

COURSE -1

UNIT -1

MEANING, DEFINITION, CONCEPTS, AIMS, OBJECTS, MISCONCEPTS

The Intrinsic→(part of nature something) nature of human mind is to avoid pain acquire pleasure that lasts forever. Complete destruction of three kinds of pains and realization of Supreme Happiness is the end of Human desires. The three kinds of eternal(existing forever)pains are ADHYATMIKA, ADHIBHAUTIKA and ADIDAIVIKA. The physical and mental sufferings produced by natural and intra organic causes are called as ADHYATMIKA. The physical and mental sufferings produced by natural and extra-organic causes are called as ADIBHAUTIKA. And the sufferings produced by supra-natural and extra-organic causes are known as ADIDAIVIKA. The conditions of pain and pleasure belongs to ordinary human personality. The desire to gain ever lasting Bliss implies the urge to go beyond ego –personality. This types of desire to transcend the ordinary consciousness and personality is as old as human existence. This is evident from the stone-age burials of Middle-East and the cave paintings of Southern Europe. The civilization of Indus valley, Egypt and china also express the same trend.

The inherent Urge→(encourage or earnestly ask someone to do something) for transcendence is expressed more creatively in India peninsula than in any other part of the world. The civilization of India has developed a variety of spiritual beliefs, practices and approaches. They are all directed towards transcendence and transformation to a dimension where in one can directly come into contact with the reality that reality is vividly called as God, Brahman, Absolute, the Supreme-Being, the Transcendental Self, the Spirit, the UN- Conditional and the Eternal. The terms used to this accomplishment are “moksha”, “apavaarga”, nirvana”, turiya”, liberation” and Samadhi. This spiritual creative expression is called yoga. The fruits of yoga are cessation of the three-fold misery. Then one can control the senses and mind fully and rise at will above the perception of externals and attachment to the body and senses, then only one can rise above all afflictions.

Thus yoga is a science towards Evolution →(gradual development). Because development is evolution; evolution means transcendence and the transcendence ends in the realization of self or Atman. Yoga is also called as the science of Perfection. Perfection towards perfection. All the

methods and life styles developed by the sages seers and rishis of India over period of at least five millennia have one and the same purpose. It is to help man to break through the ordinary consciousness and to unit with the Supreme Reality-Brahma. The practices are directed to liberation and free from sufferings and imperfections. When one transcends the Eternal suffering through self-realization, which is utterly blissful condition, and unites with the supreme reality then only is said to be liberated. This is considered as the ultimate destination of human evolution. In the words of modern yogi-philosopher Sri Aurobindo it is.

The unconquerable Impulse → (a force that make something happen) of man towards God, Light, Bliss, Freedom, Immortality → (a person who will be famous for a very long time.) presents itself in its right place in the chain as simply the imperative impulse by which Nature is seeking to evolve beyond Mind and appears as natural, true and just as the impulse towards life which she has planted in certain forms of life..... man himself may be a thinking and living laboratory in whom and with whose conscious co-operation she will to work out the super man, the god or shall we not say, rather, to manifest God?" yoga is not a religion, nor a philosophical doctrine nor mysticism. It is the wisdom of life. It is experience. Yoga is the intelligent and self-conscious effort of man towards achieving universal existence. Yoga is a means by which man transcends human limitations and become the cosmic → (universal) man. It enables man to give up his material desires. Yoga elevates (lifting a high position or level) the thoughts and ideas of a person. yoga is a method of training, the mind and develops its powers of subtle perception so as to discover the spiritual Truths. Yoga is the realization of hidden powers. This aim of yoga can better be appreciated and apprehended through the following definitions descriptions concepts and misconceptions.

Meaning:

The relationship between a word and its meaning is eternal. It cannot be fabricated. The term yoga has various meanings like union of jivatma and paramatma, the union of prana and apana etc., as well as other technical, derivative and co- evectional meanings.

The word yoga is a noun form derived from the root YUJIR meaning to unite or connect the noun yoga was thus originally used to designate a union or connection between various things. Vedic seers used this word to denote Connection between verses and words". Similarly various

Vedic texts which go by names of sutras, Brahmins and aranyakas used the word yoga in the sense of conjunction or connection. At one place in Atharvaveda, the word yoga has been used to denote collection of Bullocks→(make something less powerful or strong). Kalidasa also used the word yoga to denote the event of coming together of the moon and the star chitra, which happens after the cessation of severe cold. During Vedic period the word yoga was most commonly employed to harness→(control and make use of resources)or yoke the bullocks or the horses to the chariots. Thus references to rathayoga can be seen in Brahadarnyakopanishad.

With the growth of religions and philosophical ideas during the Rig-Veda period, people used to practice religious austerities such as Brahmacharya and tapas. All these practices indicate the control of senses and by implications, the control of mind. To bring out this new meaning which, deviates very largely from the original meaning of the word yoga, from harnessing, controlling the steeds of horses and bullocks to the controlling of senses and there by the mind, Panini, the Grammarians→(system of languages) of Sanskrit language coined the word yoga derived from the root “YUJ”. The root yuj is supposed to mean at least two things, to control [yuj-samyamad] and contemplate [yuj-samadha].

Thus the word yoga is derived separately from two different roots, namely yuujir and yuj. The former indicating a non-technical meaning, used in , Ancient→(very old); vedic period and the latter with Quite→(to the greatest degree completely) technical meaning of controlling the senses and mind. This transition should not be understood as the vedic people were not aware of the systematic practices of yoga. Because in the Vedas there are clear indications where vedic seers and rishis were quite familiar with the art of concentrating the mind upon various deities and objects. This was spoken as dhyana, diksha, tapas and so on. In Bhagavat Geeta the word yoga was used with a different meaning. Here yoga is described as a state of equipoise (samatava) and skill in action [karmasu kausalam]. All the scattered concepts related to yoga were codified and compiled by pathanjali into a huge system with philosophical background, which goes by that name itself.

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

The yogavasista defines yoga as a technique or device that makes for successfully reaching the other shore of the stream of sorrow. In general it is said that life is full sorrows. They are compared as unending stream of sufferings. Here yoga is described as a tool or vehicle or, method through which one can overcome or cross the stream of sorrows and reach the other side, i.e., eternal happiness. The Maitrayini Upanishad says that it is disunity or disharmony among various aspects of human personality, like body, mind and spirit, which is responsible for human suffering. And to bring out this harmony yoga is employed. This Upanishad defines yoga as the unity of three aspects of personality, namely the senses, the mind and the life force [prana], in which one, ceases to be under the influence of conflicting→(a serious dis-agreements) thought and cravings→(desire for something).

Yoga yajnavalkhya defines yoga as the union of individual psyche with the transcendental soul. This idea of union is also evident in the vishnupurana, where yoga is defined as the union yoga the purified mind with Brahman.

The Markandeya Purana describes yoga as the separation from ignorance of impurities, which follows the attainment of true knowledge of the self.

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

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

Pathanjali, the founder of yoga system defines yoga as the elimination of the modification of the mind. For him it is not the union but separation between Purusha and prakriti that brings libration→(free).

From the analysis of above definitions and description of yoga it is evident that the essential characteristic of yoga is brought about by two important processes or practices which could bring about changes in the perception of mind. They are constant practice [abhyasa] and detachment

[vairagya]. The two factors have also been stated by pathanjali and the Bhagavat Geetha as means to bring calmness of mind.

CONCEPTS

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

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

The basic concept of yoga---

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

MISCONCEPTIONS

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

Sage pathanjali the writes of yoga sutra, enumerates five afflictions [kleshas]and nine obstacles→(a thing that block the way or makes it difficult to do something)[vikshepas] as imperfections in the health of the body and in the state of mind hence, the science of yoga begins, with the philosophy of sorrow, aims at the purification of body and mind and ends in emancipation. While explaining the effect of yoga, he says by regular and devote practice of the eight components of yoga, the impurities of the practitioners, body mind and intelligence are removed and the spiritual light or wisdom is bestowed. The eight components of yoga {astangayoga} are yama, niyama, asana, pranayama, prathyahara, dharana, dhyana and Samadhi.

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

→(Power of using your mind to think logically and understanding things) . Yoga is a sciences of evolution. It can be practices by all irrespective of caste, creed and colour. The practices transcend the desa, kala and samaya. The only requirement needed is constant continued practice [abhyasa]and the Spirit →(energy) of detachment [vairagya].

COURSE-1
UNIT -2
HISTORIAL DEVELOPMENT OF YOGIC CONCEPTS

KRISHNA says “ I taught yoga to VIVASVAT First”. Vivasvat to manu, manu to Ikshvaku. But such orally transmitted yoga tradition is lost in time.

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

Simple breathing patterns or simply sitting with closed eyes. It is associated with super human activities like clairvoyance, clairaudience and other such mystic powers. Many people think it to be a mere health and beauty cult while others believe it to be a religion. But only a few know it as systematic science intended for the evolution of manhood into Supra-Human Hood→(a covering the face).

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

The historical origin of yoga belongs to distant past and when and how of its origin cannot be established. It is not possible to study the historical origin of yoga in terms of chronology of years, but it is possible to trace chronological sources of yoga traditions.

For the convenience of study, the period extending over a span of about 8500 years, may be organized into seven i) Pre-Vedic ii) Vedic Age iii) Upanisadic iv) The Itihasic Age v) classical and vi) Puranic age and vii) Modern Age.

I) PRE-VEDIC

Recent Archaeological→(the study of ancient history through the old sites), excavations in Pakistan has brought to light a city, ' Mehargarh', which has been dated back to the seventh millennium B.C.E. A great civilization flourished in this area, located on the banks of river Indus and now dried-up Saraswati. Many figures clearly evidence the continuity of life style suitable with the present Hinduism and practices of Yoga.

ii) VEDIC AGE

This period is known for the creation of vedic hymns→(a religious song). Certain astronomical references of the hymns were composed in the fourth and some in fifth millennium B.C.E. composition of vedic hymns, largely was the literary work of the people living on the banks of saraswati and Indus rivers. Concrete traces of yogic Tradition could be found during this age. Excavations of Mahanjo-Daro and Harappa cites brought into light several seals with horned deities. One seal called "Pasupathi seal" has attracted the attention of archeologists and historians. This seal portrays a divinity on a low seat surrounded by animals. This figure is identified as God shiva, 'lord of animals (pasu) and the yoga.

Of the four Vedas only Rg-veda and Atharva-veda contain traces of Yogic Tradition. The teachings of the Rg-veda are mantric, poetic and esoteric. They formed the basic for later developed knowledge of Upanisads, the Bhagavat Gita and other Philosophical Sanskrit scriptures. The vedic language is symbolic. The vedic words like 'brahman'and 'dhi' were used for prayerful meditation, meaning to grow or to expend and intensive thought or meditative vision respectively. In Purusa-Sukta, Nasadiya-Sukta, one can find the germs for Samkhya Cosmogomy on which yoga philosophy is grafted. The Kesin-Sukta show the roots of kunalini yoga.

Atharva veda speaks of MADHU-KASHA the substance released by gods upon which the sages contemplate. This corresponds both later ideas founds in Tantra and HATHA YOGA of the internal nectar to drip from a place near the palate. Similary, the suktas and praises the importance of 'prana' the VITAL ENERGY that protects body as father protects the son.

iii) UPANISADIC AGE

Brahmanas and Aranyakas from the transition from Vedic sacrificial rituals to systematization of their realization process. Although yoga is not mentioned in the Brahmanas and Aranyakas, they contribute some of the later Yoga Tradition. The Satapatha Brahmana reveals the details of 'again-yojana' and 'prana-agni-hota' which prepared ground for the yogic theory and practice of breath control (Pranayama)

The Upanisadic sages Obtained→get possession transcendental knowledge – through the practice of meditation and inner workshop (UPASANA). In the Brihad-Aranyak-Upanishad. Brahman is described as pure conscious and blissful Absolute. The great sentence “Aham Brahman Asmi” is found in this Upanishad.

CHANDOYA UPANISHAD

The origin of sacred syllable “Aum and Gayatri” mantra are described in Chandoya Upanishad (3rd chapter), several yogic practice such as (austerity) tapas, dana (charity), Honesty, arjava, ahimsa (non-harming) and satya (truthfulness) are found in this Upanishad. The same chapter describes prana and its regulations.

TANITIRIYA UPANISHAD

The Taitiriya Upanishad explains the Pancha Kosa theory of Human existence→(a way of living) and graded blissful→(full of joy & happiness) states.

KATHA-UPANISHAD

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

SVETA ASVATARA UPANISHAD

Another important Upanishad that contributed to yogic practices is the Sveta-Asvatara-Upanishad. The doctrine of pranava is well described here. This Upanishad Extol→(feeling very interesting in and happy about something) the benefits of the yogic practices. It says that the body is purified by the practice of yoga.

MAITRAYANI UPANISHADS

This Upanishad speaks of two kinds of self elemental self→(having to do with force of nature) (bhutatma) and the Transcendental self→(going beyond the limits of human knowledge in a religious or spiritual cortex). The individual self constantly undergoes change and ends in death while the transcendental self is eternally unaffected by these changes. Realization of this eternal self is possible by the practice of sadanga-yoga. They are i) Pranayama ii) Pratyahara iii) Dhyana iv) Dharana v) Tarka vi) Samadhi. This Upanishad also specific in describing the details of Kundalini Yoga-Nadis, Chakras and the technique. This text contains more specific knowledge of yoga and its technology that works as ground for the development of yoga for patanjali's classical yoga.

MANDUKHYA-UPANISHAD

This Upanishad is dedicated to the description of sacred syllable "Aum". They are symbolically related to four states of consciousness. They are waking(Jagriti) dreaming (Svpna), sleeping (Nidra) and the transcendental states (Turiya). This Upanishad introduced the concept of Asparsa Yoga (Intangible yoga). This paved path to non dualist doctrine of 'Advaita brahma satyam jagath mithya'.

IV THE ITIHASIC AGE

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

THE RAMAYANA

One can trace the Yogic practices of YAMA and NIYAMA in the form of Truth-fulness (Satya), Ahimsa (non-harming) Penance (tapas) and virtues like righteousness(dharma).

THE MAHARHARATHA

This great work is popularly know as pancamaveda (fifth veda). It is a magnificent and invaluable reassurance house of mythology, religion, philosophy, ethics, customs and information about clans, kings and sages throughout the ages. One can trace the elements of Yoga in the teachings of ‘Anu-gita’, the Mokhsa Dharma and the Bhagavat Gita. The Anu-Gita is an abridged form of main Bhagavat Gita revealed to Arjuna at the end of Great War. The Moksha-Dharma section reveals everything necessary for attaining liberation (Moksha) from eternal sufferings.

In the Bhavavatgita, yoga is not systematically outlined, as in the subsequent Maitrayini Upanisad and *athe* Yoga-Sutra but all the important elements of the path are found. It reaches total realignment of one’s life to the ultimate being. For this it teaches various paths. Jnana Yoga, Karma yoga and also Bhakti Yoga. It seeks to integrate all Psychological aspects of man and then employ to reach enlightenment in this life itself. Thus one can trace the origin of integral yoga in Bhagavad-Gita itself.

It may be said that during the period India’s Philosophical, ethical and meta physical teachings underwent radical changes. During this period an integrated approach of yoga and samkhya can be seen. This is evident in the teachings found in the Mahabhrata, especially in the Bhagavat gita. Religion – philosophical approaches leading to the Vaisnavism, Saivism and Saktism were evident.

V THE CLASSICAL AGE

Hitherto available fragmented concepts of yoga tradition were collected, synthesized and systematized by Pathanjali. He gave the yoga tradition its classical format and hence his yoga is referred to as classical yoga. The classical yoga represents the climax of a long development of yogaic technology. Most important principles of yoga theory and practices were masterly defined and described in this text. During this period yoga has developed into a philosophical system.

Pathanjali grafted the yoga philosophy on the metaphysical theory of samkhya philosophy. According to which the creation is the result of 'samyoga' of prakriti and purusa. The world is made up of three gunas. All miseries are due to ignorance(avidya) of the true nature of Reality. And the Kaivalya (liberation) is the removal of Avidya. This can be achieved by practice(abhyasa) and detachment(vairagya).

Unique feature of pathanjali yoga is eight fold formula of practice(AstangaYoga). They are i)Yama ii)Niyama iii) Asana iv)Pranayama v) Pratyahara vi)Dharana vii) Dhyana viii) Samadhi. Observation of moral codes to purify mind is regarded as the foundation of yoga. Practice of Asana as a part of physical purificatory method is introduced, which acquired importance in later Hatha-Yoga texts.

The super natural powers(siddhis) which are acquired by the practitioner through yoga are described in the third chapter. Further, pathanjali warns the yogin not to exercise these powers as it is not the ultimate aim of yoga, instead forms hindrance on the progressive path. For pathanjali, Liberation is not a state where individual self joins the Universal self, but disjunction (vivyoga) of relationship between Purusa and Prakriti. He also introduced the concept of Isvara. The isvara of pathanjali is not the supreme or absolute in the sense of creator, sustainer and destroyer of the world, but only act as an instrument in the process of yoga. He helps the practitioner in removing obstacles on the path of liberation.

During classical age most of the philosophical systems of India took their origin, all of them had derived their preliminary concepts from the Vedas. The scheme of yoga was so systematic and Universal that all the philosophical schools(darsanas), including Jainism and Buddhism, somehow or the other accommodated the concepts of yoga to realize the Truths. Thus yoga has been accepted as a practical path leading to the realization of ultimate reality. Several commentaries have been written on the yoga sutra of Pathanjali. Of them yoga –abhyasa of Vyasa, Tatva-Viasharadi of Vachaspathi Misra, Bhoja virtti or Raja Marthanda of King Bhoja, yoga vartika & yoga sara samgraha or vijnana bhiksu are notable.

VI PURANIC AGE

This age has seen a new trend in the Indian tradition called tantras. The tantric tradition considers a feminine power (sakti) as the ultimate Truth, creator, sustainer and destroyer of this world. Here one can find elaborate practices of yogic concepts like dhyana and Samadhi. The greatness of this trend lies in its acceptance of people from all folds of Hinduism as its practitioners. This psycho-spiritual path was so powerful that it has influenced the spiritual life of Hindus, Buddhists and Jains as well.

During this period puranas were created based on much older puranic tradition dating back to the Vedas. They are sacred histories with philosophical, mythological and ritualistic concepts. Many of them were influenced by tantras and contain valuable information about yoga. They are the Vedas for general public. There are several puranas out of which only eighteen are treated as MAHA-PURANAS. All the puranas accepted yoga as a practical method to control the body and mind. Brahma-purana dealing with yoga says, that one should start yoga abhyasa before studying Vedas, puranas and Itihasas. It has discussed much about the place, time, diet and mental condition of yoga practice. The padma-purana speaks of "KRIYA-YOGA". The vaayu purana contains Maheswara-yoga, consisting of pranayama, dhyana, pratyahara, dharana and smarana. Bhagavata purana speaks of BHAKTI YOGA. The Linga-purana introduced eight fold practice of pathanjali as the only means to realize God. The Astanga yoga of pathanjali also been spoken of in KURMA, GARUDA, AGNI MARKENDEYA PURANAS. The practice of Kundalini yoga is striking in Devi-Bhagavata Purana. Thus puranic age contains numerous references to variety of yogic practices more or less they all adopted patanjali Astanga yoga with only a difference of god concept as ultimate reality.

VII MODERN AGE.

The tantric culture of India is followed by Bhakti Movement. This emotional dimension of psycho-spiritual movement resulted in the rise of vaishnavism, saivism and saktism. Tantra played an important role in this movement. In Tantra positive and negative forces of body are balanced and united to get psycho-spiritual transformation. This is the theme and practice of Hatha yoga. Based on the principle and practices, several yoga-Upanisads were developed like Brahma-

vidya, Amrita Nada-Bindu, Amrita Bindu, Nada Bindu, Dhyana Bindu, Tejo Bindu, Kusrika, Yoga-Cudamani, Shandilya and so on.

The siddha movement of India culture dominated the society during eight century A.D. siddha means “Accomplished” or “perfected”. This is a tantric cult. Siddha is one who got siddhi ultimate perfection and attained liberation. He also acquire all types of super natural poers (siddhis) through this process and which is unique in ‘Hinduism’ and ‘Buddhism’ known as ‘Hatha-Yoga’. Chief representative of Hatha yoga cult are GORAKSHA and MATYENDRANATH. The ‘Nath’ cult started with them only even though “Lord Shiva” is said to be the source of hata –yoga. The technology of hatha- yoga is hidden in is name itself. It is conjunction of the sun and moon that is called yoga. These two force entwin the central force channel “Susumnain” which Kundalini Sakti moves to reach Siva at the top (Sahasrara). This movement of kundalini power from mooladhara to sahasrara is called as ‘Cakra bhedana” which is crucial in hatha yoga. Goraksa wrote “hatha-yoga” goraksha paddhati, Goradsha-Sataka and other six texts on Hatha Yoga. The hatha yoga - Pradipika was composed by Svratmarama Yogendra in 14th century is a classical manual on Hatha –Yoga this was commented by Bramhananda of 18th century in the name of ‘JYOTSNA’(light). Hatha Ratnavali (17 AD) Gheranda Samhita(17 AD), Siva Samhita (18 AD) and Hatha Sankata Chandrika (17AD) are some other important works on Hatha Yoga.

Yoga as an eternal river, flowing through out the Ages, crossing many Hedges and Bridges, reached its present shape. Original Yoga in itself is not a religion, but many religions adopted ‘yoga’as their internal teachings. Yoga is a systematic science, by the practice of which one can realize his own true self shedding all imperfections, the imperfections of body, mind and psyche. Thus yoga is a holistic science.

UNIT – 3

SCHOOL OF YOGA

RAJA YOGA, BHAKTI YOGA, JNANA YOGA AND KARMA YOGA

The true nature of man is Divine, Perfect and Infinite. He is unaware of this divinity, because he falsely →(not correct or wrong etc) identified himself with his body, mind and the objects outside him. This false identification made him feel imperfect and subject to Sorrows→(unhappy) and decay→(less good) and death. This happened due to ignorance. When man transcends this wrong-knowledge he is relieved of this sorrows. Yoga aims at human evolution from lower strata to higher, by him, at all levels of existence, physical, mental, psychical, and spiritual.

