

**Philosophical understanding of Yoga in the Vedas,
Upaniṣads, Buddhism, Jainism, Pātañjala Yoga
and Integral Yoga**

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Submitted by

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Under the Guidance of

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Declaration

I hereby, declare that the thesis entitled, 'Philosophical understanding of Yoga in the Vedas, Upaniṣads, Buddhism, Jainism, Pātañjala yoga and Integral Yoga', completed and written by me has not previously been formed as the basis for the award of any degree or the similar title upon me of this or any other Vidyapeeth or examining body.

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This is to certify that the thesis entitled, 'Philosophical understanding of Yoga in the Vedas, Upaniṣads, Buddhism, Jainism, Pātañjala yoga and Integral Yoga', which is being submitted herewith, for the award of the degree of Vidyāvācaspati (Ph.D.) in philosophy of Tilak Maharashtra Vidyapeeth, Pune, is the result of original research work completed by Smt. Niranjana Bhate, under my supervision and guidance. To the best of knowledge and belief the work incorporated in this thesis has not formed the basis for the award of any degree or similar title of this or any other university or examining body upon her.

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Abbreviations

Ā.	<i>Ācārya</i>	SN	<i>Samyutta Nikāya</i>
Āch	<i>Ācārāṅga sūtra</i>	Sn	<i>Sutta Nipāta</i>
Ads	<i>Adhyātmāsār</i>	Snk	<i>Sāṃkhya Kārikā</i>
AK	<i>Abhidhammakosaśāstra</i>	Sth	<i>Sthānāṅga sūtra</i>
AN	<i>Aṅguttara Nikāya</i>	Suk	<i>Sūtrakṛtāṅga</i>
Bhg	<i>Bhagavati sūtra</i>	Śvetā Up.	<i>Śvetāśvatara Upaniṣad</i>
Brh Up.	<i>Bṛhadāraṇyaka Upaniṣad</i>	Tait Up.	<i>Taittirīya Upaniṣad</i>
Cha Up.	<i>Chāndogya Upaniṣad</i>	Tvs	<i>Tattvārthaasūtra</i>
Dhp	<i>Dhammapada</i>	Ups.	<i>Upaniṣads</i>
Dhs	<i>Dhyānaśataka</i>	Uts	<i>Uttarādhyayana sūtra</i>
DN	<i>Diggha Nikāya</i>	Vm	<i>Viśuddhimagga</i>
Dyn	<i>Jñānārṇava</i>	VP	<i>Vinaya Piṭaka</i>
Dys	<i>Jñānasāra</i>	Ybd	<i>Yogabindu</i>
Kath Up.	<i>Kāthopaniṣada</i>	Ybh	<i>Yoga bhāṣya</i>
Kau Up.	<i>Kauṣīṭaki Upaniṣad</i>	Yds	<i>Yogadṛṣṭisamuccaya</i>
Ken Up.	<i>Kenopaniṣada</i>	YS	<i>Yoga Sūtra</i>
Maitr up.	<i>Maitriyāṇi Upaniṣad</i>	Ys	<i>Yogaśataka</i>
MN	<i>Majjhima Nikāya</i>	Ysh	<i>Yogaśāstra</i>
Mund Up.	<i>Muṇḍaka Upaniṣad</i>	Yvk	<i>Yogaviṃśikā</i>
Prś up.	<i>Praśnopaniṣada</i>		

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Scheme of Transliteration

क - ka	च - ca	ट - ṭa	त - ta	प - pa	य - ya	ष - ṣa	ज्ञ - jña
ख - kha	छ - cha	ठ - ṭha	थ - tha	फ - pha	र - ra	स - sa	श्र - śra
ग - ga	ज - ja	ड - ḍa	द - da	ब - ba	ल - la	ह - ha	
घ - gha	झ - jha	ढ - ḍha	ध - dha	भ - bha	व - va	क्ष - kṣa	
ङ - ṅa	ञ - ña	ण - ṇa	न - na	म - ma	श - śa	त्र - tra	
अ - a	ई - ī	ऋ - ṛ	ॠ - Ṛ	ओ - o	अः - ḥ		
आ - ā	उ - u	ॠ - ṛ	ए - e	औ - au			
इ - i	ऊ - ū	ॠ - ṛ	ऐ - ai	अं - ṁ			

Introduction

Yoga tradition is very ancient. In Pāṇini, the word 'Yoga' is derived from the root 'Yuj', in the sense of *samādhi* (concentration) and 'Yujir' in sense of joining or connecting. According to Pāṇini, 'Yogi' means a man who practices religious austerities. In early 1920's, during excavation of Indus civilization (about 3000BC), traces of early Yoga were found in Indus cities. There are some Terra-Cotta seals found during excavation. They are called as "*Paśupati Seal*" which show horned deities seated in manner of the yogic postures. The Vedas, Upaniṣads, *Mahābhārata*, *Smṛtis*, *Purāṇas*, *Yogavāsiṣṭha* describe Yoga. Eighteen chapters of *Bhagavad Gītā* are named as different Yogas. Vaiṣṇavism and Śaivism also mention Yoga.

In the Indian Philosophy, there are six *darśanas* or philosophical systems. Most of these systems accept Yoga as means to attain liberation. Bhagavān Patañjali, for the first time, took great efforts to collect these scattered pearls, and systematized them in aphoristic style or *Yoga sūtras*. He gave 'Yoga', a status of *darśana*, a Philosophical school. *Bhāṣya* of Vyāsa, Vācaspati miśra and Vijñāna bhikkhu are well known.

Along with the Pātañjala Yoga, it is necessary to consider the two important *śramaṇa* traditions of India. The two *śramaṇa* traditions, the Buddhism and Jainism are *avaidic* or *nāstika darśanas* as they do not accept authority of Vedas. While remaining four systems accept authority of the Vedas. Thus, they are called as *āstika darśanas*. Both Mahāvīra and Buddha did not accept the authority of the Vedas and criticized sacrifice system. They undertook rigorous practice of virtues,

meditation and *tapa* to attain emancipation. Thus, in order to understand the 'Yoga' it is necessary to study these three systems.

Meditation is the core of the Buddhism. *Vipassanā* and *śamath* are the two *dhammas* preached by Buddha.¹ Buddhaghosa in his classic work '*Viśuddhimagga*' has given the gist of Piṭakas. The formula is '*Śīla, Samādhi* and *Prajñā*'. It is the noble eight fold path towards *nibbāna*. We can call it 'Yoga', if we compare it with eight fold Yoga of Pātañjala. Yoga in the Mahāyāna Buddhism includes practice of *Pārmītas* and is more logical.

In the Jainism, āgama directly or indirectly contains some yogic concepts such as four types of *dhyānas*. In the Jaina *darśana*, doctrine of *ratnatraya* is accepted as a means to *mokṣa*.² They are *Samyak darśana* (right inclination), *Samyak jñāna* (right cognition) and *Samyak caritra* (right conduct). According to Ā. Haribhadrāsūri, all means conducive to *mokṣa* are Yoga.³ Thus *Ratnatraya* itself is Yoga, as means to *mokṣa*. It is cause of *kaivalya*. Ā. Haribhadraji's contribution to Yoga is remarkable. He has presented Jaina Yoga and its impartial comparison with the Pātañjala Yoga, Buddhism and other Yoga prevalent at that time. Later on Ā. Jīnabhadraṇijī, Ā. Śubhacandraji and Ā. Hemacandraji have contributed to the Jaina Yoga with their works.

Sri Aurobindo has presented a new Yoga, called as 'Integral Yoga'. He was the great Yogi. His Yoga is new, as he has introduced some new concepts (transformation of lower nature, ascent and descent and superman), new terms (Supermind, Overmind and Supramental) with new aim and method. There is no set method of the Integral Yoga, as he has tried to synthesize different yogic

¹ DN 3.11.12

² Tvs.1.1

³ Ybd 201

systems of India. This study has included Integral Yoga, as it represents Yoga of modern India.

Significance of the Study

Yoga does not mean practice of *āsanas* or breathing. It is a complete system with its metaphysics and epistemology. It has its spiritual, psychological and physical importance. The term 'Yoga', has been often misinterpreted. There are many definitions of Yoga. In the Buddhist texts, 'Yoga' means bondage. *Bhagavad Gītā* defines it as '*Yogaḥ karmasu kauśalam*'. Patañjali defines it as, 'restraint of mental states'. Modern generation considers 'Yoga', as a mean to physical well-being. There are many misconceptions about Yoga. 'Yoga' is popular all over the world in innumerable number of forms and names such as *Kriyā Yoga*, *Kuṇḍalinī Yoga*, *Amṛt Yoga*, Green Yoga, *Ātma Yoga* and so on. Every day new schools of Yoga are emerging. These schools are combinations of old and new yogic methods. If this continues for longer time, we may forget our precious ancient tradition of Yoga. As a student of philosophy, it is necessary to understand the concept of 'Yoga' and to preserve our ancient treasure of Yoga. In order to understand 'Yoga' in the Buddhism, Jainism and Pātañjala Yoga; important works of some scholars who had done research in this area, are studied.

Literature Review

a) *Jaina Yoga kā ālocanātmaka Adhayana* by Arhadadas Bandoba Dighe (1981): Present work is part of the thesis which the author did earlier. In the introduction he states the need of study in the Jaina Yoga. According to him, study of Yoga in the Vedic tradition and Buddhism is done. He does not mention work done so far on this subject.

The first chapter, '*Bhāratīya Paramparā me Yoga*', deals with Yoga in the Vedas, Upaniṣads, *Mahābhārata*, *Gītā*, *Smṛti*, *Purāṇas*, *Yogavāsiṣṭha*, Pātañjala Yoga and in Advaita Vedānta. It describes different types of Yoga like *Haṭha Yoga*, *Nātha Yoga* and other. The second chapter, '*Jaina Yoga Sāhitya*', lists the literature of the Jaina Yoga. The third chapter, '*Yoga kā Svarūp*', explains nature of Yoga in the Jainism. The fourth chapter, '*Yoga ke Sādhana - ācāra*', mentions rules of conduct in the Vedic tradition and Buddhism briefly. It describes *ācāras* in the Jainism in detail. The fifth chapter, '*Yoga ke Sādhana - Rūpa dhyāna*' mentions meditation in the Buddhism in short and discusses *dhyānas* in the Jainism in detail. The sixth chapter, '*ādhyātmika Vikāsakrama*', deals with theory of *Guṇasthāna* and Eight Yoga view points in the Jainism. The Seventh chapter, '*Yoga kā Lakṣya, Labdhiyā evam Mokṣa*' describes miraculous powers of Yogi and concept of *mokṣa* in the Jainism.

The author concludes that there are some similarities among the Jaina Yoga and other Yoga; still the Jainism has its own special characteristic significance.

b) *Pātañjala Yoga philosophy with reference to Buddhism* by Koichi Yamashita (1994): In the preface, the author states that the present work is part of his Ph.D. thesis. There is discussion on comparative basis regarding analysis of mind in the *Yoga Sūtras*, its commentary and in the Buddhist text.

The first chapter '*Pariṇāma theory in terms of Puruṣa and Evolution of Prakṛti*', is dedicated to discussion of *dr̥ṣṭā*, *dr̥ṣya* and theory of *Pariṇāma*. The second chapter, '*Pariṇāma theory in terms of mental phenomena*', mentions *Dharma Pariṇāma* which includes *Citta Pariṇāma*. Vyāsa has used *Sarvāstivāda* concepts for elaborating this theory which is criticized by Vasubandhu in *Abhidhammakōṣa*. The third chapter, '*The constitution of mind*', is devoted to the study of function of mind as in Yoga philosophy and in *Sarvāstivāda* School. Attempt is made to

present similarities and differences in both systems. The fourth chapter, '*Epistemology in Yoga philosophy*', focuses on theory of perception in Yoga Philosophy. It describes *Pramāṇas* and refutation of stand point of the Yogācāra school of Buddhism by Yoga school. The fifth chapter, '*Samādhi theory in the Yoga philosophy and Buddhism* ', discusses and compares Yoga, *Samādhi* in both systems.

The author humbly states that both schools have adopted ideas from one another, thereby, enriching store house of knowledge relating to mind.

c) *Jaina Evam Bauddha Yoga - Eka tulanātmaka Adhyayana* by Sudha Jaina (1998): In the introduction the author states that Yoga does not belong to a particular tradition. Method of Yoga may be different but Yoga is Universal. In modern times practice of Yoga is significant. She adds that, comparison of Jaina Yoga and Bauddha Yoga is not done previously.

The first chapter '*Bhāratīya Yoga Paramparā: Eka Avalokana*' deals with brief description of Yoga in the Vedas, Upaniṣads, *Mahābhārata*, *Gītā*, *Smṛti*, *Purāṇas*, *Yogavāsiṣṭha*, Pātañjala Yoga and in the Advaita Vedānta. It states brief comparison among them. The second chapter '*Yoga Ki Avadhāraṇā: Jaina Evam Bauddha*', presents nature of Yoga in the Jainism where outline of *Samyak darśana*, *Samyak jñāna* and *Samyak cāritra* is given. *Śīla*, *Samādhi* and *Prajñā* are discussed under nature of Yoga in the Buddhism. Comparison between them is also done. Third chapter '*Jaina Evam Bauddha Yoga Sāhitya*' describes Yoga literature in two traditions. Fourth chapter '*Jaina Evam Bauddha Yoga kā Tattvamimāṃsīya ādhāra*', explains *dravya* in the Jainism and four noble truths, dependent origination in Buddhism. It also mentions theory of Karma in both the systems. Fifth chapter is '*Yoga Sāadhanā kā ācāra Pakṣa*', where rules of conduct for monks and common people in both the traditions are described with little

comparison. Sixth chapter '*Dhyāna*' is about nature of *dhyāna* in the Jainism and Buddhism. Here, different types of meditations are discussed. *Vipassanā* and *Prekṣādhyāna* are also described. Seventh chapter '*Ādhyātmika Vikāsa ki Bhūmiyā*', states stages of spiritual development in both systems. It includes fourteen *guṇasthānas* and eight Yoga view points in the Jaina Yoga, four stages of saints in the Hīnayāna and ten stages of spiritual development in the Mahāyāna. Eighth chapter '*Bandhana Evam Mokṣa*' deals with concepts of *bandha* and *mokṣa* in the Jainism and Buddhism. It explains karma, *mokṣa*, dependent origination and *nirvāṇa* with comparison. Ninth chapter '*Upasaṃhāra*' is conclusion which is short summary of what is stated earlier. The author has described the facts. She has mentioned similar concepts in two schools without critical comparison.

d) *Pātañjal Yoga Evam Jaina Yoga kā tulanātmaka Adhyayana* by Aruna Anand (2002): In the the introduction, author states that study is about Yoga and the Jainism. The Jaina Yoga is not popular as the Pātañjala Yoga is. In ancient literature of the Jainism, concepts of Yoga are scattered in seed form. It was in eighth century, Ā. Haribhadraji, who tried to mould the Jaina Yoga as that of the Pātañjala Yoga. He tried to reconcile various Yogic methods. His works on Yoga inspired later Ācāryas to follow his footsteps. The author has studied works of Ā. Haribhadraji, Ā. Śubhacandraji, Ā. Hemacandraji and Upādhyāya Yaśovijayji as basis for her research.

The first chapter '*Pātañjala Yoga Evam Jaina Yoga - Sāadhanā tathā Sambandhita Sāhitya*' is concerned with comparison of two systems in brief. It lists Yoga literature in these systems. A brief history of some important Jaina Ācāryas is mentioned. The second chapter '*Yogakā svarupa evam bheda*' describes brief comparison of nature of Yoga between two schools. The third chapter '*Yogake adhikāri, prārthamika yogyatā evam āvaśyaka nirdeśa*' deals with different types

of Yogi who can practice Yoga in both the systems. It also discusses basic requisites such as food, *anuṣṭhāna* and *guru*. The fourth chapter '*Yoga aur ācāra*', presents necessity of virtuous conduct in both traditions. Further, it discusses the rules of conduct for *śrāvakas*, *śramaṇas* and theory of Karma in the Jainism. The fifth chapter '*Ādhyātmika Vikāsakrama*', mentions stages of spiritual development in two schools. Description of fourteen *Guṇasthānas* and theory of eight Yoga viewpoints in the Jainism is given. The sixth chapter '*Siddhi Vimarśa*', states the miraculous powers in the Jaina Yoga and the Pātañjala Yoga. The seventh chapter '*Pātañjala Yoga Evam Jaina Yoga me paraspara sāmya, vaiśamya evam vaiṣṭya*', is the last chapter that mentions similarities, differences and some special characters in both Yoga.

