Acquiring and exhibition of Power both became prominent. As a result, tradition of 'Acharya' who can make the community powerful became popular. The place of *Dhyana* was taken away by *Shastriya jnana* (technical knowledge), learning and *mantra*. The current of spiritual knowledge, *Vipashyana and/or nirjara* started turning in the direction of miracles. After fourth-fifth century of Mahavir- *nirvarna* the place of *Dhyana* was taken over by learning.

Even then the original tradition of *Dhyana* did not vanish totally. But some great monks continue to emphasis on the flow of *Dhyana*. Jinabhadragani Kshamashramana composed *Dhyana Shatak* (sixth cent. V.S.). Pujyapad wrote two books 'SamadhiTantra' and 'Ishtopadesh'. The original system of *Dhyana* is safe in the books of Acharya Kundakunda, Jinabhadragani Kshamashramana and Pujyapad. There is no mixing. They are not influenced by any other tradition.

5A.4.3 The Third Era of Jaina Yoga- The branch of Tantra has been very old in Bharatvarsha. Gorakhnath lived in the tenth century. He propounded Hattha yoga. With its promotion attraction of

people increased towards Tantrashastra. People's inclination increased towards Tantra, Mantra and Hatthayoga. It was very difficult to be saved from such conditions for any tradition. Jaina tradition also could not be saved from it. Its original flow of *Dhyana* was for *nirjara* meaning pure spiritual. Slowly this got discontinued. New things got entered into it.

Acharya Haribhadra (eighth cent.) merged system of Yogadarshana of Maharshi Patanjali with system of Jaina sadhana. There was not much change in it. Some things were new. Popularity of *Japa* increased after Acharya Haribhadra. In his earlier period many *kalpa and japa* procedures were produced. They are : *Namaskara mahamantra kalpa, Padmavati Kalpa, Bhairava kalpa, Shatru jaya kalpa etc.* There was lucid deliberation of learning and mantra in 'Chaudaha Purva' (twelfth Agama literature). But it was not connected with *sadhana* system. Its purpose was not *Nirvana*. Its purpose was development of worldly /mundane powers. People wanting to have such powers do *japa* of this learning and Mantra. But *japa* was prohibited for *Nirvana sadhana*.

Some famous Acharya lived in eleventh-twelfth centuries. Acharya Shubhachndra composed 'Jnanarnava' and Acharya Hemachandra composed 'Yogashastra'. Acharya Somadeva wrote lucid deliberation on Yoga in 'Yashastilaka' Acharya Ratnashekhar wrote 'Gunasthana Kramaroha'. Study of these literature reveals many big changes in Jaina sadhana system. In 'Jnanarnava' and 'Yogashastra' four types of Dhyana viz. *Pindastha, Padastha, Rupastha and Rupatit*, took the chief place in the form of secondary divisions of *dharma Dhyana*. Similarly place of *Jnana, darshana, charitra and vairagya bhavana* was taken over by *parthavi, aagneyi, vayavi and maruti*. This transformation indicates attraction of people towards *Hatthayoga and Tantrashastra*. In this flow Jaina Acharya also fully learnt '*laukik dhyanna*'. But control was also put upon *mantrashakti* (power of mantra) when it was being used in excessive way. Then it was almost lost during these centuries. The secret of *Dhyana* was lost earlier. And during these two-three centuries secret of *mantra* was also lost.

5A.4.4 The Fourth Era of Jaina Yoga (16 to 19 cent.) - In the last four-five centuries the influence of *bhaktimarga* is more seen over Jaina sadhana system. Yogi Aanandaghanaji wrote many *stavan* (prayers). This was a new appearance in Jaina sadhana system. He was influenced by *Vaishnavi Bhaktimarga*. Another Yogi Chidadandaji was influenced by *Shaiva sadhana*. He has described in great detail *svarodaya and pavan-vijaya*. Jayacharya came in the nineteenth century. He did deep study of *Dhyana*. Two of his important works written in local language '*Bado Dhyana*' and '*Chhoto Dhyana*' are available. He also wrote many *stavan*.

5A.4.5 Present Era of Jaina Yoga

Present era is called Scientific era. Today much emphasis is given on research, experiments and investigation. In the twentieth century Acharya Tulsi put in efforts to revive the lost tradition of Jaina Yoga system. He wrote a book '*Manomushasanam*' in '*sutratmak*' style in Sanskrit language. In the small frame of this book he wrapped up vast and rich heritage of 2500 years. He encouraged his successor Acharya Mahaprajna for restoration of Jaina yoga sadhana system. Acharya Mahaprajna based upon 13 years of research of *shastra*, collation of data, determining the system, comparison with scientific facts, experiments and experience, developed Preksha Meditation system. Preksha Meditation system is revival

of original Jain sadhana system. He has written more than 50 books on yoga and meditation. The main books among them are : Jain Yoga, Appanam Sharanam Gachchhami, Chetana ke Udhrvarohan, Mahavir ki sadhana ka Rahasya, Apana Darpana : Apana Bimba, Tab hota hai Dhyana ka Janma, Adhyatma Vidya. Etc. In this way Jain sadhana system is again progressing in the direction of its original identity.

Over and above this, many spiritual yogi practitioners existed at different times in all Jaina traditions. They did special spiritual sadhana. There were some house-holders who were great *sadhak* like Shrimad Rajachandra. Their experiences in the spiritual sadhana are great inspiration today.

5A.5 Sources of Preksha Meditation

5A.5.1 Preksha Meditation : Main sources - The 'word' is not eternal. But the meaning is eternal. Words change. At different times new get created. And there are changes in the language. The meaning remains the same.

The question is how old is the word '*Preksha*'? It is certainly as old as Lord Mahavira. But if we think from the meaning point of view it is there from the time of Lord Rishabha. He propounded 'Aatmavad' and 'yoga-sadhana'.

This way the main original source is Lord Rishabha. There is an incident – Bharat, son of Rishabha took bath. After that he sat in his bed-room. It was an ideal palace. It was made of mirrors. He sat there and was looking at himself in the mirror. He was doing his 'preksha'. In the process of doing 'preksha' – observing himself he became 'Kevali' (omniscient). This is the first source of meditation.

Dhyana sadhana of Lord Parshva was special /distinct. Its influence was very extensive. Natha sect, Bauddha religion and Jaina religion were influenced. It was so very extensive that many were influenced. Dr. Hazari Prasad Dvivedi has described in great details these facts in his book 'Natha sampradaya ki shodha'.

5A.5.2 Sadhana of Mahavira -After Parshva, Mahavira did intensive '*Dhyana-sadhana*. He stood for 16 days and nights in '*kayotsarga-Dhyana*' posture. He would look at *urdhva-lok*, *madya-loh* and *adho-lok* in turn to understand the elements in each of them. His preksha continued without break. After Mahavir's *nirvana*, *Dhyana sadhana* continued for a long time.

5A.5.3 Change of Form - It seems that thousand years after *nirvana* of Lord Mahavira a turn took place and *Dhyana sadhana* became weak. 1500 years after Mahavir's *nirvana* the form of meditation changed. The original system of *Dhyana sadhana*, the ancient system of Jaina religion got abandoned and the system influenced by *Hatthayoga* got underway. Acharya Haribhadra, Hemchandra, Shubhachandra, Pujyapad etc. revived *Dhyana sadhana* again. But its form was changed. During this 500 years *Dhyana sadhana* became very weak. A time came when Jain people forgot that there was a system for meditation.

Once it happened in Delhi. Acharya Mahaprajna and other monks were going to 'Adhyatma Sadhana

kendra' from 'Anuvrat Bhuvan for attending a Preksha Meditation *shibir*. On the way a person who was retired Income-tax Commissioner met them. He asked, "where are you going?" He was told they were going to 'Adhyatma Sadhana kendra' for attending a Preksha Meditation *shibir*. He was surprised to hear that. Such a learned person, high ranking officer and that also a Jain asked, "Is there a system of meditation among Jains also? During these centuries the atmosphere was such that superficial talks, rites and rituals became more influential and meditation was lost.

5A.5.4 Rise of Preksha Meditation - The work of editing *Aagam* was going on. Acharya Mahaprajna was editing Uttaradhyayan. A long chapter on meditation was connected to the thirtieth *adhyaya*. In this connection he read through many related Jain Books of both sects Shvetamber and Digamber and included them wherever possible. The place was 'Panchayati Nohara, Udayapur. In 1962 after night *pratikramana* Acharya Mahaprajna was sitting in the proximity of Gurudev Acharya Tulsi. On the occasion he made a statement, "A lot has been written on meditation among Jains." Immediately Gurudev said, "Yes! But, now that tradition is lost. Why not do research on this?" This was the 'mantra' for the rise of Preksha Meditation. This was the successful sowing of the seed of Preksha Meditation. It grew up very fast. *Shibir* (camps) were organised. In 1975, in Jaipur, contemplation on the subject was done. Now that the system is begun and *shibir* are being organised, why not name the system? This contemplation was put into action in 'Shishamahal' of Green house of Jaipur.

Two words are found in *Aagama* for meditation – Vipashyana and Preksha. These are old words. Vipashyana is Bauddha Dhyana system. Acharya Mahaprajna selected the word 'Preksha'. Bharat, the eldest son of Lord Rishabha had practiced 'preksha', from then onwards the same meaning of 'preksha' traveled through the time and in 1975 merged into 'Preksha'. Old meaning , new word.

5A.6 Scriptural and non- Scriptural Sources

It is said in Dashavaikalik Sutra — — Look at the soul with the soul. Observe the subtle mind with your mind. Observe the subtle consciousness with the gross consciousness. To see is the basic element of meditation. So the name Preksha Meditation is given to this *Dhyana* system.

To know and to see is the basic characteristic of consciousness. Capacity to see and to know get dormant in veiled consciousness. The key-word for awakening this capacity is — 'know and see'. The key-words given by Lord Mahavira for *sadhana* 'know and see' are the main . Contemplation, thinking or observation are subsidiary and primary. These cannot take you far in the area of *sadhana*.