Every effort directed to achieve a developed state of evolution is called Yoga. Survey of yoga tradition reveals existence of variety of approaches, techniques and practices since ancient times without any systematization. The vedic and upanisadic sources give evidences to the existence of numerous types of yoga schools with different techniques. The different schools of yoga which have existed since quite early vedic period did not develop separate identities over a number of generations. This made pathanjali possible to absorb, synthesize and bringout a systematic exposition of concrete yoga school. The first systematic, comprehensive and integral school of yoga is Buddhism. Another school of yoga that is slightly older even than Buddhist school Jaina yoga. But its Literature→(book and printed information on a particular subject) was composed several centuries later than Buddhism.

In general, the spiritual seekers →(try to find)are classified under four types based on their general characteristics and sources of inspiration.

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

The word 'yoga' means 'uniting' or 'joining'. The principle and practices used by each type of aspirant to purify the imperfect personality and join the same with the pure perfect Divine Personality is called yoga. It is a science of progressive transformation of human existence from less evolved stage. Hence it is also called as a science of Human Evolution. The method followed for the discriminative type is called as JNANA YOGA, for the psychic type, RAJA YOGA is prescribed, BHAKTI YOGA is suitable for development type and KARMA YOGA is recommended for the active type. Since time immemorial the knowledge of yoga has been handed down from teacher to student by "oral transmission". In this process, at time progressed, much was added and much was left out or changed. This resulted in the rise of several schools of yoga. Among them six major schools of yoga have gained prominence. They are Raja yoga, Bhakti yoga and Karma yoga, Hatha yoga and Mantra yoga. Additionally there are Laya yoga, Kundalini Yoga, Dyhana Yoga. However these additional schools have got accommodated in Hata yoga.

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

RAJA YOGA

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

The science of Raja Yoga is based on the Sankhya Philosophy. According to sankhya, the external world is but the gross form of the internal or subtle. The finer is always the cause, the

grosser the effect. So the external forces are simple the grosser parts, of which the internal forces are the finer. The raja yogai proposes to manipulate the internal forces and get the whole of nature under his control. He wants to arrive at the knowledge of Reality where the so called natural laws will have to influence over him. He will be master of the whole nature, internal and external.

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

The preparation and the method adopted by raja yoga to attain the final finer perception of reality is called "Astangayoga" Sage Pathanjali, the author of Yoga Sutras, formulates the technology of astangyoga. He defines yoga as "chitta vritti nirodhah". When all the modifications of citta or mind – stuff are brought under control or ceased to exist then the 'seer' is said to be abode in His own glory. This is called 'kaivalya'.

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

1. Yama are purificatory processes of mind. They are moral regulations on the part of citta to regulate negativity. The yamas are five in number. They are 1. Ahimsa [attitude not to harm] 2. Satya [truthfulness] 3. Asteya [non-covetousness] 4. Brahmacharya [chastity] and 5. Aparigraha [not receiving anything from other.]
2. Niyamas or observances help the practitioner to gain speedy success in yoga. There are five niyamas. They are 1. Soucha (purity) 2. Santosha (contentment) 3. Tapas (austerity) 4. Svadhyaya (self-study) 5. Isvarapranidhana (surrender to will of God). The above ten preparatory defensive measures protect the citta complex from the entry of further impurities. After protecting the mind from further intrusion of impure thoughts it is necessary to prepare the body fit to withstand the impact of higher states of yogic practices. The practice of asanas and pranayama are intended to prepare the physical body suitable to consciously recognize the subtle changes that take place during the practice of pratyahara, dharana and so on.
3. Asanas :- during yogic practice the regular nerve currents would be displaced and new channels will begin. New subtle vibrations start along the spinal column and will remodel the entire body. As the main part of yogic activity takes place in the spinal column, it is necessary that spine must be kept in straight line. Therefore, in yoga the waist, chest, neck and head are kept in a straight line. This posture would facilitate free flow of pranic energy in the spine. By the practice of correct posture, physiological, psychological and spiritual benefits are derived. The object of asana practice is to eliminate body consciousness. If one is disturbed by body consciousness of any kind, one cannot concentrate the mind.
4. Pranayama: Prana is the vital energy that sustains life. Without it there is no life. Electricity, magnetism, Gravitation are all various manifestations of the pranic energy. The human body is the greatest receptacle for it. The mechanisms of the body are the conduits through which it flows. The pranic flow is found expressed in breathing. By controlling and regulating prana within himself, as expressed in his breathing, the yogi brings within his power the other phases of prana working in the microcosm. In that way he is gradually able to control his inner nature. This control and regulation of motion in his breathing is what is known as pranayama.

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

The dharana, dhyana and Samadhi together are called samyama. The meditation must begin with gross objects and slowly rise to finer and finer, until it becomes objectless. The mind must be trained to observe external causes of sensations, then to internal changes and finally to its own reactions. When the mind once acquire this power it can understand the true nature of things of everything. He gets the power to command the internal and external world. The 'nature' will be at his control. At this stage the practioner must be very careful. He should not use these powers. Because his final goal is to realize the true nature of reality. He should suppress all the waves in the mind. Then the glory of soul, which is beyond undisturbed by the distractions of mind, will shine I its full glory. The yogi will find himself in the ocean of knowledge, the immortal and all – pervading.

JNANA YOGA

“Brahma satyam, Jagat Mithya, Jiva→(we are jiva (human beings) Brahma eva naparah” –
Adisankaracharya

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

Brahman is described as perforation–SAT-CIT-ANAND→(all ways exises,-Gnana-Happy)→{Existence-Knowledge and Bliss}. It is one, infinite existence and changeless. It is the eternal. “un knowable” subject. Yet it can be realized through discrimination and renunciation. The Brahman appears as universe because of Maya→(maya is nothing but attachment with external world or physical body. Exp magic). Maya is the power that obstructs our understanding of the reality. Once the cover of Maya is removed through discrimination and renunciation between the appearance and the real, then the true nature of self. Universe and Brahman is known. This is liberation. The jiva or individual self has all the attributes of Brahman. It is divine. It is not the mind, nor the senses nor the body. He is the subject who knows the objects, but cannot be an object of some subject. He cannot be known by the mind and senses which perceive the objects. The real self within man cannot be known because of Maya. Under the influence of maya, the self is identified with the mind, senses and the body.

The method of attaining perfection through Jnana Yoga is based on the philosophy of Advaita Vedanta. “Sankaracharya expounded Visista Vada or Maya Vada”. According to this theory Brahman manifests itself as the world and appears as many. This illusion or may can be overcome by the light of awakened consciousness by which the real can be distinguished from the unreal.

According to Jnana yoga the individual is composed of three bodies or sariras. The three bodies are 1. Sthula sarira 2. Sukshma Sarira and 3. Karana sarira. The Sthula Sarira is the physical body composed of five elements. It is sustained by food. The Sukshma sarira or the subtle stays inside the body and uses the body for its expression. It consists of fourteen tattvas – chitta or (where thought waves are created); buddhi (basic intelligence) ahankara (ego-consciousness), manas(mind) the five Pranas (Prana,Apara,Vyana,Udana and Samana) and five tanmanas (things in selves). The third karana sarira or casual body is the innermost body. It

consists of the seed of avidya. The consciousness of may stay here. The real self or Atman stays beyond these three bodies.

The atma is confined within five covers or Kosas – annamayakosa, Pranamayakosa, Manonayakosa, Vijnanamayakosa and Anandamayakosa. Out of these, the first kosa i.e.,Annamaya kosa comprises, thee sthula sarira, while the second, third and fourth kosa comprise the sukshma sarira. The self of man exists independently of sariras and kosas.

The body, mind, intellect, ego and all bodily functions are unreal. Atma is the witness of all these. It is beyond all these manifestations. But due to maya all is identified with self. Removal of maya and realization of the self as Brahman, the changeless, ultimate, eternal→(existing forever), aloof→(not friendly) from motion, activity is the object of Jnana yoga.

‘Sankaracharya’ in his “Vivekachandanam” proposed four –fold practices in the path of Jnana yoga. They are called as Sadhana Chatustaya. The are :-

- i. VIVEKA : One should gain the knowledge of reality by discriminating between real and non-real. Practice of this take to the deeper layers of the individual, like activities, mind, ego and further to the super position covering of the self(maya) gradually that will also put to discriminative analysis and the reality comes direct face to face.
- ii. VAIRAGYA : Vairagya or renunciation implies strong dispassion and non-attachment. From vairagya arises true knowledge. With the attainment of that knowledge comes a natural with drawl from the sense pleasures.
- iii. The practice of Sama(Calmness), Dama (Self control), Uparati(mental restraint to external objects), Titiksha (deep mental calmness in the circumstances), Sradha in the teacher, Samadhana (self-settledness).
- iv. MUMUKSHUTNAM or Intense yearning for liberation. In Jnana Yoga one has to purify the consciousness by Sravana, Manana and Nidhi-dyasana methods. The practice of one is superior to other practice. When one attains the state of nidhidyasana, he reaches nirvikalpa Samadhi. The experience of nirvikalpasamadhi, the highest goal of man, according to Jnana yoga cannot be expressed in human language.

BHAKTI YOGA

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

They are classified as negative and positive expressions. The positive expression of that Divine force is called as Love. While the negative reactions are anger, hatred, jealousy, envy and so on. The perfect divine force within is contaminated by the feeling of ego consciousness become negative forces. This psychological fact is well recognized in Bhakti yoga. Bhakti yoga teaches to recognize the natural power of love as the manifestations of the divine within man and trains the bhakta to purify that love to reach the perfect. In Bhakti yoga every primary emotion is analysed, logically concluded and utilized to open up potential perfection in man. When once the bhakta is flooded with this positive potential perfection, he sees this perfect Divine power or everywhere nothing but in different dimensions and manifestations.

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

In Bhakti yoga, Bhakta is taught to accept the personal Ideal, →(most suitable, perfect).and to love that ideal until it absorbs his whole being. This personal conception of ideal or personification of ideal is called as “Ishta,Devata” or personal diety.

Hence, a bhakta’s God although a personal Diety or conception, is not an anthropomorphic conception of God. His conception of ‘God’. His conception of ‘God’ is his own private and personal image of the ‘Ideal’. It is his own interpretation of the Universal Reality. Therefore, the ‘Ishtam’ may be many and differs from person to person in Bhakti yoga. Same god may be conceived with different characteristics in different relations. For example, a woman may act as a Daughter, Sister, Wife, Mother and Friend in various relations. In Bhakti yoga, guru plays an important role in selecting the “Ishta Devata”. The guru after studying the temperament and tendencies discovers the Ishtam for the disciple and gives him a mantram. Or name by which he is to address his Istam. The mantram is to be repeated with faith and love. First the mantra is to be understood properly. In other words, the Bhakta is made to understand the meaning, pronunciation and relation of the mantra with the ‘Ista devata’. After a long devoted practice, the

knowledge of Sabda, Artha, Jnana of the 'Mantra' is realized and the mind is filled with it. Then the bhakta and mantra become one . this is called "Ishta devata Saksatkara". One pointed devotion to the 'Istaha Devata' is absolutely necessary for a bhakta. This is called "ISHTA-NISHTA".

In "Bhakti Sadhana", bhava or relationship with the 'ishta devata' is important 'Bhava' is the attitude of the bhakta towards his 'ishta devata' in the form of consistant relationship. 'Bhava' is strictly personal and confidential. Bhava are innumerable, but they have been classified under the following categories.

1. SANTA BHAVA :- The relationship and admiration towards transcendental being.
2. DASYA BHAVA :- The attitude of a servant towards his master. Self-less service to the Almighty.
3. TATA BHAVA :- The attitude of a child towards a parent.
4. SAKHYA BHAVA :- The attitude of a friend towards a friend.
5. VATSALYA BHAVA :- The attitude of a Parent towards the child.
6. MADHURA BHAVA :- The attitude of a lover toward beloved→(dearly love).

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

In bhakti yoga there are three stages through wich the sadhaka or practioner must pass before attaining the realization of bhava. They are :-

1. **VAIDHI BHAKTI** :- The word vaidhi in Sanskrit means, law, injuction and formality. This consists of practices which the bhakta should follow and should not follow. They constitute.
 - a) Niyama-Practices like cleanliness, contentment, self-mortification, self-study and surrender the ego-consciousness to god constitute niyaman.
 - b) Nishtha – when niyama becomes steady it leads to nishtha. It consists in strict follow to the practices of niyama.

- c) Upasana – Coming nearer or staying nearby to the Ishta Devata by means of Japa, Puja, smarana and dhyanam is Upasana.
- d) Dainata - Dianata means modesty and humility. (but not the humility that comes from thinking – “I am a good for nothing”). It is a great purifier of love. The realization of consciousness within makes to be humbles and pride free. Dinata develops love and compassion to all because bhakta feels his ishta devata everywhere and in every one and hence he feels humble.
- e) Seva – This means service to god. Thinking that every service is rendered to the to the ultimate reality is seva.
- f) Atma samarpana – This consists in self surrendering to god. Rely on the Isthadevata. Hold on the hand of the Diety and let the diety hold on your hand. Actions are nothing but the action prompted and directed to the diety. This is saranagati of Vaisnavism in Bhagavata Purana.

RAGANUGA BHAKTI

This is love following attachment. At this stage love is expressed in the form of demands.

Raganuga is more mentalin action and reaction it is descipling the ego-consciousness. In this stage love becomes selfish, demanding and possessive. The bhakta wants everything for his own benefit. Avidya will have so many off springs. It develops attachment, anger, jealousy and so on. This results in suferingt and sorrow. And at the same time the longing love doesnot cease. When this state is continued, the “ I “ consciousness, will be cleaned and love flows in different dimensions.

PREMA BHAKTI

When the love is purified, it becomes perfect in tune with the perfect inside. The bhakta realizing that there is not ‘I’ but ‘thou’. This is called as ‘Bhava-Samadhi’ the goal of bhakti yoga. The ego-consciousness is transcended. There is no state called “self” but only ‘thou’ shine forth in the bhakta. This is called ‘Union’ or ‘Perfect personality’; which is the goal of “Bhakti Yoga”

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

- 1) Sarupya – The bhakta will see the form which he worshiped on earth.
- 2) Sayujya – Here the bhakta will have attachment with his Isth devatha in which ever relationship he may be.
- 3) Salokya – The bhakta can stay in the region or plane or sphere of the ishtam. But may not always be with him.
- 4) Sarsti or Samipya- The reflection of the power of god falls on the devotee. He will have all the powers of god except the power of creation.

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

KARMA YOGA

What is Karma Yoga?

Karma mean action or deed in Sanskrit. Any physical or mental action is karma. Thinking is mental karma. Karma is the sum total of our acts, both in the present life and in the preceding births. The word 'karma' comes from the Sanskrit word 'Kru' which means 'action'. Basically karma or action are of three types, Kayika (Physically); Vachika(Speech) and Manasika (Mentally).

Karma means not only action, but also the result of an action. There is a hidden power in karma or action termed 'Adrishta' which brings in fruits of karmas for the individual. The consequence of action is really not a separate thing. It is a part of the action and cannot be divided from it.

All action which we do either mentally or physically are known as our KARMAS. Karma is the foundation of our life and keeps our life moving. Our life is bounded by karmas because through karma (action),we reveal ourselves i.e., Our thinking and subsequent physical actions. Every action which we do has an object behind it and this object may be good or bad. So it is necessary to carry out positive and good actions only. Karma-yoga is the method which helps us in selecting our actions by setting higher objects. All our actions should be based on the love, forgiveness and felling of caring for others. People who do not plan their actions in the right direction are never satisfied and consequently lead a stressed, lonely and disturbed life.

Karma yoga suggests that we should do our duties and give up the fruit to the god, the Supreme authority because every act which is done with the consideration of fruit or reward is an act of selfishness and it binds us with expectations. This expectation weakens us and when we do not get desired rewards for our actions, we get disturbed.

Karma yoga is a method of improving our conduct and view point to wards philosophy of life. Life is full of struggles and karma yoga enables us to face the struggles of life calmly. When we are calm, we have the wisdom and when we have wisdom, we can judge things in a better way. Each of us is a separate entity and builds his own world and this world built by a person is his karma kshetra(action field). We ourselves are responsible for all our happiness and sorrows, successes and failures, pain and pleasures etc., because all of these are effects of

our own Karmas. According to karma-yoga, karma (action) once done cannot be reverted or destroyed until it produces its effects. Every action causes an effect and it is impossible to stop the effects or fruit of the action done.

Karma and destiny generally are taken as two different things but in fact they are inter-linked. It is necessary for us to know what destiny is. Destiny means state of circumstances and surrounding in which one is born and this state is the effect of our actions done. So it is not destiny which decides different states of our life but it is our action or we ourselves who decide it. We get misfortune from our own action.

SWAMI SIVANANDA'S PHILOSOPHY OF KARMA YOGA BHAGAVAT GITA SAYS

Karma yoga is the selfless devotion of all inner as well as the outer activities as a sacrifice to the Lord of all works, offered to the eternal as Master of all the soul's energies and austerities'.

Swami Sivanand's advocates certain principles regarding Karma Yoga. They are :-

***Right Attitude**

Its not what you do that counts it's the attitude while doing that determines if a jog is karma yoga job i.e., whether it is a liberating job or a binding job. Work is worship. "Swami Sivananda Advises us to give your hands to work, and keep your mind fixed at the lotus feel of the Lord".

***Right Motion**

Similarly, it is not what you do that counts but your real motive behind it. Your motive must be pure. Swami Sivananda says 'man generally plan to get the fruits of his works before he starts any kind of work without without remuneration. A selfish man cannot do any service. He will weigh the work and the money in a balance. Selfless service is unknown to him".

***Do your duty**

Often “duty” is referred to as “righteousness”. You will incur demerit if you shun your duty. Your duty is toward God or self or the ‘inner teacher’ who teaches you through all the specific circumstances of your life as they appear.

***Do your best**

What you have to do, do your best. If you know of a better way to serve, you must use it. Do not hold back because of fear of effort or because of fear criticism. Do not work in a sloppy manner just because no one is watching or because you feel the work is not for you. Give your best. Try to do such actions that can bring maximum good and minimum evil. Do karma yoga increasingly.

***Give up results**

God is the doer. You are not the doer. You are only the instrument. You do not know god’s intentions or god’s plans. The self will never acts or changes. It is only the “Gunas” – the three qualities which are playing the way to realize this is to constantly work for work’s sake and let go of the results, good or bad. It is the desire for action that binds the individual. It is the detachment from the action that will dissolve the karmic seeds. Detachment from results also means detachments from the type of job itself. Don’t be attached to your job.

***Serve God or the self in all**

Do to other what you would like to be done to yourself. Love thy neighbor as thyself. Adapt, adjust, accommodate. Bear insult, bear injury. We are parts of the same body. Practice humility in action. Beware of being carried away by power, fame, name, praise and censure.

***Follow the Discipline of the job**

Each job is a teacher of some sort. You learn different skills by doing different jobs. Each job has different requirements in terms of time, degree of concentration, skills or experience, emotional input, physical energy and will. Try to do what ever job you are doing, well.

***How Karma is Fashioned**

Man is threefold in his nature. He consists of Iccha, Jnana and Kriya. Iccha is desire or feeling. Jnana Knows. Kriya is Willing. These three fashion his karma. He knows objects like chair, three (jnana). He feels joy and sorrow (iccha). He wills to do this, not to do that (kriya)

Behind the action, lie desire and thought. A desire for an object arises in the mind and we think how to get it. After that, we exert to possess it. Desire, thought and action always go together. They are the three threads that are twisted into the chord of karma.

Desire produces karma. We work and exert to acquire the objects of our desire. Karma produces its fruits as pain or pleasure. We will have to take births after births to reap the fruits of our karma. This is the law of karma.

Kinds of karma → (past, present, further)

Karma is of three kinds, viz. SANCHITA or the accumulated works, PRABDHA or the fructifying works, and KRIYAMANA or the current work. Sanchita is all the accumulated karmas of the past. Part of it is seen in the character of man, in his tendencies and aptitudes, capacities, inclinations and desires. Prarabdha is that portion of the part of karma which is responsible for the present body. It is ripe for reaping. It cannot be avoided or changed. It is only exhausted by being experienced. We pay our past debts. Kriyamana is that karma which is now being made for the future. It is also called Agami or Vartamana or kriyamana.

In vedic literature, there is a beautiful analogy. The bow-man has already sent an arrow; it has left his hands. He cannot recall it. He is about to shoot another arrow. The bundle of arrow in the quiver on his back is the Sanchita. The bow is Agami of these he has perfect control over the sanchita and the agami, but he must surely work out his Prarabdha.

Action are of three kinds viz good, bad and mixed. Good karma makes you a god or angel in heaven. Bad karma throws you in lower wombs. Mixed actions give you a human birth. every work is a mixture of good and evil. There can be neither absolute good work nor absolute bad work in this world. This physical universal is a relative plane. If we do some action, it will do some good in one corner, and some evil in another corner. We must try to do such actions that can bring the maximum of good and the minimum of evil.

The Law of Karma

The doctrine of karma forms an integral part of Vedanta. The law of karma is one of the fundamental doctrines not only in Hinduism, but also in Buddhism and in Jainism.

As a man sows, so he shall reap. This is the law of Karma. It expounds the riddle of life and the riddle of the Universe. It brings solace, satisfaction and comfort to one and all. It is a self-evident truth. A close study of this law gives encouragement to the hopeless man, to the desperate and ailing. Destiny is created by man's thoughts, habits and character. There is every chance for his correction and improvement by changing his thoughts and habits.

The Doctrine of karma alone can explain the mysterious problem of good and evil in this world. It can bring solace, contentment, peace and strength to the afflicted and the desperate. It solves our difficulties and problems of life. It gives encouragement to the hopeless and the forlorn. It directs a man to right thinking, right speech and right action. It brings a brilliant future for that man who lives according to this Universal law. If all people understand this law correctly and discharge their daily duties carefully, they would rise to sublime heights in the ladder of spirituality.

BENEFITS OF KARMA YOGA

By doing selfless service we can purify our heart. Egoism, hatred, jealousy, ideas of superiority and all the negative qualities will vanish. We can develop humility, pure love, sympathy, tolerance and mercy. We shall also get a broad and liberal outlook on life. We shall begin to feel oneness and unity. Knowledge of the self can be obtained. We will realize one in all and all in one. We shall be moral and virtuous and have a happy, peaceful, contented life. We can bear the burden of Samsara with patience, endurance and strength of mind. There will not be any room for complaint when we see the inequalities in birth, fortunes, intelligence, capacities, etc., and there will be heaven on earth. All will rejoice even in suffering. Negative qualities like greed, jealousy, hatred, anger, passion, etc., will vanish. Virtue will reign everywhere. We will have a glorious Satya Yuga now with peace and plenty everywhere. Blessed is the man who understands and lives in the Law, for he will soon attain god-consciousness and become one with the Law-giver! Then the law will no longer operate on him.