The author has given very brief discussion of the Pātañjala Yoga. Her objective is to present the Jaina Yoga (as mentioned in the introduction). At places author argues that *Yoga sūtras* do not mention Yoga *adhikāri* of *aṣṭāṅga Yoga* and basic requisites of a Yogi. Moreover, she states that as Patañjali has mentioned the four parts of Yoga - *Pratyāhāra*, *Dhāraṇā*, *Dhyāna* and *Samādhi*', separately; nature of '*dhyāna*' in the Pātañjala Yoga is not as broad as in the Jaina Yoga; as Jaina Yoga has included all three parts into '*dhyāna*'. So concept of *dhyāna* in the Jaina Yoga is broader than that in the Pātañjala Yoga.

e) *A Re-appraisal of Pātañjala Yoga Sūtras in the light of Buddha's teaching* by S.N.Tandon (2007): In the Preface the author states that there is influence of the Buddhism (along with some influence of Sāṃkhya) on *Yoga Sūtras*. Here, he cites Prof. A. B. Keith. ("It (*Yoga Sūtras*) is a confused text...".) The author agrees with him and adds that the reason for this confusion is the absence of Buddha's original teachings during the time of the Patañjali. As a result there is disagreement between the commentators. This flaw can be corrected by re-appraisal of *Yoga*

Sūtras in the light of Buddha's teaching. It will help to understand real meaning of *Yoga Sūtras*. He mentions names of few Buddhist Monks who attained super normal powers. He argues that *Yoga bhāṣya* does not mention any name. Section One '*Matters consistent with Buddha's teaching*', deals with concepts and terms that are consistent with Buddha's teaching. Concepts such as *Vipassanā*, *Dharmamegha* are discussed. Author argues that *vivekakhyāti* is synonym to *vipassanā*. The similar terms like *nirodha*, *bhāvanā* and others are mentioned. Section Two '*Matters inconsistent with Buddha's teaching*', deals with some the *Yoga Sūtra* concepts that differ from the Buddhism. The author states that the aim of *Yoga Sūtras* is *cittavṛttinirodha* (cessation of mental fluctuations); while that of the Buddhism is *Cittanirodha* (cessation of mind itself). Section Three mentions '*Super normal powers*' in *Yoga Sūtras* briefly and describes those of Buddhism in detail. Section four '*Goal Realization*', explains Yoga way and Buddha way to realization and compares meditation of two systems. Author argues that *Yoga Sūtras* do not use term '*vedana*' as that in the Buddhism. He states: "The most plausible reason for this could be that the author (Patañjali) of this work did not experience the truth of impermanence himself and bereft of such an experience, he came to hold some different notion of what "truth" implies." He concludes that those practicing meditation on basis of the *Yoga Sūtras* cannot go beyond third *dhyāna*. Aim of the Buddhist meditation is higher than that of the *Yoga Sūtras*. Section Five is '*The taste of the pudding is in the eating*', where author claims that the Buddhist texts mention names of some persons who attained *nibbāna* , But he has not come across any practitioner of the *Yoga Sūtras*, who claims that he had attained *kaivalya* as mentioned in the *Yoga Sūtras*.

It seems that Dighe and Sudha Jaina state some similarities in the Jaina Yoga and Yoga in the Buddhism and other Yogas. Dighe states the special importance of the Jaina Yoga as it is the main topic of his study. Mr. Koichi also humbly states that

both the Yoga philosophy and the Buddhism have adopted ideas from one another, thereby, enriching store house of knowledge relating to mind. Aruna Anand has described the Jaina Yoga in detail with very little reference to the Pātañjala Yoga. At places she defends Jaina Yoga. e.g. Concept of meditation in the Jainism is broader than in the Pātañjala Yoga. S.N. Tandon clearly defends the Buddhist Yoga and states superiority of Buddha's teachings and its complete influence on Yoga *sūtras* as if Patañjali has explained only Buddhist concepts in his work without experience.

Research Problem

Such controversial views raise many questions such as

- What are the meaning and method of Yoga in the Buddhism, Jainism, Pātañjala Yoga and in the Integral Yoga?
- Upaniṣads existed prior to these systems. So there is need to see the seeds of Yoga in the Upaniṣads.
- What are similar Yoga concepts among these three systems?
- In last century Sri Aurobindo presented 'Integral Yoga' which is recent version of the Indian Yoga. None of the above authors have mentioned about it. Thus it becomes essential to find out the facts and fill the gaps.

Hypothesis

After reviewing the literature related to the topic,

- It appears that Yoga is practiced in India since ancient time. The Vedas and Upaniṣads contain concept of Yoga in the seed form.
- Meaning of Yoga changed with time and tradition.
- The philosophical schools such as the Jainism, Buddhism and Pātañjala Yoga suggest Yoga as a means (also as an end) to attain Liberation.

- The method of Yoga in each of these systems is unique but with some similarities.
- Sri Aurobindo's Integral Yoga is a new Yoga which links to ancient tradition with new aim and method.

Objective of the research

- The objective is to understand meaning and method of Yoga in the Vedas, Upaniṣads, Jainism, Buddhism, Pātañjala Yoga and Sri Aurobindo's Integral Yoga.

Research Method

Due to Philosophical literary nature of the research, Descriptive method is used to collect and analyze the data. The primary data includes the original texts and translations of some of them in English, Marathi, Hindi and Gujarati. The secondary data involves reference works of some scholars related to the topic. Both types of sources are used to define Yoga and to describe method of Yoga in the particular system of Yoga under consideration in each chapter. Comparison of similar terms and concepts among the Upaniṣads, Buddhism, Jainism and Pātañjala Yoga is done in the last chapter. Critical analysis of the Yogic concepts is done wherever is essential.

Scope of research

In case of the study of Yoga in the Vedas, Sri Aurobindo's interpretation of the Vedas is referred. In case of the Upaniṣads, scope is limited to the ancient principle Upaniṣads and Yoga Upaniṣads. The Buddhist Yoga includes study of Yoga in the Hīnayāna and Mahāyāna schools. *Vinay Piṭaka*, *Sūta Piṭaka*, *Viśuddhimagga*, *Abhidhamma Kośa Bhāṣya* and other modern works are referred for the Buddhist Yoga in Hīnayāna. For the Mahāyāna schools, *Prajñā Pāramitā Sūta*, *Laṅkāvatār Sūta* and related works of Narendra Dev, N. Dutta and others are studied. Study of the Jaina Yoga includes Ā. Haribhadraji's works such as *Yogabindu*,

Yogadr̥ṣṭisamuccaya, *Yogaśataka* and *Yogaviṃśikā*; *Jñānārṇava* by Ā. Śubhacandra; *Yogaśāstra* by Ā. Hemacandrasūri; *Dhyāna śatak* by Ā. Jīnabhadragāṇijī, some āgama and other works on the Jainism are very important sources of the Jaina Yoga. The Pātañjala *Yoga sūtra* with its *bhāṣya* by Vimala Karnataki and others are studied. Sri Aurobindo's works on Integral Yoga are source of constant inspiration. Due to non availability of some texts and their translations, complete justice may not have been given in describing certain concepts.

Research Plan

The First chapter, 'Yoga in the Vedas and Upaniṣads', describes Yoga in the Vedas and Upaniṣads. It studies meaning and method of Yoga in the Vedas and Upaniṣads. The word 'Yoga' occurs in the *R̥gveda* in various senses such as Yoking or harnessing, achieving the unachieved, connections and the like. In the Vedic hymns the yogic experiences, intuitions and revelations are described with mystic, symbolic language. The method of Yoga includes the practice of virtues and meditation. In the Upaniṣads, important virtues stated are - *satya* (truthfulness), *tapa*, *brahmacarya* (celibacy) and faith. Other virtues are *Svādhyāya* (study of scriptures), *dāna* (giving), *vidyā*, *śama* and *dama*. *Karma Yoga* is also stated. Description of Yogic method is present in *Śveta Up.*, *Kaṭh Up.*, *Maitr Up.* Posture, place of meditation is also mentioned. Comparison of Yoga in the Upaniṣads and Pātañjala Yoga is done.

The Second chapter, 'Yoga in the Buddhism, Part 1 [Hīnayāna]', studies meaning and method of Yoga in the Hīnayāna. In the Theravada Buddhism, the method of Yoga includes three principles. They are *Śīla*, *Samādhi* and *Prajñā*. Buddhaghōṣa

in the *Viśuddhimagga* gives details of it. Detailed discussion of these three principles is done.

The Third chapter, 'Yoga in the Buddhism [Part 2 -Mahāyāna]' is devoted to understand meaning and method of Yoga in the Mahāyāna. It mentions that the Mahāyāna means the great vehicle; *Bodhisattva Yāna*. Here, Yoga means meditation. Its greatness lies in things such as its compassionate motivation, directed to the salvation of countless beings, the profundity of the wisdom it cultivated, the emptiness it taught, taking up of skill in means and its superior goal, omniscient Buddhahood. Further, it explains some important concepts such as *Vijñānvāda*, *Śūnyavāda* and Stages of spiritual development in the Mahāyāna.

The Fourth chapter, 'Jaina Yoga', is devoted to the study of the Jaina Yoga in Āgamās and Ā. Haribhadrāsūri's Jaina Yoga. The Jaina Yoga in Āgamās presents *Samyak darśana* (right inclination), *Samyak jñāna* (right cognition) and *Samyak caritra* (right conduct) in detail. Ā. Haribhadrāsūri's Yoga includes different types of yoga, yogi, *anuṣṭhānas* and eight Yoga view Points.

The Fifth chapter, 'The PātañjalaYoga', describes meaning and method of Yoga in the *Yoga sūtras*. Critical discussion of Yoga, *Citta*, *Citta vṛttis*, theory of Karma, theory of *Pariṇāma* and eight fold Yoga is done.

The Sixth chapter, 'Integral Yoga', states detailed description of meaning and method of Sri Aurobindo's Yoga. It discusses objective, pre requisites of the Integral Yoga and planes of consciousness. *Sādhana* through work, knowledge and love, triple transformation and experiences of Yoga are also mentioned.

The Seventh chapter, 'Comparison and conclusion' deals with comparison of similar terms and concepts in the three traditions of Yoga. It concludes that Yoga is practiced since pre-Vedic period. Seeds of Yoga are seen in the Vedas and

Upaniṣads. The meaning and method of Yoga in the Veda, Upaniṣads, Buddhism, Jainism, Pātañjala Yoga and Integral Yoga are different. The Upaniṣads, Buddhism, Jainism, Pātañjala Yoga (except the Veda) suggest the practice of Yoga as means (also as an end) to attain liberation. The Integral Yoga suggests the practice of Yoga in order to unite with the universal and transcendent existence and to bring down supramental consciousness on the earth. The Integral Yoga is synthesis of traditional Yoga. It includes the concepts that are present in the Upaniṣads and *Bhagavad Gītā*. So it links us to the ancient tradition. The Buddhism includes some practices such as *dhūtāṅga* that are also mentioned in the Jainism. It shows influence of Jainism on the Buddhism. There is influence of Buddhism on the Pātañjala Yoga. Influence of the *Bhakti* cult is seen on the Mahāyāna. Ā. Haribhadrāsūri's Yoga shows influence of the Buddhism and Pātañjala Yoga. Every system of Yoga is unique with some common Yoga parts among them.

Contribution

Literature review reveals that study of Yoga of either a single or two traditions is done. But this study gives detailed philosophical description of three traditions with reference to the Upaniṣads and Integral Yoga as modern Yoga tradition of India. It will help to remove misunderstandings about Yoga in minds of common people.

Chapter One

Yoga in the Vedas and the Upaniṣads

Yoga is practiced in India since ancient times. The Vedas and the Upaniṣads are the oldest literary records available to us in India. The 'Veda' or '*Śruti*' can be classified into three types --The *Samhitā*, *Brāhmaṇas* and the *Ārṇyakas* (forest treatises). The *Ārṇyakas* were intended for old men who retired into the forest. The *Ārṇyakas* lead ultimately to the Upaniṣads or Vedānta as concluding portion of Vedas. This chapter deals with the study of meaning and method of Yoga in the Vedas and the Upaniṣads. Yoga includes the practice of both virtues and meditation. The first section is devoted to Yoga in the Vedas while the following one describes Yoga in the Upaniṣads.

1.1 Yoga in the Vedas

Introduction

In this section meaning and method of Yoga in the Vedas is discussed. The Vedas are the most ancient sacred literary records of Indo - European race. The Vedic hymns reveal attempt of early men to question, know and explain the mysteries of universe. Sacrifices were performed to praise and pray the deities for gaining some favours, to be free from diseases and enemies. There is mixture of mythology, cosmology and religion in the Vedas.

The 'Veda' or '*śruti*' (to hear) can be classified into three types --

i) *The saṃhitā* (*Sam* - together; *hitā* - put) - these are collection of *mantras* or verses (Hymns, religious songs). They are four in number - *Ṛg Veda*, *Sāma Veda*, *Yajur Veda* and *Atharva Veda*.

ii) *The Brāhmaṇas* (*brāhmaṇa* - prayer/devotion) - these are written in prose and explain the sacred significance of the different rituals to those who are not already familiar with them.

iii) *The āraṇyakas* (forest treatises) - as the further development of the *Brāhmaṇas*, the *Āraṇyakas* paved way for the Upaniṣads. It means 'secret teachings'; teaching only to the pupil of tried character.

In early 1920's, during excavation of Indus civilization, traces of early Yoga were found in Indus cities. There are some Terra-Cotta seals found during excavation. They are called as "*Paśupati Seal*" which show horned deities seated in manner of the Yogic postures. It shows a divinity enthroned on a low seat and surrounded by four animals - an elephant, a tiger, a rhinoceros and a buffalo. This deity is identified as the Lord Śiva sitting in a posture resembling *Bhadrāsana* or *Gorakṣāsana*. It shows that Yoga had its origin among pre-āryan population.

The Veda¹ is the creation of an age prior to our intellectual philosophies. Indian tradition has faithfully preserved this account of the origin of the Vedas. The ṛṣī was not the composer of the hymn, but the *draṣṭā* (seer) of eternal truth. The aim was illumination. They regarded themselves as 'children of light'.² Language of the Veda is *Śruti*, a divine word that came liberating out of the Infinite to the inner audience of the man. The Veda depicts the journey of the soul to the path of the Truth. The *Brāhmaṇas* and the Upaniṣads had two complementary aspects. They are the Conservation of form and revelation of the soul of the Veda respectively.

¹ Aurobindo, *The Secret of the Veda*, 5th ed. (Pondicherry: Sri Aurobindo Ashrama, 1987), 12.

² *Ṛg Veda*. 9.38.5

The *Brāhmaṇas* preserved the minute details of the Vedic ceremony and the Upaniṣads used ancient mantras as an authority for their own intuition. The Vedic word was the seed of thought and vision by which they recovered the old truth in new form.

1.1.1 Meaning and method of Yoga in the Vedas

The term 'Yoga' denotes 'Yoke' of oxen or of horses drawing a cart in the *Atharva Veda* (vi.91.1). The word 'Yoga' occurs in the *R̥gVeda* in various senses such as Yoking or harnessing, achieving the unachieved, connections and the like. In the Vedic hymns the Yogic experiences, intuitions and revelations are described with mystic, symbolic language. The idea of 'Yoga' in all its Vedic senses, is the reaching out of the being in us to unite itself with being in other persons, objects or forces.

The Vedic saṃskṛta has two words for meditation. They are, '*brahman*' and '*dhī*'. *Brahman* is derived from the root '*bṛh*' means 'to grow' or to 'expand' and '*dhī*' means 'intensive thought', inspired reflection or meditative vision.

In the Vedic times, there were three aspects of meditation.³ They were māntrik meditation, visual meditation and absorption in the mind and heart. Māntrik meditation means sacred utterance of mantras which result into mental absorption. Visual Meditation includes envisaging a particular deity. Absorption in mind and heart is the highest meditation, in which the 'seer' on the basis of the seed thought explores the great psychic and cosmic mysteries those led to the composition of cosmogenic hymns.

³ S. Feuerstein, *The Yoga tradition* (New Delhi: Bhavana Books, 2002), 138.

Language of the Vedas is symbolic. Sri Aurobindo's interpretation of the Vedic hymns is the basis for the study. The Vedic hymns represent Yogic notions in hidden form. Some of them are:

1) यस्मादृते न सिध्यति यज्ञो विपश्चितश्चन ।

स धीनां योगमिन्वति ॥ (*Rg Veda* 1/18/7)

Yasmādr̥te Na Sidhyati Yajño Vipāścitaścana.

Sa Dhīnām Yogaminvati..

He, without whom the *yajña* comes not to fulfillment, even of the man of discerning heart, he hath power over the Yoga of the movements of the understanding. These are hymns to Indra - asking for his friendship.

2) य एकश्चर्षणीनां वसूनामिरज्यति ।

इन्द्रः पञ्च क्षितीनाम् ॥ *Rg Veda* 1.7.9

ya ekaścarṣaṇīnām vasūnāmirajyati.

indrah pañca kṣitīnām..

Indra, who alone disposes all actions and possessions of five planes

3) युक्त्वा हि केशिना हरि वृषणा कक्ष्यप्रा ।

अया न इन्द्र सोमपा गिरामुप श्रुतिं चर ॥ *Rg Veda* 1.10.3

yukṣvā hi keśinā hari vṛṣaṇā kakṣyaprā.

ayā na indra somapā girāmupa śrutiṃ cara /

Yoke thou thy manned steeds, covering with mastery fill the containing soul, then, Oh Indra, drinker of the nectar, respond with the *Śruti* to our words.