'Look at the soul with the soul' are the key-words for awakening spiritual consciousness. The study of this we begin with breathing. Breath is a part of the body. We live because of breath. So first of all we see breath. See the internal vibrations, movements and happenings inside the body. seeing this regularly the mind becomes expert. The mind becomes very subtle. Then it can see the vibrations clearly. When tendencies or feelings or passions rise, their vibrations are clearly seen.

With reference to the above, it is given in *Aayaro* (Aacharanga Sutra),— "The one who can see within him the vices like anger, pride, deceit, greed, attachment, hatred etc. he can break the vicious

circle of birth and death.” “A great practitioner becoming non-active by stopping all physical, vocal and mental activities can see and know.” “A seer does not need any indication. He does not need any qualification”.

When we see we do not think and when we think we do not see. The chain of thoughts continuously go on. The first and the last means to stop it is – to see. You see /look at a particular object without blinking and the thinking stops. All options disappear. See ‘that’ where only consciousness is active. There, if you get thoughts of attachment or hatred then seeing becomes subsidiary. This applies to knowing also. We first see and then know. This can be said in other words as – As we go on seeing we go on knowing.

Lord Mahavira achieved that. He was *Aatma-drashta*. He praised the road of *Aatma-darshana*. So the support of Preksha Meditation is philosophy of *Aatma-drashta*. Its purpose is –search of the truth. The form of Preksha Meditation is –to be constantly aware / conscious of the soul. To remain fully aware of the self. Lord Mahavira said, that a wise man should not be remiss. A person with remissness is fearful. In absence of remissness one is fearless. Lord Mahavira practiced this constantly. Lord Mahavira gave this same advise to his disciple –“Gautam !Do not be remiss even for an instant”.

There are references in *aagama* to many experiments and exercises for non-remissness. These are dispersed here and there. But their methods / procedures are not available. Acharya Mahaprajna researched and experienced these procedures. Then he has presented them in systematic form in Preksha Meditation. He had earlier divided these in 12 parts. After some period of more experimentation he reclassified them into eight main, four assistant and three special parts. The 8 main parts are — 1. *kayotsarga*, 2. *Antaryatra*, 3. *Shvaspreksha*, 4. *Sharir preksha*, 5. *Chaitanya kendra preksha*, 6. *Leshya Dhyana*, 7. *Anupreksha* and 8. *Bhavana*.

The four assistant parts are – *dhvani (japa)*, *mudra*, *aasana* and *pranayam*.

The three special parts are –preksha of the present moment, *vichar-preksha* and *animesha preksha*.

5A.6.1 Exercises and Sources of Preksha - *Shvaspreksha* and *kayotsarga* are two supportive elements of Preksha Meditation. Their sources are found in ‘*Aavashyaka nirukti*’ and ‘*kayotsarga shatak*’. There it is said,— make your breath subtle, and do *kayotsarga*. Subtle breath means slow breathing. Stay in *kayotsarga* with slow breathing. The source for . *Sharir preksha* is found in *Aacharanga Sutra*.

Chaitanya kendra preksha — 13 *chaitanya kendra* (psychic centers) are mentioned in Preksha Meditation. In *hatthayoga* 6 *chakra* are prescribed. Somewhere nine *chakra* are mentioned. In *Nandisutra* there is mentined of 100 *chakra*. There is discussion in *Aacharanga* and *Shadtakhandagam* also on this.

There is a detailed description of *Leshya Dhyana* in *Prajnapana* and *Uttaradhyayan Sutra*. *Leshya* is an important system that represents our *bhava* and defines them. The fourth *Acharya* of Terapanth, *Jayacharya* has done good description of meditation of colors. He has written two books –Chhota Dhyana and Bada Dhyana. Very good system of doing color meditation is found in these two books.

Amupreksha — 12 or 16 *Amupreksha* are prevalent since ancient times. Kundakunda wrote about 12 *Amupreksha*. Swami Kartikeya and Vinayavijayaji and many other Acharya wrote about this subject. The word *Amupreksha* is ancient. But the credit of developing its procedure goes to Acharya Mahaprajna. As soon as the procedure for *Amupreksha* was developed. 25/30 exercises of *Amupreksha* got developed. Exercise of *Amupreksha* for change in nature of a person is very powerful. *Amupreksha* is very important for giving up old bad habits and formulate new good habits.

5A.6.2 Kayotsarga (Complete relaxation with awareness)- It is a rule for monks to perform *Kayotsarga* many times during the day. This is a process for freedom from all unhappiness. There are many purposes for doing *Kayotsarga* – balance of activity and rest, prevention of fear, realising own faults, victory over passions, prevention of harm etc.

The word *Kayotsarga* is made up of two words— *kaya* and *utsarga*. This means to leave the body. There are two types of *Kayotsarga* – *cheshta Kayotsarga* and *abhibhava Kayotsarga*. In the process of *Kayotsarga* all the activities of the body are given up with full concentration. This prevents fickleness of the body. So this is also called *kayik Dhyana*. *Kayotsarga* are of three types – standing, sitting and lying down. A sequential review of the mistakes / wrongs committed is done. Till *guru* ends *Kayotsarga*, *dharma dhyana* and *shukla dhyana* are performed by making breathing (inhaling and exhaling) subtle. The measure or limit of *Kayotsarga* is stated to be different for different occasions. Its limit or period are connected with the measure of breathing which is connected with the timings of reciting *shloka*. This way *Kayotsarga* and *shvash preksha*(breathing) are connected. There are several accomplishments of *Kayotsarga* – knowledge of religion., detachment with body, purity of soul, forgiveness, and development of concentration.

5A.6.3 Shvash Preksha - The purpose of *Shvash Preksha* is to win over breathing. Winning over breathing is a characteristic of an *yogi*. It is said for a monk that he should walk with controlled and peaceful breathing. Such practitioner accepting the religion experiences auspiciousness. *dharma dhyana* and *shukla dhyana* are performed by making breathing (inhaling and exhaling) subtle. In *kayotsarga* also breathing is not stopped but (inhaling and exhaling) is made subtle.

During meditation the breathing should be slow. Breath should not be stopped forcibly nor it should be forcibly exhaled but it should be inhaled and exhaled slowly.

5A.6.4 Sharir Preksha -The purpose of *Sharir Preksha* is to increase the continuity of awareness of soul. It is said in *Aacharanga Sutra* that, “ This is the present moment of this body. One who investigates / inquires thus is without remissness”. Continuous awareness of soul is non-remissness.

Body is means for *moksha*. It is said in *Uttaradhyayansutra* that the body is a boat, *Jiva* is the sailor and the world (*samsara*) is the sea. One who desires *moksha* swims across the *samsara* sea with the help of the body in the form boat. The body is the abode for a living being and is equally an abode for the soul and the consciousness. Therefore there is sensation in every particle. The man can see his own form through these sensations. He understands his nature of existence. To see or to know or to experience the sensations in the body is to see consciousness and through it as a medium see the soul.

The process of *Sharir Preksha* is also found in *Aagama* in the form of indications. It is said in *Aacharanga Sutra*, “You look at the body. It is trembling all over. In this manner the practitioner reaches to the interior of the body. There he can also see various secretions. He has been cautioned that there are secretions from all sides. With these the man gets infatuated. This you see”.

There are three main accomplishments of *Sharir Preksha* — *karma-vilaya* (destruction of *karma*), knowledge of the world and knowledge of past and future. Destruction of *Karma*-bondage as a result of *aatma-vismriti* (*pramad* /remissness) is done by *apramad* (non-remissness). One who has learnt to see the positions /conditions happening in the body and the mind, he can see his past and future like he is seeing the present.

5A.6.5 Chaitanya Kendra Preksha- The main purpose of *Chaitanya Kendra Preksha* is to purify the tendencies. It is said in *Aacharanga Sutra* that “man should get free from *kamasakti* (attachment to ?

5A.6.6 Leshya Dhyana - The purpose of *Leshya Dhyana* is to purify *leshya* and thereby purify *bhava*. *Adhyavasaya* get purified by weakening of *leshya*. *Leshya* get purified by purification of *Adhyavasaya*.

The principle of *leshya* that Lord Mahavira propounded is divided into two currents – One is that of *bhava* and the second is that of colour. One is *Chaitisik* and the other is *paudgalik*. One is *bhava leshya* and the other is *dravya leshya*. There are two types of *paudgalik leshya* – *karma leshya* and *no-karma leshya*.

Karma leshya – We have a *karman sharir* inside us. *Karma* particles get collected there. When these *Karma* particles get ripe they manifest through our *vidyut sharir* and *taijas sharir*. These *karma* are then called *leshya*. So *leshya* is called stream of *karma*. As the flow of *Karma leshya* comes from inside, the soul gets changed into that mode. This mode of soul is called *bhava leshya*. These *karma pudgal-paramanu* (particles) have all the four qualities viz. colour, smell, taste and touch. Out of those four, the colour influences the body and the mind more. That is why *leshya* are named on the basis of colours. An extensive description of six *Karma leshya* and *bhava* etc. related to them is found in *Uttardhayayan Sutra*.

There are six types of *Karma leshya* — *krishna, neel, kapot, tejo, padam* and *shukla*. In the outer world the sun-light, rays of different colours, sparkles of jewels, colour of the body etc. are called *nokarma leshya*.

Bhava leshya(*bhava*) can be changed by doing meditation of colours (*nokarma leshya*). The procedure is first to visualize the colours and then practice to see them.

Gautama asked Lord Mahavira, —” O lord! Does *krishna leshya* get converted into *neel leshya* by absorbing particles of *neel leshya*?

Lord Mahavira replied, “ Yes Gautama! it happens. *Krishna leshya* get converted not only into *neel leshya* but also into *kapot, tejo, padam* and *shukla leshya*”

Krishna, neel and kapot are adharmalshya. Because of these three, *jiva* attains bad or lower specie of life. But by leaving them a man can attain *amuttar samvega*. This way *taijas, padam and shukla* are three *dharma lshya*. With these three, *jiva* can attain better life. Therefore it is said for the monks that they should avoid lower or bad *leshya*.

