

2.0 REVIEW OF ANCIENT LITERATURE

2.1 BACKGROUND

The review of ancient literature covered the theory and practice of *yoga*. A comprehensive understanding of *yoga* was required to understand why *yoga* may be beneficial to student outcomes. To develop such an understanding, first, the foundational ideas relevant to *yoga* were reviewed from the *Upanisāds*, *Darsanās* and the *Bhāgavad Gita*. Next, the ancient texts of *yoga* were reviewed and, finally, the system of ancient Indian education was studied.

2.2 AIMS AND OBJECTIVES

Aims:

1. To understand the conceptual framework of *yoga* in order to build a theoretical model of *yoga* in education.
2. To deepen understanding of *yoga* practices to develop an efficacious school-based *yoga* module.

Objectives:

1. To study the underlying reality of existence from *Svetasvatara Īpanisad* since it is linked with the philosophy of *yoga*.
2. To study the idea of consciousness from *Isāvāsya Īpanisad*
3. To study the *panca kosā vivekā* from the *Taittiriyā Upanisād* since it forms the psychological basis of the transformative aspect of *yoga*.
4. To study *Sāmkhya Darsanā* since *yoga* is closely associated with *Sāmkhya*.
5. To study *Yoga Darsanā* since it provides the conceptual framework for incorporation of *yoga* in education.
6. To study the practices of *yoga* from traditional texts to help develop the *yoga* module.
7. To study the system of ancient Indian education since the modern educational needs may find inspiration from this ancient system.

2.3 METHODS

The texts reviewed were:

1. *Upanishāds*

- *Svetasvatara Upanisād* (Tejomayananda, 2013)
- *Bṛhadāranyaka Ūpanisad* (Madhvananda, 1992)
- *Taittiriya Upanisād* (Chinmayananda, 2014)

2. *Sāmkhya Darsanā* (Puligandla, R., 2008; Vivekananda, 2005)

3. *Bhāgavad Gitā* (Chinmayananda, 2013)

4. Ancient Texts of *Yoga*

- *Pātanjali Yogā Sutra* (Kothandaraman, 2009; Vivekananda, 2012 (p 200-304))
- *Hātha Yoga Pradipikā* (Muktibodhananda, 2012)
- *Gherānda Samhitā* (Niranjanananda, 2012)
- *Hātharatnāvali* (Gharote, Devnath and Jha, V. K., 2017)
- *Siva Samhitā* (Vasu, 2012)

5. Contemporary Texts of *Yoga*

- *Yoga education for children Vol One* (Satyananda, 2013)
- *Yoga education for children Vol Two* (Niranjananda, 2012)

6. Education in Ancient India

- *A history of education in ancient India* (Mazumder, 2015)
- *Education in ancient India* (Altekar, 2015)
- *Some aspects of education in ancient India* (Raja, 1950)
- *Ancient Indian education* (Mookerji, 1989)

7. Contemporary Indian Thinkers on Education

- Swami Vivekananda (Walia, 2016)
- J. Krishnamurti (Krishnamurti, 2003)

2.4 UPANISHĀDS

2.4.1 SVETASVATARA UPANISHĀD

Three *slokās* from *Svetasvatara Upanisād* were studied to understand the knowledge of existence. This understanding was important to appreciate the goal of *yoga*. The first *slokā* evaluated observable phenomenon to ascertain if any or a combination thereof could be the cause of creation. The second *slokā* was a meditative inquiry into reality. The third *slokā* was about liberation.

कालः स्वभावो नियतिर्यदृच्छा भूतानि योनिः पुरुष इति चिन्त्या ।

संयोग एषां न त्वात्मभावादात्माप्यनीशः सुखदुःखहेतोः ॥ श्वे उप १.२ ॥

kālah svabhāvo niyatiryadr̥cchā bhūtāni yoniḥ puruṣa iti cintyā ।
saṁyoga eṣāṁ na tvātmabhāvādātmāpyanīśaḥ sukhaduḥkhaheṭoḥ ॥ Śve Upa 1.2 ॥

Time, inherent nature, the law of karma, chance, the five elements, intelligence - neither these nor a combination of these can be ascertained as the ultimate cause of the world because of the existence of the individual Self, but the individual Self also cannot be the cause of the world being subject to joy and sorrow

The various factors that may be considered to be the ultimate cause of the world were debated. Each factor, including combinations thereof, were negated on the basis of the criteria of *ātmabhāva*.

Atmabhāva had three dimensions:

1. Oneness with the world - If a factor was discerned to be a part of the world then it could not be the cause.
2. Subject to mutation - If the cause itself was mutable, it proved that it was created and hence could not be the cause.
3. If there existed another factor other than the factor under consideration, then the factor was not the ultimate and hence not a cause.

Time (Kāla): A sequence of events gave rise to the concept of time. Without events in space, time could not exist. Second, in different time zones, time was measured differently and in deep sleep it disappeared. Hence, it was mutable. There was the 'I' entity that was aware of time and hence another factor existed. Therefore, it was concluded that time was a creation and not the cause of creation.

Inherent Nature (Svabhāva): It is the essential nature of a thing. For instance, heat was the *svabhāvā* of fire. Hence, *svabhāva* co-existed with its object and, hence, was an interdependent factor. Properties of the object were changeable, such as milk changed to curd and water to ice or steam. Hence *svabhāva* was mutable. There existed a priori awareness of the properties which meant that there existed another entity, other than the object and its properties. It can be concluded that *svabhāva* does not satisfy the test of *ātmabhāva* and cannot be the creator.

Laws of Nature (Niyati): Nature's laws manifested along with objects governed by the laws. They did not create the objects. For instance, gravity did not create the planets and, thus, did not exist before creation. They were interdependent and not absolute. Further, it can be deduced that there must be a lawmaker who created the law. Hence, *niyati* was not an ultimate factor and could not be the cause of creation.

Chance (Yadrccha): It did not seem right that such a well ordered world could come about accidentally. Hence, creation cannot be causeless.

Matter & Energy (Bhutāni & Yoni): Matter and energy were inseparable from the world. They were interchangeable and interdependent, always in a state of flux and insentient. By implication, an intelligent factor was behind them. Hence, they were created.

Intellect (Mahat): Thoughts were dependent on objects. Without objects, thoughts could not exist. Thoughts were everchanging and a thinker was implied. Thoughts, therefore, did not pass the test of *ātmabhāva*.

Combination (Samyoga): The idea of a combination of factors was illogical. Cause preceded effect. It should have existed before creation for them to come together to create. This is not the case. Second, what came together as a compound also came apart. Hence, a combination was mutable. Third, assemblage was meant for something other than its parts. This implied another factor. Hence, assemblage too cannot be the creator.

Individual Self (Jivātma): The individual was born and was part of the world. The individual was ever changing with time. *Paramātma* superseded *jivātma*. Hence, *jivātma* could not be the creator.

The conclusion that no observable phenomenon was the cause of creation led to confusion. On the one hand, no observable phenomenon was the cause. On the other hand, how can a changeless substratum be the cause of a changing world. Yet, creation must have a cause. What can it be?

ते ध्यानयोगानुगता अपश्यन् देवात्मशक्तिं स्वगुणैर्निगूढाम् ।

यः कारणानि निखिलानि तानि कालात्मयुक्तान्यधितिष्ठत्येकः ॥ श्वे उप १.३ ॥

te dhyānayogānugatā apaśyan devātmaśaktim svaguṇairnigūḍhām ।
yaḥ kāraṇāni nikhilāni tāni kālātmayuktānyadhitiṣṭhatyekāḥ ॥ Śve Upa 1.3॥

The sages, absorbed in meditation through one-pointedness of mind, discovered the creative power, belonging to the Lord Himself and hidden in its own guna. That non-dual Lord rules over all those causes - time, the Self and the rest.

In meditation, the students withdrew their attention from the world, body, *prāna*, mind, intellect and ego and remained in pure awareness. They realized that there was a creative power behind all creation and its locus was the infinite existence (*Brahman*) with a potential to create. This inscrutable power was called *māyā*. Thus, *Brahman*, associated with *māyā*, was the cause of creation - both material and sentient. The relationship between *māyā* and *Brahman* was difficult to understand. *Brahman*, being infinite and changeless, was devoid of attributes and yet *māyā* was a power of *Brahman* and, hence, an attribute. This paradox needed reconciliation. Logic dictated that *māyā* could not be a part of *Brahman*, nor have a separate existence. Hence, by this logic, *māyā* did not exist. Yet, since creation existed, the creative power must exist too. The only logical inference was that *māyā* was neither part of nor separate from *Brahman*. From *Brahman's* perspective, *māyā* did not exist but, from the stand point of the world, *māyā*, as the power of *Brahman*, created the world. This was the reason why *māyā* was inscrutable.

Māyā had three energies namely, *sattvā* or illumination, *rajas* or activity and *tamas* or inertia. It created the five elements of space, air, fire, water and earth, with their special qualities of sound, touch, color, form, taste and smell. The plurality in the world was due to the permutation

and combination of these three energies and the five elements. Creation veiled, both, *māyā* and *Brahman*. The sense perception allows for the experience of creation but the power and truth behind it can be known only in meditation.

How does one liberate one-self from the wheel of the world?

सर्वाजीवे सर्वसंस्थे बृहन्ते अस्मिन् हंसो भ्राम्यते ब्रह्मचक्रे ।

पृथगात्मानं प्रेरितारं च मत्वा जुष्टस्ततस्तेनामृतत्वमेति ॥ श्वे उप १.६ ॥

sarvājīve sarvasaṁsthe bṛhante asmin haṁso bhrāmyate brahmacakre ।
pṛthagātmānaṁ preritāraṁ ca matvā juṣṭastatastenāmṛtatvameti ॥ Śve Upa 1.6 ॥

In this great Brahma-Wheel, in which all things abide and finally rest, the swan wanders about so long as it thinks the Self is different from the Controller. When blessed by Him the Self attains Immortality

The *jivā* considering himself separate from *Brahman* wanders in the wheel of Truth. But knowing himself to be one with *Brahman*, attains immortality. Owing to the power of *māyā*, *Brahman* appears as the entire universe. Hence, one is none other than *Brahman*. Being ignorant, one revolves in this wheel of worldly existence. Every object has existence, consciousness, bliss, name and form. The first three are the changeless essence and the latter two belong to the changing world. As long as the *jivā* does not know *Brahman*, it gets bound by the changing world. When it comes to know *Brahman*, it is freed from all bondage.

In summary, the logical inquiry into the truth of existence first led to the evaluation of observable phenomenon to ascertain if any of them was the cause of creation. It revealed that all observable phenomenon were themselves created and thus could not be the cause of creation. The inquiry was then directed inward and truth was realized as the underlying substratum called *Brahman*. Creation was a superimposition on the substratum through its power of *māyā*. It remained hidden by its own qualities and veiled *Brahman*. One, thus, remained bound to the superimposition. It was possible to transcend this bondage through meditation and realize the truth, that one is *Brahman*. The *Upanisāds* have explored the means of transcendence indicated in the foregoing analysis. One core concept is the nature of human personality, explained as the five sheaths in the *Taittiriyā Upanisād*.

2.4.2 Brhadāranyaka Upanisad

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिश्शान्तिश्शान्तिः ॥ वृ उप शान्तिमन्त्रः ॥

om pūrṇamadahaḥ pūrṇamidam pūrṇātpūrṇamaducyate ।
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ॥ om śāntiśśāntiśśāntiḥ ॥ Br Upa
śāntimantraḥ ॥

According to Vedanta, the Self alone is the truth, one without a second, all pervading and eternal. It is about this infinite truth that the Upanishads talk to. The finite plurality of the world is a superimposition on the truth. It is an appearance of names and forms, empty in themselves. When viewed from the perspective of the truth, the appearance of many is false. It appears only because we are ignorant of the truth. Just like a rope appears as an imaginary snake in the dark, the world appears instead of the truth.

That is whole refers to the infinite nature of the truth. It refers to its absoluteness and infiniteness. Space-time is a logical construct and very much part of the phenomenal appearance superimposed upon the truth. The truth itself lies outside space-time. Anything that lies outside space-time is not confined by it and, hence, is infinite. The truth is self-luminous consciousness. There is no other illuminating it. It is the sole conscious principle. Hence, it is existence itself. Unconstrained by space-time and being the sole consciousness, it is absolute.

This is whole refers to the appearance of the phenomenal world as a superimposition on reality. Superimposition implies lack of cause and effect. That did not transform into this. Nothing was created and nothing destroyed. The same truth that reveals itself as pure consciousness when knowledge is gained, appears as the pluralistic material world under the condition of ignorance. Reality and appearance being two sides of the same coin are both the same wholeness. Hence, the *slokā* says, *That is whole, This is whole*.

From the whole, when the whole is negated, what remains is, again, the whole. With no creation nor destruction, the wholeness of reality is not transgressed. If the appearance of plurality is destroyed with knowledge, what remains is wholeness. In reality there is nothing to add and nothing to negate. The pure consciousness only is.

2.4.3 THE CONCEPT OF PANCA KOSĀ FROM TAITTIRIYĀ UPANISHĀD

The *Taittiriya Upanisād* constructs the human personality into five sheaths, called *panca kosā*.

Brahman:

ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता । सत्यं ज्ञानमनन्तं ब्रह्म । यो वेद निहितं गुहायां परमे व्योमन् । सोऽश्नुते

सर्वान् कामान्सह । ब्रह्मणा विपश्चितेति ॥ तै उप २.१.२ ॥

om brahmaavidāpnoti param | tadeṣā'bhyuktā | satyam jñānāmanantam brahma | yo
veda nihitam guhāyām parame vyoman | so'snute sarvān kāmānsaha | brahmaṇā
vipāściteti || Tai Upa 2.1.2||

*OM, the knower of Brahman attains the Supreme. With reference to that, is the following
hymn recited: Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in
the cave of the heart in the transcendent akāśa, realizes all his desires along with omniscient
Brahman*

Brahman is Truth, Knowledge and Infinity and said to reside in the cave of the heart. As the outer sheaths of personality are transcended, the individual becomes aware of the inner most essence that is *Brahman*. Why is *Brahman* described as Truth, Knowledge and Infinity? Truth is the changeless substratum of all modifications. By transcending the sheaths of personality, one arrives at the changeless substratum on which all the sheaths are superimposed. The realization dawns that all the sheaths are illusory and the substratum is the sole reality. Knowledge is pure consciousness. It is the source of all intelligence, the only sentient principle. Hence, *Brahman* is described as knowledge. Infinity, by definition, is causeless, unborn and eternal. *Brahman* is that. Realizing that all the sheaths of personality are insentient and *Brahman* is the underlying reality, it becomes easier to drop all identification with the false matter envelopments of Body, Mind and Intellect. An important idea in the *Upanishāds* is that *Brahman* is in the innermost recesses of ourselves. It is not an external factor.

The Five Sheaths of Human Personality:

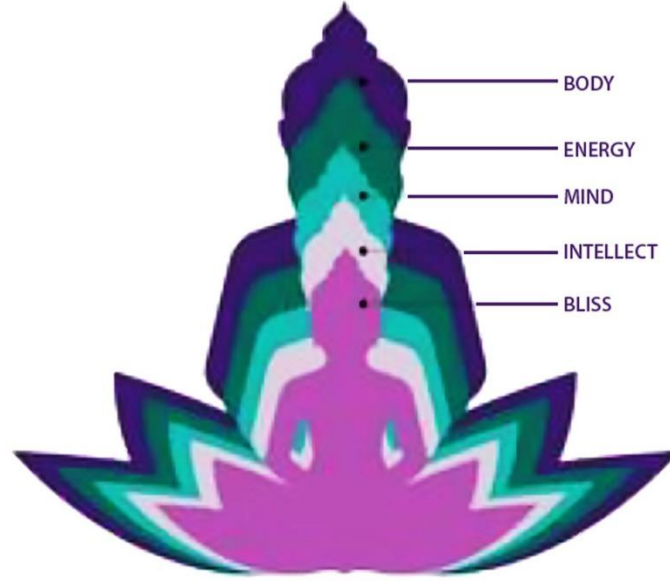


Figure 1- The Five Sheaths of Human Personality

Annamāyā Kosā (Physical Body Sheath):

तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या
ओषधयः । ओषधीभ्योन्नम् । अन्नात्पुरुषः ॥ तै उप २.१.३ ॥

tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ | ākāśādvāyuḥ | vāyoragniḥ |
agnerāpaḥ | adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ | oṣadhībhayonnam |
annātpuruṣaḥ || Tai Upa 2.1.3||

From that which is this ātman, is akāśa (space) born; from akāśa, vāyu (air); from vāyu, agni (fire); from agni, apah (water); from apah, pṛthvi (earth); from earth, herbs; from herbs food; from food man

‘From that which is this ātman’ indicates *Brahman*, which is the essence of the individuated soul. It points to the oneness of the spiritual essence in man with the infinite. *Brahman* gave rise to the five great elements - *ākāśa* (space), *vāyu* (air), *agni* (fire), *apah* (water) and *pṛthvi* (earth). All creation was a combination or manipulation of these elements. From *pṛthvi*, food was born and, from food, man. All beings are born from food, live by food and merge back with food. The constituent elements (*dhātu*) of all beings such as bone (*asthi*), marrow (*majja*),

fluids (*rasa*), blood (*rakta*), flesh (*māmsa*), fat (*medas*) and the seed of reproduction (*sukra*) are all products of food. Hence the expression *annamāyā* to describe the physical body. The *annamāyā kosā* is the outermost of the five sheaths. The five sense organs (*jnānendriyās*) and the five organs of action (*karmaendriyās*) are part of the outer sheath. The sense organs are the ears (*srotra*), skin (*tvak*), eyes (*caksuh*), tongue (*rasāna*) and nose (*ghrana*). They are receivers of the sensory inputs transmitted by the various objects from the world outside, in the form of sound (*sabda*), touch (*sparsa*), form (*rupa*), taste (*rasa*) and smell (*gandha*). These inputs are known as the five *visayās* and they, in turn, are the individual properties of the five great elements or *panca mahābhutās* in their subtle form. Sound is the property of space, touch is the property of air, form is the property of fire, taste is the property of water and smell is the property of earth.

Prānamāyā Kosā (Vital Energy Sheath):

प्राणं देवा अनु प्राणन्ति । मनुष्याः पशवश्च ये । प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यते । सर्वमेव त आयुर्यन्ति । ये प्राणं ब्रह्मोपासते । प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यत इति ॥ तै उप २.३.२ ॥
 prāṇam devā anu prāṇanti | manuṣyāḥ paśavaśca ye | prāṇo hi bhūtānāmāyuh | tasmāt sarvāyūṣamucyate | sarvameva ta āyuryanti | ye prāṇam brahmopāsate | prāṇo hi bhūtānāmāyuh | tasmāt sarvāyūṣamucyata iti || Tai Upa 2.3.2||

Through prāna the gods (indriyās) live and so do men and the animal kingdom. Prāna is verily the life of beings. Therefore, it is called the universal life or the life of all. Those who meditate on Brahman as prāna come to live the full span of their life. Prāna verily is the life of beings. Therefore, it is called universal life or life of all

Encased in the *annamāyā kosā* and in the same shape is the *prānamāyā kosā* or vital energy sheath. *Prāna* is the universal vital energy which expresses through every part of the body when it is alive. The *prānamāyā kosā* is composed of *nādis* or subtle energy channels through which *prāna* flows throughout the body; *cakrās* or subtle energy centers where *prāna* is concentrated and the *prāna* vital energy itself. The chief function of *prāna* is to provide vitality to the body and facilitate its proper function. *Prāna* is characterized by motion. Air was the first element to emerge from space and the first element with the capability of motion. *Prāna* is a modified

form of air and works in the body through breathing. When *prāna* leaves the body, it merges with the air in the atmosphere. There are five main *prānas* named according to their specific function in the body. They are: *prāna*, *apāna*, *samāna*, *udāna* and *vyāna*, as shown in Figure 2.

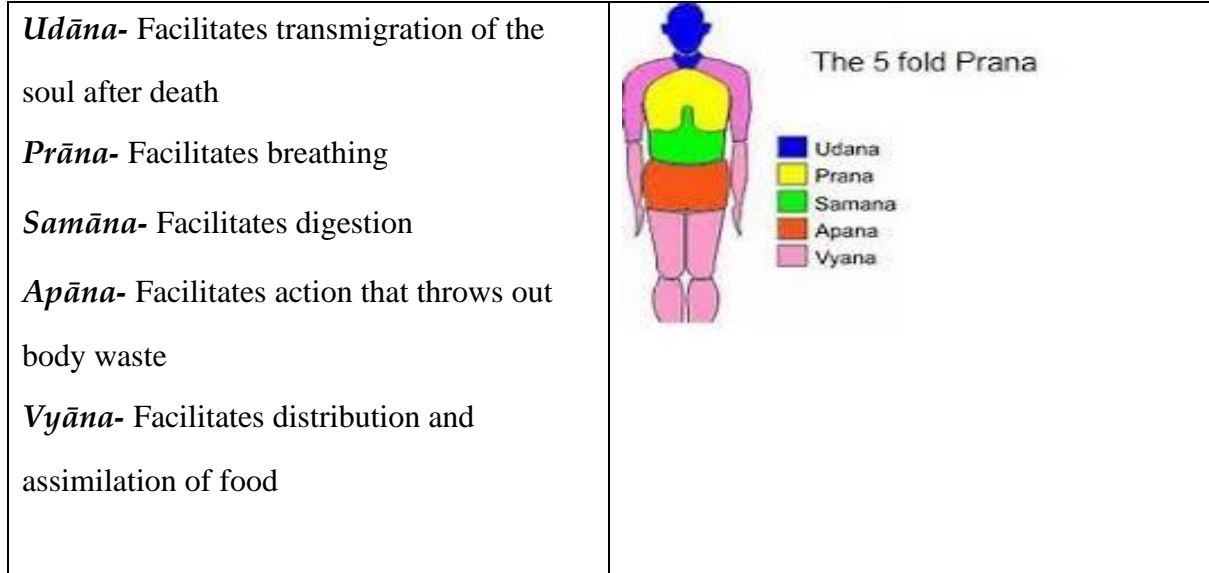


Figure 2 - *Prānamāyā Kosā*

Prāna is the vitalizer of the *annamāyā kosā*. Some consider the *prānamāyā kosā* as part of the gross body and, some, as part of the subtle body. But *prāna* is equally involved in both and it acts as a bridge between the gross body and the subtle body. To assert its importance, *Taittiriya Upanisād* says that the *prānamāyā kosā* is the *ātman* of the *annamāyā kosā*.

Manomāyā Kosā (Mental Sheath):

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति । तस्यैष एव शरीर

आत्मा । यः पूर्वस्य ॥ तै उप २.४.१ ॥

yato vāco nivartante | aprāpya manasā saha | ānandaṁ brahmaṇo vidvān | na bibhēti kadācanēti | tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || Tai Upa 2.4.1||

Whence all the speech turns back with the mind without reaching It (Brahman), He who knows the bliss of eternal Truth, the Brahman, fears not at any time. This mind is the embodied soul of the prānamāyā. Of this prānamāyā, the manomāyā is the Self

In *Vedānta*, the *antahkarana* (Inner Equipment) has four parts - mind (*mānas*), intellect (*buddhi*), memory (*citta*) and ego (*aḥamkāra*). The function of *mānas* is described as

uncertainty (*samsāya*); of *buddhi* as *nischaya* (certainty); of *citta* as memory (*smarana*) and of *ahamkāra* as ego-sense. It is the sense of "I"-ness that claims ownership expressed as MY body, MY mind, MY intellect, MY memory. Encased inside the *prānamāyā kosā* is the *manomāyā kosā* or the mental sheath. It is the *ātman* of the *prānamāyā kosā*. *Mānas* is an open ground of thoughts. It is incapable of discriminating between good and bad thoughts and, thus, unconcerned about the consequences of pushing any thought into action. It is the seat of instincts, emotions, desires, likes and dislikes. Thoughts, emotions and feelings are the ways in which the mind interprets and reacts to external stimuli. The *manomāyā kosā* is thus the lower intelligence center and home to desires, attractions and repulsions. A person controlled by the *manomāyā kosā* is impulsive and unable to control emotions.

Vijnānamāyā Kosā (Intellect Sheath):

तस्माद्वा एतस्मान्मनोमयात् । अन्योऽन्तर आत्मा विज्ञानमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य श्रद्धैव शिरः । ऋतं दक्षिणः पक्षः । सत्यमुत्तरः पक्षः । योग आत्मा ।

महः पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ तै उप २.४.२ ॥

tasmādvā etasmānmanomayāt | anyo'ntara ātmā vijñānamayaḥ | tenaiṣa pūrṇaḥ | sa vā eṣa puruṣavidha eva | tasya puruṣavidhatām | anvayaṁ puruṣavidhaḥ | tasya śraddhaiva śiraḥ | ṛtaṁ dakṣiṇaḥ pakṣaḥ | satyamuttaraḥ pakṣaḥ | yoga ātmā | mahaḥ pucchaṁ pratiṣṭhā | tadapyeṣa śloko bhavati || Tai Upa 2.4.2||

Different from the mind is another inner soul made up of intelligence and by that this mind is filled. It also has the shape of man. Faith is its head, righteousness its right side, truth its left side, yoga is the trunk and total intellect is the tail

Vijnānamāyā kosā is the *ātman* of the *manomāyā kosā* and is encased in it. It is beyond thinking and reasoning as it is governed by wisdom and discrimination between right and wrong. Its foundations are (i) *Sraddhā* or faith that gives the person inner strength, (ii) *Rtam* or laws governing harmonious living and (iii) *Satyam* or truth that gives the conviction to live by *Rtam*. The Intellect (*buddhi*) is the screen for thoughts that enter the mind randomly. It checks thoughts and decides which to carry out into action. *Vedānta* calls this *vivekā* (discrimination). Why do most people struggle with discrimination? To answer this, the decision making process needs to be understood. Three parties are involved in decision making. The ego, which is the master, the mind which is eager to please the ego and the intellect which is genuinely concerned

about the master and acts in his best interest. The final decision rests with the master. Most often the ego likes the impulsiveness of the mind more than the discrimination of the intellect. When the master accepts the mind's promptings, the actions are usually impulsive, hedonistic and bring grief in the long run. When the master accepts the intellect's considered opinion, the actions are more thoughtful and beneficial in the long run. The intellect is the seat of intelligence and the source of intelligence is *Brahman*. The *vijnānamāyā kosā*, being subtler than the *manomāyā kosā*, is more illumined by the light of *Brahman* and, hence, imbued with discriminative power. The *vijnānamāyā kosā* is part of *mahat* or the universal mind. Individual intellect is, thus, rooted in the intellectual influence of the era. A person with good discrimination is said to have a strong *vijnānamāyā kosā*.

Anandamāyā Kosā (Bliss Sheath):

तस्माद्वा एतस्माद्विज्ञानमयात् । अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः । मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः । आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ तै उप २.५.२ ॥

tasmādvā etasmādvijñānamayāt | anyo'ntara ātmā'nandamayah | tenaiṣa pūrṇah | sa vā eṣa puruṣavidha eva | tasya puruṣavidhatām | anvayaṁ puruṣavidhaḥ | tasya priyameva śiraḥ | modo dakṣiṇah pakṣah | pramoda uttaraḥ pakṣah | ānanda ātmā | brahma pucchaṁ pratiṣṭhā | tadapyeṣa śloko bhavati || Tai Upa 2.5.2||

Of That, the former, this one verily is the embodied Self. Different from this Self, made up of intellect, is another Self within, formed of bliss. By this is filled. It also has the shape of man. According to the human form of that is the human form of this. Of it, joy is the right side, rejoicing is the left side and bliss is the trunk. Brahman is the tail support

Encased in the *vijnānamāyā kosā* is *ānandamāyā kosā* or bliss sheath. It is the *ātman* of the *vijnānamāyā kosā*. Its foundations are (i) *Priya* or joy when thinking about an object of desire (ii) *Moda* or rejoicing when the object is near and (iii) *Pramoda* or ecstasy when the object is enjoyed. All joy we experience is sourced from the *ānandamāyā kosā*. External objects just trigger the joy that resides within. In fact, meditation makes it possible to separate the object from the experience of joy. The thought that joy emanates from an external object is, thus, an illusion. A person's nature and traits (*prakṛti and vāsanā*) are encoded in the *ānandamāyā kosā*. The characteristics of the other four sheaths are determined by this *kosā*. That is why it is the

kāraṇa sarīra or causal body. In the *ānandamāyā kosā*, there is no awareness of either the external world or the internal world. Without thoughts from either the outer or inner worlds, the Self rests in itself, a state recognized as deep sleep. That is why the *ānandamāyā kosā* is a state of bliss. The texture of the *ānandamāyā kosā* determines the quantum of the light of *Brahman* that filters in. This causal body is the seed of the state of being. The seed is determined by past lives. A joyful selfless person lives from *ānandamāyā kosā*.

The Experience of the Ultimate:

असन्नेव स भवति । असद्ब्रह्मेति वेद चेत् । अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो विदुरिति । तस्यैष एव शरीर
आत्मा । यः पूर्वस्य ॥ तै उप २.६.१ ॥

asanneva sa bhavati | asadbrahmeti veda cet | asti brahmeti cedveda | santamenam
tato viduriti | tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || Tai Upa 2.6.1||

If he knows Brahman as non-existent, he becomes himself non-existent. If he knows Brahman as existent, then the world knows him to be existent. Of the ānandamāyā, Brahman is the essence

All experience was from the body, mind, intellect or the inner reservoir of joy. When the identification with the body was removed, the external sense objects lost meaning. But inner feelings remained. When that was transcended, the world of ideas remained. Transcending that, the causal body of joy was still there. Transcending that too, where did one reach? Was it zero, a vacuum, non-existence or existence itself? There had been some debate on this question.

The *asatvāda* from the Buddhist School claimed that after negating everything in the experience of worldly objects, the state of non-existence was reached. Their goal was to realize the truth of non-existence and extinguish into it like a candle in vacuum. *Vedānta* countered this view. Samkarāchārya said that the *asatvādins* were at the gate of truth but refused to go in and experience the positive dynamism of the supreme essence. According to him, there was an obvious contradiction in the statement that non-existence existed. He reasoned that since they experienced non-existence, there must be another existent entity that experienced the state of non-existence. This dynamic factor, which was there at the time of complete cessation of all the sheaths, was the substratum called *Brahman*. *Taittiriyā Upanisād* understood non-existence

differently from *asatvādins*. The natural state of non-existence referred to non-existence of objects that were known through the five sheaths. However, this state of non-existence was not the ultimate truth. The circuit of realization was complete only when we came to live the vitality of experiencer of the above state of non-existence.

Science weighs in with its explanation of zero, the closest mathematical idea to non-existence. According to Quantum Physics, the net energy of the universe was zero and therefore the universe must have started from a value of zero. The idea of zero originated in India in the 7th century, when Brahmagupta saw zero not as a place holder but as an inviolable center between positive and negative numbers. The Arab mathematician, Samawal, wrote in the twelfth century, that a positive number subtracted from zero is the same number with a negative value and a negative number subtracted from zero is the same number with a positive value. Mathematicians found a link between zero and infinity. Something divided by zero equaled infinity and something divided by infinity equaled zero. Zero appeared to be the vanishing point between positive and negative infinities. It was as easily the source of everything as it was the realm of nothing. David Bohm conceived something transcending zero and named it the implicate order, which consisted of the concurrent existence of all potentialities in the multidimensional pre-space. He suggested that material reality and consciousness are projections of this implicate order (Bhaumik, 2006).

The essence of *panca kosā vivekā* was an inquiry into reality. The *Taittiriya Upanisād* informed: “That from which things are born, that by which they exist and that into which they depart into know that is the truth”. The inquiry uncovered the sheaths of personality – physical body, energy body, mind, intellect and bliss sheath. None of these was the ultimate reality as they were finite, subject to decay, not intelligent nor independent. *Brahman*, the substratum, was the reality from which things were born, by which they existed and into which they departed.

The next knowledge system we explore is *Sāmkhya Darsanā* since it has a close linkage with *yoga*.

2.5. SAMKHYA DARSANA

Introduction

Rsi Kapila formulated the *Sāmkhya* system, purportedly in a work titled *Sāmkhya Sutra*. He later wrote a detailed treatise titled *Sāmkhya Pravacana Sutra*. There are two different accounts on the origin of the name *Sāmkhya*. One derives from its meaning that is number. *Sāmkhya* specifies the nature and number of the constituents of the universe. *Sāmkhya* also means perfect knowledge and that too could have inspired the name. *Sāmkhya* acknowledged the authority of the *Vedās*. Its philosophy had a great influence on the other Indian schools like *Nyāyā*, *Vaisesikā*, *Vedānta* and *Yoga*. In fact, *Yoga* is closely associated with *Sāmkhya*.

The importance of *Rsi* Kapila can be gauged by what Vivekananda had to say about the ancient sage:

There is no philosophy in the world that is not indebted to Kapila. Pythagoras came to India and studied this philosophy and it was the beginning of the philosophy of the Greeks. Later, it formed the Alexandrian school and, still later, the Gnostic. It became divided into two; one part went to Europe and Alexandria and the other remained in India; and, out of this, the system of Vyasa developed. The *Sāmkhya* philosophy of Kapila was the first rational system the world ever saw. Every metaphysician must pay homage to him. I want to impress on your mind that we are bound to listen to him as the great father of philosophy (Vivekananda, 2005 p 445).

In the *Bhāgavad Gitā*, Krsna tells Arjuna that among the *siddhās* He is sage Kapila:

Amongst trees I am the peepul tree; of the celestial sages I am Nārada. Amongst the *Gandharvas* I am Citrath, and amongst the *siddhās* I am the sage Kapila //10.26//

Sāmkhya is a philosophy of dualistic realism. It's doctrine is dualistic because it states that there are two ultimate realities namely, *prakṛti*, the material principle and *purusa*, the spiritual principle or Self. Realism comes from its doctrine that both spirit and matter are real. The

dualistic metaphysics of *Sāmkhya* is founded on the undeniable bipolar character of everyday experience where the experiencer and the experienced are separated. This is the basis of the distinction between *purusa* and *prakṛti*, where the former is the subject and the latter is the object. The subject and object being two poles cannot be the same.

Prakṛti

Sāmkhya determines that the primordial cause of all objects is *prakṛti*. It observes that every object is caused by another object. For example, curd is caused by milk and cloth by thread. However, such causes are immediate and not ultimate. In this inquiry, *Sāmkhya* rejects *Nyāya-Vaisesika* and Jainism's theory of objects being produced by combination of material atoms that are thought to be the ultimate constitution of the world. It's logic is that subtler objects like the mind cannot be caused by atoms. *Sāmkhya* observes that the cause is always subtler than the effect. For instance, seed is finer than the tree and egg is finer than the bird. Thus, atoms cannot create something finer than themselves. It concludes that the subtlest principle must be the ultimate cause. This principle is what is called *prakṛti*. Being the ultimate cause, *prakṛti* itself is uncaused, eternal and all pervading. All objects in the world are effects of other objects and, hence, the entire world is a series of cause and effects. However, the primal cause of physical existence is *prakṛti*. The philosophy goes on to describe the qualities of *prakṛti*. It is constituted of three energies called *guna*. They are *sattvā* or illuminative energy, *rajas* or active energy and *tamas* or inert energy. The essence of *sattvā* is purity, fineness, subtlety, lightness, brightness and pleasure. *Rajas* manifests in material objects as motion. *Tamas* manifests in material objects as heaviness and resistance to motion. *Guna* constitute *prakṛti* as a dynamic complete and not a static entity. Therefore, *prakṛti* is not an aggregate of *guna* but an organic unity in which the *guna* are in a state of dynamic equilibrium. The *guna* are everchanging and never static, even for a moment. On account of the homogeneity of *prakṛti*, the *guna* cannot be separated. Another way of understanding this is that *prakṛti* cannot be deconstructed into individual *guna*, otherwise it and not *prakṛti* would be the ultimate cause. The *Sāmkhya* theory of causation holds that material effects pre-exist in the cause. What does not exist cannot be brought into existence. Further, materials too are selected to fit the purpose. Everything is not

by every means possible. For instance, thread cannot be the cause of a pot and mud of cloth. Thus, *Sāmkhya* upholds *satkāryavāda* and is against *asatkāryavāda*. Since *prakṛti* is the ultimate cause of all objects, logic dictates that *guna* constitute every object too.