4) मायाभिरिन्द्र मायिनं त्वं शुष्णमवातिरः ।

विदुष्टे तस्य मेधिरास्तेषां श्रवांस्युत्तिर ।। *Rg Veda* 1.11.7

māyābhirindra māyinaṃ tvam śuṣṇamavātiraḥ.

viduṣṭe tasya medhirāsteṣāṃ śravāṃsyuttira.॥

By thy containing might thou comest down to the mighty and containing; do thou in this revelation fulfilled in completion lift up their inspiration. It is the hymn to Savitr (the-Sun-God-source of divine knowledge and the creator of the inner worlds).

5) युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः ।

वि होत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्टुतिः ।। *Rg Veda* 5.81.1 *Śvetāśvatara up* 2.4

yuñjate mana uta yuñjate dhiyo viprā viprasya bṛhato vipaśrcitaḥ.

vi hotrā dadhe vayunāvideka inmahī devasya savituḥ pariṣṭutiḥ..

The illuminated, yoke their mind & they yoke their thoughts to the illuminated godhead, to the vast, to the luminous in consciousness; the one knower of all manifestation of knowledge, he alone orders the things of the sacrifice. Great is the praise of Savitr, the creator godhead.

6) एषा गोभिररुणेभिर्युजानाऽस्त्रेधन्ती रयिमप्रायु चक्रे ।

पथोरदन्ती सुविताय देवी पुरुष्टुता विष्ववारा वि भाति ।। *Rg Veda* 5.80.3

eṣā gobhīraruṇebhīryujānā'stredhantī rayimaprāyu cakre.

pathoradantī suvitāya devī puruṣṭutā viṣvavārā vi bhāti..

Hymn to *Uśā* (it represents the victory over the darkness) -

This is she who yokes her cows of rosy light, her journey does not fail & such is the treasure she makes that it passes not away. She hews out our paths to

happiness, divine is she; far reaching her glory, many the hymns that rise to her, she brings with her every boon.

7) त्री रोचना वरुण त्री ऋत द्यून्त्रीणि मित्र धारयतो रजांसि ।

वावृधानावमतिं क्षत्रियस्याऽनु व्रतं रक्षमाणावजुर्यम ।। *Rg Veda* 5.69.1

trī rocanā varuṇa trī ṛta dyūntrīṇi mitra dhārayato rajāṃsi.

vāvṛdhānāvamatim kṣatriyasyā'nu vrataṃ rakṣamāṇāvajuryama..

Three worlds of the light you two uphold O Varuṇa, three heavens, three mid-worlds, O Mitra, and you increase the might of the warrior & guard him in the imperishable law of your working.

8) चोदयित्री सूनृतानां चेतन्ती सुमतीनाम् ।

यज्ञं दधे सरस्वती ।। *Rg Veda* 1.3.11

codayitrī sūnṛtānāṃ cetantī sumatīnām.

yajñam dadhe sarasvatī..

Inspirer of true intuitions, awakener of right thoughts, Sarasvati, supporting the *yajña*

Thus, we can see that the yogic notions are present in the seed form. Now, we will study ethics in the Vedas.

Ethics in the Vedas

With the growth of religious thought in the *RgVeda*, we find that the religious austerities were generally very much valued. *Tapas* (asceticism) and *brahmçarya* (celibacy and lifelong study) were regarded as greatest virtues. They were considered as being productive of the highest power. The hymn of long haired one (Keśīn) is related to the asceticism (*RgVeda* 10.136). In the Vedas, much

importance was given to the sacrifices. The inner purpose of sacrifices was to recreate the *ṛta* (universal order) and outer purpose was to win favour of a deity. The term '*ṛta*' appears regularly in the Vedas. Its meaning is proper, right, honest, truth, true, bright, a fixed or settled rule, pious action, course, divine rule or law, divine truth, water etc.

- *Satyam ṛtam bṛhat*: (The truth, the right, and the vast). This truth is spoken of in the Veda as path leading to felicity, leading to immortality. In the Upaniṣads, it is by the path of the truth that the sage, seer passes beyond.

It is *Satya* m, truth of being, it is in its action *ṛtam*, truth of divine being regulating right activity both of mind and body; it is *bṛhat*, the universal truth proceeding direct out of the infinite. The sages, who saw the truth they regarded themselves as the children of light. (*R̥gVeda*. 9.38.5) *Śruti* and *Dṛṣṭi* - sight and hearing, revelations and inspiration are the two chief powers of that supernatural faculty which belong to the old Vedic idea of the truth, right and *ṛtam*. Gods preserve world from physical disorders and from moral disorder also. In the Vedas there are many Gods like Agni, Mitra, Varuṇa, Āryamāna. They are guardians of *ṛta*. Somas, Aditi, Bhag are protectors of *ṛta*. Agni, Varuṇa are authorities of *ṛta*. The universe is governed by the moral law. There is relation between good of individuals and universe. There is relation between right as physical order and right as moral rectitude. No one can live for himself. One should adjust ones conduct according to nature of world i.e. moral character, then one wins favor of the Gods otherwise the wrath.

- The second concept is that of *ṛṇa* or indebtedness. It is present in *Brāhmaṇas*. Every *ārya* is a person with a threefold obligation: a) *Deva ṛṇa* - Offering sacrifices to gods b) *Ṛṣi ṛṇa* - Offering sacrifices to sages and Studying Vedas and

c) *Pitr̥ ṛṇa* - Offering sacrifices to the ancestors and Continuance of families by begetting sons. In *śatapatha Brāhmaṇa*, there is an additional *Manuṣya ṛṇa*. One, who eats alone without offering to those who are hungry, becomes poor and in turn one's wealth never diminishes if he offers to the hungry.⁴ In the Vedas there is idea of transmigration of soul and of existence of another world. According to sacrifice performed, good and bad deeds one enjoys or suffers. Thus there begins 'law of karma and doctrine of transmigration of the soul'.

There is an Idea of five Great sacrifices- *Pañca Mahā Yajñā*

- a) *Ṛṣi yajñā* means studying the Vedas
- b) *Deva yajñā* means sacrifices to the Gods
- c) *Pitr̥ yajñā* means oblation to the ancestors
- d) *Atithī yajñā* means honouring the guests
- e) *Paśu yajñā* means offering foods to the animal and birds

Later on inclusion of rituals was an extension of the idea of morality. It gave moral base to the rituals.

Summary

In the Vedas, there is mixture of mythology, cosmology and sacrificial religion. People were very close to the nature. The term 'Yoga' denotes 'Yoke' of oxen or of horses drawing a cart in the *Atharva Veda* (vi.91.1). The word 'Yoga' occurs in the *ṚgVeda* in various senses such as yoking or harnessing, achieving the unachieved, connections and the like. The term Yoga is not used in the sense of meditation.

⁴ *ṚgVeda*. 10.117.1.

Language of the Vedas is symbolic. The Vedic hymns represent Yogic notions in hidden form. In *R̥gVeda* (9.113), the poet intuitively mentions superhuman joy. Sacrifices, utterances resulted in trance like state which included intuitive insight, bliss and joy. Sacrifices and rituals were important parts of the Vedic life. Ritualistic meditation and mantrik utterances were complementary to each other. There is no mention of any method of Yoga. Virtues like *tapas* (asceticism) and *brahmcarya* (celibacy and lifelong study) are considered important. The concepts like '*ṛta*' and '*ṛna*' appear in the Vedas. The meaning of *ṛta* is truth, pious action, divine rule or law. The Vedic people believed that the universe is governed by the moral law. There is relation between good of individuals and universe. *ṛna* means indebtedness. Giving of food is often praised. In the Vedic period sacrifices were performed to praise, pray the deities for gaining some favours, to be free from diseases and enemies. Fear of punishment is very dominant. Emancipation was not their aim. We do not see any specific method of Yoga in the Vedas. Meaning of Yoga is also not like later traditional Yoga. Yogic concepts are represented in the symbolic language.

1.2 Yoga in the Upaniṣads

Introduction

This section aims to study meaning and method of Yoga in the Upaniṣads. Method of Yoga includes the practice of virtues and meditation. The meaning and method of Yoga in the principle Ups. and Yoga Ups. are studied. The 'Veda' or '*Śruti*' can be classified into three types --The *Samhitā*, *Brāhmaṇas* and the *Ārṇyakas* (forest treatises). The *Ārṇyakas* were intended for old men who retired into the forest. The *Ārṇyakas* lead ultimately to the Upaniṣads or Vedānta as concluding portion of Vedas which were meant for ascetics belonging to *Sannyāsāśrama*. Main aim of

the Vedic ritual was to obtain worldly welfare. The Upaniṣads regarded the Vedic ritual insufficient to lead to *mokṣa*. They preached doctrine of eternal bliss and peace called as *mokṣa*.

Etymologically, the word Upaniṣad comes from root '*sad*', to sit, with prefixes '*Upa* and *ni*', would mean 'a sitting beside' i.e. 'a lesson taught by teacher to pupils sitting close to him'. it also means a mystery or secret science contained in enigmatic formulae in which they taught esoteric doctrines to few select students who were initiated and qualified to receive the highest knowledge.

Classification of the Upaniṣads

Prof. Paul Deussen⁵ classifies the Upaniṣads in following way -

- The ancient Upaniṣads - *Bṛhadārṇyaka*, *Chāndogya*, *Taittirīya*, *Aitareya*, *Kauṣītaki*, *Kena*.
- The middle age Upaniṣads - *Kaṭh*, *Īśa*, *śvetāśvatara*, *Muṇḍaka*, *Mahānārāyaṇa*.
- Later Upaniṣads - *Praśna*, *Maitrāyaṇa*, *Māṇḍukya*.
- The last ones are the *Atharva* Upaniṣads dealing with Yoga, *sannyāsa* and devotion of god, Siva or Viṣṇu. They are not recognized by leading scholars of Vedānta.
- The Yoga Upaniṣads - *Dhyānabindu*, *Nāḍabindu*, *Tejobindu*, *Amṛtanāda bindu*, *Brahmabindu*, *Yogarāja*, *Haṁsa*, *Yogatattva*, *Yogacūḍāmaṇi*, *Kṣurikā*, *Advaya tāraka*, *Yogaśikhā*, *Brahma vidyā*, *Yoga Kuṇḍalinī*.

1.2.1 Meaning and method of Yoga in the Ups.

Now, the meaning and method of Yoga in the principle Ups. are discussed. It includes description of virtues and practice of meditation.

⁵ Paul Deussen, *The Philosophy of Upaniṣadas*, 2nd ed. (New York: Dover Pub., 1966), 23.

➤ *Bṛhadārṇyaka* - It describes virtues like *yajña* (sacrifice), *dāna* (giving) and *tapa* (asceticism).⁶ They are the means of the self-realization. It also states different castes and *Karma Yoga* as follows

Four *varṇas*⁷ - *Brāhmaṇa*, *Kṣatriya*, *Vaiśya* and *Śūdra*

*Karma Yoga*⁸ - It states that one enjoys fruits of one's deeds.

Practice of meditation - One should practice '*Prāṇāyama*' and learn syllable 'Om', so that one is protected from the death.⁹ It also mentions *recaka* and *pūraka* (exhalation and inhalation). Meditation means concentration on the Truth; i.e. '*Aham Brahmāsmi*'.¹⁰ It describes eight *āyatana*.¹¹ World is made up of *nāma*, *rūpa* and *karma*.

➤ *Chāndogya* - It praises virtues¹² like *dāna*, *tapa*, *svādhyāya*, *ārjavam* (right dealing), *satya* and celibacy. Also faith, *niṣṭhā* and action are essential.¹³ It condemns vices¹⁴ like - stealing, intoxication, murder, non-celibacy.

It calls mind as *āyatana*. It also mentions *karma Yoga*.

Practice of meditation - It states that there are one hundred one nerves introduced in heart. The one nerve '*suṣumnā*' is extended towards the brain. By breathing through it upwards, one attains immortality.¹⁵ Worship of 'Om' and 'Gāyatri' is

⁶ Brh Up. 4.4.22.

⁷ Ibid. 1.4. 11-15.

⁸ Ibid. 4.4.6.

⁹ Brh Up.1.5.23.

¹⁰ Ibid. 1.4.10.

¹¹ Brh Up. 239

¹² Cha Up. 1.1.9

¹³ Ibid. 128-130

¹⁴ Cha Up. 5.10.9

¹⁵ Cha Up. 8.6.6

suggested. One, who withdraws all senses and mind into *ātman*, practices non violence for the whole life, is never reborn.¹⁶ *Prāṇa*, *ānanda*, *ākāśa* are *Brahman*.¹⁷

➤ *Taittirīya* - It describes duties of students¹⁸ such as truthfulness, follow *dharma*, study of the scriptures. Other duties include respect to the parents, teacher, guest and elders. It states virtues such as *ṛta* (Right dealing), *tapa* (asceticism), *śama* (tranquillity), *dama* (self-restraint) and *dāna* (giving) with respect and faith.

Practice of meditation - It describes '*Manomaya puruṣa*' that stays in heart space.¹⁹ *Brahman* is in the heart. Its nature is of truthfulness, *jñāna* and infiniteness. It describes evolution process from the *Brahman*. Description of five sheaths such as *Annamayakoṣa*, *Prāṇamayakoṣa*, *Manomayakoṣa*, *Vijñānamayakoṣa* and *Ānandamayakoṣa* is given.

➤ *Aitareya* - It describes nature of the soul.²⁰ It calls *Prajñā* as *brahma*. (*Prajñānam brahma*!) Synonyms of *Prajñā* are *saṃjñā*, *Ājñā*, *viññāna*, *medhā*, *dṛṣṭi*, *dhṛti*, *mati*, *smṛti* and so on.

➤ *Kauṣītaki* - It praises *prajñā*²¹ and calls it synonym to *prāṇa*. It states that intellect without *Prajñā* is of no use.

Practice of meditation - It calls breathing as '*āntara agnihotra*'.

¹⁶ Ibid. 8.15

¹⁷ Ibid. 101

¹⁸ Tait Up. 11.1-4

¹⁹ Ibid. 1.6.1

²⁰ Tait Up. 3.1,2,3

²¹ Kau Up. 3.7

➤ *Kena* - It states that grounds of attaining '*Brahma vidyā*' are *tapa*, *dama*, *śama* (control of senses and mind) and karma (actions).²² It also states that knowledge of self results into *amṛtatva*.²³

➤ *Kaṭha* - It differentiates between *śreya* and *preya* (good and pleasant).²⁴ The wise one discriminates between the two and chooses the good. It states that the body is a chariot. Senses are steeds and objects of senses are paths in which they move. Self is the master of the chariot. When self is yoked with mind and senses, it is enjoyer. But when one has knowledge and is always pure and mindful, reaches the goal and is not born again, is immortal.²⁵

Practice of meditation -

It puts the question: Who can attain the *Brahman*?

It states that the one with delusion, greed for money and with *pramāda*, does not understand *Brahman*. One who is *kuśala* (expert) or who learns from expert teacher understands the *Brahman*.²⁶ One knows it by '*Adhyātma Yoga*'. The best *ālambana* or object of the meditation is 'Om'.²⁷ It is attainable only by grace of the self.²⁸ One with bad actions, restless senses and unconcentrated mind cannot understand it.²⁹ There are two selves in a person. One self enjoys the fruits of karma and the other one does not.³⁰ The one who is learned, *kuśala*, with

²² Ken Up. 4.8

²³ Ibid. 1.7

²⁴ Kath Up. 1.2.2.4

²⁵ Ibid. 1.3.3-9,14

²⁶ Ibid. 1.2.6-7

²⁷ Kath Up.1.2.17

²⁸ Kath Up. 1.2.23

²⁹ Ibid. 1.2.24

³⁰ Ibid. 1.3.1

concentrated mind and pure, can attain it.³¹ One with subtle intuition can see it.³² Thus, seer says, get up, awake, arise and go to right teacher and attain it.³³ One with discriminating knowledge attains *amṛtatva* and is unattached to the worldly things.³⁴ One can attain it by mind only.³⁵ It is of the size of thumb. It is like flame without fumes and it resides in center. The *muni* knows it.³⁶ One with discriminating knowledge sees it and gains peace.³⁷ This *Brahman* is very fearful.³⁸

It is the highest state when five senses, mind and intellect remain steady in the self. This *dhāraṇā* (steady concentration) of the senses is called as 'Yoga'.³⁹

When all desires are destroyed, this *Brahman* is known. It happens only when all knots of the ignorance in the heart are cut off.⁴⁰ There are one hundred one nerves of heart. One of them moves upwards. One, who moves up through it, becomes immortal. The *antarātmā* is of size of thumb resides in the heart. One should separate it from body like the reed of the grass.

Īśa - It states that one should remain unattached to the worldly objects and then use it. One should not expect wealth belonging to others (non-stealing).

➤ *Śvetāśvatara* - It states that by *tapa*, devotion and grace of the god, Śvetāśvatara knew the eternal.⁴¹

³¹ Ibid. 1.3.8

³² Ibid. 1.3.12

³³ Kath Up.1.3.14

³⁴ Ibid. 2.1.2

³⁵ Ibid. 2.1.11

³⁶ Ibid. 2.1.12,13,15

³⁷ Kath Up.2.2.13

³⁸ Kath Up.2.3.2

³⁹ Kath Up.2.3.10,11

⁴⁰ Kath Up.2.3.14,15

⁴¹ Śvetā Up.6.21

Practice of meditation - In order to see the soul, one should practice meditation on 'Om' regularly. By *tapa* and truthfulness, one can see it.⁴² This Upaniṣad describes the process of meditation.