5A.6.7 Bhavana and Anupreksha - There are many reasons for practicing and studying *bhavana* — to get stabilize in the soul or stay in the soul, solving problems, generation of virtues, destruction of vices.

One of the purpose of *bhavana* is to stay in the soul. It is said in *Samadhi Tantra* that one who is doing *bhavana of Aatma* gets steady in the soul. *Bhavana* is like a boat. As the boat takes you safely to the shore, one whose soul is pure with *bhavana* safely finds solutions to his problems. He is free from all unhappiness. Without *bhavana* even scholars do not get peace of mind. No happiness can be attained without *bhavana* in this world of miseries. It is said that the sequence of meditation which is disturbed gets reconnected and desirable virtues get created. One who can defeat greed with its opposite *alobh-bhavana*, he does not enjoy or consume attained sensuous luxuries. He gets free from vices like greed.

The mind is influenced by the subject on which repeated contemplation is done or the activities which are repeatedly exercised / practiced. That is why such contemplation and the activities are called *bhavana*.

The main goal of *anupreksha* is to get knowledge of the truth by repeated contemplation with the strength of faith on the basis of experience level. *Anupreksha* is a kind of *svadhyaya*. After *Preksha Meditation anupreksha* is practised. After *dharma Dhyana*, practice of four *anupreksha* — *ekatva, anitya, asharan and samsara* is done. There are four *anupreksha* of *shukla Dhyana* also— *anantavrittitanupreksha, viparinama anupreksha, ashubha anupreksha and apaya anupreksha*.

1. *Anitya anupreksha* — Lord Mahavira told the practitioners giving them the knowledge of *anitya*, “Look at this body, earlier or later one day it has to go. Destruction is its nature. It is fickle, impermanent and non-eternal. It increases and decreases. It passes through several positions. The death can come any moment. The age passes, the youth goes away. The life elapses. Nights run away. Pleasures are also not eternal”.

2. *Asharan anupreksha* — The following is said about *asharan anupreksha*— “These relatives are not capable of giving you refuge. You are also not capable of giving refuge to them. The practitioner contemplates the truth in this manner that when I am totally destroyed by my own *karma* then all the relatives, mother, father, son, wife, brother are not capable of protecting me”.

3. *Samsar Anupreksha* — Birth and death are causes of unhappiness. The practitioner should deeply experience this truth. *Jiva* attains birth-death because of delusion. “I have experience unhappiness and pain in all life. There is no happiness even for a moment.”

4. *Ekatva Anupreksha* —Leaving all relations aside, man should do this *bhavana* – “Nobody is mine. Therefore I am alone”. The monk should experience loneliness of his soul.

5. *Anyatva Bhavana* – All mundane things are different/ separate from me and I am different/ separate from them. Matter is different from me and I am different from it.

6. Procedure — During *bhavana and anupreksha* the practitioner plans his efforts towards the goal, he concentrates, makes the goal his chief subject, always keep the goal in memory and be totally engrossed in it. After *Dhyana* practice of *anitya etc. anupreksha* should be done.

7. Result – A practitioner of *anupreksha* changes the strong bondage *prakriti* (intensity) of the seven *karma* (but for *aayushya karma*) into weak bondage *prakriti*. He weakens the intensity. *Bandha* (bondage) of *aayushya karma* happens sometimes, sometimes it does not happen. He does not bind *Asata vedniya karma* repeatedly. He passes through the forest like *samsara* very quickly. The one who can influence himself with good *karma*, his *bhavana* can reach him up to his goal. The one whose mind is influenced by incessant *bhavana*, his *mamatva* (attachment) gets over and he becomes *samatva*.

5A.6.8 Preksha of the Present Moment - Lord Mahavira said, “O *sadhak* ! you understand the moment. Know this moment”.

The past passes away. The future is not known. The living moment is the present. Memories of past produce imaginations and passions of future. The one who is experiencing the present Moment is saved from both imaginations and memories. Imaginations and memories create mind with attachment and hatred.

The one who is experiencing the present Moment is saved from attachment and hatred. Wise men do not see the meaning of past and the future. The one who leaves imagination is the one to see the present. He would weaken *karma-sharir* and destroy it.

Dravya kriya is disturbance in the mind and obstacle to *sadhana*. *Bhava kriya* itself is *sadhana* and *Dhyana*. When we walk, we are conscious of walking. “I am walking” This is there as memory. This is *bhava kriya* of the motion. The advice is that the practitioner should not concentrate his mind on the subjects of the five sense organs. Something is seen by the eyes, words are heard by the ears, the smell, cold or hot air that touches the body— one should not connect his mind to all these. Should not have memory of taste.

The practitioner should not study while walking. Keep the mind totally vacant. He should not remain ‘a walker’; he should become ‘the walk’. Get fully engrossed in it. Full attention is in walking. This is called ‘*gamanyoga*’.

The maxim for *bhava-kriya* is— *chitta and mind* should become one with the activity (*kriya*). When the mind gets connected with every activity of the body and the speech and *chetana* is permeated in it then it becomes *bhavakriya*. The sense organs are dedicated to that activity, the heart is influenced, there is no other thing in the mind then this *kriya* becomes *bhava kriya*.

5A.6.9 Yogasana - In Jaina tradition, study and practice of *aasana* is done for the stability of mind right from the beginning. *Aasana* in which the mind remains stable is the correct *aasana*. Lord Mahavira himself was doing meditation being stable in ‘*ukadu*’ etc. *aasana*.

Aasana is a kind of *tapasya* (penance). It is included in *Kayaklesha*. The practice of doing beneficent *veerasana etc.*, focussed *aasana* for the soul is called *Kayaklesha*. Other name of *aasana* is *sthanayoga*. There are three types of *sthanayoga* – 1. *Urddhva sthan*, 2. *Nishidana sthan*, 3. *Shayansthan*.

There are seven types of *Urddhva sthan*—*Sadharan, Savichar, Saniruddha, Vyutsarga, Samapada, Ekapada, and Gridhdoddin*.

There are five types of *Nishidansthan yoga* — *Utkatuka, Godohika, Samapadaputa, Paruadak, Ardhaparuadak*.

There are six types of *Shayansthan yoga* — *Lagandashatyan, Uttanshayan, Adhomukhshayan, Ekaparshvashayan, Mratakashayan, Urdhvasshayan*.

Practitioner should do *Kayotsarga* in *Urddhva sthan*. He should get himself matured in *Kayaklesha*

for enduring the physical pains, damage to infatuation to happiness, and growth in religion.

5A.7 Spiritual Base of Preksha Meditation

5A.7.1 Dual / Dialectic Existence- Our existence is combination of two elements. One is *chetan*, *Jiva*. the other is *achetan*, *sharir*. Some people believe only in the body. They do not accept an independent power of *chetan* or *Jiva*. They are *Anatmavadi*. *Atmavadi* philosophy believes Soul and body as different. They accept independent existence of *Chetan*.

To understand *Aatmavadi* viewpoint, we have to go further than the gross body. Whereas *Sharirvadi* viewpoint stops at the gross body, sense organs and mind. But *Aatmavadi* viewpoint goes further to subtle body, very subtle body, *chita*, *adhyavasaya*, *kashaya* and finally reaches up to *chetana*.

5A.7.2 From *adhyavasaya* Tantra to *Bhava* Tantra- According to *Aatmavadi* philosophy *dravya aatma* or the original soul, the substance soul (*chetan tatva*) is in the center. Around this center is the circle / ring of *kashaya* which is made up of /created by very subtle *karma* particles. This is *kashaya tantra*. Even though *chetan tatva* is in control position, the *kashaya tantra* is so powerful that without its wish the practitioner cannot do anything. The activity of *chetanya* is taking place in the form vibrations. They have to cross the ring of *kashaya* to come out. Once they come out they form their own independent *tantra*. That is *adhyavasaya tantra*. This *tantra* getting active together with other subtle body, *taijas sharir* goes further. Then it becomes *leshya tantra*. Going further these vibrations of *chetana* goes down in the gross body and first of all through the medium of brain produces *chitta*.

5A.7.3 *Kriyatantra* (Structure of Activity)- Mind body and speech—all the three are parts of *Kriyatantra*, means of activity. They are not means of knowledge. *Jnana tantra* get terminated at *chitta tantra* and *bhava tantra* get terminated at *leshya tantra*. *Kriyatantra* gets activated for the activities as per the directions of these two. There are three workers for doing these activities – mind, speech and body. Meaning of mind is memory, imagination and thinking. To obtain knowledge is not the function of mind. Function of mind is to obey the directions received from *chitta tantra* and *leshya tantra*. In this manner vibrations of *chaitanya* crossing over ring of *kashaya* come out in the form of *adhyavasaya* and joining with *leshya tantra* turn into *bhava dhara*. This *bhava dhara* manifest through *granthi tantra* (endocrine system), this is called *bhava tantra*.

Bhava dhara manifest in the form of *vriti* and compels *chita* for activity (*pravriti*, *kriya*, *aacharan*). But because of awakening of *chitta* and vigil of wisdom and prudence, *chitta* remains unaffected. And *vriti* remains ineffective. Otherwise in unconsciousness of *chitta*, the vicious circle of *vriti to pravriti and pravriti to repetition* continues. Preksha Meditation is the strong means for awakening of discrimination power and wisdom. It disciplines *kriyatantra*, and *pravriti tantra* and purifies *vriti*, *bhava*, and *kashaya*. This is the support for realisation of soul and climbing up the highest peak of development of soul.

5A.8 Original Source of Preksha Meditation (Anekantavad – non-absolutism)

Earlier only one exercise of *kayotsarga* was in use. But with more research more versions are developed. Today five versions of *kayotsarga* are developed. In searching for all these procedures and sources, help was obtained in required amount from *Hatthayoga*, *Tantra*, *Shaiva sadhana (system)*, *Vijnana Bhairava* etc. All these are used. Propounder of Preksha Meditation is not orthodox.

According to Acharya Mahaprajna, “ we have found a logical system. We have flexibility. We have not used only the ancient literature. We have made use of the modern science in big way. “We believe that – many ancient elements can be defined better with the use of modern science. They could not have been better in the ancient literature”.