Evolution of *Prakṛti*

The evolution of the world is described in great detail by *Sāmkhya*. Prior to evolution, *prakṛti* exists in its unmanifest form called *avyakta*. Due to the constituents of *guna*, the unmanifest state is not passive. There is dynamism but the *guna* are balancing each other every moment. *Prakṛti* thus is never static, activity being its very essence. This explains why every object is in a state of constant change. Modern science is in agreement with *Sāmkhya* on all objects being in a state of constant motion. *Sāmkhya* holds that evolution and dissolution are cyclic, where the world of objects is transformed back into the undifferentiated primordial *prakṛti* to be followed again by evolution. As stated earlier, *Sāmkhya* upholds *satkāryavāda*. This idea needs further clarity. There are two interpretations of *satkāryavāda* namely, *parināmvāda* and *vivartavāda*. The former, which *Sāmkhya* upholds, states that the transformation from cause to effect is real. The latter, which *Vedānta* upholds, states that the transformation is apparent and not real. The evolution process starts with an imbalance or disequilibrium brought about by the preponderance of one *guna*. This disequilibrium results in twenty-three objects. The first is *mahat* or universal intellect arising out of the preponderance of *sattvā*. It is the faculty of discrimination, deliberation, judgement and decision-making. The distinction between Self and non-self, between subject and object is made by *mahat*. It covers the sub-consciousness, consciousness and super-consciousness. Subconscious is what we call instinct. Its scope is limited but it is infallible. Conscious state has a larger scope but is fallible. Super-conscious state has to be cultivated. It is more unlimited and infallible. *Mahat* is the real cause of all there is. *Ahamkāra* arises out of *mahat* and is the universal egoism. It gives the sense of 'I' and 'mine'. There is no difference between mind and matter except in degree. The third change that emanates from *ahamkāra* is universal sense organs and universal subtle elements. The five subtle elements are called *tanmātrās*. They are elemental sound, elemental touch, elemental color, elemental taste and elemental smell. The five gross elements are *ākāśa* (space), *vāyu*

(air), *agni* (fire), *apah* (water) and *prthvi* (earth). The combination of subtle elements give rise to the gross elements. From elemental sound, space is produced. It has the quality of sound. Elemental sound and touch combine to produce air. It has the quality of sound and touch. From elemental sound, touch and color, fire is produced. It has the three attributes of sound, touch and color. From elemental sound, touch, color and taste, water is produced, possessing those four qualities. From elemental sound, touch, color, taste and smell, earth is produced, possessing all five qualities. From the gross elements, all objects are produced. *Sāmkhya* distinguishes two types of disintegration. One is when the gross object is reduced to its gross elements. The other is when it is reduced to the *tanmātrās*. The former takes place in the evolutionary phase of *prakṛti* and the latter in the dissolution phase. The microcosm or the individual is built on exactly the same plan as the macrocosm. The individual man has first a part of undifferentiated *prakṛti* in him that changes to *mahat*. The individual *mahat* is a small particle of the universal *mahat*. This gets charged with *ahamkāra*. From these five, the *jyānendriyās*, or, the five sense organs of hearing, touch, seeing, tasting and smelling, emanate. The five *karmaendriyās*, or, motor organs comprising speech, holding, locomotion, procreating and waste elimination. also emanate from the *ahamkāra* (Figure 3).

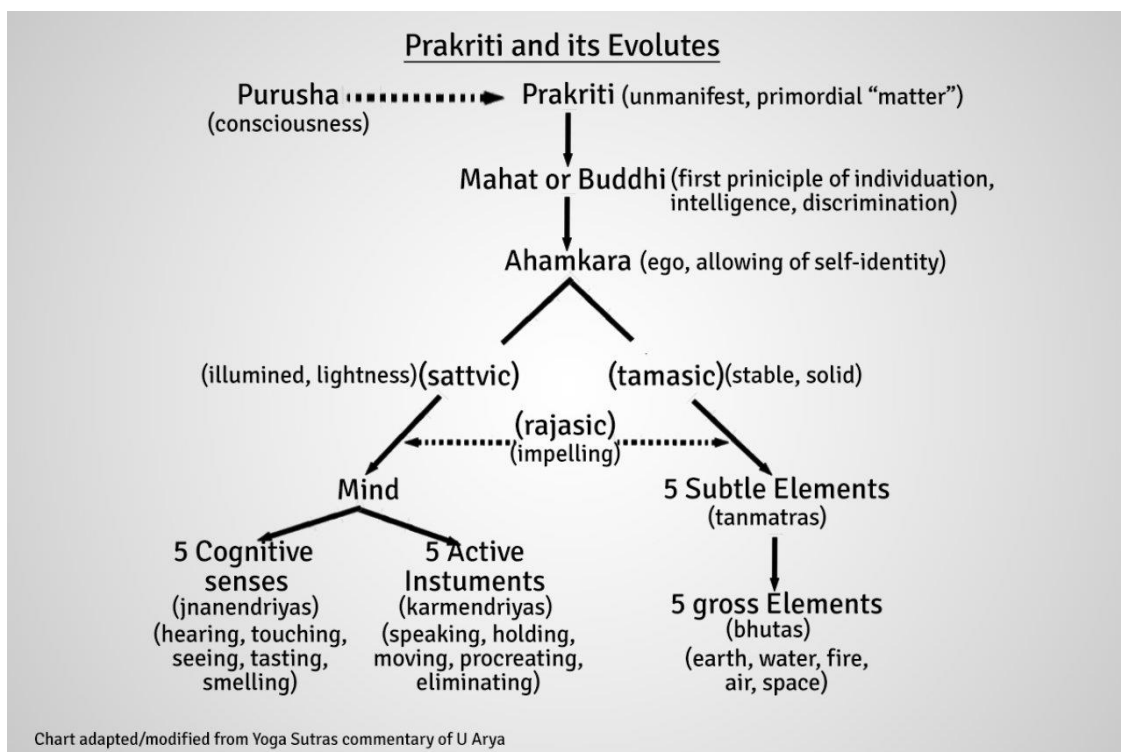


Figure 3 - Evolution from *Prakṛti* according to *Sāmkhya*

Guna

The role of *guna* is explained next. The subtle aspects arise from *sattvā* and pertain to our conscious life. It is closely associated with ego, consciousness, mind and intelligence. The gross objects emanate from the *tamas* component of *ahamkāra*. In humans, it is the cause of ignorance, coarseness, stupidity, laziness, lack of sensitivity and indifference. *Rajas* provides the energy to the other two *guna* to produce their objects. It is the cause of incessant activity, restlessness and, ultimately, pain. Due to *guna*, every object can be experienced as pleasure, pain or indifference.

Antahkarana

The complex formed from *mahat*, *ahamkāra* and *mānas* is known as *antahkarana*. It is the basis of sensation, perception and conception, or, the mental life. However, the *antahkarana* consists of material entities and is not capable of cognition and consciousness by itself. The light of *purusa* is necessary for that.

Purusa

While *prakṛti* manifests the physical world, *purusa* is the Self within. It is the conscious or sentient principle. *Sāṃkhya* rejects suggestions to collapse *purusa* and *prakṛti* into one principle. It argues that experience has two poles, the experiencer and the experienced. Thus, the distinction between the two is absolute. *Purusa* is radically different from the gross and subtle bodies. It is not to be thought of as an object with an attribute of consciousness. It is pure consciousness itself. The Self cannot be experienced as an object. It is pure subject that reveals objects to us. *Sāṃkhya* sees the Self as unchanging, passive, without will or knowledge. It is the enjoyer (*bhoktr*) and not the doer (*kartr*). *Purusa* too is uncreated and all pervading. Some *Sāṃkhya* philosophers aver that *purusa* is neither the enjoyer nor the enjoyed and it is beyond pleasure, pain, bliss and sorrow. It is a passive witness (*sāksin*).

The question arises that if *purusa* is beyond pleasure and pain, then how does the experience of pain, pleasure, happiness and sorrow exist. *Sāṃkhya* answers that, in its ignorance, the Self

identifies with the objects and suffers the illusion of pleasure and pain. The next question is who is the enlightener. The gross and subtle bodies are evolved from *prakṛti*. It is insentient matter and not capable of cognition but, yet, we see that the mind can reason. Therefore, there must be someone behind it whose light percolates through *māhāt*. According to *Sāṃkhya*, that is the light of *puruṣa*, the only immaterial.

The next question is who is the enjoyer. *Sāṃkhya* says that all modifications of *prakṛti* are for the benefit of *puruṣa*'s enjoyment. All manifestations that can be sensed are material. The *antahkarana* is *puruṣa*'s servant, so to speak. It brings all sensations to him for his enjoyment and perception. The infinite *puruṣa* is separate from *prakṛti* and unbound by it. By identifying himself with *prakṛti*, he enjoys the pleasures and suffers the pain, but they do not, in reality, belong to him, they belong to the gross and fine body. The meditative state approaches nearest to the *puruṣa*. In that state, there is neither pleasure nor pain, just witness to everything.

Sāṃkhya gives the following arguments for the existence of *puruṣa*: (i) One's own existence is an indubitable experience and, thus, the existence of the Self is self-evident. (ii) The second argument is based on linguistic consideration. When one says 'I am fat', one is referring to the body and not the Self. The distinction of the Self is in the language. (iii) The third argument is teleological. The evolution of *prakṛti* into objects would be pointless if there was no purpose. Therefore, *Sāṃkhya* argues that there must exist a conscious subject to experience the objects. That conscious subject is the Self. This argument is further supported by the first evolution of *prakṛti* into the *antahkarana*. These being aids to conscious life begs the inference of a conscious subject. (iv) The fourth argument is the presence of the primeval urge for self-perfection. Such a spiritual urge will be inexplicable if there was not a subject seeking perfection.

Sāṃkhya employs the first cause and final cause in its metaphysics. *Prakṛti* is the first cause of the physical world. The evolution of *prakṛti* is governed by the final cause namely, the end goal of *puruṣa*. The end goal is liberation from the imperfections that arise out of the nexus with *prakṛti*. The paradox of imperfection being due to entanglement with *prakṛti* and the evolution of the same *prakṛti* as the means of liberation needs an explanation. The Self, in its

ignorance, is deluded into seeing its involvement with *prakṛti* as real. Liberation is the realization that the identification with *prakṛti* is false, leading to the knowledge of its eternal independence from *prakṛti*.

Sāṃkhya states that there are as many *purusas* as there are living beings. Hence, the philosophy is not only dualistic realism but also spiritual pluralism. *Sāṃkhya* defends the plurality of Selves by observing that living beings are unique in physical, mental and moral characteristics. This will be possible only if they have different Selves.

Theist or Atheist

Sāṃkhya is avowedly atheistic. Kapila preached that not only the existence of God cannot be proved but that God does not exist. The eternal *purusa* and *prakṛti* are sufficient to explain the universe. There is no need to posit a creator God.

Dualism of *Sāṃkhya*

Sāṃkhya rejects both materialistic and idealistic monism. It falls back on its central point of the two poles of experience involving subject and object. Knowledge arises out of the coming together of *prakṛti* and *purusa*, one providing the object of knowledge and the other the principle of consciousness. Neither can produce knowledge independently. *Sāṃkhya* is realist when it asserts that objects actually possess the qualities that are observed. The *Sāṃkhya* theory of perception follows from this basis. It asserts that different people perceive different aspects through varying focus on the same object. The varying focus is determined by *karma* of past lives. Hence, it considers reality as more complete than can be grasped by a single perspective. However, each perspective is objective and true. Thus, it points to the truth that there cannot be disagreement unless there is some agreement. The agreement is the evolution of the sense organs and *antahkarana* from the same *prakṛti* and the disagreement is in terms of varying levels of ignorance.

Bondage and Liberation

Like the other schools, *Sāṃkhya* agrees that ignorance is the cause of bondage to this world and liberation is to do with the removal of ignorance. The Self is eternal and uncaused. It is

passive and without will or knowledge. It is pure consciousness. In ignorance, it identifies with the *antahkarana* which are *prakṛti*'s children. Through this false identification the Self becomes a victim to illusion and comes to experience pain and pleasure. In this manner, it develops attachment to objects of the world, which is a state of bondage. The Self, thus, gets entangled in the cycle of births and deaths. Liberation is breaking the grip of ignorance and realizing its true nature as independent of *prakṛti*. This knowledge is called *vivekājnāna* as opposed to *avivekā* or ignorance. The journey, therefore, is not from imperfection to perfection. The Self is perfect, unbound and beyond joy and sorrow. Liberation is the knowledge of its perfection and independence. Calming the senses and mastering desires are necessary for the Self to discern its own truth. Since the Self is eternally free, liberation is not something to be attained after the death of the body. It is not a causally determined event. That would contradict the claim that the Self is eternally free. Liberation has to be attained here and now, while still living. Such a realized person is known as *jīvan mukta*. The physical death of a *jīvan mukta* is total liberation from all manifestations of *prakṛti*. This state of absolute freedom is called *kaivalya* or *Videha mukti*, that is, freedom from the body.

Objections to Sāṃkhya

- *Sāṃkhya* claims plurality of Selves. It argues that since there is an observable plurality of empirical individuals, their Selves are unique too. This argument has been objected to vigorously. *Vedānta* states that the Self is transcendental and it is wrong to conclude plurality of Selves based on plurality of individuals. *Vedānta* holds that empirical egos are many but there is only one Self. Second, if the Self is all pervasive, then it is incompatible with the claim of plurality of Selves.
- The relation between *prakṛti* and *purusa* remains the most criticized aspect of *Sāṃkhya*. According to *Sāṃkhya*, *prakṛti* is unconscious and, in its unmanifest state, remains in dynamic equilibrium with the three *guṇa* perfectly balanced. It cannot evolve without contact with *purusa*. The objection is that if *prakṛti* and *purusa* are totally different, how can they interact. *Mādhyaṃika* philosophy points out the problem of absolutism in philosophy. How can two entities, which are absolutely independent, interact. They

aver that by violating the doctrine of interdependence, philosophies become inconsistent and absurd.

- According the status of infinity to both *prakṛti* and *puruṣa* is thought to be absurd by *Vedānta*. The infinite cannot be two. Difference in identity means exclusion, which, in turn, means limitation, which negates infinity. Thus, two infinite entities will limit each other and cease to be infinite. There can be but one infinite entity. *Vedānta* argues that knowledge of an object results from the sensation in the mind. What the object is as a thing-in-itself is unknowable. The signal of the object and the mind combine to create knowledge of the object. The same process applies to internal sensations. When one knows pain, for instance, it is the internal signal plus mind. The same can be extrapolated to self-identity when one knows oneself as so and so. The real Self is unknowable. The constituent elements of thought (mind) are time, space and causation. Without these three, there can be no thoughts or imagination. Without causation, nothing can exist. These are forms of the mind. Take them away and the mind itself becomes non-existent. All differences are projected by the mind. According to *Vedānta*, the external and internal world are made to appear by the mind. The thing-in-itself is beyond the mind and, thus, without difference and, hence, one. It is quality-less since mind creates qualities. Everything in the universe is one, according to *Vedānta*. They only appear as different forms due to the mind. The whole universe is one in the Self called *Brahman*.
- *Sāṃkhya* states that there is no creator God. *Prakṛti* and *puruṣa* are both eternal and explain creation. There is no role for a creator. *Vedānta* says that just as the series of modifications of *prakṛti*, beginning with the individual *mahat* and ending with the individual gross body, requires a *puruṣa* behind it, so too in the macrocosm modifications of *prakṛti* requires a *puruṣa* behind it. The universal *mahat*, universal *aḥamkāra*, *tanmātrās* and *mahābhūtās* require a governor. That governor is the universal *puruṣa*. If the universal *puruṣa* is denied, then, logically, the individual *puruṣa* will have to be denied too. This universal *puruṣa*, which is beyond the universal modifications of *prakṛti*, is called *Iṣvarā*, the supreme ruler or God.

In summary, *Sāmkhya* is believed to be the first rational human inquiry into metaphysics. Its founding principle is that intelligence, or *purusa* and matter, or *prakṛti* are eternal and they combine to evolve into creation. The evolution is a movement from subtle forms of matter to gross forms of matter. The energy contained in matter is explained as *guna*. The first evolution from unmanifest *prakṛti* is intelligence, followed by ego. From ego evolve the elements. The microcosm mirrors the macrocosm. Liberation is breaking the grip of ignorance and realizing that our true nature is independent of *prakṛti*. Since the microcosm mirrors the macrocosm, *prakṛti's* energy, called *guna*, is present in individuals. How it manifests in the microcosm is explained in the *Bhāgavad Gitā*.

2.6 GUNA AS EXPLAINED IN BHAGAVAD GITA

While *Sāmkhya* deals with the metaphysical and cosmic aspect of *guna*, *Bhāgavad Gitā* details the characteristics of *guna* as it manifests in living beings.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ भ गी १४-५ ॥

sattvaṁ rajastama iti guṇāḥ prakṛtisambhavāḥ |
nibadhnanti mahābāho dehe dehinamavyayam || Bha Gī 14-5||

Purity, passion and inertia – these qualities, O mighty armed, born of prakṛti, bind the indestructible, embodied one, fast in the body

Guna is born from *prakṛti*. They are the chord that binds the spirit to matter. This binding generates attachments and deludes the Self. The Self is free, indestructible and infinite. However, identifying with the body, it experiences the changes as its own. The delusion is maintained by *guna*.

Sattvā

The key characteristic of *sattvā* is luminosity. It is, thus, represented by light. It's quality is purity. Under its influence, the mind is relatively steady, free from agitations and devoid of low passions. This results in the experience of peace. *Sattvā* manifests in a person as heightened perception, higher capacity to observe, analyze and understand so as to judge the world

correctly. This is because *sattvā's* transparency and steadiness creates a perfect medium to reflect the light of consciousness. A *sāttvic* person is agreeable, truthful and does not cause disturbance to others. Inner tranquility leads to self-control, sincerity and kindness of disposition. He derives happiness by working for the good of others. His actions are driven by inner conviction, firmness and enthusiasm. The fruits of *sattvā* are wisdom, peace and joy. *Sattva*, nevertheless, is not free from bondage. It creates attachments to peace, wisdom, knowledge and inner happiness.

Rajas

The key characteristic of *rajas* is action. It is, thus, represented by the color red. It's quality is passion. Under its influence the mind is beset with urges, desires and attachments. The desires are to acquire worldly objects and become attached to them. This results in a life of strife and struggles to acquire, possess and guard. A *rājasic* person is possessed of greed, activity, enterprise and restlessness. Such a person is ultimately afflicted by inner grief and torment since outward success has no corresponding happiness within. The fruits of *rajas* are pain and agony. The bondage of *rajas* is to inexhaustible action driven by the ego.

Tamas

The key characteristic of *tamas* is inertia. It is, thus, represented by darkness. It's quality is ignorance that veils the capacity to discriminate between right and wrong. Under its influence, the mind is stupefied. The result is a life lived from lower nature and devoid of higher aspirations. A *tāmasic* person is afflicted by inconsistent purpose, dullness of thought, indiscrimination, delusion, crudeness of emotions and ignoble actions. Such a person is heedless of consequences, conspiratorial and quarrelsome. Being devoid of self-generated energy, the *tāmasic* person craves energy from others by spreading discord and sorrow in the immediate environment. The fruit of *tamas* is ignorance. The bondage is to wrong comprehension and headless actions.

Transcending *Guna*

अर्जुन उवाच ।

कैलिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।

किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥ भ गी १४-२१ ॥

Arjuna Uvāca ।

kairliṅgaistrīnguṇānetānatīto bhavati prabho ।

kimācāraḥ katham caitāṁstrīnguṇānavartate ॥ Bha Gī 14-21 ॥

Arjuna said: What are the marks of him who has crossed over the three qualities, Oh Lord? What is his conduct and how does he go beyond these three qualities?

There are three questions of note in this *slokā*. (i) How can a person who has transcended *guna* be recognized? (ii) How would such a person relate with the world? (iii) How does such a person conquer inner confusions to attain spiritual glory?

To the first question Kṛṣṇa says that light, activity and delusion are the effects of *guna*. In a person who has transcended *guna*, their presence does not create either attachment or aversion. Having extricated himself from the entanglement of *guna*, he has transcended the mind and lives in infinite joy of the Self.

To the second question Kṛṣṇa says that a transcended person is not concerned with the good, bad and indifferent in the world since he knows it is the projection of the mind. Established in his pure spiritual nature, he observes with detachment.

He answers the third question saying that one who has gone beyond *guna* lives with complete equanimity, where neither the joys of *sattvā*, the clamor of *rajas* nor the weariness of *tamas* affect him. Established in the Self, the transcended person is alike in pleasure and pain.

The understanding of the metaphysics of reality; the distinction between the substratum of reality and the superimposition of creation; the sheaths of human personality; the effect of *triguna* and the nature of bondage and liberation set the background to delve into the expedients of *yoga* as a means to liberation.

2.7 ANCIENT TEXTS OF YOGA

2.7.1 PĀTANJALI YOGA SUTRĀ

Introduction

Yoga is the science of spiritual absorption. The fundamental basis of *yoga* is that we are the manifestation of an absolute condition and are journeying back from a degenerative existence to that absolute condition. For many centuries, *Vedic* rituals (*karma kānda*) held sway. In due course, the ritualistic practice was challenged by other religious thoughts, including Buddhism and Jainism, in learned religious assemblies. Since belief in the existence of God was not mandatory, there existed utmost freedom in religious thinking. This resulted in many philosophical outlooks, of which six are extant - *Sāmkhya*, *Yoga*, *Nyāya*, *Vaisesika*, *Purva Mimāmsa* and *Vedānta*. *Purva Mimāmsa* believed that the *Vedās* are not just a mere arrangement of words but that the words have dormant potency. *Vaisesika* and *Nyāya* are connected. They were originally atheistic but became theistic in due course. *Vaisesika*, the older of the two, delineated the atomic constitution of things while *Nyāya* used logical realism to gain a reasoned knowledge of objects. *Sāmkhya* developed an analytical enumeration of the principles of the cosmos. Part of this was the knowledge of the mind which became the basis of psychology. *Sāmkhya* set the stage for metaphysical speculation in Indian philosophy. *Yoga* was based on the teachings of *Sāmkhya*. The latter provided the theory while the former put it into practice. Each system contributed to a better appreciation of *Vedic* philosophy. Each, in some way, built on the other. *Sāmkhya* left us with the unresolved relation between *purusha* and *prakriti*. *Yoga* provided the link between *Sāmkhya* and *Vedānta*. The latter builds on the former to present a unified theory, resolving *Sāmkhya's* unsatisfactory separation of *purusha* and *prakriti*. *Yoga* is attributed to *Pātanjali*. He is considered a scientist, dazzlingly analytical and methodological. His *sutra* share the essential keys but not the secrets of the practice. That cannot be shared in *sutras* and has to be learnt from a realized master. However, it must be noted that *yoga* existed before *Pātanjali*. His contribution was to collate the knowledge of *yoga* in one place and to imbue it with a scientific sequence, explanation and unmatched insights.

The first chapter of *Pātanjali Yoga Sutra* is called *Samādhi Pāda*. It meets the requirement of the slightly advanced *yogi* who has practiced abstract meditation. The first part of the second chapter, *Sādhanā Pāda* is meant for a mind not fully developed and still attached to the world. For them, *Kriya Yoga* is recommended. The second part of the chapter and the first four aphorisms of Chapter 3, *Vibhuti Pāda*, are for the novice. The practice recommended is *Ashtānga Yoga*. The rest of *Vibhuti Pāda* recounts the many powers obtained as a result of the practice which are incidental to spiritual absorption. Chapter 4, *Kaivalya Pāda*, defines liberation. *Pātanjali's* science of *yoga* is a rational theory of spiritual absorption.

Chapter 1: *Samādhi Pāda*

योगश्चित्तवृत्तिनिरोधः ॥ प यो सू १.२ ॥

yogaścittavṛttinirodhaḥ ॥ Pa Yo Sū 1.2॥

Yoga is restraint of mental operations

To understand this *slokā* the background knowledge of spiritual absorption and mental planes is necessary. *Yoga* is union in spiritual absorption (*yuja samādhu*) and is of two kinds - cognitive spiritual absorption (*samprajñāta*) and ultra-cognitive spiritual absorption (*asamprajñāta*). The mind operates in five mental planes, depending on the conditioning by the three energies – *sattvā* or illuminative energy, *rajas* or active energy and *tamas* or inert energy:

- *Ksīptam* or raving. Influenced by *rajas*, leading to craze, rage, infatuation.
- *Mudham* or forgetful. Influenced by *tamas*, there is want of cognition as in sleep.
- *Viksiptam* or oscillating mind. Influenced by *sattvā* intermixed with little *rajas* and *tamas*, the mind oscillates between the first two conditions and may be sometimes meditative.
- *Ekgāra* or one pointed. When only *sattva* prevails, the mind becomes one pointed.
- *Niruddam* or restrained & positivized. The one pointed attention quietens the first three mental states.

This *slokā* helps in understanding of the mind complete and the process of cognition. The mind complete (*citta*) comprises the sense organs (*indriyās*), mind (*mānas*), intellect (*buddhi*) and egoism (*ahamkāra*). Together, they are termed as *antahkarana*. How does the mind complete become conscious of objects outside? The *indriyās* have an extroverted tendency and get entangled with objects outside. They then transmit signals about the object to the *mānas*. It acts as a receiver but lacks the power of determination. It directs the signals to the determining faculty, *buddhi*. The *buddhi* reacts to the object signal with a counter thought wave. The *antahkarana*, being insentient, cannot cognize without the involvement of intelligence, which is the domain of the indwelling *purusa*. The *purusa* illuminates the thought wave with a light called *citisakti*. The illuminated thought wave is reflected in the *buddhi* and the *citta* becomes modified into the reflected object. This is how knowledge of the object is gained. Hence, three things are involved in cognition. First is the object of perception, second is the instrument of perception, the mind and third is the knower, the *purusa*. The waves of thoughts rising in the *citta*, when external signals impinge on it, are what is called *vrtti* (whirlpool). The endless *vrtti* in the *citta* obstruct the view of the indwelling *purusa* just like ripples on a lake surface obstruct the view of the lake bed. *Yoga* is the process of stopping *vrtti* to enable a clear view of *purusa*. The question arises, what are the mental operations that need to be restrained to cease *vrtti*.

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥ प यो सू १.६ ॥

pramāṇaviparyayavikalpanidrāsmṛtayaḥ ॥ Pa Yo Sū 1.6 ॥

These are right knowledge, indiscrimination, verbal delusion, sleep and memory

Pātanjali explains that there are five classes of modification. Some are painful and some are not. The five classes of modification are:

1. ***Pramāna***: The direct perception of an object by the senses is called *pratyaksha*. In contrast, *anumnāa* is an inference of an object, such as fire, being inferred from smoke. *Aptavakya* is the knowledge emanating from the testimony of an expert. In the inquiry into the truth, *pramāna* refers to the capacity of the mind to directly apprehend the transcendental reality.

2. **Viparyaya:** This refers to a perversive cognition or mistaking the false for the real. This too is a capacity of the mind. Despite the desire to perceive the real, what enters the mind is a false knowledge. In the inquiry into the truth, mistaking the changing *prakṛti* for the unchanging *puruṣa* is described as *viparyaya*. It is a result of an underdeveloped faculty of discrimination.
3. **Vikalpa:** This refers to the imaginative capacity of the mind. It can be positive or negative. All creativity is a result of *vikalpa*. All negativity is also a result of *vikalpa*. Used positively, it can uplift and used negatively, it can be potentially destructive. In the domain of spiritual inquiry, imaginative meditation can transport the meditator to subtle realms but, not dropping imagination after its purpose is served, can lead to delusion.
4. **Nidra:** Or sleep is an unconsciousness of the outward moving consciousness. It indicates non-functioning of the mind, a totally contentless state. However, it is *vr̥tti* because there is memory of a refreshing sleep and the knowledge of having no knowledge. In the spiritual domain, sleep with awareness called *samādhi* is the method of transcendence.
5. **Smṛti:** Memory is remembrance of past experiences. This too is a double edged capacity of the mind. If memory is misused, it can cause confusion. Memory may not be reliable since it can be added on or subtracted by the use of the imaginative capacity of the mind. An honest memory, on the other hand, is right memory. It can be transformative and aid transcendence.

The question arises as to how to control *vr̥tti*. *Pātañjali* expounds:

अभ्यासवैराग्याभ्यां तन्निरोधः ॥ प यो सू १.१२ ॥

abhyāsavairāgyābhyāṁ tannirodhaḥ || Pa Yo Sū 1.12||

Their control is by practice and non-attachment

There are three ideas here namely, practice, non-attachment and acute non-attachment. *Abhyāsa* or practice restrains the mind from going out in waves. This is achieved by slowly giving up the thirst for objects. This leads to non-attachment. *Vairāgya* or non-attachment results from *abhyāsa*. The restrained mind is flooded by tranquility. Acute non-attachment

results in the isolation of the three energies (*sattvā*, *rajas* and *tamas*), leading to the direct perception of *purusha*.

वितर्कविचारानन्दास्मितारूपानुगमात् संप्रज्ञातः ॥ प यो सू १.१७ ॥

vitarkavicārānandāsmitārūpānugamāt samprajñātaḥ || Pa Yo Sū 1.17||

The concentration called right knowledge is that which is followed by reasoning, discrimination, bliss, unqualified ego

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ॥ प यो सू १.१८ ॥

virāmapratyayābhyāsapūrvāḥ saṁskāraśeṣo'nyaḥ || Pa Yo Sū 1.18||

There is another Samādhi which is attained by the constant practice of cessation of all mental activity, in which the Citta retains only the unmanifested impressions

There are two types of *samādhi*. *Samprajñāta* (cognitive spiritual absorption) gives one the power to control *prakṛti*. And *Asamprajñāta* (ultra-cognitive spiritual absorption) is superconscious or liberating *samādhi*.

The steps of *samprajñāta samādhi* are:

Step 1: A. *Savitarka* or suppositional is when concentration is focused on one object to the exclusion of all other objects. The perception of the manifestation of the object is within the sense organs.

B. *Nirovitarka*: As meditation progresses, the object is removed from time and space, its elements are dropped and the object exists as it is.

Step 2: A. *Savicāra* or deliberative is the perception within the sphere of *tanmātras* or subtle elements and in the *antahkarana*.

B. *Nirovicāra*: When the *tanmātras* are taken out of time and space and appear as they are.

Step 3: A. *Sānanda*: The rapturous perception is in the sphere of the intellect conditioned by abundant illuminative (*sattvā*) energy intermixed with a little active (*rajas*) and inert (*tamas*) energies.

B. *Sāsmīta*: Pure egoism is perception within the sphere of intellect conditioned by *sattvā* alone.

Samprajñāta samādhi is blissful but not liberating. With this *samādhi* the *yogi* can become disembodied and become a God. This is the accomplishment of *prakṛtilaya*. Only in *asamprajñāta samādhi* is *kaivalya* accomplished. *Asamprajñāta samādhi* is ultra-cognitive spiritual absorption and is liberating. The object of concentration is the mind itself and thoughts are struck down as they appear, till there is no thought, just vacuum. *Samādhi* becomes seedless. When the mind succeeds in quelling the waves, the tendencies or seeds remain, and they can emerge again. But, in *asamprajñāta samādhi*, the mind is destroyed and with it the seeds. All the three energies are destroyed leaving only awareness as *purusa*. Then, knowledge dawns that it was *prakṛti* that was moving and modifying the *citta* into various forms.

Devotion to *Iśvarā* can also lead to emancipation. The question arises as to who is *Iśvarā*.

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥ प यो सू १.२४ ॥

kleśakarmavipākāśayairaparāmṛṣṭaḥ puruṣaviśeṣa īśvaraḥ || Pa Yo Sū 1.24||

Iśvarā is a special *Purusa*, untouched by misery, the results of actions, or desires

तस्य वाचकः प्रणवः ॥ प यो सू १.२७ ॥

tasya vācakaḥ praṇavaḥ || Pa Yo Sū 1.27||

OM is a symbol for *Iśvarā*

Yoga differs from *Sāmkhya* in acknowledging the existence of *Iśvarā*. However, its idea of *Iśvarā* is very different from the creator God of the *Vedās*. *Yoga* says that if limited knowledge can be imagined, so can infinite knowledge. According to *yoga*, this infinite knowledge is God. The knowledge within requires another knowledge to call it out. *Prakṛti* being insentient cannot call it out. That one teacher of infinite knowledge is God of *yoga*. *Iśvarā* is free of *klesāh* (afflictions), *karma* (action), *vikāpa* (worldly enjoyment) and *asaya* (habitual potencies). He is free, omniscient, unsurpassed knower, unlimited by time.

Isvārā is inherent in the *pranava OM*. Each thought has a sound attached to it. However, the connection between thought and sound is good only if there is a real connection between the symbol and the thing signified. *OM* is the basis of all sounds. Thus, *OM* represents the phenomenal and the noumenal. Even in *pralaya*, when the universe is dissolved, its vibration remains to re-emerge in *kalpa*. When the silent repetition of *OM* is practiced for a long time, keeping in the forefront the intended flow of pure *Isvārā* consciousness, the mind assumes close contiguity with restraint. The *citisakti* annihilates all impediments and stands on its own, free from impediments.

Next, *Pātanjali* explains the means of gaining one pointedness.

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम् ॥ प यो सू १.३३ ॥

maitrīkaruṇāmuditopekṣāṇāṃ sukhaduḥkhaṇyāpuṇyaviṣayāṇāṃ
bhāvanātaścittaprasādanam || Pa Yo Sū 1.33||

Friendship, mercy, gladness, indifference, being thought of in regard to subjects, happy, unhappy, good and evil respectively, pacify the Citta

Passions, hatred, vices and virtue throw the mind into *vrtti*. The root cause of passion is the notion that all pleasures belong to oneself. The notion that one should suffer no pain is the cause of hatred. Virtue and vice cause merit and demerit and are the cause of repentance and contrition.

Maitri Bhāva: By developing friendship towards people engaged in enjoyment, the *yogi* develops an attitude that pleasure is for everybody. This attitude results in the cessation of passion, jealousy and envy and the mind becomes placid.

Karuna Bhāva: By being compassionate towards people who are suffering with the wish that pain should not befall them. With this, hatred goes. Along with it, resistance to pain, consequences of selfish comfort and arrogance vanish.

Mudita Bhāva: By delighting in the company of virtuous men, the *yogi* gets engaged in virtuous acts.