In the practice of Nishkama Yoga, there is no loss of effort. There is no harm. There is no transgression also. Even a little of this practice can protect you from great fear of 'rebirth' death with its concomitant evils. We will reap the fruits of karma yoga, viz. Jnana. There is no uncertainty here. The path of karma yoga eventually leads to attainment of bliss of the self. This is path of selfness action and service without thought of fruits of action.

Course -1

UNIT – 4

YOGA IN RELATION TO OTHER SYSTEMS OF INDIAN THOUGHT SPECIAL REFERENCE TO JAINISM & BUDDHISM

The philosophical thought of India found its roots in the vedic samhitas, Brahmanas, aranyakas and Particularly Upanishads. All philosophical schools have been developed only during post – vedic period. There are many philosophical traditions. The number of schools is principally due to the attempts of various teachers to interpret the upanisadic doctrines so as to form a consistent and intelligible system of thought. The schools of thought are called as ‘darsanas’ or ‘tattvavicaras’. The word ‘darsana’ indicate over and above the ordinary perception, a vision of truth, a direct or immediate realization. Thus Indian philosophical schools represent both theoretical and practical realization of truth or goal aimed at both exercise & involve mind as primary faculty.

There are nine principal darsanas, divided into two – asthika [orthodox] and nastika[heterodox]. The six asthika darsana are:

1. The Vaishesika Darsana founded by Kanada upon the vaishesika sutra.
2. The Nyaya Darsana founded by Goutama upon the Nyaya sutra.
3. The Sankhya Darsana founded by Kapila upon Sankhya sutra.
4. The Yoga Darsana founded upon . Yoga sutra by Patanjali.
5. The Purva-Mimamsa darsana founded upon Mimamsa Sutra by Jaimini.
6. The Uttara-Mimamsa darsana or Vedanta Darsana founded by Badaryana upon Vedanta Sutra.

The foremost Nasthika Darsanas are

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

All the darsanas have a common goal of liberating man from ‘dukkhas’. Their philosophy is based on four common Principles.

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

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

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

YOGA AND NYAYA SCHOOL OF THOUGHT

Nyaya means argumentation and suggests that the system is mainly intellectual, analytic, logical and epistemological. It is also called as tarkasastra, Pramanasastra, hetuvidya, vadavidya and anviksiki. Aksapada Goutama founded the Nyaya school of thought. He wrote nyaya sutra, which was commented by Vatsyayana in his Nyaya – bhasya. On this Uddyotakara wrote his vartika which was commented by Vachaspathi ih his Tatparya – tika.

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

There are several instances where yoga is mentioned in Nyaya-sutra. Yoga is stated [in 4th chapter] as that condition in which the mind is in contact with the self alone, as a result of which there is mental equilibrium and insensitivity to bodily pain. In discussing various forms of perceptions Vatsyayana noted that yogins are able to perceive of meditation. Both schools advocate the doctrine of sphota, which explains the eternal relationship between a word and its sound.

YOGA AND VAISESIKA SCHOOL.

The word 'vaisheshika' means particularity or distinguishing feature or distinction. The Vaisheshika school is founded by Kanada, the author of Vaisheshika sutra. Prasastapada wrote a commentary on the Vaisheshika sutra called Padarthadharma Sangraha. Udayan and Sridhara have commented it upon. According to Vaisheshika darshana the entire world is reduced to six or seven categories. It teaches that Liberation is attained through a thorough understanding of the seven primary categories of existence. Originally Kanada speaks only six categories and the seventh, that of abhava or negation was added later on. The seven padarthas are :-

1. Dravya[substance]
2. Guna[quality]
3. karma[action].
4. samanya[generality]
5. visesa[particularity]
6. samavaya [inherence]
- and 7. Abhava [non-being].

Nyaya Vaisheshika believes in the doctrine of Astkaryavada, which means that the effect does not pre-exist in its material cause and the effect is altogether a new creation and a fresh beginning. The combinations of atoms produce all things. Creation therefore, means the combination of atoms in different proportions and destruction means the dissolution of such combinations. The material cause, atoms are neither produced nor destroyed. They are eternal.

The vaishesika school also admits the reality of the spiritual substances souls and god and also the law of Karma. The individual soul performs actions. Actions lead to merits and demerits. This leads to bondage. When once the action are stopped then the soul is separated from the fetters of mind and the body and realizes its own peculiar individuality and particularity and remains as it is knowing nothing, felling nothing, doing nothing.

YOGA AND SANSKHYA SCHOOL OF THOUGHT

Sankhya is one of the oldest systems of Indian Thought. It has references in many Upanishads such as changodya, katha, prashna, and svetesvatara. The Mahabharata and the gita calls it as right knowledge sage kapila is regarded as the founder of this system of thought. He wrote sankhya pravachana sutra. Isvara Krishna is regarded as the representative of classical sankhy. He belongs to 5th century AD. He wrote sankhya karika.

According to sankhya philosophy life is full of three kinds of pain. The three pains are adhyathika, adibutika, adidaivika. The aim of man is to get rid of these three kinds of pain and sufferings. Liberation means complete cessation of all sufferings. This is the highest end of life. Bondage is due to ignorance or non-discrimination between self and non-self. And liberation is due to right knowledge or discrimination between self and non-self. Liberation cannot be attained by means of action. Because action are done under the influence of gunas and one cannot attain liberation as long as he stays in the prakriti. Therefore, right knowledge of purusha alone leads to liberation. Ignorance is the cause for bondage. This ignorance can be removed by right knowledge attained through mediation[tapas] and vairagya therefore, meditation and the practice of vairagya from the yoga of sankhya school of thought.

YOGA AND PATHANJALI SCHOOL OF YOGA.

PATHANJALI is regarded as the founder of classical yoga school of thought. His system is based on the theoretical and metaphysical concepts of sankhya philosophy. Pathanjali codified all the then existing practices of yoga and systematized the same into a system through his 'yoga sutras'.

The Gitta defines yoga as a mental state wherein a person stays above dualities such as pain and pleasure, good and bad, gain and loss. Pathanjali defines yoga as a spiritual effort to

attain perfection through the control of the body, senses and mind and through right discrimination between purusha and prakriti. The bondage, pain and sufferings are due to 'avidya or ignorance'. Right knowledge or viveka khyati is gained by the practice of Astangayoga. Thus pathanjali yoga is a practical method unlike other system of Indian Thought wherein also insists 'vairagya' or self less action and meditation as a means for achieving right knowledge, which along dispels the darkness of avidya. Further he admits isvara, as a special purusha. Self surrender to Isvara helps to get through the sufferings. Thus yoga of pathanjali consists of meditation and self-less action.

YOGA AND MIMUMSA SCHOOL

The word MIMUMSA literally means 'revered thought' and originally applied to the interpretation or vedic rituals. It is also used to mean critical investigation. The Mimamsa and Vedanta schools are based and both try to interpret the veda. The earlier portion of veda dealing with rituals and sacrifices is called karma kana. Mimamsa deals with the latter portion dealing with the Upanishads is called as Jnana Kanda. Mimamsa deals with the earlier portion of the veda and hence it is also called as "Purva - Mimamsa". The purva mimamsa deals with the dharma or action and hence it is called as Dharma-Mimamsa in contrast to Uttara Mimamsa or Vedanta called as Brahma Mimamsa. The school of founder by Jaimini upto the Jaimini Sutra.

Dharma is the subject of inquire in Mimamsa. Jaimimi defines dharma as command or injunction, which impels men to action. Actions are first divided into three kinds 1. Obligatory 2. Optional and 3. Prohibited. Obligatory action must be performed by all they are divided into two [1] Nitya, which are performed daily such as sandhyavandana and [2] Naimittika, performed on specified occasions. Optional action are called Kamya and their performance leads to merit., who wants to go to heaven should perform certain sacrifices. Prohibited action are called pratisiddha should not be performed and their doing leads to sin. Then there are expiatory action [prayaschitta], which are performed in order to ward off or at least mitigate the evil effects of the performed prohibited actions.

Mimamsakas believe that the seekers of liberation should desists from performing activities of optional and prohibited. But one should perform the Nitya and Namittika actions devoid of attachment to their results. In other words, one should perform his duty just for the sake of duty only. One should not attach any desire to it. That alone leads to right knowledge of

the self and its relation to the external world, which is called 'samsara'. Abstention from the fruits of all karma is called yoga. It is a mental discipline involving abhyasa and vairagya.

YOGA AND UTTARA MIMAMSA SCHOOL {VEDANTA}

The Upanishads and Brahma-sutra and the Bhagavatgita are called as prastanatyā or the three basic works of Vedānta. Bādarāyana is considered as founder of the Vedānta school based on the Brahma-sutra. There are many branches in Vedānta systems-like Advaita Vedānta, viśiṣṭādvaita, Dvaita, Dvaitādvaita and so on. Advaita Vedānta is founded by Gaudapada, the grand teacher of Ādi Śaṅkarācārya. According to śaṅkara, the ultimate reality is Ātman or Brahman, which is pure consciousness without any attributes. Brahman associated with its potency [śakti] many appear as the qualified Brahman or saguna Brahman or the lord (īśvara) who is the creator, preserver and the destroyer of this world which is His appearance.

The jīva or individual self is a subject-object complex. His subject element is pure consciousness and is called as Saksin. Its objective elements is the internal organ called antahkarana composed of five elements. The jīva fails to know the Brahman because of avidyā. When once avidyā is destroyed by Jñāna. It is called as liberation. Śaṅkara repeatedly says that the absolute can be realized through knowledge and knowledge alone. For him karma or action and upāsana or meditation are secondary. They help to gain that knowledge by purifying the mind [sattvasuddhi] this practical method of purification is called 'yoga' in Advaita Vedānta. It may be verily called as 'jñāna yoga'.

Bhakti yoga is an attempt to combine personal theism with absolutism. This tradition resulted in three trends. 1.Vaiṣṇavism, 2.Sāivism and 3. Śaktism. Amongst vaiṣṇavas there are four main sects- viśiṣṭādvaita of rāmanāja, Dvaita of Madhava, sūddhādvaita of vallabha and divided into four parts-Jñāna, yoga, kriyā and caryā. The yoga of Rāmanuja consists in performing duties with absolutely disinterested and non-attachment to the fruits of action self surrender [prapatti] to the supreme leads to bhakti which along brings true knowledge [Jñāna]. This Jñāna will liberate man even in this birth and beyond. Prapatti and upāsana are called 'yoga' in this school of philosophy.

YOGA AND JAINISM

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

The word Jainism is derived from 'jina' which means 'conqueror'. One who has conquered his passions and desires is called a jaina. The jaina Tradition believes that there are 24 'thirthankaras' or founders of the faith. Of these, the first was rishabhadeva and the last was Vardhamana Mahavir. Mahaveera cannot be regarded as the founder of Jainism because even before him jaina techniques were existent. But Mahaveera gave a new orientation to the faith and for all practical purposes modern Jainism may be rightly regarded as a result of his teachings. He lived in the sixth century B.C. and was a contemporary of the Buddha.

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

JAIN PRINCIPLES

The jaina philosophy is a realistic and relativistic pluralism. It explain its theory of Anekantavada and Syadvada with the help of two everlasting. Unaltered, eternal and co-existing realities called Jiva and Ajiva [soul and not-soul]. According to Jainism there are innumerable individual souls and innumerable material atoms. They all independent and reals. Every soul has got several aspects of its own and each object possesses many characters. It is not possible to known all the aspects or characters of an object or soul. Only a part of characte4rs and aspects are known. And hence human knowledge is relativistic and limit and hence the judgments. This view is called as 'syadvada'. As a matter of fact 'anekantavada' on metaphysical side and syadvada on epistemological and logical side, are two sides of the same coin. Hence Jainism is called as realistic and relativistic pluralism.

THE PRINCIPLE OF JIVA OR SOUL:

The principle of jiva is conscious substance which is different in different individuals. Every soul from the lowest to the highest possesses consciousness. The degrees of consciousness may vary according to the obstacles of karma. The lowest souls which inhabits material atoms appear to be lifeless and unconscious, but in fact life and consciousness are present in them though in a dormant form. Purest consciousness is found in the emancipated souls where there is no shadow of karma. The soul is potentially the possessor of infinite knowledge, infinite intuition, infinite power and infinite bliss. But these qualities remain covered on accounts of its beinngless association with matter. Though the body, senses and mind help the soul to know the things, they are obstacles placed by karma to hinder souls in their direct knowledge. When once the matter is removed, then the soul can directly and immediately know every thing. This freedom from matter is called emancipation and moksha.

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

THE PRINCIPLE OF AJIVA:

The principle of ajiva or not-soul comprises of substances which constitute the physical universe. They are five in number 1 Dharma [the medium of motion]. 2 Adharma[medium of rest] 3 Akashai [space of medium of accommodation]. 4 Purdgala [matter] and 5 Kala [time]. They are all without life and consciousness. Of these, the first three are formless [amurtha] and indivisible wholes. The fourth substance ‘pudgala’ stands for matter both atoms and combination of atoms. Kala[time] is atomic in dimension, and the kala atoms parade the whole cosmic space. Two kinds of space are distinguished. In one, motion is possible and called lokasha or filled space and in another motion is not possible and is called as alokasha or empty space. The worlds are filled in the lokakasa and liberated souls live at the top of this lokakasa only. The substance of ‘dharam’ and ‘adharma’ function as a medium for the movement and rest of object. They cannot generate motion nor arrest it, but helps the objects to move just as water helping the motion of a fish or like earth supporting things, which rest on it. Both play an important role in the constitution of cosmos. Without them there would be no spared of spiritual or material bodies in the cosmic space nor can be cosmos itself undergo disintegration. Both are asthikayas.

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

Kala or time is anastikaya because it does not extend in space it is infinite . it is not perceived but inferred from its characteristics like continuity [yartana], modifications [parinama], activity [kriya], now or new [paratva] and then or old [aparatva].

Theory of karma:

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

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

Bondage and liberation:

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

According to jainas moksha is possible by stopping the inflow of karmic matter and removal of karmic matter from the soul. This state is known as samvara and Nirjara. When all the karmic particles are destroyed from the soul, then the soul shines in its original nature of infinite faith, knowledge, bliss and power. To gain right knowledge one must have right faith [samyag darsana] in the teaching of Thirthankaras. Right faith leads to right conduct, which is essential to avoid passions.

The jainas are famous for their strict observance of spiritual and moral life. These observance vary between monks and ordinary men. In case of monks it is called Mahavratas and it is Anuvratas for ordinary man. The vows or vratas are five in number. they are 1. Ahimsa 2 Satya 3 Asteya 4. Prahmacharya and 5 Aparigraha.

YOGA OF JAINISM:

Like other system for jaina also yoga means the path way or the process leading to self-realization. In jaina agamas the term yoga is used frequently, but without any systematic exposition. The latter jaina thinkers right from Subhachandra upto Acharya-Thulasi contributed a lot in giving systematic exposure to yoga. Haribhadra defined yoga[yoga-bindu] as that which leads to emancipation or Moksha. Every spiritual and religious activity, that leads to Moksha is

called yoga. In the yogasataka he describes yoga as the coming together in one soul of the three attributes viz. right knowledge, right faith and right conduct. The jainas, assign, equal importance to each of them in their system of yoga. All the three must co-exist in a soul if it is to walk along the path of salvation.

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

YOGA AND BUDDHISM:

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

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

He delivered his First Sermon to his five disciples, in the deer Park of Sarnath near Benaras. This event is called as Dharma-Chakra-Pravarthana [turning of the wheel of the teaching]. For the next forty-five years, he moved from place to place throughout north India, teaching freely to any one that comes to listen to him. He died in 486 B.C. at the age of 80 at Kusinagara in the Gorakhpur district of Uttar Pradesh.

TEACHING OF BUDDHA:

Buddha's teaching are known as Dharmas. Buddha taught his disciples four Noble Truths. They are 1. There is suffering in life. 2 This Suffering has a cause. 3 This suffering could be removed by destroying its cause and 4. The cause of suffering can be destroyed by following eighth-fold path [astanga yoga].

As Hindus and Jainas, Buddha also felt that life is filled with pain. For him everything is impermanent and does not provide lasting happiness. Every effort is directed towards greater happiness, comfort, fulfillment, or security, separate identity and when failed, leads to dissatisfaction. The second truth is that desire or the thirst [trishna] for life is the cause of this suffering. The third truth is that radical elimination of the desire must be totally eradicated. The fourth truth of Buddha consists in the gradual 'disillusionment' of our egoism personality. It is a step – by – step analytical understanding of our self and the world till the truth shines forth. When once the supreme condition of Nirvana is Attained all sufferings are transcended. Buddha's middle path consists in the following of Eight – fold – practice. The Eight –fold –path is a system of training the mind and the whole human personality for the final achievement of the vision of reality that is far beyond the normal capacity of normal mental comprehension. Therefore, the task of the path is to prepare the individual for the feat of transcending himself. This consists of stages which includes unselfish behaviors, impersonal thinking and deep states of meditation in which the individual personality is left behind. They are not to be undertaken in line, step independently but constitute a comprehensive system of self-less simultaneously. This is the philosophy of life itself. The Eight –fold-practice which lead to ultimate goal are:-

1. Samyak - dristi or right vision[view] it is the realization of the transitory nature of things.
2. Samyak- samkalpa or right resolve and consists in the three fold resolution to renounce what is temporal, to practice benevolence and not to hurt any being.
3. Samyak – vaca or right speech his the avoidance of idle and false talk.

4. Samyak-karmanta or right conduct consists mainly in abstention from killing, stealing and illicit sexual intercourse.
5. Samyak – aajjiva or right living or livelihood is the abstention from deceit, treachery and sooth saying in procuring one’s live hood.
6. Samyak – vyayama or right effort consists in gaining will power to prevent present felling or thoughts, past and future mental activities.
7. Samyak smriti or right mindfulness consists in developing the state of perfection in which he cultivates the awareness of the psychosomatic process of him in all states of consciousness.
8. Samyak – Samadhi or right contemplation is the practice of certain techniques for the internalization and transcendence of normal consciousness.

Of the eight, the first two deals with understanding [prajna] the next three deal with behavior [sila] and the last three with concentratin [Samadhi]. The last three are purely yogic in nature. Buddhist Samadhi comprises the meditative and pure contemplation, Buddha took many aids from yoga techniques. The techniques varied from breath regulation [pranayama], postures → (asana) to meditation.

Buddhism, after death, divided into two main branches – Hinayana and Mahayana. It teaches tolerance, charity, understanding, fellowship, self-purification, compassion and happiness and welfare of all people, irrespective of any barrier of caste creed and nationality. Buddhism preaches ‘panchasila’ non-injury, truthfulness, non-stealing, celibacy and not indulgence in intoxication. Buddha’s teaching are contained in the three pitakas [baskets] 1 vinaya pitaka-dealing with monastic rules it. 2 Sutta-pitaka, dealing with ethical principles and 3. Abhidamma pitaka, metaphysical principles of Buddhism. Asvaghosa, buddhagosha, Nagasena, Asanga, Vasubandhu, Dinnaga etc., wrote significant work on Buddhism.

As Buddha was influenced by the teachings of his Teachers, Pathajali, it seems, was influenced by Mahayana Buddhism, which is a synthesis between Jnana yoga and karma yoga. In his teaching we find several references to the concepts like “maître, karuna, upeksha and so on”,

COURSE – 1

UNIT – 5

SANKHYA PHILOSOPHY

INTRODUCTION

Sankhya is one of the oldest system of Indian Philosophy. We find references to the *Samkhya*. Yoga theories is some of the Upanishads such as *Chandogya*, the *Prasna*, the *katha* and Particularly in the *sveasvatara* in the Mahabharata, in the *gita* and in the *srutis* and the *puranas*. The words *Sankhya* and Yoga are used in the *sruti* and the *Smrti* in the senses of knowledge and action.

Kapila, flourished before Buddha, is regarded as the founder of *Sankhya* system. He wrote *Sankhya Pravachana* sutra which is lost long ago. A *Suri* and *panchashikha* who wrote works on *sankhya* are also lost. The earliest available and the most popular work on this system is of *Ishvara Krishnas sankhya-Karika*. Besides this we have *Goudapada's Sankhya-karika Bhasya*, *Vachaspathi Mishra's. Tattva Kaumadhi* and *Vijnana bhiksu's Sankhy Pravachana Bhashya*.

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

The word '*sankhya*' is derived from the word '*sankhya*' which means right knowledge as well as number'. The *gita* uses this word in the sense of knowledge, so does the Mahabharata *Sankhya* means the philosophy of right knowledge (*Samyak Khyati or Jnana*). The system is predominantly intellectual and theoretical. Right knowledge is the knowledge of the separation of the *Purusa* from the *Prakriti*. *Samkhya* is also the philosophy of numbers, because it deals with twenty-five categories while explaining the theory of creation. Yoga as the counter part of *samkhya*, means action or practice and tells us how the theoretical metaphysical teachings of *Sankhya* might be realized in actual practice. Thus *sankhya-yoga* forms one complete system, the former being the theoretical while the latter beings its practical realization.

Sankhya maintains clear-cut dualism between *purusa* and *prakriti* and further maintains plurality of *purushas* and is silent on god. Hence, it is pluralistic spiritualism and an atheistic realism and uncompromising dualism.

Theory of causation : (karya karana siddanta)

Sankhya advocates dualism-two independent realities or spirits. *Prakriti* and *purusa*. Its doctrine of *prakriti* is based on the theory of causation. The basic question involved in the theory of causation is :

Does the affect pre-exist in its material cause?

Those who answer this question in the **affirmative** are called ***satkaryavadins***.

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

Followers : of A *satkaryaveda* also known as *Armbhavadins* –(production is a new beginning).

Nyaya – Vaisesika, some *mimamsa* followers – *Nitya Paramanukaranavada*.

Hinayana Buddhism – Anitya – Paramanuvada or *Ksanabhanguravada*

Materialism – Svabhavavada.