5A.8.1 Use of Science - Today science of physiology and hygiene have developed very much and

so also the science psychology. In any meditation system if present scientific systems are not included then it will be groping in dark. We should make full use of them. In Preksha Meditation extensive use of these sciences is done. They have been given new definition with new dimensions and new form. That is why a medical practitioner understands it much faster. Without understanding the body, meditation cannot be right.

Preksha Meditation is therefore so very much flexible that there is scope for new additions. Doors are open for compilation of old and coordination of new. Acharya Tulsi had said, "There is no false attachment to the ancient and no allergy towards the new". Both are welcome. This way non-absolutism viewpoint became the main support of Preksha Meditation.

5A.8.2 Mantradata - This is a concise analysis of the sources of support of Preksha Meditation. The ancient source is –Rishabha and Bharat. In the present, *mantradata* is Acharya Tulsi. Every individual has power but the need is for someone to awaken that power. Mantra is important but *mantradata* is more important. It is good fortune to have Acharya Tulsi in the form of Guru. Acharya Mahaprajna got his directive to develop this system of meditation and also his encouragement and guidance. As a result such a system is developed in which competence to create a new structure of man and the world is included.

5A.9 Kinds of Jain Meditation (Dhayana) :

Meditation (Dhyāna) is the process of concentration of the mind on a single topic preventing it from wandering. We are always every moment in meditation; either virtuous or non-virtuous. This concentration could arise from intense passions like attachment, aversion, hatred, animosity, etc. This is not virtuous meditation. Since non_virtuous meditation is a cause of rebirth, it is worthy of rejection. On the other hand, if it arises from the search for the truth and from absolute detachment towards worldly affairs, it is virtuous meditation.

According to Jainism there are four types of meditation:

Sorrowful Meditation (Arta Dhyana)

Wrathful Meditation (Raudra Dhyana)

Righteous Meditation (Dharma Dhyana)

Pure (spiritual) Meditation (Shukla Dhyana)

If you observe the state of mind of the people, animal you will realize that most of them are always absorbed in the first two types of meditation (sorrowful and wrathful). Only few of them who are seeking liberation will be found in the righteous and pure meditation.

1. Sorrowful Meditation (ARTA DHYANA) — The thought or activity caused by an outburst and intensity of sorrow is sorrowful meditation. In other words to desire for worldly pleasures, desire to get rid of sorrow or to get rid of disease is sorrowful meditation. The result of this type meditation is birth as animal, insect or plant.

2. Wrathful Meditation (RAUDRA DHYANA) — The meditation involving inclement thoughts is called inclement or wrathful meditation. In other words, one becomes happy by performing sinful acts like killing or desire to kill animal, insect, human etc is Wrathful Meditation. The result of this type of meditation is birth in hell.

Summary of above two types of Dhyāna : Sorrowful and wrathful meditations hinder spiritual uplift. They obscure the attributes of soul. They cause the natural disposition of self to disappear and initiate corrupt dispositions. Both these meditations are inauspicious and lead to an undesirable destination by accumulating more Karma. They are not related to spiritual advancement in any manner.

3. Righteous Meditation (Dharma Dhyana) — In this kind of meditation an aspirant meditates on teachings of Tirthankars, chanting mantra, meditates on the 12 Bhavanas (reflections) and asking for forgiveness for our bad deeds. Also the aspirant reflects on the 9 Tattva of the universe in this kind of meditation. The self should think that he/she is simply a light which has no foe or friend. Thereby he/she should leave all desire for beauty, age, strength, wealth etc.

Types of Righteous Meditation: Doctrine oriented (Ājnā_vichaya) righteous meditation :

It is contemplation about reality as described in the scriptures. Ājnā means whatever an all-knowing omniscient has said about religious truth is correct and true. One should not raise any doubts about them. Instead, one should think that it is possible that because of degrading time, the absence of an omniscient person, low caliber of my intellect, or any such reasons, I cannot comprehend the said religious truth but it is the truth. Omniscient Bhagawān has no reason to tell anything untrue. To think this way is called doctrine oriented righteous meditation (Ājnā Vichaya Dharma Dhyāna).

Suffering oriented (Apāya_vichaya) righteous meditation : To think of the nature of unhappiness and misery as generated by defilements like attachment, hate, strong desire for worldly pleasure and then to think about how to get rid of the defilements, is called universal suffering oriented righteous meditation (Apāya Vichaya Dharma Dhyāna).

Karmic fruition oriented (Vipāk_vichaya) righteous meditation : To think that whatever pain or misery I suffer at every moment, wherever I move in the cycle of birth and death in worldly life, whatever ignorance I suffer are the results of my own deeds (Karma). I must practice equanimity during the fruition of different kinds of Karma so that new karma are not acquired. I must perform austerities to get rid of the existing Karma. This is karmic fruition oriented righteous meditation (Vipāk Vichaya Dharma Dhyāna).

Universe oriented (Samsthāna_vichaya) righteous meditation : It is contemplation about the nature and structure of the universe. There are three world in the universe. They are the upper world, middle world (consist of billions of galaxies or dweepes) and lower world. These three worlds are filled with living (Jiva) and non_living (Ajiva) elements. The trans-migratory soul has gone through all these three worlds since beginningless time. As a result of the fruits of one's own past deeds, the soul has been going through the infinite cycle of birth and death. This has happened due to ignorance, false beliefs, and not understanding the truth and reality. To think this way is called universe oriented righteous meditation (Samsthāna Vichaya Dharma Dhyāna).

4. Purest and Highest Meditation (Shukla Dhyana) — The concentration achieved by an immaculate mind is the spiritual meditation. Spiritual meditation occurs to very highly progressed spiritual souls. It occurs at the 11th, 12th, 13th and 14th stages of spiritual progress (11, 12, 13, and 14 Gunasthānas). The highly spiritual soul has either suppressed or removed all deluding karma. This meditation is of four types as mentioned below. It consists of four states: Multi aspect (Pruthaktva_vitarka), single aspect (Ekatva_vitarka), subtle activity (Sukshma_kriyā Apratipāti) and absorption in self

(Vyuparat_kriyā Anivritti). Vitarka means scriptural text or Sutra. A person who is in 11th and 12th Gunasthāna and is versed in the Purva texts performs the first two Shukla Dhyāna. There are exceptions possible like Māsatusa and Marudevi, even though not versed in the Purva, can engage in Shukla Dhyāna. Only Kevali (13th or 14th Gunasthāna) can engage in the last two subtypes of Shukla Dhyāna.

Types of Purest Meditation : Multi aspect spiritual meditation (Pruthaktva_vitarka) — It is performed by an aspirant with scriptural knowledge. Here the aspirant is attempting to attain the spiritual stages of subsidence or destruction of the conduct deluding Karma. The aspirant concentrates upon the three modes - origination, cessations, and continuity- of a particular substance (one of Shad Dravya). This type of meditation involves shifting of attention between the meaning, word and activity of the aspects of the substance. Hence, it is called multi aspect meditation with shifting. This meditation suppresses or eliminates conduct - deluding Karma (Chāritra Mohaniya).

Single aspect spiritual meditation (Ekatva vitarka) — It is contemplation on a single aspect of reality on the basis of scriptural knowledge by an aspirant who is in the delusion free (Kshina_moha) spiritual stage. The aspirant concentrates on one particular form, word, or activity of the aspect of a substance without shifting. Such meditation is the single aspect stage of spiritual meditation. This meditation eliminates the four destructive (Ghāti) karma, namely perception obscuring, knowledge obscuring, deluding and obstructing Karma. Thus, it leads to omniscience.

Subtle activity spiritual meditation (Sukshma kriyā Apratipāti) — It is performed by an omniscient who has eliminated the gross activities of body, speech and mind, and has only subtle activities. Here the association of soul with body causes only subtle movements of the space_points of the soul. Hence, it is called the subtle activity stage of spiritual meditation.

Absorption in self spiritual meditation (Vyuparat kriyā anivritti) — It is performed by an omniscient that eliminates even the slightest activity of the soul in spite of its association with the body. All activities (of the space points of the soul) cease in this meditation. Thus the influx of even the pleasant feeling pertaining (Shātā Vedaniya) Karma is stopped. Finally, all karma are shed and the soul attains salvation. At the end of this meditation, the soul obtains nirvana. The Soul becomes free of all karma, reaches the permanent abode of Siddha (Siddha Loka) and resides in pure happiness forever.

According to Jain Scriptures, Shukla Dhyāna is not possible here on this planet at present time. Some misinterpret Shukla Dhyāna as a meditation of bright white color. However, here Shukla does not mean white but pure and it involves the meditation of the self (soul). Maximum time, one can be in meditation is less than 48 minutes.

5A.10 Summary

1. According to traditional history the first original propounder was Lord Rishabha. Ideological side of Jain philosophy is its theoretical side. It is based upon logic and experience. Jain philosophy is explained through the medium of nine elements and the world is defined with respect to six substances. Here much emphasis is given to *samyak jnana*, *samyak darshan* and *samyak charitra* (Right knowledge, right attitude and right conduct). The original books of Jain religion are called '*Aagama*'. There is a subtle and meaningful description of yoga system of Jain religion in the first *aagama*. Our brain is combination of two elements. To experience the independent existence of soul and to make it totally free from the influence of *karmik particles* (matter), are the philosophical basis of Jain-yoga.

2. The word '*Dhyana*' is mostly used in the meaning of yoga. According to Acharya Mahaprajna the subject of meditation can be divided in four parts. Original systems of meditation— *kayotsarga*, *bhavana*, *vipashyana* and *vichaya*—were available in the first era. After the fifth century the place of meditation was taken away by '*vidya*' (*learning*). Acharya Haribhadra connected *yoga-darshana* of Maharshi Patanjali with Jaina *sadhana* system. During eleventh and twelfth Vikram centuries, Acharya Shubhachandra composed "*Jnanarnava*" and Acharya Hemchandra composed "*Yogashastra*". In nineteenth century Jayacharya composed two compositions "*Bado dhyana*" and "*Chhoto dhyana*". In twentieth century Acharya Tulsi wrote "*manomushasan*" in the tradition of Jaina-yoga.