Upekshā Bhāva: By not associating with and developing indifference with sinful people, demerits disappear. The result is a transparent mind free from repentance.

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ॥ प यो सू १.३४ ॥

pracchardanavidhāraṇābhyāṃ vā prāṇasya || Pa Yo Sū 1.34||

The goal can be attained through breathing exercises involving holding your breath before exhaling

Prāna and breath are two different things. *Prāna* is the energy that pervades the universe. *Prāna* manifests motion and thoughts. From *ākāśa*, on the other hand, all material is obtained. *Akāśa* is material and *prāna* manifests itself as force. *Prāna* is not a force. The *citta* draws *prāna* from the surroundings and manufactures various vital forces out of it to preserve the body and create thoughts. Through *pranayama*, the various motions of the body and various nerve currents can be controlled. Each thought makes a groove in the brain. Human nature is to accept ideas that correspond with the grooves and reject ideas with no corresponding grooves. Since *yoga* makes one examine the transcendental, the brain resists it due to an absence of a corresponding groove. By its practice, set patterns are broken and the disturbance with transcendence is lessened.

The question arises as to the importance of one-pointedness to *samādhi*.

क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीत्वग्रहणग्राह्येषु तत्स्थितदञ्जनता समापत्तिः ॥ प यो सू १.४१ ॥

kṣīṇavṛtterabhijātasyeva maṇeṅgrahītvagrhaṇagrāhyeṣu tatsthatadañjanatā samāpattiḥ || Pa Yo Sū 1.41||

The Yogi whose Vrtti have thus become powerless (controlled) obtains in the receiver, receiving, and received (the Self, the mind and external objects), concentrated-ness and sameness, like the crystal (before different colored objects)

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का ॥ प यो सू १.४३ ॥

smṛtipariśuddhau svarūpaśūnye vārthamātranirbhāsā nirvitarkā || Pa Yo Sū 1.43||

The Samādhi called without reasoning comes when the memory is purified, or devoid of qualities, expressing only the meaning (of the meditated object)

सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम् ॥ प यो सू १.४५ ॥
sūkṣmaviṣayatvaṁ cālīṅgaparyavasānam ॥ Pa Yo Sū 1.45॥

The finer objects end with the Pradhāna

By concentrating on gross and fine elements, the *yogi* can easily meditate on both subtle and gross objects. Just as a crystal assumes the red color of the flower, so also the mind, shorn of active and inert energies, takes up the gross and subtle elements. The *yogi* sees the receiver, received and receiving instrument that is the *purusa* qualified egoism, the object and the mind. Sound, meaning and resulting knowledge being mixed up is *savitarka samādhi*. Sound is vibration, meaning is nerve currents that conduct it and knowledge is reaction. The mixture of these three is knowledge. Progressing further, a stage comes where these three do not mix. With the sound, the sense vibrates and a wave rises in reaction. This process is so fast as to be undiscernible from one another. When this meditation is practiced for a long time, memory is purified and the three are unbundled. This is *nirvitarka*.

Gross objects are made of elements. The fine objects begin with *tanmātrās* or fine particles. The *antahkarana*, the equilibrium state of *sattvā*, *rajas*, *tamas*, materials or *pradhāna*, *prakṛti*, or nature, and *avyakta*, or unmanifest, are included in fine objects. Ego is subtler than subtle elements, intellect subtler than ego and primordial material subtler than intellect. Beyond the primordial material is nothing more subtle. But the *purusa* is not material, it should be contemplated as the efficient cause of creation.

How is the vision of the truth different from scriptural knowledge or inference.

श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात् ॥ प यो सू १.४९ ॥
śrutānumānaprajñābhyāmanyaviṣayā viśeṣārthatvāt ॥ Pa Yo Sū 1.49॥

The knowledge that is gained from testimony and inference is about common objects. That from the Samādhi just mentioned is of a much higher order, being able to penetrate where inference and testimony cannot go

Knowledge gained from inference and testimony is about common objects. The truth, however, cannot be perceived by the senses. The practice of *yoga* arouses the power of direct perception and the limits of reasoning are transcended. This *samādhi* obstructs all other impressions. Past

samskāras hinder this capacity of the mind. When concentrating, there is an effort to suppress *samskāras* and they react with an equal and opposite force. In normal times, there is no repression and, therefore, no reaction. However, the *samskāra* raised by *samādhi* is so powerful that it hinders the actions of other *samskāras*. By restraining even this *samskāra*, seedless *samādhi* is achieved. We cannot perceive *purusa* since it has got mingled with *prakṛti*. *Vṛtti* covers *purusa*. It is not perceived as long as there is a single wave in the *citta*. By restraining even the inhibiting impression of *samādhi*, seedless *samādhi* is gained. There is a horizonless quiet arising from this seedless *samādhi*. The mind, unable to rise up again, disappears along with its *samskāras*. Then, the *citiśakti* eternal, endless and pure is established.

In *Samādhi Padā* the goal of *yoga* as cessation of the modification of the mind, is explained. The cause of modification is *vṛtti*. Spiritual absorption is achieved by the practice of concentration where one wave is made so strong as to suppresses all other waves. By suppressing this last restraining wave, *samādhi* is made seedless and *purusa* manifests as it is. It is the ever living essence of intelligence.

Chapter 2: *Sādhanā Pāda*

तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ॥ प यो सू २.१ ॥

tapasvādhyāyēśvarapraṇidhānāni kriyāyogaḥ || Pa Yo Sū 2.1||

Mortification, study, and surrendering fruits of work to God are called Kriya Yoga

Many Indian literary texts use the analogy of the chariot to explain the human personality. The human personality consists of the body, sense organs, mind, intellect and soul. A classic chariot imagery is applied to understand their interaction. Five horses represent the five senses, the reins represent the mind, the intellect is the charioteer, the chariot is appropriately the body while the soul is the master of the chariot. The chariot does not possess any motive power, just like the human body. It gets its power from the horses. It is the senses that create attractions and aversions to propel the body into dynamic activity. However, if the senses are allowed to dictate actions, the being gets mired in sensate pleasures and pain. Actions are uncoordinated and impulsive. The coordinating faculty is found in the mind. However, the mind, by its very nature, is indecisive and it too requires some control. The reins do coordinate the senses but

require another entity to control it. The controller of the reins is the intellect, with its faculty of discrimination. The discriminating power gives the intellect the wherewithal to control the indecisiveness of the mind. The soul, or *purusha*, identifying with the mind is the experiencer.

The *samādhi* described by *Pātanjali* is difficult to attain, hence, it must be progressed in steps.

The first step is *Kriya Yoga* consisting of:

1. ***Tapah*** or mortification. The main aspect is simplification of life. The more complicated and acquisitive our lives are, the more insensitive we become. Moderation in food, reduction of needs and restraining the senses is *tapah*. It helps preserve energy which is required for spiritual practices. *Tapah* is the means by which the reins are controlled, and horses kept from bolting at their own will.
2. ***Svadhāya*** or self-study. It involves witnessing one's thoughts, emotions and feelings with detachment. The inquiry leads to self-awareness. It is also interpreted as *japa* of *OM*, keeping *Isvārā* consciousness in the forefront and study of scriptures. They create the right environment to keep the mind calm and contemplative.
3. ***Isvārā pranidhāna*** or surrendering the fruits of work to *Isvārā*. It is also interpreted as devotion in thought, speech and action to *Isvārā*. By *Isvārā pranidhāna*, equanimity to success and failure is developed. By inculcating the habit of surrender, *Isvārā* gives more and, when all is surrendered, *Isvārā* Himself descends unto the being.

The object of using these expedients of *yoga* is to accomplish spiritual absorption and minimize afflictions. What are the afflictions?

अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः ॥ प यो सू २.३ ॥

avidyāsmītārāgadveṣābhiniveśāḥ kleśāḥ ॥ Pa Yo Sū 2.3 ॥

There are five pain bearing obstructions or kleśāḥ to liberation

The five pain bearing obstructions that keep us in bondage to *prakṛti* are:

1. ***Avidyā*** or ignorance is mistaking the non-eternal, impure, unpleasant non-self for the eternal, pure, pleasant Self. The other ignorant notions are mistaking heaven for the

eternal, thinking that the impure body is pure, attributing pleasure to sex, food, drink and power and identifying the intellect with Self.

2. *Asmita* or egoism is the natural fallout of *avidya*. *Purusa* is the power of perceptivity while *buddhi* is the perceptive instrument. Collapsing these two into a single identity is an affliction called egoism. It appears as ‘I am the body’ and ‘I am the mind’.
3. *Rāga* or passion is that which a person knows as pleasure from previous experience and strongly desires the means for such pleasure. The *yogi*, on the other hand, knows that, in the end, all pleasures are painful.
4. *Dvesha* or hatred is that which a person knows as unpleasant from previous experience and runs away from the causes of such pain.
5. *Abhiniveśāḥ* or clinging to life is a sentiment of self-preservation even in wise people. *Avidya* means that the knowledge that life is eternal is hidden. This gives rise to the instinct of clinging to bodily life. The clinging also comes from sub-conscious fearful memories of death in past lives.

When the mind disappears in meditation, the afflictions in the subtle state are also destroyed.

The question arises as to what the cause of afflictions are.

क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः ॥ प यो सू २.१२ ॥

kleśamūlaḥ karmāśayo dr̥ṣṭādr̥ṣṭajanmavedanīyaḥ ॥ Pa Yo Sū 2.12॥

The receptacle of works has its root in these pain-bearing obstructions, and their experience in this visible life, or in the unseen life

Actions are caused by afflictions. The sum total of all actions in the form of good and evil potencies is the stock of acts called *samskāras*. The notion that when the action is done the wave is gone is incorrect. The wave becomes fine and resides in memory. When a stimulus triggers a recall, the wave appears again. *Samskāras*, therefore, are an obstruction to liberation. They remain as roots that cause effects in the correct environment. Some effects are experienced in this lifetime and some stored to be experienced in future lives. So long as afflictions exist in the form of roots, fruition results as a consequence of action. They are of three kinds, (i) birth in human form or disembodied God, (ii) longevity and (iii) enjoyment. In

existing afflictions, there is consequential birth for action. One who burns afflictions by discrimination cannot beget birth. The births, life-time and life enjoyment, produced by virtue, become pleasurable fruits, while those produced by vice become painful fruits. However, for the discriminating *yogi*, all are painful. Why?

परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः ॥ प यो सू २.१५ ॥

pariṇāmatāpasamskāraduḥkhaairguṇavṛttivirodhācca duḥkhameva sarvaṃ
vivekinaḥ ॥ Pa Yo Sū 2.15॥

To the discriminating, all is, as it were, painful on account of everything bringing pain, either in the consequences, or in apprehension, or in attitude caused by impressions, also on account of the counter action of qualities

The discriminating *yogi* sees through pleasure and pain, one following the other. Desires can never be fulfilled. For the *yogi*, there are three kinds of pain: (i) *the pain of after effects*: By not performing meritorious acts that beget pleasure, the *vrtti* arises of expectation of pleasure. This causes pain, (ii) *agony*: When pleasure is being enjoyed, the thought that ‘I am a sinner’ causes agony and (iii) *habitual potency (samskāra)*: when pleasure is destroyed, remembering the enjoyment is painful. Another reason is that whenever partaking in sensual pleasure, either illuminative, active or inert energy manifests itself, making one fickle and agitated, since the energies are forever changing and opposing each other. Ignorance is the fertile seed of this great collection of pain. Perfect insight is the cause of cessation of pain. In *yoga* science, there are four steps. First is to identify mundane existence, second is to discern the cause of mundane existence, third is emancipation from mundane existence and fourth are the means of emancipation.

All pleasure and pain arise from the junction between *purusa* and *buddhi*. *Purusa* is infinite, pure love, existence and knowledge. When joined with *buddhi*, *purusa* forgets that it is infinite and appears to feel pleasure or pain by reflection. *Purusa* being infinite is devoid of qualities. When it reflects on any material, then, the qualities belong to that material and not *purusa*. The *yogi* knows that he was never bound by *prakṛti* and, it is due to the identification with *buddhi* that the *purusa* experiences pain. The *yogi* knows that the real purpose of *prakṛti* is to lead the being through experiences to exhaust *karma* and lead, step by step, to absorption in *purusa*.

द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः ॥ प यो सू २.२० ॥

draṣṭā dr̥śimātraḥ śuddho'pi pratyayānupaśyaḥ ॥ Pa Yo Sū 2.20॥

The seer is intelligence only, and though pure, seen through the coloring of the intellect

तदर्थ एव द्रश्यस्यात्मा

tadartha eva draśyasyātmā//2.21//

The nature of the experience is for him

कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात् ॥ प यो सू २.२२ ॥

kṛtārthaṁ prati naṣṭamapyanaṣṭaṁ tadanyasādhāraṇatvāt ॥ Pa Yo Sū 2.22॥

Though destroyed for him whose goal has been gained, yet is not destroyed, being common to others

स्वस्वामिशक्तयोः स्वरूपोपलब्धिहेतुः संयोगः ॥ प यो सू २.२३ ॥

svasvāmiśaktyoḥ svarūpopalabdhihetuḥ saṁyogaḥ ॥ Pa Yo Sū 2.23॥

Junction is the cause of the realization of the nature of both the powers, the experienced and its Lord

तस्य हेतुरविद्या ॥ प यो सू २.२४ ॥

tasya heturavidyā ॥ Pa Yo Sū 2.24॥

Ignorance is its cause

तदभावात् संयोगाभावो हानं तद्दृशेः कैवल्यम् ॥ प यो सू २.२५ ॥

tadabhāvāt saṁyogābhāvo hānaṁ taddr̥śeḥ kaivalyam ॥ Pa Yo Sū 2.25॥

There being absence of that (ignorance) there is absence of junction, which is the thing-to-be-avoided; that is the independence of the seer

विवेकख्यातिरविप्लवा हानोपायः ॥ प यो सू २.२६ ॥

vivekakhyaতিরবিপ্লবা হানোপায়ঃ ॥ Pa Yo Sū 2.26॥

The means of destruction of ignorance is unbroken practice of discrimination

This set of *slokās* constitute a sublime commentary on bondage and freedom. In *Sāmkhya*, everything in creation is *prakṛti*. The absolutely free *purusa* is beyond *prakṛti*. The conjunction of *purusa* with *prakṛti* is what causes the experience of pleasure and pain. When the identification with the body is dropped, then knowledge dawns that *purusa* is a pure witness and uninvolved in action. Identification with the body is bondage and dropping of the identification is liberation.

Ignorance is the cause of identification with the body. Ignorance arises out of the erroneous conception of the perceiving instrument and the five afflictions, together with the causal conjunction brought about by them. The unbroken practice of discrimination destroys ignorance at its root. All *samskāras*, together with their propensity to fruition, are all destroyed. The mind disappears and the stainless *purusa* is self-established in absoluteness. *Prakṛti*, by itself, has no purpose except to free the *purusa*. Its sole object is to convey each *ātman* to freedom.

Next, *Pātañjali* explains the magnificence of the liberated spirit or *purusa*.

तस्य सप्तधा प्रान्तभूमिः प्रज्ञा ॥ प यो सू २.२७ ॥

tasya saptadhā prāntabhūmiḥ prajñā || Pa Yo Sū 2.27||

His knowledge is of the sevenfold highest ground

When knowledge comes, it does so in seven grades.

1. All that has to be known is known and there is no knowledge left to be desired. This results in freedom from dissatisfaction.
2. All bondages to be avoided have been avoided and there is nothing left to be avoided. This results in cessation of pain.
3. All that has to be obtained has been obtained with the attainment of absoluteness. This results in cessation of desire for obtaining.
4. All duties that have to be performed have been performed. This results in cessation from desire to perform duties.
5. The *citta* is for the fulfilment of desires. Since all desires are fulfilled there is complete freedom from *citta*, resulting in cessation of distress.

6. *Citta* itself melts away and there is absence of necessity leading to cessation of fear.
7. The being remains as one essence with only spiritual manifestation. This results in cessation of all doubts.

The first four are material freedoms (*kārya vimukti*) and the next three are spiritual freedoms (*citta vimukti*).

In *Samādhi Pāda*, *Pātanjali* explained the practice of *vairāgya* for the ones who have progressed in meditation. In *Sāadhanā Pāda*, up till now, *Pātanjali* explained the expedients of *yoga* for those whose minds are already primed in that direction. In the rest of *Sāadhanā Pāda*, *Pātanjali* explains the eight limbs of *yoga* meant for the novice.

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टवङ्गानि ॥ प यो सू २.२९ ॥

yamaniyamāsanaprāṇāyāmapratyāhārādharāṇādhyānasamādhayo'sṭāvaṅgāni || Pa
Yo Sū 2.29||

The limbs of the eight-fold path are as follows: respect for others (yamā) and yourself (niyamā); harmony with your body (āsanā), your energy (prāṇāyama), your thoughts (dhāraṇa), and your emotions (pratyahāra); contemplation (dhyāna); ecstasy (samādhi)

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥ प यो सू २.३० ॥

ahimsāsatyāsteyabrahmacaryāparigrahā yamāḥ || Pa Yo Sū 2.30||

Respect for others (yamā) is based on non-violence (ahimsā), truthfulness (satyā), not stealing (asteyā), non-covetousness (aparigrahā) and acting with an awareness of higher ideals (brahmachāryā)

शौचसंतोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ॥ प यो सू २.३२ ॥

śaucasantoṣatapaḥsvādhyāyeśvarapraṇidhānāni niyamāḥ || Pa Yo Sū 2.32||

Cleanliness (saucā), contentment (santosā), self-discipline (tapah), learning from yourself (svadhyāya) and accepting your fate (Iśvarā prañidhāna) automatically translate into the practice of respect (niyamā)

सत्त्वशुद्धिसौमनस्यैकाग्रयेन्द्रियजयात्मदर्शन-योग्यत्वानि च ॥ प यो सू २.४१ ॥

sattvaśuddhisaumanasyaikāgryendriyajayātmadarśana-yogyatvāni ca || Pa Yo Sū
2.41||

There also arises purification of the Sattvā, cheerfulness of the mind, concentration, conquest of the organs and fitness for the realization of the Self

The restraints are:

1. **Ahimsā:** Eschewing acts prohibited in the scriptures through restraint. Doing harm to the body, speech and mind towards all beings at all times.
2. **Satyā:** Speaking no falsehood at all times.
3. **Asteyā:** Non-thieving consists of not appropriating other's property.
4. **Brahmacāryā:** abandoning eight kinds of sexual enjoyment.
5. **Aparigrahā:** non-acceptance of gifts as a means of enjoyment, except for body sustenance.

With the practice of *ahimsā*, enmities with others cease. With the practice of *satyā*, whatever the *yogi* says manifests in reality. With *asteyā*, all needs of the *yogi* are fulfilled. *Brahmachāryā* builds immense spiritual strength. *Aparigrahā* is a restraint because the *yogi* is not acted upon by the mind of the giver. Receiving gifts destroys the independence of the mind. The resulting purity of mind gives the power of remembrance of past lives. This, in turn, gives determination to end the cycle of birth and death.

The observances regulate virtues without fruits that cause emancipation from recurring of births.

1. **Saucā:** Purification means removal of external and internal impurities by exuding a friendly feeling for all.
2. **Santosā:** Contentment with what one gets.
3. **Tapah:** Penance is emaciation of the body by shunning painful objects like sex, food, drink, power.
4. **Svadhāya:** Means study of Self.
5. **Iśvarā pranidhāna:** Means full aspiration after *Iśvarā*. Dedicate all work, including those done without desire, and fruits thereof, to *Iśvarā*.

With *saucā*, the thirst for the body and desire to keep it nice, are dropped. *Sattvā* becomes dominant causing concentration and cheerfulness. With *santosā*, the *yogi* obtains superlative happiness. With *tapah*, the organs are cleansed and their powers heightened. With *svadhāya*, the *yogi* realizes the intended deities of the *mantrās*. By sacrificing all to *Isvārā*, the *yogi* attains *samādhi*.

स्थिरसुखम् आसनम् ॥ प यो सू २.४६ ॥

sthirasukham āsanam ॥ Pa Yo Sū 2.46॥

Posture is that which is firm and pleasant

ततो द्वन्द्वानभिघातः ॥ प यो सू २.४८ ॥

tato dvandvānabhighātaḥ ॥ Pa Yo Sū 2.48॥

Seat being conquered, the dualities do not obstruct

Without firmness of seat, the *yogi* cannot practice the other expedients of *yoga*. This is because a disturbed body disturbs the nerves which, in turn, creates a barrier to concentration. Once the seat is conquered through *āsanā*, dualities cease to obstruct concentration.

तस्मिन्सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः ॥ प यो सू २.४९ ॥

tasminsati śvāsapraśvāsayorgativicchedaḥ prāṇāyāmaḥ ॥ Pa Yo Sū 2.49॥

Controlling the motion of the exhalation and the inhalation follows after this

बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः ॥ प यो सू २.५० ॥

bāhyābhyantarastambhavṛttirdeśakālasaṅkhyābhiḥ paridṛṣṭo dīrghasūkṣmaḥ ॥ Pa Yo Sū 2.50॥

Its modifications are either external or internal, or motionless, regulated by place, time, and number, either long or short

बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः ॥ प यो सू २.५१ ॥

bāhyābhyantaraviṣayākṣepī caturthaḥ ॥ Pa Yo Sū 2.51॥

This is the fourth sort of prāṇāyama. Prāna can be directed either inside or outside

Breath control is a form of interruption of the movement of inspiration and expiration. Expelling air from the lungs is expiration (*recakā*), inhaling air is inspiration (*purakā*) and lengthening the duration of holding the breath inside is standstill mode (*kumbakā*). Holding the breath after expiration is *bāhya kumbakā* and holding the breath after inspiration is *antarāh kumbakā*. By *kumbakā*, the motion of inspiration and expiration are separated. Each of these motions is tested with place (*desa*), time (*kāla*) and number (*sāmkhya*). When expiration starts from the heart and terminates at the tip of the nose, it travels 12 inches. With practice, respiration starts at the naval and terminates at 24 or 36 inches. This is *desa*. Repetition of breathing ten, twenty, thirty times is test of *kāla*. Increasing the time every month is *sāmkhya*. The same holds good for inspiration. In standstill, *desa* is irrelevant. Only *kāla* and *sāmkhya* matter. Dispensing with both exhalation and inhalation, to practice standstill mode, is the fourth. It is called *kevala kumbaka* and should be accompanied with reflection.

ततः क्षीयते प्रकाशावरणम् ॥ प यो सू २.५२ ॥

tataḥ kṣiyate prakāśāvaraṇam || Pa Yo Sū 2.52||

The veil covering the light of the true Self then vanishes

धारणासु च योग्यता मनसः ॥ प यो सू २.५३ ॥

dhāraṇāsu ca योग्यता मनसः || Pa Yo Sū 2.53||

For concentration, the mind attains firmness

The *citta* is made of *sattvā* particles but is covered with *rajas* and *tamas*. By the practice of *pranayama*, this covering is removed and the mind becomes fit for concentration. Concentration is described as dwelling the mind on the *cakrās* - *mooladhāra*, *svadhistāna*, *manipura*, *anahāta*, *visuddha*, *ajnā*, *sahasrāra*.

स्वविषयासंप्रयोगे चित्तस्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ॥ प यो सू २.५४ ॥

svaviṣayāsamprayoge cittasvarūpānukāra ivendriyāṇāṃ pratyāhāraḥ || Pa Yo Sū

The drawing in of the organs is by their giving up their own objects and taking the form of the mind-stuff

Once the mind is restrained, the senses too are restrained, since they imitate the nature of the mind. The mind, thus, remains calm. This is *pratyahāra*. The *yogi* is now in control of feelings and actions. This gives rise to joy.

Chapter 3: Vibhuti Padā

देशबन्धश्चित्तस्य धारणा ॥ प यो सू ३.१ ॥

deśabandhaścittasya dhāraṇā || Pa Yo Sū 3.1||

Dhāraṇa is holding the mind on to some particular object

Fixing the mind in any one *cakra*, or in the inner soul, is concentration (*dhāraṇa*). Ordinarily, the mind keeps jumping from one object to another. Flux is the ordinary state of mind. It is an unconscious habit. *Dhāraṇa* is fixing the entire consciousness on one object and retaining it there so that the flux drops. In *dharana*, the object is important and concentration is achieved by practice and effort.

तत्र प्रत्ययैकतानता ध्यानम् ॥ प यो सू ३.२ ॥

tatra pratyayaikatānatā dhyānam || Pa Yo Sū 3.2||

An unbroken flow of knowledge to that object is Dhyāna

After attaining *dhāraṇa*, if the mind receives sensations only through that part of the body where the concentration is and remains in that state, it is *dhyāna*. Unlike *dhāraṇa*, in *dhyāna* the object is not important, the flow of consciousness is important. Consciousness should pour uninterrupted without gaps. It should not flicker. Flickering flow is not strong, it lacks energy and force. Continuous flow of consciousness is tremendously strong. Unlike in *dharana*, where effort is required, *dhyāna* happens by itself. It is the ripening of *dhāraṇa*.

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥ प यो सू ३.३ ॥

tadevārthamātranirbhāsaṁ svarūpaśūnyamiva samādhiḥ || Pa Yo Sū 3.3||

When that, giving up all forms, reflects only the meaning, it is Samādhi

When the form of the object is given up and only the internal sensations remain, the state is called *samādhi*. In *dharana*, object is important and the subject, object and flow of consciousness are all present. In *dhyāna*, the flow of consciousness is important, the object is dropped but the subject and flow of consciousness are there. In *samādhi*, the subject too is dropped and only the flow of consciousness remains.

Multiplicity of objects give rise to multiple modifications of the mind. Each object has a corresponding mind and, hence, the being is a crowd of minds. With a single object, a single mind is achieved. Now, this single mind has to be dropped, otherwise the ego remains. When the mind drops, the object drops too, since mind and object exist together. What remains is pure awareness. This is the state of ultra-cognitive spiritual absorption.

त्रयमेकत्र संयमः ॥ प यो सू ३.४ ॥

trayamekatra saṁyamaḥ || Pa Yo Sū 3.4||

The three processes of dhāranā, dhyāna and samādhi, when taken together, are the components of meditation (samyamā)

Dhāranā, Dhyāna, samādhi, one following the other and making one is samyamā. It is the greatest synthesis of human consciousness.

तज्जयात्प्रज्ञालोकः ॥ प यो सू ३.५ ॥

tajjayātprajñālokaḥ || Pa Yo Sū 3.5||

*By the conquest of that comes light of knowledge
When fixed in samyamā the vision of truth comes to the yogi. It is the stage after samprajnāta
samādhi*

तदपि बहिरङ्गं निर्बीजस्य ॥ प यो सू ३.८ ॥

tadapi bahiraṅgaṁ nirbījasya || Pa Yo Sū 3.8||

But even they are external to the seedless Samādhi

The *samyamā* should be applied in stages, first on the gross and slowly, by stages, to the fine. The first five parts of *yoga* are external while these three are internal. The first five are meant for destruction of obstructions. These three are in the mental sphere, to do with spiritual absorption. *Samyamā* is a category by itself since mental operation has ceased at this stage.

What is seedless spiritual absorption?

व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोधक्षणचित्तान्वयो निरोधपरिणामः ॥ प यो सू ३.९ ॥
vyutthānanirodhasaṁskārayorabhibhavaprādurbhāvau nirodhakṣaṇacittānvayo
nirodhapaṛiṇāmaḥ ॥ Pa Yo Sū 3.9॥

By the suppression of the disturbed modifications of the mind, and by the rise of modifications of control, the mind is said to attain the controlling modifications - following the controlling powers of the mind

In the first stage of *samādhi*, the modifications of the mind are controlled but not perfectly. The mind still displays exhibitiv impressions. The *yogi* controls it with inhibitive impressions, which in itself is a modification. Yet, this *samādhi* is better than when the mind is bubbling out. With continuous practice, the inhibitive impressions create calmness and, with abundance of calmness, tranquility flows into the mind. The mind, being goaded by active energy, takes up various objects in the lower stages of *samādhi*. In the higher state, the mind takes up one object and becomes one pointed. This mental modification is spiritual absorption.

How do we know that the mind is in spiritual absorption?

ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः ॥ प यो सू ३.१२ ॥
tataḥ punaḥ śāntoditau tulyapratyayau cittasyaikāgratāpaṛiṇāmaḥ ॥ Pa Yo Sū 3.12॥

The one-pointedness of the citta is when it grasps in one, the past and present

एतेन भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा व्याख्याताः ॥ प यो सू ३.१३ ॥
etena bhūteन्द्रियेषु dharmalakṣaṇāvasthāpaṛiṇāmā vyākhyātāḥ ॥ Pa Yo Sū 3.13॥

By this is explained the threefold transformations of form, time and state, in fine or gross matter, and in the organs

The idea of time vanishes. Time comes and stands in the one present. Hence, the definition ‘when the past and present come to stand in one, the mind is said to be concentrated’. There are three kinds of *samādhi*:

1. The exhibitive impressions are controlled by the inhibitive impression. The disturbed impressions are held back but not obliterated by the inhibitive impression.
2. One-pointedness arises with practice. In this, the exhibitive impressions are completely suppressed and only the inhibitive impression stands.
3. Past and present coalesce. There is no question of suppression. Only similar impressions succeed each other in a stream.

The aim of *samyamā* is:

The three fold changes in the *citta* are form, time and state. *Vrtti* is form. When they pass through past, present and future, the change is time. When the intensity of impressions vary, it is state. The practice gives the *yogi* control over transformations of the *citta*. When the *yogi* can exercise voluntary control over the transformation of the *citta*, it will enable him to make *samyamā*. In a nut shell, nature transforms every moment. The *purusa*, however, is changeless.

Having explained the purpose of *samyamā*, *Pātanjali* proceeds to explain the power of *samyamā*. Some of these powers are explained here.

भुवनज्ञानं सूर्ये संयमात् ॥ प यो सू ३.२६ ॥

bhuvanajñānaṁ sūrye samyamāt || Pa Yo Sū 3.26||

Meditation (samyamā) on the sun gives rise to knowledge (jñāna) of the ethereal and physical worlds

Pātanjali is not talking about the solar sun. Man is a microcosm, a small condensed universe. Expand man and you get the whole of existence. Man, too, has a sun inside. It is in the *mooladhāra*, hidden deep in the genitals. By *samyamā* on that, the *yogi* will know the whole solar system inside. Sun represents the male energy. Sun energy is intellectual, active, aggressive, argumentative, logical, scientific and analytical. Moon represents the female energy. Moon energy is intuitive, passive, receptive, poetic, synthetical and imaginative.

Another interpretation is that by making *samyamā* on the glittering orb of the sun wreathed with thousand rays such as *susumnā*, one gets knowledge of the regions of the universe namely, *bhu*, *bhuvan*, *mahendra*, *mahar*, *jana*, *tapah*, *satyā*, *mahākāla*, *ambarisa*, *raurava*, *mahāraurava*, *kalāsutra*, *andhatamisra*, *pātāla*, *mahātāla*, *rasatāla*, *atāla*, *sutāla*, *vitāla*, *talatāla*.

चन्द्रे ताराव्यूहज्ञानम् ॥ प यो सू ३.२७ ॥

candre tāravyūhajñānam ॥ Pa Yo Sū 3.27॥

Meditating on the moon (candra) gives rise to knowledge (jñāna) concerning the arrangement of the stars

The moon is in *svādhistāna cakrā*. If sun is the life center, the moon is the death center. That is why sun thinking tries to keep the moon under control and suppressed. The moon energy receives the sun energy and transforms it into a cool energy. *Yoga* works on the sun energy and attempts to move it to the moon energy while *tāntra* works on the moon energy to make it more receptive so it pulls the sun energy to itself. By *samyamā* on the moon, the *yogi* will know all the stars within your body, that is, all the energy centers. The coolness of the moon gives clarity.

ध्रुवे तद्विज्ञानम् ॥ प यो सू ३.२८ ॥

dhruve tadgatijñānam ॥ Pa Yo Sū 3.28॥

Meditating on the polestar engenders knowledge (jñāna) of the motion of stars

Pātanjali prescribes that the first concentration be directed on the sun because that is the normal state of being. Next, concentrate on the moon. This helps in becoming calm. A calm mind has the potential of becoming a witness or *sāksin*. That is the unmoving polestar. Emotions keep changing from anger to sadness to hate to compassion and love. A thread is needed to string all the emotions like a garland. That thread is the pole star, the witness, unmoving and still. From this place the *yogi* can witness anger, sadness, compassion etc., without himself changing. By performing *samyamā* on the pole star, the movement of the stars is known.

नाभिचक्रे कायव्यूहज्ञानम् ॥ प यो सू ३.२९ ॥

nābhicakre kāyavyūhajñānam ॥ Pa Yo Sū 3.29॥

Meditation on the energy center of the navel (nābhi cakrā) gives rise to knowledge (jnāna) concerning the arrangement and structure of the physical body

By knowing the *manipura cakra*, the *yogi* will know the whole mechanism of the body, its arrangement of *vāta*, *pitta* and *kāpha*.

मुर्धज्योतिषि सिद्धदर्शनम्

murdhajyotiṣi siddhadarśanam || Pa Yo Sū 3.32||

On the light emanating from the top of the head sight of the Siddhās

There is a shining the cerebral light (*murdha-jyoti*) owing to the union of the *susumnā* nerve with *brahma-randhra*. By making *samyamā* there, the light of the mind contained in the body is unsheathed. The *yogi* reaches there, not as man or woman, but as pure consciousness with no duality. The *yogi* sees invisible perfect beings and remains cheerful and blissful.

प्रातिभाद्वा सर्वम् ॥ प यो सू ३.३३ ॥

prātibhādvā sarvam || Pa Yo Sū 3.33||

Meditation on prātibhā engenders knowledge about everything

The sun is intellectual, the moon is intuition. Transcending both, the *yogi* come to *prātibhā*. Intellect moves to conclusions methodically, intuition jumps to conclusions in a flash without process. Intuition is the absence of reason. In *prātibhā*, absence of reason does not arise because the perceiver is in direct perception of the perceived in the fourth state called *turiyāvasthā*. *Prātibhā* is the energy that has moved beyond the duality of intellect and intuition. One becomes omniscient. Everything is revealed simultaneously.

हृदये चित्तसंवित् ॥ प यो सू ३.३४ ॥

hr̥daye cittasamvit || Pa Yo Sū 3.34||

Meditation on the heart (hridayā) engenders knowledge of the mind

Here, *Pātanjali* means meditation on the *anahāta cakrā*. And that provides *citta samvit*. It means, nature of consciousness and not mind. The sun-mind and moon-mind have been left

behind to give the *yogi* a state of no-mind. In *tantra*, the mind is dropped and the division goes. In *yoga*, division is dropped and the mind goes.