In the beginning of the second chapter, it praises and prays to god Savitā for attainment of *dhyāna* by connecting mind and *prāṇa* in *paramātmā*. With mind and senses joined with *paramātmā*, one should pray to Savitā, to help one for attainment of *dhyāna*. Then it gives steps of meditation. Learned one should sit steady by keeping his head, neck and chest erect and concentrating senses and mind into the heart. The object of meditation is 'Om'.⁴³ With right movements and right diet, he should control his breathing and mind carefully.⁴⁴ The place of meditation should be plain, without sand, pebbles and fire. It should be away from any disturbance, away from local residence area and away from the river, lake where people come regularly to fetch water. Place should be favorable to mind. It should be away from things by seeing which one is upset. It should be an isolated and quiet place like a cave.⁴⁵

Siddhis of Yoga⁴⁶ - By the practice of Yoga, one is free from disease, old age and untimely death. There is lightness, healthiness, brightness and fairness in the colour of the body. One is unattached to the worldly objects. One's voice becomes melodious. There is reduction in the urine and excretion. Thus, one becomes *kṛtārtha* and *vītaśoka* (free of sorrow).

➤ *Muṇḍaka* - It says that the self can be seen as radiant being by one whose afflictions are destroyed completely by the practice of truthfulness, asceticism,

⁴²Ibid. 1.1.14,15

⁴³ Śvetā Up.2.2.8

⁴⁴ Śvetā Up.2.2.8,9

⁴⁵Śvetā Up.2.2.10

⁴⁶Ibid. 2.2.12,13

Samyak jñāna (integral knowledge) and *bṛahmacarya* (celibacy).⁴⁷ One, who dwells in forest and lives on the alms, has faith, *tapa*, and knowledge and is free of passions, enters through the gate of the Sun and becomes immortal.⁴⁸ It criticizes the practice of sacrifice.

सत्येन लभस् तपसा ह्योष आत्मा

सम्यक् ज्ञानेन ब्रह्मचर्येण नित्यम्

अंतःशरीरे ज्योतिर्मयो हि शुभ्रो

यं पश्यन्ति यतयः क्षीणदोषाः | *mun up 3.1.5*

satyena labhas tapasā hyoṣa ātmā

samyak jñānena brahmacaryeṇa nitYama

aṁtaḥśarīre jyotirmayo hi śubhro

yam paśyanti yatayaḥ kṣīṇadoṣāḥ/

Practice of meditation - It describes two types of *vidyās*, *parā* and *aparā*. *Brahman* expands due to *jñānamaya tapa*.⁴⁹ Self resides in the heart, where many nerves enter. One should meditate on it with "OM".⁵⁰ There is the simile of bow and arrow. Bow is 'Om', arrow is *jīva*, *Brahman* is the target, and with alert mind one should take the aim. One, who is pure due to *jñāna*, can see it by meditation. When one's *citta* is pure, the self is illuminated.⁵¹ It is known by the grace of the self. Such person is *kṛtakṛtya*.⁵² When a learned person gets rid of *nāma* and *rūpa*, he becomes one with *puruṣa*. His knots in the heart are cut and he becomes *amṛta*. One who studies the scriptures, does actions accordingly, have faith in it, worships the fire and follows the *vrata* of carrying fire on the head⁵³ can attain it. One without strength, *pramādi* and doing too much *tapa* cannot attain it. There are two

⁴⁷ Mund Up. 3.1.5

⁴⁸ Mund Up. 1.4.11

⁴⁹ Mund Up. 8

⁵⁰ Ibid. 2.2.2(39)

⁵¹ Ibid.51

⁵² Ibid. 55

⁵³ Mund Up. 61,62,63

birds sitting on the branch of a tree. One (*jīva*) tastes the fruits of actions and other watches (*ātmā*).⁵⁴

➤ *Mahānārāyaṇa* - It explains the means for the attainment of the highest reality. They are truthfulness, asceticism, *dama* (restraint of senses), *śama* (tranquility of mind), *dāna*, *dharma* and *sannyāsa* (renunciation).

➤ *Praśna* - It states that *tapa*, faith, celibacy and *upāsanā* (worship) are essential to know the *Brahman*. It also criticizes *yajña* practice. One without *māyā* can know it.⁵⁵ There are one hundred one nerves entering into the heart. One, who goes upwards through the central nerve or *suṣumnā* by *udāna*, *prāṇa*, reaches the highest loka. One who meditates on "Om", reaches either *para* or *apara Brahman*.⁵⁶ Knowledge of *prāṇa* results into *amṛtatva*.⁵⁷

➤ *Maitrāyaṇa* - It states that the *Brahman* is known by the practice of *vidyā* (knowledge), *tapa* and *cintana* (reflection). Truthfulness and *śauca* (purity) are essential virtues.

Practice of meditation - It compares body with a cart. There are five types of *prāṇas* and two selves. One of the selves experiences fruits of good and bad karmas.⁵⁸ It states six fold Yoga - *prāṇāyāma*, *pratyāhāra*, *dhyāna*, *dhāraṇā*, *tarka* and *samādhi*. It defines Yoga as oneness of body, mind and senses and getting rid of all conceptions. There are two types of *Brahman* - *kāla* (time) and

⁵⁴ Mund Up. 3.1.1

⁵⁵ Prś Up. 10,16

⁵⁶ Ibid. 20, 37

⁵⁷ Ibid. 24

⁵⁸ Maitr Up. 3

akāla, *śānta* and *saṃrudhha*, *śabda* and *aśabda*. Syllable 'OM' is *śabda Brahman*. Central nerve moves upwards to the crown of head. Concentration and meditation on 'Om', breathing and in the heart results into the heat. Thus *prāṇa* moves up through the central nerve and joins with supreme self. It is called as 'Yoga'.

➤ *Māṇḍukya* - The *Īśvara* residing in heart is 'Om'. It describes three states of *ātman* (waking, deep sleep and dream state) and compares it with 'Om'.

➤ *Kaivalya* - *Brahman* is known by the practice of faith, devotion, meditation and Yoga.

Practice of meditation - One should sit in the unfrequented place in pleasant posture, keeping one's head, neck and body erect and having saluted to the teacher with the devotion. The object of meditation should be mantra 'Om'.

➤ *Jābāla* - It describes four *āśramas* - *Brahmacaryāśrama*, *Gṛhasthāśrama*, *Vānaprasthāśrama* and *Sannyāsāśrama*. It describes the recluse in detail. It is discussion between Dattātreya and his disciple.

Practice of meditation- It is entirely related to Yoga. It gives detailed description of eight fold Yoga.

➤ *Āruṇika* - It describes virtues as given under 'Yama' in the PātañjalaYoga, Buddhism and Jainism. They are - to take food as medicine for survival of body, *brahmacarya*, *ahiṃsā*, *satya*, *asteya* and *aparigraha*. The recluse should abandon vices like *kāma* (passions), *krodha* (anger), *harṣa* (pleasure), *roṣa* (gloom), *lobha*

(greed), *moha* (attachment), *dambha* (present vice as virtue), *darpa* (pride), *asūyā* (envy), *icchā* (desire) and *ahaṅkāra* (ego).

➤ *Kṣurikā* - It describes how and where to practice Yoga. One should sit in noiseless place, keeping head, neck and chest erect, with proper sitting posture (given in detail); closing eyes and ears. Like a tortoise, one should concentrate mind and senses in heart. *Kṣurikā* means knife. One should cut attachment and passions with sharp wisdom to attain emancipation. Through central nerve, *prāṇa* moves upwards by the practice of *dhyāna* Yoga and *vairāgya*. It burns all karmas.

Now, the Yoga in the Yoga Upaniṣads is discussed. These Upaniṣads are not ancient. But its study helps to understand the development of Yoga.

The Yoga Upaniṣads -

➤ *Dhyānabindu* - It states that by the practice of Dhyān Yoga, sins of size of mountain are destroyed. The six fold Yoga is -⁵⁹*āsana*, *prāṇasaṁrodha*, *pratyāhāra*, *dhāraṇā*, *dhyāna* and *samādhi*. Haṁsa is *prāṇa*, breathing. Syllable 'Om' is the object of meditation.

➤ *Brahmavidyā* - It states that one should practice Yoga and *dhyāna*. It results into *jñāna* and concentration. Haṁsa is absolute reality⁶⁰.

➤ *Yogatattva* - In it different types of Yoga are stated such as *Hāṭha Yoga*, *Laya Yoga*, *Mantra Yoga* and *Rāja Yoga*. There are four states that are common to all four Yoga - *ārambha*, *ghata*, *parīcaya* and *niṣpatti*.⁶¹

⁵⁹*Dhyānbindu* 41

⁶⁰*Brahmavidyā* 59

➤ *Triśikhi Brāhmaṇa* - It states two types of Yoga - *JñānaYoga* and *Karma Yoga*. It describes meaning of eight fold Yoga. Meditation within heart is mentioned.⁶²

➤ *Yoga Cūḍāmaṇi* - It states six fold Yoga - *āsana*, *prāṇasaṃrodha*, *pratyāhāra*, *dhāraṇā*, *dhyāna* and *samādhi*.⁶³ There is discussion of six cakras and nerves. It praises *prāṇāyama* and 'Om'.

➤ *Nirvāṇa* - It states that the recluse attains *ānandarūpa Brahman* by Yoga.

➤ *Maṇḍalbrāhmaṇa* - It states that by the practice of *samādhi*, the ascetic becomes a *Paramhaṃsa* or *Avadhūta*. It states five types of *ākāśa*.

➤ *Advayatāraka* - The description of different types of *ākāśa* given. The man, who sees light with a little above both brows by intuition, is 'Tāraka yogi'.⁶⁴

➤ *Śāṇḍilya* - It states eight fold Yoga as in the *Pātañjala Yoga*.

➤ *Akṣya* - It states seven stages of Yoga as follows - 1) one offers service to the virtuous person by mind, body and speech. He studies scriptures. He is called as *ārya*. 2) He goes to the teacher who knows the Vedas, meditation and gains the knowledge. 3) He is now non-attached and have discriminating knowledge. 4) He has non-duality. The world appears as dream to him. 5) He enters the stage called '*Suṣupta ghana*'. 6) '*Tūrīya*' state 7) '*I Am Brahman*' stage.

⁶¹ *Yogatattva* 19, 20

⁶² *Triśikhi Brāhmaṇa* 23, 159

⁶³ *Yogacūḍāmaṇi* 2

⁶⁴ *Advayatāraka* 11

- *Pāśupatabrahma* - It states worship (meditation on) of Haṃsa i.e. *prāṇa* and two form of *Brahman* - Śiva and Śakti.
- *Devi* - It mentions worship of goddess by tantra.
- *Tripura* - It describes the practice of tantra.

- *Yogakuṇḍalinī* - It states that *citta* has two causes - *vāsanā* and *prāṇa*. One should control one of them to bring about restraint of *citta*. For control of *prāṇa*, *kuṇḍalinī śakti* should be moved up. It gives obstacles in Yoga. They are - disease, doubt, carelessness, laziness, sleep, attachment to sense objects, sensual objects, no faith, and failure to attain truth of Yoga.

- *Varāha* - It states that one should practice *Laya Yoga* i.e. dissolution of the mind. Eight fold Yoga is described along with *Mantra Yoga*, *Haṭha Yoga* and *Laya Yoga*.

- *Amṛtanāḍabindu* - It states that mind is of two types - pure (without desires) and impure (with desires). It should be restrained to such an extent that it gets merged into the heart. It is *jñāna* and is *mokṣa*. One should concentrate on 'Om'.⁶⁵

- *Yogarāja* - it presents four fold Yoga - *āsana*, *prāṇasaṃrodha*, *dhyāna* and *samādhi*. It describes four kinds of Yoga such as *Mantra Yoga*, *Rāja Yoga*, *Haṭha Yoga* and *Laya Yoga*; and nine *cakras*.

- *Amṛtanāḍa* - It states that one should meditate on 'Om'. There is six fold Yoga - *prāṇāyāma*, *Pratyāhāra*, *dhyāna*, *dhāraṇā*, *tarka* and *samādhi*.⁶⁶

⁶⁵ *Amruta nāḍabīṇdu* 1-7

➤ *Nāḍabindu* - It states that Yogi should sit in *siddhāsanā* with *vaiśṇavi mudrā* and concentrate and meditate on 'Om'. He should hear internal sound. Then *citta* is absorbed in it. The state beyond sound i.e. soundless state. It is *Paramātmā*.⁶⁷

➤ *Tejobindu* - It states that supreme meditation should be done on *tejo bindu* i.e. seed or source of spiritual light. It is *ātman* of the universe seated in the heart. It is of the size of an atom, pertaining to Śīva and is quiescent. The parts of Yoga are *yama*, *niyama*, *tyāga* (renunciation), *mauna* (silence), *āsana*, *mūlabandha*, *dehasāmya*, *dṛksthiti*, *prāṇa saṁyama*, *pratyāhāra*, *dhāraṇā*, *dhyāna* and *samādhi*.⁶⁸

➤ *Haṁsa* - It states that Haṁsa is *prāṇa* (breath). It has eight fold *vṛttis*. Oneness of Haṁsa or *jīvātmā*, the lower self with Parama Haṁsa (*Paramātmā*) is done in two ways - *Samprajñāta* and *Asamprajñāta*. When one reflects upon mind by means of Haṁsa, one hears *nāda*.

➤ *Yogaśikhā* - It states that the *Mahā Yoga* is four-fold - *Mantra Yoga*, *Rāja Yoga*, *Haṭha Yoga* and *Laya Yoga*. Inhaling is 'haṁ' and exhaling is 'sa'. Meditation on 'Om' with tantra practice is mentioned.

Summary

In the Upaniṣads, important virtues stated are - *satya* (truthfulness), *tapa*, *brahmacarya* (celibacy) and faith. Other virtues are *Svādhyāya* (study of

⁶⁶ *Amṛtanāda* 6,21

⁶⁷ *Nāḍabindu* 1,2,48,53

⁶⁸ *Tejobindu* 1,16

scriptures), *dāna* (giving), *vidyā*, *śama*, *dama*. Need of the guru (teacher) is mentioned. *Ahiṃsā* (non-violence) is mentioned in the *Chāndogya*⁶⁹ only. Non-stealing i.e. not expecting others wealth, is mentioned in the *Īśa*⁷⁰. Criticism of practice of sacrifice and rituals full of worldly desires is often seen. It results into *aparā gati*, by which one faces rebirth cycle. By *tapa*, (concentration and meditation, fasting i.e. *anaśana*), heat arises. So *prāṇa* rises up. One should practice *prāṇāyama*. Through the central nerve, when the self rises up in the crown of the head, it unites with the Supreme Being. This is *parā gati*.

In the Ups. *Karma Yoga* is also stated. One experiences fruits of good and bad deeds and undergoes rebirth cycle. Meditation on syllable "Om", on the *prāṇa* in the centre of the heart is suggested. 'Om', *prāṇa* is *Brahman*. Four parts of 'Om' are compared with the four states such as waking, deep sleep, dream and *tūrīya* along with four types of self in *Māṇḍukya*. In the centre of the heart, there are two selves; one *jīva* that experiences fruits of actions and the other *ātma*, that is witness. Description of *Brahman* is seen in most of the Ups. There are one hundred one nerves entering into the heart. Description of yogic processes is given in the *Śveta*, *Kaṭha* and *Maitri*. Posture, place and method of meditation are also mentioned. Concentration of mind and the senses into the heart as well as thoughtlessness of mind results into the liberation.

Among the Yoga Ups., *Yoga Rāja* presents four-fold Yoga. Some (*Maitri*, *Dhyāna bindu*, *Amṛta nāda*, *Yoga cuḍāmaṇi*) present six fold Yoga excluding *Yama* and *Niyama* from eight fold Yoga. Most of them state four types of Yoga - *Mantra Yoga*, *Rāja Yoga*, *Haṭha Yoga* and *Laya Yoga*. Meditation on syllable "Om" and 'Haṃsa' (*prāṇa*) in the centre of heart is suggested. Few Upaniṣads present

⁶⁹ Cha Up. 8.15

⁷⁰ Īśa Up. 1.2

'TantraYoga'. Others (*Jābāla*, *Śāṇḍilya*, *Varāha*) re-describe eight fold Yoga of Pātañjala. *Advaya tāraka* presents 'Tāraka yogi'.⁷¹ Awakening of *kuṇḍlinī* and *cakras* is also mentioned.

The following table describes the Upaniṣadic parallels to the parts of eight fold Yoga in the *Yoga sūtra*.