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

Here, another important question arises. Is the effect a real transformation or an unreal appearance of its causes? Those who believes that the effect is a real transformation of its cause are called *parinamavadins* (*Parinana*=real modification), while those who believe that it is an unreal appearance are called *vivarta vadins* (*vivarta*= Unreal appearance)

Followers:

PARINAMAVADA

- i) *Sankhya-yoga – Prakriti Parinamavada.*
- ii) *Ramanuja (Vedanta) – Brahma Parinamvada.*

VIVARTHAVADA

- i) *Sunyavadins(Buddhism)- Shuyata Vivarta- Vada*
- ii) *Vijnanavadins (Buddhism) – vijnana –vivarta- vada.*
- iii) *Sankara Vedanta- Braham – vivarta – vada.*

sankhya believes in satkaryavada. All material effect's are the modification (parimana) of Prakriti. They pre-exist in the eternal bosom of prakriti and simply come out of it at the time of creation and return to it at the time of dissolution. There is neither new production nor utter destruction. Production means development or manifestation (avir bhava); destruction means envelopment or dissolution (tirobhava) production is evolution; destruction is involution.

PRAKRITI :

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

Sankhya believes that consciousness cannot be regarded as the source of the inanimate world, as Vedanta and Mahayana believe because an intelligent principle cannot transform itself into the unintelligent world. On the other hand the material atoms of the physical elements too cannot be regarded as the cause of this world, as *charvakas*, *nyaya* and *vaisesika*, Jainism and *Hinayana* Buddhism and *Mimamsa* wrongly believe because they cannot explain the subtle

products of matter like intellect, mind and ego (these are different from pure consciousness which belongs to *purusha* alone, and are regarded as internal organs).

Prakriti is said to be the United of the three **gunas**→(quality *sattva ,rajas and tamas*). held in the equilibrium stage (*gunanam samyavastha*) Guna means ‘quality’, ‘secondary’ and ‘strand of rope’. The three gunas are sattva, rajas, and tamas. They are the constituents of prakriti and through it of the worldly objects. They are subtle and imperceptible and their existence is inferred from their effects pleasure, pain and indifference respectively. Although they are called *Gunas*, yet they are not ordinary qualities or attributes, like *Nyaya-Vaisesika gunas*. They themselves possess qualities like lightness, activity, heaviness etc. they are extremely fine and ever changing elements. They are not the qualities which the prakriti possesses; on the other hand they themselves constitute prakriti.

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

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

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

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

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

Purusha:

The other of the two co-present, co-eternal realities of sankhya is the *purusha*, the principle of pure consciousness. *Purusha* is the soul, the self, the spirit, the subject, the knower. It is neither senses nor the body nor the brain nor mind (*manas*), nor ego (*antahkarana*) nor intellect (*budhi*). It is called his *traigunaya*, *Udasina*, *akarta*, *kervala*, *madhyastha*, *saksi*, *drasta*, *sadaprakasha sarvajna*.

Evolution:

Prakriti is said to be essentially, dynamic. Motion is inherent in it. It is always in the state of changing. Even in dissolution, there is homogeneous change (*sarupa or sajatiya parimana*). It is prakriti, when all three gunas are in the state of equilibrium. It is only when heterogeneous change takes place and rajas vibrates and makes Sattva and tamas vibrate that the equilibrium is disturbed and evolution takes place. Sattva, the principle of manifestation and rajas, the principle of activity were formerly held in check by tamas, the principle of non-activity and non-manifestation. But when rajas, the principle of activity vibrates and makes the other two vibrate, the process of creation begins. This evolution is regarded as cyclic and not linear. There is no continuous progress in one direction. But alternating periods of evolution (*sarga*) and dissolution (*pralaya*) in a cyclic order. Evolution again is said to be teleological and not mechanical or blind. Evolution takes place for serving the purpose of the purusha. Prakriti, the gunas, the senses, the

mind, the ego, the intellect, the subtle body – all are constantly serving the end of the purusha. This end is either worldly experience (*bhoga*) or liberation (*apavarga*). Purusha needs prakriti for enjoyment as well as for liberation, for *samsara* as well as for *kaivalya*.

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

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

1. *Prakriti*
2. *Mahat*
3. *Ahamkara*
4. *Manas*
- 5-9 Sensory Organs
- 10-14 Motor Organs
- 15-19 *Tanmatras*
- 20-24 *Mahabhutas*

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

himself with this ego and knows himself as the agent of actions, desirer of desire. *Ahamkara* is said to be of three kinds.

- i) *Sattvika* when *Sattva* predominates. It produces *manas*, and five sensory organs and five motor organs.
- ii) *Tamasa*, when *tamas* predominates. It produces the five subtle elements (tan-mantras)
- iii) *Rajasa*, when *rajas* predominates. It supplies the energy by which the *sattvika* and the *Tamasa* produce their evolution.

Manas or mind arises from the *sattvika Ahamkara*. It is the subtle and central sense organ. It can come in contact with several sense organs at a time. Its synthesis of the sense-data in to determinate perception passes them on to the ego and carries out the orders of ego through the motor organs.

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

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

From the *Tamasa Ahamkara* arise the five subtle essences which are called *Tanmatras* or things in themselves. They are the essences of sight, smell, taste, touch and sound. The *tanmatras* produce the gross elements as well as their qualities. From the essence of sound (*sabda tanmatra*) arises the element of Ether (*Akasa*) together with the quality of sound. From the essence of touch combined with the essence of sound, arises the element of Air together with the qualities of sound and touch. From the subtle essence of color combined with those of sound and touch, arises the element of fire or light together with the qualities of sound, touch and color. From the essence of taste combined with those of sound, touch, taste.

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

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

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

BONDAGE AND LIBERATION:

The life on the earth is full of sorrows, pains and miseries. Man is always been affected by either of the three pains called *adhyatmika, adhibautika, and adidavika*. When ever there are gunas there are pains. Even the so called pleasures lead to pain. Even the life in the Heaven is subject to the gunas. The end of man is to get rid of these three kinds of pain and sufferings. Liberation means complete cessation of all suffering which is, the highest end of life (*Aparvarga* or *Purushartha*).

Purusa is free and *pure* consciousness. It is inactive, indifferent and posses no attributes. It is above time and space, merit and demerit, bondage and liberation. It is only when it mistakes its reflection in the *buddhi* for itself and identifies itself wrongly with the internal organs, the intellect the ego and then mind, that it is said to be bound. In fact, it is the ego, and not the *purusa*, which is bund. When the *purusa* realizes its own pure nature, it gets liberated. Therefore, bondage is due to ignorance, or non-discrimination between itself and the not-self and liberation is due to right knowledge or discrimination between the self and the not-self. When once the *jiva* realizes itself that it is the pure *purusa* through discrimination between *purussa* and prakriti, then it is called liberation. The knowledge that 'I' am not the not-self that nothing is mine, that 'ego is unreal'. When constantly mediate upon, becomes pure, and leads to liberation.

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

Sankhya admits both *jivanmukti* and *videhamukti*.

GOD:

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

COURSE -1

UNIT - 6

KUNDALINI YOGA

INTRODUCTION

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

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

Agama Sastra is divided in to four chapters or *padas*. They are 1. *Jnana pada* 2. *Yoga Pada* 3. *Kriya Pada* and 4. *Charya Pada*. The doctrine of *Sanktism* consists of the worship of *Devi* or *Saktism* as the ultimate force that governs the world. The literature dealing with the philosophy. Rituals yoga practices etc.. of *Saktism* are called *Tantras*. It means to Expand. It is expansion of latent power or *sakti* in upward direction to reach supreme purusha or Siva. This is a *pratyaksa sastra* or practical science where knowledge at every stage is to be experienced and realized by oneself in action.

HISTORICAL TRADITION OF SAKTISM:

The worship of the female Principle was originally connected with primitive societies living on hunting and food gathering. They regarded women as the symbol of generation and life giving power. This is evident all over the world in the history of mankind. The agricultural communities worshipped her as Mother Goddess. Archeological evidences found in the ruins of Harappa and Mohenjo-Daro suggests that in the pre-Vedic religion of India a great Mother Goddess, a personification of all the reproductive energies of nature was worshipped probably under different names. The *Rgveda* speaks of Mother Principle as *Aditi*. In *atharva veda* and *Aitareya Brahmana* one finds invocations to the Mother Goddess or *Parvathi*. In the post-Vedic literature the nature-gods of *Rgveda* became more personalized deities and were given a set of new names like *Ambika*, *Uma Durga*, *Kali* and other who influenced the later religious history of India.

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

Buddhism and Jainism witnessed the downfall with the emergence of *Vaisnavism* and *Saivism* as dominating force among masses. To Vishnu and Siva was added Brahma and they formed the official trinity. They recognized the importance of Female Principle or *Sakti* and placed goddess by the side of the gods as their consorts and symbols of their energy or *Sakti*. And at the same time the popular emotion centering round the female Principle has not exhausted. So need was felt for a new system. This system emerged with a female divine, which was treated above all great gods like *Vishnu*, *Siva* and others. This new system containing roots of hoary antiquity, varieties of rural and tribal and tribal cults and rituals came to be known as

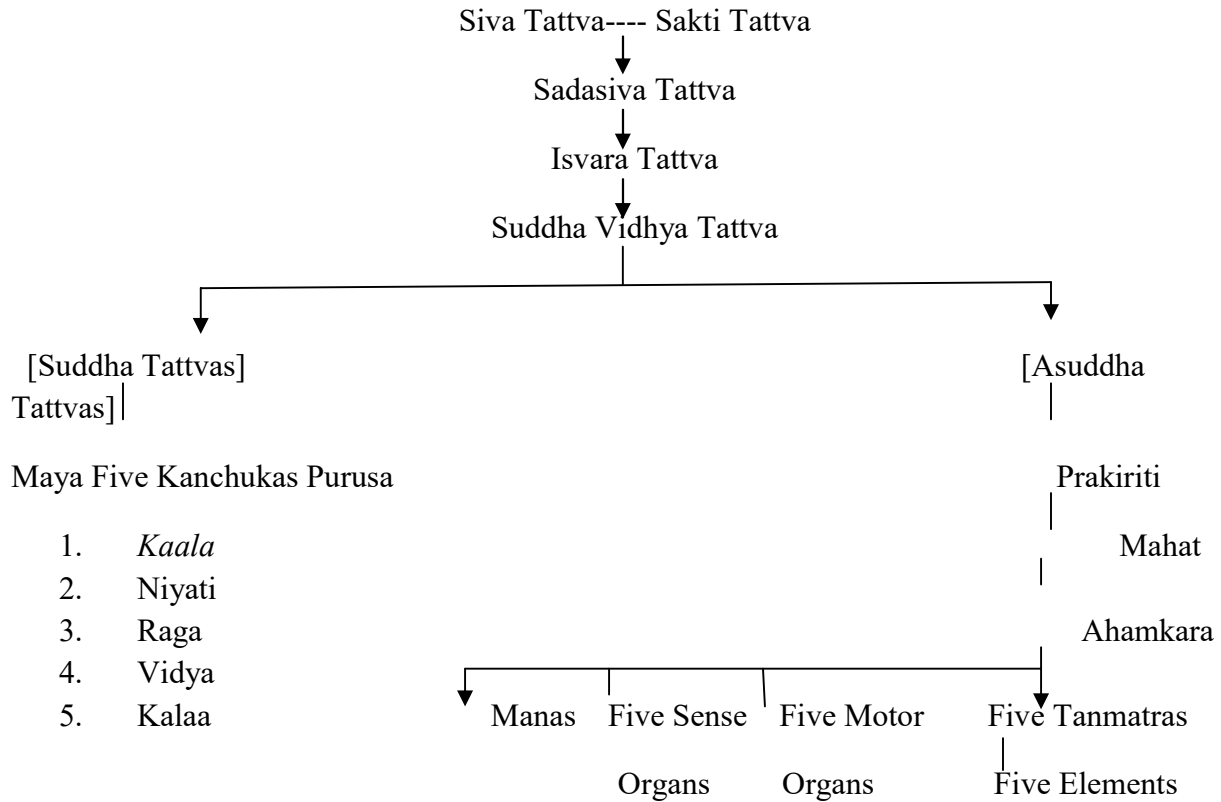
SAKTISM. There are many *sakti pithas* in India. In the south we find the temples of *Meenakshi*, *Kamakshi*, *Kanakadurga*, *Kanyakumari*, *Bhadrakali*, and minor gods like *Yellamma*, *Maremma*, *Poleramma*, *Sapta Kannekalu* etc. it would not be surprise to say that there would be no village without female diety which protects to people from harmful outside agencies.

Of the *Sakta* Agama literature *Prapancasara*, *Saundaryalahari*(*sankaracharya*), *Saradatilaka*, *Tantrasara*, *Tantraloka*, *Rudrayamala*, *Kubjika Tantra*, *Kularnav Tantra*, *Pranatoshani Tantra*, *Mahanirvana Tantra*, *sakta karma*, *Sritattvachitamani*, *Syamarahasya*, *Tattvanandataraginin* and *Satkarmollasa* are popular. The *Hatha yoga Pradepika Gheranda Samhita*, dealing with *Kundalini Yoga* also come under this Category.

THEORY OF CREATRION:

The *Tantra* of *Saktas* accepts Thirty-six. *Tattvas* in explaining the theory of cosmic creation. According to *Malinivijaya Tantra* these thirty-six *Tattvas* are divided into three groups called *Atma*, *Vidya* and *Siva Tattvas*. The first group contains all the *tattvas*, from the lowest *Prthvi* →(earth) to *Prakriti*. They are known as impure categories (*asuddha-tattvas*). The second category includes *Maya*, the *Kanchukas* (from of *sakti* where by Natural perfections of consciousness are limited.) and *purusha*. They are called pure-Impure categories (*suddha-asuddha Tattva*). The third type includes the five highest *tattvas* called the pure *Tattvas* (*suddha Tattvas*). They are *Siva – Tattva*. *Sakti Tattva*, *Sadasiva Tattva*, *Isvara Tattva* and *Suddha Vidya Tattva*. The following diagram can explain the Evolutionary Theory.

The following diagram can explain the Evolutionary Theory.



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

JIVA AND CONSCIOUSNESS:

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

Prana and vayu:

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

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

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

NADIS AND CHAKRAS:

All the Tattvas in creation are present in the body. Each tattva has its own centre of activity. In tantra Yoga these are called “chakras or circles”. They are not anatomical locations in the body, which can be seen by dissection. They are subtle centres of consciousness [Sakti] located within the spinal system. They begin from the lower end of the spinal column upto the top of the brain. From each of them radiate thousands of Nadies, conduits of pranic force in different directions. It is the formation of these Nadis that appear as petals of lotuses to each of the centre.

There are different opinions on the number of nadis in the body. The nadi vijñana enumerated 3.5 crore nadies the siva samita mentioned 3.5 lakhs, while “satchakranirupana” quoted 72,000 only. However most of the Tantric text accepted 72000 nadies. According to siva samhita there are 14 important nadies. They are 1. Susumna 2. Pingala 3. Ida 4. Kuhu 5. Gandhari 6. Hastijihva 7. Saraswati 8. Pusa 9. Payasvini 10. Sankhini 11. Yasasvini 12. Varuna

13. Visodhara and 14. Alambasu. Chief among them are three 1. Susumna 2. Ida 3. Pingala and of these susumna is the most important. It is situated in the spinal column, the Merudanda. It extends from the Muladhara Chakra to the Sahasrara. Within this susumna there is subtle nadi called Vajrinin and inside this Chitrinin nadi is Present. The interior of this Chitrinin is called Brahma Nadi. It is not a sparate nadi in the usual sense but only a 'Vivara' or hallows passage. The opening of this chitrini nadi is the door through which the Kundalini enters the royal road-kula marga on its way to the Lord and it is known as Brahma Dvara. Ida and Pingala are present on the left and right side of the Susumna Nadi. They are also known as Ganga. Yamuna and Sarasvati [susumna]. The ida and pingala nadis are also called as Chandra or moon and surya or sun nadis representing negative and positive phase of the current activity. The three nadis meet at a point at Muladhara Chakra called Yukta Triveni and again at Ajna-Chakra called mukta-triveni. There are they separate and flow separate and flow separately and proceed with different nostrils.

There are six chakras or the centers of consciousness. They are known as padma or lotuses.

1. Muladhara: - it is the root or support of the Susumna and resting place of the Kundalini. It is also the at the root of all the chakras. It is located midway between the genitals above and the anus below. It is also place where the susumna nadi and the root of all Nadis [kanda] meet. It has four petals with four letters.
2. Svadhistana: - this chakra is located at the root of the genitals. This chakra is placed within the Susumna nadi. It has six petals with six letters.
3. Manipura: - above Svadhistana, there is a centre called Manipura at the navel region. It has ten petals with ten letters.
These are the three centres from which the virat, the gross body is formed.
4. Anahatha: - this center at the Heart Region is called Anahatha. This is so called because, it is from this place that the yogin first hears the Sabha Brahman, the sound that is produced without the striking of two things together. It has twelve petals with equal number of letters on it.
5. Visudha:- this chakra is at the base of the throat. It has sixteen petals with sixteen letters. Lord Sadasiva in the form of Ardanareeswara with girija or gouri is present here. Here the yogi becomes Trikaladasi, seer of the three forms of time, past, present, and future. The jiva attains purity here.
6. Ajna :- this is located between the eye brows. The sadhaka receives the command of the guru in the form of Siva. It has two petals with two letters.



There are three 'Granthis' or Knots. Where the Maya Sakti is Particularly concentrated. They are 1. Brahma Granthi between Muladhara and Svadhistana 2. Vishnu Granthi, between Manipura and Anahata and 3. Rudra Granthi, between Vishuddha and Ajna Chakras. These are the Granthis, which are to be loosened and undone for yogic Liberation to be possible.

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

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

KUNDALINI YOGA OR CHAKRA BHEDANA:

The twin principles of creation – Consciousness in itself and consciousness as power,

Siva and Sakti are present in all the Tattvas of the Universe. In the human body the pure consciousness, Siva is present in the highest Cerebral Centre. The sahasrasra and the conscious- power, the Prakrit sakti is located in the lowest centre, Muladhara. This sakti is latent and expresses only through its secondary manifestations such as vayu, prana etc. to awaken this sleeping power control and unite it with its master concourses is the object of this yoga.

The Sakti in the body is called kula-kundali. It is said to be lying coiled up three and half times in the Muladhara with its mouth closing the entrance to the Susumna, the brahmarandra. She is also known as kutilangi [the crooked one], bhujangi [serpent], isvari etc., prana is a particular manifestation of the kundalini sakti and the process of awakening of this power begins with a concerned stress on prana.

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

The asana kumbhaka, bandhas, mudras are used to rise the kundalini and take it upwards towards Brahmarandra. The prana then enters Susumna and coupled with Kundalini. Moves upward towards sahasrara. Piercing each chakra. This is called as **“Chakra Bhedana”**. Advancing from centre to centre the sakti absorbs the tattvas present there. Thus all the tattvas are dissolved into ‘cid-atma’. But the kundalini does not stay in the sahasrara for long. There is always a natural tendency to return to its original position. The yogi has to repeat the process again and again to retain her above for longer and longer periods till the sakti stays permanently with the lord siva. This is called Liberation and Moksa. The sadhaka then is called **Jeevanmukta**.

COURSE – 1
UNIT - 7
YOGASANA AND PHYSICAL EDUCATION

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

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

TYPES OF EXERCISES:

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

1. Exercises that improve strength of specific muscle groups. Example weight lifting, barbell, Dumbbell clubs springs {chest- expanders} etc.
2. Exercises that improve stamina: this type involve less fatigue, more speed and for longer. During e.g., brisk walking, skipping, running, cycling, swimming breathing.
3. Exercises that improve stamina as well as strength of some muscles. E.g., wrestling, push-ups and sit ups.
4. Exercises that promote special skills. E.g., games and spots tennis, hockey, squash, badminton, table-tennis, basket ball, cricket. Base ball, volley ball etc. football and rugby. Require some additional muscular strength.
5. Exercise that improve the muscle tone. Plasticity, and general fitness. E.g., aerobics some, form of dancing and yogasana.
6. Exercises that improve muscles tone, plasticity, stamina, some visceral function and balance of mental function. E.g., combined exercises of yogasana and pranayama.

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

S.NO	Yoga asana	Physical exercises
1	Yogasana are primarily aimed at improving to develop muscles tone. Its goal is to prepare that body fit for higher spiritual attainment.	The aim of physic exercises is to develop a group of Muscles. It does no care for mental development and least bothered for spirit or self.
2	There is no scope for competition in the practice. The goal in yoga practice cannot be show or demonstrated out side the body. Instead the centre of activity is developed within the body.	Where as most of the activities of games and sports are 'goal oriented' or 'goal directed' and this goal is generally fixed outside the body. Competition I evident in the game and sports. Where competition is involved there exist the jealousy, enmity etc.
3	As the aim and objective of asana practice is different, the method of its performance is altogether different. The movements are slow, steady and smooth to attain and to releases any asana. The phase of maintenance of asana is more important than movements. Slow movements require the involvement of deeper muscles also.	Physical exercises are performed in a fast or speedy manner leading to exertion and fatigue. All the movements are done with jumps and jerks. The maintenance of position is rarely observed. Even if observed it would only be for a short period.
4	The effect of asana is more on the trunk part. The special patterns of asana when maintained produced pressure changes in the internal cavities of the visceral organs which influences the circulation in the abdominal part. Nerve roots in the abdominal region are toned up.	In exercises movements of extremities are more prominent than exercise to the trunk. It acts mainly on superficial skeletal muscles and their nerves. The circulation is increased in the periphery. The movements in exercises are quick or rapid and may be of repetitive type [isotonic].
5	In asana the spinal column is given exercises in all possible direction. It is given forward bend, backward bend. Lateral bends and also twisted to right and left in vertical axes. There is a counter movement for every movement of the spine in asanas. Further certain special spine in asanas, mudras, bandhas are employed to rise the kundalini sakti, which is said to develop the higher states of consciousness in man.	Where as the physical exercises does not care for such a systematic movement to the spinal column. Only a particular movement is repeated several times [isometric] to develop strength and skill of some part of the body. The elements of developing the "consciousness" is totally absent.