सत्त्वपुरुषयोरत्यन्तासंकीर्णयोः प्रत्ययाविशेषो भोगः परार्थत्वात्स्वार्थसंयमात्पुरुषज्ञानम् ॥ प यो सू ३.३५ ॥
sattvapuruṣayoratyantāsaṅkīrṇayoḥ pratyayāviśeṣo bhogaḥ
parārthatvātsvārthasaṅyamātpuruṣajñānam ॥ Pa Yo Sū 3.35॥

Enjoyment comes by the non-discrimination of the very distant soul and Sattvā. Its actions are for another; Samyamā on this gives knowledge of the purusa

When in the realm of *prakṛti*, the consciousness of *purusa* appears as awareness and is predominated by *sattvā* *guna*. It is called *buddhi*. As the consciousness descends plane by plane in *prakṛti*, it becomes increasingly conditioned. By identification with the body, the witnessing mode is diminished and the doer mode becomes strong. This leads to experience. Experience is, thus, a result of the inability to differentiate the witnessing non-acting *purusa* from the conjunction of *purusa* and body. Experience is, thus, an error or a misunderstanding. Pure awareness is the real nature of beings. Experience belongs to the conjunction of the body and *purusa*, which is not the true nature of beings. The body is yours but it is not you. You are never the experiencer, you are the awareness of the experience. Therefore, experience is the result of the inability to differentiate. It is an error. By becoming identified with the object, the subject thinks it is the object. Experience is worldly. To speak of spirituality as experience is false. The spiritual is pure awareness – *sat-cit-ānanda* (one is-one knows-one is bliss). There is nothing common between *buddhi* and *purusa*. *Buddhi* is *prakṛti* while *purusa* transcends *prakṛti*. Experience is in the realm of *prakṛti*, the *purusa* cannot experience, only witness.

ते समाधावुपसर्गा व्युत्थाने सिद्धयः ॥ प यो सू ३.३७ ॥
te samādhāvupasargā vyutthāne siddhayaḥ ॥ Pa Yo Sū 3.37॥

These are obstacles to Samādhi; but they are powers in the worldly state

These are powers when one is going outward. If one is going inward, these powers become a hinderance. The inner journey gives so much power that it can corrupt and make the *yogi* fall.

Pātanjali cautions against getting attached to any attainment, to keep offering it to *Isvārā*.
When everything has been offered, *Isvārā* comes to the *yogi*.

तद्वैराग्यादपि दोषबीजक्षये कैवल्यम् ॥ प यो सू ३.५० ॥
tadvairāgyādapi doṣabijakṣaye kaivalyam ॥ Pa Yo Sū 3.50॥

By giving up even these comes the destruction of the very seed of evil; he attains kaivalya

When the *yogi* gives up the idea of omnipotence and omniscience, there comes a rejection of enjoyments and temptations from celestial beings. When the *yogi* has seen all these powers and rejected them, he reaches the goal of *kaivalya*. There are other dangers too, Gods and other beings tempt the *yogi*. They do not want anyone to be perfectly free. They are jealous and fear losing their place. Those *yogis* who do not reach perfection, die and become Gods and have to be born again. But the *yogi* who withstands these temptations reaches his goal. How do we do that? By discrimination. Discrimination is strengthened by making *samyamā* on a particle of time and the time preceding and following it.

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यमिति ॥ प यो सू ३.५५ ॥
sattvapuruṣayoḥ śuddhisāmye kaivalyamiti ॥ Pa Yo Sū 3.55॥

By the similarity of purity between the Sattvā and the purusa comes kaivalya

The realization that there is no dependence on anything in the universe is called *kaivalya* or aloneness. This occurs when *sattvā* has been made as pure as *purusa*. It then reflects the unqualified essence of purity of *purusa*. All impurities of active and inert energies are banished, there is absence of operation of residual *samskāra* and the absence of superimposed enjoyment on *purusa*. When there is coincidence of purity of intellectual essence and *purusa*, there is absoluteness. The establishment in its own form of the immovable, eternal, pure and infinite *citiśakti*, destroyed of all modifications and of the consequential enjoyment therefrom, by the highest non-attachment generated through the revelation of *purusa*, is absoluteness.

Chapter 4: *Kaivalya Pāda*

जन्मौषधिमन्त्रतपःसमाधिजाः सिद्धयः ॥ प यो सू ४.१ ॥

janmauṣadhimantratapaḥsamādhijāḥ siddhayah || Pa Yo Sū 4.1||

The Siddhis (powers) are attained by birth, chemical means, power of words, mortification or concentration

There are five means to attain siddhis. One is by birth (*janma-siddhi*), that is, powers earned in previous lifetimes. Second is by chemical means (*osadhi-siddhi*). There used to be a sect called *Rasayānas*. They worked on preserving the same body for a long time to live their karmas instead of going through death and rebirth. The mind would have to manufacture a body after death so why can it not do so while living. Third is by power of words (*mantrā-siddhi*). When *mantrās* are repeated, under proper conditions, they produce extraordinary powers. The fourth is mortification (*tapah-siddhi*) and the fifth, by concentration (*samādhi-siddhi*).

तत्र ध्यानजमनाशयम् ॥ प यो सू ४.६ ॥

tatra dhyānajamanāśayam || Pa Yo Sū 4.6||

Among the various Citta, that which is attained by Samādhi is desireless

Among the five means of *siddhis*, the mind attained by *samādhi* is the highest. Mind obtained through other means still has desires but attained through *samādhi* is desireless. It is without the stock of work, where there is absence of afflictions or of maturing of fruits of action. This sort of accomplished mind becomes qualified for emancipation.

तासामनादित्वं चाशिषो नित्यत्वात् ॥ प यो सू ४.१० ॥

tāsāmanāditvaṁ cāśiṣo nityatvāt || Pa Yo Sū 4.10||

Thirst for happiness being eternal, desires are without beginning

Desires are without beginning. All experience is preceded by desire for happiness. Each experience is built on a tendency generated by past experience and the chain is beginningless. Desires are held together by cause and effect. Once a desire is raised, it does not die without

producing an effect. All past desires are stored in the *citta* as *samskāra* which have to be worked out. The cause of desires is egoism characterized by ignorance. The effects are (i) species of life, (ii) longevity and (iii) experience of happiness and sorrow. Only by getting rid of cause, effect, support and objects can desires vanish.

वस्तुसाम्ये चित्तभेदात्तयोर्विभक्तः पन्थाः ॥ प यो सू ४.१५ ॥

vastusāmye cittabhedāttayorvibhaktaḥ panthāḥ || Pa Yo Sū 4.15||

The object being the same, perception and desire vary according to the various minds

This is a refutation of the Buddhistic idealism in which the universe perishes and undergoes a new creation every instant and that of the non-existence of any substance different from the mind. This is not possible, says *Pātañjali*. There are two arguments against this conception:

1. The same substance is conceived differently because of difference of mind. A woman to her husband is happiness, to a rival, a pain, to the passionate, despondency due to non-possession, to the ascetic, indifference. The substance is one, but conceptions are many. Since different people look at the same thing differently, it cannot be a mere imagination of any particular mind. Things are known or unknown to the mind depending on the coloring they give to the mind.
2. The second argument poses the question, whether an object becomes non-existent if the mind is distracted from it. Since, by looking at it again, one gets the right perception of the same object, it can be concluded that the substance does not depend on the mind.

३ ॥ सदा ज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात् ॥ प यो सू ४.१८ ॥

sadā jñātāścittavṛttayastatprabhoḥ puruṣasyāpariṇāmitvāt || Pa Yo Sū 4.18||

The states of the mind are always known because the lord of the mind is unchangeable

This *slokā* provides a very scientific reason for the existence of *purusha*. The universe is mental and material, that is, thoughts and objects. Both are in continuous motion. Since the changes are rhythmical, the signal being sent to the mind is a continuous picture, although the parts are moving. Motion of an object is detected only in reference to that of another object that is moving at a different speed. The motion of the faster object is perceived. Logic compels one to stop somewhere. The series is completed only by knowing something which is not moving. That is *purusha*, the changeless. All motions are reflected upon it.

न तत्स्वाभासं दृश्यत्वात् ॥ प यो सू ४.१९ ॥
na tatsvābhāsam dṛśyatvāt ॥ Pa Yo Sū 4.19 ॥

Mind is not self-luminous, being an object

Pātanjali gives a compelling argument that the mind is not self-luminous. The mind is always changing. The mind does not become evident by self-illumination. If it was self-illuminated then it would be the perceiver. However, since the mind is changing every moment, a self-evident mind would imply that the perceiver is also changing every moment. However, the perceiver, by definition, cannot be momentary. Second, if the mind should be the illuminator of both itself and the other, then it should be able to grasp the object and itself in the same moment. However, since cognition takes place when the mind modifies itself to become the object of perception, it cannot perceive itself and the object at the same time. Third, to explain cognition, if it is assumed that another mind is cognizing the first mind, then the progression of minds can go on ad infinitum. It will result in a confusion of memory. *Purusa*, thus, is the illuminator of both mind and object of the mind. When *purusa* reflects on the mind, the mind for the time being becomes knowing and seems as if it were itself the *purusa*.

द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम् ॥ प यो सू ४.२३ ॥
draṣṭṛdṛśyoparaktam cittam sarvārtham ॥ Pa Yo Sū 4.23 ॥

Colored by the seer and the seen, the mind is able to understand everything

The mind is a bridge between the perceiver and the perceived. When the mind is colored by the object and by the perceiver, it becomes all comprehending. Cognition happens when the mind modifies itself into the object of cognition. The *purusa* is reflected in the intellect like the sun is reflected in running water. The reflected *purusa* colors the intellect and, through this reflection, the mind cognizes its objects. Why is it difficult to distinguish between the mind and *purusa*? The cognizing mind mistakes itself as *purusa* because it cannot differentiate between the reflection of *purusa* and the real *purusa*. When discrimination ripens, the two are unbundled. It is understood that the mind is an instrument and the witnessing *purusa* is the enjoyer of experiences.

तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम् ॥ प यो सू ४.२६ ॥

tadā vivekanimnam kaivalyapragbhāraṁ cittam || Pa Yo Sū 4.26||

Then bent on discriminating the mind, attains the previous state of kaivalya (isolation)

With discrimination, the veil drops and knowledge dawns that *prakṛti* is a compound. Its role is to display its panorama for the enjoyment of *purusa*. The witnessing *purusa* is uninvolved and in no way affected by *prakṛti*. The mind attains *kaivalya*.

What kind of mind does the seeker have?

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः ॥ प यो सू ४.२७ ॥

tacchidreṣu pratyayāntarāṇi saṁskārebhyaḥ || Pa Yo Sū 4.27||

The thoughts that arise as obstructions to that are from impressions. Their destruction is in the same manner as of ignorance etc., as said before

हानमेषां क्लेशवदुक्तम् ॥ प यो सू ४.२८ ॥

hānameṣāṁ kleśavaduktam || Pa Yo Sū 4.28||

प्रसंख्यानैऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः समाधिः ॥ प यो सू ४.२९ ॥

prasaṅkhyānē'pyakusīdasya sarvathā vivekakhyāterdharmameghaḥ samādhiḥ || Pa Yo Sū 4.29||

Even when arriving at the right discriminating knowledge of the senses, he who gives up the fruits, unto him comes, as the result of perfect discrimination, the samādhi called the cloud of virtue

क्षणप्रतियोगी परिणामापरान्तनिर्ग्राह्यः क्रमः ॥ प यो सू ४.३३ ॥

kṣaṇapratiyogī pariṇāmāparāntanirgrāhyaḥ kramaḥ || Pa Yo Sū 4.33||

The changes that exist in relation to moments, and which are perceived at the other end (at the end of a series), are succession

All thoughts are obstructions to perfection. They make us believe that we require something external to be happy. The indwelling *purusa* is happiness. Our past impressions or *samskāras* veil that knowledge. They have to work themselves out. When the *yogī* attains discrimination,

all powers come to him. The true *yogi* rejects them and upon him descends a particular light called *dharma-megha* or clouds of virtues. Afflictions and their actions cease. The active and inert energies are removed. Truth becomes clear and peace, calmness and purity become his nature. All pain ceases. There is no falling from this state. There is no rebirth. Succession defined as changes in relation to each moment is gone. Everything is now, the present only exists, time has been controlled and everything is known in a flash.

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तिरिति ॥ प यो सू ४.३४ ॥

puruṣārthaśūnyānāṃ guṇānāṃ pratiprasavaḥ kaivalyaṃ svarūpapraṭiṣṭhā vā
citiśaktirīti || Pa Yo Sū 4.34||

The resolution in the inverse order of the qualities, perfect of any motive of action for the purusa, is kaivalya, or it is the establishment of the power of knowledge in its own nature

Nature's task is done... She gently took the self-forgetting soul by the hand... and showed him all the experiences in the universe, all manifestations, bringing him higher and higher through various bodies, till his lost glory came back and he remembered his own nature. Then the kind mother went back the same way she came, for others who also have lost their way in the trackless desert of life. And, thus, is she working, without beginning and without end. And, thus, through pleasure and pain, through good and evil, the infinite river of souls is flowing into the ocean of perfection, of self-realization (Vivekananda, 2012, CW 1, p.304).

While *Sāṃkhya* put forth the theory, *yoga* presented the practical side in a very systematic manner. The supremacy of the mind over the body is clearly evidenced in *Pātanjali Yoga Sutra*. Its message is that a perfect control of the mind leads to an intellectual vision and potentially presents a prospect of attaining self-realization. While *Pātanjali* has systematically explained the process and nature of self-realization, he has remained mostly silent on the practices of *yoga*. The other texts of *yoga*, which are reviewed next, go into the practices.

2.7.2 HĀTHA YOGA PRADIPIKĀ

Introduction

Hātha Yoga Pradipikā by Swātmārāma, *Goraksha Samhitā* by Gorakshnāth, *Gherānda Samhitā* by Gherānda and *Hātharatnāvali* by Srinivāsabhata are all considered to be written

between the 6-15 centuries CE. However, *Upanishāds*, *Purānas*, *Srimad Bhagavatam*, all mentioned *Hātha Yoga*, indicating that it was an ancient practice. A systematic form emerged after the 6th century.

Hā represents *prāna* and *tha* the mind. *Hātha*, therefore, is the union of *prānic* and mental forces, of life and consciousness, of *prakṛti* and *purusa*, of *Siva* and *Sakti*. In *Hātha Yoga* it is called *idā* and *pingalā*, in Taoism, *yin* and *yang* and in physics, matter and energy. Normally, either *prāna sakti* or *mānas sakti* is stronger than the other. When *prāna sakti* is subservient, then mental disorders occur, when *mānas sakti* is subservient, then emotional disorders like hyperactivity, quarrelsomeness, anger occur.

Buddha's popularity ensured that meditation became the main spiritual practice and preparatory practices were ignored. The orthodox *Hinayāna* form over-emphasized morality. The later *Mahāyāna* form was more liberal and included *tāntra* which Buddha did not teach. When Buddhism declined, Matsyendranāth, Gorakshanāth and others set out to rescue *tāntra* from the ill repute it had acquired. *Hātha Yoga*, on the other hand, restored the preparatory practices of purification before meditative practices were undertaken.

The practices of *Hātha Yoga* are:

1. *Shatkarma*, or cleansing practices, that purifies the body of toxins and cleanses it. It prepares the body to handle the heat and changes brought upon the body by *āsanās* and *prānāyama*. The main practices are *neti*, *dhauti*, *basti*, *kapālbhāti*, *trātaka* and *nauli*
2. *Āsanā* purify the *nādis* and *cakrās*
3. *Prānāyama* purifies the *nādis* and *cakrās*, increases and balances *prānic* force
4. *Samādhi*

Unlike Pātānjali's *Ashtānga Yoga*, *Hātha Yoga* did not lay too much emphasis on *yamā* and *nīyamā*. They believed that such practices were impractical since the conflict in the mind of wanting to indulge and controlling the impulse forcefully could lead to split personality and psychological issues. They felt that, first, harmony needs to be created in the personality before

the *yogi* could practice self-control. They considered *yamā* and *niyamā* more religious than spiritual. Their system focused on controlling *prāna* as a means to controlling the mind.

Goal of Hātha Yoga

To understand the goal of *Hātha Yoga*, one needs to understand the three main *nādis* - *idā*, *pingalā* and *susumnā*. *Idā* is located to the left of the spinal column, *pingalā*, to the right and *susumnā*, at the spinal column. *Idā* represents the female energy and is linked to the sympathetic nervous system. *Pingalā* represents the male energy and is linked to the para-sympathetic nervous system. *Idā* is linked to the left nostril and the right brain while *pingalā*, to the right nostril and left brain. *Idā* activates an introverted state of awareness, orientation in space, artistic, creative and musical abilities. *Pingalā* externalizes awareness. The approach becomes logical, sequential, mathematical and analytical. *Idā* controls the sub-conscious activity and *pingalā* the conscious dynamic functions. *Susumnā* is neutral and begins functioning when *idā* and *pingalā* are balanced. These three *nādis* unite at the *ajñā cakrā*. When the union takes place, there is an instant awakening in the *mooladhāra cakrā*, the seat of *kundalini sakti* at the base of the spine. The goal of *Hātha Yoga* is to awaken the *kundalini*. When the awakening occurs, the *kundalini* ascends to higher realms of consciousness and finally establishes in the *sahasrāra cakrā*. The union in *sahasrāra cakrā* is called *yoga*. It is the union of *Siva* seated in the *sahasrāra* and *Sakti*, which is the *kundalini* energy seated in the *mooladhāra*. *Susumnā* is the highway for *kundalini sakti* to rise. When it unites with *idā* and *pingalā* in *ajñā cakrā*, the union is called *Hātha Yoga* and, when it forges ahead to the *sahasrāra*, it is called *Rāja Yoga*.

Āsanā

Āsanā is the first part of *Hātha Yoga*. *Āsanā* is defined as a specific position which opens the *nādis* (energy channels) and *cakrās* (psychic centers). *Hātha Yoga* restructures flow of *prāna* to purify the body. By control of the body, the mind is controlled.

How Āsanā Works: It works on the *prānic* plane by stimulating the *nādis* and *cakrās*. This, in turn, removes *prānic* blockages to direct the free flow of *prāna*, aids its retention in the body and stabilizes its flow. It works in the mental sphere by changing brain patterns. It works in the physical sphere by changing metabolic structures, massaging the nerves, muscles, lumbar region and visceral organs.

Benefits at the Physiological Level: *Āsanā* steadies the body and mind and increases vigor. The free flow of *prānā* makes the body supple and relaxed. The exercise tones the muscles, spine and nerves to strengthen the body and correct the posture. It regulates the endocrine system, improves digestion, improves reproductive health and eliminates imbalances and disease.

Benefits at the Psychic Level: *Prāna* accumulates in the *mooladhāra* and flows up the spinal column to higher *cakrās*. This helps in developing mind-body awareness and induces *pratyahāra*. This upward movement of *prāna* is suitable for meditation and useful in the awakening of the *kundalini*.

Benefits of Individual Āsanā Practices:

Swāstikāsanā: Directs prana in a manner suitable for meditation and stimulates *nādis* at the back of the legs.

Gaukhāsanā: Tones muscles and nerves around shoulders and cardiac plexus, regulates hormone secretion by squeezing *nādis* that influence glands and reproductive organs, stops *prāna* from flowing out and letting it accumulate in the *mooladhāra* to allow it to flow up the spinal region.

Veerāsanā: Stabilizes energy flow to reproductive organs and enables control of sexual energy, strengthens the body and increases willpower.

Koormāsanā: Straightens the spine, channelizes sexual energy to higher *cakrās*, prevents *prānic* energy from escaping, increases vigor and helps in sexual and urinary disorders.

Kukkutāsana: Strengthens arms and shoulders, facilitates flow of *prānic* energy in all directions and helps awaken the *kundalini*.

Utthān Koormāsana: Tones the nervous system to induce relaxation. By regulating the adrenal glands, it corrects nervous disorders and helps manage anger.

Dhanurāsana: Stimulates the solar plexus to regulate the digestive, eliminatory and reproductive organs, massages liver and pancreas to manage diabetes, useful for chest ailments, stimulates the thyroid and adrenal glands and induces production of cortisone, straightens back and drooping shoulders and regulates menstruation and female fertility.

Matsyendrāsana: This a powerful *āsana*. It awakens dormant energy centers and stimulates the navel region and *manipura cakrā*. Since *manipurā* maintains the body system, it eliminates imbalances and disease. It increases digestive fire, stimulates pancreas, liver, spleen, kidneys, stomach and colon, thus helping with diabetes, constipation, dyspepsia and urinary problems. It tones the nerves, adjusts the vertebral column and stretches the back muscles to relieve tension. It has immense psychic benefits too. The navel region is powered by *samāna vāyu*. On top is *prāna vāyu* or positive energy and below is *apāna vāyu* or negative energy. When the opposite energies are brought together in the *manipura*, there is an explosion of energies and the energy forces its way through *susumnā*. That is why *manipura* is important in *kundalini* awakening.

Paschimottanāsana: It activates the *manipura cakrā* to strengthen the digestive system and manage digestive disorders and diabetes. It tones the reproductive organs. It tones the back, shoulders, arms and legs and massages visceral organs. It enables nervous impulses to pass to higher centers and releases *prāna* through the *susumnā*.

Mayurāsana: Purifies blood, alleviates constipation, flatulence, indigestion, dyspepsia, chronic gastritis. Stimulates liver, kidneys, gallbladder. Good for diabetes, stimulates metabolism, massages the heart and harmonizes secretions of endocrine glands. Strengthens the entire body, muscles and spinal column. Invigorates the entire system.

Savāsana: The practice develops mind-body awareness and *pratyahāra*. Manges high BP, peptic ulcer, anxiety, hysteria, cancer, psycho-somatic diseases and neurosis. Useful for developing *dhāraṇa* and *dhyāna*.

Siddhāsana: Meditative pose that channels *prāna* to the *ajñā cakrā*. Stabilizes the *mooladhāra* and *svadhistāna cakrās*.

Vajrāsana: Regulates the *vajra nādi*.

Padmāsana: Balances *prāna*, changes metabolic structure and brain patterns to create balance in whole system, improves functioning of gallbladder, spleen, kidneys and liver.

Simhāsana: Alleviates throat, mouth, nose and ear diseases.

Bhadraśana: Induces *moolābandhā*, tones reproductive organs.

Prānāyama:

Only when body is regulated by *āsana* and diet is moderate should *prānāyama* be taken up. *Prāna* denotes a force in constant motion. It is the vital life force and *prānāyama* is a process whereby the *prānic* force is increased and activated to a higher frequency. All gross forms are manifestations of subtle cosmic energy or *prāna*. In *yoga* and *tāntra*, the basis of existence are the two forces of *Siva* (consciousness) and *Sakti* (energy). Ultimately, it is one only, *Sakti* being the creative force of *Siva*. The purpose of *Hātha Yoga* is to realize *Siva* by means of *Sakti*.

Prāna and *citta* are interlinked. Fluctuation in one causes fluctuation in the other. When either becomes balanced, the other becomes balanced too. *Rāja Yoga* says, control the mind to control *prāna*. *Hātha Yoga* says, control *prāna* to control the mind. Scientifically, it is observed that when nerve impulses are rhythmic, the brain waves are rhythmic too. In *yoga*, this rhythm is achieved through breathing practices since the breath is directly connected to the brain and central nervous system. It has some connection with the hypothalamus, the brain center which controls emotional responses. Erratic breathing starts a whole cycle of erratic nerve impulses, leading to a disturbed response. Second, the nasal mucus membranes are connected to visceral

organs. Arrhythmic nasal impulses create an arrhythmic response in visceral organs. By becoming aware of the nature of breath and restraining it, the whole system becomes controlled. When breath is retained, the nerve impulses are stopped and brain waves are harmonized. The entire idea of *prānāyama* is to increase the breath retention. When this is prolonged, mental agitations are curtailed. Retention is the most important aspect of *prānāyama*. Breath retention stops fluctuations of the brain and a more expansive type of experience can develop. *Prānic* flow is influenced by lifestyle, diet, desires, thoughts and emotions.

The Prānic System:

The Five Prānās:

Pingalā channelizes the *prāna sakti* but *prāna* moves throughout the body like waves of energy in a constant motion, like in an electromagnetic field. The five components are:

Prāna: *Prānic* absorption and inward movement of subtle cosmic forces taking place in the thoracic region is a function of *prāna* (linked to *idā*)

Samāna: Assimilation and digestion is achieved by *samāna* (related to *susumnā*)

Apāna: Elimination through urination, excretion and reproductive functions are achieved through this force whose motion is downward (linked to *pingalā*)

Udāna: Movement in the throat and facial expressions are controlled by *udāna* (linked to accession of *kundalini*)

Vayāna: Pervades the whole body and powers circulation

From conception to 4 months, the fetus survives on mother's *prāna*. It is like a tumor. After that, individual *prāna* enters and new life begins. The moment *prāna* leaves, consciousness departs and death occurs, since they are two poles of one source, the Self.

Nādis

Nādis are the channels through which *prāna sakti* flows. *Siva Samhita* says there are 350,000 *nādis*; *Prapanchasara Tāntra* says there are 300,000 *nādis* and *Goraksha Samhita* says there are 72,000 *nādis*. Just like there are bodily impurities, there are *prānic* impurities which block these *nādis*. These are residues from desires and sensuous living. The *prānic* body lies between the physical and mental bodies and can be approached from both. However it is easier to purify *prānic* body through physical body by strengthening sympathetic and parasympathetic nervous systems which affect *idā* and *pingalā* directly. By developing the central nervous system, *susumnā* is affected. *Pingalā* is the dynamic male principle. The left brain operates on this principle. It processes information logically, sequentially and functions as per time sequence. *Idā* is the passive female principle. The right brain functions on this principle. It is concerned with intuition, mental creativity and orientation in space. When both nostrils operate simultaneously, the energy is being transferred from one to the other hemisphere through a thin membrane called corpus callosum. At this time, the whole brain can function and the perception will not be limited to one mode of processing.

Cakrās

In the process of awakening the *kundalini*, the body has to be cleansed and balanced through *shatkarma* and *āsanā*. *Nādis* have to be cleansed through *prānāyama* and *āsanā* and the quantum of *prānā* increased through *prānāyama*. *Prāna* is accumulated in the seven *cakrās*. These are located in the subtle body, corresponding to nerve plexuses in the physical body. *Prāna sakti* and *mānas sakti* accumulate in the *cakrās* and form swirling masses of energy. Each *cakrā* is a conjunction point of many *nādis*. There are 7 major *cakrās* and *yogis* in deep meditation have seen them and describe them as lotus flowers. Each *cakrā* vibrates at a certain frequency and velocity. The lower *cakrās* vibrate at lower frequency and the upper *cakrās* at higher frequency. The lower *cakrās* create gross awareness. The upper *cakrās* create subtle awareness and higher intelligence.

Mooladhāra appears like a red lotus with 4 petals. It influences reproductive organs, reproductive glands and hormonal secretions. It is connected to sense of smell. At a deeper level, it is connected with animal instincts.

Svadhīstāna appears like vermilion lotus with 6 petals. It is associated with the sense of taste. At a deeper level it arouses the sense of ego.

Manipura appears like a yellow lotus with 10 petals. It influences digestion. It is associated with the sense of sight. At a deeper level, it is the seat of ambition, greed and sensualities.

Anahāta appears as a 12 petaled blue lotus. It influences the heart, respiration and the thymus gland. It is associated with the sense of touch. At the deeper level, it is responsible for the emotions of love, hate, compassion, cruelty.

Visuddha appears as a 16 petaled purple lotus. It is connected with the thyroid function and maintains purity of body and mind. It is associated with hearing and speech. At a deeper level, it arouses acceptance of adversities, mental balance, sensitivity to the needs of others.

Ajnā appears as 2 silver-grey petals. It is the command center operating in conjunction with reticular activating system, medulla oblongata and pineal gland. It is associated with higher intelligence since the veiling power of *prāna* reduces and *mānas sakti* increases at this *cakrā*. It is referred to as the third eye through which the whole subtle world can be perceived and is the gateway to liberation. When *kundalini* passes through *ajnā*, duality seizes.

Sahasrāra appears as the thousand petalled lotus. It is associated with the pituitary gland. When fully activated by *kundalini*, it leads to the higher experience of human evolution.

The position of chakras and their configuration is depicted in Figure 4.

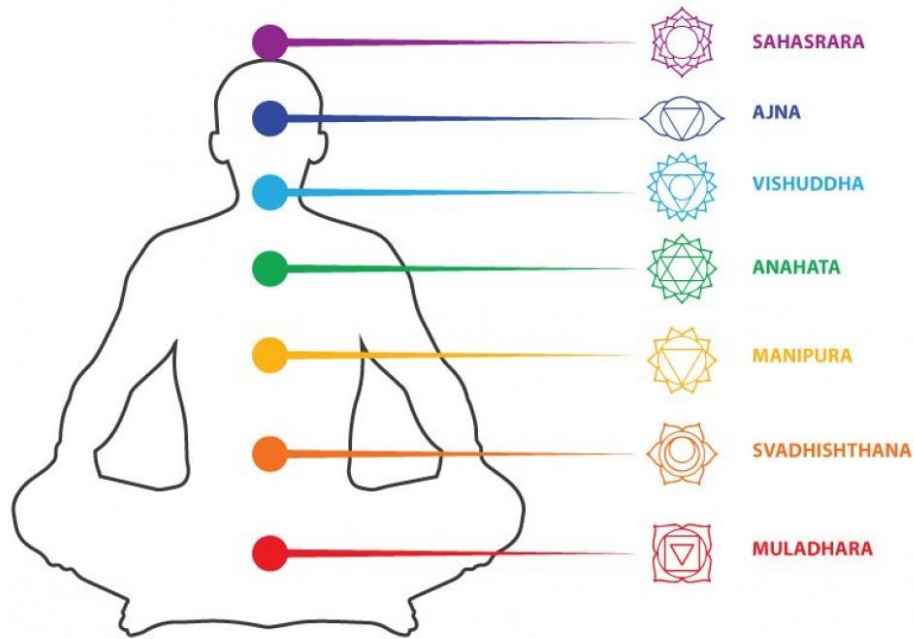


FIGURE 4: The Seven *Cakrās*

Changes as Cakrās Pierced by the Rising Kundalini:

Mooladhāra: Sense of smell becomes acute. As one gains mastery over earth element, levitation may take place. Intuitive knowledge of past, present and future arises in the mind. Writing ability is enhanced and natural ecstasy is felt.

Svadhīsthāna: Sense of taste is heightened. The fear of deep waters goes away and some have been known to walk on the water. Psychic ability and control over the senses increase. Perception of the astral realm, keen intuition and control over death occurs.

Manipura: Disease-less body, that is imperishable by fire, results. Excretion, hunger and thirst decrease. Excess fat is shed and the skin becomes radiant. The body develops the power to survive on *prana*.

Anahāta: Inner sound or *nāda* is aroused. *Prānic* healing becomes apparent. Sensitivity towards others, immense compassion and love for all beings takes place. The ability to enter another's body occurs.

Visuddhā: Voice becomes melodious and resonant. Speech becomes captivating. One is unaffected by poison, heat, cold, pain, pleasure, night or day.

Ajnā: Pure knowledge and wisdom unfold and past karmas are destroyed. The eight major *siddhis* and 30 minor *siddhis* are acquired.

Sahasrāra: Perfection is obtained and, when redirected down to *mooladhārā*, virtues descend, called *dharma-megha samādhi*.

The first *cakrā* that should be activated is *mooladhārā*. It is the earth element. It signifies the quality of cohesion, weight and gravity. It is associated with sense of smell and controls the basic physical structure of the body. When *kundalini* rises from the *mooladhārā*, levitation is said to occur because the magnetic force, which normally holds one down, changes. By increasing *sakti* in each *cakrā*, experiences that normally take place through the senses take place directly through the mind itself. One can smell, see, hear, speak, touch and taste without nose, eyes, ears, mouth, skin and tongue. How this happens is also explained. *Sakti* has two characteristics - frequency and form. When *sakti* in the body is activated and increased, the consciousness becomes attuned to the frequency of sound and direct hearing takes place. This is known as *nāda*.

According to *Siva Samhitā*, the practice of *Prāna Yoga* includes *prānāyama*, *prāna vidyā*, concentration on *prāna* and *prānic* centers and purification of *nādis* and *cakrās*. The five distinct indications which characterize the awakening of *prāna* are (i) *ānanda* or experience of bliss, (ii) *idbhāva* or levitation, (iii) *kampan* or trembling, (iv) *yoga nidra* or sleep with awareness and (v) *ghurni* or reeling with bliss.

The Practice of Prānāyama

Prānāyama has been categorized into balancing practices, vitalizing practices and tranquilizing practices. When *prānāyama* is done with effort and not spontaneously, it is called *sahitā prānāyama*. These practices are *suryabhedā*, *ujjai*, *seetkārī*, *sheetali*, *bhastrikā*, *bhrāmari*, *moorcha* and *plavani*.

During *pranayama*, the mind should be steady and not wandering from thought to thought. Then, the whole system is receptive. An awakened *susumnā* represents *sattvā*, when *pingalā* functions it represents *rajas* and when *idā* functions it represents *tamas*. When the breath is flowing naturally through both nostrils, it indicates that *susumnā* is active. Thus, it is best to practice *prānāyama* when *susumnā* is flowing. Factors which influence *prānic* flow in the *nādis* are lifestyle, diet, desires, thoughts and emotions. *Hātha Yoga* influences *nādis* directly but one's entire external life should be taken into consideration. When the personality is balanced and there are no extreme conditions in the mind and body, the breath will also be harmonized.

When the body and mind are purified, the quantum of *prāna* increases. This results in recognizable physical symptoms. In the first stage, the body becomes hot due to increased activity in the sympathetic nervous system. Perspiration, even in cool weather, is an indicator of *pranic* awakening. In the second stage, there may occur quivering or sensations in the spine or twitching of hands, face and various muscles. When the mind and body become completely steady it indicates that the practice has become nearly perfect. The final stage is when the breath stops moving by itself.

If performed properly, it activates greater *prānic* capacity and, thus, eliminates disorders and malfunctions in the body. With practice, there will be a visible change in physical appearance, in the nature of hunger and thirst, frequency of urination and evacuation, quality of smell of perspiration, accumulation of fat, quality of voice, quality of thoughts, quantity of sleep. By increasing *sakti* in each *cakra*, one develops greater mental and psychic capacity. Consciousness moves freely in the subtle realms of existence.

Benefits of Prānāyama

How it Works: The practice of *prānāyama* increases *prānic* energy, activates *nādis* and balances the *dosās* (humors). It generates heat to stimulate visceral organs and flush out cellular waste. It helps break the *granthis* (psychic knots) to reduce awareness of senses and external world. Within the *susumnā* there are three *granthis* which prevent the passage of kundalini energy. They are (i) *Brahma granthi* in the *mooladhārā*. It ties the awareness to sensual

perception and physical world, (ii) *Vishnu granthi* in the *anahātā*. It causes desire for emotional security, expression and fulfilment and (iii) *Rudra granthi* in the *ajñā*. It gives rise to attachments to siddhis, psychic phenomenon and experiences.

Benefits at the Physiological Level: The practice invigorates the body and makes one virile and attractive. It detoxifies the body, harmonizes the endocrine system, regulates secretion of the reproductive organs, stimulates the brain, nervous system and cardiovascular functions. It improves digestion and accelerates metabolism. It is useful in *yogic* management of heart diseases, chronic sinusitis, pleurisy, asthma, bronchitis, tuberculosis, constipation, sciatica, arthritis, rheumatic problems and cancer.

Benefits at the Psychological Level: It is useful in the *yogic* management of insomnia, mental tension, anxiety and anger management.

Benefits at the Psychic Level: The practice activates dormant centers of subtle perception to develop awareness of the subtle body and psychic sensitivity. It promotes *pratyahāra* and increases *sattvā* to bestows clarity of mind. It reduces awareness of the senses and the external world. It is an excellent preparation for meditation.

Benefits of Individual Prānāyama Practices

Nādi shuddhi: Activates and harmonizes *idā* and *pingalā nādis*.