Table 1.1

Comparison of Yoga in the Upaniṣads and Pātañjala Yoga

Pātañjala Yoga	Upaniṣads
<i>Yama</i> - <i>ahiṃsā</i>	<i>Chāndogya</i> , <i>āruṇika</i> ,
<i>satya</i>	<i>Chāndogya</i> , <i>Taittirīya</i> , <i>āruṇika</i> , <i>Muṇḍak</i> , <i>Mahānārāyaṇa</i> ,
<i>asteya</i>	<i>Chāndogya</i> , <i>āruṇika</i> , <i>īśa</i> ,
<i>brahmacarya</i>	<i>Chāndogya</i> , <i>māṇḍukya</i> , <i>praśna</i> , <i>āruṇika</i> ,
<i>aparigraha</i>	<i>āruṇika</i> ,
<i>Niyama</i> -- <i>śauca</i>	<i>Maitri</i> ,
<i>santoṣa</i>	
<i>tapa</i>	<i>Bṛhadāraṇyaka</i> , <i>Chāndogya</i> , <i>Taittirīya</i> , <i>śvetaśvatar</i> , <i>Māṇḍukya</i> , <i>praśna</i> , <i>Maitri</i> , <i>Mahānārāyaṇa</i> ,
<i>Svādhyāya</i>	<i>Chāndogya</i> , <i>Taittirīya</i> ,
<i>Īśvara</i> <i>praṇidhāna</i>	<i>śvetaśvatar</i> , <i>praśna</i> , <i>Kaivalya</i> ,
<i>Āsana</i>	<i>śvetaśvatar</i> , <i>kaṭha</i> , <i>Kaivalya</i> , <i>nāḍabindu</i> , <i>Yogatattva</i>

⁷¹ *Advaya tārak* 11

Pātañjala Yoga	Upaniṣads
<i>Prāṇāyāma</i>	<i>Bṛhadāraṇyaka, Chāndogya, śvetaśv, praśna, kaṭha, Muṇḍaka, Kṣurika, kauśītaki, haṃsa, Amṛtanāḍabindu, Yogakuṇḍalini, pāśupata brahma, Yogatattva.</i>
<i>Pratyāhāra</i>	<i>Chāndogya, Yogatattva, Kṣurika, Maitri.</i>
<i>Dhāraṇā</i>	<i>kaṭha, Kṣurika.</i>
<i>Dhyāna</i>	<i>Bṛhadāraṇyaka, Chāndogya, śvetaśv, kaṭha, Muṇḍaka, Kaivalya, Kṣurika, nāḍabindu.</i>
<i>Samādhi</i>	<i>maṇḍala brah, Maitrāyaṇa.</i>
<i>other virtues -</i>	
<i>śraddhā</i>	<i>Chāndogya, Māṇḍukya, praśna, Kaivalya,</i>
<i>śama</i>	<i>Taittirīya, kena, Mahānārāyaṇa,</i>
<i>dama</i>	<i>Taittirīya, kena, Mahānārāyaṇa,</i>
<i>yajña</i>	<i>Bṛhadāraṇyaka</i>
<i>dāna</i>	<i>Bṛhadāraṇyaka, Chāndogya, Mahānārāyaṇa,</i>

Table 1.2

The Upaniṣads and parts of Yoga

The Upaniṣads	Parts of Yoga
<i>Yogarāja</i>	Four fold Yoga - <i>āsana, prāṇasaṃrodha, dhyāna</i> and <i>samādhi</i> .
<i>Dhyānbindu</i>	Six fold Yoga- <i>Āsana, prāṇasaṃrodha,</i>

The Upaniṣads	Parts of Yoga
	<i>Pratyāhāra, dhāraṇā, dhyāna and samādhi.</i>
<i>Maitrāyaṇa</i>	Six fold Yoga - <i>prāṇāyāma, Pratyāhāra, dhyāna, dhāraṇā, tarka and samādhi.</i>
<i>Amṛtanāda</i>	Six fold Yoga - <i>prāṇāyāma, Pratyāhāra, dhyāna, dhāraṇā, tarka and samādhi.</i>
<i>Yoga cudāmaṇi</i>	Six fold Yoga - <i>āsana, prāṇasaṃrodha, Pratyāhāra, dhāraṇā, dhyāna and samādhi.</i>
<i>śāṇḍilya</i>	eight fold Yoga
<i>Triśikhi brāhmaṇa</i>	eight fold Yoga
<i>Varāha</i>	eight fold Yoga
<i>Jābāla</i>	eight fold Yoga
<i>Tejobindu</i>	<i>yama, niyama, tyāga (renunciation), mauna(silence), āsana, mūlabandha, dehasāmya, dṛksthiti, prāṇasaṃyama, Pratyāhāra, dhāraṇā, ātma-dhyāna and samādhi (13 fold Yoga)</i>

1.3 Conclusion

The archaeological evidences show that the practice of Yoga existed in the pre-āryan period. The Vedas depict the mysticism and sacrificial religion. The aim of Vedic people was not to attain emancipation. They praised the deities for some welfare and protection from enemies. The Vedas describe term Yoga as yoking or connection. There is no description of specific method of Yoga. Language of the Vedas is symbolic. The Vedic hymns represent Yogic notions in the hidden form. In *RgVeda* (9.113), the poet intuitively mentions superhuman joy. Sacrifices, utterances resulted in trance like state which included intuitive insight, bliss and joy. During the Vedic period, massive sacrifices of animals were done. Later, practice of sacrifice was criticized by the *Ups.* and two *śramaṇa* traditions i.e. Jainism and Buddhism. Aim of the *Ups.* is to attain liberation. The *Ups.* gave the message of 'know thyself'. Their secret teachings were meant for special ones. They differentiated between *vidyā* and *avidyā*, *preyas* and *śreyas*. In order to attain salvation they preached the path of virtues and meditation which are parts of Yoga. Above discussion shows that meaning of Yoga in the *Kath. Up.* (2.3.10, 11) is steady *dhāraṇā* (restraint) of senses. The *Maitr. Up.* defines Yoga as oneness of body, mind and senses and getting rid of all conceptions. The meaning of the term Yoga changed from yoking the animals to restraining the senses with the change in the aim of life. The methods and parts of Yoga were well developed in the *Ups.* In the next chapters we will study how they further systematically developed in the three philosophical systems such as the Buddhism, Jainism and Pātañjala Yoga.

Chapter Two

Yoga in the Buddhism [Part 1-Hīnayāna]

2.1 Introduction

Yoga in the Buddhism is discussed in two chapters. In this chapter study of meaning and method of Yoga in the Hīnayāna Buddhism is done. During the time of Buddha (567BC - 487 BC), many conflicting theories were accepted by different groups. In the Piṭaka,¹ about sixty two metaphysical theories are described. Buddha knew that such metaphysical discussions and argumentations never result into salvation. The Vedic religion was full of mythology, magic, sacrificial rituals and beliefs in many gods who had human like characteristics. Importance was given to the priests who performed sacrifices that involved killing of innocent animals. The Ups. taught *Brahman* as the ultimate reality. The Ups. teachings were meant only for special pupils. In order to attain liberation strict asceticism was observed. Buddha knew that suffering is the fact of life. He protested against authority of the Vedas and God as a creator. He searched for the reality on the basis of reason, facts and experience. He attained '*Bodhi*' (knowledge of destruction with knowledge of non- arising) and *nirvāṇa*. He said one can come and see the *dhamma* to attain *nirvāṇa* in this life. It is not connected to death. He wanted everyone to work out one's own liberation without depending on the others. He preached the *dhamma* that included practice of virtues and concentration which are parts of Yoga. Study of these parts will help to understand development in the method of Yoga. According to S.N.Dasgupta,² systematic treatises of the Sāṃkhya and Yoga were written after the Buddhism. Thus study of

¹DN, *Brahmajālsutta*

² S. Dasgupta, *History of Indian Philosophy*, V.1 (Delhi: Motilal Banarasidass, 2004), 352.

Buddhist Yoga is essential to understand other systems of Yoga under consideration.

About a century after Buddha's *Mahāparinirvāṇa*, Hīnayāna split up into eighteen or more sects. Of the eighteen sects, eleven held orthodox views. The remaining seven headed by Mahāsaṅghikas held semi Mahāyānic view that paved way to Mahāyānism. Hīnayāna gave rise to two main schools, the Vaibhāṣīkas and Sautrāntikas. Both sprang from Sarvāstivādins that hold that everything exists. The elements, mental and physical are real. According to Hīnayāna, all things are momentary. *Nirvāṇa* is the aim of existence. Individual salvation is the goal. The path includes practice of virtues, concentration and contemplation on four truths and wisdom.

2.2 Buddhist literature (Hīnayāna)

Stages of Buddhist literature³ **Table 2.1**

480 BC	<i>Nirvāṇā</i> of Buddha		
	pre canonical ideas		
340 BC		<i>Mahāsaṅghikas</i> /// <i>sthaviras</i>	
			<i>skandhaka</i>
280 BC	nine fold or twelve fold scripture	<i>pudgalavādins</i> /// <i>sthaviras</i>	Aśoka (274 - 236 AD)
244 BC		<i>Vibhajyavādins</i> /// <i>Sarvāstivādins</i>	
100 BC			
	Tripiṭaka	scriptures written down	Mātrkāś 1) <i>Abhidharma</i> 2) <i>Prajñāpāramitā</i>
100 AD			

Arrangement of scriptures and their division into the Tripiṭaka is very late. The third Piṭaka, *Abhidhamma* took shape only after Aśoka. Before that there were only *dharma* and *Vinaya*. The *dharma* was divided into twelve or nine parts or *aṅgas*. These scriptures are lost. *Vinaya Piṭaka* includes rules of monks. *Sūta Piṭaka* has five nikāyas. They are - *Dighha*, *Majjhima*, *Samyutta*, *Aṅguttara* and *Khuddaka*. Buddhaghoṣa's (390 AD.) '*Viśuddhimagga*', is a key to understand philosophy of

³ E. Conze, *Thirty years of Buddhist Studies* (Oxford: Bruno Cassirer, 1967) , 8.

the three Piṭakas. *Milinda praśna*, *Netti prakaraṇa*, *Attakathā* and *Abhidhamma saṅgraha* are some important books of Hīnayāna.

2.3 Meaning and method of Yoga

The term Yoga is used in the sense of the bonds in Buddhist *Sūttas*.⁴ The meaning of Yoga is not union but is the bond caused due to attachment, becoming, wrong views and ignorance. The Buddhist path of emancipation includes five *dharmaskandhas*⁵. They are - *Śīla*, *Samādhi*, *Prajñā*, *Vimutti* and *Vimuttijñāna darśan*. Later on, the formula included only first three parts of it. Meditation is the core of the Buddhism. It has been an essential part of Buddhist life style. The essential requisite for meditation is virtuous conduct. When one is virtuous, his mind is free from defilements. Mind becomes serene. Thus it easily concentrates. Then only the practice of *samādhi* is possible.

It is said--

He who is possessed of constant virtue,

Who has understanding and is concentrated,

Who is strenuous and diligent as well;

Will cross the flood so difficult to cross -- SN.1.53

In the Theravada Buddhism, the path of purification includes three principles that are parts of Yoga. They are *Śīla*, *Samādhi* and *Prajñā*. These are discussed in detail.

4 AN, *Dasuttar Sutta*; DN.4 *Yoga- KamaYoga, BhavaYoga, Driṣṭi Yoga, AvidyaYoga*.

5 DN, *Dasuttar Sutta*.

2.4 Śīla

Buddhaghōṣa in the *Viśuddhimagga* gives detailed description of *Śīla*, *Samādhi* and *Prajñā*. *Śīla* is moral discipline or virtue. It denotes right conduct. The moral precepts for laity, novices and for *bhikkhus* are different. Laity is supposed to observe *Pañca śīlāni* (five precepts). They are not to kill, not to take what is not given, not to lie, refrain from sexual misconduct and refrain from intoxication through alcohol and drugs. A laity may observe eight precepts on special occasions such as full moon day and new moon day. For novices, there are ten precepts, while for *bhikkhus* there are two hundred and twenty seven rules in *Patimokkha*.

Conduct of a person reflects the moral precepts observed. Conduct is expressed through three doors of action - body, speech and mind. There are two types of actions --

1] Wholesome 2] Unwholesome

1] Unwholesome actions are of three types -

Bodily actions include killing, stealing and adultery

Verbal actions include lying, back biting, speaking harsh words and gossiping

Mental actions include avarice, ill-will and false views

2] Wholesome actions are abstinence from the above.

In *Diggha nikāya*, 1.1. *Brahma jāla Sūtta*, the list of *Cūla Śīla*, *Majjhima Śīla* and *Mahā Śīla* is given as follows.

1] *Cūla Śīla*

They include rules of conduct such as - non killing, not taking that is not given, chastity, not lying, non-slandering, not using harsh words, no frivolous talk, non-injury to seeds and plants, one meal a day, refraining from fairs and shows, refraining from using garlands and scents, abstaining from using large beds, abstaining from accepting things such as silver, gold, raw meat, uncooked food, women, bondmen, bondwomen, goat, swine, elephants, horses and waste etc., abstaining from acting as messenger, buying, selling and cheating with scales and measures and abstaining from fraud, bribery, robbery, murder and violence.

2] *Majjhima Śīla*

They include rules as follows

1. Non-injury to the plants
2. Non attachment to the belongings
3. Refrain from fairs, shows, music, combats of animals, fights etc.
4. Non addiction to the games etc.
5. Abstaining from large beds
6. Abstaining from using garlands and scents
7. Abstaining from low conversation and wrangling phrases
8. Abstaining from acting as messenger
9. Deception like diviners etc.

3] *Mahā Śīla*

They include rules of conduct such as - abstaining from living by wrong livelihood, by low arts like palmistry, omens, signs, sacrifices, foretelling, body marks, licks, soothsaying, oracular answers from gods, vowing gifts to gods,

practicing as occultist, surgeon, knowledge of charms, poison craft, animal craft, foretelling eclipse, earth quack, rainfall, harvest, sophistry, charms for making enemy suffer from disease like dumbness, deafness, gifts to gods, sacrifice offering etc.

(Including some acts given in *Cūḷa* and *Majjhima Śīla*.)

Benefits of virtue

There are five benefits of virtue. They are -

- Benefit of large fortune as a consequence of diligence
- Fair name is spread abroad
- One can enter in an assembly without fear or hesitation
- One dies unconfused
- After death, one reappears in happy destiny, in heavenly world⁶
- One has no remorse⁷
- One is honoured and respected⁸

The ascetic practices or *Dhūtāṅgas*

Dhūtāṅgas are not virtues as such; but are closely related to the virtues. In *Milinda Praśna*, thirteen *dhūtāṅgas* are listed for the first time. (*Mil.*359)

Dhūtāṅgas means 'factor for shaking off (defilements)'. To some extent, *dhūtāṅgas* can be said to be ascetic practices. In the *Mazzima Nikāya* (1.36, *Mahāsacakasutta*), Buddha describes two methods of 'meditation without breath' and 'fasting' which then he discovered did not result into the emancipation. These methods were popular among the other sects including the Jaina. It shows influence of the Jainism. Buddha criticized asceticism, but never encouraged self-

⁶ DN. 2.86

⁷ AN. V.1

⁸ MN. 1.33

indulgence. He advocated middle path. He believed in a healthy mind in the healthy body. When Devadatta requested to allow five rigorous practices, Buddha strongly denied it. Some of the disciples like Mahākassapa Thera, observed these practices, but Buddha did not give undue importance to such practices. Later on, they become popular with a section of *Saṅgha*.

Thirteen *dhūtāṅgas* are

- *Paṃsukūlikāṅga* - The practice of wearing the robes of rags collected from streets, cemeteries etc.
- *Tecivarikāṅga* - The practice of having only three robes
- *Piṇḍapātikāṅga* - The practice of living on alms collected from door to door
- *Sapadānacārikāṅga* - The practice of begging from house to house in consecutive order without leaving any house in between
- *Ekāsanikāṅga* - The practice of taking meal at one seating without interruption
- *Pattapiṇḍikāṅga* - The practice of having only one bowl in which all kinds of food have to be taken
- *Khalupacchābhattikāṅga* - The practice of not taking any food after finishing meal once
- *Āraṇṇikāṅga* - The practice of dwelling only in the forest at considerable distance from the human habitation
- *Rukkhamūlikāṅga*-- The practice of living under a tree within the compound of a monastery
- *Abbhokāsikāṅga* - The practice of living in the open
- *Sosānikāṅga* - The practice of living in a cemetery
- *Yathāsanthatikāṅga* - The practice of using bed or seat allotted to one without change

- *Nesajjikāṅga* - The practice of spending nights in standing posture without lying down Meditator can use other postures also.

(One can take shelter in covered place in the rainy season.)

A *bhikkhu* may practice all thirteen *dhūtāṅgas* while a *bhikkhuni* is allowed to practice only eight.

Thus, *Śīla* is moral discipline or virtue. There are minor, moderate and major rules of conduct in Buddhism. Ascetic practices are introduced later in a section of *Saṅgha*. It shows the influence of the Jainism. Here, the discussion of virtues ends.

2.5 *Samādhi* (Concentration)

In this section subjects of meditation, importance of the teacher, place of meditation, different types of meditations and Supernormal powers are discussed in detail.

After purification of the virtue, the second stage is of purification of the mind. Concentration is one-pointedness of the mind.⁹ It is the unification of wholesome mental states. Its function is to eliminate distraction. Its proximate cause is the bliss.¹⁰ Concentration has characteristic of concentrating mind on a single object. *MN* (1.26, *Ariyapariyesanasutta*), states that Buddha had two Saṃkhya teachers from whom he learned meditation. From Ālāra Kālāma Buddha learned *dhyāna* upto stage of Nothingness and from Uddaka, the son of Rama up to the stage of neither Perception nor non-perception.