3. Natha Sampradaya and Bauddha and Jaina religions were influenced by *Sadhana* of Parshva. After nirvana of Lord Mahavira *Dhyana sadhana* became weak. The place of ancient *Dhyana sadhana* was taken by system influenced by Hatthayoga. Acharya Haribhadra, Hemachandra, Shubhachandra etc. moved *Dhyana-sadhana* forward. But its form changed. Jaina people even forgot that there was some *Dhyana-sadhana* among them. Acharya Tulsi told Acharya Mahaprajna to do research on *Dhyana-sadhana* system. And Preksha Meditation system was created by him doing much thinking and research.

Meditation means the process of concentration of the mind on a single topic. Meditation purifies the body, speech and mind and most importantly the soul. It is of no avail to inflict pain on the body without purifying thoughts. One who stabilizes the mind and concentrates on the self definitely achieves salvation. There are four kinds of meditations - sorrowful, inclement, righteous and spiritual. Sorrowful and inclement meditations are inauspicious and make the soul wander in the transmigratory state with resultant suffering of innumerable births and deaths. Righteous meditation is of an auspicious type. Spiritual meditation occurs at a very high level of spiritual growth of the soul and it ultimately ends in salvation - nirvana of the soul. Now the soul lives in permanent happiness in a pure state forever. One should not be misled that physical exercises, *Asana* and similar health improving activities, are Dharma Dhyana. However, good health for good spiritual practice is desirable. Dharma Dhyana is essentially a spiritual contemplation.

5A.11 Questions

Essay

1. Explain the philosophical and *Aagamik* basis of *Jaina Sadhana*, defining Jaina viewpoint on the life and the world.
2. Throwlight on the types of *Dhayana*.

Short Notes

1. Discuss historical review of Jain Yoga.
2. Discuss the original sources of Preksha Meditation.

Objective Questions

1. How many words for *Dhyana* can be found in *Aagama*?
2. When was the naming of Preksha Meditation done?
3. How many parts are there of Preksha Meditation?
4. In which *asana*, Lord Mahavira was doing *Dhyana*?
5. Who was *mantrdata* of Preksha Meditation ?
6. _____ was the last Tirthankara ?
7. During the process of *kayotsarg* _____ .

UNIT-V

Jaina and Bauddha Yoga

PART - B : Bauddha Yoga

Outline of the Unit

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5B.3.1. Life of Buddha in Short

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5B.5 *Vipashyana Dhyana*

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5B.6 Bauddha Yoga

5B.6.1 Bauddha Yoga and Preksha Meditation

5B.6.2 *Vipashyana Dhyana and Preksha Meditation*

5B.7 Aarya Satya

5B.8 The Eightfold Path

5B.9 Questions

5B.10 Reference Books

5B.1 Purpose

- What is the philosophical base of Bauddha Yoga ?
- What is *Samadhi*?
- What is the form of *Vipashyana Dhyana* ?
- What is the relation between Bauddha Yoga and *Preksha Meditation* ?

5B.2 Preface

Bauddha Yoga tradition has also a very special place in Bharatiya Yoga learning. *Dhyana* (meditation) is the heart of Bauddha *sadhana*. According to Bauddha tradition the soul has to go through the cycle of *sansar* (life and death) because of unskilled /non-steady *chitta*. Therefore to make *chitta* steady learning of meditation is mentioned. Importance of meditation and *samadhi* is accepted. in Bauddha tradition.

5B.3 Bauddha Yoga

The path shown by Lord Buddha is path of *nivriti*. The words like *samadhi* and *dhyana* are used to express and manifest 'yoga'. The goal is to attain *Arhat-pada* or *Bodhisatva*. This results into *niravana*. There is special mention of two means for attaining *niravana* – *sheel vishuddhi* (moral purification by

pious deeds) and *chitta vishuddhi*. *Sheel vishuddhi* is propounded in many Bauddha –books. But deliberation on *chitta vishuddhi* is found in a few books only. Lord Buddha has explained *samadhi* in many verses of ‘Sutta-pitak’. ‘Vishudhimagga’ written by Acharya Buddhaghosh is the best, authentic and useful book. In this book there is a lucid and elaborate deliberation on *dhyana-yoga* from viewpoint of Heenyan. Yoga also has an important place in Mahayan. In Mahayan books ‘Mahayan-Sutralankar’ and ‘Yogachar Bhoomishastra’ description of scientifically agreed *dhyana yoga* is found.

5B.3.1 Buddha life in short

Buddha had studied and practiced several branches of yoga and different schools of thought. (Pandey 136). He had faith that solutions to the quarrels of people will certainly be found in metaphysics of ascetics. There were two popular yoga-teachers—Aadar Kalam and Mudrak Ramputra. One of them was sermonizing for seven steps of yoga while the other for eight. One of the *aashrama* of Aadar Kalam was near the city of Kapilvastu. Buddha went there to study yoga and learnt the first step. (Pandey 156). Buddha felt that the course of Aadar Kalam is not capable of solving the problems of quarrels. (Pandey 157). So he left him and went to Udrak Ramputra. Studying one more step of yoga there, he was not satisfied. So he left Udrak Ramputra also and went to Rajgriha. He thought that without doing *tapasya* (austerity /penance) it is not possible to attain *atma-bodha*. And also the solution to remove all the quarrels. So he left Rajgriha and went to Uruvela. There he did *tapasya*. At the end he came to the conclusion that the biggest danger for / threat to Shraman sects was from *atmavad*. Therefore there should be some other option than *atmavad*. (Pandey 156). At last on full moon night of the month *Vaishakhi*, sitting below a *Pipal* tree, Gautam Buddha decided to have his own new path. This path was free from two extremes. The first extreme is infatuation with sensuality. A large part of world population is getting entrapped in this extreme and quarrel with each other and become unhappy. Therefore it is worth abandoning. And the second is that of extreme *tapasya* (austerity). Those abandoning the first one and become ascetic punish themselves by harsh *tapasya* (austerity /penance). This also is useless. Leaving these two extremes the middle path is that of four *arya-satya*. So he propounded that path. The essence of this path is that every human should have right behaviour of his body, speech and mind with all other humans by diminishing *irshma* (desires /craving). The quarrels between man and man, family and family and country and country can be resolved. (Pandey 159). During Upanishda period Bharatiya Intellectualism in *atmavad* was at its peak. The soul (*atma*) which is an union of ego, intelligence and science is not the pure soul of *atmavad*. The soul that Buddha is refusing to accept is an union of ego, intelligence and science. This way it is not a question of acceptance or refusal on the same grounds (Pandey 143). Buddha is silent on many questions on the practical grounds. And on many questions on the intellectual level Upanishad-scholars shouts “we do not know, we do not know”. (Pandey 143).

5B.3.2 Philosophical Base

5B.3.2.1 Viewpoint towards Life and World /Universe - Lord Buddha looked at the life and specially at the public life from a special viewpoint. He saw that the life was miserable. He saw it as a disease. His system / method came up as a remedy for this disease of unhappiness/sadness. In his therapy *Shashtra* there are four truths — disease, diagnosis of the disease, medicine for the disease and *mokshopaya* (means of prevention of the disease /unhappiness). Like a *vaidya* or a medical practitioner he, knowing the disease and its cause, understanding its diagnosis, cures the disease. These are the four truths. Therefore Buddha is also called Mahabhishak (doctor). He has not paid much attention to the metaphysics. But the later *acharya* fully developed the metaphysics.

5B.3.2.2 Four Arya truths - The first is — unhappiness; meaning the life is full of miseries. All the

things which are created are all unhappiness, transient and *non-soul* matter. The world is suffering from death-birth, old age, diseases and desire for non-available thing. Five *skandha* ingredients—*rupa*, *vedana*, *sanjna*, *samskara* and also the knowledge from which this *satva* (life of a living being) is made of are also unhappiness.

5B.3.2.3 *Dukha samudaya arya satya* (Cause of the unhappiness) - The second is the cause of unhappiness. *Samudaya* means cause. Nothing happens without a cause. The roots of the causes of unhappiness are very deep. These are called twelve causes or *pratitya samutpad*. These 12 links are produced sequentially — *avidya* to *Samskar (karma)* to *vijnana (chetana)* knowledge to *namrupa to shadayatan* (five sense organs and mind and their subjects) to *sparsha* (contact of the sense organs with their respective subjects) to *vedana to trishna* (desire/ craving) to *upadan* (delusion of existence) to *bhava* (existence) to rebirth, old-age and death. The first link is *avidya* which is the root cause of existence of a person. This is the evil-cycle which is sometimes also called *bhava-chakra*. This is the Bauddha viewpoint about the development of life and the universe.

5B.3.2.4 *Dukha nirodha arya satya* - Total and complete prevention of unhappiness is called *Dukha nirodha*. Destruction of the cause of unhappiness is *Dukha nirodha*. There is total and complete destruction of craving /desire (*trishna*) in *Dukha nirodha*. *Nirvana* is the final goal of Bauddha religion. It means extinguish or cool-down. When this *nirvana* is attained the incessant process of the five causes (*rupa*, *vedana*, *sanjna*, *samskara* and *vijnan*) ends forever.

5B.3.2.5 *Dukha-nirodha gamini pratipad arya satya* - *Pratipad* means 'the path'. The useful path of destroying unhappiness is called *Dukha-nirodha gamini pratipad*. There are eight parts of this path.

1. ***Samyak drishti*** — The four truths are called *samyak drishti* in the books of Abhidhammapitak.
2. ***Samyak samkalp*** — It means right thinking or contemplation.
3. ***Samyak vak*** — It means right speaking/ speech.
4. ***Samyak karmant*** — Right doing. To stay away from violence, stealing, etc. wrong doing. Right conduct.
5. ***Samyak aajiva*** — Right livelihood.
6. ***Samyak vyaam*** — Right efforts. Involving in right deeds, abandoning wrong ones.
7. ***Samyak smriti*** - Right memory. Away from greed and ill-will and to be alert towards body, pain, chitta and mind.
8. ***Samyak samadhi*** - Concentration of right chitta is called '*samyak samadhi*'. One remains away from anger, laziness, repentance and doubts. The greed of the worldly things cannot attract him. He is indifferent to them. Yogi or a *bhikshu* appeasing old *samskara* and totally destroying *trishna*/ desire attains *Nirvana*. This *ashtanga path* is the conduct path of Bauddha religion. *Sheel*, *samadhi* and *prajna* are three foundation stones of Bauddha religion. All the eight parts are included in these three. The first two in *prajna*, 3,4, and 5 in *sheel* and the balance 6,7, and 8 in *samadhi*. *Trishna* (desire) can be prevented /destroyed. by practicing these (8) And all the worldly misfortunes get destroyed. *Bhikshu* will be on his way to *nirvana*.