Suryabhedā: It activates *pingalā nādi* which stimulates the sympathetic nervous system and suppresses the para-sympathetic nervous system. It eliminates imbalance of the *dosās*. It removes dullness from body and mind and gives vigor. The heat generated during the practice burns up impurities in the body.

Candrabhedā: It activates the *idā nādi* which introverts the mind and makes the body lethargic. It is, thus, not usually practiced without guidance.

Kapāla Bhātti: It cleanses the frontal lobes of the brain, invigorates the entire brain and awakens the dormant centers responsible for subtle perception.

Ujjayi: It develops awareness of the subtle body and psychic sensitivity. It promotes *pratyahāra*. Recommended for *yogic* management of insomnia, mental tension and heart disease.

Seetkāri/ Sheetali: These are cooling *prānāyama* practices. They harmonize the endocrine system and regulate secretion of the reproductive organs. By releasing heat from the body, passions are calmed and *sattvā* increased. The practitioner is, thus, able to maintain vital energy and develop a magnetic and attractive personality.

Bhastrikā: The practice has an effect on the brain, lungs and heart. It stimulates the circulation of cerebral fluid and rhythmically massages the brain. The rhythmic pumping of the diaphragm and lungs stimulates the heart and blood circulation. Accelerated blood circulation and rate of gas exchange in each cell produces heat and washes out waste gases. It stimulates the visceral organs and has a massaging effect on the whole system. It heats the nasal passage and builds resistance to colds and respiratory disorders. It improves digestion and increases appetite. It removes sluggishness, accelerates metabolism and strengthens the nervous system. It is useful in the *yogic* management of chronic sinusitis, pleurisy, asthma, bronchitis and mental tension. It helps in managing tuberculosis, constipation, sciatica, spondylitis, arthritis, rheumatic problems and cancer. *Prānic* movement in coccygeal, navel, thoracic and brain centers increase physical vitality and bestows clarity of mind. It helps break the *granthis*.

Bhrāmari: It awakens psychic sensitivity and awareness of subtle vibrations. It soothes and relieves mental tension, anxiety and helps reduce anger.

Moorcha: It clears the mind of thoughts and reduces awareness of the senses and the external world. It reduces anxiety, mental tension and induces relaxation. It is an excellent preparation for meditation.

Plavani: It alleviates gastritis and acidity.

Samādhi

Siva is the ultimate state of existence and non-existence, manifest and unmanifest. It is beyond *prakṛti*, beyond *nāda*, *bindu* and *kāla* and beyond their source. It is eternal, omnipresent,

without change, immutable, unattainable but with *yoga*. Veneration of *Siva* originates in the *Vedās* where he is known as *Rudra*. In the *Vedās*, *Rudra* is depicted as a wild natured God, controlling the environmental elements. In *Yajur Vedā*, he takes the form of *Samkarā/ Siva/ Mahādeva* and is considered to be *Isvarā*. According to *tāntra*, *Siva* or consciousness, cannot exist alone. Alongside *Siva* is *Sakti*. *Siva* is consciousness, inactive and inert. *Sakti* is the active and changing aspect. It is a reflection of *Siva*. In creation, manifest or unmanifest, *Siva* and *Sakti* are opposite polarities. *Siva* is the silent witness, *Sakti* is the doer. Consciousness is known as *cit* and *Sakti* as *chidroopini*, through which consciousness experiences itself.

The midpoint between the two polarities is the *bindu*. When they meet at the *bindu*, it explodes and manifests *nāda* or sound and *kalā* or emanating rays. *Nāda* is the first manifestation of *prāna*, the beginning of creation. *Bindu* is both microcosmic and macrocosmic. The evolution of the *bindu* is depicted in Figure 5.

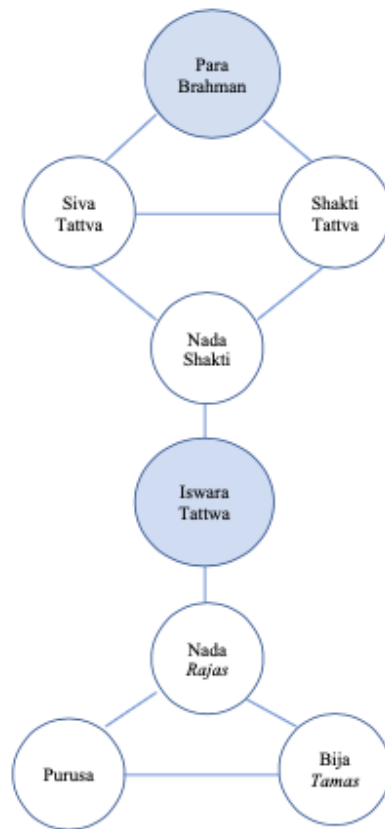


Figure 5: Evolution of *Bindu*

The *bindu* is both macrocosmic and microcosmic. In the *mahābindu*, it is also called *Siva*, *Brahman*, *Parameswara* or consciousness. *Sakti* is not differentiated at this stage. When *spandana* or movement takes place in *Sakti*, *Siva tattva* and *Sakti tattva* emerge as separate entities. When they unite, the union is *nāda*. This is called *Nāda Sakti* or *Turiya Brahman*. *Sakti* remains in very subtle form and is, as yet, unmanifest. After this, *Sakti* becomes dominant. The combined *Siva-Sakti* evolve into *Iśvarā tattva* or *Parābindu*. Knowledge dominates here. This is the cosmic causal body. From *Iśvarā* emerge three *bindus* namely, *nāda*, *bindu* and *bija*. The movement of *nāda* and *bindu* together form *kalā*. The three *bindus* correspond to the three *guna* of *sattvā*, *rajas* and *tamas* and also *Brahma*, *Viṣṇu* and *Siva*.

The evolution of the individual consciousness means bringing the tension between the two polarities of *Siva* and *Sakti*, time and space, consciousness and *prana*, closer together. When they meet, in the explosion, *Siva* is attained. From *bindu*, consciousness is expressed by means of *Sakti*. When consciousness and *prana* meet in the nucleus of matter, that is *mooladhārā*, *bindu*, *kalā* and *nāda* emerge. From *kalā*, the 36 principles of creation manifest and the movement of *prāna* in the body begins. *Nāda* is the stream of consciousness flowing from the *bindu* to the object. By their unity, one attains *moksa*.

Samādhi is the culmination of *Hātha* and *Rāja Yoga*. *Samā* means equal and *dhi* is reflection or perception. *Hātharatnavali* describes *samādhi* as “When the mind becomes motionless as a result of concentration, that is called *samādhi*”. *Gherānda Samhitā* states “Detaching the mind from the body, one should make it one with *Paramātma*. That is known as *samādhi*”. *Samādhi* is a field of awareness comprising supra-consciousness. It is cosmic awareness. It is beyond temporal experience, beyond nature. It is a timeless state beyond birth and death, beginning and end. *Samādhi* starts with total concentration on the object of meditation, with no other thought and no awareness of the witness remaining. *Samādhi* is not a trance. It is a state of consciousness where there is no fluctuation.

Nāda Anusandhāna:

In *nāda anusandhāna*, *Hātha Yoga* comes into the range of *Rāja Yoga*. *Sakti*, the vehicle of consciousness, manifests as sound at the subtle level. *Nāda* is imperceptible sound while *sabda* is perceptible sound. When *sabda* is language, it is called *nāma*. *Nāda* is the creative power of the higher consciousness. It refers to flow from the *mahābindu*. Its quality is sound and form is light. *Mahābindu* is *Siva* and *Sakti* in union. When the split occurs, *nāda*, *bindu* and *kalā* appear. When the *nāda* issues from the *bindu* in the body, then inner sound can be heard. It is the release of inner potential and the perception of the world undergoes a change.

The manifestation of sound has been categorized into four states:

1. ***Para:*** Soundless sound or *niha sabda*. A state when *mahābindu* becomes *nirvānabindu* that is when *Param Siva* splits and *Sakti* emerges from *mahābindu*. It is sound heard in transcendental state. It exists in the cosmic causal body or *Isvarā tattva*.
2. ***Pashyanti:*** When *para nāda* begins to move without particular direction, called *samānya spandā*. What cannot be heard by others but is felt in meditation. It exists in the cosmic subtle body or *hiranyagarbha*.
3. ***Mādhyama:*** When this movement in *nāda* becomes differentiated, or *vishesa spandā*, it can be heard in the mind. *Mādhyama* is *suksma* or subtle.
4. ***Vaikhari:*** When the sound manifests in gross form, or *sparsa tārā spandā*, it can be heard by the physical ear. *Vaikhari* is *sthula* or gross.

Subtle sound is not caused by two things being struck together (*anahātā nāda*). Struck sound is gross (*ahāta nāda*). *Anahāta nāda* is heard by consciousness while *ahāta nāda*, by the sense instruments. By developing awareness of witness, *sabda* is developed. *Yoga* stops *vrttis* and, therefore, *artha*, which is the external object and its internal impression. By blocking *artha*, *sabda* is revealed. *Nāda anusandhāna* is the method to reveal this inner sound. The inner sound cannot be created. They already exist. *Nāda anusandhāna* means the search for transcendental sound. Transcendental means that which is beyond the category of the mind, feeling, emotion, senses and the body. You cannot comprehend it with *karmendriyās*, *jnānendriyās*, *mānas*,

buddhi, citta, ahamkāra. *Nāda* can be revealed by plugging your ears or by practice of certain *Hātha Yoga kriyās*. *Nāda Yoga* is the union of consciousness and energy, when the mind gets absorbed in that sound.

The practice involves sitting on a hard and round pillow so that the perineum is pressed. Elbows are pressed on the knees and index fingers plug the ears. Whichever sound is picked up is followed till as far as possible. After some time, another sound emerges and that is followed. After some time, the sounds become tangible and can be heard clearly and vividly.

When the *kundalini* awakens, inner voices and narratives can be heard. Ultimately, the inner voices become vibrations, neither picture, nor idea, nor sound but, still, there is an understanding, as if in a language. The deeper you go, the more you come in contact with the cosmic mind. The outer mind is individual and empirical, the inner mind is universal and transcendent. In the practice, the *yogi* goes beyond broken sounds, unclear conversations, bits of music, someone calling loudly, till he arrives at a point where the perception of inner sound becomes systematic, clear and vivid.

The Four Stages of Yoga Practices:

1. *Ārambha Avastha:* The aroused *kundalini* unties the *Brahma granthi* and activates the *mooladhārā cakrā*. This breaks the barriers of the physical body and ego. Inner sounds, resembling the tinkling of bells, buzzing of bees or sprout shooting from the seed are heard. *Anahātā nāda* is heard. It is inner, pure and depicted by Krsna playing his flute. It represents the transcendental and eternal sound.

2. *Ghata Avastha:* Named after the vessel to hold water. The symbolism is with ‘like a vessel immersed in water, inside and outside is water’. The mind is like a vessel and consciousness is able to perceive the flow of *nāda* within and without. When *Vishnu granthi* in the *anahātā cakrā* is untied, the mind tunes to subtler frequencies.

3. *Parichaya Avastha:* The *kundalini* penetrates the *visuddhā cakrā*. One faces the abyss of absolute void. Worldly attachments fall away as a result of this experience. There is indwelling bliss. The characteristic sound is the beat of drums. The *yogi*, at this stage, attains a level of consciousness from which the normal demands of pain do not disturb his equilibrium.

4. Nishpatti Avastha: The *kundalini* pierces the *ajnā* and unties the *Rudra granthi*. The sound of flute is heard. The *yogi* drinks *amritam*, having destroyed the seeds of *karma*. It is equated with *nirvikalpa samādhi* and renders one *jivan mukta*. When *Rudra* is untied, *kundalini* moves to *sahasrārā*, the abode of *Param Siva*, the *mahābindu*. This is state above manifest and unmanifest *Sakti*. Here, *Siva* and *Sakti* abide together. It is *turiyatita*, beyond the fourth dimension. It is the experience of thatness where *vrtti* is nullified. The *yogi* becomes *Isvārā*, the total unmanifest *Sakti*, the total creative principle, the *sāttvic* state, combination of *Brahma*, *Vishnu*, *Maheshwara*. The experience is of pure *ānandam*. But this is not final liberation. That happens with absorption in *mahābindu*. *Isvārā* is a stage after *mahābindu*. Few people achieve this state. Nevertheless, the pleasure derived is abiding, a pleasure not of the senses but from ongoing absorption in the unified cosmic mind which accompanies both creation and dissolution within itself. This is the pleasure derived from *Rāja Yoga*.

2.7.3 GHERĀNDA SAMHITĀ

Introduction

Gherānda Samhitā is a text on practical *yoga*. It is attributed to *Rsi Gherānda* who lived in the 17th century CE. The earliest extant text is dated 1802 CE. Since the method of transmission was oral, it is quite possible that its origin, and that of *Rsi Gherānda*, go further back in time. The *yoga* taught by him is called *Saptāṅga Yoga* since it has seven dimensions.

1. The first dimension is the six cleansing practices called *shatkarmas* - *neti*, *dhauti*, *basti*, *nauli*, *kapālabhati*, *trātaka*.
2. The second dimension is *āsanā*, meant to make the body strong and stable.
3. The third dimension is the twenty-four *mudrās* to control flow of *prāna*.
4. The fourth dimension is *pratyahāra*. In this, senses are brought under control and the mind internalized naturally.

5. The fifth dimension is *prānāyama*. In Gherānda's *Saptāṅga Yoga*, *prānāyama* is practiced with *mantrās* to make it more powerful. This provides control over the awakened energy.

6. The sixth dimension is *dhyāna*. When *prāna* is awakened and the mind is internalized, *dhyāna* arises by itself. Gherānda mentions three types of meditation: (i) *Bahiranga Dhyāna* - external meditation where there is awareness of the experiences created by the universe and senses. (ii) *Antaranga Dhyāna* - inner meditation where there is awareness of experiences created in the subtle mental levels. (iii) *Ekacitta Dhyāna* - one-pointed meditation where inner realization is awakened.

7. The seventh dimension is *samādhi* which is deep meditation. The seven limbed *yoga* is also called *Ghatastha Yoga*, which means *yoga* based on the body.

What is Self-Realization

Self-realization is referred to as *tattvajnāna*, meaning knowledge of the truth behind the human body, mind and soul. It is also referred to as *ātmajñāna*, knowledge and realization of the Self. This gives the experience of balance, control and harmony between external and internal life. *Ghatastha Yoga* is based on the body. It is essential to learn about the subtle as well as the physical elements. *Yoga* brings about the subtle understanding of the body. It has a direct effect on calming the mind. Once mental peace is attained, the *karmas* and *samskāras* can be performed harmoniously. When both the physical and subtle elements are understood, it can be said that *Ghatastha Yoga* is commencing. The result of the practice is attainment of self-realization.

Aims of Ghatastha Yoga

The first aim is to understand one's personality - body, mind, emotions, intellect. The second aim is to awaken one's inner powers. The third aim is to serve society.

Power of Yoga

Gherānda visualized *yoga* in the form of energy through which life's shortcomings can be eradicated by bringing the whole personality under control, moderation and balance. This is totally missing in our education system.

First teachings of Gherānda

- All difficulties in life are due to ignorance and not destiny. With the practice of *yoga*, capacity is developed to remain happy in all conditions.
- Ego is the biggest enemy. It's an obstacle to friendship, suppresses the learning process by blocking the flexibility needed to adapt to changing circumstances. The false pride in one's abilities prevents the mind from developing and gives rise to delusion. It leads to attraction to sensual pleasures and to narrow mindedness.

The Seven Essential Qualities a Yogi

1. *Shodhanam* or making the mind and body pure, free from disease and disorders.
2. *Dridhata* or mental, physical and emotional firmness.
3. *Sthairyam* or steadiness of body which is otherwise restless.
4. *Dhairyam* or patience to remain unaffected by situations.
5. *Laghavam* or lightness of body.
6. *Pratyaksham* or nature of acceptance. The inner vision must see the inner experience, feel it and establish oneself in it.
7. *Nirliptam* or cultivating a state of disinterest, a state of non-attachment and non-involvement of the mind.

Āsanā

According to tradition, *Siva* taught *Pārvati* 84,00,000 *āsanās*. Eighty-four main *āsanās* are taught today. *Āsanās* achieve physical stability and steadiness. It is defined as a physical posture in which one can remain steady and comfortable. The aims of *āsanā* are (i) relief from physical and mental distress, (ii) elimination of toxins, (iii) making joints flexible, (iv) making muscles healthy, (v) coordinating the nervous system and (vi) massaging the internal organs for enhanced efficacy.

Benefits of Āsanā:

How it Works: Postures exert pressure on *cakrās* and channels *prāna* to higher *cakrās*. It removes *prānic* blockages, allowing free flow of *prāna* and creates circuits to retain *prāna* in the body. It clears *nādis* and balances *dosās* to generate good health. At the somatic level, it tones the muscles, regulates the endocrine system, massages internal organs, stimulates the nervous system, increases blood circulation, stretches the spine and eliminates toxins.

Benefits at the Physiological Level: *Āsanā* puts pressure on *nādis* to make corresponding organs function optimally. It is good for *yogic* management of ailments, such as, cardiovascular, respiratory, digestive, endocrinal, nerve disorders, reproductive health issues and immunity issues. It generates physical stability, physical and mental balance. It gives energy and vitality and improves metabolism. It improves posture and helps in back ache.

Benefits at the Psychological Level: It relaxes the psychophysiological system to generate mental stability, peace, calmness and anger control.

Benefits at the Psychic Level: The upward flow of *prāna* induces meditation. It helps awaken the *kundalini* due to pressure on the *mooladhārā*. It controls sexual urges and directs sexual energy to develop consciousness.

Benefits of Individual Āsanā Practices:

Gherānda taught 32 *āsanās*:

Siddhāsanā/ Siddhayoniāsanā: It is considered the symbol of perfection and the best meditative *āsanā* as it holds the spinal column stable. The posture exerts pressure on the *mooladhara* and *svadhisthana* to send waves to the brain and control secretion of reproductive hormones. It tones the lumber region, pelvis, abdominal organs and balances reproductive system and blood pressure. It creates physical stability, increased energy and upward movement of *apāna vāyu*.

Padmāsanā: It generates physical and mental stability. Sensations emanating from the lower spinal column enter the brain and calm the nervous system. The resulting mental peace enhances physical health. It slows down breathing, relieving muscular tension and BP. The

blood flow to the abdomen is increased, thus, improving digestion. *Prāna* flows from *mooladhārā* to *sahasrārā*, inducing meditation.

Bhadrāsana: By the pressure exerted on the *vajra nādi* in the anal region, digestive power is enhanced. It controls and balances flow of *prana*, directing it upward to calm the mind.

Muktāsana: It is a beginner's pose and easiest meditative *āsana*.

Vajrāsana: The *āsana* strongly influences *vajra nādi* to control sexual urges and redirects it to develop consciousness. It forms a circuit with both toes touching, influencing the *mooladhārā*. This improves digestion. It strengthens the pelvic muscles, relieves hernia, piles, testicular and menstrual disorders.

Swāstikāsana: Similar to *Siddhāsana*.

Simhāsana: Stimulates the central nervous system and produces profound relaxed state, relieving tension, improving blood circulation and toning the nerves.

Simhagarjanāsana: Excellent for throat, nose, ears, eyes and mouth.

Gaumukhāsana: It induces relaxation, alleviates tiredness, tension and anxiety. It relieves back ache, shoulder stiffness, sciatica, rheumatism, spondylitis. It improves posture. It increases lung capacity and alleviates respiratory disorders. It increases energy and awareness.

Veerāsana: Same as *Vajrāsana*.

Dhanurāsana: It massages the liver, abdominal organs, kidneys, alimentary canal, pancreas and adrenal glands. This leads to improved digestion, better functioning of reproductive organs, management of diabetes and improved respiration. The spinal column is stretched, removing stiffness.

Mritāsana: Relaxes the whole psychophysiological system.

Guptāsana: Same as *Siddhāsana*.

Matsyāsana: It stretches and tones the abdomen and intestines to alleviate all abdominal ailments. It stretches the pelvic region, feet and thighs to relieve cervical spondylitis and lower

back pain. It removes disorders in reproductive system. The lungs are expanded alleviating respiratory ailments. It regulates functioning of thyroid glands and stimulates thymus gland to boost the immune system, youthfulness and vitality.

Matsyendrāsana: Simultaneously stretches muscles on one side of the back while relaxing muscles on the other side. It tones the spinal nerves and massages the abdominal organs. It regulates the secretion of adrenal glands, liver and pancreas, and stimulates insulin production. It makes the back supple, and reduces muscle spasm. It is good for *yogic* management of digestive ailments, kidney ailments, diabetes and lower back pain.

Gorakshāsana: It aids control over sexual desire. Makes legs and feet supple. Focuses the mind on concentration and directs *prāna* upward to aid meditation.

Paschimottanāsana: It stretches the hamstring and increases flexibility in the hip joints. It tones the abdomen and pelvic region to induce weight reduction at the waist. It stimulates the spinal nerves.

Utkatāsana: Balancing *āsana*.

Sankatāsana: It strengthens muscles, aids nerve health and makes legs and joints supple.

Mayurāsana: It stimulates metabolism, thus, increasing secretions from different glands. It stimulates blood circulation and purifies the blood. It influences abdominal organs, thus, improving digestive health. It balances the *dosās* for overall good health and develops mental and physical balance.

Kukkutāsana: It strengthens the arms & shoulders; stretches the chest and loosens the legs to develop stability and balance. It helps awaken the *kundalini* by stimulating the *mooladhārā*.

Koormāsana: It tones the abdomen to manage diabetes and digestive ailments. It increases flexibility and improves blood circulation in the spine to soothe head and neck ache. It focuses the mind by maintaining breath awareness and helps control anger.

Utthān Koormāsana: Creates pressure in internal organs to improve digestion, fresh blood circulation, manage anger and nervous disorders and induce calmness.

Mandukāsana: Generates a feeling of freshness.

Utthān mandukāsana: It alleviates respiratory ailments by stretching the chest. It redirects sexual energy for spiritual awakening.

Vriksāsana: Creates a heightened sense of balance. It strengthens leg muscles, knee joints and abdominal region. It reduces hyperactivity of kidneys and helps retain seminal fluid.

Garudāsana: It strengthens muscles, tones the nerves, loosens joints of shoulders, arms, legs. It is good for the upper back and rheumatism. It develops concentration and awakens the *kundalini*.

Vrisāsana: It stimulates the *mooladhārā* and gives increased energy.

Salabhāsana: It strengthens the lower back, pelvic organs and tones sciatica nerves to relieve back pain, sciatica and slipped disc. It tones and balances functioning of liver, stomach, bowels and other abdominal organs to stimulates appetite. It stimulates the nervous system.

Makarāsana: It expands the chest and lungs to relieve lung ailments. It is helpful in slip disc, sciatica and lower back pain.

Usthrāsana: It is beneficial for digestive and reproductive systems by stretching the stomach and intestines. It loosens the vertebrae to stimulate spinal nerves, relieve back ache and stimulate the thyroid glands.

Bhujangāsana: It expands the chest to deepen breathing. By arching the spine it removes back pain, improves circulation in back region and tones the nerves. It tones the ovaries and uterus, alleviates menstrual and other gynecological problems. It stimulates the digestive system. The adrenal and thyroid glands are stimulated to maintain secretion of cortisone. It strengthens the nervous system. It has a strong effect on *svadhisthānā*, *manipurā*, *anahātā* and *visuddhā*, thereby helping to awaken the *kundalini*.

Yogāsana: Meditative *āsana*.

Pratyahāra

The process of controlling the mind through the medium of the senses is called *pratyahāra*. According to Gherānda, patience is lost due to attachments. Internal elements, such as, likes, dislikes, wishes and desires hide within them selfishness and quest for satisfaction. These internal elements merge and, combined with the ego, give birth to attachments in the external form. The hidden selfish motive propels action and justifies fulfilment of desires. Due to attachments, mental energies are dissipated and scattered. It is said that the nature of the mind is restless. But the natural tendency of the mind is to be at rest. When consciousness, awareness and intellect lose their balance due to restlessness, there is lack of patience. When all the senses are running amok, they attract a part of mind's awareness in its scattered state to cause stress, distress and disappointment. Hence, senses are one reason for loss of patience. By this practice senses are controlled and wishes, greed and desires, eliminated.

The practice of *pratyahāra* entails:

1. Whenever the restless mind travels, bring it back under control of Self.
2. Wherever one looks, the mind follows. Withdraw it and put it under control of Self.
3. Take the mind off words which are respectful or insulting, pleasing or displeasing. This will control the sense of hearing.
4. Cold and heat effect the mind through touch. Withdraw the mind from such sensations.
5. Take the mind off both fragrant and obnoxious smells.
6. Take the mind off sweet, alkaline, sour and other tastes.

Yoga has devised a method of self-analysis to recognize weaknesses in one-self:

1. Observe situations in which balance and patience are lost. By this awareness, one can remain a witness to such situations. With detachment, pleasure and peace will follow.
2. Observe the experience of the senses. Observe each sense one by one while maintaining awareness of the whole spectrum. This will increase the capacity to observe the entire mental plane in one glimpse.
3. Observe the subtle experience.
4. Observe the mind. Observe a thought and then get to the cause of that thought, and of the next thought, till you see where the thought originated in the ego, desire, wishes, selfish attitude, and close that thought. *Pātanjali's* theory of *vrtti* can be used to analyze

thoughts - *pramāna* (right knowledge), *viparyaya* (wrong knowledge), *vikalpa* (imagination), *nidra* (unconsciousness or ignorance), *smṛti* (memory).

As knowledge of the senses is gained by practicing awareness of them, one also becomes aware of other activities originating inside the mental element. By becoming fully aware of the senses, their influence on the conscious and subconscious mind is measured. Senses then create no stress and mental energy flows to the center. When the flow of thought is reversed from flowing outwards and directed inwards, it is called *pratyahāra*.

Prānāyama

Prāna is life force and *āyama* is control. *Prāna* and breathing are linked. If one stops inhaling, lack of *prāna* in the body is felt. Physical health can be gained by controlling *prāna sakti*. Gherānda taught *prānāyama* to manage disease and gain *deva sarira*, or divine body.

Benefits of *Prānāyama*

How it Works: It balances the breath between the left and right nostrils, balances the *dosās* and activates the *nādis*. It increases and directs the flow of *prāna*. It massages the visceral organs, purifies the blood and tones the physiological system.

Benefits at the Physiological Level: It aids in the *yogic* management of cardiovascular, respiratory, digestive, endocrinal, nervous, reproductive and immunity related ailments. Detoxification at the cellular level takes place as a result of *prānāyama* practice.

Benefits at the Psychological Level: It removes dullness and lethargy to clear the mind and improve concentration. It lowers stress, anxiety and anger.

Benefits at the Psychic Level: Continued practice generates a feeling of bliss, tranquility and profound relaxation. It increases the capacity for higher knowledge and prepares one for meditation. It helps to awaken the *kundalini*.

Benefits of Individual Prānāyama Practices

Sahitāl Nādi shuddhi: It alleviates every type of disease. It generates bliss, enhances the capacity for higher knowledge and inner vision. It helps awaken the *kundalini*.

Surya bheda: It is useful in treating hypertension, infertility and worms. It balances the *vata dosā*. It activates the *pingalā* to awaken *prānic* energy, thus, increasing extroversion and dynamism to enable performance of physical activities. It removes dullness and lethargy to make the mind alert and perceptive. It is an excellent pre-meditation *prānāyama* practice.

Ujjayi: At the physiological level, this practice removes *dhātu* disorders to do with blood, bone, marrow, fat, semen, skin and flesh. It removes *kāpha* disorders like constipation, dysentery, intestinal ulcers, colds, fever and liver problems. It is a tranquilizing *prānāyama* which soothes the nervous system and calms the mind. It is profoundly relaxing and useful in the practice of *pratyahāra*. It is a good for insomnia.

Seetali: This is a cooling practice that regulates body temperature and calms the mind. It helps with digestive and hypertensive disorders and disorders to do with *kāpha* and *pitta*. It reduces metabolic rate, induces muscle relaxation and alleviates physical tiredness. It provide control over thirst and hunger. It encourages free flow of prana throughout the body to calm down mental and emotional excitation. It helps maintain inner tranquility over a longer period.

Bhastrikā: This practice opens closed air sacs, expels germs, mucus and impure air from lungs. The rapid exchange of oxygen and carbon dioxide, into and out of the blood stream, stimulates the metabolic rate, producing heat and flushing out toxins and waste. It massages the visceral organs, tones the digestive system, purifies the blood, strengthens the nervous system, balances the *dosās*, clears *prānic* blockages and tones the entire *nādi* system. As a result, it alleviates inflammation of the throat and helps with asthma. It increases vitality, activates the brain and induces clarity of thought and concentration. The harmonized *prāna* and increased energy lowers anxiety and induces peace, tranquility and one-pointedness. *Susumnā* is allowed to flow, leading to a deep state of meditation.

Bhrāmari: It induces a meditative state by harmonizing the mind and directing awareness inward. As a result, it relieves stress, anger, anxiety, insomnia and hypertension. It improves the voice and alleviates throat ailments. It enhances the healing capacity of the body.

Moorcha: This practice is considered very powerful. One who masters this practice obtains psychic bliss. It draws the mind inward, brings about mental tranquility and generates an

experience of lightness. Tension, anger and neurosis are alleviated. The attachment to sensory experience is reduced and a state of void is induced spontaneously. It is an excellent preparation for meditation.

Kevali: Self-knowledge and knowledge of *yoga* dawns with this practice.

Dhyāna

One pointed awareness, or *ekagrata*, is *dhyāna*. *Pratyaksha* is when the subtle experiences of the mind can be clarified in front of the inner eye, the inner mental vision, just as clearly as when something is seen with open eyes, that is considered a state of meditation. Meditation is not a practice. It is a state of continuous dynamic consciousness without obstruction. The state is not practiced, it is acquired. There are three types of *dhyāna* - *sthula dhyāna* or gross meditation on a physical form, *jyoti dhyāna* on light and *suksma dhyāna* or subtle meditation.

Samādhi

The state of *samādhi* is indescribable. It is *Brahmajnāna*. *Brahma* is derived from root word *vrhm*, which means, to develop. The consciousness develops to provide new dimensions of knowledge. The recipients of *Brahmajnāna* are those graced by a *guru*. The necessary qualities are a firm faith in science of *yoga*, total surrender to the *guru*, sharp mental perception to receive the inner voice, self-confidence and the grace of the *guru*.

Seven techniques of Samādhi:

1. ***Dhyāna Yoga Samādhi:*** *Khām* is the symbol of the space element, which itself is *Brahman*, known as *Khām Brahman*. In this *samādhi*, one is totally immersed in *Khām Brahman*, where the feeling is that the soul is coiled around space. It is similar to *shoonya* meditation, where the body is emptied out and only space remains. It is practiced in *shambhavi mudrā*.
2. ***Nāda Yoga Samādhi:*** practiced in *bhrāmari*. By focusing on the inner sound, the *antakharana* reaches state of *nāda Samādhi*. First, gross sound is heard, then, *anahātā nāda*. When *nāda* envelops the whole personality, it assumes the form of a process like

ajapa, where a *mantrā japa* goes on by itself, without effort. The mind eliminates external experiences and crosses the state of *guna* and the sound *soham* (I am That) is heard.

3. **Rasananda Samādhi:** practiced in *khechari mudrā*. Nectar flows from the *sahasrārā* and a blissful taste is experienced.
4. **Laya Siddhi Samādhi:** practiced in *yoni mudrā*. One should see oneself in the form of *Sakti*, the male-female binary is discarded. There is only one *purusa* in the universe, all others are female in the form of *Sakti*. There is unity with *Paramātma*.
5. **Bhakti Yoga Samādhi:** Meditation on *Ista devatā* with full surrender, devotion, love and bliss.
6. **Manomoorcha Samādhi:** the mind becoming unconscious. Knowledge of body and thinking process is lost. *Kumbaka* is practiced.
7. **Samādhi Yoga Mahātmya:** This high grade of meditation can be practiced only with spontaneous natural feeling in *unmani* state. *Unmani* is a *mudrā* which reflects the feeling of one pointedness on nose tip. Receptivity of the *citta* is activated.

2.7.4 HĀTHARATNĀVALI

Introduction

Though not widely known, *Hātharatnāvali*, written by Srinivāsabhata, is an important text of *yoga*. It is evident that Srinivāsabhata had been inspired by Svātmarāma, the author of *Hātha Yoga Pradīpikā*. While nothing can be conclusively said about the date of this text, on the basis of internal and external evidence, the period of composition is believed to be between 1625-1695 CE. Srinivāsabhata was a scholar of *Vedānta*, *Tāntra*, *Nyāya* and *Yoga*. His being, inspired by Svātmarāma, is evident from the fact that 33% of the *slokās* in *Hātharatnāvali* are from *Hātha Yoga Pradīpikā*. However, there are significant differences in the former as well as a lot of additional information. This gives it a special place, since Srinivāsabhata has boldly refuted ancient ideas and lucidly introduced new thoughts.

Some of the innovations in *Hātharatnāvali* are that, instead of *shatkarmas*, he describes *ashatkarmas*, where *chakrikarma* and *gajakarani*, also known as *gurugajakarani*, have been added. Its description of *āsanā* is exhaustive. 84 *āsanās* are described compared to 15 in *Hātha Yoga Pradipikā*. It has elaborated on *vajroli* and *khechari mudrās*. There is an elaborate discussion on *pinda* and *brahmānda*. The foremost contribution, though, is the clear definition of *yoga*, where *Pātanjali's cittavrttinirodhah* is given importance and is described here as *Mahāyoga*. It includes *Mantrā Yoga*, *Layā Yoga*, *Rāja Yoga* and *Hātha Yoga*, with each defined adequately.

Mahāyoga:

Mantrā Yoga: *Man* signifies *mānas* and *trā* signifies *prāna*. The union of *mānas* and *prāna* is necessary in *mantrā*. When *mantrā* is recited after assigning it to various parts of the body, it is called *Mantrā Yoga*.

Layā Yoga: Absorption of the mind is *Layā Yoga*. It is attained through *sanketa*, that is, concentration at the back of the head, at the same level as the center of the eyebrows. Forgetting the objects of concentration and their regeneration is the characteristic feature of *Layā Yoga*.

Rāja Yoga: *Prāna vāyu* attracts *apāna vāyu* upwards and establishes in the lotus of *ākāsa* on the top of the head. In this state of *samādhi*, both object and mind are absent. There is no awareness of time and space.

Hātha Yoga: *Hā* represents the sun and *tha* the moon, or *pingalā* and *idā*. Establishing equilibrium between the two is *Hātha Yoga*.

Āsanā

Hātharatnāvali is the only text that lists all 84 *āsanā* practices. However, not all 84 practices are described in detail. The 10 important practices are *Swāstika*, *Gaumukha*, *Padma*, *Veera*, *Siddhāsanā*, *Mayura*, *Kukkuta*, *Bhadra*, *Simhāsanā* and *Muktāsanā*. The four most important are *Siddhāsanā*, *Padmāsanā*, *Simhāsanā* and *Bhadrāsanā*.