Subjects of Meditation

There are forty *Kammāthāna* (subjects of Meditation). They are as follows -

- **Ten *kasīṇa*** are earth, water, fire, air, blue, yellow, red, white, light and limited space.

⁹ MN 1.P.363

¹⁰ DN 1,2

• ***Brahma vihāras* (The four sublime states)** include practice of *Mettā* (universal love), *Karuṇā* (compassion), *Muditā* (sympathetic joy) and *Upekkhā* (equanimity).

• **The four *āruppa* (immaterial states)** are as follows

- 1) आकाशानन्त्यायतन *ākāśānāntyāyatana* (The state of boundless space)
- 2) विज्ञाननन्त्यायतन *viññānāntyāyatana* (The state of boundless consciousness)
- 3) अकिञ्चन्यायतन *ākīñcanyāyatana* (The state of nothingness)
- 4) नैवसंज्ञानासंज्ञायतन *naivasaññānāsaññāyatana* (The state of neither perception nor non perception)

• ***Ekavavatthāna* (One defining)** means defining of the four elements. It comprises understanding of the nature of the body in terms of the four elements viz. earth, water, fire and air.

Among the forty subjects of meditation, loving kindness and mindfulness of death are beneficial to all under all circumstances. As regards the other meditation subjects, a meditator chooses one according to his temperament.

• ***Aśubha-Kammāthāna-niddesa* (The ten corpse contemplations)**

The ten foulness or states of a corpse are as follows

- 1) The bloated corpse
- 2) The livid corpse
- 3) The festering corpse
- 4) The cut up corpse
- 5) The gnawed corpse
- 6) The scattered corpse
- 7) The hacked and scattered corpse
- 8) The bleeding corpse
- 9) The worm fasted corpse
- 10) The skeleton

These subjects are for those who are of passionate nature. They don't abandon defilements but arrest defilements.

• **Ten recollections**

First three devotional recollections are

- 1) Recollection on qualities of Buddha
- 2) Recollection on greatness of *Dhamma*
- 3) Recollection on greatness of *Saṅgha*

Above three recollections are called Triple Gem. They are of the devotional nature.

Benefits -- By the practice of above recollections one has faith, mindfulness, understanding, happiness and merit.

4) Recollection of virtue -- One recollects his own virtues. Then his mind is not obsessed by greed, delusion and hate.

5) Recollection of generosity -- Here, one is devoted to the practice of giving and sharing.

Benefits-- By the practice of above recollections one is free from greed. He acts in loving kindness, is fearless and has happiness.

6) Recollection of deities -- Here one recollects special qualities of deities and himself.

Benefits -- By the practice of this recollection one becomes dearly loved by deities, has full faith, gladness and happiness. He develops access *Jhāna*, but does not reach absorption.

These six recollections succeed only in noble disciples.

7) Recollection of the death - Death is the interruption of the life faculty included within the (limits of) a single becoming. One should think 'death, death'. He should not think of death of dear one, of foe, of neutral and of oneself. He should think of dead one who formerly seen enjoying good things.

Eight ways of recollection of the death are as follows

- I. Death like a murderer with sword
- II. Death as the ruin of success
- III. Death by comparison, thinking "death will come to me even as it did to those distinguished beings"
- IV. Death as to the sharing of the body with many. Body is shared by eighty families of worms, by hundreds of internal diseases and external causes like accidents etc.
- V. Life is impotent and frail
- VI. Life is indefinable, signless and unpredictable
- VII. Life is limited and short
- VIII. Life lasts for a single conscious moment just as a chariot wheel, while rolling touches ground only on one point

Benefits of recollection of the death are such as *bhikkhu* becomes diligent and detached. He dies fearlessly, undeluded and heads for a happy destiny.

8) Mindfulness of the body - It is practiced on the thirty two parts of body. They are - head hair, body hair, nails, teeth, skin, muscles, sinews, bones, marrow, kidneys, heart, liver, membranes, spleen, lungs, bowels, intestines, stomach, excrement, brain, bile, digestive juices, pus, blood, grease, fat, tears, sweat, spittle, snot, fluid of the joints and urine.

The meditator has to repeat the list of these thirty two parts loudly both verbally and mentally for a number of times until the image appears. In the process of practice, all parts of the body have to be determined by way of colour, shape, region, locality and delimitation.

9) Mindfulness of the breathing - It is practiced by focusing attention on breathing. It includes eight stages as follows

- I. Counting
- II. Connection is carrying on
- III. Touching is place touched by breaths

- IV. Fixing is absorption
- V. Observing is insight
- VI. Turning away is the path
- VII. Purification is fruition
- VIII. Looking back on these is reviewing

Benefits - When mindfulness of the breathing is practiced much, one perfects four foundations of mindfulness, seven enlightenment factors, clear vision and deliverance.¹¹

10) Recollection of peace - Here one should recollect special qualities of *nibbāna*, the stilling of all sufferings.

• ***Ekasaññā* (Perception of repulsiveness of food)** -- Nutriment is of the four kinds. It is physical, contact, mental volition and consciousness. But here, only physical nutriment is considered. One should review repulsiveness of food in ten aspects in the following manner -

- I. As to going for alms is repulsive
- II. Seeking for alms is repulsive
- III. Using (eating) the alms (its colour, smell) is repulsive
- IV. Secretion (bile, phlegm, pus and blood) is repulsive
- V. Receptacle i.e. belly (where food goes) is like a cesspit unwashed for many years
- VI. Undigested form of food
- VII. Digested form of food (excrement--stool, urine)
- VIII. Fruit -- It produces smell, wrong food causes diseases
- IX. Outflow -- One eats it in open, but excreted in solitude with disgust
- X. Smearing-- While eating organs are smeared, it turns into eye dirt, ear dirt, snot, urine and stool etc.

Benefits -- The above practice opposes greed and desire for four types of food.

¹¹MN. 3.82, DN 2. *Mahasatipatthāna Sutta*.

Impediments to meditation

There are ten *Paṭibodha* (impediments) - They can disturb the meditator. They are as follows --

- 1) *Āvāsa* (Dwelling place) -- It can become obstacle if one has attachment to it.
- 2) *Kulam* (Family) -- Attachment to it is an obstacle.
- 3) *Lābha* (Gain) -- It means the gifts that monks receive.
- 4) *Gaṇa* (Group of students) -- students are obstacle as teachers busy with teaching do not get time to meditate.
- 5) *Kammā* (Work) -- It is construction work that causes disturbance.
- 6) *Addhāna* (Travel) -- Monks travel for participation in religious ceremony etc. They don't find time to meditate.
- 7) *Ñāti* (Relatives) -- Illness of relatives, disciples, teachers and fellow-brethren cause obstacle.
- 8) *Ābādha* (Disease) -- One suffering from disease can't meditate.
- 9) *Gantha* (Scriptures) -- One busy with study do not get time to meditate.
- 10) *Iddhi* (Miraculous Powers) -- Attachment to *iddhis* cause obstacle.
- 11) Small impediments include long hair, nails, old robe to be mended, bowls to be cleaned etc.

Need of *Kalyāṇamitta* or the Spiritual Teacher -

Buddha himself is the *kalyāṇamitta*, a good friend. In his absence, one should go to an *Arhata*, *Anāgāmi* (non-returner), *Sakadāgāmi* (once returner), *Sotāpanna* (stream enterer), *Puthujjana* (worldling) who practices *Jhāna*, a master of three Piṭakas or two Piṭakas or one Piṭaka, of one section of scriptures with its commentary, a conscientious teacher, who has cultivated self-control. If the

meditator finds a competitive teacher in his own monastery, it's good, if not, he should go to a monastery where such a teacher resides.

Temperament - A meditation subject has to be prescribed for a meditator according to his temperament. The spiritual teacher who has knowledge of the reading the thoughts of others or one without such knowledge, by observation can ascertain his temperament.

There are six basic temperaments such as *rāga* (greed), *doṣa* (hate), *moha* (delusion), *saddhā* (faith), *buddhi* (intelligence) and *vitakkā* (speculation).

Temperaments are ascertained by ---

- 1) *Iriyāpatha* (The posture) - *gamana* (walking), *thāna* (standing), *nisajjā* (sitting) and *seyyā* (lying)
- 2) *Kicca* (Action)
- 3) *Bhojana* (Food)
- 4) *Dassanādito* (Seeing)
- 5) *Dhammappavatti* (Occurrence of mental states)

Following meditation subjects have been suggested for temperaments concerned.

Meditation subject and temperament - Table 2.2

Temperament	meditation subject
Greed	Ten foulness and mindfulness of body.
Hatred	Four divine abiding, four <i>kasiṇas</i> .
Delusion	Mindfulness of breathing.
Faith	Six kinds of recollections.
Intelligence	Mindfulness of death, recollection of peace, defining the elements, repulsiveness of food.
Speculation	Mindfulness of breathing.

The remaining *kasiṇa* and the four immaterial states are suitable for all temperaments.

Suitable place for meditation - Following eighteen monasteries are unsuitable.

- 1) Large monastery with disturbances
- 2) New monastery with construction works on
- 3) A dilapidated monastery with repair works on
- 4) Monastery by the side of main road
- 5) Monastery by the side of pool where people come for water
- 6) Monastery close to place of edible leaves where people come for it
- 7) Monastery close to place of flower trees where people come for flowers
- 8) Monastery close to place of fruit bearing trees
- 9) Monastery close to famous shrine
- 10) Monastery close to a city
- 11) Monastery close to place of timber trees
- 12) Monastery surrounded by fields
- 13) Monastery with disagreeable persons
- 14) Monastery close to market place
- 15) Monastery in remote area
- 16) Monastery in a border area in dispute
- 17) Monastery with disturbances
- 18) Monastery where it is not possible to have spiritual teacher

Suitable monastery --

- 1) Neither far nor close to alms resorts, easy to access
- 2) Not crowded by day, quiet at night

- 3) Not exposed to mosquitoes, serpents, strong wind, sun etc.
- 4) Easy to obtain four requisites
- 5) There are learned monks to instruct

Practice of *dhyāna* -

The Earth *Kasiṇa* --

After selecting suitable place for meditation, the meditator meditates on earth *Kasiṇa*. *Maṇḍala* or *Kasiṇa* disk is of two types - 1. Made up 2. Not made up.

Nimitta (Signs) are of three kinds. It is the object of meditation.

1. *Parikammā nimitta* (Preparatory sign) -- It is actual object of meditation e.g. Earth *Kasiṇa* disk.

2. *Uggaha nimitta* (Grasping sign) -- It is mental image of the object.

3. *Paṭibhāg nimitta* (The counterpart sign) -- It is the transformed after image.

- *Upacāra samādhi* (Access concentration) - It precedes absorption. It is attained when counterpart image arises. In that state five *nivaraṇa* (hindrances) are abandoned. They are sensuous passions, ill will, sloth and torpor, distraction and worry, perplexity and ignorance. This state is not steady.

- *Appanā samādhi* (Fixed concentration or absorption) -- It is full-fledged concentration. This ecstatic state is steady. Meditator is able to remain in it for the whole day or night.

- Guarding the sign -- After arising of counterpart sign with access concentration, one can attain absorption concentration by extending the sign. If not, one must guard the sign diligently by taking care of the following conditions --

I. *Āvāsa* (Suitable abode)

II. *Gocara* (Suitable alms resort)

III. *Bhassam* (Suitable talk)

IV. *Puggala* (Association with virtuous, pious person)

V. *Bhojana* (Suitable food)

VI. *Utu* (Suitable climate)

VII. *Iriyāpath* (Suitable posture)

• Ten fold skills in absorption are as follows --

I. To keep body and personal belongings clean

II. Maintaining balanced faculties - The five faculties are faith, energy, concentration, understanding and mindfulness.

III. Three fold skills in the sign are skill in obtaining, developing and safe guarding sign.

IV. When the mind is slack it should be roused by energy, rapture. arousing of happiness by recollection of Buddha, *Dhamma*, *Saṅgha*, of virtue, of generosity, of deities, of peace, avoidance of rough persons, reviewing encouraging discourses, resoluteness upon that (happiness).

V. When mind is agitated, it should be restrained by developing tranquillity, concentration and equanimity.

VI. When the mind is sluggish, it should be encouraged by reviewing eight conditions - birth, decay, disease, death, suffering of the states of - misery, in the past (births), in the future (rebirth), in the present, in seeking for food.

VII. One develops confidence by recollection of Buddha, *Dhamma* and *Saṅgha*.

Practicing in this way, his mind follows the road of serenity.

VIII. Avoidance of unconcentrated persons is necessary.

IX. Association with those who practice concentration is essential.

X. One must have full confidence in the merits of concentration.

Four fine material states of *dhyāna*

The First *Jhāna* - With the attainment of fixed concentration, the meditator is said to have obtained the first *Jhāna*. It is free from five hindrances - Sensuous desire (Passion), ill-will, sloth and torpor, distraction and worry and perplexity. The first *Jhāna* is associated with five factors- *vitakka* (applied thought), *vicāra* (Sustained thought), *pīti* (Rapture), *sukha* (bliss) and *ekāggatā* (Concentration).

Vitakka is like the hand that grasps a dish and *Vicāra* is like the hand that rubs it.

Rapture is five folds-

- a. Minor rapture that raises hair on the body.
- b. Momentary rapture like a flash of lightening.
- c. Overwhelming rapture like waves on the sea shore.
- d. Uplifting rapture lifts one's body in the air.
- e. Pervading rapture suffuses the whole body with a thrilling sensation.

Pīti arises when a person obtains a desirable object. *Sukha* arises when the object is enjoyed.

All four *Jhānas* have three excellences and ten characteristics--

Three excellences--

1. Purity of path of *Jhāna* has three characteristics.
 - a. Purification of mind from obstructions to first *Jhāna*.
 - b. Its movement towards a state of serenity.
 - c. Attainment of the same.
2. Adopting an attitude of equanimity towards the trodden path has three characteristics.

- a. Equanimity at the purified mind.
 - b. Equanimity at its movement towards the state of serenity.
 - c. Equanimity at the attainment of the same.
3. Feeling satisfaction at the achievements made so far has four characteristics.
- a. Satisfaction at the equilibrium of the mental states.
 - b. Satisfaction at the harmonious function of the faculties.
 - c. Satisfaction at the effective nature of the energy.
 - d. Satisfaction at repetition.

There are five masteries of the *Jhāna* -

The meditator should be able to attend the *Jhāna*, to attain the *Jhāna*, to remain in the *Jhāna*, to arise from the *Jhāna* and to review the *Jhāna*.

The Second *Jhāna*

When the meditator gains mastery in the first *Jhāna*, he reviews its factors. He finds *vitakka* and *vicāra* gross in nature and closer to sensual plane. He does not feel it safe to be in this state. So he makes effort to attain second *Jhāna*. He concentrates on sign of earth *Kasīṇa* and follows the same process as first *Jhāna*. He attains second *Jhāna*. It is free from *vitakka* and *vicāra*. It has three factors - *pīti* (rapture), *sukha* (bliss) and *ekāgatta* (unification). He becomes very strong in this *Jhāna*. His mind becomes more and more concentrated and tranquil. He brings same sign to mind. (Earth, Earth).

The third *Jhāna*

After arising from second *Jhāna*, the meditator reviews its factors. He finds rapture gross in nature and remaining two factors as peaceful. He does not feel it safe to be in this state. So he makes effort to attain third *Jhāna*. He concentrates on sign of

earth *Kasiṇa* and follows the same process and attains third *Jhāna* which is free from *pīti* (rapture), associated with *sukha* (bliss) and *ekāggatā* (unification).

The fourth *Jhāna*

After arising from third *Jhāna*, meditator observes *sukha* (bliss) as gross in nature and *upekkhā* (equanimity) and *Ekāggatā* (unification) as peaceful. So he concentrates again on the sign of earth *Kasiṇa* and attains the fourth *Jhāna* which is free from bliss. It is associated with two factors, *upekkhā* (equanimity) and *ekāggatā* (unification).

[It is explanation of *Jhāna* according to four fold method].

Fivefold method of *Jhāna*- Table 2.3

Jhāna	Factors
First <i>Jhāna</i>	<i>vitakka, vicāra, pīti, sukha, ekāggatā.</i>
Second <i>Jhāna</i>	<i>vicāra, pīti, sukha, ekāggatā.</i>
Third <i>Jhāna</i>	<i>pīti, sukha, ekāggatā.</i>
Fourth <i>Jhāna</i>	<i>sukha, ekāggatā.</i>
Fifth <i>Jhāna</i>	<i>Upekkhā, ekāggatā.</i>

***Arūpa-bhūmi* (The four immaterial states)**

Sphere of infinite space -- Emerging from the fourth *Jhāna* of material sphere, the meditator sees danger in it and aspires for immaterial state based on boundless

space, which appears peaceful to him. He removes the *Kasiṇa* (materiality) by giving his attention to the space touched by it regarding that as space or boundless space by repeating as 'space, space'. He cultivates that sign again and again and repeatedly practices it. Then he mentally removes the object and observes only *anantākāsa* (unbounded space).

Sphere of infinite consciousness -- when the meditator wants to develop base consisting of boundless consciousness, he attains mastery in five ways in attaining base consisting of boundless space. He should see danger in it and end attachment to it. He should see base consisting of boundless consciousness as peaceful and advert again and again as 'consciousness, consciousness,' to the consciousness that occurred pervading that space. He should give it attention, review it, and strike at it with applied and sustained thoughts.