6	Muscles building is not done in asana. It serves no purpose. Hence energy requirement is also less in the practices of asana than in physical exercises. Asana respiratory mechanisms. Tensions are reduced at various levels.	Heavy muscles masses are built through exercises for more muscular strength. These muscles are regarded as the sign of physical fitness and vigor. After a particular age these over developed muscles act mainly as parasites, sapping their energy and nutrition from other tissues. They become loose and give an ugly shape to the body. Heavy muscular exercises increases the work of cardio-vascular system putting undue strain on it.
7	Skeletal muscles are passively stretched and hence muscles tone cannot increase beyond a particular level. The muscles tensions, on the other hands, are reduces to a minimum. This helps to reduce strain on the muscles and muscles and nerves. The passive stretch is extended up to the capsule and deep ligaments of the joints, which stimulates blood circulation around them and ensures their health. After the practices of yoga one feels fresh, relaxed and energetic with the sense of well being.	In exercises there are heavy and sustained contractions [isometric] and active stretching of muscle against some graded resistance. These voluntary efforts increases sensations. When exercises are finished one feels tired and need to take rest.
8	As the voluntary efforts are withdraw in the final state of asanas, the activity of the motor cortex, is gradually, reduced or even withdrawn completely. The lower brain center are given free scope to observe and integrate various sensory impulses to maintain proper equilibrium.	To achieve the expected goal voluntary efforts are increased. The activity of the motor cortex dominates the lower centers of the brain.
9	Various yogasana are developed to care each of the bodily systems, including endocrine glands and nerves system. The practice of yoga reduces tensions emotions. Strain and stress and prepare the body and mind to be calm and quiet in all circumstances.	There is no such system of physical culture which looks after the body as whole. The aspect of emotional control is not given a proper care. As a result of which many physical culturists suffer with many chronic ailments of digestive and nervous debilities.

10	There are no age and sex restrictions in yoga. Asanas can be practiced even at the age of 90 under expert guidance. Further certain asanas are recommended for pregnant women. Further even the sick can practice asanas to get rid of the problem.	All can not practice the exercises all the time. No therapeutic value is assigned to the exercises.
11	The practice of asana require 0.8 to 3.0 calories/ min. A Normal person resting in bed requires 0.9 – 1.0 calories / min.	The physical exercises require 2.0 to 14.0 calories/min of energy.
12	In yogasana practice breathing is kept as natural as possible. There is no retention of breath. Further breathing is clubbed with the bending, ensuing co-ordination between body and mind.	Most of the exercises is carried out with heavy and speed breathing. No rhythmic breathing is followed. Further suspension of breathing is recommended for certain sport items.
13	The practice is started and closed with prayerful mood.	The elements of devotion is absent.
14	Yoga recommends food regulation. Only sattvik diet is prescribed for the health of body and mind. It mould the character and behaviors of individual.	There is no food restriction. Further high caloric food is recommended to build up muscle groups.

COURSE – 1
UNIT-8
BHAGAVAD GITA

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

MEDITATION: PLACE, SEAT, FOOD, SLEEP, TECHNIQUES AND BENEFITS.

A man is said to be a yogi only when the mind is under his control. He finds the Lord every where and every thing in him. He enjoys supreme bliss → (perfect happiness) and develops equal vision to all worldly events and objects → (a thing that u can see and touch). He treats friends and foes a like. He stays alone in solitude, with controlled mind free from greed and hope. To gain such equanimity of mind one should practice meditation. In the verses fro 11 to 32 Lord Krishna gives a complete explanation of the techniques of mediation.

PLACE AND SEAT

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

After selecting the place, one should on it sit in a comfortable posture, with head, neck and trunk in erect position. He should gaze at the tip of the nose with one pointed mind. When the person has thus practiced for some considerable period, he develops calm and quiet mind. He should be strict and conserve the physical vital energy by observing celibacy. When the

yogi is established well in above said techniques of meditation. He stay always in a blissful state, which is called liberation.

REGULATION OF FOOD, SLEEP AND OTHER

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

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

METHOD OF MEDITATION

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

BENEFITS OF MEDITATION

When the mental agitations are quietened through meditation. The yogi enjoys the Supreme bliss. He realizes the self as omnipresent. He sees the self in all objects and all objects in the Self.

FATE OF THE IMPERFECT OR DROP OUT YOGI [YOGABHRASTA]:

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

People are attracted to yoga for several reasons, for mental peace, to attain supernatural powers and the liked. Whatever may be the cause, the basic principle of yoga is to understand the truth that matter is different from the spirit or the soul and man is a part of that supreme Self. The process by which this type of understanding is gained is called yoga. It requires lot of patience and preservice on the path of the yoga. It may require long year of

one's life and sometimes even many life time to come to the stage of practitioner who failed to attain perfection in this birth.

Krishna assured in the very beginning of this section that for a man who performs right action, there is no destruction either here or hereafter. According to Krishna there are two type of devotes. A. Who perform action with desires and B. who perform duties with detachment to the results. it is said that the material pleasure. They will stay there for a long and thereafter will take birth on the earth in the family of pious and wealthy.

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

MEDITATION

Synopsis

- A. Meditation
- B. Meditation - concept
- C. Benefits of Meditation
- D. Different Schools of Meditation.

A. MEDITATION

The word "Meditation" is used to describe a number of different uses of the mind. Form contemplation and concentration to devotion and chanting. It may probably be derived from the same root as the Latin word "Mederi" meaning "to heal". Meditation can certainly be looked on as a healing process, emotionally, mentally, and physically too.

The meditation state is the highest state of existence. It is indispensable for the spiritual life as breathing is for the physical. Devoid of meditation, one is like a blind man in a world of light and color and loveliness.

Meditation is referred as:

A training of consciousness and the exercises for awareness

A mental process in which thinking and intuitive perceptions take place

A process of re-discovering, enjoying and using the positive qualities already latent within us.

A method of self-realization

A systematic method of recollection, contemplation and concentration.

A systematic practice of mastering one's own mind

A practice that awakens the latent faculties of mind and channelizes the thoughts

A practice that channelizes the mind. In a positive direction

A practice that enables one to go beyond the five senses and to experience clairvoyance and clairaudience.

Methods of meditation: There are different of meditation and they are the following:

A few make an idea and follow it to arrive at a given result-this is an *active meditation*. People who want to solve a problem meditate in this way even without knowing that they are meditation. A few may sit-down and try to concentrate on something without following an idea-simply to concentrate on a point whether mental, vital or physical, in order to intensify one's power of concentration. A few may sit arrive true silence and tranquil this is extremely difficult and it is somewhat like taking bull by the horns.

A few may detach themselves from external things as though they do not take interest in them at all, and all of a sudden they brighten the flame of aspiration and throw in to it everything that comes to them so that the flame may rise higher and higher by identifying themselves with it go up to the extreme point of their consciousness. Simply the joy of an aspiration which mounts and mounts and mounts, intensifying itself more and more in constant concentration.

B. MEDITATION – CONCEPT

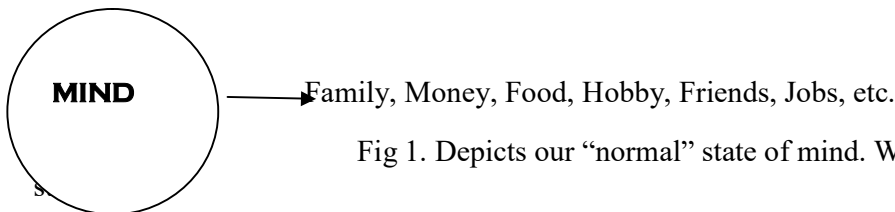


Fig 1. Depicts our “normal” state of mind. We receive sensory

and we react in a completely uncontrolled way. We bounce from one thought to another and follow with our emotional and physical reactions. The same thought can bring about diametrically opposite reactions at different times.

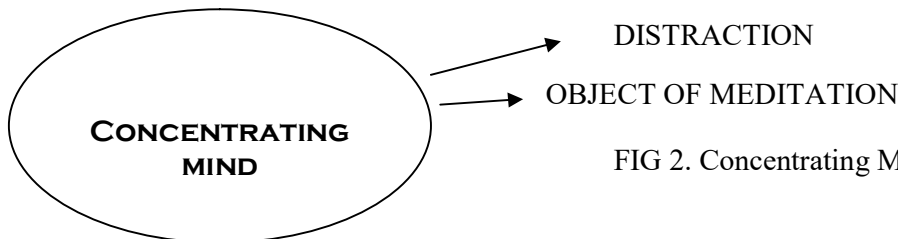


FIG 2. Concentrating Mind

Fig 2. Demonstrates concentration. This is the first step in meditation and is the start of gaining control over the mind and thereby life. The idea is to pick an object/ subject to place your attention on and then to focus exclusively on it overcoming the distractions.

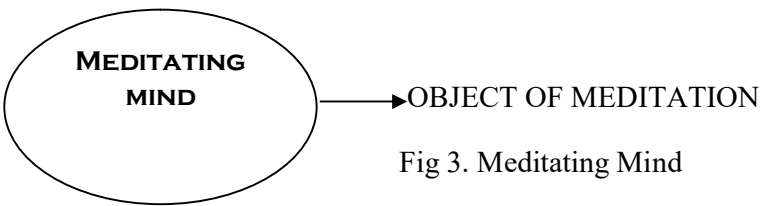


Fig 3. Meditating Mind

Fig 3. Depicts Meditation. The example of pouring oil from a bottle into a bowl explain meditation. At first the oil drips out at a time. This is concentration. Then the oil comes out in a steady stream. This unbroken pouring out is Meditation. Once the stream starts becoming steady it flows effortlessly, similarly, when concentration flows into meditation, the attention paid to the object of Meditation become deeper and deeper effortlessly and spontaneously.

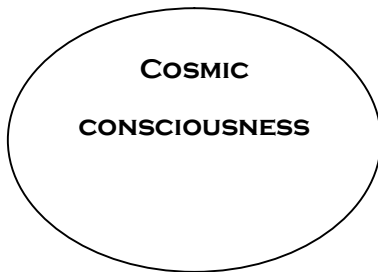


Fig 4. Contemplating Mind

Fig 4. Depicts that with the experience of Contemplation we become Conscious of the Cosmos and know ourselves to be a part of it and realize our unity with all of it. This is the realization of Cosmic Consciousness. It is our birthright and destiny to know this exquisite state and enjoy the truth, Consciousness, and Bliss that is our eternal true nature.

C. BENEFITS OF MEDITATION

In contemplation, you are in spiritual contact with the unchanging light. You are cleanser of all the impurities. This Light cleanses the soul, which touches it. The magnifying glass is exposed to the light of the sun and the straws that are underneath catch fire. So, within yourself, if you have an open soul, within yourself, if you have an open heart devotedly lifted up to God, the light of his purity and love, illumining this open soul, will consume all your shortcomings in the fire of Divine love. The light bring enhanced energy and great comfort. This purifying process leads to a deeper insight into truth. This is the action of grace of the Lord upon the soul in meditation. In this inflowing grace, there forth with arises that light of the mind into which god is sending a ray of his unclouded splendor. This Light is vastly potent. If you can meditate for half an hour, you will be able to engage yourself with peace and spiritual strength in the battle of life for longer time through the force of the meditation. Such is the beneficial result of meditation. As you have to move with different minds of a

peculiar nature in your daily life, get the strength and peace from the meditation and you will have no trouble and worry then.

Meditation acts as a powerful tonic. It is a mental and nerving tonic as well . the holy vibrations penetrate all the cells of the body and cure the diseases of the body. Those who meditation he saves doctor's bill. The powerful, soothing waves that arise during meditation exercise a benign influence on the mind, nerves, organs and the cells of body. The divine energy freely flows like Tailadhara (flow of oil from one vessel to another) from the feet of the Lord to the different systems of the Sadhakas. Considerable changes take place in the mind, brain and the nervous system by the practice of meditation. New nerve-currents, new vibrations, new avenues, new grooves, new cells, new cells, new channels are formed. The whole mind and the nervous system are remodeled. You will develop a new heart, a new mind, new sensations, new feelings, new mode of thinking and acting and a new view of the universe (as god in manifestation). The fire of meditation, annihilates all foulness due to vice. Then suddenly comes knowledge or divine wisdom, which directly leads to Mukthi or final emancipation.

Real peace and Ananda (bliss) Sankalpas get extinguished. When you fix the mind on the supreme energy even for five minutes, Sattva Guna is infused into the mind. Vasanas(impressions) are thinned out and the force of sankalpa becomes less and less. You will feel peace and bliss during the five minutes. You can compare this Ananda from meditation with the transitory sensual pleasures. You will find that this ananda from meditation is a million times superior to sensual pleasure. Meditation and feel this ananda. Then you will know its real value. You will get the full ananda of the divine glory only when you merge deep into silent meditation. When you are on the borderland of divinity of God, when you are at the threshold of god, when you are in the outer skirts, you will not get the maximum peace and bliss.

The students who practices meditation systematically will acquire the following benefits:-

Santi(Peace), Santosha(Contentement), Abhaya(Fearlessness), Ananda(Bliss), Nischala-Sthiti Steadiness, Free from likes and dislikes (Raga Dvesha) Free from angry Akrodha Free from egoism, Develops Prakamyia, The divine vision divine Drishti and develops Sattvic qualities.

D. DIFFERENT SCHOOLS OF MEDITATION

1. Prajapita Brahma Kumari's – Practice of meditation (Raja Yoga)

Raja yoga is a sitting meditation complemented by maintaining a peaceful soul conscious state while performing every day actions. This is the first and most important step in making meditation practically. Instead of repeating the affirmations one would really experience oneself as soul a divine life and would then be stabilized, would feel one surrounded by divine light and in peace. This art and science of meditation, which is based on rationality. It penetrates deeply into the layers of the mind and renews it. It leads to self – illumination and to a life style, which gives one satisfaction, meaningful and purposeful life.

Don't just meditate when you feel like it. The greatest progress is possible at the time when you really don't want to meditate or when you feel you can't. that's the time when you need to meditation the most.

RAJA YOGA MEDITATION WITH A DIFFERENCE

Raja yoga does not involve the endless repetition of a 'mantra' or special postures and breathing exercises. It is the method to first understand the mind and then harness its hidden powers; it is different from all other. It is the awareness of the metaphysical self and absorption of one's mind in hopeful and purposeful consciousness on His attributes. In this type of meditation one with draw one's own body, focuses one's attention on god, the supreme being. This inhibition luminous self is attained by directing the flow of thoughts towards God in his supreme abode which is a world of divine light.

DIFFERENT FROM PRAYER

Raja yoga is different from prayer, as one does not make any supplication to the Deity. It is not silent or sub vocal repetition of a mantra or a fixed sacred formula, nor it is accompanied with any physical movement. Further one does not try to concentrate one's mind on any image- gross or subtle or a Guru but on one of intimacy, closeness and experience of being in his presence rather than feeling at a distance, seeking and calling God as most people do in prayer.

2. SRI AUROBINDO AND THE MOTHER – Dynamic meditation (A meditation of transformation)

There are two words used in English to express the Indian idea of Dhayana, Meditation and contemplation meditation means properly the concentration of the mind on a single train of ideas, which work out a single subject. Contemplation means regarding mentally a single object, image, and idea so that knowledge about the object, image of idea may arise naturally in the mind by the force of the concentration. Meditation is the easiest process of the human mind, but the narrowest in its results. contemplation is more difficult, but greater: self-observation and liberation form the chains of thoughts the most difficult of all, but the widest and greatest in its fruits.

The dynamic meditation has the power of transforming your being. It makes you progress, as opposed to static meditation which is immobile and relatively inert, and which changes nothing in your consciousness or in your way of being.

HOW AND WHEN TO MEDITATE:

“Brahman” is always the best object for meditation or contemplation and the idea on which the mind should fix is that of God in all, in God and as God. It does not matter essentially whether it is the impersonal or the personal God or subjectively, the one self. be the highest and embraces all other truths, whether truths of this world or of the other worlds or beyond one phenomenal existence. Internal Condition necessary in concentration of the will against the obstacles to meditation and increasing purity and calmness of the inner consciousness out of which thought and emotion arise. Once habit of meditation is formed, it should be made possible to do it in all circumstances, lying, sitting, walking, alone, in company, in silence or in the midst of noise etc., For the beginners external conditions such as solitude and seclusion as well as stillness of the body are helpful. This can be done with eyes shut or with eyes open, according as its best suits to one.

COLLECTIVE MEDITATION

A double movement is necessary and that the effort for individual progress and realization should be combined with an effort to try to uplift the whole mass and enable it to make the progress that is indispensable for the greater progress of the individual. A mass progress which would allow the individual to take one more step forward. Here all of them open and bring down a divine force in to them, it is the opposite movement and that is why this concentration cannot replace the other, even as the other cannot replace this one. Open every consciousness, which the receptivity, make a unity of this receptivity and bring down the force.

YOU MAY MEDITATE:

- To open yourself to the divine force.
- To reject the ordinary consciousness.
- To enter the depths of your beings.
- To learn how to give yourself integrally.
- To enter in to peace, calm (a large shellfish with a hinged shell) and silence.
- To reject the force of transformation.
- To trace out the line of progress.
- For all kinds of things.
- For very practical reasons: when you have a difficulty to clean up, a solution to find, when you want help in some action or other.

DIFFICULTIES OF MEDITATION

Thoughts of all kinds come in, that is not due to hostile (aggressively unfriendly) forces but to the ordinary nature of the human mind. There are several ways of getting rid of it.

Look at the thoughts and observe what the nature of human mind is as they show it but not to give any sanction → (measures taken by a state to try to force another state to behave well) and let them run and do less till they come to a standstill.

Look at the thoughts as not one's own, to stand back as the witness Supreme soul (purusha) and refuse the sanction. The thoughts are regarded as things coming from outside, from Self soul (prakriti), and they must be felt as if they were passers-by crossing the mind, space with whom one has no connection and in whom one takes no interest.

One looks to see where the thoughts come from and finds they come not from one self, but from outside the head as it were: if one can detect from coming, then, before they enter, they have to be thrown away altogether – it is an active method perhaps the most difficult one that is the shortest and most powerful road to silence.

CENTRES *Of* CONCENTRATION

One can concentrate in any of the three centers, which are easiest to the sadhak or gives most result. The power of concentration in the heart centre is to open that centre by the power aspiration, love, bhakti, surrender. Remove the veil, which covers and conceals the soul and bring forward the psychic being to govern the mind, life and body and turn and open them fully to the divine. This is called in this yoga as psychic transformation. The power of concentration above the head is to bring peace, silence, liberation from the body sense, the identification with mind and life and open the way for the lower – Mental, vital, physical, Consciousness to rise up to meet the higher consciousness. The higher power from above has in its descent to open all the centres. This is called in this yoga the spiritual transformation. The power of concentration in the eyebrows is to open the centre there, liberate the inner mind and vision and develop yogic consciousness and its experiences.

3 SRI YOGI RAJA Vethathri Maharishi: Simplified Kundalini yoga meditation.

It is a system of meditation for clarity and strength of mind. Kundalini is the life force the energy of the body and mind (SKY) is the practice to utilize the life force for the object of meditation merging the mind with the force takes one to the subject's frequency, which enhances awareness, and intellectual sharpness and understanding. One's characteristics acquired through the experiences after birth. The formed has traditionally been called "Sanjita karma" and the latter "praraabdha Karma". That is the action that are result of the hereditary and one's present lifetime. Under the forces of need, habits and circumstances everyone superiority complex and vengeance. These create endless troubles, pain and miseries to oneself and the entire society. For this reason the whole is subject to a wide spectrum of suffering. If we analyse such suffering it is clear that, with the exception of those cause purely by nature, they are largely brought about through unnecessary emotional moods. Thus it is imperative that the mind is turned inward to its base, the life force, and deep

relaxation and heightened sensory awareness and self control are possible there by. In a state of meditation there can be no undue attachment or emotional disturbance.

INITIATION:

In man the soul-forces of his mother and father are jointly functioning. These two kinds of life force commingled at the time of the coming together of the chromosomes → (information in the form of genes). This becomes the collective character of a person. **All the imprints of karmas of the parents are ingrained in him.** birth is caused by the sensual attraction and sexual activity of the parents. So everyone has inherited sensual attraction and temperamental moods. The results are pains, miseries and problem in life. Against this background, if one is to have a change in the personality, some additional highly characterized life force is necessary. The person with such divine personality and life force is the guru {preceptor}. The guru has to pass his energy to a spiritual way the noble thought that the discipline should become purified and enlightened in consciousness.

The life force of the Guru is passed on to and aspirant in three ways-by touch → This is called 'sparsa diksha' in Sanskrit – By sight → This is 'Sankshu diksha'- By thought → this 'gana diksha' the mind of the aspirant is linked with soul in the first, the universal force in the second and with truth in the third method. After passing the life force, the kundalini power of the aspirant is aroused and identified. (in between eye brows, Agna chakra). All of these three methods are followed in simple kundalini yoga.

Linking the mind of an aspirant with his soul is a ceremony of divine communion. This kind of graceful boon of a guru to his disciple for the latter's enlightenment is called initiation in spiritual terminology. A master of SKY passes his power by touch to the aspirant and the kundalini power is aroused. To start with the aspirant and the kundalini power is aroused. To start with the aspirant will feel a vibration in the Agana Chakra. This meditation will improve awareness and will power. After this stage, shanti yoga will be taught which will help to regulate the physical routines of the body. Then comes, Thuria Yoga, where, vibrations can be felt at the top of the head- Sahasrara chakra. Here the mind will get much shorter frequency in its functions. After learning this introspection practices are given.

INTROSPECTION: → (concentration on your thoughts or feelings)

A practical methodology for sublimating the negated emotions of greed, anger, vengeance, worries, etc., the lessons on introspection are 1. Analysis of thoughts 2. Moralization of desires. 3. Neutralization of Anger. 4. Eradication of worries and 5. Realization of consciousness. These practices will make a man to understand the value of his own existence. Thus the soul becomes pure and perfect. Men and women, above 14 years of age, can practice the meditation.

3. Ramalinga Swamigal (Vallalar)

At Vadalur, Ramalinga discoursed extensively with his disciples and he received many visitors who came especially to witness his miracles. Those who were hungry were fed and

the sick were cured. Some scholars of various philosophical schools visited him and had their doubts clarified. He founded a society under the name of “Sanmarga Veda Sanmarga Sangam”, later renamed by him as “Sanmarasa Suddha Sathya Sangam”. He borrowed the name for his philosophy “Sanmarga”, “the good path”, from thirumoolar’s Thirumandiram.

The Divine Song of Grace:

Ramalinga composed many hymns and poems expressing his devotion for God and his Spiritual aspirations. Velayutha Mudalier, in 1867, after great effort, persuaded Ramalinga to allow him to collect and Publish the poem with the title Thiruvarulpa or the Divine songs of Grace.