5B.4 Samadhi

Here all ill tendencies of chitta are destroyed. Chitta is fully concentrated and peaceful. This is resulting into gains of wisdom (*prajna*). *Prajna* destroys *avidya*. In the book Abhidhamm kosh Bhashya there is description of three types of *prajna*— *Shrutmayi*, *Chintamayai* and *Bhavanamayai*. *Bhavanamayai*

prajna is caused by samadhi and is the most excellent. *Shrutmayi and Chintamayi* enable *bhikshu* to go for *dhyana-samadhi*. In the chapter of Samafalsutta of the book ‘Dighanikaya’ it is described that the person who has attained *prajna* can attain many successes. He can know about his earlier births and life. His sense-organs become extra sensitive. And he becomes totally void (*dukha kshaya—ashravakshaya*) of all unhappiness.

5B.4.1 Types of Samadhi - Technical definition of samadhi is – to steady the pious mind on one thing /support. Here the word ‘pious’ is very important. If the mind is not pious then even if it is concentrated on one thing, its result cannot be a happy one. This is not a right *samadhi*. The technical meaning of samadhi is – firm and steady concentration of *Chitta on chaitsik* (the thing of on which the mind is concentrated) It is known that the student of concentration /meditation has to be happy, pleased, delighted and cheerful. This disposition is the cause of samadhi. Two types of samadhi are described. 1. *Laukik samadhi* and 2. *Lokottar samadhi*. Concentration of *kushal chitta* on subjects like *kama, roop, aroop etc* is *Laukik samadhi*. The path of this *samadhi* is called *Shamath Dhyana*. Here five internal obstructions get pacified. The path of *Lokottar samadhi* is called *Vipashyana Dhyana*. This path takes you on to the path of Nirvana. Here unhappiness, impermanent and non-soul (matter) are observed very closely and subtly so that the mind is without desire(*trishna*) and affection.

5B.4.2 Learning of Samadhi - Growth of samadhi is related to learning and practicing. One should have a very clear picture of learning and practicing. One has to develop his natural common wisdom into wisdom of *vipashyana*. So *bhikshu* with common wisdom has to stand up firmly on the grounds of *sheel*. Practice of concentration is necessary before attaining wisdom. This is the basis of *vipashyana prajna*. The following four requirements during the practice are the basis for energy and success.

1. Sincere and genuine interest in the learning.
2. Firm determination – Full devotion to the learning
3. Firm inclination – Tendency to be in the learning from beginning to end.
4. Desire to learn with clarity – Capacity to solve intellectually the problems created during learning.

5B.4.3 Physical hurdles - The one who has firm determination to learn samadhi has to remove all physical hurdles. These can be small or big. These can lead a weak person to failure. They are ten and called ‘Palibodha’

1. Aavasa Palibodha – person is worried about his future residence.
2. Kul Palibodha — person thinks about his colleagues
3. Labha Palibodha —think about facilities and benefits.
4. Gana Palibodha —think about sub-ordinates.
5. Karma Palibodha —think about half-done tasks which are his responsibility.
6. Marga Palibodha — worry about travelling.
7. Jati Palibodha — think about parents and other relatives.
8. Abadha Palibodha — worry about becoming sick because of unknown sadhana.
9. Grantha Palibodha — to get very much engrossed in studies.
10. Riddhi Palibodha — to do sadhana under influence of miracles.

Above ten hurdles are like rocks in the path of samadhi development. One who cannot clear his path by removing these fully cannot attain steadiness of chitta. So the first priority is to destroy all these hurdles.

5B.4.4 Dhyana-vastu (Meditation-object) - One particular object /thing is selected for the

development of *samadhi*. This is selected by *kalyan mitra* (teacher) according to the nature of the student. The student practices to concentrate on this object. Buddhaghose has describe in details 40 Dhyana-vastu (Meditation-objects). These are also called *karma-sthana*. They can be more than 40.

1.10 *kritsan (kasin)* — *prithvi, pani, agni, vayu, nil, pit, rakta, shvet, aaloka and paricchinnakash.* (earth, water, fire, wind, blue, yellow, red, white, light/brightness and enclosed sky).

2.10 *Bad karma-sthana* — these are related to dead body.

3.10 *anusmritiyan* — *Buddhanusmriti, Dharmanusmriti, Sanghaanusmriti, Sheelanusmriti, Tyaganusmriti, Devatanusmriti, Marananusmriti, Kayagatanusmriti, Aanapananusmriti, Upashamanusmriti,*

4.4 *Brahmavihar* — *Maitri, karuna, mudita, and upeksha.*

5.4 *Arupayatan* — *Aakashanantyayatan, Vijnananatyayatan, Aakinchanyatan, Naivasamjnanasajnyatan.*

6. Adverse diet.

7. Administration of 4 metals.

5B.4.5 Nature of the Student and Suitable Atmosphere /Environment — It is essential that there is coordination among the knowledge of one's own nature, the atmosphere suitable to this nature and *dhyana-vastu (meditation-object)* The place and the atmosphere have their own importance in the beginning of *sadhana*. The nature of the student is divided in six types and they are called *Charitra*. —

1. *Ragatmak Charitra* — A person full of desire and attachment.

2. *Dveshatmak Charitra* — A person who excites quickly and has peevish nature.

3. *Mohatmak Charitra* — Lazy and idle person.

4. *Shraddhatmak Charitra* — A person with faith on everything.

5. *Buddhiyatmak Charitra* — Inquisitive person.

6. *Vitarkatmak Charitra* — A person with restless mind and disturbed thinking.

In short, the person with *Ragatmak Charitra* is full of attachment. So he should use uninteresting / disagreeable *dhyana-vastu*. The person with *Dveshatmak Charitra* gets angry quickly. So he should use clean and beautiful *dhyana-vastu*.

The person with *Mohatmak Charitra* is influenced by desires so he should use wide open well lighted place. The person with *Shraddhatmak Charitra* trusts fast. So he should use definite principles. The person with *Buddhiyatmak Charitra* gives importance to intelligence. So he should use his own intelligence and should select his subject. The person with *Vitarkatmak Charitra* should produce or accept an atmosphere which can guide his thinking. When the person understands his own nature by self-inspection then he has no difficulty in selecting the atmosphere and the selection of *dhyana-vastu* is also proper. The followings are *Dhyana-vastu* for persons with different nature (*prakriti*).—

1. *Ragatma* nature — One of the ten evil *karmasthan*.

2. *Dveshatmak* nature — One of the four *arupayatan* or four metals.

3. *Mohatmak* nature — Analysis or selection of four metals

4. *Shraddhatmak* nature — one of the ten *anusmritiyan*.

5. *Buddhiyatmak* nature — Any of the *Dhyana-vastu*.

6. *Vitarkatmak* nature — *Anapananusmriti* or *kasin*.

Knowledge of 'Satpad Dharm' is necessary for the suitable atmosphere. They are seven. —

1. Suitable residence. 2. Suitable place. 3. Suitable speech / language

4. Suitable union of people.
5. Suitable food.
6. Suitable environment.
7. Suitable seat.

These 7 things are helpful for development.

5B.4.6 Grounds (bhumika) for Samadhi - Attainment of samadhi is not a result of some momentary study, But it is a result of continuous hard work for many years. A very deep analysis of all the conditions starting from the primary study of meditation to the highest conditions of samadhi is done in Bauddha Yoga. It is called the ground for samadhi. The first ground for samadhi is *upachar bhumika*. Here the student reaches close to dhyana. All the hurdles are overcome. The next ground is *arpana samadhi*. Here dhyana is fully developed.

5B.4.6.1. Upachar — The student practices concentrating or steadying the mind (chitta) on any one of the *dhyana-vastu* which is suitable to his own nature. This is called *Parikarma bhavana* and that *dhyana-vastu* or the initial *karmasthan* is called *parikarma-nimitta*. By practice of steadying chitta on *parikarma-nimitta dhyana-vastu* starts getting reflected in chitta. This is called *uggah nimitta*. Practicing dhyana on *uggah nimitta*, *dhyana-vastu* flashes on the mind in front of the eyes just as it is seen outside. This is called *pratibhag nimitta*. But still *Dhyana vastu* is not steady in chitta. In this condition chitta is like a child who is not able to stand on his own feet. He is practicing / learning but falls down. This way there are three types of *nimitta*. When the student selects a thing as *dhyana-vastu*, it is possible that all three *nimitta* are not found in that. Such *dhyana-vastu* does not result into samadhi (steadiness of chitta). Wherever these three are found, that *dhyana-vastu* results into samadhi. (Aanapanasati 89-91).

5B.4.6.2 Arpana – Once, when *pratibhag nimitta* is produced then its protection is very essential. Even though there are no hurdles in this condition the position of samadhi or *arpana* gets disturbed and corrected. When five dhyana get steady then the position of arpana-samadhi or shamatha-dhyana is attained.

Dhyana	Badha (nivaran)
1. Vitarka	(kamacchanda)
2. Vichara	Vichikitsa
3. Priti	Vyapad
4. Sukha	Satyagriddha
5. Ekagrata	Auddhatya- kaukritya

5B.4.6.3 Dhyana – The first entry of chitta in the subject of samadhi is called *vitarka*. Next, chitta's involvement in the subject is called *vichar*. Then the joy that is created is called *priti*. Then a feeling of satisfaction and peace arises in the interior that is called *sukha*. When chitta is fully engrossed in the subject so much that it would not go to any other subject, it is called *ekagrata*. On the basis of arising and waning of these five, four divisions of dhyana are accepted in Bauddha religion.