By completely surmounting the base consisting of boundless space, he enters upon and dwells in the base consisting of boundless consciousness.

Sphere consisting of nothingness -- when the meditator wants to develop base consisting of nothingness, he attains mastery in five ways in attaining base consisting of boundless consciousness. He should see danger in it and end attachment to it. He should see base consisting of nothingness as peaceful and advert again and again as 'there is not, there is not or void, void or secluded, secluded'. He should give it attention, review it, and strike at it with applied and sustained thought. By completely surmounting the base consisting of boundless consciousness, he enters upon and dwells in the base consisting of boundless voidness.

Sphere of neither perception nor non-perception - when the meditator wants to develop base consisting of neither perception nor non-perception, he attains mastery in five ways in attaining base consisting of nothingness. He should see danger in it and end attachment to it. He should see base consisting of neither

perception nor non-perception as peaceful and advert again and again as 'perception is boil, perception is dart, this is peaceful'. He should give it attention, review it, and strike at it with applied and sustained thought. By completely surmounting the base consisting of nothingness, he enters upon and dwells in the base consisting of neither perception nor non-perception. There is absence of gross perception and presence of subtle perception.

Of the four immaterial states, each one is finer than previous one. Each *Jhāna* rests on that below, leans for support on that below.

The first thirty six meditation subjects lead to the *rūpa bhūmi* (fine material plane). The last four meditation subjects lead to the *arūpa bhūmi* (immaterial plane). First three *Jhāna* are *sa-iñjita* (shaken), disturbed due to defects. Fourth one is *āneñjya* (non-shaken), non-disturbed as it is free from eight faults.

Benefits of *Samādhi*

The meditator, who attains *jhānic* states, can possess five kinds of supernormal powers. They are five kinds of *abhiññā* (higher knowledge). They are mundane. Knowledge leading to the destruction of defilements is supramundane.

2.6 Supernormal Powers

Five kinds of supernormal powers are as follows-

➤ ***Iddhividha nāna* (Supernormal knowledge within knowledge of performing miracles) -**

a. miraculous power of will

- One becomes many, having been many, he becomes one
- One becomes visible and invisible at will
- One passes through walls, ramparts and mountains
- One dives in and emerges from earth as in water

- One walks on water as on earth
- Seated cross legged, one travels in space like a winged bird
- One touches the sun and moon with hand
- One controls by means of the body as far as the *brahma* world

b. **Miraculous power of transformation** - Here, abandoning the normal form, one shows oneself in the form of a boy, a serpent etc.

c. **Miraculous Power of the Mind**- One creates a mental body resembling his physical body in every detail.

d. **Miraculous Power of Knowledge** - It consists in elimination of unwholesome state through development of insight knowledge.

e. **Miraculous Power of Concentration** - It consists in overcoming hindrances in *Jhānic* States.

f. **Miraculous Power of Noble ones** - it is the ability of noble ones to change their attitude at will.

g. **Miraculous Power of Karma**- Here, one can travel in air like Bird etc.

h. **Miraculous Power of a meritorious one** - It is the fortunate position of a universal wheel turning monarch.

i. **Miraculous Power of Magical art (Master of Science)** - Showing military, elephant in space and travelling in air with the help of scientific (magical) spell.

j. **Miraculous Power of right effort** - It includes success in any work belonging to the trade, medical work, learning three Vedas, learning three Piṭakas, assembling a cart, ploughing, sewing etc. It is success attained in arts and Science.

➤ ***Dibbasota jñāṇā* (Knowledge of Divine Ear)** - Meditator attains Super normal power of listening to the sounds both the divine and human, both at distance and near at hand.

➤ ***Cetopariyajñāṇā* (Knowledge of penetrating Mind)** - Meditator has to develop medium of light with which he will be able to penetrate into the heart basis, the seat of mind. He observes the change of colours of blood taking place therein. He attains knowledge of reading thoughts of others.

➤ ***Pubbenivāsānussati jñāṇā* (Knowledge of recollecting previous existences)** - By developing faculty of memory, he is able to recollect many births which are connected by law of dependent origination.

➤ ***Cutūpapāta jñāṇā* (Knowledge of passing away & reappearance of beings)** - By developing the medium of light one perceives beings passing away and beings born in happy and miserable places according to one's good and bad deeds. It is also called as knowledge of celestial vision.

➤ ***Āsavakkhaya jñāṇā* (Knowledge leading to destruction of defilements)** it is supramundane knowledge.

Summary

Concentration is the core of Buddhist Yoga. In Buddhism, there are about forty objects of meditation. The detailed processes of meditation techniques are given. Need of the right teacher who assigns the object for mediation according to the temperament of the pupil is stated. Place of mediation, obstacles in concentration, four types of fine material states, four types of immaterial states and miraculous powers attained during the meditation are also described. Buddha learned meditation from Alāra Kalāma up to the stage of Nothingness and from Uddaka, the son of Rama up to the stage of neither Perception nor non-perception. So we can say that the practice of these *dhyāna* s existed in the time of Buddha.

Thus, in the Buddhism practice of concentration is very important. It discusses subjects of meditation, importance of the teacher, place of meditation, different types of meditations and Supernormal powers that arise during concentration.

2.7 Pannā (Wisdom)

Wisdom is the last stage in the religious life. After observing *Śīla* (virtue), the meditator practices *samādhi* (concentration). Buddha says that there are two ways to obtain *nirvāṇa*.¹² They are *Śamatha* (calm) and *Vipassanā* (vision). Under concentration we studied calm. Under wisdom we will study vision. Wisdom is intuitional knowledge. It reveals the nature of ultimate reality. Meditator has to contemplate on the four truths. The meditator can realize the true nature of things through the knowledge of following subjects.

1] *Dharmas* (The elements of matter)

2] *Indriyas* (The faculties)

3] The four noble truths

4] The dependent origination

These are discussed in detail as follows -

1] *Dharmas* (The elements of matter) -- The *dharmas* are of two kinds-- a) *sāśrava* (impure) and b) *anāśrava* (pure).

a) *Sāśrava* (impure) *dharmas* are *saṃskṛta* or conditioned *dharmas*. They are five *skandhas* (*nāma* (mind) and *rūpa* (matter), *dhātu* and *āyatana*s).

b) *Anāśrava* (pure) *dharmas* are *asaṃskṛta* or unconditioned, eternal concepts. They are *mārgasatya* (eight fold path), *ākāśa*, *patisaṅkhyānirodha* and *apatisaṅkhyānirodha*.

Saṃskṛta or conditioned *dharmas* are as follows

¹²MN 2.23

❖ **Five *skandhas*** or aggregates are *rūpa*, *vedanā*, *saṃjñā*, *saṃskāra* and *viññāna*.

- *Rūpa skandha* -- *Rūpa* is form or materiality. It is called *rūpa* as it is subject to wear and tear because of being affected by heat and cold.

There are twenty eight material qualities which have been divided into

1. Primary qualities and 2. Derived qualities

1. Primary qualities are earth, water, fire and air.

2. Derived qualities include eye, ear, nose, tongue, body, visible datum, sound, odour, flavour, femininity, faculty, masculinity faculty, life faculty, heart basis, bodily intimation, verbal intimation, space element, lightness of matter, malleability of matter, wieldiness of matter, growth of matter, continuity of matter, aging of matter, impermanence of matter and physical sustenance.

3. *Dhātus* (elements) are eighteen in number as follows -

Table of *Dhātus* **Table 2.4**

Eye	eye consciousness	visual objet
Ear	ear consciousness	sound
Nose	nose consciousness	smell
Tongue	tongue consciousness	taste
Body	tactual consciousness	touch
Mind	mind consciousness	mental object

- *Vedanā skandha* (feeling) is of three kinds such as *kuśala* (wholesome), *akuśala* (unwholesome) and *avyākata* (indeterminate).

- *Saṃjñā skandha* (perception) is also of three kinds such as *kuśala* (wholesome), *akuśala* (unwholesome) and *avyākata* (indeterminate). It is of eighty nine kinds.
- *Saṃskāra skandha* (formations) represents fifty two mental factors (cetasikā). They are also of three kinds such as *kuśala* (wholesome), *akuśala* (unwholesome) and *avyākata* (indeterminate). The term *saṃskāra* has been used for volition.
- *Vijñāna Skandha* (consciousness) -- To cognize is the characteristic of the consciousness. It is three fold such as *kuśala* (wholesome), *akuśala* (unwholesome) and *avyākata* (indeterminate). It is of eighty nine kinds.

❖ *Āyatana*s (sense bases) -- It is so called as it spreads the door of arrival of the mind and the mental states. They are the means of reception. they are twelve in number as follows

Table of *Āyatana*s Table 2.5

Eye	visual object
Ear	sound
Nose	smell
Tongue	Taste
Body	touch
Mind	mental object

2] *The Indriyas* (faculties) -- They are twelve in number. They act as dominating factors in the fulfilment of certain functions. They are as follows -

1. Faculties as six sense organs are eye, ear, nose, tongue, body, mind and femininity, masculinity and life faculty.
2. Faculties of sensation include bodily pleasure, bodily pain, joy, grief and equanimity.
3. Ethical faculties are faith, energy, mindfulness, concentration and understanding.

3] *Ārya Satyāni* (The four noble truths)

1. *Duḥkha* (suffering)
2. *Samudaya* (cause of suffering)
3. *Nirodha* (cessation of suffering)
4. *Mārga* (the path leading to cessation of suffering)

1) *Duḥkha* (suffering) -- There are three types of sufferings.¹³

- a. *Duḥkha-duḥkhatā* (suffering which is suffering in and itself)
- b. *Samskāra-duḥkhatā* (suffering through the fact of being conditioned)
- c. *Pariṇāma-duḥkhatā* (suffering which is change)

The birth, old age, disease, death, sorrow, lamentation, pain, grief, despair, association with undesirable ones, separation from dear ones, not getting what one wants, in short five aggregate of attachment, are basis of all suffering.

2) *Samudaya* (cause of suffering) -- The cause of suffering is the desire. it is three fold as follows

- a) *Kāma taṇhā* is craving for sensual pleasure
- b) *Bhava taṇhā* is craving for becoming in fine material and immaterial sphere of existences.
- c) *Vibhava taṇhā* is craving for non-becoming.

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Craving leads to *kammā* those result into the becoming. This truth comprises cause of impure *dhammas* i.e. karmas and *kleśas*.

3) *Nirodha* (cessation of suffering) -- It is *nibbāna*. It is not in negative sense as mere absence of suffering but is in positive state which is unborn, unmade, unbecome, unformed. It comprises *Pratisaṅkhyānrodha*. i.e. cessation of impure *dhammas* like karmas and *kleśas*. The noble path does not produce it but leads to its realization.

4) *Mārga* (the path leading to the cessation of suffering) -- It comprises *dhammas* of *Śaikṣas* (*Sotāpanna*, *Sakṛdāgāmi* and *Anāgāmi*) and *Aśaikṣas* (*Arhat*). It consists of practice of *śamath* and *vipassanā*.

It is *Ārya aṣṭaṅga mārga* (Noble eight fold path) is as follows

- ***Sammā ditthi* (Right view)** -- One who knows the action, the root of action, what is *kuṣala* and *kuṣalmūla*, what is *akuṣala* and *akuṣalmūla*, has right understanding.¹⁴
- ***Sammā saṅkappa* (Right thought)** -- It is of three kinds -- a] Right thought free from greed and sensuous desire. b] Right thought for the welfare of all living beings. c] Right thought for the non-injury of all living beings.
- ***Sammā vācā* (Right speech)** -- It includes refraining from telling lies, back biting, calumny, using abusive language, hurting others by harsh words.
- ***Sammā kammāta* (Right action)** -- It includes refraining from -- a] killing and injuring living beings, b] taking not given, c] taking intoxicants and unlawful sexual intercourse.
- ***Sammā ājīva* (Right livelihood)** -- It includes refraining from wrong livelihood -

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- a] for laity - Livelihood by means of immoral physical and verbal actions
- b] For monk-- Livelihood by means of giving fruits and flowers to laymen to earn favour
- c] For monk-- Livelihood by means of working wonders, reading signs omens etc.
- ***Sammā vāyāma/padhāna* (Right effort)** -- There are four types of efforts - Making efforts so that -
 - a] Vices that have never arisen presently may not arise in future also
 - b] Vices that have arisen and arising may be dispelled and may not arise in the future
 - c] Virtues never arisen presently may arise here and now
 - d] Virtues arisen and arising presently may arise until attainment of *nibbāna*
- ***Sammā sati* (Right mindfulness)** -- It is of four kinds-- Application of mindfulness to the contemplation of -- a] Body, b] Feeling (painful, pleasant), c] Consciousness (rooted in lust, anger etc.) and d] Mind objects such as sensuous desire etc.
- ***Sammā samādhi* (Right concentration)** -- It is practice of four *Jhāna* by fixing one's attention on the subject of *Jhāna*.

4] *Pratītyasamutpāda* (Dependent origination)

They are the states that are conditions. It is dependent and co-arising. It aims at tracing out important conditions that govern our life in this world and prevent us to gain freedom. Origin and cessation of twelve factors is linked together. They are --

- ***Avidyā* (Ignorance)** -- It is ignorance of the *dharmas* and of their three marks viz. impermanent, ill and non self, ignorance of *nirvāṇa* and of four noble truths.
- ***Sanḥāra* (*Kammā* formation)** -- They include volitions that lead to *kammā* formation and result into rebirth. They are of three kinds -

a] Wholesome volitions of sensual and fine material planes

b] Unwholesome volitions

c] Wholesome volitions of immaterial plane

- **Vijñāna (Consciousness)** -- It is the consciousness that arises at the very moment of conception. The last mental act of the previous life. It means thirty two resultant types of consciousness. They are conditioned by three kinds of formations by way of kammā and decisive support condition.

- **Nāma-rūpa (Name and form)** -- Mind and matter -- These are five *skandhās*. By mentality means feeling, perception, formation and consciousness. Form is *rūpa*. By materiality is meant corporeality represented by the four primary elements and the derived material states.

- **Saḷāyatana (Six bases)** -- They are six sense organs. They are conditioned by name and form.

- **Phassa (Contact)** -- It is six fold according to the six sense bases.

Eye contact, ear contact, nose contact, tongue contact, body contact and the mind contact.

- **Vedanā (Feeling)** -- It is six fold according to the six sense contacts. Feeling is mental factor that associates with all types of consciousness. It is of eighty nine kinds.

- **Taṇhā (Craving)** -- It is six fold according to the six sense organs. It is also three fold -- *Kāma taṇhā* (craving for sense desire), *Bhava taṇhā* (craving for becoming) and *Vibhava taṇhā* (craving for non-becoming).

- **Upādāna (Clinging)** -- It is four fold -- 1] *Kāma* (sensuality) 2] *Diṭṭhi* (different views) 3] *Attāvāda* (belief in the soul) 4] *Śīlabbata* (belief in rites and rituals).

- **Bhava (Becoming)** -- It is two-fold-- 1] *Kammā bhava* (*Kammā* process becoming) 2] *Uppattibhava* (Rebirth process becoming).

• **Jāti (Birth)** -- Rebirth of a being depends on the nature of *kammā* accumulated by him.

• **Jarā - maraṇa (Decay and death)** -- It is the necessary outcome of the birth. Birth is the cause of the death.

The wheel of becoming -- The twelve constituents of the dependent origination have also been presented as the wheel of becoming. The twelve constituents or spokes belong to three periods of time.

Ignorance, formations -- past

Rebirth linking -- to - consciousness -- present

Birth, aging and death -- future

There are three rounds in the wheel-- 1] Round of *kammā*, 2] round of defilements and 3] round of result. The wheel turns on as long as round of defilements has not been cut off.

When the Yogi has the knowledge of elements, *dhātus*, four truths and dependent origination; he contemplates on it. It results into purification and arising of the wisdom. These purifications result into arising of the path and attainment of sainthood and liberation.

The seven purifications

There are seven purifications that lead to *nibbāna* (*Parama-Viśuddhi*), the highest purity. They are -

1) Śīla viśuddhi (Purification of virtue)

2) Samādhī viśuddhi (Purification of mind)

Both are discussed above under *Śīla* and *Samādhī*. Now the remaining purifications are described.

3) *Diṭṭhi visuddhi* (Purification of views) -- The worldling is deluded by the belief in the existence of an individuality. But this apparent individuality is composed of *nāma - rūpa* i.e. five *skandhas*. The meditator contemplates on the mental states and then on material states. As a result of analysis, he understands that apart from mental and material states there is no individual as such.

4) Purification by overcoming of doubts -- The meditator understands that a being is not a creation of god. He understands that material states are caused by *kammā*, consciousness, temperature and sustenance. While mental states are caused by inter relation between sense organs and their objects. When there is clear understanding of conditioned nature of states in the three periods of time, he is free of sixteen kinds of doubts as follows -

a] Doubts regarding the past - was I in the past? Was I not in the past? What was I in the past? How was I in the past, having been what, what was I in the past?

b] Doubts regarding the future -- shall I be in the future? Shall I not be in the future? What shall I be in the future? How shall I be in the future? Having been what, what shall I be in the future?

c] Doubts regarding the present existence -- Am I? Am I not? What am I? How am I? Whence will this being have come? And whither will it be bound?