The divine songs of Grace is one of the greatest master works of the Tamil Language. Written in melodious verse, it expresses the nature and attributes of God, the soul and the symphony of life. It describes the various stages of self realization and the transformation of Ramalinga’s mortal human frame into a divine immortal body. Ramalinga wrote that his mortal body become resplendent with a golden hew and transformed into a “ body of love” (Anburoo or suddha deham). He sang more and more and more in ecstatic delight for the flow of divine grace. His “body was imperceptible to the sense of touch . it is imperishable and non susceptible to the ravages of nature. His aspiration to merge with god supreme was fulfilled at this stage. At one point, he states:

“I prayed for an effulgent body that would endure forever against wind, earth, sky, fire, water, sun, moon, death, and disease, weapons of killing, planets, and injuries of evil deeds or anything else. He later fulfilled my prayers and I have such a body. Think it not a mean gift. O people, seek refuge in my father who is the lord of the beatific splendor that immortalizes even the material body”.

6 Vipassana Meditation

The technique

Vipassana, which mean to see things as they really are is one of india’s most ancient techniques of meditation. It was rediscovered by Gautam a Buddha more that 2500 year ago and was taught by hijm as a universal remedy for universal ills, i.e., an Art of Living.

This non- sectarian technique aims for the total eradication of mental impurities and the resultan highest happiness of full liberation. Healing not merely the curing of diseases, but the essential healing of human suffering, is its purpose.

Vipassana is a way of self-transformation through self-observation. It focuses on the deep interconnection between mind and the body, which can be experienced directly by disciplined attention to the physical sensations that form the life of the body, and that

continuously interconnect and condition the life of the mind. It is this observation, based, self-exploratory journey to the common root of mind and the body that dissolves mental impurity, resulting in a balanced mind, full of love and dcompassion.

The scientific laws of that operate one's thoughts; feelings, judgments and sensations become clear. Through direct experience, the nature of how one grows understood. Life become characterized by increased awareness, non-delusion, self-control and peace.

THE TRADITION

Since, the time fo Buddha, vipassana has been handed down, to the present day, by an unbroken chain of teachers although Indian by descent, the cureent teacher in this chain, Mr. S.N.Goenka, was born and raised in Burma (Myanmar). While living there he had the good fortune to learn Vipassana from his teacher. Sayagyi U Ba Khin who was the time a high government official. After receiving training from his teacher for fourteen years, Mr. Goenra settled in India an began teaching Vipassana in 1969. Since then he has taught tens of thousands of people of all races and all religions in both the East and West. In 1982 he began to appoint assistant teachers to help him meet the growing demand for Vipassana courses.

The Courses

The technique is taught at ten-day residential courses during which participants follow a prescribed code of Discipline, learn the basics of the method, and practice sufficiently to experience its beneficial results. The course requires hard, serious work. There are three steps to the training. The first step is , for the period of the course, to abstain from killing, stealing, sexual activity, speaking falsely and intoxicants. This simple code of more conduct serves to calm the mind, which otherwise would be too agitated to perform the task of self observation. The next step is to develop some mastery over the mind by learning to fix one's attention on the natural reality of the ever changing flow of breath as it enters and leaves the nostrils. By the fourth day the mind is calmer and more focused, better able to undertake the practice of vipassana itself observing sensations throughout the body, understanding their nature, and developing equanimity by learning not to react to them. Finally, on the last full day participants learn the meditation of loving kindness or goodwill towards all in which the purity developed during the course, is shared will all beings.

7. Tamil Siddha Meditation

According to the traditions of southern India there are Eighteen Siddhas in particular who attained perfection, which included their spiritual, intellectual, mental, vital and physical bodies. The names of these eighteen siddhas vary according to different sources. Collectively, the techniques are known as “Kriya yoga Siddhantham”, which means, the practical yoga techniques bringing about final perfection in the realization of God or truth. Kriya is derived from the Sanskrit word kri referring to the “action” and “ya” referring to “awareness”. Thus a Kriya is a practical yogic technique done with awareness. The purpose of these kriyas or techniques is awakening of the chakras, the purification of the nadis, and finally the awakening of the kundalini shakti, leading to God or Self – realization. The kriyas are designed and taught so as to bring about an awakening of this kundalini in stages, rather than abruptly. If awakened quickly, the unconscious kundalini force, resulting in much discomfort, disorientation, and even a risk of complete mental breakdown, will overwhelm the system of nadis. Kriya Hatha yoga includes the practice of Asanas, Mudhas, and Bandhas. Asana refer to a posture, which produced relaxation. A Mudhas is a gesture, movement or position, which affects the flow of pranic energy in the body. It also refers to a corresponding psychic attitude. A Banda is a psycho muscular energy lock which redirects the flow of pranic energy in the human body and to awaken to the chakras. The asana kriya, and bandhas physical centers and channels (Nadis), to estimate energy blockages, to permit the transmission of gradually increasing amounts of pranic energy, as well as to keep the body free from impurities. Functional disorders and diseases. They also help to secure mental concentration and to integrate the two major aspects. Kriya Kundalini Pranayama kriya kundalini pranayama is the most potential technique in kriya yoga. pranayama is defined as the scientific art of mastering the breath. The practice of kriya kundalini pranayama is the direct effect upon the psychological process of body, which are responsible for our mental states. These are often not due to problems with the mind itself, but are a consequence of psychological factors, such as indigestion, poor circulation, muscular cramps, lack of energy and disequilibrium in hormonal secretions. By practicing this technique in a relaxed state one affects the psychological processes gradually, an inner awareness and concentration will develop naturally, without struggle.

The 18 Yoga Siddhas

Name	Place of samadhi	Guru	Disciples	Contributions
Nandi Devar	Kasi (Benaras)	Shiva	Thirumoolar, Pathanjali, Dakshinamoorthy, Romarishi & Sattamuni.	Medicine, Kaya Kalpa & Alchemy
Agastyar	Ananthasayana	Shiva	Boganathar, babaji, Thiruvalluvar, Macchamuni	Medicine, kaya kalpa tamil grammar & yoga.
Thirumoolar	Chidambaram	Nandi	--	Yoga & philosophy
Boganathar	Palani	Agastyar, kalangi, Nathar	Babaji, Konkanavar Karuvooar & Idai Kadar	Yoga, kaya kalpa, medicine, alchemy, natural sciences & philosophy
konkanavar	Tirupati	Boganathar	557	25 known works in medicine, philosophy, religion
Macchamuni (Matysendra- nath)	Thiruparrun- kundram	Agastyar punnakeesar pasundar	Goraknath	10 known works on Hatha yoga, Tantric yoga practices
Goraknath	Poyur (Girnar)	Dattatreya(Vishnu) Macchamuni Allama Prabu	Nagarjuna	Avadhuta Gita”and 13 other works, order of ascetics, mesdicine, alchemy, Hatha yoga pradipika classic.
Sattamuni	Srirangam	Nandi Dakshina- Murthy	Sundara-nandar Paambatti	46 known works, Medicine, Alchemy

Sundara-Nandar	Kundal (Madurai)	Sattamuni Konkanavar	- -	24 known works, medicine, philosophy
Rama Devar (Jacob)	Alagarmalai	Pulastiyar Karuvloorar	- -	24 known works, mantra shastra, medicine
Kudambai	Mayavaram	Alukkani Siddha (disciple of ida kadar)	- -	Siddha Philosophy
Karuvloorar	Karuvai(karur)	boganathar	Idai Kadar	Construction of Tanjore temple, Medicine
Idai Kadar	Thiruvannamalai	Boganathar Karuvloorar	Kudambai Alukkani	Two known works on medicine and Philosophy
Kamalamuni	Aarur (Tiruvarum)	- -	- -	Two known works on medicine and philosophy
Valmiki	Ettikudi	Narada	-	Recorded the epic work, the Ramayana
Patanjali	Rameswaram	Nandi	-	Yoga Sutras Classic
Dhanvantri	Vaideeswaran Kovil	-	-	Medicine, Alchemy, Kaya Kalpa, 22 Known works
Paambatti	Harisankaran Kovil	Sattamuni	-	Siddha Philosophy

Each of the eighteen yoga siddhas has made significant contributions to the world of science, medicine, literature, yoga and Philosophy. They work anonymously behind the scene, inspiring and assisting seekers in all fields of endeavours. In so doing, they assist humanities evolution towards a higher universal consciousness.

8 Transcendental Meditation:- His Holiness *Maharishi Mahesh Yogi* Comes from the great lineage of masters, in which his holiness *Adi Shankaracharya* too was a Preceptor. It was *Shankaracharya* who established 4 mutts (madras) to preserve the sacred Vedic teachings. *Jyothir mutt* is one of those four. Which is nested in the heights of Himalayas Mountain Ranges, from where *Maharishi Mahesh Yogi* brought the divine knowledge scientifically for the benefit of the modern generation.

In 1957, he brought to the world, a simple natural & effortless technique of T.M to unfold the full creative potential of higher consciousness latent in every individual. This knowledge came proclaiming the solution to the problems of life through the development of higher states of consciousness.

Maharishi's proclamation life is bliss began to be appreciated more and more as the experiences of the transcendental Meditation were more and more widely enjoyed by people around the world. People experienced improved health, greater success in enterprise, increased intelligence, improved family life and a subsiding of scientist in many fields began to probe into these starting and unprecedented experiences. From the beginning of his teaching, Maharishi has explained that the Transcendental Meditation programme is systematic, repeatable, with verifiable results, and therefore scientific in character that the mind, in experiencing finer and finer level of thinking process and arriving at the source of thought, identifies itself with the field of unbounded awareness, pure intelligence, the self, the ultimate reality from where all the laws of nature conduct and govern all process of individual life. Thus, drawing upon the infinite potential of natural law, the conscious mind inherits the unlimited organizing power of nature and experiences it in every aspect of life physiology, psychology, behavior, and environment. The enrichment of all aspects of life has been documented by scientific research.

Scientific Credentials

Scientists naturally got attracted to conduct research on TM at scientific level using the most modern methods of science and technology. The first scientific research on TM was conducted by Dr. Robert Keith Wallace of USA. Who declared that during TM, the mind remains fully alert but the body goes to deep rest—Since then, more than 500 independent scientific researches have been conducted on TM at numerous institutions in 27 countries covering all the areas of human development. The results of all these scientific researches have been collectively published in five volumes of books titled "Scientific Research on transcendental Meditation Programme – Collected papers". All these researches have shown innumerable benefits of TM for the Mankind.

9 J. Krishnamurti :

Man, in order to escape his conflicts, has invented many forms of meditation. These have been based on desire, will and the urge for achievement, and imply conflict and a struggle to arrive. This conscious, deliberate striving is always within the limits of a conditioned mind and in this there is no freedom.

Learn Yourself:

It is for you to learn meditation by looking at your self—no book, no teacher can teach you about this. Don't depend on any one; one has to learn all this out of oneself. Meditation is one of the greatest arts in life – perhaps the greatest, and one cannot possibly learn it from anybody you must begin without knowing anything about it, and move from innocence to Innocence. It has no technique and therefore no authority. When you learn about yourself,

watch yourself, your every action- if you are above of all that in your self, without any choice that is part of meditation. It demands the highest form of discipline – not conformity not imitation, not obedience- but a discipline which comes through constant awareness both outwardly and inwardly so it is not an activity of isolation but is action in every day life which demands co operation, sensitivity and intelligence.

MEDITATION IS PART OF LIFE: A most famous thing you can do it all day. It is not something different from daily life, do not go off into the corner of a room and meditate for 10 minutes, then come out of it and be a butcher both metaphorically and actually watching on realizing your part in it, all that is part of meditation you will act rightly at every moment, you will not waste time in regret. Meditation is not something different from life: it is the very essence of life, the very essence of daily living.

MEDITATION IS NEITHER PRAYER NOR IMAGINATION

Meditation is never prayer, supplication, is born of self-pity. The repetition of words, of prayers, is self-hypnotic, self-enclosing and destructive. The isolation of thought is always within the field of the unknown, and the answer to prayer is the response of the known. If you deliberately take an attitude, a posture, in order to meditate, then it becomes a plaything, a toy of the mind. If you determine to extricate yourself from the confusion and the misery of life then it becomes an experience of imagination and this is not meditation.

In the total attention of meditation, there is no knowing, no recognition, nor remembrance of something that has happened. Meditation then is not pursuit of some vision, however sanctified by tradition. Beliefs like ideals are escapes from the fact and in escape there is no end to sorrow. Only choiceless awareness of a fact will give understanding.

No Conditioning: if there is any kind of compulsion, effort to make thought conform or initiate, then it becomes a wearisome burden. The silence, which is desired, ceases to be illuminating if it is the pursuit of visions and experiences, then it leads to illusions and self-hypnosis. Thought can only flow in freedom, not in ever widening patterns of knowledge for it shapes and controls all experiences. Meditation that springs out of time is always burdening, there is no freedom in it, and without freedom there is always choice and conflict.

Meditate In Solitude: you should never meditate in public, or with another, or in a group; you should meditate only in solitude, in the still, early morning. When you meditate in solitude, it must be solitude. You must be completely alone. Not following a system, a method, repeating words, pursuing a thought or shaping a thought according to your desire. So meditation alone. Get lost and don't try to remember where you have been.

Perception and Consciousness in Meditation: Perception without the word, that is, without thought, is one of the strangest phenomena. Then the perception is much more acute, not only with the brain, but also with all the senses. Perception without the perceiver in meditation is to commune with the height and depth of the immense. This perception is entirely different from seeing an object without an observer because in the perception of mediation there is no object and therefore no experience.

Understanding may alter the course of one's life, the way of thought and direction, it may be pleasant or not. But without understanding sorrow will continue. Sorrow ends only through self-knowing, the awareness of every thought and feeling, every movement of the conscious and that which is hidden and the open, and of the moment that lies beyond all thought and feeling

Meditation Is Neither Concentration nor Breathing Exercise:

Meditation is not concentration, which is exclusion, a cutting off, a resistance and so a conflict. A meditative mind can concentrate which then is not exclusion, a resistance, but a concentrated mind cannot meditate. Meditation is not the mere control of body and thought, nor is it a system of breathing in and breathing out. The body must be still, healthy and without strain, sensitivity of feeling must be sharpened and sustained and the mind with all its chatter, disturbance and grouping must come to an end.

Meditation is really very simple. We complicate it. We are a web of ideas around it what it is and what it is not. But it is none of these things. Because it is so simple it escapes us, because our minds are so complicated, so time worn and time based meditation has no beginning and no end. It is not an escape from the world; it is not an isolating, self-enclosing activity, but rather the comprehension of the world and its ways.

❖ 10 Osho Meditation the art of Ecstasy

Dhyana means the state of meditation – Divine state of Meditation. The word “meditation” is not as adequate as Dhyana because nothing like Dhyana has ever existed in the west so no western language has any appropriate word for it. In the east dhyana is a state of non thinking of being fully aware, fully alert, not asleep, but with no object, no content in the consciousness. There is no activity, neither bodily nor mental. It is absolute passivity nothing is happening, nothing is being done; one simply is. Meditation means contemplation, to think about and dhyana means not thinking at all, just being. So meditation is an activity and dhyana is the state of being. Meditation is still thinking may be more concentrated. Meditation is learning the knack of being as aware as possible of each and every nuance of your life. Learning to understand what are really you. Meditation is the courage to trust the feeling and keep trying till you find something that really fits.

THREE LAYERS TO PENETRATE

The mind has three layers. The first layer is of thoughts the most superficial layer. The second layer is of emotions a little deeper, but not yet deep enough. The third layer is of silence, Soundlessness, no emotion. The first layer consists of the head, the second layer consists of heart, and the third layer consists of your being. You will have to start by becoming aware of your thoughts, be more and more alert. When ever you are sitting, just close your eyes and watch with no judgement, with no evaluation, don't say that this thought is good or bad. So no friendship, no enmity, neither for nor against - just a detached observation of what goes on. A new layer arises into your vision, you start feeling feelings, emotions arise

watch it, again remember, no justification, no rationalization, no criticism, no appreciation – nothing.

MAKE AN EFFORT

Only in the beginning it appears like an effort. If you succeed in it, the effort disappears and the whole thing becomes spontaneous and effortless. No effort on your part is needed then. It becomes just like breathing- it is that. The inner transformation, the inner realization cannot happen through effort, because effort is a sort of tension with effort you cannot be relaxed totally, the effort will become a barrier. Since the mind cannot do anything, which is not an effort, it is a necessary evil. But you have to remember constantly that you have to go beyond it.

BEGIN WITH CATHARSIS

If you begin with something active – something Positive, alive, moving it will be better, then you will begin to feel an inner stillness growing. The more it grows, the more it will be possible for you to use a sitting posture or a lying posture - the more silent meditation will be possible. But by then things will be different, totally different. Cleansing must be the first thing a catharsis otherwise otherwise, with breathing exercises, with just sitting with catharsis and then something good can flower within you. It will have a different quality, different beauty, altogether different & it will be authentic. Just doing nothing sitting silently that is real meditation. there is no other technique, no technique at all in it. No mantra has to be repeated no prayer has to be done no god's name need to be pronounced. You simply sit but that is the hardest thing to do in the world, looks so simple. The place where you meditation is going to descend is the place occupied by our mind and your past. So the first and primary work is to clean your interior being of all thoughts. All thoughts are simply junk, there is no question of good and bad. They all occupy the space inside you, and because of their occupation, your inner being cannot become absolutely silent. So good thoughts, are as bad as, bad thoughts.

The Energy Dialectics

The polarity is very meaningful for meditation, because mind is logical, and life is dialectical. When the mind is logical, it means mind moves in a line. When life is dialectical, it means life moves with the opposite, not in a line. It **zigzags** → (alternate right and left turns.) from negative to positive, positive to negative. It uses the opposites. Dynamic Meditation is a contradiction. The dynamic means effort, much effort, and absolute effort. Meditation means silence, no effort, and no activity. You can call it a dialectical meditation.

The Dynamic Technique

The system of dynamic meditation starts with breathing, because breathing has deep roots in the being. If you can change your breathing, you can change many things with it. If you can observe your breathing minutely, you can detect yourself many things. If you change your breathing, which is not a type of pranayama, yogic, breathing? And it creates chaos for many reasons. The second step is the catharsis – to be consciously insane, and whatever

comes to your mind –whatever- allows it expression and co-operate with it. No resistance just a flow of emotions. In the beginning it may be just forced, and effort or it may even be just active, with this second step, when things are thrown out you become vacant and this is what is meant by emptiness – to be empty of all repressions.

Then in the third step we use the sound HOO, which is used just as a hammering within. When you have become vacant and empty, only then can this sound move within you. This inner flow of energy changes you completely. You become transformed, you give birth to yourself. These first three step are chatartic really, they are not meditation but just the preparation for it they getting ready to take the jump, not the jump itself.

In the fourth step be a witness- a conscious alertness, not doing any thing, but jus t remaining a withness, just remaining with yourself, not doing any thing – no movement, no desire, no becoming. But just remaining then and there, silently witness what so ever is happening. In meditation something happens that is beyond words and once it happens you will never be the same again, it is impossible. It is a growth. it is not simply an experience it is a growth.

Essential Teaching of Sri Ramana

(His relevance to modern times and affinity to other religions)

Cardinal Teaching: Self Surrender/Self Enquiry

His cardinal instruction was of the most simple: to seek reality through the enquirew “who am I”? However, this is not a mere mental enquiry. It is not philosophy or psychology. He indicated this by saying: “No answer that the mind gives can be right”. It is rather clinging to one’s actual sense of being; of I am ness, and experiencing that in full consciousness while suspending thought. One sign that it is not mental is that the Maharshi advised, while meditating in this way, to concentrate not on the heart at the right side, the spiritual heart. The ancient Hebrews knew of this ‘the wise man’s heart is at his right hand, but a fool’s heart at his left’. Not to think about the heart but to experience with or in the heart.

He taught the Unity of Being: but it is no a question of whether God exists apart from you but of whether you exist apart form God as he showed in his Forty Verses on Reality, his great exposition of doctrine. All religions postulate the three fundamentals- the world, the soul and god. But it is only the one reality that manifests itself as these three. One can say, “the three are really three’ only so long as the ego exists. There fore to inhere in one’s own being. Where the ‘I’ or ego is dead, is the perfect state”. [**But** it is no use arguing about it, it has to be experienced. “It is due to illusion born of ignorance that men fail to recognize that which is always and for everybody the inherent Reality dwelling in its natural Heart-Centre and to abide in it, and that instead they argue that it exists or does not exist, that it has form or has not form, or is non-dual or dual”.] [**Doctrine** must be transcended, because that only answer is experience and the ultimate experience is Identity; “under whatever nadm and form one may worship the Absolute Reality, it is only a means for realizing it without name and form. That alone is true realization wherein one knows oneself in relation to that reality, attains peace and realizes one’s identity with it”.]

There are many, however, whom this path of direct inner quest does not suit. They are drawn to a more devotional way for them too the Maharshi provided guidance. He often said; “there are two ways: ask yourself “who am i? or submit”. And indeed, if the mind cannot realize its own nothingness and universality, the only thing is for it to submit to the Universal. If it does it will eventually be absorbed (“I came to devour thee, but thou hast devoured me: now there is peace, arunachala!), so the two paths lead tot the same goal. For those who are drawn to the more emotional approrach the maharshi wrote *marital garland of lettere to arunachala*, the supreme mystical love poem, beginning: “thou dost root out the eago of those who meditate on thee in the heart, O Arunachala!”

But if the ego is eradicated no void remains: pure being takes itsw place: Hast thou not bartered cunningly thysel for me? O, Tjpi art death to me, Arunachala”.what is destroued is only the illusion of duality, of two separate beings; “Unite with me to destroyed thee and me and bless me with the state of ever-vibrant joy, O whereas I count not in this or the other world. What didst thou thus gain by my worthless self, O Arunachala?” The two paths are not incompatible. Many do in fact combine them. Nevertheless a person is apt to be draw more to one or the other. Therefore guidance was provided on both.

Affinity to Sankara’s Philosophy

Sri Bhagavan’s Teaching in Philosophy is similar with that of Sankara-Advaita. However, Bhagavan’s teaching is concerned more with one’s direct knowledge of the being journey towards the path of enquiry in comparison with Sankara’s approach, which had more traditional elements in it. Further, the in contrast ito almost all the other preceptors. Bhagavan almost uniquely stated that the world is not full of sorrow but all joy, and directed us to change our perception rather that trying to change the world.[**He also talked** about the postulate of one universal reality. This calls for the conception of a process either of illusion or creation to explain the apparent reality of the world.]