Badhak tatva (obstructive elements) — Those elements which causes breach of peace challenges its existence. They are many.

1. Kamacchanda—Inclination towards pleasing subjects Its opposite is *tyaga (abstinence)*.
2. *Vyapada* — *Dvesha* (hatred). Its opposite is *advasha*.
3. *Satyagriddha* — *Mental laziness* Its opposite is *aaloka sanjna*.
4. *Auddhatya kaukritya*—Restlessness, disturbance. Its opposite is Concentration.
5. *Vichikitsa* — Uncertainty, Its opposite is thinking about religion.

5B.4.6.4. Four types of dhyana – these are based on four types of Dhyana.

1. First dhyana has five Dhyana — Vitarka, Vichara, Priti, Sukha, and Ekagrata.
2. Second has three Dhyana — Priti, Sukha, and Ekagrata.
3. Third has two Dhyana — Sukha, and Ekagrata.
4. Fourth has two Dhyana — Ekagrata. And Samata.

When the student attains the first position in dhyana then the mind is free from all hindrances. He is really concentrated. This characteristic is not fulfilled till he reaches *pratibhga nimitta*. That is fulfilled after reaching *shamath nimitta*. *Samath nimitta* means five *dhyana*. When all hindrances are removed then the mind leaving *pratibhga nimitta* grips *dhyana*. That is the real powerful support of full concentration. When he reaches this position he realises uniqueness. He experiences the power and happiness of reaching the goal and knows that there is no other power in the world which can move him from his goal. Therefore this position of mind is called *arpana samadhi*. Here the mind experiences happiness. In this condition all five mental positions – *shraddha, virya, smriti, samadhi and prajna*, become one and speed towards only one goal. Here mind has complete control over all five positions. Mind is attracted towards *priti and sukh* and becomes very strong with the power of *vitarka, vichara and ekagrata*. In one word *dhyana* is *nirvana* position of the mind.

In the beginning all five *dhyana* are present. In the first dhyana the mind is not totally quiet. In the second dhyana there are three *dhyana* — *priti, sukha and ekagrata*. The other two vitarka and vichara are away. As they are gross, later they do not get any attention. Only three are balance and he reaches a very high level of dhyana.

In the third dhyana there are only two *dhyana*. *Priti* is also removed. The student realises that *priti* is also gross and removing it he experiences more peace and happiness. In the fourth dhyana also there are only two *dhyana*. Here *samata* replaces *sukha*. Here he finds *sukha* is also gross. And is disturbing the mind. He goes ahead to quiet the mind, and suppresses *sukha*. Now only *samata* remains. In this position the mind becomes steady and peaceful. It is totally free from all faults. Only *jagruka* (awakening) and *ekagrata* remains.

5B.5 Vipashyana Dhyana

After *shamath dhyana* it is necessary to increase Vipashyana Dhyana for attaining Nirvana. Without increasing that, installation in *arahat pada* is not possible. Vipashyana Dhyana path is different from samadhi that takes one towards *shamath*. Therefore those students who wish to develop *prajna* need not go through the sequence of other *dhyana*. He should study and practice *prajna* supporting *samadhi* because his aim is *dukkha-mukti* (freedom from miseries). He does not have desire to attain any special miraculous powers.

Vipashyana is a special kind of philosophy. One who understands it realises that things which are created / produced are impermanent, filled with sorrow and not one's own. According to Baudhaagam *padgal* that is matter (this includes living being /animal / life/ individuality) is an union of five aggregates viz. – *roopa, vedanna, samjna, samskara, and vijnana*. This union of five gets created and destroyed every moment. It is impermanent. It is created because of *trishna*. *Prajna* is the main thing to end all unhappiness. One who understands all this attains Vipashyana-jnana. It is also called *lokottar samadhi*.

There are four types of Vipashyana : 1. Kayanupashyana 2. Vedananupashyana 3. Chittanupashyana and 4. Dharmanupashyana.

1. **Kayanupashyana** — To be conscious of outside and inside of the body and to observe the body (walking, standing, sitting, sleeping etc.) is Kayanupashyana. And to understand that

there is no soul doing all these; these are only movements.

2. **Vedananupashyana** — To be conscious of happy and unhappy feelings in the different organs of the body is Vedananupashyana.
3. **Chittanupashyana** — To be conscious of good or bad tendencies of mind and their nature, characteristics, etc. is Chittanupashyana.
4. **Dharmanupashyana.** — To experience the state of *Nirvana* beyond the body, feelings, chitta and tendencies of chitta is Dharmanupashyana.

5B.5.1 Present form of Vipashyana- It seems that Shamath dhyana was the prevailing dhyana system before Lord Buddha. He studied this in *ashrama of shramana*. He was not satisfied with this because he did not find the solution for full freedom of people in general from unhappiness / miseries. Then he searched for the path of Vipashyana Dhyana.. This he developed on the basis of the philosophy of impermanent, suffering and non-soul. Dhyana developed very much in Bauddha religion. Traditions are found well preserved. At present in Bharat meditation system in the name of 'Vipashyana' of Bauddha religion is popular. Most of its publicity is done by Acharya Sayaji U Ba Kham of Bauddha tradition. In 1969 he appointed Shree Satyanarayan Goyankaji to teach Vipashyana. Shree Goyankaji did its publicity and propaganda all over India.

5B.5.2 Procedure/ method of Vipashyana Dhyana- To learn Vipashyana Dhyana, it is necessary for the student to participate in residential *sadhana-shibir* for ten days under the supervision of a qualified teacher. He has to be free from all the contact with outside world. He has to be totally free from all reading writing and other mundane activities. He has to suspend all his own religious ceremonies and activities. He has to pass through a daily routine wherein he may have to sit for meditation for total period of about ten hours. He has to keep silent and is not allowed to talk with his co-students. He can talk with his teacher or the administrators for his physical needs.

There are three steps of the training. First step is to abstain from violence, theft, telling lies, sex and intoxication (including playing cards). These are called Panchashil. Observation of Panchashil calm-downs the mind.

In the second step the student concentrates his mind on his breathing for the first three and half days. This sadhana is called 'Anapana'. The mind which is fickle like a monkey calm-downs and becomes peaceful by doing this sadhana. This is the experience of many students. To live a simple and pure life and to keep the mind under control is necessary and beneficial.

In the third step the student reaching the depths of the mind tries to remove the repressed vices and makes it pure. This third step of six and half days lasts till the end of shibir in the form of learning and practice. During this period the student awakens his *prajna* (wisdom) to differentiate between his physical and mental aggregates. During this period several directions are given to the student. Also everyday review of the progress is done. A recorded tape of speech of shree Goyankaji is also played time to time. After nine days of keeping silence the student starts talking on the tenth day. On the eleventh day he comes into contact with the outer world.

5B.6 Bauddha Yoga

The basis of Bauddha Yoga is the philosophy of Lord Buddha. The basis of Preksha Meditation is the philosophy of Lord Mahavira. Mahavir has concentrated his philosophy on 'atma-jnan' (knowledge of soul)..It is said in Acharanga Sutra — Many people in this world do not know from where he has come from, where will he go? Will my soul take rebirth? What was I and what will become of me? One who knows this by himself or understands after hearing from knowledgeable persons is *atmavadi*,

lokavadi, karmavadi and kriyavadi. Mahavira has given the whole message in this one sentence. He has clarified the complete path of sadhana. Bauddha said the same thing in his own way. He said that not to worry about what we were or what we will be but know only that we are unhappy and we want to get free from this unhappiness. Then which is that path which we can adopt to be free from unhappiness? (V. Pandey 121).

Comparative study

1. Philosophical Base	Preksha Meditation – Jaina Philosophy	Vipashyana – Bauddha Philosophy
2. Goal	Attaining Moksha / Purity of chitta /	Nirvana / Freedom from Anitya/ Atmanubhuti/ Atmajnana /Atmopalabधि
Anatma and Unhappiness		
3. Philosophy Base	Atma (soul) is eternal. Modes change. Go right up to root. Inspiration forexperiencing the soul. 16 Bhavana./ Anupreksha	No clear acceptance of Soul. Remove sadness. Remove root of unhappiness. Do not get involved in Problem of soul. The philosophy for removal of
unhappiness – Anitya Bhavana.		
4. Book (basis)	Aacharanga	Abhidhamm Kosha Vishuddhimagga
5. Process/ Organs	Basically full relaxation of Body, Meditation, Aasana, Pranayama, Japa, Preksha, Anupreksha.	Basically Breathing and Body –Vipashyana.
6. Exercise	Some similar exercises. But with different methods. Deep breathing. Less speaking. Rhythmic breathing. Some original exercises – Leshya dhyana. Anupreksha. Animesha Preksha.	Aasana, Pranayama etc. are inhibited. Silence is strictly observed

Preksha Meditation and Vipashyana

1. Similarities:	Sharir PrekshaShivashi Preksha	Aanapanasati Kayavipshyana
2. Differences	Go to the root-cause. Not to stop in present. Developing neutral tendency. Main Goal is Moksha. Emphasis on long breathing. Use of “Kumbhak” and “pranayam breathing . “Chaitanya Kendra” Preksha. Not much emphasis on total silenceImportance to Aasana, mantra, japa and and svadhyaya. Leshya dhyana, animesh preksha, anupreksha , Ekagrata etc are regular features. .	Concentrate on unhappiness. Peace of mind and reduction of Raga-dvesha. Goal is destruction of unhappiness. Emphasis on natural breathing No “Kumbhak” and “pranayam” breathing. No such exercise.Strict observation of total silence during10 days. Aasana, mantra, japa andand Svadhyaya are prohibited. No such features. . .