Siddhāsanā opens the door to liberation; *Bhadrāsanā* removes all disease and toxins; *Padmāsanā* alleviates disease; *Mayurāsanā* enables quick relief from diseases of the spleen and stomach, cures imbalance caused by the *dosās* and stimulates the gastric fire; *Matsayendrāsanā* enhances gastric fire, destroys a whole host of severe diseases, offers stability to the spine and helps arouse the *kundalini*; *Phanindrāsanā* removes all ills and bestows wellness forever; *Pascimottanāsanā* causes currents of *prāna* to flow through *susumnā*, stimulating gastric fire, reduces the belly and brings good health; *Mandukāsanā* removes disease from legs and *Savāsanā* removes fatigue.

Prānāyama

While *āsanā* alleviate diseases, *prānāyama* removes sins and *pratyahāra* brings an end to mental ills. Mind becomes unstable as the rate of breathing increases. When breathing is controlled, mind becomes stable and a *yogi* attains steadiness. Therefore, *vāyu* needs to be restrained. Lower type of *prānāyama* generates perspiration, middle type, tremors, while, with the superior type, one levitates. *Prāna* must be controlled gradually. He recommends practicing *prānāyama* in *siddhāsanā*, *bhaddha-padmāsanā* or *swāstikāsanā* and keeping the body erect.

Benefits of Prānāyama:

When *nādis* are purified, the external signs are slimness and luster of the body. One can retain breath longer, increase bodily fire, manifest internally aroused sounds and generate a feeling of well-being. It alleviates disease, removes lethargy, gives control over thirst and hunger and balances the *dosās*, to create good health.

Nādi shuddhi gives purification of a group of *nādis* and alleviates all diseases; *Suryabhedā* removes lethargy, rheumatism and worms; *Ujjayi* cures phlegmatic disorders of the throat, increases bodily fire, removes morbidity of *nādis*, stomach and bodily constitution; *Seetkārī* gives control over hunger, thirst, sleep and drowsiness; *Seetali* removes dropsy, disorders of the spleen, helps with fever, acidity and toxicity, controls hunger and thirst; *Bhastrikā* cures disorders due to *dosā* imbalance and stimulates the gastric fire.

Samādhi:

As salt dissolves in water, the learned *yogi* attains unity of soul and mind. It is the union of *jivātma* and *paramātma*. It eliminates all mental constructions. In this state, the mind becomes steady.

The Four States of Yoga

Ārambha: The *yogi* develops a lustrous physique, profound insight, complete wellness, sweet fragrance, contentment of heart, while enjoying the void. The *brahmarandhara* is pierced, *nāda* emanates from *surya* and he hears unstruck tinkling sound.

Ghata: *Vāyu* passes through *susumnā*. Stability in *āsanā* is gained. *Yogi* becomes like cupid. *Vishnu granthi* is pierced. Sounds like kettle drum is heard in the void, bringing absolute bliss.

Parichaya: Kettle drum is heard. *Prāna* reaches the *mahāsunya* (center of eyebrows). *Siddhis* are obtained. The *yogi* achieves mental happiness, springing from absolute bliss, and he is freed from all disorders, suffering and old age, premature death, hunger and thirst.

Nispatti: When *prāna* courses through *sarvapitha* after piercing *rudragranthi*, *nispatti* is obtained and notes of highly tuned vina is heard.

In *tāntra*, the four stages are differently described:

Dhvasti: results of both good and bad *karma* are attenuated and the *citta* becomes disinterested in the objects.

Prāpti: all desires relating to perceptible and spiritual world, and those of greed and infatuation, are restrained.

Samvit: *Yogi* knows all events of past and future.

Prasāda: the *mānas*, five *vāyus*, senses, including their objects, are pacified.

Pinda-Brahmānda

Pinda

The body measures 96 digits of one's own fingers (about ¾ inch, equaling 6 ft). There are 32 bones on both sides of the back. There are 72,000 *nādis* through which *prāna* courses. The *cakra*, resembling the egg of a hen, is located at the *mooladhārā*, from where *nādis* originate. The fourteen important *nādis* are - *susumnā*, *pingalā*, *sarasvati*, *kuhu*, *yasasvini*, *varuni*, *gandhāri*, *sankhini*, *pusa*, *visvodari*, *jihva*, *almabusa*, *hamsini* and *idā*. Three *nādis* have greater significance, out of which, one is most important. *Soma* and *surya* are situated in *idā* and *pingalā* respectively. The *nādis* to the left are *tamas* and to the right are *rajas*. *Idā* is in the nature of the moon and *pingalā* is of the nature of the sun. Bones of the spine resemble a *vina*, wherein the *kulaparvatas* (mountains) are located. *Pingalā* is *ganga*, *idā*, *yamuna* and *susumnā*, *sarasvati*. Other *nādis* flow downward. The seven *dhātus*, or the body constituents, are the *dvīpas* (islands), replete with saliva, sweat etc. The *kālagani* (fire) is located at the *mooladhārā*, while *candra* (moon) is located in the forehead.

Brahmānda

Akāsa is the foremost of the immutable evolutes, characterized by sound. *Vāyu*, which emanates from *ākāsa*, is fickle and has the quality of touch. *Tejas*, which is the evolute of *ākāsa* and *vāyu*, is qualified by form. *Apah*, which is originated from *ākāsa*, *vāyu* and *agni*, is characterized by taste. *Prthvi*, which has been evolved from *ākāsa*, *vāyu*, *tejas* and *apah*, has the quality of smell. This is the evolution of the five *mahābhutās* from *guna*.

According to *Sāmkhya*, there are 24 *tattvas* - five *bhutās*, *prānās* and *indriyās*. The *paurānikas* consider 30 *tattvas* and include *kārā*, *māyā*, *vidya* and *purusa*. The *saiṅgāma* adds *bindu*, *nāda*, *Siva*, *Sakti* and *sāmbhavi* to make it 36.

The *pramānus* coming together are the cause of *prapanca*, or perceptible world. They contain the quality of form. The effect is embedded therein, wherefrom it has been originated, like a

pot from soil. Both *Vaisesika* and *Nyāya* support this. Primarily, there are three *guna* wherefrom this universe evolves and which hold the key to creation, sustenance and dissolution. *Tamas* is synonymous with *māyā*, *pradhāna*, *avyakta*, *avidya*, *ajnāna*, *aksara*, *avyakṛta*, *prakṛti*.

Descriptions of *Kaivalya*

On giving up the objects of perception, mind merges in the absolute and, on dissolution of the mind, *kaivalya* alone prevails. Merger of *ātma* into void and void into *ātma* is *kaivalya*. Perceiving the void everywhere is *kaivalya*. Just as a filled pitcher, drowned in water, has water in and out, similarly the void is perceived in and out, like an empty pitcher in space. Just as mirror seems tarnished due to color on the face, similarly ignorance conceals wisdom. The same cosmic Self is located in every creature. Even attributes like bondage and liberation are due to *māyā*. Firm resolution in *jnāna yoga* severs *māyā*. *Atma* is only one, there is no multiplicity. The contention of all the scriptures is the one absolute. The superior *ātma* is called *Paramātma*. One that sustains the three worlds is *Iśvarā*.

2.7.5 SIVA SAMHITĀ

Introduction

Siva Samhitā is a text on *yoga* addressed by *Siva* to *Pārvoati*. The author of the text is unknown. It is said that it was written between 1300-1500 CE and possibly composed around Varanasi. The text has five chapters. Chapter one summarizes the *Vedānta* philosophy, with influences from *Sri Vidya* school of southern India. The second chapter describes how the external observable macro-phenomenon are internalized and have equivalents within one's body. The third chapter explains the importance of a *guru*; various physiological theories including five elements that constitute the body; stages of *yoga* practice and a theory of *āsanā*. The fourth chapter presents *mudrās*; states that *yoga* practice can lead to special *siddhis* (powers) and awakening of the *kundalini* (inner dormant energy). The fifth chapter discusses barriers to self-liberation; types of students; inner energies and sounds and the theory of *cakrās* and *mantrās*.

Although *Siva Samhitā* is a self-declared *yoga* text, it also refers to itself as *tāntra* in its five chapters.

Microcosm

In the microcosm, Mount *Meru* is the vertebral column. It is surrounded by seven islands, there are rivers, seas, mountains, fields, lords of the fields, seers, sages, stars and planets, sacred pilgrimages, shrines and presiding deities of the shrines, the sun, moon, agents of creation and destruction, *ākāsa*, *vāyu*, *agni*, *apah* and *prthvi* too. All beings that live in the three worlds are also there. This is not known to ordinary men, it is known to *yogis*. This text refers to the microcosm as *brahmānda*. Other texts refer to the body as *pinda* and reserve the name *brahmānda* for the macrocosm. On top of the spinal column are eight *kalās* with the moon raining nectar day and night. It pours down the *idā* to nourish the body. The *idā* is on the left. The other ray enters the *susumnā* in the middle to create the moon. At the bottom of the *meru* is the sun with 12 *kalās* and it carries its fluids upward, through the *pingalā* on the right. The sun moves through the whole body. The text then says there are 350,000 *nādis* and names the principle 14. *Susumnā* is the most important, followed by *idā* and *pingalā*. All the principle *nādis* have their mouth downward. They are like thin threads of the lotus and are supported by *meru*. They represent the sun, moon and fire. Moving in the *susumnā* is *citra*. By contemplating on it, the *yogi* destroys all sins. In the mouth of the *susumnā* is the supreme goddess, *kundalini*. Its form is electricity in a coil with three and a half revolutions. It represents the creative force in the world and is always engaged in creation. *Idā* is on the left and coils around *susumnā* going to the right nostril. *Pingalā* is on the right coiling around *susumnā* and going to the left nostril. From the 14 *nādis* arise branches and sub branches adding up to 350,000. They are the vehicles of sensation and movement, regulating the motor function.

Jivātma

The *jiva* is the agent of all events, enjoyer of fruits of *karma*. By the taint of *karma*, man mistakes the material universe for *Brahman*. From desires arise delusions and they can be eradicated with great difficulty. The illusion of the manifested world is destroyed only when

the maker of the manifested world becomes manifest. This body, made through *karma*, is the only means of attaining *nirvana*. Only then the burden of carrying the body becomes fruitful. The nature of delusion suffered corresponds to the *vāsana* that accompanies the *jīva*.

Conditions for Success and Failure in Yoga

The text lists six factors for success namely, firm belief that *yoga* will succeed and be fruitful, having faith in *yoga* and practicing with care and perseverance, respect for the *guru*, spirit of universal equality, restraint of the organs of sense and moderate eating. The text emphatically states that these are all. There is no seventh condition.

The text lists eight causes of failure namely, addiction to sensual pleasures, keeping bad company, being a disbeliever, being devoid of respect for the *guru*, resorting to promiscuity, addiction to false and vain controversies, being cruel in speech and not giving satisfaction to the *guru*.

Āsanā

The benefits of *āsanā* are freedom from sins, equalization of *prāna* in the body, removal of physical dullness, removal of bodily uneasiness and removal of disease.

Prānāyama

The benefits of *prānāyama* are purification of *nādis* after three months of practice, destruction of defects, harmony in breathing, emission of sweet smell from the body, beautiful body, strong appetite, good digestion, cheerfulness, development of courage, enthusiasm and strength.

There are four stages of *prānāyama*. In the first stage the *yogi* perspires and it is recommended that the perspiration should be rubbed on the body to retain its *dhātu*. In the second stage, body trembles. In the third stage, it jumps like a frog. In the fourth stage, *yogi* can walk on air. He becomes free from disease, sorrow, never gets putrid perspiration, saliva or worms. He attains psychic powers.

Four Stages of Yoga

Ārambha: *Nādis* are purified and defects destroyed.

Ghatta: The *yogi* can hold his breath for three hours and reach the state of *pratyahāra*. The *yogi* can conquer the senses and perceive every object as the spirit.

Parichaya: When breathing through right and left nostril is suspended and remains in the *susumnā*, *parichaya avastha* is reached. The six *cakrās* are pierced and the *yogi* can see his three-fold *karmas*. He can destroy his *karmas* by concentrating on *OM*, by *kāyavāyu* (a mystical process of arranging various *skandās* of the body) to suffer all his *karmas* without necessity of rebirth. He obtains command over the elements by concentration on the *cakrās*.

Nispatti: Having destroyed the seeds of *karma*, the *yogi* drinks the water of immortality. *Jīvan mukta* is obtained and he remains absorbed in *jnāna sakti*.

Four Kinds of Yoga

Mantrā Yoga: This is meant for the mild aspirants who are sickly and fickle, find fault in the guru, are avaricious, attached to food and wife, cruel, bad in character and weak. With great effort, such people succeed in 12 years.

Hātha Yoga: This is recommended for the steady minded, independent, full of energy, magnanimous, full of sympathy, forgiving, truthful, courageous, full of faith and worshippers of the lotus feet of the *guru*. Engaged always in *yoga*, these are ardent aspirants. They obtain success in 6 years.

Layā Yoga: This is for the liberal minded, merciful, desirous of virtue, sweet in speech, not given to extremes. They are the middling aspirants.

Rāja Yoga: This is for the energetic, youthful, moderate in diet, contented, good natured and well versed in the *sāstra*. They are the most ardent. For them all kinds of *yoga* will work. They achieve success in 3 years.

The Cakrās

Mooladhāra:

Location: Two fingers above the rectum and two fingers below the *lingā*, four fingers wide, like a bulbous root.

Shape: It has four petals, its letters are *v, shh, sh, s*.

Benefits of Awakening this Cakrā: Gets the power of *darduri siddhi*, or frog jump power, and of leaving the ground, rise in the air. *Mantrās siddhi* (success in *mantrās*) is obtained. *Vāyu* enters *susumnā*. Brilliance of body is increased; gastric fire becomes powerful; freedom from disease, cleverness, Omniscience, knowledge of past, present and future, destroys old age.

Svadhīstāna:

Location: At the base of the *lingā*.

Shape: 6 petals. Letters are *b, bh, m, y, r, l*. Color is blood red.

Benefits of Awakening this Cakrā: Becomes the object of love and adoration; becomes free from disease, moves the universe freely, death is eaten by him, powers of *anima* and *laghima*, humors are increased, ambrosia from eternal lotus increases too.

Manipura:

Location: Near the navel.

Shape: Golden color, ten petaled, letters are *d, dh, n, t, th, d, dh, n, p, ph*.

Benefits of Awakening this Cakrā: Gets the power of giver of happiness, destruction of sorrow and disease, can enter another body.

Anahāta:

Location: In the heart

Shape: Twelve petals, deep red color. Letters are *k, kh, g, gh, n, ch, chh, j, jh, n, t, th*. It has a seed of *vāyu yām*. There is a flame called *vanlingā*.

Benefits of Awakening this Cakrā: Immeasurable knowledge; knowledge of past, present, future, clairaudience, clairvoyance, walking in air, moving in the air, moving all over the world.

Visuddha:

Location: throat.

Shape: Brilliant gold color; 16 petals, Letters are the vowels-*a, aa, I, ii, u, uu, ri, rii, lri, lrii, e, ai, o, au, am, ah*.

Benefits of Awakening this Cakrā: Understanding of the 4 *Vedās* and their mysteries, when absorbed here, he is unconscious of external world, body is never weak, becomes harder and adamant, everything seems a moment.

Ajnā:

Location: Between the eyebrows.

Shape: Two petalled. Letters *h, ksh*.

Benefits of Awakening this Cakrā: Emancipation is gained, *karmas* are destroyed and freedom from desires is gained.

Sahasrāra:

Location: Top of the head.

Shape: Thousand petalled lotus with its face downward. *Susumnā* extends downward to *mooladhāra* from here. In the *susumnā* there is a constant force called *citra*. When all the *granthis* are un-tied by the rising *kundalini*, emancipation ensues. Its name is Mount *Kailāsa*, the abode of *Siva*.

Benefits of Awakening this Cakrā: Fullness of *samādhi* is obtained.

2.8 CONTEMPORARY TEXTS OF YOGA

2.8.1. YOGA EDUCATION FOR CHILDREN (*VOLUME ONE*)

Benefits of *Yoga* with children:

Yoga is a system of disciplines for furthering an integrated development of all aspects of the individual. The practice of *āsana* maintains the spinal column, muscles and joints in a healthy and supple state. Flexibility, agility and correct posture result and are important for young bodies. Subtle massage takes place at the location of various glands, balancing physiological abnormalities such as hyper and hypo thyroid problems, faulty insulin secretion and other hormonal imbalances. The practice of *prānāyama* supplies fresh oxygen to the body and strengthens the lungs. It directly effects the brain to provide emotional stability and frees mental & creative energies in a constructive way. As a result, the child develops self-confidence, self-awareness and self-control. By practicing *pratyahāra* through techniques like *yoga nidra*, mental stress is alleviated. With *dhāraṇa* and *dhyāna*, the turbulent mind is stilled and the child goes about his or her daily life with equanimity. The practice of *yoga* creates a balance in the total personality.

The Importance of the Pineal Gland:

The pineal is a tiny gland located in the medulla oblongata of the brain. In *yoga*, it is closely linked to the *ajñā cakrā*. At about the age of eight, the gland will begin to calcify, a process known as pineal atrophy. This corresponds to the beginning of sexual maturation, precipitated by the release of hormones from the pituitary gland. Many children do not cope well with this transition due to the imbalance in their mental and vital fields. This results in disruptive behavior such as anger, resentment and violence. *Yoga* can delay the degeneration of the pineal gland to an age where children can handle the changes better. In girls, this means the delay of menarche.

Impact of *Yoga* on Behavioral Issues:

In *yogic* terminology, emotional disturbance is a result of imbalance between mental energy, or *mānas sakti*, and vital energy, or *prāna sakti*. When mental energy is in excess, the child lacks dynamism and cannot convert the mental energy into creative action. The child suffers

withdrawal, depression, anxiety, lethargy. When vital energy is in excess, the vast amount of energy is uncontrolled, and the child becomes disruptive and destructive. *Yoga* balances the mental and vital energies by systematic stimulation of the left and right brain hemispheres. The stimulation of the left-brain results in improved concentration, memory and cognitive performance. The stimulation of the right brain enhances creative aspects like imagination, visualization and vocalization.

Scientific research seems to support the claims made in this text. Desai, Taylor and Bhatt (2015) reviewed 15 studies that measured brain waves activity, structural activations and structural changes as a result of *yoga* practice. The studies showed that *yoga* stimulated the activation of alpha, beta and theta brainwaves. Further, decreased amygdala activity was observed. These changes point to an increased perception of calmness, decrease in anxiety and increased focus.

The Right Age for *Yoga*:

Small children aged 2-6 should be introduced to *yoga* through play. Play is a purposeful activity where children create imaginary situations that act as the means to develop abstract thought. In India, traditionally, children started *yoga* at the age of eight with *surya namaskar*, *nādi suddhi prānāyama* and chanting of *gāyatri mantrā*. The reason was that the age of eight was considered as the transition from childhood into adulthood. *Yoga* beginning at this age has a physiological and psychological basis too. The number of alveoli in the lungs stop increasing at the age of eight. From this age, it grows only in size. It may be noted that scientific research does not support this assertion fully. A study by Herring et al (2014) found that the number of alveoli increased exponentially from birth up to the age of 8 years. Thereafter, the growth continued at a significantly reduced rate through adolescence. Therefore, the correct position is that growth in number of alveoli slows down significantly after the age of 8 but does not stop. Be that as it may, *Prānāyama* practiced from this age onwards helps build cardiopulmonary endurance.

Yoga further ensures the ongoing development of immune response throughout life. Scientific research supports this assertion. Yeun and Kim (2021) analysed 11 studies on the effect of *yoga* on immune function. The evidence suggested that *yoga* can downregulate pro-inflammatory

markers and upregulate anti-inflammatory markers and may hold potential for the complementary treatment and prevention of inflammation-associated diseases. Another study by Falkenberg, Eising and Peters (2018) suggested that a short-term *yoga* lifestyle intervention may cause a significant improvement in markers of stress and inflammation.

Yoga in School, a Perspective by Yogabhakti Saraswati

The practice for *yoga* by teachers is recommended by the author. Teaching entails a loss of vitality. The job of a teacher is physically tiring since children need a lot of movement. When sitting down for long hours they become nervous and agitated. Their natural tendency is not to pay attention and, when asked to do so, they become tense rather than receptive. The teacher has to speak a lot and it is tiring. By practicing *yoga*, teachers understand nature of children better.

The author advocates the practice of *yoga* in the classroom. The *yogic* vision of education goes beyond training people for professions. It works towards a higher purpose to attain human evolution. To achieve this goal, first the teacher has to create the right atmosphere in the classroom, an atmosphere of calm enjoyment, with the right balance between excitement and alertness. Second, the teacher should try and ensure that all senses are used in learning, especially for small children. Third, the teacher must create the right balance between extroversion and introversion. Young children are in the extroversion phase of life, where their senses need to be developed to explore the outside world. As children grow older, some amount of introversion is required. Fourth, the teacher must recognize different types of attention. A student with slack attention needs more stimulation. A student with uneven attention needs relaxation. A student with concentrated attention should be left alone. Children enter the classroom with different states of mind. Classroom *yoga* helps to calm them down and harmonize their states of mind. The calmness creates the right balance between excitement and alertness and extroversion and introversion. It tunes the teacher to recognize different types of attention in the cohort.

2.8.2 YOGA EDUCATION FOR CHILDREN (*VOLUME TWO*)

Purpose of Education:

Education is the root. Culture is the flower. Wisdom is the fruit.

The aim of education is to draw out the dormant divinity lying hidden within each human being. Education is the means of developing a fully integrated personality. Student life is a precious period of inner culture that lays the foundation for one's character and personality. This is achieved by:

- Developing discrimination of what is true, pure, noble and detect what is unworthy, impure and ignoble.
- Developing an aspiration for abiding in the worthy values of life with determination and strength to reject the unworthy without hesitation.
- Preparing a person to face life with courage and fortitude. This can be achieved if education enlightens the mind.
- Educating to lift one above bigotry, crookedness, hypocrisy, fanaticism and selfishness.
- Educating to develop a spiritual attitude.

Satyananda Saraswati articulates the *yogic* vision of education:

The *yogic* vision of education revolves around self-transformation. You cannot reform others unless you reforms yourself first. As long as mankind runs after ephemeral things, there can be no salvation for the individual or society. The solution lies in turning towards things spiritual. We are all *ātman*s, sparks of one divine soul. *Yoga* can help develop this vision.

The Gurukula System:

In a traditional *gurukula*, there was an environment conducive to spiritual growth. *Yoga*, in a *gurukula* system, involved integration and development of the entire human personality, not just of the body and mind. *Yamā*, *niyamā*, *āsanā*, *prānāyama* and *pratyahāra* were practiced. *Svadhāya* (study of the scriptures), *bhakti* (devotion), *karma yoga* (dispassionate action) and *sevā* (service) were an integral part of the *gurukula* education. Education, thus, developed inner restraint, self-discipline and strength. It matured the mind and consciousness. Maturity of mind meant the ability to maintain balance, harmony and peace in day to day situations. Our concept of education needs to change from classroom to personalized education. This is possible through the family environment that the *gurukula* offered.

Having reviewed traditional literature on *yoga*, the next section reviews education in ancient India. The ancient education system was founded on the philosophy enumerated in the sections reviewed earlier. Hence, understanding its aims, methods and curricula will help to gain valuable insights for application to modern education.

2.9 EDUCATION IN ANCIENT INDIA

2.9.1 MAZUMDER, N. N. (1916) HISTORY OF EDUCATION IN ANCIENT INDIA

History of Ancient Indian Education

Even in the ancient period dating back 4000 years from today, religious and lyrical work were well developed. Referring to this body of work, Schopenhauer said ‘In the whole world there is no study so beneficial and so elevating as that of the *Upanishād*. It has been the solace of my life and it will be the solace of my death.’ The period saw the highest development of law and philosophy and produced, successively, the *Vedic* hymns, *Brahmanā*, *Aranyakā*, *Upanishād* and the *Sutra*. Around 300 BCE, secular subjects like medicine, painting, sculpture, image-making, handicraft, astronomy and veterinary science began to be taught. Around 200 BCE saw an exceptional surge in intellectual activity in the fields of literature and science. Epics, didactic and lyrical poetry, drama, fairy tales, fables and romances were written. The great Kalidasa lived in this age. Mathematics and astronomy developed exponentially in this period. Aryabhatta (b. 476 CE) and Varahamihira (d. 587 CE) belonged to this period. Architecture, sculpture, music was encouraged. The Guptas (320-455 CE) and Harsha (606-647 CE) were great patrons of learning. Nalanda flourished in this period. Grammar, rhetoric, logic, arithmetic, geometry, astronomy, music, medicine, philosophy, Sanskrit and Pali literature, law and philosophy were taught. According to A. A. Macdonell, A History of Sanskrit Literature, their attainment was far in advance of what was achieved by the Greeks. The conditions prevalent in the ancient period were conducive for education. There was a great vigor in all aspects of national life. Education was not restricted and, in fact, was near universal. Arts found equal footing with poets and philosophers. The same pedagogy that made *Vedic* education an area of excellence was used in imparting secular education. Society, in ancient India, resembled modern civilization. Early marriage of girls was rare. They had a voice in choosing their partner. Seclusion of women was unknown. Women had very high social position. They were considered inseparable partners to their husbands and received honor and

respect. According to R C Dutt, Civilization in Ancient India, in no other nation on the face of the earth were women more honored than in India. The need to transmit sacred knowledge, combined with a free society, shaped both the pedagogy and universality of education in ancient India.

Evolution of Pedagogy

Pedagogy was influenced by the *varna* system. The need for division of labor arose as society became more complete and need for specialization developed. According to Hindu philosophers, *prakṛti*, which determines temperament, is made up of three constituent principles, or *guna*, viz. purity called *sattva*, activity called *rajas* and inertia called *tamas*. These are not conjoined in equal quantities but in varying proportions, one or other being in excess in different individuals. Hence, the temperament of an individual is determined according to predominance of purity, activity or inertia. Thus, the castes, which now seem artificial, are marked, in most cases, by the absence of their true significance in respect of *guna* and *karma*, developed naturally in ancient India to represent the different phases of early civilization. *Varna* was not rigid. The guiding principle was that duty as per one's temperament was superior than another's duty. The *Bhāgavad Gītā* testifies to this. 'One's duty, though defective, is better than another's duty well performed. Performing the duty prescribed by nature, one does not incur sin' (XVIII. 47). Second, the *varna* system allowed individuals to change from the *varna* of birth if they displayed a different temperament. 'If in an individual there appears worth other than that characteristic of his class, he should be designated accordingly' (Srimathbhagbata Canto VII Chap XI). The formulation of the ancient Indian ideal of liberal education was to determine the line of greatest power of each individual and then prepare him for service in that direction. Greatest care was taken to discover the aptitude and fitness of an individual to receive any particular kind of education. The teacher realized that disastrous results were sure to ensue if knowledge were to be imparted without any consideration of what suited one's tastes and ways of doing things. This was the basis for differential education, or, in other words, tailoring education for each *varna*. While both *brāhmins* and *kshatriyas* were educated in the *Vedās*, *sudras* were not. The reason was that they had neither the tradition nor aptitude for acquiring the language and spirit of the *Vedic* literature. This was not the distinctive feature of Hindus alone. According to Aristotle, 'slaves

and artisans cannot attain to citizenship and hence, not to the good life, since it is not possible to care for the things of virtue while living the life of the artisan or the slave'. The *Svetasvatara Upanishād* states, 'The highest mystery of *Vedānta*, delivered in a former age, should not be given to one whose passions have not been subdued, not even to the son or disciple, if he is unworthy'(VI-22).

The second influence on pedagogy came from the evolution of the *Vedic* religion itself. The early Indians were deeply impressed with nature. They deified, worshipped, composed hymns and made sacrifices to nature. In the next stage, they passed beyond the natural phenomenon to contemplate on causation and purpose of being. In this period, elaborate rituals for sacrifices were developed to supplement worship. In the next stage, the age of thought developed. Speculation on the origin of the universe and nature of the supreme being began. This culminated in the *Upanishāds*. The last stage is the total extinction of desire and thought to realize the supreme. A common misinterpretation is that the Hindu belief supports inaction and withdrawal from the world. This is not a correct understanding and is disproved by the *āshrama* system or phases of life. The first phase is *brahmacārya*, or studentship, where the focus was on the study of *Vedās*, acquaintance with moral precepts, of duties, learning self-control and disciplining the mind and body. The second phase was *grihasta*, or householder, phase where the focus is to raise a family, be active in societal life, perform rituals and practice self-control as laid down in the *Dharma sāstra* that regulated domestic and social life, enjoyments, trade and politics. The third phase was *vanaprastha*, or withdrawal for contemplation, and yet being available as a guide. In this stage onwards, man rises above society and lives a life of perfect spiritual freedom. The fourth phase was *sanyāsa*, or total renunciation, for spiritual practices.

Flowing from this, education was conceived as a life-long process with different duties at different stages. The purpose of education was to find out the relation of the individual Self to the universal Self. The goal was the fullest development of personality. The pedagogical principles were: (i) Real abstraction is possible only through concrete experiences. (ii) Every individual has to take steps that his ancestors have taken to reach the highest pinnacle of religious thought. This corresponds with parallelism between individual and race development. (iii) In each *asrama*, the cultural material of corresponding stage of development of their ancestors is incorporated. This mirrors the cultural epochs theory which demands that

arrangement of the matters of instruction must be determined by the historical stages of the development of the race. (iv) By holding that only by active participation can emancipation be achieved, the ancients upheld the modern method of learning by doing. (v) They held that duties need to be performed for its own sake, without hankering for rewards. Such action can be described as self-active, that is, actions propelled by inner motivation. The training a boy received developed an attitude that helped him perform self-actively in later life. (vi) The Hindus held that each stage of learning is preparatory to the next higher stage and, thus, had given expression to the principle of continuity so emphasized in modern education.

Different Types of Education

Elementary Education:

The subjects taught were writing, reading, numerals, arithmetic and moral precepts. Moral precepts were taught through fables, with *Panca Tāntra* being the most important. Older students were used to teach younger children. Discovery of this led Andrew Bell to introduce the monitorial system in to England. Classes were held under trees.

Secondary Education:

Early education was imparted by a *Rsi* who was also head of the family. However, when ceremonies became more complete and the literal sense of hymns were not widely understood, it became necessary to expand the pool of teachers. Travelling scholars and learned *brahmins* added to the teaching resource. Subjects were both secular and religious. First, both branches were taught by the spiritual teacher, or *diksā guru*. Later, it got differentiated into *diksā guru* and *siksā guru*, who taught secular subjects. The third aspect was sacred laws covering moral duties of all populace, special rules about conduct of kings and administration of justice.

Education by Age Group:

Up to age 5 was considered time to play. After that age, study commenced. The initiation ceremony was considered momentous since it marked the beginning of spiritual life. The initiated child was sent to the *diksā guru's* house where he lived for 12, 24, 36 or 48 years, depending on whether he mastered 1, 2, 3 or 4 *Vedās*. Moral education went side by side with secular education. This ensured that the student was trained to be fit morally, intellectually and physically. The whole course was intended to train the will. The atmosphere in the school was pure. To enable discrimination of what is right and to act accordingly, the child was taught

purity of habit, customary conduct and devotion. The day began with early rising to chant the *gāyatri*. Then, the children collected wood for the sacrificial fire and begged for food from relatives. They slept on low beds and performed actions to please their preceptor. They wore simple clothes and ate in moderation. To form habits of self-abnegation and self-control, they lived the life of *brahmacāryas*. The whole life was one of discipline. The Hindus knew that religion and morality are not matters of intellect alone, but much is learnt by practice.

The learning process had five steps: (i) *adhyāyan* or hearing of words, (ii) *sabda* or apprehension of meaning, (iii) *utāh* or reasoning leading to generalization, (iv) *sutraprasi* or confirmation by a friend or teacher and (v) *daan* or application of knowledge.

Dewey's steps have been borrowed from the ancient Indian system. His three steps process is (i) identifying the problem and its location corresponding to *adhyāyan* and *sabda*, (ii) suggested solutions and selection of one solution corresponding to *utāh* and *sutraprāsi* and (iii) action corresponding to *daan*.

General Characteristics of Ancient Indian Education

Two factors were thought to influence education. One was innate capacities and tendencies expressed as potential. The second was the environment. Social heritage unconsciously shapes language, manners, customs and beliefs. The Indian system inaugurated this principle some 3000 years ago. The child's tastes, inclinations and innate tendencies were considered, and pedagogy tailored to that. Lot of stress was laid on the environment. The atmosphere in the school was pure and free conducive to develop moral strength which, in turn, developed a spiritual life so important to the Hindus. An important difference from modern residential schools is that the students lived with the preceptor as his family and breathed there the atmosphere of his own home. Social efficiency was a strong parallel aim of the education system. The meaning of this in modern society is that the graduate is not a drag on society but contributes to its development and progress. A peculiar merit of the ancient system was that the percepts were put into practice. It authenticated and illustrated, in student's own life, the theme of all the *shāstras* or sacred writings. The teacher's influence was great because the bond was not economic, but by friendship and affection. Education was free and compulsory. The three key words that described the ancient Indian education were religion, industry and temperance.

2.9.2 ALTEKAR, A.S. (1934). EDUCATION IN ANCIENT INDIA

Rituals Associated with Ancient Indian Education

Like with every other aspect of Hindu life, religion permeated education as well. The reverence towards education led to many rituals associated with it.

Aksharasvikaranam or Vidyārambha Samskāra:

This ritual marked the commencement of primary education at age 5. It required the child to worship *Sarasvati* and *Vināyaka* along with tutelary deities and the *sutrakāras* of the family. This was followed by the worship of the *guru* and the child is formally handed over to the *guru*. The child would write the alphabets on rice with the help of a specially manufactured golden or silver pen. Suitable presents were given to the *guru* and the brahmins invited to the ceremony. This ceremony does not go back to deep antiquity and its beginning is traced to 200 CE. The *Griha Sutras* is the only text that describes this ritual. Since it was written between 600-200 BCE, it is assumed that the time when the ritual began corresponds to the time of the writing of the text.

Upanayāna

This is the only ritual associated with education that has survived till modern time. The ritual goes back to deep antiquity and finds mention in the *Rg Vedā*. *Upanayāna* was the occasion when the student was brought into contact with his preceptor. In early times, the father was the preceptor and the child simply approached the father with sacred fuel to indicate willingness to serve him. The oral request on part of the student and verbal acceptance by the teacher constituted *upanayāna*. With the ascendance of the *āsrāma* system, *upanayāna* was made compulsory. *Atharva Vedā* regarded it as the second birth. All *varnas* and both genders had this ritual performed on them. This helped enroll the service of the entire community to preserve the vast sacred literature. The high status that *upanayāna* occupied, considered as it was a second birth, eased the acceptance of the ceremony by society at large. *Upanayāna* went a long way in spreading literacy which became almost universal. Most scholars say that the age of *upanayāna* was 8 for *Brāhmins*, 11 for *Kshatriyas* and 12 for *Vaishyas*.