In contrast to the traditional Advaita Bhagavan said that the world is indeed real but not as an independednt, self-substituting reality. It is real as long as you consider yourself to be a reality. It is like the man in the dream being real as long as the dreamer is dreaming well. He was not very much concerned with theological disputation. His approach canbe considered as a psycho-philosophical: it is concerned with the nature of a man whatever a man may think of the reality of the world or God; even if he is an atheist, he knows that he himself exists. Sri Ramana starts from the individual and direacts him to find about him, to enquire into his own nature. The self is the sentient consciousness. It shines when ego sense vanishes. The body is insentient. The ego sense or the sense is the one which links both and makes the man mistaking the phenomenalworld for the real Seslf. Through the process of self enquiry the link can be surrendered. In the dreamless sleep. Hence it proves that there is a witness present in sleep which is Consciousness or Self. Thus Bhagavan Postulates that the realization is nonththe state of nescience. It is the state of joyful awareness. It can be similar to the *madhyamurka* terminology of *soonya padam*. He refers to the state of *soonyapada* or state of nothingness in the Atma Samskara Prakatanam. Mind is the collection of thoughts which is destroyed when we enquire into the source of thought. Actions can be propelled by the

thought. When the mind dies, consequently there is no willful action. Bhagavan directs us to achieve this through the process of self enquiry. Classical religions teachings inward directed concern themselves with the two modes of activities – The Horizontal mode is for control of the individual's life in society to be in accordance of source of conduct. The vertical mode is for spiritual ascent for those who have got thirst for it. Bhagavan's teachings is largely in the vertical mode. For all the questioners he directed them in the path of direct self-enquiry, the quest of the self. This could be done by the followers of any religion. Thus universality of Ramana's teachings is the prominent/aspect of his Philosophy.

Free will and Destiny

In the vexed question of free will and predestination. Bhagavan gives a very logical answer. He postulates that freewill exist as long as individual exists along with the predestination. As long as the individual thinks he is confined to the body and mind he assumes that there is free will. However, all the things, which are of material aspect in life, have been conditioned by his previous actions which would start giving effects in the present life. However, bhagvan categorically states that the individual has got absolute freedom to choose the spiritual destination and to follow it though on the physical and material facets of his life are predestined. In this aspect his teaching is similar to that of Sri Ramakrishna. The ultimate state according to Sri Bhagavan is a state of attributeless reality. Sri Bhagavan's teaching is universal and he would never admit the different in mode of Nammlwar to point out that the truth to wich all parth lead is one and the same immutable Reality.

On Sin and Death: Another important area of Sri Bhagavan's teaching is the importance of Death as a teacher. Like Nachiketa Markandeya and Gauthama Buddha, Bhagavanhas conquered death by confronting it boldly. He advise us also to do the same. Classical religious doctrines stress the importance of the frame of mind in which a person dies and his last thoughts. But Ramana directs that it is necessary to be well prepared before hand by enquireing into death even when we are fully alive. It is the only way to control the latencies of the mind.

While discussing on the sin and the evil the classical religious prescribes moral and disciplinary codes of conduct. But in the radical spiritual of sri ramana, the root cause of all this evils namely the ego is sought to be annihilated. This gives the direct path of eliminating the root for the sin rather than attending its external manifestation. He advises to cast off even the thought that we are though completely, not merely controlling the evil thoughts. All evil thoughts are detractors. He also agrees that there is a perfect symbiosis between effort and Grace. When you make effort, the Grace descends from god or Guru. Then he realises that the very act of making effort is due to the grace.

Universality Of His Teaching:

Another important aspect of Sri Bhagavan's teachings is that he does not prescribes the life of celibacy, nor does he exclude the houses holders from realization. He says anybody or everybody who can launch himself in the spiritual path is fit for ultimate enlightenment. There are many however, when this path fo inner quest does not suit. They are drawn more to a more devotional way. For them too the maharshi has provided guidance. He often said. "There are two ways. Ask yourself "who am I? Or Submit." He also approved other paths like yoga and karma, which would ultimately lead an aspirant to the path of self enquiry or Jnana.

Bhagavan's universality is manifested in his treating the entire universal of Floraand Fauna as the Manifestation of the Divine. This has been exemplified by the almost unique act of Sri Ramana in th annuals of spiritual history where he has guided the liberation of cows, monkeys, birds etc. thus the teaching of ramana is unique and Universal.

Mystics in any religion, that is those who know from experience, perceive that the experience is universal and beyond doctrine and usually find it easy to understand that it can be approached through other religions also. And Hindu doctrine is openly mystical. It declares plainly. “ Thus unreal has no being, the real no not-being”. The whole Truth is in that sentence. The real is not something that has been in the past or will be in the future; it does not depend on religion or doctrine; it cannot be made real. It just is, now and eternally. In his lifetime the Maharshi initiated his disciples silently, with no forms or ritual. We see the wisdom of this now, because the same silent initiation continues although he has shed the body. This not just theory; there have been many cases of it.

Maharishi's Concept of Guru

The Maharshi often said, “ the Guru is One.” whatever Guru one may follow it is only a manifestation of the inner guru, the Lord in you, and his function is to lead you back to the Source. Nevertheless, until the heart is purified various impulses may masquerade as the inner guru. In this spiritual Dark Age an enlightened Guru is not easy to find. Therefore the silent initiation was instituted, for providence always meets the needs of its children. Those who turn to the Maharshi for help will not be left without guidance. To start with, one has to eagerly look within coarsening thoughts and await intensely for the unfailing inner guru's guidance.

COURSE – 1

UNIT – 9

YOGA – IT'S ROLE AND IMPORTANCE IN EDUCATION

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

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

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

Modern educational institutions are interested in preparing students towards achieving expected ranks by reproducing what was studied. The students are not equipped with creative thinking, disciplined behaviour and social responsibility. Indiscipline, violence, drug addiction, disrespect to elders irresponsibility to parents are nothing but negligence to follow tomorrow. They must get right type of education, which mould their bodies and minds in the concepts of healthy and balanced living.

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

Yogic education is a fitting method to relieve humanity of the present day life style filled with tensions, anxiety and emotional insurgencies. Yogic practices like asana, mudra, bandha, kriya and pranayama are useful in maintaining physical health. They have great influence on the endocrine and nervous systems. Which are responsible to maintain coordination between body and mind. Practices like concentration and meditation are very effective improving mental abilities of self confidence, understanding, memory, recollection and positive thinking. Further the practices of ahimsa, satya, asteya, brahmacharya,

aparigraha, santosha, tapas and isvarapranidhaan builds up virtues like compassion, contentment, logical reasoning, humility etc., which form the core of our cultural heritage.

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

Qualities of a Yoga Teacher:

Modern trend has introduced yogic science in the educational institution. Some as separate courses and some with the class-wise syllabs. As it is becoming the teaching subject, there is a need to have trained yoga teachers, to teach the subject effectively. The education is a process where teaching and learning are equally involved. A teacher must be well versed in the art and science of teaching in his subject. Generally, it is known as the methodology of teaching. A good teacher uses various methods to make the students to understand the subject. Yoga is a subject where theoretical and practical aspects go hand in hand. The scientific part of it is to put the theoretical part into practice. If a teacher does not know the what and how about a subject matter he will be an unsuccessful teacher. The yoga teacher should have acquired sufficient knowledge in the field of yoga through proper training and practice. He should have a traditional background. A good yoga teacher is expected to possess the following qualities.

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

COURSE – 1
Unit - 9
VALUE EDUCATION

SYNOPSIS

- A- Introduction
- A –1 Life is Valuable
- A – 2 Values
- B- Inculcation of living values
- C - 1 Co-Operation, Freedom and responsibility
- C – 2 Happiness, love and peace
- C - 3 Humility, respect and honesty
- C – 4 Simplicity, tolerance and unity.

A. Introduction

Reflections on Value

The concept of value is gaining importance because of the present unwholesome condition of society where higher values are given scant recognition. At this juncture it is worth thinking about the concept of value, its different aspects and its relationship with man.

What is Value ?

Value is associated with what fulfils or has the capacity of fulfilling the needs of man. Which might be physical, psychological or spiritual. So value always refer to human needs.

A-1. Life is Valuable

Life has a value. It is not accidental, having no purpose or aim. This feeling of being valuable is the cornerstone of self – discipline, because when one considers oneself valuable one will take care of oneself in all ways that are necessary. If life is reduced to a meaningless non-entity, we waste it through morbid sense enjoyment, addiction to alcohol or such other aimless activities. This meaninglessness of life result in mental depression, and when it is acute, one commits suicide. When we do not value our own life, we do not value other's lives either and the result is an aggressive tendency, which manifests itself in the form of violence, terrorism and wars.

Life is valuable for achieving some higher ideals, the highest of which is God-realization. Similarly everyone wants to be strong and powerful, and none wants to be weak. Even though I may not be perfectly truthful, I do not want others to tell a lie. So we all love truth, and the Absolute Truth is God. Just as the real purpose of a seed is to manifest the tree within, taking the help of other accessories, such as water etc., man's real purpose of life is to manifest this ideal God within taking advantage of all the necessities that are provided in life.

Worldly ideals such as acquiring wealth, power and position will not give real meaning to life, for they are less valuable than life itself. Life is more valuable than anything in this world, since it is human life that gives value to everything, so many will have a real sense of fulfillment when he pursues a spiritual ideal, which alone will give real meaning of life.

Intrinsic and Instrumental Values:

Everything that possesses the capacity to directly fulfill some need of man is of intrinsic value. A book is of instrumental value, and the ideas contained in it are of intrinsic value, since they enrich the personality, if properly assimilated. Though it is obvious that intrinsic value is more important than instrumental value, the latter takes possession of the human mind, relegating the intrinsic value to a secondary position.

Sale Value and Real Value;

External appearance and attractiveness of the object determine the sale value. On the other hand, its usefulness and durability refer to its real value. This can be applied to the human personality too. There is a real man and an apparent man. What one is in reality, is different from what one appears to be. One may pose as highly moral and spiritual but may not be so in real value. Projects before the public is his sale value, what he actually is, is his real value. There are five basic values which can be classified in a hierarchical order as follows: material, aesthetic, educational, ethical and spiritual.

A-2. Values

1. Material Values

These refer to the basic needs of human beings such as food, shelter and security. Which are indispensable for human survival. But meeting these basic needs should not become an end in itself; rather it should enable a man to move further, controlling the desire for sense-gratification after the basic needs are met. There is a psychological aspect of this material value. When the struggle for physical existence is minimized after the basic necessities of life are met, the struggle for the existence of the ego becomes dominant. The ego needs things of a different kind. Name, fame, appreciation, love, sympathy etc., are food for the ego. When we are fully established in ourselves, we can get the solace and succors from within, since "Each soul is potentially divine". As Swami Vivekananda said.

2. Aesthetic value

Without the aesthetic sense, life becomes stale and insipid. There is a basic aesthetic sense in every human being, we are not satisfied with ordinary nutritious food; we want it to be tasty, and also want to eat it in a good ambience. This desire for beauty must be kept within reasonable limits. We should move on to the higher values.

3. Educational Value

This refers to the value of knowledge. Education is not the gathering of information; their object is not to make a man a mere show-case of information or a moving encyclopedia; but the development of intellect and higher faculties. Education must endow a man with rational faculties, and make him analytical and introspective. Enormous amounts of information are fed into the minds of people indiscriminately.

through different media. As more and more information is beamed at us, less and less of it can be absorbed, retained and exploited.

4. Ethical Value

This value refers to the individual's relationship with society. Man is not an island. There is interaction with the society at different levels. So peaceful existence in society requires proper adjustment and meaningful relationship with others, which naturally calls for some amount of self-sacrifice. Man is considered to be a moral animal, for the moral judgements of right and wrong is applicable to man alone. Consequently, to be a real man one must be moral. Goodness is the natural condition of the human personality as a whole, so moral rules and regulations help a person establish his natural goodness. To be moral is to act in conformity with one's own nature, and immorality is conduct contrary to one's own nature.

There are two aspects of morality the ethics of doing and the ethics of being. How one behaves externally while dealing with people, is ethics of doing, and what one is within is ethics of being. The moral law... has to be expressed in the form 'be this'. Thus without inner transformation lead us to the next higher value, i.e., spiritual.

5. Spiritual value

The 'I' which is the centre of one's personality is different from the body-mind complex, for the controller must be different from controlled. This spiritual centre is the real master of one's personality, and in the ideal state of freedom the master must establish his full control over the servants, i.e., desires, emotions, senses etc. when there is chaos in a personality without any master to exert control, outside forces like money, power, position or some other person will rule over that personality, and this state is called bondage. Freedom from this bondage is Moksha, and this is the ultimate aim of human life.

B. Inculcation of Living Values

At a time of crisis, we are again at a point of recognizing the need for values. An orphaned child feels insecure, unloved and unwanted; one without a life of values feels the same. Values are our "parents" – the human soul is nurtured by the values it holds. A sense of security and comfort comes through values in one's life. Values are the treasure of life, making humans wealthy and rich. Values are friends, bringing happiness in life. Values bring independence and freedom, expand the capacity to be self-sufficient, and liberate one from external influences.

Values offer protection and one who experiences this able to share this protection with others. Values bring empowerment, and it becomes possible to remove weaknesses and defects. As the innate goodness of the individual is concentrated on values the link with God becomes strong and clear. A soul with values is not trapped by any limited desires or attractions, but remains stable in the unlimited. Values open the heart and transform human nature so that life is filled with compassion and humility. As we develop values within the self, we share the fragrance of those values with the world around us, and in this way move forward to a better world.

There is universal recognition of a hierarchy of values which ascends from the lower material values to those higher spiritual values such as peace, love, care, selflessness, and generosity. Such higher order values transcend the uniqueness of humanity's richly diverse cultural, philosophical and social heritage, forming a common bedrock on which to build not only friendly international relations but also mutual benefit in one on one interactions.

C-1. Co-Operation, Freedom and Responsibility

1. Co-Operation: Value Statements

One who co-operates receives co-operation. The method to give co-operation is to use the energy of the mind to create vibrations of good wishes and pure feelings for the others and for the task. By remaining detached, objective, and influenced by innermost values and not external circumstances, subtle co-operation in the form of wisdom emerges. Co-operation ensures equanimity, empowerment, easiness, and enthusiasm.

Mutual Benefit

Co-operation is not a bargaining game in which one person's success is achieved at the expense or exclusion of the success of others. The constant aim of co-operation is mutual benefit in human interactions; it is governed by the principle of mutual respect. Courage, consideration, caring, and sharing provide a discrimination in shape and accurate method is applied there will be success in human interaction and relations.

However, if there is a lack of power to discern the type of co-operation needed and the correct method to give that success in the form of agreement and contentment will not be experienced.

Everyone's responsibility

Co-operation is everyone's responsibility, yet it takes courage and inner strength to facilitate the process. Co-operation requires recognizing the unique role of every individual while maintaining a sincere and positive attitude. Positive thoughts within the self automatically and easily create the feeling of co-operation within the minds of others. The method to give co-operation is to use the energy of the mind to create vibrations of good wishes and pure feelings for the other and for the task.

Time is now

Time is valuable because it always offers unique opportunities to achieve what is best and what is necessary at the moments it is meant to be. Time co-operates with each person if one chooses to recognize its importance. Cooperation with time and with the natural order of events brings patience. And now this is the time for each person to extend subtle ties which join us together in universal brotherhood are recognized as unbreakable, then co-operation will become inevitable, and together we will reach new and greater heights.

Individual perspective

Being co-operative does not mean becoming a slave. As each finger is unique and has special capability, the combination of specialties creates a greater force. If you want help, first look to the end of your own arm. To be able to do the things you want to do in both your personal and professional life, you need the support and co-operation of other people as a key core belief. Co-operation is governed by the principle of mutual respect. Co-operation exists when people work together toward a common goal. Co-operation requires recognizing the value of every one's part and keeping a positive attitude. One who co-operates good wishes and pure feelings for others and the task. When co-operating, there is a need to know what is needed (know or let go, lead or follow). Your commitment ensures others co-operation. When there is love for others they automatically become co-operative. Being co-operative. Being co-operative does not mean becoming a slave.

2. Freedom : Value Statements

Full freedom functions only when rights are balanced with responsibility and choice is balanced with conscience. The most potent power to put an end to external wars is the human conscience. True freedom is exercised and experienced when parameters are defined and understood. Parameters are determined by the principle that every one has equally the same rights. There cannot be the experience of freedom, individually or collectively, if attention and effort are focused only on rights and choice. When the rights and choice are misunderstood or misused, debts are incurred mentally, physically, spiritually, socially, economically, politically and so on.

Safeguarding Freedom

To safeguard freedom, individuals must not entertain. Harmful or negative thoughts, words, or actions, which produce equal reaction, as do beneficial and positive sentiments and action. In other words, what sown is reaped? That is the natural law of action known as the law of karma. It means that individually or collectively, positively or negatively, accounts will be settled and debts incurred will be paid.

Guarantee Freedom at Three levels:

1. Within the individual, which includes a wide range of physical and mental dimensions from preventing torture, pain, or suffering to encouraging self-actualization and self expression?
2. Within groups, societies, or countries, which is demonstrated through justice equality in assuring human rights?
3. Within nature, which means total respect for natural laws, which are constant and unshakable and which ensure nature's rights to an unpolluted life.

Freedom from Bondage:

There needs to be freedom from complications and confusion within the mind, intellect, and heart of human being. Ultimate freedom is liberation from bondages created from acting in the consciousness of the body - out of attachments to the self and its senses. To other and to worldly possessions. Liberation is releasing oneself from such attachments. That does not suggest one would not be loved and loving. The world will not be free from war and injustice until individuals' conscience is liberating, empowering, and ennobling.

Individual perspective

Freedom starts in the mind not by cutting ropes. You can truly experience freedom when you are free from weakness. To be really independent means not even to lean on excuses. If there is turmoil internally, then everything outside seems confused. Often postponement of actions causes lapse of concentration. No matter how far you have gone on a wrong road, turn back. If your direction is right, you don't have to look at your watch. **Mahatma Gandhi told the British "the more number of times you put me in the jail, the more powerful I become."**

3 Responsibility

Value Statement

A responsibility person fulfils the assigned duty by stayin true to th aim. Duties are carried out with integrity and senses of Purpose. Moral responsibility is to accept what is required, to honour the role which has been entrusted, and to perform conscientiously and to the best of one's ability. A responsible person preserves, not stubbornly with a blind focus, but with the motivation of fulfilling the assigned duty by staying true to the aim.

Acting Responsibility.

Personal responsibility in life comes form many expected and unexpected sources and involves partnership and participation; commitment and co-operation some interpret responsibility as a burden and fail to see it as personally relevfant. It becomes convenient to project it as someone else's problem. Responsibility often calls upon humility to help overcome obstacles created by ego. One actings responsibly also has the maturity to know when responsibility should be handled to another.

Collaboration is Essential

Responsible individuals with in collaboration. Responsible people do not fall into the traps of inferiority or superiority; they recognize that the optimum outcome cannot depend on one person, one group or one nation alone. responsibility is managing time and resources to bring maximum benefit while accommodating necessary change. In taking responsibility for others rights, a budget of all assests mental, physical, and spirityal, needs to be devised.

Accountability

Whether the act is for world for individual improvement when that role and responsibility are accepted, there needs to be an internal support system which ensures that qualities are assimilated and put into practical activity. Therefore it is incumbent upon role models to accept and honour the responsibility of being "examples" the biggest the part, the greater the concern should be for the message being imparted and its impact on the lives of others. It h sheen said that with rights go responsibilities, and within that concept the law of action beomes operable. Life is the field of action. On that fied, eachone's part should be enacted with responsibility and accountability.

Individual Perspective

Responsibility means wanting toebe answerable for oneself. Who assumes his responsibility act as a free person. The price of freedom and gratness is always responsibility. To take responsibility of one's own responsibility is the greatest responsibility. The only way to get rid responsibilities is ot discharge them. Assuming personal responsibility to make the best use of our talents and time will results in an enormous gain in happiness, success and wealth. No one has so much time to take care you; each one has his own problems. Lessons are not given, they are learnt. So takes care of yourself. No none tortures you exspect your own nature. Make your nature sweet and loveable and then win the love of all. Intentionally, do not commit mistakes a small leak will sink a geat ship. Don't be lazy. Be a good student who has attention on the study and the aim. To get the maximum benefit out of a good teacher one has to become a good student. The students should firstly be so eager to learn. No pains no gains. Give a lot of time to the improvement of yourself, then there is no time to criticize others.

Don't hurt others to satisfy your desires. Don't compromise for petty things. Better to suffer a great ailment than to do a small one. Do the right things right. Never expect some miracle to take place. You put effort and try to visualize in positive sense. Responsibility means love for one's work be it of whatever kind it is not the hours you put in that counts, it is the work you put in the hours. A bad workman blames his tools. Before performing any task, stop for a moment think of the effect it will have and then begin. The responsible behavior of those most visible in society will be an example to people.

C -2. Happiness, Love and Peace

1. Happiness : Values statements

Through the power of truth there is wealth, and through the power of peace there is health. Together they give happiness. Happiness is earned by those actions, attitude, and attributes are pure and selfless. Inability to hold onto pure and lasting happiness results from bankruptcy of spiritual values and powers. Awareness and application of spiritual truths provide the true source of happiness. The warmth and comfort of happiness is hidden within the self when individuals turn within and take strength from the internal powers of peace and silence they receive their virtues and allow the mercury of happiness to rise.

Pursuit of Happiness

At present some make effort to earn wealth, believing that will bring happiness. Some who have wealth may not have health, and that causes unhappiness. Some choose certain professions, believing that will give happiness others seek happiness through relation. Yet, however much happiness such measures may bring, they are temporary and limited sources of the material world, and in many instances they bring equal amounts of sorrow and happiness. Through the power of truth there is wealth. Through the power of peace there is health. Together they give happiness. True actions are pure, and purity is the mother of happiness and comfort. For many, self-progress and personal transformations are keys that unlock the gate of happiness.

Happiness of Mind

An individual becomes better able to pay off debts of pain and sorrow while maintaining healthy accounts of happiness. In a world where all relationships have accounts of happiness and sorrow, the greatest lesson to be learned about being happy is; "Give happiness and take happiness, don't give sorrow and take sorrow" happiness is earned by those actions, attitude, and attributes are pure and selfless. There is a greater share of happiness when individuals walk the path together, and through collective actions, draw the lines of fortune on the living landscape of the world.