5B.6.1 Bauddha Yoga and Preksha Meditation - Lord Mahavira believed “*atmajnana*” as the first step to attain “*nirvana*”. He said if there is no soul then who is to be freed from unhappiness. So he said, — “Recognise / understand the soul. By understanding the soul you can understand everything. (V. Pandey 121). He extended “*atmajnana*” that is science of living to such an extent that he could see life in earth, water, fire, wind, plants everywhere. Then he extended the argument that our every activity should be such that it should not give pain to other living beings. Because like us they also seek happiness. We may not be able to give happiness to all but we can certainly control our activities so that we should not become cause of pain to others. Even in unavoidable activities one should be alert. Being alert saves one from bondage. In this condition one has to become friend of all living beings. For him foe and friend are alike. Then why will he remain stuck in the limited circle of his family? He, then leaving everything gets initiated in monk-hood. There by practicing severe penance he will purify himself like gold. This is “*moksha*”. (V.Pandey122).

Buddha did not base his path to “nirvana” on soul and science of living. He based it on unhappiness, impermanent and non-soul. He said there is no benefit from the knowledge of soul. When a man understands his independent existence as “ I am” then every thing is understood through “I”. This is mine. This is not mine. This I like . This I do not like. He examines everything from viewpoint of “I”. This increases *raga-dvesha*. He is fully trapped in the cycle badly. The best way to get free from this cycle is to remove this “I” the ego by the power of asceticism. By doing so when he is free from “I” then he becomes ‘*Kalyan mitra*’. He realises that nothing is mine and he is not anybody’s. It is proper for him to leave house. And to attain *nirvana* by *prajna and dhyana*.

5B.6.2 Vipashyana Meditation and Preksha Meditation - The followings are the similarities and specialties in these two meditation traditions. One of the purpose of Preksha Meditation is to become non-attached and purify the mind. Its basic support is – knowledge of the soul without which Preksha cannot begin.

(Refer to the above tables for similarities and differences).

There is one fundamental difference between these two — *Chaitanya Kendra Preksha*. This exercise is not there in Vipashyana. Because there is continuous moving over the parts of the body. Vipashyana does not prefer to stop on any one point. Now if we just go on seeing then it is said to be dharana and not dhyana. Dhyana means to make chitta stop and stay at one point.

Some of the exercises like leshyadhyaana, aminesha preksha, anupreksha, ekagrata, chaitanya kendra preksha etc. are unique and independent exercises which are not there in Vipashyana. That way Preksha Meditation is a growing system in the present scientific era.

5B.7 Aarya Satya (Noble Truth)

The Buddha's first sermon after his Enlightenment centered on the Four Noble Truths, which are the foundation of Buddhism. The truths are:

1. The truth of suffering (dukkha)
2. The truth of the cause of suffering (samudaya)
3. The truth of the end of suffering (nirhodha)
4. The truth of the path that frees us from suffering (magga)
5. The Truth of Suffering
6. The First Noble Truth often is translated as "Life is suffering." Many people new to Buddhism tune out as soon as they hear this. But the Pali word dukkha also refers to anything that is temporary, conditional, or compounded of other things. Even something precious and enjoyable is dukkha, because it will end.
7. Related to the nature of life is the nature of self. Are we not also temporary, conditional and compounded of many parts? We can understand that life is impermanent but are we, also, impermanent? The Buddha taught that before we can understand life and death we must understand the self.

5B.7.1 The Truth of the Cause of Suffering : The Second Noble Truth teaches that the cause of suffering is craving or thirst (tanha). We continually search for something outside ourselves to make us happy. But no matter how successful we are, we never remain satisfied.

The Buddha taught that this thirst grows from ignorance of the self. We go through life grabbing one thing after another to get a sense of security about ourselves. We attach not only to physical things, but also to ideas and opinions about ourselves and the world around us. Then we grow frustrated when the world doesn't behave the way we think it should and our lives don't conform to our expectations.

The Buddha's teachings on karma and rebirth are closely related to the Second Noble Truth.

5B.7.2 The Truth of the End of Suffering : The Buddha's teachings on the Four Noble Truths are sometimes compared to a physician diagnosing an illness and prescribing a treatment. The first truth tells us what the illness is, and the second truth tells us what causes the illness. The Third Noble Truth holds out hope for a cure.

The Buddha taught that through diligent practice, we can put an end to craving. Ending the hamster-wheel chase after satisfaction is enlightenment (bodhi, "awakened"). The enlightened being exists in a state called Nirvana.

5B.7.3 The Truth of the Path That Frees Us From Suffering : In the Fourth Noble Truth, the Buddha as physician prescribes the treatment for our illness: The Eightfold Path. Unlike in many other religions, in Buddhism there is no particular benefit to merely believing in a doctrine. Instead, the emphasis is on living the doctrine and walking the path.

5B.8 The Eightfold Path

The Eightfold Path of Buddhism is the means by which enlightenment may be realized. The historical Buddha first explained the Eightfold Path in his first sermon after his enlightenment.

Most of the Buddha's teachings deal with some part of the Path. You might think of it as an outline that pulls all the Buddha's teachings together.

What Is the Eightfold Path?

After the historical Buddha realized enlightenment, he pondered for a time how he could teach others to realize enlightenment for themselves. A short time later he gave his first sermon as a Buddha, and in this sermon he laid out the foundation of all of his teachings -- the Four Noble Truths. In this first sermon, the Buddha explained the nature of suffering, the cause of suffering, and the means to be liberated from suffering. This means is the Eightfold Path.

The Eightfold Path is:

1. Right View or Right Understanding, insight into the true nature of reality.
2. Right Intention, the unselfish desire to realize enlightenment.
3. Right Speech, using speech compassionately.
4. Right Action, ethical conduct; manifesting compassion.
5. Right Livelihood, making a living through ethical and non-harmful means.
6. Right Effort, cultivating wholesome qualities; releasing unwholesome qualities.
7. Right Mindfulness, whole body-and-mind awareness.
8. Right Concentration, meditation or some other dedicated, concentrated practice.

The word translated as "right" is samyanc (Sanskrit) or samma (Pali), which means "wise." "wholesome," "skillful" and "ideal." It also describes something that is complete and coherent.

The word "right" should not be taken as a commandment, as in "do this, or you are wrong."

Another way to think of "right" in this case is in the sense of equilibrium, like a boat riding the waves and remaining "right."

Practicing the Path : The Eightfold Path is the fourth Truth of the Four Noble Truths. Very basically, the truths explain the nature of our dissatisfaction with life. The Buddha taught that we must thoroughly understand the causes of our unhappiness in order to resolve it. There is no quick fix; there is nothing we can obtain or hang on to that will give us true happiness and inner peace. What is required is a radical shift in how we understand and relate to ourselves and the world, and practice of the Path is the way to achieve that.

Practice of the Path reaches into all aspects of life, every moment. It's not just something you work on when you've got time. It's also important to understand that these eight areas of practice are not separate steps to master one at a time; the practice of each part of the Path supports the other parts.

The Path is divided into three main sections: wisdom, ethical conduct and mental discipline.

The Wisdom Path : Right View and Right Intention are the wisdom path. Right View is not about believing in doctrine, but in perceiving the true nature of ourselves and the world around us. Right

Intention refers to the energy and commitment one needs to be fully engaged in Buddhist practice.

The Ethical Conduct Path : Right Speech, Right Action and Right Livelihood are the ethical conduct path. This calls us to take care in our speech, our actions, and our daily lives to do no harm to others and to cultivate wholesomeness in ourselves. This part of the path ties into the Precepts.

The Mental Discipline Path : Through Right Effort, Right Mindfulness, and Right Concentration we develop the mental discipline to cut through delusion. Many schools of Buddhism encourage seekers to meditate to achieve clarity and focus of mind.

5B.9 Summary

1. Gautama Buddha firmly believed that becoming an ascetic he would certainly find the path to resolve the quarrels among the people. He also thought that without penance knowledge of soul is not possible. So leaving Rajgriha he went to Uruvela. There he did penance. But he was not satisfied. He then went to Bauddhgaya to search for another path. There under a Pipal tree in the full moon night he finalised his new path. He propounded four truths (*aryasatya*). Code of conduct of Bauddha religion is *Ashanga marga*.

2. Tendencies/ activities of *chitta* are prevented in *samadhi*. *Prajna* (wisdom) is attained by *sheela and samadhi*. The person who attains *prajna*, attains many successes. There are two types of *samadhi* – *laukik and lokottar*. The bases of success and power of *samadhi* are sincerity, firm inclination, firm determination and desire to learn. There are four divisions and four types of *dhyana*.

3. Study and practice of a reliable *samadhi* is necessary to develop *prajna* for the purpose of attaining *nirvana*. *Vipashyana dhyana* is a kind of experience. There are four parts of *Vipashyana sadhana*. Buddha studied *shamath dhyana* system. But that could not cure the sorrows of the people. So he propounded *Vipashyana dhyana*. In 1969 A.D. Shree Satyanarayan Goyanka carried *Vipashyana dhyana* to the people at large.

4. The basis of Bauddha yoga is philosophy of Lord Buddha. He said, — Who was I ? What will I be? Not knowing these facts we are unhappy to know them. We want / wish to be free from sorrow / unhappiness. So let us take that path which can make us free from unhappiness. Preksha Meditation is based upon Jain philosophy. While *Vipashyana dhyana* is based upon Bauddha philosophy. The basic book of Preksha Meditation is Aacharanga Sutra. While that of *Vipashyana dhyana* is Abhidhammakosha Vishudhimagga. From the method / process viewpoint *Vipashyana dhyana* is based upon mainly breathing and body and Preksha Meditation is based upon *kayotsarga*. *Vipashyana dhyana* puts emphasis on silence. While Preksha Meditation puts emphasis on less talking.

5B.10 Questions

Essay

1. What is *samadhi* in Bauddha yoga ? How can this be attained ?
2. Write an essay on Eighthfolds Path.

Short Notes

1. What was Buddha's viewpoint towards life and the world?
2. Throw light on four Aarya Satyas.

Questions for very short answers

1. Which is Lord Buddha's path?
2. How many means /tools are mentioned for Bauddha monks to attain *nirvana* ?
3. How many types of *dhyana* are there based on *dhyana*?
4. What is the system of *dhyana* of Bauddha religion at present?
5. How many steps are there for training in *Vipashyana dhyana*?

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YOGA AND SCIENCE OF LIVING

PAPER-I

Different Yoga Systems

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