The ritual opened with breakfast preceding a bath. This was quite unusual in Hindu custom. It was meant to indicate that the earlier, unregulated life of childhood had ended, and disciplined life began henceforth. After a bath the child was offered a *kaupina* - a small loin cloth. This signified that now dignity and decorum were part of life. A *mekhala* or girdle was tied around the waist, made of triple cord, to connote the three *Vedās*. The recitations, while tying the *mekhela*, reminded the child of faith and the sages who would protect purity. Then upper garments were adorned. The upper garment played the role of sacred thread then. Then the boy offered sacred fuel to the sacred fire and chanted *mantrās* to *Agni* to endow the child with brilliance, intelligence and vigor. This was followed by *asmarohana* where the child stood on a stone and was enjoined to be steadfast in academic pursuits. The child was then asked whose pupil he was and he, naturally, replied with the name of the preceptor. Then, the most interesting thing happened which showed the reverence accorded to education. The preceptor corrected the child and asked him to note that he was the pupil of *Indrā* and *Agni*, the most powerful *Vedic* deities. By taking the child's hand the preceptor announced that he was doing so with the command of *Sāvitrī*. He then prayed for perfect accord with the student and chanted the *gāyatri mantrā*. The boy was then given a traveler's staff as a symbol of a sacred journey. The child then prayed for the divine grace that he reach his goal. This was followed by *bhiksācaranā* or begging for food from family members and relatives to train him in what will become a permanent feature of student life. The *meghajñāna* ritual performed three days later to invoke divine blessings to sharpen the intellect, memory and grasping power, marked the end of the *upanayāna* ceremony. When the import of *upanayāna* was perfectly grasped, it left a powerful impression. It marked the beginning of a new epoch characterized by dignity, decorum and discipline. The scholar was to regard himself as a self-reliant traveler on the path to knowledge with single minded purpose, devoted to learning and his teacher. His personality would be like *Indrā*, his intelligence will glow like *Agni*. The ritual conveyed all the ideas associated with scholarly pursuit.

Other Rituals

Upakarma or *srāvani* was performed at the beginning of each session during the monsoon. Later, *srāvani* began to be performed by the whole society. This was done to popularize

ongoing education even after graduating from college. It signaled that, even after college, people needed to spend the two months of monsoon to revise their studies. In this ceremony, oblations were offered to *Sāvitri*, *Sraddhā*, *Medhā*, *Parjñā*, *Dhārana* and to the *rsis* of the *Vedās*.

Utsarjana - The academic year closed with this ceremony in the January-March period.

Godāna vrata was prescribed for the first shaving of the beard at age 16. Some considered it as the end of *brahmacārya* but others say that *Vedic* education continued and the end was signaled later by *Samavartana* ritual.

Samavartana

Samavartana was the graduation ceremony. It was simple but loaded with deep meaning. The *brahmacārin* was required to shut himself in a room throughout the morning. The significance was deep. Bharadwaja attributes it to the desire to save the sun the humiliation of being confronted with a superior luster. For the sun can shine only with the luster borrowed from the graduate. What better compliment can be conceived for education. The student then surrendered his *mekhala* and deer skin. Signaling the end of austerity, the teacher gave the student a number of luxuries, like a fragrant bath followed by a gift of new clothes. After the *homa madhupāraka*, an offering of ghee and honey was offered to the guests. The *sanātaka* (reference to the graduate who has taken the fragrant bath) then paid his *guru daksinā* and left. This ritual shows how high the respect in which scholars who had completed their education were held by society.

The Student-Teacher Relationship

The success of an educational system depends, to a large extent, in the ideals that animate the teacher and student, the nature of their relationship and the type of life they lead. In no other society, past or present, had the teacher such great importance as in ancient India. To our parents, we owe our physical birth; to the teacher, our spiritual one. Literature, on balance, tilts in favor of the teacher being revered more than the parents. The high reverence accorded to the teacher of *Vedās* was later extended to the teacher of the techniques of a profession. The great importance given to the teacher is not hard to understand. *Vedās* were transmitted orally and

the emphasis on meter, accent and pronunciation was excruciatingly exact. Society regarded the transmission of the *Vedic* knowledge priceless and, hence, the teacher was accorded such high reverence. Later, when the mystic system of philosophy rose in the age of the *Upanishāds*, the importance of the teacher further multiplied. Spiritual upliftment depended totally on the proper guidance of the teacher well versed in the *shāstras*. All the while, the reverence continued to be transferred to the teachers of techniques of professions and crafts. In return, the teachers took their profession very seriously. The teaching profession was honor bound to not refuse any deserving student, even if the student did not have the capacity to pay. The relationship, therefore, was based on mutual esteem and regard and not on any financial consideration. The teacher was expected to teach all that he knew, not holding back anything. Wows had to be taken in the presence of *upanayāna* fire that the teacher would not withhold any knowledge from the students.

Students held the teacher in deep reverence and conformed to the rules of decorum and good manners. They served the teacher. The tendency to desert a teacher for another on a whim did not exist. However, it was the custom that teachers would not exploit the students. The students would be given tasks to the extent that it did not interfere with their studies. The teacher would take care of the students in all possible ways. The relationship was filial. Violence was generally not used, either for learning or for discipline. There are specific injunctions in literature to spare the rod. Instead, cold baths, fasting or banishment from his presence were the accepted forms of punishment.

Curricula

In the early *Vedic* period, up to 200 BCE, *Vedic* hymns have been transmitted, from one generation to another, by the oral tradition. So much emphasis is laid on the right intonation, accent and pronunciation that, whether the *Vedās* were recited in Kashmir or Karnataka, it would be the same, in 2000 BCE or 800 CE. Therefore, scholars give *Vedic* Hymns the status of inscriptions as a source of historical information.

In the later *Vedic* period, between 2000-1000 BCE, the *srutis* were canonized and meaning began to be studied. *Itihāsa*, *Purāna*, *Narāsansi Gathās* continued to be studied. *Brahmanā* literature developed in this period. There are references to grammar, etymology, astronomy, geometry, liturgy, metrology being added to the curricula.

In the *Upanishādic/Buddhist/sutrā* period, between 1000 BCE and 1 CE, professional education developed. *Vedāngas*, arithmetic, archery, astronomy, astrology, snake charming and antidotes, divination, medicine, law, mathematics, accountancy, agriculture, commerce, cattle breeding, administration, engineering were added. Music, dance and painting began to be taught. This period was the most creative in the history of ancient Indian literature, philosophy and science.

Philosophical discussions between Brahminical, Buddhist and Jaina systems were intense and this necessitated a careful study of the works of opposing schools. This explains the influence each had on the other.

The age of *smrtis* is considered to be the period between 1-1200 CE. *Vedic* curriculum remained the same but with the emphasis shifting from *karma kānda* (sacrifices) to *Vedāngas*, *Smṛti*, *Darsanā* and *Purāna*. Specialization began more earnestly as people began to decide what profession they wanted to take up.

Pedagogy

In the early period knowledge, was transmitted orally due to concerns about accent and intonation. It appears, *Vedās* were committed to writing as late as 7-8 century CE. However, *Sutrā* work by Panini, Jaimini, Bādaryana could never have been learnt by rote, given their obscurity. Teaching must have been accompanied by explanation and exposition. The same would have been the case with *Vedānta*, *Mimāmsa*, *Nyāya*, *Vaisesika* and Buddhist metaphysics. A teacher would take charge of about 10-15 students. In Ennāyiram, in the 11th century, the student-teacher ratio was 20:1. In 17th century Benaras, it was 15:1. In 19th century, in the Tols of Nadia, it was 20:1. Instructions were more in the nature of personal guidance. This was the strongest point in ancient Indian education. Lectures to large classes were unknown. There was a daily examination and movement to next topic was only after the mastery of the previous topic. This ensured each student moved at his own pace. The examination was through the process of questions and answers, discussion and debate. The monitorial system was extensively employed. Senior students would help juniors. This helped students learn the art of teaching and prepared them as future teachers. The system was based upon the foundation of committed teachers who would instruct personally and cooperative students who would be asked to reflect upon the learning. *Upanishāds* talk about *sravana*,

manana and *nidhidhyāsana*, that is, hearing, contemplating and meditating, as a means to master knowledge.

Primary education started at age 5 and went on till age 8. It commenced with recitation of *Vedic* and mythological songs. During the latter part of this period writing, grammar, phonology and *vedāṅga* were developed. Phonology, metrics and elementary grammar were the curricula of primary education. In the later part of the period, when writing was invented, it is possible that alphabets were taught. Literacy was almost universal. Children were not subjected to severe discipline. There was liberty with regard to food, drink and play. Free bodily and mental development was allowed untrammelled.

Education of the Girl Child

History of most civilizations reveals that, the further back you go, the less emancipated women were. Indian civilization is the reverse. The further back you go, more satisfactory the position of women was. Husband and wife were considered two halves of the same entity. An unmarried man could not perform *yajnas*. *Rg Vedā* describes how husband and wife would play an equal role in participating in various sacrificial functions. Participating in *yajna* required acquaintance with *Vedic* literature and rituals. Therefore, it stands to reason that women had to be educated, since, in this period, *Vedic* knowledge was the mainstay of education. Girls were divided into two classes - *Brahma-vādinis* and *Sadyodvāhas*. The former were long time students and became experts in religion, philosophy and literature. The latter would stop their education at marriageable age. Girls going out of home to schools was rare. Family elders taught them. Later, when sacrificial duties began to be transferred from the wife to others, some backwardness in female education occurred. However, girls in upper class families continued to get educated up to the 10th century. At this time, several women poets flourished. In cultured families, girls received education in fine arts. In ruling families and kshatriya class, girls were taught the martial arts as well. During the Islamic period, the decline in women's education was precipitous. The rich and cultured families were ruined or eliminated by Islamic rulers. Basic reading and writing skills were imparted to *Kshatriyas*. Jain monks also taught women with a view to keeping the scriptures alive. The decline in literacy was so furious that, by the 19th century, 1 in a 100 could read. In the Madras Presidency in 1826, 4023 girls were enrolled in schools, compared to 157,664 boys. According to then population, 16% of boys and less

than 0.5% of girls were receiving primary education. This was a great decline from universal education of both genders in 800 BCE to 2500 years later. At the beginning of 19th century, 99% of women were illiterate.

Aims of Education

In the West, theories of education began to be evolved 17th century onwards. Merits of literary education verses useful education began getting discussed in the 17th century. Theories regarding tailoring education to the inclinations of the child were unknown before Rousseau (1712-1778). Whether memory should be trained more than reasoning, reading more than reflection were discussed in the 19th century. Whether education expands natural powers, or it allows accretion from outside was, again, discussed only in the 19th century. Relative importance of physical, aesthetic, moral, intellectual training were also discussed in the late 19th century.

In the Indian system, literary and useful education were held simultaneously. Further, each individual took his own time to graduate. The *Vedās* proclaimed that recitation without understanding is of little value. *Yoga*, arts, martial arts, intellectual training, all were held together without controversy.

There were four main aims of education in ancient India. They were character building, personality development, development of social efficacy and preservation of cultural heritage.

Character Building:

Educationists in ancient India attached the greatest importance to the formation of character. Character was seen as more important than even preservation of *Vedās*. An orthodox thinker like Manu states that a man of good character, with a mere smattering of *Vedic* knowledge, is to be preferred to a person well versed in the *Vedās* but impure in his habits. This is not surprising since purity of thought is the keystone for spiritual progress, which was the object of life. The system was designed for character building. The student was under the teacher's supervision, for both intellectual development and behavior. Rituals, like *upanayana*, were designed to impress that student life was a consecrated one. The importance of character was paramount in a social system which worked more upon the basis of individual responsibilities and ethics than transactional rules. Foreign travelers, including Megasthenes, Strabo, Yuan Chwang, Al Idrisi, Marco Polo and Ibn Batuta have written about the Indian character and we

get an impartial view from their opinions. Megasthenes wrote, ‘An Indian has never been convicted of lying. Truth and virtue, they hold in very high esteem’. Strabo stated, ‘They are not litigious. Witnesses and seals are not necessary when a man makes a deposit, he acts in trust. Their houses are usually unguarded’. Yuan Chwang said, ‘They are of pure moral principles and yield more than fairness requires. They fear for retribution for sins and do not practice deceit’. Al Idrisi wrote, ‘Their good faith, honesty and fidelity to engagements are well known and they are so famous for these qualities that people flock to their country from every side, hence, the country is flourishing and their condition prosperous’.

Development of Personality:

It is often asserted that ancient Indian education suppressed personality and originality by prescribing a uniform course of education and enforcing iron discipline. Facts do not support this assertion. The course was not rigid. Students could choose what they wanted to study and there was freedom in choice of profession. Not everybody learnt all the *Vedās*. Most studied a smattering of *Vedās* and studied logic, grammar, philosophy and literature. Hence, facts attest to flexibility and individual choice.

Personality development was a key goal. The traits sought to be developed to meet this end were self-restraint, self-respect and self-reliance. The *brahmacārya* phase demanded that students live a simple life, shorn of luxuries. This cultivated self-restraint as a habit. Self-restraint allowed for a strong mental make-up, a mind not easily dissipated by distractions. The loftiness of *upanayāna* impressed into the student the divine nature of education. This instilled self-confidence. Self-confidence was at the root of self-reliance. *Samavartana* was designed to impress how important a *sanātaka* was to society. This instilled self-respect. Power of discrimination and right judgement came from the stress on values, religion and truth in the education curricula. These were not taught as revelations or edicts to be followed without question. These were bristled with controversies and students had to understand all sides, form his own opinion and defend his thesis in fierce yet not unruly debates. The extent of ancient Indian achievement and freedom of interpretation of *Vedās* point to intellectual freedom of the highest order, of creativity and free thinking.

Development of Social Efficiency and Civic Responsibility:

The *varna* system organized society systematically. The interest of the many were fulfilled by following hereditary professions in which they were naturally well trained. The exceptional had the freedom to follow other courses. The system worked on specialization and, thus, disagreed with Milton who proposed that the ideal education system should qualify youth to perform skillfully all offices, private and public, of peace and war. Stress was laid on social duties and responsibilities. *Sanātakas* were expected not to lead self-centered lives. They were to perform their multiple duties as sons, husbands and fathers efficiently and conscientiously. They were expected to give to charity. There were codes of honor for each profession. The social structure was built on the edifice of *dharma* and required very little government involvement.

Preservation of Heritage and Culture:

Great emphasis was laid on the proper transmission of *Vedic* knowledge. It was a sacred duty and the mechanisms worked out for transmission were intense and detailed. This approach cascaded to the transmission of the knowledge of professions as well. The code to not withhold any knowledge, nor deny it to anyone worthy of it, was strictly followed. The *brāhmins'* commitment to transmit knowledge sometimes assumed tragic proportion. They had few secular benefits, yet they dedicated their lives to knowledge willingly. Their goal was cultural and not utilitarian. The entire ethos was based on not deriving pecuniary benefit from learning. The heritage of the past was divided into many different branches and different groups specialized in them. This made ancient Indian scholarship deep. The curricula in this regard was broadened to appeal to all types of minds. While the *Upanishāds* appealed to the intellectual mind, *Purāna* and *Itihāsa* popularized the culture among masses. Later, the vernacular *Bhakti* poets also popularized ancient culture.

The preservation of ancient culture has had a lasting and positive effect. Respect for elders, obedience to parents, veneration of teachers, gratitude to savants last, even till today, as a result of the preservation of ancient culture. Few *Vedic*, *Purānic* and philosophical works have been lost. The losses would have been even less if temples and universities were not destroyed by Islamists and our indigenous education system not uprooted by Colonialists. Despite these, though, the ancient knowledge and culture has survived. Even now, in the missions like those

of Chinmayananda, Ramakrishna, Aurobindo and many more, the knowledge is preserved and spread. The *mathas*, temple trusts and *āśramas* continue to preserve the ancient knowledge, following an unbroken tradition from the hoary past.

2.9.3 RAJA, C.K. (1979). SOME ASPECTS OF EDUCATION IN ANCIENT INDIA - THE UNIVERSITY OF MADRAS

Education System Existed in the *Rg Vedic* Period

The *Rg Vedā* was the earliest literary record in the Indian tradition. This text informs us about religion and philosophy; of relationships between family members; between kings and the people, cities, clans and communities; about poetry, music, art, sports and pastimes. However, it does not contain much information about education. That education did not exist in the *Rg Vedic* period cannot be concluded from lack of mention in the *Rg Vedā*. The very fact that there were a number of people of great intellectual eminence would point to an intellectual ecosystem. Prodigies would not sustain in an intellectual vacuum. The logical conclusion one can make is that such high level of average intellect would not have been possible without education.

Duration of Education

The *upanayāna* ceremony was performed in the 8th year for *brahmins*, 11th year for *kshatriyas* and the 12th year for *vaisyas*. The mechanical explanation of the differential ages by *varna* is that the *gāyatri mantrā* prescribed for *brahmins* has a meter with 8 syllables per line, the *tristup mantrā* prescribed for *kshatriyas* has 11 and the *jagati mantrā* prescribed for *vaisyas* has 12. This mechanical explanation seems to be dry intellectualism and begs a response that there must be a simpler and more logical explanation. The time determined for the study of one *Vedā* was 12 years. At that time intensive studies of the *Vedās* were prescribed only for *Brahmins* and remained only perfunctory for the other two *varnas*. Therefore, purely secular education must have prolonged for the *kshatriyas* and *vaisyas* before they joined the teacher later.

The *upanayāna* at the age 8-12 was not the beginning of education. There must have been some course of study prior to *upanayāna*. In the *Vedic* period, there was no evidence of any *samskāra*

(sacrament) to signal the start of elementary education. It is unlikely that there would be no education prior to *upanayāna* just because there is no *samskāra* associated. There is literary evidence for the learning of reading and writing before *upanayāna*. We can infer this because from the details of the *upanayāna* ceremony and the duties prescribed at the *upanayāna*, it is certain that the child would have had some education. This would have consisted of reading, writing, language, some literature and some *sāstras*.

The duration of education can also be inferred from the understanding of obligatory and optional courses. The answer to what were the obligatory and optional courses can be inferred from the number of years a student had to spend with the teacher. We know that a *brahmin* boy had his *upanayāna* at age 8 and that he spent 12 years at the teacher's house, that is till age 20. 12 years comes from the fact that it took that many years to master one *Vedā*. 12 years would enable the boy to recite the *Vedās*. But its understanding would take longer. After the *Vedās* were studied, two courses were open; one was to return from the teacher's household and one was to make a critical study of the *Vedic* texts. Thus, the study of the recitation, general meaning and accessories, like grammar, would entail obligatory learning. The critical learning could be optional. Since it was specified that the ceremonial bath be taken at age 16, we can divide the education career into three parts namely, elementary education till age 8, secondary (obligatory) education for 8 years, till age 16, higher education till age 20.

Learning Recitation and Understanding the Meaning

Learning the recitation of the hymn, with the correct accent, intonation and cadence directly from the teacher was underscored in the *Rg Vedā*. The hymn to the frog eloquently expressed that. The question arises, if the recitation was the sole purpose or did the study also imply understanding the meaning. One way to answer this is to understand if *Vedic* hymns were mere homonomous, that is hymns with sounds without meaning, or did they indeed have meaning. Skandavāsin said, in the beginning of his commentary on the *Rg Vedā*, that the meaning of the text had to be understood to make it a fit part of the sacrifices. He asserted that the commentary was being written to make the students understand the meaning of the *Rg Vedā*. This was repeated by his disciple, Madhava, in his commentary on the *Sama Vedā*. It is clear,

therefore, that understanding the meaning by an intelligent study of the *Vedās* was prescribed, as opposed to a mechanical study.

Universal and Obligatory Nature of Ancient Indian Education

The study of the *Vedās* and *Vedāngas* was obligatory to the three *varnas* - *brāhmins*, *kshatriyas* and *vaisyas*. Two questions arise. What was meant by obligatory and why was it not obligatory to the fourth *varna*, that is *sudras*? The prescription for study being obligatory for the three *varnas* made education certainly universal, but can we say it was compulsory? This is a grey area. *Mīmāmsa* did not accept any compulsion. Faith in the prescription that will bring about beneficial fruits should prompt compliance, according to them. There was a social cost attached to non-performance of *upanayāna*, but no temporal power was applied to inflict physical harm or take away civic rights. *Dharma* flourished because of the sense of it being embedded in individuals and not because of the exercise of temporal power. In the *Mīmāmsa*, God did not come to enforce His bidding. Defending God's way had no position in *Dharma*. *Mīmāmsa* depended on building character through education to keep *Dharma* alive. No other civilization had obligatory and universal education prescribed. The study of the *Vedās* not being obligatory for *sudras* did not mean that they were denied education. No teacher could refuse to instruct a deserving student. In fact, *Mīmāmsa* prescribed some *Vedic* education to chieftains of hunters and carpenters. Secular education was freely imparted to all. It is possible that the three *varnas* accepted or were steeped in the *Vedic* tradition while *sudras* were not.

Curricula

From many sources, we come to know what subjects were studied in ancient times. *Itihāsa*, *purānas*, grammar, funeral rites, mathematics, the science of omens, the science of underground resources, logic, moral science, astrology, *Vedic* knowledge, the science of elements, archery, astronomy, the science relating to snakes, plus music, dance and other fine arts are mentioned in primary sources. Manu mentions fourteen subjects. The four *Vedās*, the six *Vedāngas*, *Mīmāmsa*, logic, ancient legends and moral science.

True Purpose of Education

There was an injunction which said that one must study what has been prescribed for his own study. The two major philosophical systems of the time - *Purva Mimāmsa* and *Uttara Mimāmsa* recommend the study of *Dharma* and *Brahman* respectively, after the study of what has been prescribed for one's own study. Most commentators are agreed on that the study of what has been prescribed for one's own study came first. There was one interpretation that the prescribed study meant learning the recitation of the *Vedās*. Another view was that learning the meaning was integral to the education. According to Samkaracārya, the student had to attain the four-fold means in *sutrabhāsyā* namely, (i) discrimination of what is eternal and transient, (ii) detachment from fruits of action, (iii) acquisition of calmness and discipline and (iv) desire for liberation. It is, thus, clear that the purpose and consequence of the prescribed study was to consider the problems of *Dharma* and *Brahman*.

For *Mimāmsikas*, the steps were learning to recite the *Vedās*, learning the meaning of the *Vedās* and being able to utilize the learning in *yajnas*. For the *Vedāntists*, the steps were learning to recite the *Vedās*, learning the meaning of the *Vedās* and use the learning to realize *Brahman*.

We can get an insight into the other purposes of education from the convocation address in *Taittiriya Upanishād*. Secular and religious life were blended harmoniously. The purpose was to make worthy citizens of a civilized state out of students who could contribute to its welfare and prosperity without veering from *Dharma*, and preparing oneself to realize *Brahman*. From the whole trend of the instruction one is not wrong to conclude that the real purpose of the study of the *Vedā* under a teacher was to make a student a worthy citizen, and all items enumerated here are very important in the civic life of a nation. Therefore, while the performance of *yajnas* and realization of the ultimate reality remain the highest goal, the importance of civic life aspect of education cannot be underemphasized in *Vedic* times. There is no evidence to suggest that the contemplation of *Brahman* was developed in the *Upanishādic* and *Purānic* periods and not in the *Vedic* period. The former two did not develop anything new, they simply discussed the problems already found in the *Vedic Samhitās*. Therefore, it can be concluded that the prescription, 'One shall study what has been prescribed as one's

study' was a very liberal, all-round education of a very high standard, calculated to prepare the student for a useful life in the state as a worthy citizen.

Life of a Student

From all literature, it is clear that the living conditions of students was a bare minimum. Students had to help the teacher in his household work, tending to cattle, bringing fuel. They had to go to the village and beg for food which was readily given by a society that valued education and treated students and teachers with great respect. However, life was not morose and bleak. In fact, all literary accounts point to a cheerful life, filled with joy.

Education of Women

In early history, women were not excluded from education. There are enough references to learned women. There are hundreds of references of high intellectual capacity, training of women and their cultural equipment. But, in later times, we find that education was either denied to them or it declined. It is a great tragedy that, from writing the *Vedic* hymns millennia earlier, women were denied the right to study the *Vedās*.

What was the Fruit for the Teacher

For the teacher, just the privilege of teaching was the fruit. Knowledge was considered divine and education revered. The teacher, therefore, had a high standing and, though not rich, was not found wanting either. *Dharma* prescribed a duty to the learned to impart divine knowledge.

Conclusion

It is a sad commentary that a heritage that revered education, where the support to education was widespread in society and where education was universal, has ended up in a state where education is the most neglected aspect of social life. The prescription 'One shall study what is prescribed for one's own study', and the convocation address, is valid throughout time. There are timeless values we can take from this wonderful heritage and apply them to the present times. A transformational change can be achieved by reviving the reverential status accorded to education in general and teachers in particular. There is an aspiration for education that exists already. This can be channeled towards adding layers of reverence to a mostly materialistic aspiration. The universalization of education is an area where a lot of progress has been made. This effort needs to continue. Improve the quality of teachers and solve problems associated

with pedagogy. Reintroduce value education aimed at building character, fortitude and patriotism.

2.9.4 MOOKERJI, R.K. (1947). ANCIENT INDIAN EDUCATION - BRAHMINICAL AND BUDDHIST

Introduction

The singular feature of the Indian civilization is that it has been molded by religious rather than political or economic thought. The fundamental principles of social, political and economic life were welded into a comprehensive theory influenced by religious understanding. The total configuration of ideals, practices and conduct was called *Dharma*. In politics, its influence has been pervasive and profound. Under the influence of their religious idea, the concept of their country was less in geographical terms and more in cultural terms. It was an extraterritorial nationality and this embraced different races, traditions and institutions. The political reality of India was not geographical, nor ethnic, but a culture-pattern. The problem of the world, so to speak, is of finding a workable compromise between different nationalities and social systems. The lines on which it may be solved are perhaps more clearly indicated in ancient Indian than in any other polity. In political organization, India has believed more in group-life. It offers the best study in group-types and group-organizations. The ancient Indian social organization was planned on the principle of offering the best course of development of the individual, in all its classes, ranks and grades. The entire Hindu view of life was characterized by the choice of spiritual ideal over the physical or temporal. Ancient Indian thinkers translated ideals and attitudes into specific rules of conduct, a system of laws. In the same way, the adjustment to the group life was not left to chance, individual impulses or changing mores and fashion. It was believed that the ideals of the group, its values and traditions, must reflect in the minds of the individuals. This could be achieved only through training that shapes the psychic and bodily life of man. This was the context in which education fitted. Learning in India had been prized and pursued for its own sake, and as part of religion. It was sought as a means of self-realization.

Theory of Ancient Indian Education

Ancient Indian education has to be understood as being ultimately the outcome of the Indian theory of knowledge and a part of the corresponding scheme of life and values. Its aim was to achieve knowledge of the whole truth. In death, it was the individual that died, the absolute in

him remained. To stop individuation was the goal of knowledge articulated by *Pātanjali*. When the ties with the material world are checked, the core of one's being is laid bare, the envelope of passing impulses and emotions are shed and expansion into the absolute begins. Education must aid in this self-fulfillment. Education was seen as a process to control the mind, to drive down to its subterranean depths below the ripples on the surface. The infinite distractions of the material world, by which the mind wears itself out of fatigue, was to be controlled. When the mind was, thus, led to rest in itself, there bursts forth on the mind the totality of knowledge.

The Plan of Education

Education was individual and not class. An intimate relationship with the teacher was at the root of individual learning. The student imbibed the inward method of the teacher, the secrets of his efficiency, the spirit of his life and work, and these things were too subtle to be taught. The pupil belonged to a teacher and not an institution. Modern psychology has defined a number of personality types. It has discovered that social environment shapes individual emotions, attitudes and thinking. There is a correlation between IQ and education levels of parents. This itself builds a case for individual as opposed to institutional education.

The *Upanishāds* mention the three stages of education namely, *śravaṇa* or listening to the instructions of the teacher to know the truths of the subject, *manana* or deliberation and reflection on the subject to get an intellectual apprehension and *nidhidhyāsana* or meditation to attain realization of the truth. Thus, schools in India were away from urban surroundings, in sylvan settings close to nature and away from material distractions. This provided an environment conducive to the inner culture. Rabindra Nath Tagore said, 'A most wonderful thing we notice in India is that here the forest, not the town, is the fountain-head of all its civilization'.

Early Vedic Education

The *Rg Vedā* is established as the earliest work in all humanity.

Maurice Maeterlinck says, in *The Great Secret*:

We cannot tell how the religion of the Hindus came in to being. When we became aware of it, we find it already complete in its broad outlines, its main principles. Not only is it complete, but the farther back we go, the more perfect

it is, the more unadulterated, the more closely related to the loftiest speculations of our modern agnosticism (Mookerjee 1947, p. 17).

According to the Hindu orthodox view, the *Rg Vedā* contains within itself the seeds and sources from which the entire course of Hindu thought through the ages has derived and flowed in so many streams.

The editors of the *Rg Vedā* went to painful extent to include linguistic devices by which the sacred text, handed down from time immemorial, could be conserved in its pristine purity and ensured against interpolation. The traditional orthodox respect for the sacred word was the first insurance. It already was largely responsible for the high standard of verbal authenticity through long ages. The later grammarians rigidly adhered to the words of the old seers, even to the minutest accents and forms not supported by grammatical rules of later ages. The original text was presented in a form called *nirbhujā samhītā*. It was followed by *pratinna samhītā*, in which every word was shown in its independent and phonetically unmodified form and compounds were separated in to their elements. Additionally, a second device was resorted to in what is called *krama-pāṭha* or step text, where every word appears twice, to be pronounced both after the preceding one and before the following one. The first essays in editorial art laid the foundation of linguistics and metrics known as *sikṣā* which is one of the six *vedāṅgas* - *sikṣā*, *kalpa*, *vyākarna*, *nirukta*, *chhandā* and *jyotisa*. Considerable literary skill is evident in how the hymns were arranged into *mandalas*. First the works of six *rsis* (Gṛtsamada, Visvamitra, Vāmadeva, Atri, Bharadvaja, Vāsishtha) were arranged in *Mandalās* ii-vii. The second part of *Mandalā* i (51-191) had the works of other families of *rsis*. Other hymns formed the first part of the *Mandalā* i. Hymns of *Rsi* Kanvā and his family were constituted in *Mandalā* viii. All *somā* hymns were put into *Mandalā* ix. All other hymns formed *Mandalā* x. There were two stages. The first stage was the stage of creation. This transpired due to the *tapah* which marks out the *Rsi*. In the second stage, the seers then revealed this highest knowledge by methods that the knowledge could be transmitted and conserved. Each *Rsi* was a *Vedic* school. The students were classified in to three categories namely, *mahāprajñān* or of high ability, *madhyamāprajñan* or of medium ability and *alpaprajñān* or of low ability.

The first step to learning was recitation and attaining mastery in recitation. The recitation was cultivated as an art in itself. A great value and potency attached to the very sounds of the letters and syllables by which the sacred words were uttered. The recitation of *mantrās* had a mystical use by itself. A spiritual benefit flowed from the observance of the strict order of words of the texts recited. There was so much emphasis on oral preservation that it was assumed that writing was not well developed. Kumāriḷa Bhatta, in 800 CE, described the writing of *Vedā* as sacrilege. It, however, does not follow that writing was not developed. Several passages in the *Rg Vedā* itself refer to *aksarā* as its root. However, understanding the texts was considered more important. The *Rg Vedā* had several significant passages condemning and holding to ridicule those whose knowledge was confined only to the repetition of its words without insight into their inner meaning, and emphasizing the supreme need for realizing that meaning by constant and concentrated contemplation.

Achievement of Rg Vedic Education:

The first achievement was linguistic. The language of *Rg Vedic* hymns represented the earliest stage of a literary language, of which the latest stage was classical Sanskrit, as stereotyped and standardized in the epoch-making grammar of Pānini. The *Rg Vedic* accent, like the ancient Greek, was in the nature of music, depending upon the pitch of the voice, unlike the stress on accent in later Sanskrit. The second achievement was in thought. The underlying thought was that there is only one supreme. Different aspects of that one supreme were eulogized in the hymns to the many Gods. The third achievement was the scientific spirit. This is commendable, since we are talking here about the hoary past. The *Rg Vedā* shows a lively sense of the immutable laws governing creation. No religion has given a more scientific definition of God so early in human history.

Secular Education in Vedic Times:

In the body of the *Rg Vedā* are scattered references of the diverse economic activity of the time, alluding to industrial education. Considerable progress appears to have been made in pasture, cattle rearing and agriculture. Carpenters were adept at making chariots, draught wagons and artistic carved works. Blacksmiths were making utensils and goldsmiths, ornaments. Tanning

was known, as was the leatherer. Weaving was quite prominent. Trading and money lending were known as was sea trade by shipping.

The other *Vedic samhitās* ushered in the age of *Brahmanās*, a different type of literary activity. The principles of their compilation were quite different. It followed the order of an established ceremonial pointing to a fixed order of sacrifices. In the *Rg Vedā*, the order had nothing to do with the order of sacrifices. *Sama Vedā* borrowed verses from the *Rg Vedā*.

Later Vedic Education

From the data furnished by the vast body of later *Vedic* literature, comprising *Brahmanās*, *Aranyakās* and the *Upanishāds*, we can conclude that education reached its pinnacle in this period. It produced such sublime literature, like the *Upanishāds*, which are universally acknowledged as the utmost in human speculation regarding life and metaphysical mysteries. The *samhitā* presented two aspects of religion namely, the *jnāna kānda* or thought, philosophy and meditation and the *karma kānda* or practical need to worship. The later *Vedic* period can be seen as the age of conservation, compilation and criticism compared to the earlier creation phase. Poets and seers are now replaced with priests and theologians. A reaction soon followed and expressed itself in the *Upanishāds* which brought back the atmosphere of abstraction and pure thought which the *Rg Vedā* breathed.

Transmission and Methods of Study

The conservation and transmission of the literature from age to age was done through a very decentralized system resting on the time-honored oral tradition. The types of institutions that developed were - *sākhās*, *charanas*, *parishads*, *kulas* and *gotras*. These served as schools of *Vedic* learning.

Sākha: The term was originally applied to the three original *samhitās* of *Rg*, *Sama*, *Yajur*. Later, the term began to be used for different traditional texts of each of the four *Vedās*. These resulted because of different methods of teaching. Since the work was not put into writing, each person who mastered a *Vedā* became a book and a *sākha*.

Charana: Those ideal successions or fellowships to which all those belonged who read the same *sākhā*. Thus, *charanas* were practically the schools for the cultivation and propagation of particular texts of the *Vedās*.

Parishads (lit. sitting around): The *Upanishāds* defined them as an assemblage of advisors in questions of philosophy. It was a settlement of brahmins to which members of any *charana* would belong. The members of the same *charana* might belong to different parishads.

Gotras or Kulas Referred to Families or Varnas

Instructions were also derived from wandering teachers called *cārakas*. These were students who were capable enough to teach. They also engaged in disputes and debates where prizes could be won.

This developed into a wide spread network with their own commentaries and codes of law. The secret of success was its decentralization. The institutions were colonies that radiated the culture in all directions.

The method of study was in the form of dialogue, it was catechetical, where the subject matter was explained in an intelligent and graduated series of questions and answers, anticipating the method of the later Socrates. The questions were asked freely and boldly. Familiar devices were utilized to explain, as evident in the reading of the *Upanishāds*. There were stories, illustrations, parables, cross questioning and expounding. The use of questions, as a way of learning, led to the development of the science of logic called *vakovākya*, which led to the development of *tarka sastra*, or the science of disputation. This was used famously by Adi Samkarācārya. This, in turn, laid the foundation for the remarkably developed works of *Nyāya*.