Individual Perspective

Become aware of your original qualities. Imagine yourself. Happiness is choosing the positive and saying no to negativity. You will continue to remain happy when each of your actions is such that it does not cause sorrow to anyone. Include the thoughts of achievements, happiness, pleasant memories and knowledge to remain happy. When you become free from desires or expectations you'll be ever happy. If you cannot appreciate what you have at the moment, how can you value that future has in store. If you are happy at this moment then the chances of your next moment also being happy are very high. When we do not what we like, we must like what we have. Be seated on the seat of an observer and you will be able to enjoy the game situations that come in your way. Everyday

has hidden to us. But on how we react to what happens to us. Happiness requires problems, plus a mental attitude that is ready to meet distress with action toward a solution. A problem free life is an illusion – a mirage in the desert. Life indeed would be dull if there were no difficulties. It is a dangerously deceptive perception, which can be mislead, blind and distract. To have balance in all situations is the key to happiness. Hold on to the pressure of happiness and you will never cry inside. Let there be happiness in life and there will be newness and creativity. Happiness depends and what you can give, not what you can get. Happiness comes when you do good to others. He is truly happy who can make others happy. The secret of our happiness lies in making other believe that they are cause for it. The grand essentials of happiness are: something to do something to love, and something to hope for. Be the one who is constantly happy by giving and receiving only happiness from all. To remain cheerful, congratulate the self and congratulate other for their specialities. Those who recognize problems as a human condition and don't measure happiness by an absence of problem are the most intelligent kind of humans. When you are cool, you will judge better than will be no task to difficult to perform. Treat every work as an opportunity to learn more. Money can't buy us knowledge. God likes us to clear our mind of confusion and doubt as a simple recipe for inner happiness. Don't hurry be Happy. Don't Worry Be Happy.

2.Love: Value Statement

Love is the principle, which crates and sustains human relations with dignity and depth. Spiritual love takes one into silence, and that silence has the power to unite, guide, and free people. Love is the bedrock for the belief in equality of spirit and personhood. When love is combined with faith that crates a strong foundation for initiative, and action. Love is the catalyst for change development and achievement. Love is not a simply love has been ignited, individuals begin exercising the will powr to set themselves free from bondages of short lived gratification. An entire world can be transformed through loving vision, loving attitude and loving acitons.

Basis of True Love:

The basis of real love between people is spiritual. To see another as a spiritual being, a soul is to be seeing the spiritual reality of the other. As a result, there is constant and natural love. Such love is righteous, and brings joy. When spiritual love prevails, neither internal nor external animosity, hatred, neither anger, not jealousy is possible.

Coolness of Love

Spiritual love means not dwelling on the weaknewsses of other instead; ther is concern for removing one's defects. True love from the heart also means one cannot bear to see weaknesses in another for whom there is love. There is the pure desire with the feeling of love and on the other hand with the power of words. There would be balance the two. When one has right balance of love and power in words that gives others an experience of compassion, mercy and benefit.

The External Flame

The world remember god as the ultimate source of love the ocean of love, the external flame. God gives – unconditionally – love that is imperishable, universal, and unique. Imperishable in that the love holds no boundaries or preferences; loving vibration emanate to all souls of all cultures, races and creeds. Unique in that the fire of God's love cleans the heart and soul.

Those who tap in to such love re-establish the bond of an external relationship. The more effort is made to love, the more is received. The spark of effort is love, and true love for effort means to remove whatever weaknesses stand in the way of love.

Individual Perspective

One word spoken with love can soothe the sorrowful hearts of many. To love is to have that extra feeling of affection without asking anything in return. Care for others & you care for yourself. To love others is to love oneself. It is better to be hated for what you are than to be loved for something you are not. Love never claims, it always gives. Do not expect love, attention and regard. Give it instead. Do nothing to do with bodies. It is connected with the soul don't get misled by thinking that attraction is the same love. Often expectations lead to the break up loving relationships. If you judge people you have no time to love them. Walk a mile in other shoes before you judge them. You must enjoy what you are doing and what you possess. Choose a job you love and you will never have to work day in your life. If a task is performed with a feeling of love then there is instant success. The fruit of love is service, which is compassion in action accept things as they are. ***Today may be as dark as a dead night. But tomorrow is destined to be as bright a blissful morning with a refulgent sun.*** remember, the darkest hour is just before dawn. In a better world the natural law is love, and in a better person the natural nature is loving. When people cannot stand by you, because they do not understand you, God will stand by you. Who else other than God has tremendous patience in shaping our destiny? Because God's love is real and is pure, you trust Him automatically. Real love is 100% pure. There is nothing artificial mixed into it. Real love ensures kindness, caring and understanding and removes jealous and controlling behaviours. The love of a clean heart is unconditional. If you love someone you try to be like that person. If we love God should we not attempt to be godly? God has love even for sinners. All his children, so what right do you have to hate a child of God? Remember, you too are a loving child of God, worthy of being loved by one and all. Have a lovely day.

2,Peace

Value statement

In its purest form, peace is inner silence filled with the power of truth. Peace is the prominent characteristic of what we call a civilized society" and the character of a society can be seen through the collective consciousness of its members. Peace is energy, a qualitative energy which emanates constantly from the one imperishable source. Peace consists of pure thoughts, pure feeling, and pure wishes. Peace is a pure force that penetrates the shell of chaos, and by its very nature automatically puts things and people into balanced order. The self is a reservoir of vital resources, one of which is peace. In its purest form, peace is inner silence filled with the power of truth. When the energy of thought, word, and action is balanced, stable, and non-violent, the individual is at peace with self, in relationships, and with the world.

Peacelessness Begins

Peacelessness initially begins with a few angry, forceful thoughts which are then expressed in words and in some instances escalate into uncontrolled proportions if violence. Emphasis is placed on the value of peace precisely because of the great peacelessness that exists and which has infiltrated our lives far deeper than we care to admit in its most common form, peacelessness can be felt as stress and pressure due to family, work, social, and other

obligations. In its more serious condition, peace essence is manifested in breakdowns, addictions, abuse, crime, emotional, imbalances and psychosomatic ailments.

Promises of peace

The promise of peace gives hope, but like a piece of quicksilver, it sometimes seems slippery and evasive. On one hand, things are rapidly disintegrating. That is made bitterly apparent by wars. Civil strife, riots, ethnic cleansing, and so on. However on other hand, an almost invisible integration involving alternatives and possibilities is putting the pieces together. Peace is the foundation, the major building block upon which a health, functional society stands.

Individual Perspective

Become aware of your original qualities. Imagine that nothing exists outside the room. You feel completely insulated from the outside world and free to explore your inner of detachment from the physical body and physical surroundings. Become aware of the stillness around you and within you. A feeling of nature peacefulness steels over you waves of peace gently wash over you. Removing any restlessness and tension from your mind. Concentrate on this feeling of deep peace. Just peace is your true state of being. Your mind becomes very calm and clear. Sit for a while enjoying the feeling of calmness and serenity. You are a peaceful person. The original nature of every human being is peace. Return to the moment of birth. What were you then? Just a living being a being who does not think. Who does not think, who does not feel the expansion of family, religion, Nationality, be in complete silence. Silence is not mere absence of sound, but stillness of mind. If feasible, embrace silence as it gives rise to valuable and external thoughts. He who seeks peace must look for it within himself. Spend some time with yourself. It is only when you love yourself that you forgive yourself.

Lightness makes you fly if you let the waste go the more you try to guess. The less you are at rest. Silence is golden when you can't think of a good answer. Success come from calmness of the mind. It is a cold iron, which cuts and bends hot iron. Calmness and tolerance act like air conditioning in a room; they increase man's efficiency. To say peaceful you need compassion and strength. To maintain peace of mind, use your eyes, ears & mouth with care. If man can't find peace within himself, can there be peace in the world for war, one side is enough but for peace you need two. Wars are born in the minds of men, not in the battlefields. With science many things are possible but with silence are impossible. If you consider all your actions are of god, then every task becomes a pleasure to perform. To forget troubles remember god. Whatever you do, surrender the result to god, have a peaceful day.

C-3. Humility, Respect and Honesty

1. Humility : Value Statement

A person who embodies humility will make the effort of listen to and accept others. The greater the acceptance of others, the more that person will be listened to. One word spoken in Humility has the significance of thousand words. At the darkest moments, its rays penetrate. It removes fear and insecurity and opens up the self to universal truths. Humility is not accept natural principles, which cannot be controlled.

Trusteeship

It becomes a moral imperative to use these assets in a worthwhile and benevolent way. The consciousness of being a trustee of such unlimited and timeless resources touches the core of human soul. The consciousness of trusteeship heightens one's self-esteem and enhances the many different relationships encountered throughout life. It is as if the recognition of the trusteeship causes the individual to seek renewal of the relationships to the self and to the world.

Removing 'I' and 'Mini'

Humility eliminates possessiveness and narrow vision. Which create physical, intellectual and emotional boundaries. Humility gently works on the crevices to allow for breakthroughs. Since everyone bows to those who themselves bow first. Thus the sign of greatness is humility. Humility enables the individual to become dependable, flexible and adaptable. Humility automatically makes one worthy of praise.

A Call to Serve

A humble person is able to function in all environments. No matter how unfamiliar or negative. There would be humility in attitude, outlook, words, and in connections relationships. The mere presence of a humble person creates an inviting, cordial, and comfortable environment. On the high tides of human interactions, humility is the lighthouse, which provides signals of what to expect in obstacles and difficulties, and to remain silent. Without humility we can neither build civil societies nor serve the world benevolently.

Individual Perspective

Become aware of your original qualities. Imagine yourself being a humble person. The simplest, most powerful expression of truth is humility. It is a key to quick success. The more humility you have, the greater will be your understanding of truth. The power of humility allows you to see the benefits in everything, even in the insults of others. Real humility results in so much power of truth and inner silence that you don't need to say anything at all in words. Humility means to waste our resources. Humility is like thinking about an old friend – someone from whom you have learned a lot, someone who has taught you a great ideal. Humility as a power is based on a very elevated awareness of who you are. One with humility will always say. Whatever I am whatever I got it's fine, I'm happy, I'm satisfied if you have dislike, hatred or jealousy for anyone, you can't have humility. **Humility means to know that you are worthy child of god.** Always think of yourself as a continual learner. Whatever I am told, many people are responsible for that. Service is the privilege of living on the earth. We make a living by what we get but gain respect is firstly to give it. Always wear the costume of humility and your right, but consider whether or not you are right. Try never to feel that you are competing against anyone; it is better to have the feeling that you are helping all. To learn you should have the attitude, "I know nothing" Help all those who are trying to be good and do good. The way you like is treated. You adopt same attitude towards others (do unto others, what you would like others to do unto you) A tree, that bends itself when full of fruits, to allow others to take those fruits. If you have done something good to others forget it, if some one does good to you remember them life long. Gratitude is not only the greatest of all virtues, but the parent of all others. When we are joyful, be grateful. When we are grateful, be joyful you can truly help yourself when you don't expect the return of the help you can give. The more love you give the more you receive, the more you have, the easier it becomes to give. Be humane- anywhere, anytime. The best thing you can do for the

poor is not to be one of them the key to being important is to make yourself useful to others. Giving good wishes means to continue giving whether others accept or not. In our every feeling there should be good wishes for all. This reality in the self brings royalty in our personality. Whatever you have gained use them in the service of others. Your effort to make yourself humble, that is to live according to your true qualities of love and peace, bring you close to God. Be humble and you will never grumble.

Respect : Value Statement

To know one's own worth and to honour the worth of others is the true way to earn respect. Respect is an acknowledgment of the inherent worth and innate rights of the individual and the collective. These must be recognized as the central focus to draw from people a commitment to a higher purpose in life. Respect begins within the individuals. The original state of respect is based on awareness of the self as a unique entity, a life force within, a spiritual being a soul. To develop the value of respect within the self and to give it practical expression in daily life is the challenge. The eminence of life is present in everyone, and every human being has a right to the joy of living with respect and dignity. With self-realization, one experiences true self respect. To know one's own worth and to honour the worth of other is the true way to earn respect.

Source of Conflict

Conflict is initiated when the awareness of one's original nature and the original nature of the other is lacking. As a result, external negative influences rule supreme over respect. When the word self is removed from the self-respect, the void is filled by a variety of desires or expectations, each specifically designed to claim regard or respect from others. The greater desire, the more one falls victim and loses respect- for the self and from others. Obstacles are encountered to test the strength of respect, and these are often felt at the most vulnerable times.

Respectful environment

To the extent that there is the power of humility in respecting the self-and the discernment and wisdom that affords in being just and fair to others – there will be success in the form of valuing individuality, appreciating diversity, and taking the complete task into consideration. Arrogance damages or destroys the uniqueness of others and violates their fundamental rights. Such a temperament hurts the violator as well. Original respect becomes subservient to an artificial one. To show disrespect and to work against the laws of nature is to cause ecological imbalances and natural calamities.

3. Honesty : Value Statement

Honest means there are no contradictions or discrepancies in thought words or actions. To be honest to one's real self and the purpose of task earns trust and inspires faith in others. Honesty is never to misuse that which is given in trust. Honesty is a clear conscience "before my self and before my fellow human beings". Honesty is the awareness of what is right and appropriate in one's role, one's behavior, and one's relationship. With honesty, there is no hypocrisy or artificiality, which creates confusion and mistrust in the minds and lives of others. Honesty is to speak that which is thought and to do that which is spoken.

Clouding issues

Inner honesty needs to be examined to provide wisdom and support and ensure strength and stability. The internal state should not be influenced by the negativity of one's nature, feelings or personality traits. Selfish motives, hidden agendas and negative feelings and habits are stain on the mirror of life. Honesty acts as the stain remover. There should be honesty of the heart and also honesty of the head; otherwise, there will be self deception or a tendency to deceive others by clouding issues with excuse or long winded explanations. It is also necessary to share with the honesty the feeling and motives of one another. When there is honesty and cleanliness, there is also closeness. Without these principles, neither individuals nor societies can be functional.

Application and Experimentation

Progress comes through experimenting with honesty and implementing it as completely and sincerely as possible, at any given moment. When there is experience of success, commitment to honesty and integrity is strengthened. To be honest with one's self and true to the purpose of a task earns trust and inspires faith in others. An honest person is one who aspires to follow the highest codes of conduct, which is loyal to the benevolent and universal principles of life and whose decisions are based clearly on what is right and wrong. An honest person appreciates the natural world and does not misuse, abuse, or waste the wealth of resources provides for the well-being of humanity. Honesty means never to misuse that which is given in trust.

Individual perspective

Keep the heart and the mind clear, that honesty. Though milk is considered pure, it has to boil to make it bacteria-free. Similarly the soul although pure by nature gets infected by the vices which can be removed only through the power of yoga. To be humble is to be honest. To be honest means to be true. One way of evaluating honest and true, the need to ask god for anything is greatly reduced. If I am honest in all my dealing, I can never experience fear. Honesty is to use well what has been entrusted. To you. To be honest to one's real self and to purpose of a task earns trust and inspires others. When there is honest inside, you never have to worry about how to say what ever you want to say.

C-4. Simplicity, Tolerance and Unity

1. Simplicity: Value Statement

Simplicity calls on instinct, intuition, and insight to create essenceful thoughts and empathetic feeling. Simplicity is the conscience, which calls upon people to rethink their values. Simplicity grows from roots, embodying a wealth of spiritual virtues and values made apparent by attitude, words, activities, and lifestyle.

Simple Living, High Thinking

Simplicity combines sweetness and wisdom. It is plainness of mind and intellect. Those embodying simplicity are free from strenuous thinking and complicated, extraneous thoughts. Being without desire does not mean one goes without. On the contrary, one has everything, including inner fulfillment. Simplicity is being the innocent child and the wise master. It teaches simple living and high ethic is derived from perennial traditions operating according to the laws of nature. When the ethic of simplicity forms generosity. Generosity is sharing hard earned income with liberality of spirit. Simplicity is more than giving money and

materials possessions it is giving of the self that which is priceless patience, friendship, and encouragement.

Beauty is Truth: Simplicity is truth. The beauty of truth is so simple, it works like alchemy. Today beauty is defined by the fashion and beauty industries, amplified by the rich and famous, embraced by the masses. It is appreciating the small things in life, sometimes not visible or apparent to the rest of the world. Simplicity is appreciating inner beauty and recognizing the value of all actors, even the poorest and worst off.

Ethic of Simplicity : Ethic of simplicity is the precursor to sustainable development. Simplicity teaches economy. Simplicity is the conscience, which calls upon the people to rethink their values. Once fulfillment of basic necessities allows comfortable lifestyle, extremes and excess invite overindulgence and waste. Simplicity helps decrease the gap between “the haves” and “the have not” by demonstrating the logic of true economics to earn, save, invest, and share

The sacrifices and the prosperity so that there can be a better quality of life for all people regardless of where they born.

Individual Perspective

It is appreciating the small things in life, sometimes not visible or apparent; to the rest of the world. It is appreciating inner beauty and recognizing the value of all actors considering all tasks to have worth and dignity. Simplicity is the conscience, which calls upon people to rethink their values. Simplicity calls on instinct, intuition and insight to create essence full thoughts and empathetic feelings. Simplicity is giving of the self that which is priceless patience, friendship and encouragement. Simplicity helps in decreasing the gap between “the haves and the have nots” by demonstrating the logic of true economics; to earn, save, invest and share the sacrifices and prosperity . simplicity is beautiful, nature natural, combines sweetness and wisdom. Simplicity is truth. The beauty of truth is so simple, it works like alchemy. Simplicity is being the innocent child and the wise master. It teaches simple living and high thinking. When the ethic of simplicity is followed, there is hardly any waste. All resources, time, thoughts, ideas, knowledge, money and raw materials are values as investments.

Tolerance: Value Statement: tolerance → (Ability to accept things u d’nt like or agree with)

Through understanding and open mindedness, a tolerant person attracts someone different, and by genuinely accepting and accommodating that person demonstrates tolerance in practical form. As results, relationship *blossom → (a flower or a mass of flower [or] become strong and healthy.)*

Coexistence: the aim of tolerance is peaceful coexistence. While tolerance recognizes individuality and diversity, it removes divisive masks and defuses tensions created by ignorance. It provides opportunity to discover and remove stereotypes and stigmas associated with people perceived to be different because of nationality, religion or heritage. When there is lack of love, there is lack of tolerance. Love makes anything easier to tolerate.

Discrimination in Decision Making: Tolerance is inner strength, which enables the individual to face and transform misunderstandings and difficulties. The method for that is first to use discrimination in decision making. There is neither conflict within the self nor with others, since tolerance cultivates the ability to cool the strong and heated feelings of others. Knowledge and insight automatically raise the protective shield of tolerance so that

individual stays full and content and not threatened by people or circumstance. Those who have the power to tolerate do not allow negative external vibration to cloud their minds and cause doubt and discontentment. There is inner contentment. They are able to see things as they are rather than what they appear to be and to take necessary action.

Ability to accommodate: certain circumstance often demands tolerance. At some level for all and for some more so than others, tolerance become an indispensable power to cope. Tolerance develops ability to accommodate the problem of everyday living to tolerate life's inconveniences is let go, be light, make others light, and move on.

Individual Perspective: Become aware of original qualities. Imagine yourself being a patient person. Everyone has tremendous patience. Patience is the companion of wisdom. Patience is bitter but its fruit is always sweet. Our patience will achieve more than our force. When you have patience you can give your best even in difficult situation. Tolerance is the best remedy for troubles. To tolerate life's inconveniences is to let go be light, make others light, and move on. Tolerance is a way of being and behavior that naturally brings dignity and upholds the dignity of others. Tolerance makes happiness increase tolerance. Someone who has tolerance won't even say "I have to tolerate brings to our relationship enables us to experience true happiness. If someone is not listening to your words, you can silence him through your vibrations. Consider your critics as you well wishers. But describing your weakness and drawbacks they are acting as psychotherapist without charging fees. Tolerance is also an ability to face difficult situation seek first to understand, than to be understood. Never be impatient. Remember Rome was built in a day. Success is a journey, not destination. So don't stop in the middle. There is no lift success. You have to take the stairs one at a time. Be patient. If you attempt to jump to the top gear from the first, the vehicle will stall & sputter to a stop. Don't be in a tearing hurry to reach the top. Be patient. The shortest way to do many things is to do the only one thing at a time. Achieve it gradually. It is not how fast, but how safely you reach, that is important. Make your present felt at your destination. It takes a thousand blows to carve an idol. Be patient, where there is a lack of love. There is lack to tolerance. ***Peace is the goal tolerance is the method.*** Remember the two greatest healers are God and time to be implemented is to lose the balance in life. To lose the balance is to lose the blessings that life has to offer. So be patient. Be balanced. Be blessed. Tolerance is mutual respect through mutual understanding. Tolerance is ability to face difficult situations. To tolerate → (allow someone to do something you do not like or agree with) life's inconvenience is to let go, be light, make others light and move on. Tolerance is being open and receptive to the beauty of differences. Tolerance recognizes individuality and diversity while removing divisive masks and defusing tension created by ignorance. The seed of tolerance is love. Its water is compassion and care. Those who know how to appreciate the good in people and situations have tolerance. The seeds of intolerance are fear and ignorance.

Unity : Value statement

Unity is harmony within and among individuals in the group. Unity is sustained by concentrating energy and focusing thought, by accepting and appreciating the value of the rich array of participants and the unique contribution each can make, and remaining loyal not only to one another but also to the task. Unity is built from shared vision, a cherished hope an altruistic aim, or a cause for the common good. Unity gives sustenance, strength, and courage to make the impossible possible. Combining with determination and commitment, unity makes the biggest task seem easy. The stability of unity comes from the spirit of equality and oneness. The noble values embodied in core universal principles. The greatness of unity is

that everyone is respected. Unity creates the experiences of cooperation. Increases zeal and enthusiasm for the task and makes the atmosphere powerful and enabling.

In Harmony: A gathering does not have unity until there is harmony within among the individuals in the group. The gathering becomes sweetly harmonious when each individual adopt the power to accommodate the capacities and specialities of the others modulate those with the self.

Cause of Disunity: Interrupting others, giving unconstructive and prolonged criticism, keeping water over some or control over others all strident chords which strike harshly at connections and relationships. A basic human need is to feel a sense of belonging, to be part of the unified whole. People do not want to remain in isolation, oblivious to the world outside. Consciously or uncsciously. We choose to be and act together.

Inner Focus: Creating unity in the world begins with change in individual consciousness. Such requires the human intellect to move away frm conflict and confusion and inner focus does not isolate the individual, but in fact, does the opposite; it brings that person closer to others, and in that closeness, in that shared humanity, there is the collective strength to pioneer and sustain fundamental and constructive transformation.