The Teacher-Student Relationship

The period of studentship was normally 12 years. External duties of the student were living in the house of the teacher, begging for food for the teacher and one-self, tending to the sacred fire and to the cattle. The inner discipline included tempering of the personality by overcoming passions like caste pride, fame, sleep, anger, bragging and personal beauty. Learning to be calm and unperturbed of mind (*santa*), self-restrained (*danta*), self-denying (*uparāta*), patient

(*titikshu*) and collected (*samhitā*). The relationship between the student and the teacher was characterized by cheerfulness and happiness, despite austerities. The preceptor was like a father. The student and teacher were united in a common aim of preserving and propagating the sacred learning. The teacher had the highest moral and spiritual qualifications and a conviction based on realization. It was the sacred duty of the teacher that, when a fit student approached him, he had to teach the truth exactly as he knew it, without concealing anything. Concealment spelled ruin for the teacher.

Curricula

The author provides a comprehensive listing of subjects that were covered.

Anusāsana - The six *vedangas*

Vidya - The philosophical systems

Vakovākya - Theological discourses

Itihāsa - *Purāna*

Akhyāna - *Rajasuya* and *Sauparna* legend

Anvākhyāna - Supplementary narratives

Anuvyākhyāna - Species of writing that explain *mantrās*

Vyākhyāna - Commentary

Gatha - Song or Verse

Narasāmsi - Like a *gatha*

Brahmanā - Religious explanation

Kshatravidya - Science of ruling class

Rāsi vidya - Science of arithmetic

Naksatra vidya - Science of lunar mansions

Bhuta vidya - Science of warding off troublesome creatures

Sarpa vidya - Science of snakes

Atharvangirasah - *Atharvaveda*

Daiva & Nidhi - List of sciences in *Chhāndogya Upanishād*

Pitrya - List of sciences in *Chhāndogya Upanishād*

Sutra - Prose

Upanishād - Literature class

Slokā - *Mantrās* in *Brahmanās*

Vedanam Vedā - Grammar of old Sanskrit

Ekanya - Science of conduct

Deva Vidya - Science of worship

Brahma Vidya - *Siksā*

Deva jnāna Vidya - Arts of lesser gods - perfume making, dancing, singing, fine arts

Para Vidya - Supreme knowledge

Para Vidya was the real essence of knowledge and the means to gain it was through *yoga*. This is illustrated by the conversation between Nārada and Sanatkumāra. When Sanatkumāra asked Nārada what he knew, Nārada reeled of the impressive list of what he had learnt. Sanatkumāra told him that what he had acquired were mere words. The knowledge of *Brahman* was of a very different nature from that which we call knowledge in ordinary life. The knowledge cannot be gained by *tarka* and by remaining in the realm of *avidya*, but through self-growth leading to revelation. The methods prescribed presupposes annihilation of desires and annihilation of the illusion of plurality. The process was *yoga* and *sanyāsa*. The latter annihilated desires while *Yoga* freed the mind from plurality to secure union with *Brahman*.

The Period of *Sutrā* Literature

This period introduced a new type of literary activity called forth by the requirements of the time. We have seen that the preservation and transmission of the *Vedās* played an important role in establishing and sustaining the education system. As the mass of matter increased in size, there began to appear a risk to the substance of the religion, with the whole getting lost in the details. Concise summaries were needed. This resulted in *sutras*. The *sutra-kāras* claimed no inspiration to themselves. They made a scientific study of the literature handed down and made it more accessible. The style was business like, and brevity was the key, so as to not burden the memory. The second factor was the positive impact of Buddhist literature. Early Buddhism was but one of the many sects. It was just another school of thought. Buddha himself had learnt the *Rg Vedā* and was well versed in the various branches of *Brāhminic* thought. Many of his pupils were *brāhmins* and there was no feeling of hostility. This is written in Buddhist canons. Matters became a little complicated when Buddhism began to address the practical points of religion, worship and life, and ceased to concern itself with the settlement of mere theological and speculative issues. This led to a competition and Buddhism's system of easy devotion was very attractive to a vast majority alienated by the inaccessibility of *Brāhmanical* literature. Thus, *sutra* literature gave *Brāhminism* the tool to counter the threat from Buddhism. Changes in sacred literature of a people never take place except under the pressure of a grave necessity, such as that of self-preservation, and the object of the *sutras* was to offer practical manuals to those who were discouraged by the elaborate treatises of the *Brahmanās*. The main classes of *sutras* were *Srauta Sutra*, or a continuation of the *Brahmanās* on the ritual side, *Upanishāds* on the speculative side, *Griha Sutra* that covered the numerous domestic ceremonies like birth, death, marriage etc., *Dharma Sutra* dealt with customs of daily life and are considered early legal literature and *Sulva Sutra* that are practical manuals giving the measurements necessary for the construction of the *Vedi*, alter and so forth.

The *Vedangas* included *Sikṣā* or the science of pronunciation and accents, *Chandās* or meters, *Vyākarna* or grammar, *Nirukta* or etymology, *Kalpa* or the ceremonial part based on *Brahmanās* and *Jyotisa* or astronomy.

The *Sutra* age brought about the growth of scientific study. Each *Vedāṅga* became specialized in itself. Geometry and algebra grew out of the elaborate rules of altar construction. Astronomy and astrology grew out of the necessity of finding out the proper time and season for sacrifices. Anatomy grew from the need to dissect sacrificial animals. Grammar and philology developed out of the need to preserve the sacred texts from corruption. Different schools of law emerged. New subjects like *Nyāya*, *Mīmāṃsā*, *Nirukta* developed.

Student Life

Student life, in this period, is documented in detail. The student rose before sunrise and earlier than the teacher. After an early bath, the morning devotions, with a concentrated mind, were practiced till the end of sunrise. He would then offer libations of water to Gods, manes, sages and place fuel on sacred fire. Then he would commence studies in the morning, recite *savitri mantrā* and chant *OM* before instructions began. He would do *manana* on doubtful passages in his free time. He had to go begging twice a day, in the morning and evening. Begging was not for his own sake. The proceeds were submitted to the teacher. The student had to serve the teacher like a son. Service included collecting fire wood, kusa grass, cow dung, earth and flowers for sacrifice and water. This helped acquire spiritual merit. However, the service had a strong moral foundation and the teacher was not permitted to exploit the student. If the teacher was wrong, it was the duty of the student to point out the flaw to the teacher privately. Luxuries like perfume, garlands, collyrium, shoes, umbrella, carriage and day time sleep were prohibited, as were singing, dancing and gambling. The virtues encouraged were to avoid idle disputes and gossip, backbiting, lying and to be free from sexual desire, anger, envy, covetousness. The student was encouraged to not cause injury to animate beings. He was expected to be forgiving, fulfill his duties, remain modest, be possessed of self-control and devoid of pride.

He was to always obey the teacher, except when commanded to commit crimes, sit lower than the teacher, embrace the feet of the teacher when he met him in the morning, study when the teacher began the lesson and not request the teacher to begin the lesson, not stretch his feet towards the teacher, answer the teacher sitting erect and not reclining, walk behind him and approach teacher with reverence.

Qualifications of the Teacher

There is evidence suggesting that students went from one teacher to another, learning each one's specialty. The teacher could not be changed on intellectual ground alone. It was the student's duty not to obey a teacher who instructed him to take *adharmic* action. If privately telling the teacher did not mend his ways, then the student could leave the teacher. The teacher was expected to be from a lineage. The teacher was obliged to adopt and love the pupil as his own son, to teach him the sacred science with whole hearted attention, without withholding from any part of the knowledge. Giving students work that interfered with their studies was considered a neglect. The teacher had to be careful not to exploit the student. The service of the student was required for the moral and spiritual growth of the student and for economic advantage of the teacher.

Hard punishment was discouraged. The preferred punishments were fasting, bathing in cold water, banishment from the teacher's presence.

Aim of Education

Main aim of education was development of personality. Moral training was as important as mental training. The development of the inner nature or character was deemed as one of the essential objects of education. Manu stated, 'Neither the study of the *Vedā* nor liberality nor sacrifices nor any self-imposed restraint nor austerities can ever procure the attainment of rewards to a man whose heart is contaminated by sensuality'. Mere intellectual development without development of character, learning without piety, proficiency in the sacred lore with a deficiency in practices it implies, will defeat the very ends of studentship. Thus, the part of education that deals with the life of the students probably fills a larger place in the ancient pedagogic scheme than the part that deals with mere intellect.

The System of Debate

One outstanding tradition of Indian Education was to give the fullest scope for differences of opinion to emerge. These were debated with the objective of solving the differences. Nothing was accepted on trust and everyone was encouraged to discover the truth for himself afresh. The direct perception of truth was both the means and end of education. This had been the time-honored traditional method of Indian education through the ages, since the days of the *Vedās* and *Upanishāds*. This method of interrogation, cross examination, debate and discussion

among fellow seekers of truth was later elaborated into a science. It reached its culmination in the age of the philosophical systems, and in the particular system of *Nyāya*.

The *Tāntra-Yukta*, dating to 600 BCE, was the manual used by *parishads*. It is the oldest work in the history of *hetu-vidya* (logic). It mentions thirty-two topics used to establish one's own position and overthrow that of the opponent. These were subject, arrangement, union of words, category, implication, enunciation, declaration, instruction, specification, extended application, determination from the statement to be made, analogy, presumption, doubt, connected argument, reversion, context, assent, description, etymological explanation, example, exception, special terminology, question, reply, certain, anticipation, retrospection, injunction, alternative, aggregation and ellipsis. *Cāraka Samhitā* adds 6 more namely, purpose, ascertainment, in-certain, repetition, citation and probability.

Anviksiki of Medhātithi, also around 600 BCE, outlined three themes namely, *kāryabhinirvṛitti* or the aggregate of resources for accomplishment of an action, *pariksa* or examination and *sambhāsha* or method of debate. First, the utility of debate is explained as increased knowledge and happiness of those carrying on the debate. Second, the debate may be of two kinds - friendly or hostile. Third, the expedients of debate were set, including ways of vanquishing a person of blazing reputation, arguing with a person who is superior, inferior or equal and influencing the *parishad* hearing the debate. Fourth is the course of debate, the several categories that must be studied as preparation for the debate. Fifth, the debate may degenerate into wrangling for the purpose of defense or attack or cavil for the purpose of attack for its own sake. Sixth is understanding the important elements of debate namely, proposition, establishment of proposition through reason, example, application, conclusion, establishment of counter proposition, reason that is the source of knowledge, application, conclusion, rejoinder, example, establishing the truth on examination by experts or on proof of reasoning, doubt, purpose for which action is undertaken, inquiry, determination, presumption, defects of speech, quibble, begging a question, assumption based on doubt, balancing the subject in respect of questionable character, inopportune in that which should be stated first is stated last, imputation of defect to the reason adduced, shifting the reason, shifting the topic and abandonment of a proposition. Most of these terms by Medhātithi Gautama were later incorporated into *Nyāya Sutra* of Gautama.

2.10 CONTEMPORARY INDIAN THINKERS ON EDUCATION

2.10.1 SWAMI VIVEKANANDA

Philosophy of Education

According to the *Vedānta* philosophy, man is more than his body. His true essence is *ātman* which is none other than *Brahman*, the universal consciousness. This consciousness, which is the essence of all beings, is eternal, unchanging, unborn, indestructible. It is perfect. It is pure existence, knowledge and bliss. Thus, man in his potentiality, is perfect. However, this perfection is hidden from him by a layer of ignorance of his true nature. This illusion is created by his mind by identifying with the perishable body. Through purification of mind, the ignorance is shed and man can realize his true nature. The main focus of education is to make the hidden ability manifest itself. Perfection, in the metaphysical sense, implies the realization of the *ātman's* perfect nature.

The Light Divine within is obscured in most people. It is like a lamp in a cask of iron, no gleam of light can shine through. Gradually, by purity and unselfishness, we can make the obscuring medium less and less dense, until at last it becomes transparent as glass (Vivekananda, 2002, CW 7, p. 21).

Knowledge is inherent in man. No knowledge comes from outside, it is all inside. What we say a man knows, should in strict psychological language, be what he discovers or unveils; what a man learns is really what he discovers by taking the cover off his own soul, which is a mine of infinite knowledge... the falling of an apple gave the suggestion to Newton, and he studied his own mind. He rearranged all previous links of thought in his mind and discovered a new link among them, which we call the law of gravitation. It was not in the apple, nor in anything in the center of the earth (Vivekananda, 2012, CW 1, p. 28).

Education is not the amount of information that is put into your brain to run riot there, undigested, all your life. We must have life-building, man-making, character-making assimilation of ideas... If education is identical with information, the libraries are the greatest sages in the world, and encyclopedias are the rishis (Vivekananda, 2007, CW 3, p. 302).

The ideal of education is to produce an integrated person who has learned how to improve his intellect, purify his emotions and stand on moral virtues and unselfishness. Vivekananda observed that to serve the entire human being, the pursuit of knowledge would have to be a lifelong process.

We want education by which character is formed, strength of mind is increased, the intellect is expanded, and by which one can stand on one's own feet (Vivekananda, 2011, CW 5, p. 342).

Concentration of the Mind

Vivekananda concurred with modern thinkers when he asserted that the training of the mind should be the highest priority and not accumulation of facts. He considered the latter useless trivia that creates more problems if the mind is not nourished, strengthened and made healthy. Learning to concentrate the mind was the focus of Vivekananda's scheme.

To me the very essence of education is concentration of the mind and not the collecting of facts. If I had to do my education over again and had a voice in the matter, I would not study facts at all. I would develop the power of concentration and detachment, and then with a perfect instrument I could collect facts at will. Side by side, in a child, should be developed the power of concentration and detachment (Vivekananda, 2006, CW 6, p. 389).

All success in any line of work is the result of concentration. High achievement in art, music are the results of concentration (Vivekananda, 2006 CW 6, p. 37).

The power of concentration is the key to the treasure house of knowledge. In the present state... we are so much distracted, and the mind is frittering away its energies upon a hundred sort of things. As soon as I try to calm my thoughts and concentrate my mind upon any one object of knowledge, thousands of undesired impulses rush into the brain, thousands of thoughts rush into the mind and disturb it. How to check it and bring the mind under control is the whole subject of the study of *Rāja Yoga* (Vivekananda, 2005, CW 2 p. 391).

All the senses, external and internal must be under the disciple's control. By hard practice, he has to arrive at the stage where he asserts his mind against the senses, against the commands of nature. He should be able to say to his mind 'You are mine; I order you, do not see or hear anything'... Next, the mind must be made to quiet down. It is

rushing about. Just as I sit down to meditate, all the vilest subjects in the world come up. The whole thing is nauseating. Why should the mind think thoughts I do not want to think? I am as it were a slave of the mind (Vivekananda, 2008, CW 8, p. 109).

All knowledge depends upon the calmness of mind (Vivekananda, 2002, CW 7, p.72).

The Teacher and Student

Every society has its outer and inner aspects. The outer aspect is called civilization and the inner aspect is called culture. The child has to be educated in both these so that the heritage is carried forward and not forgotten. According to Vivekananda, it is culture that withstands shocks and not a simple mass of knowledge. Knowledge is skin deep, as is civilization. Through education, a child becomes cultured and can take on his role in society. In this process there are several agents namely, parents, peers and teachers. The teacher's role is key since they help the child learn how to think, what to think, how to discriminate and how to appreciate things. This kind of teaching goes beyond intellectual manipulation. It requires moral conviction and the instilling of courage to continuously pursue one's own course. The teacher must possess the knowledge and know how to transmit it. But to be truly effective, the teacher must possess some other elements. These are the conviction that man is truly one spirit and, being a role model, to instill a feeling of dignity and self-respect in the child.

He knows the spirit of the scriptures. The teacher who deals too much in words and allows the mind to be carried away by the force of words loses the spirit. It is knowledge of the spirit of the scriptures that constitute the true religious teacher (Vivekananda, 2007, CW 3, p.489).

The teacher should be sinless. The question asked is why should we look at the character of the teacher?... this is not right... the sin qua non of acquiring... truth for one's Self or for imparting to others is purity of heart and soul... he must be perfectly pure, and then alone comes the value of his words (Vivekananda, 2007, CW 3, p.50).

The only true teacher is he who can immediately come down to the level of the student and transfer his soul to the student's soul and see through the student's eyes and hear through his ears and understand through his mind. Such a teacher can really teach and none else (Vivekananda, 2012, CW 4, p. 183).

My idea of education is personal contact with the teacher - *gurugriha-vāsa*. Without the personal life of a teacher, there would be no education (Vivekananda, 2011, CW 5, p.224).

The student, on the other hand, should cultivate the spirit of *śraddhā* or faith in himself, humility, submission and veneration for the teacher. Only then can he facilitate the manifestation of his innate strength and knowledge. The teacher-pupil relationship, based on mutual respect and trust, is the cornerstone of education.

The conditions necessary for the taught are purity, a real thirst after knowledge and perseverance (Vivekananda 2012, CW 4, p. 24).

Purity in thought, speech and act is absolutely necessary... As to the thirst after knowledge, it is an old law that we all get whatever we want. None of us can get anything other than what we fix our hearts upon... There must be a continuous struggle, a constant fight, an unremitting grappling with our lower nature, till the higher want is actually felt and victory is achieved... The student who sets out with such a spirit of perseverance will surely find success and realization at last (Vivekananda, 2007, CW 3, p. 48).

The disciple must have faith in the *guru*. In the West, the teacher simply gives intellectual knowledge; that is all. The relationship with the teacher is the greatest in life. My dearest and nearest relative in life is my *guru*; next my mother; then my father. My first reverence is to my *guru* (Vivekananda, 2008, CW 8, p.112).

The old institution of living with the *guru* and similar systems of imparting education are needed. What we want are Western science coupled with *Vedānta*, *Brahmacārya* as the guiding motto, and also *śraddhā* and faith in one's own Self (Vivekananda, 2011, CW 5, p.366).

Character Education

Vivekananda stated that in order to rectify the defects of existing society, man's limited view of himself, on which the existing system of education is based, needs to be reconsidered. Secular knowledge and skills may take care of man's basic bodily needs, but spiritual knowledge is essential for true happiness. Modern education neglects training of the mind in all its aspects, as well as the spiritual side. Not being directed to higher pursuits of life, the

hidden potential is never revealed. Only when wisdom, peace, strength, unselfishness, loving concern for others and other virtues become evident is a person transformed from a sensuous being to a true human being. A tremendous explosion of knowledge without commensurate wisdom, power not tempered with discrimination, has turned education into a potential source of danger. To correct this, Vivekananda strongly recommended the adoption of a spiritual culture and he looked upon religion as the innermost core of education. Religion to him was not a particular one, but those true eternal principles that inspire every religion. Talking of morality, Vivekananda once observed:

What is meant by morality? Making the subject strong by attuning it to the Absolute, so that finite nature ceases to have control over us (Vivekananda, 2005, CW 2, p. 137).

The only definition that can be given to morality is this: That which is selfish is immoral, and that which is unselfish is moral (Vivekananda, 2012, CW 1, p.110).

Development of Personality

One goal of education is to facilitate the growth of the child's personality. We have to view the child as a self-conscious entity, dwelling in a physical body and possessed of a mind, capable of thinking, feeling and will. These faculties need to be developed to the maximum. Thus, true education means an all-round development of the physical, intellectual, moral and spiritual aspects of personality. This entails the development of a healthy body, proper control of sense impulses and instincts, the acquisition of knowledge, sublimation and proper direction of feeling and sentiment, development of the will and a sense of duty. Physical culture is comparatively easy while the culture of the mind is more difficult. However, the most difficult is the culture of the soul, which implies the awakening of the intuitive faculty. This is where the religious interface becomes important.

Society and Education

Vivekananda lived during the time the British ruled India and lamented the fact that India had lost its culture. He believed that copying the Western culture would lead to ruination. His views on Western education were scathing.

Getting by heart the thoughts of others in a foreign language and stuffing your brain with them... you consider yourself educated! Fie upon you! Is this education? What is the goal of your education? Either a clerkship, or being a roguish lawyer, or at most a Deputy Magistracy, which is another form of clerkship - isn't that all? What good will it do you

or your country at large? Open your eyes and see what a piteous cry for food is rising in the land of Bharata, proverbial for its wealth! Will your education fulfill this want? Never (Vivekananda, 2002, CW 7, p. 182).

He believed that the excessive focus of Western education on intellectual development was downright evil.

It is one of the evils of your Western civilization that you are after intellectual education alone and take no care of the heart. It only makes men ten times more selfish... When there is a conflict between the heart and the brain, let the heart be followed... It is the heart which takes one to the highest plane, which the intellect can never reach; it goes beyond the intellect, and reaches to what is called inspiration (Vivekananda, 2012, CW 1, p. 412-3).

Education must form character, expand the intellect and make one stand on one's own two feet. He saw two different Indias even then. One was saying that, if we adopt Western ideas, language and attire, we shall become as strong and powerful as them. The old India was saying that, by imitation, others' ideas do not become your own, that nothing, unless earned, is your own. The old India was likening the so-called greatness of the West as a flash of lightening that is intensely bright, but it is momentary. He stated that the colonial education had had a negative effect. It told us that we are nobodies, that no great men were born in this land. We learnt only our weakness. He saw universal education of both genders and the masses as an urgent need. This was required to re-develop our lost individuality. He advocated the return of the Indian ethos in education, based on the doctrine of universal equality and exalted ideas, like that of unselfish and disinterested work.

Our character has disappeared. Our English education has destroyed everything and left nothing in its place. Our children have lost their politeness... Irreverence has been the sign of liberty. It is high time that we got back to our old politeness. The reformers have nothing to give in place of what they have taken away... Yet, I am proud of my race and see a glorious future in my mental visions. Take greatest care of these young ones on whom the future depends (Vivekananda, 2012, CW 9, p. 546-7).

2.10.2 KRISHNAMURTI, J.

Philosophy of Education

Krishnamurti was a free thinker and viewed education as an agent of positive change in a world gone mad. He believed education needed to produce critical, unconditioned minds, capable of societal transformation.

Education is not only learning from books, memorizing some facts, but also learning how to look, how to listen to what the books are saying, whether they are saying something true or false. Is education about preparing one to fit into a world gone mad, with quarrels, bullying, tearing into each other. If one is taught to observe, to listen, one will grow up to be someone who cares, who has affection, who loves people. Living that way, you will find a truly religious life (Krishnamurti, 2003, p. 7-8).

We have come to a point in history where we have to create a new culture, a totally different kind of existence, not based on consumerism and industrialization, but a culture based upon a real quality of religion. Can a mind conditioned by society be transformed through education? You have to be extraordinarily critical. You have to learn never to accept anything which you yourself do not see clearly and never to repeat what another has said (Krishnamurti, 2003, p.10-11).

According to him, the purpose of education was twofold. First was to equip the child with excellent technological proficiency so he may function with clarity and efficiency in the modern world. But more important was the second, that is to develop fully as a complete human being. That meant flowering into goodness so that the student was rightly related to people, things and ideas. There could be no right relationship without the right feeling for beauty, a response to nature, to music and art and a highly developed aesthetic sense.

I think it is clear that the pattern which we now cultivate and call education, which is conformity to society, is very destructive. By teaching a technique to find a job, you burden the person with the implication of success and failure. He wants to be a success, but he wants peace too. His whole life becomes a contradiction. So, the question is how to help him not drift into contradiction. He will if you do not help him to love the thing he is doing (Krishnamurti, 2003, p.73-74).

When we talk of a total human being, we mean not only inward understanding, the capacity to explore the inner being, inward state and the capacity to go beyond it, but

also someone who is good in what he does outwardly. The two must go together. That is the real issue in education - to see that when a child leaves the school, he is well established in goodness, both outwardly and inwardly (Krishnamurti, 2003, p. 75-76).

If we neglect the inner and accentuate technology, whatever I do will become one sided. So, I must find a way to cover both. So far, we have separated the two, we have emphasized one and neglected the other. If there is proper education, the student will not treat them as two separate fields. He will be able to move in both as one movement. He will make himself technologically perfect and a worthwhile human being at the same time (Krishnamurti, 2003, p. 76).

Like other Indian thinkers from the hoary past to modern times, Krishnamurti believed that education was a lifelong pursuit.

There is no end to education. The whole life is a process of learning. It has no end. There is a timeless quality to it. You learn when there is attention and silence. Learning is when you have silence and give complete attention (Krishnamurti, 2003, p. 57).

Thinking and Meditation

He emphasized the need to understand the true nature of meditation. He differentiated meditation from thinking. Thinking was a response to memory. Thoughts become slaves of words, symbols, ideas. There is no thought without word and word is in time and space. Therefore, thinking is in time and space. If the mind can separate the word, the symbol, from itself, then there is an enquiry which does not seek an end and is, therefore, timeless. If one sees a flower and says it is a rose, does one see the rose or the idea the word invokes? Can the mind, which is of time and space, explore into a non-spatial, timeless state. A mind that has no emptiness from which to see, is obviously a mind that is incapable of living in a timeless state. Meditation implies quietness of the body, it implies a mind without motive, it implies an extraordinarily pliable mind. Meditation is the unfolding of the mind, the seeing without restraint, without a background and so an endless emptiness in which to see. The seeing without limitation of thought requires an astonishingly quiet and still mind. Education needs to cultivate such a mind.

There are only two states of mind that are of value, the true religious spirit and the true scientific mind. The latter is factual. It sees, draws conclusions, builds theories. The religious mind does not belong to any cult, dogma or ism. It is completely alone,

unconditioned by environment, limitless, fresh, innocent, extraordinarily pliable. It is only such a mind that can experience God. The purpose of education is to create this new mind (Krishnamurti, 2003, p. 16).

Thinking being a habitual response to a habitual pattern, how does one break free? Patterns form because our actions have a motive behind them. Changing the motive is of no use because a new motive will mold a new pattern. The question, therefore, arises is how can one act without motive? The answer is, out of love for what one is doing. Then thinking is not mechanical; then the brain is in a state of constant learning, not opiated, not moving from knowledge to knowledge. It is a mind that moves from fact to fact. Therefore, such a mind is capable of ending and coming to something it does not know and being free from the known.

Actions with motive and actions for the love of it provide different qualities of energy. Most people derive energy from wanting a result through their desire to achieve a position, to fulfil an ambition or an ideal. They get the energy but with its accompanying disappointments, frustrations and despair which, in the end, destroy the energy. This needs to be realized to discover a different kind of energy that is not accompanied by depression, despair and frustration. However, action out of love and not motive, frees the mind from anxiety and the quality of vitality is quite different and not given to degradation.

This idea of action can be applied to teaching and learning as well. To teach and to learn is not possible if there is a motive. In the very nature of teaching and learning is humility. You are the teacher and the taught. There is no student and no teacher, only teaching and learning. That gives vitality, a sense of depth and that is prevented if there is motive. One cannot learn if there is a motive. If it is clear that life is a process of learning, then motive has no place. Motive has a place when you are using learning to get something.

Intelligence and Sensitivity

Krishnamurti linked intelligence to the capacity to understand directly, without emotion, opinion, prejudice, inclination. Such a mind is necessarily sensitive, alert and aware. It is without judgement or evaluation, capable of thinking clearly and objectively. Without sensitive intelligence, knowledge is dangerous. To create sensitivity, the student should be free, and freedom implies a self-generated discipline, not through fear or conformity. He advocated the examination of one's beliefs, ideas and ideologies to see that they are second hand. That realization will set one absolutely free. A human being who is aware of his environment, as well as aware of every movement of thought and feeling, who is a harmonious whole, is

sensitive. Without feeling affection, kindness, tenderness, life becomes very dreary, ugly, brutal. Predominance of intellect makes you lose the finer things of life.

Freedom and Order

Krishnamurti saw the linkage between freedom and order. One cannot have freedom without order. If one does as one likes, disorder results. One has to take into consideration what others want. This requires great discipline. How does one bring that about? External imposition of discipline makes the mind stupid. But if one disciplines oneself by watching, listening, being considerate, being thoughtful - out of watchfulness, the listening, consideration for others, comes order. Where there is order, there is freedom. Freedom is not doing what you want because man cannot live by himself. It requires enormous intelligence, sensitivity and understanding to be free.

Fear and Competition

A dominant theme about Krishnamurti's view on education had to do with the absence of fear and competition. Being free of competition seems counter intuitive since students need to be prepared for a competitive world. Krishnamurti held that competition was not conducive to learning and that development of strong inner conviction can equip students to face the challenges of the world better.

A mind full of fear cannot think straight, cannot reason logically. Fear prevents the flowering of the mind. When the mind is conforming to a pattern of obedience, it is incapable of freshness, incapable of direct thinking. Only when the mind is fresh can there be learning. Learning happens when there is no fear, when there is no authority. Absence of love is fear. There is the ability to receive and to give, to feel, to have generosity, kindness, humility. How can this be awakened. Can the mind look at fear, love, religion and God as a movement rather than an isolated introspection, an analytical examination, a dissection (Krishnamurti, 2003, p. 41).

Commenting on competition, he said:

To learn without becoming mechanical, which means to learn without fear, is a complete issue. It involves elimination of all competition. In this process of competition, you conform and gradually you destroy the subtlety, the freshness, the youth of the mind (Krishnamurti, 2003, p. 42).

He accepted that competitiveness and aggression were inborn attitudes. The struggle to climb, compete and compare is natural. But he felt that this attitude of superior and inferior needed questioning. An overly competitive mind is like not knowing what seed I am. What happens to a mind that is always comparing, achieving and worshipping success? It is like saying, I do not know what seed I am, but wanting to grow into an oak tree. We worship success because we feel that if we do not compete, we will stagnate. Is that speculation or a fact? The truth is we do not know what would happen. Learning begins only after you can see what you are. With fear and competition, we have no foundation from which to learn. Only when the mind is not comparing can it establish a solid foundation. From that learning there is never conformity, never a sense of fear or frustration.

Communion Between the Teacher and Student

Learning can only exist in a state of communion between teacher and student. Communion means to communicate, not only verbally but also intellectually and at the feeling level.

Transcending the Tendency for Violence

Violence is inherent in man. Education is supposed to help you go beyond all that. You have to be educated so that you become a really beautiful, healthy, sane, rational human being, not a brutal man with a very clever brain who can argue and defend his brutality (Krishnamurti, 2003, p. 48-49).

Nature of Self-Transformation

You can change the world by changing yourself. To bring about change requires tremendous understanding. One can change from this to that. But that is not change at all. What you do is to project an idea of what they should be and try to move towards that, but that is not change because, in that effort, there is no change in what is, there is only effort. Change is first to be aware of what actually is and to live with it, and then one observes that the seeing itself brings about change (Krishnamurti, 2003, p. 52).

2.11 LINKAGE WITH PRESENT STUDY

The specific goal of the present study was to propose a short duration classroom *yoga* module with the aim of easing *yoga's* inclusion in the daily school curriculum. The more general goal, however, was to demonstrate that the meaningful inclusion of *yoga* in the modern school education system would significantly aid character building and social-emotional learning.

These were considered much required, given the stresses children face today. We shall see later, when we review modern scientific research, that the extent of stresses faced by children is disturbing.

The ancient literature reviewed has been utilized in building a case for *yoga's* inclusion in the school curricula; building the theoretical model of *yoga* in education and developing the *yoga* module proposed in this study.

More specifically from *Svetasvatara Upanisād*, the goal of *yoga* as spiritual absorption became clear. No empirical substance is the cause of the universe. The cause lies in the unseen substratum termed *Brahman* and its inscrutable power termed *māyā*. Transcending the bondage with *māyā* and realizing that one is free is the goal of *yoga*. To achieve this goal requires purification of the mind, body and senses. With reference to education, this is what is of interest, since in the process of purification, physical, emotional and cognitive well-being are enhanced. From *Taittiriya Upanisād*, we analyzed the five sheaths of human personality to get an insight into unregulated emotions, impulsive behaviors and distracted attention.

From the review of *Sāmkhya* philosophy, we understood the mechanism of the inner instrument of senses, mind, ego and consciousness. This, again, pointed us to the cause of agitations in the mind. From *Bhāgavad Gitā*, the characteristics of the three energies that animate us was known. When the active or inert energies dominate, psychological well-being is impacted negatively. When the illumined energy dominates, well-being is enhanced.

Pātanjali Yogā Sutra, *Hātha Yoga Pradipikā*, *Gherānda Samhitā*, *Hātharatnāvali* and *Siva Samhitā* were extensively referred to while developing the *yoga* module. The text 'Yoga Education for Children' was a great inspiration for this study. Its *yogic* vision of education, revolving around self-transformation as a means of the salvation of the individual and society, is an idea whose time has come. The chapter on Classroom *Yoga* significantly motivated this study.

The review of education in ancient India was very relevant. In the review of modern research, it will be seen that the recommendations of modern, western educationists uncannily and, in fact, unsurprisingly, mirrors the pedagogy followed by ancient Indian educationists. The importance of teacher-student bond, parental support, integration of lifestyle and schooling

environment with education and weightage on character and personality development were significant parts of the ancient system. These inspirations are visible in the theoretical model developed in this study.

Vivekananda, with his clear enunciation of education not being about filling the brain with information but about it being life-building, man-making and character forming endeavor, resonates through this study. Equally, Krishnamurti’s brutal statement that education is not about preparing one to fit into a world gone mad should work as a wakeup call.

The mind map (Figure 6) explains how the various literature are connected and link with the goals and expedients of education.

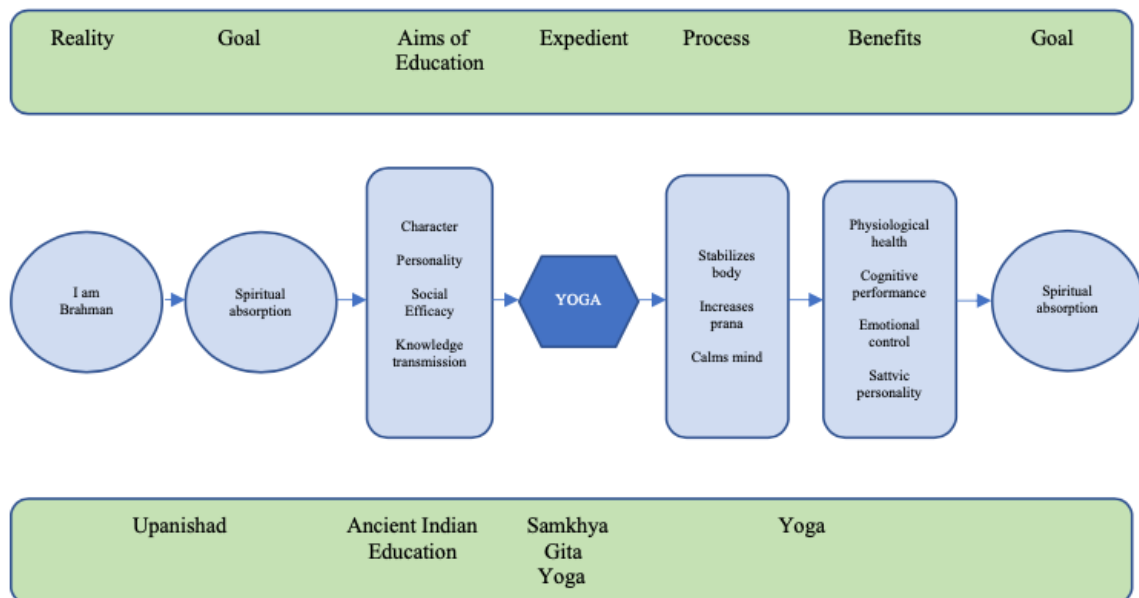


Figure 6 - Mind Map: Linkage Between Ancient Literature and *Yoga* in Education

Education, to be complete, must have five principal aspects corresponding to the five principal activities of the human being: the physical, the vital, the mental, the psychic and the spiritual.

The Mother