Thus meditator is free from sixty two doubts. It is also called as "correct knowledge and right vision".

5) Purification of knowledge and vision of the right path and wrong path

The meditator contemplates on the general nature of mental and material states in terms of impermanence, suffering and substantiality.

After due practice, the meditator has clear picture of three characteristics. Now he concentrates on the *udaya* (rise) and *vyaya* (fall) of the composite states in the three periods of time. Then, ten defilements of insight arise in him. They are --

Illumination, knowledge, rapture, serenity, bliss, resolve, exertion, assurance, equanimity and attachment.

Then he develops delusion that he has reached the goal. But well informed one understands that it is only incidental at this stage. He differentiates the path from non-path and undertakes the right path. Here, the meditator starts in the development of insight. The meditator who has gained the *sammāsaṇa - jñāna* (reflective knowledge) is said to have attained eighteen kinds of *Mahā Vipassanā jñānāni* (Principle insight knowledge).

The eighteen kinds of principle insight knowledge are as follows--

- Contemplation of impermanence leads to abandoning of perception of permanence.
- Contemplation of pain leads to abandoning of perception of pleasure.
- Contemplation of non self leads to abandoning of perception of self.
- Contemplation of detachment leads to abandoning of perception of attachment.
- Contemplation of dispassion leads to abandoning of perception of passion.
- Contemplation of cessation leads to abandoning of perception of origination.
- Contemplation of impermanence leads to abandoning of perception of permanence.
- Contemplation of relinquishment leads to abandoning of perception of grasping.
- Contemplation of destruction leads to abandoning of perception of compactness.
- Contemplation of fall of formation leads to abandoning of perception of accumulation of *kammā*.
- Contemplation of change leads to abandoning of perception of lastingness.
- Contemplation of signlessness leads to abandoning of perception of sign.
- Contemplation of desirelessness leads to abandoning of perception of desire.
- Contemplation of voidness leads to abandoning of perception of belief in self.

- Contemplation of danger leads to abandoning of perception of belief due to attachment.
- Contemplation of reflection leads to abandoning of perception of non-reflection.
- Contemplation of turning away from rounds of rebirth leads to abandoning of conditions conducive to bondage.
- Development of higher understanding leads to abandoning of clinging to an essence.
- Development of correct knowledge and vision leads to abandoning of misinterpretation due to confusion.

The meditator who has gained reflective knowledge is said to have attained full knowledge of eight kinds of principle insight and partial knowledge of remaining ten kinds.

6) the knowledge and vision of the way -- Now the meditator attains **nine kinds of knowledge as follows -**

- Knowledge of contemplation of rise and fall -- The meditator develops knowledge of rise and fall of the composite states. It is knowledge of five aggregates as impermanent, painful and non self.
- Knowledge of contemplation of dissolution -- Then the meditator concentrates on fall or destruction of composite states and develops this knowledge. It results into fading away of the greed.
- Knowledge of appearance as fear -- The meditator sees that all formations in all periods are fearful as they are bound to cease or destruction.
- Knowledge of contemplation of danger -- The meditator, who sees composite states as fearful, does not see any place of refuge, security in the whole phenomenal existence.

- Knowledge of dispassion -- When he sees all formations as danger, he becomes dispassionate and takes no delight in formations. He thinks 'non arising is safe' and his mind leans towards detachment.
- Knowledge of desire for deliverance -- Now the meditator becomes desirous of deliverance like a fish in the net.
- Knowledge of contemplation of reflection -- The meditator develops this knowledge when he contemplates on formations as impermanent, painful and non self.
- Knowledge of equanimity about formations -- At this stage, meditator reaches three fold door way leading to *nibbāna*. His mind is directed towards *nibbāna*. It becomes condition for the **classification of noble persons into seven kinds**. One considering formations as signless, acquires signless liberation. One considering formations as painful, acquires desireless liberation. One considering formations as non self, acquires void liberation.

• **Stages of spiritual progress -**

The seven kinds of noble persons are -- 1] *Śraddhānusāri* (the faith devotee), 2] *Śraddhāvimutta* (one liberated by faith), 3] *Kāyānupaśyi* (the body witness), 4] *Ubhatobhivimutta* (the both way liberated), 5] *Dhammānusāri* (the *dhamma* devotee), 6] *Cetovimutta* (one liberated by concentration) and 7] *Prajñāvimutta* (one liberated by understanding).

• **Anuloma jñāna** (Knowledge in conformity with the truth) -- It conforms to the function of truth both in eight preceding insight knowledge and in thirty seven states of enlightenment that follow. It is last moment in the process. It is the threshold of *nibbāna*.

7) Purification by knowledge and vision - After this, there is maturity knowledge or *gotrabhū jñāna*. At this stage the meditator leaves the lineage of *Puthujjana* - *gotta* or worldings and attains that of *Ārya gotta* or the noble ones. It has *nibbāna* as its object.

• **The first state of sainthood** --- The meditator performs four functions at a time. He comprehends suffering, abandons the cause of suffering, realizes cessation of suffering and develops the path that leads to the cessation of suffering. Then three fetters are destroyed -- delusion of self-hood, doubt about religious life and belief in rules and vows. Meditator who attains first supramundane state is called *Sotāpanna* (stream enterer). He is destined to be born only seven times in world of *deva* and men.

• **The second state of sainthood** --- The meditator, who is now noble one, follows same method of meditation and attains second state of sainthood called *Sakadāgāmi* (once returner). Two fetters i.e. sensuous desire and ill will are destroyed. He is bound to attain emancipation after being born in the sensual plane only once.

• **The third state of sainthood** -- The meditator follows the same method of meditation and attains third state of sainthood called *Anāgāmi* (non returner) as he will be born in the *brahma* world where he will attain *nibbāna*. Residue of sensuous desire and ill will is completely destroyed.

• **The fourth state of sainthood** -- The meditator, who is now non returner, follows same method of meditation and attains last state of sainthood called *Arhat*, by destroying remaining five fetters; attachment to existence in fine material and non-material spheres, conceit, excitement and delusion. He attains *nibbāna* in the same life.

• **Bodhipakṣiya Dharmas (Fulfillment of thirty seven elements of enlightenment)** -- These elements do not function apart from their associated mental states. They associate with every type of consciousness of the first three path states. The four right efforts do not associate with fourth path. When all thirty seven elements are fulfilled, one attains nibbāna. They are --

a) Four satipatthāna (four application of mindfulness) are as follows -

- I. *Kāyānupassanā* -- Mindfulness on inhale and exhale breath
- II. *Vedanānupassanā* -- Mindfulness on the sensations
- III. *Cittānupassanā* -- Mindfulness on the mind
- IV. *Dhammānupassanā* -- Mindfulness on the mental processes

b) Four sammāpadhānā are as follows -

- I. Effort to reject arisen or arising unwholesome *dharmas*
- II. Effort to reject unwholesome *dharmas* that are not yet arisen
- III. Effort for arising of wholesome *dharmas* that are not yet arisen
- IV. Effort to increase or perpetuate wholesome *dharmas* that have arisen or are arising

c) Four iddhipādas (the state of reaching completeness) are as follows -

- I. *Canda* -- Extreme desire to attain
- II. *Vīrya* -- Effort to attain goal
- III. *Citta* -- Strong attachment /absorption to *iddhis*
- IV. *Vimaṃsā/pannā* -- Wisdom

d) Five indriya (ethical faculties/rules) are faith, mindfulness, wisdom, effort and concentration

e) Five balas (strengths) are faith, mindfulness, wisdom, effort and concentration

f) Seven sambojjhaṅgas are *sati*, *dhammavicaya*, *vīrya*, *piti*, *passaddhi*, *samādhi* and *upekkhā*

g) Eight *maggāṅgās* are as follows -

- I. Right view
- II. Right thinking
- III. Right speech
- IV. Right action
- V. Right livelihood
- VI. Right effort
- VII. Right mindfulness
- VIII. Right concentration

Benefits of the wisdom

Wisdom results into the following things -

- 1] Destruction of defilements
- 2] Attainment of cessation of perception, feeling and cessation of suffering
- 3] Enjoying the taste of noble fruits
- 4] Becoming worthy of receiving gifts offered and homage paid by world

Thus, after observing virtues, one has to practice concentration. Then, there arises wisdom. Wisdom is the intuitional knowledge. It reveals the nature of ultimate reality. The meditator realizes the true nature of things through the knowledge of elements of matter, the faculties, the four noble truths and the dependent origination.

2.8 Conclusion

The Ups. teachings were secret and meant for few. Their aim was to attain salvation. Knowledge of soul and *Brahman* was essential for it. They preached the

path of virtues and meditation which are parts of Yoga. Asceticism was one of the important virtues which were practiced by many people. Buddha practiced asceticism and found that it could not lead to the liberation. So he preached a simple path of *Śīla*, *Samādhi* and *Prajñā*, which was more developed than Ups. In the Hīnayāna Buddhism the meaning of the term Yoga is the bond. The method of Yoga in Hīnayāna Buddhism comprises practice of *Śīla*, *Samādhi* and *Prajñā*. There are four stages of spiritual progress i.e. *Sotāpanna*, *Sakadāgāmi*, *Anāgāmi* and *Arahat*. Buddha learned meditation from Ālāra Kālāma and Uddaka. It shows that practice of these *dhyāna* was prevalent in his time. We can see that practice of concentration was very well developed in Hīnayāna. Detailed description of process of meditation on different objects of meditation is given. Concentration on four truths can result into removal of afflictions and rise of the wisdom. The Buddhist nikāyas describe about sixty two cults which were present during Buddha's time¹⁵. It mentions some teachers like Pūrāṇa Kassapa, Makkhali Goṣāl, Ajit Keśakambali, Pakudha Kaccāyāna, Nigantha nāthaputta (Mahāvīra) and Sañjaya. Buddha's conversation with some the Jaina disciples also proves that the Jainism existed prior to the Buddhism. Some *Vinaya* rules like, not taking evening meal, staying in-house during four months of rainy season and practice of *dhūtāṅgas*, were introduced later on. These rules already existed in other cults (Jainism). It shows influence of the Jainism. The concept of *Prajñā* in the Hīnayāna is not new. The Ups. Such as the *Kauṣīṭaki*, *Aitareya* describe *Prajñā* as *Prāṇa* and *Brahman* respectively. The terms such as *nāma*, *rūpa* and *āyatana* are also mentioned in the Ups. The next chapter deals with the Yoga in the Mahāyāna Buddhism.

15 DN 1.2 *Sāmannaphala Sutta*

Chapter Three

Yoga in the Buddhism [Part 2 -Mahāyāna]

3.1 Introduction

This chapter deals with the meaning and method of Yoga in Mahāyāna Buddhism. Hīnayāna means low or inferior or śrāvaka Yāna, lesser vehicle or vehicle of Disciples; who sought individual Arhathood rather than Buddhahood. The vehicle of Pratyeka Buddha Yāna or solitary Buddha, who sought Buddhahood, but were unable to teach others as Buddha did. Mahāyāna means Bodhisattva Yāna or great vehicle. Its greatness lies in its compassionate motivation, directed to the salvation of countless beings, the profundity of the wisdom it cultivated, the emptiness it taught, taking up of *upāyakauśalya* or the skill in means and its superior goal, omniscient Buddhahood. During the rise of Mahāyāna, *Bhakti* movement gathered momentum in India. There was revival of Brāhmaṇism. In order to popularise the Buddhism and to please the masses, Mahāyāna introduced practice of devotion of Buddhist gods. These gods were Śākya muni, earlier Buddhas, Anāgata Buddha, *Bodhisattva*. Avalokiteśvara, Tārā, and Amitābhā were connected to the world system of Sukhāvati (Happy Land), the paradise or Buddha Field, situated in the west. Images of Buddha were set up. New practices such as worship of Buddha, praising and bowing, giving gifts, chanting mantras, thinking and meditation on Buddha became popular. New texts with magic, superstitions were developed. Recollection of Buddha, *Dhamma* and *Śaṅgha* and faith in them was considered very essential. Mahāyāna was again sub divided into two schools - Mādhyamika School of *Śūnyavāda* by Nāgārjuna and Yogācāra school of *Vijñānvāda* by Asaṅga. *Vijñānvāda* was further developed to *Vijñaptimātravāda* by Vasubandhu,

younger brother of Asaṅga. Later on, Āryadeva, Kumārjīva, Buddhapālita and Candrakīrti wrote on *Śūnyavāda*.

3.2 The Mahāyāna Literature

The Mahāyāna literature falls into three classes such as *Sūtras*, *Śāstras* and Tantras. *Sūtras* are early seminal *sūtras* that are brief and embedded in later expanded text and later expanded *sūtras*. *Sūtras* are claimed to be sayings of Buddha and are most authoritative. e.g. 'Lotus of good law' and 'The Perfection of Wisdom'. *Sūtras* are similar to *Purāṇas*. A *Śāstra* is written by a known person, either in a form of a commentary to a *sūtra* or in the form of a systematic text book. Tantras are secret documents for a few, who are properly initiated or consecrated, by a properly initiated guru or teacher.

Some important *Sūttas* are-

Lalitavistāra, *Buddhacarita* (100 AD), *Samādhirāja*

Saddharmapuṇḍarīka (250 AD), *Kāraṇḍavyūha* (270 AD), *Sukhavatīvyūha*, *Gaṇḍavyūha* (400 AD), *Daśabhūmika Sūtra* (300 AD), *Bodhisattva bhūmi*, *Avatmaska Sūtra*

Mādhyamika School - *Aṣṭasahasṭika Prajñāpāramitā* (200AD), *Vajracchedikā Sūtra* (401AD), *Hṛdaya Sūtra*, *Mūla mādhyamika kārika* (Nāgārjuna)

Yogācāra School - *Sandhinīrocana*, *Mahāyāna abhidharmasūtra*, *Laṅkāvatārasūtra*

Asaṅga's works - *Mahāyāna saṅgraha*, *Abhidharmasamucchaya*, *Madhyānta vibhaṅga śāstra*, *Yogācāra-bhūmi-śāstra*

Vasubandhu's works - *Viṃśatika kārīka*, *Triṃśatika kārīka* and *Trisvabhāvanirdeśa*

Following table shows difference between the Hīnayāna and Mahāyāna

Table 3.1

• **Comparison between the Hīnayāna and Mahāyāna¹**

Hīnayāna	Mahāyāna
It is ethical and historical.	It is religious and metaphysical.
Scriptural language is Pāli and mixed Saṃskṛta.	Language is pure Saṃskṛta.
Concepts are <i>anātman</i> (non self), <i>anitya</i> (change) and <i>duḥkha</i> (suffering).	Concepts are <i>Śūnyavāda</i> (emptiness) and <i>Vijñānvāda</i> (consciousness).
<i>Nirvāṇa</i> is individualistic and is peaceful, happy and blissful state.	<i>Nirvāṇa</i> is attainment of perfection of wisdom, <i>Prajñāpāramitā</i> or Buddhahood.
<i>Nirvāṇa</i> is attained by removal of <i>kleśāvaraṇa</i> or the impurities caused due to the <i>avidyā</i> .	<i>Nirvāṇa</i> is attained by removal of <i>kleśāvaraṇa</i> or the impurities caused due to the <i>avidyā</i> and removal of <i>Jñeyāvaraṇa</i> or obscuration of immutable calm.
Followers are known as <i>Śrāvakas</i> , who seek Arhathood and <i>Nirvāṇa</i> .	Followers are known as <i>Bodhisattvas</i> who attain <i>Bodhipraṇidhicitta</i> (taking vows to become Buddha) and

1 Nalinaksha Dutta, *Mahāyānā Buddhism* (Delhi: Bharatiya Kala Prakashana, 2008), 82.

Hīnayāna	Mahāyāna
	<i>Bodhiprasthānacitta</i> (to attain six perfections, <i>daśa bhūmis</i> and to realize the highest truth which is like the ocean.
Laity is supporter of <i>Saṅgha</i> and makes gifts, like food, robes, erection of monasteries etc.	Laity is <i>Bodhisattva</i> .
Buddha appears only once in an aeon.	All beings possess Buddha nature, <i>Tathāgatagarbha</i> (womb of <i>Tathāgata</i>) which is mixture of both good and evil.

Common principles between the Hīnayāna and Mahāyāna -

Aim is to get rid of attachment, delusion and hatred.
The world has neither beginning nor end.
The four noble truths are common in both.
The law of causation or <i>Pratītya samutpāda</i> is common.
All beings and things are non self, changing and momentary.

3.3 Important concepts of the Mahāyāna

➤ ***Bodhisattva* ideal** - The ideal man of Mahāyāna is *Bodhisattva*. Between 100 BC and AD 200 large numbers of Mahāyāna *sūtras* were developed.

PrajñāPāramitā presents *Bodhisattva* ideal. He is a person who is motivated by the desire to attain enlightenment and to become Buddha. He selflessly postpones his *nirvāṇa*, in order to help suffering beings. He is compassionate, friendly and abandons the world. He is skilful in devising the means for bringing out enlightenment of others. He is a future Buddha. All human beings are future *Bodhisattvas*. He dedicates all his merits for enlightenment of others. For this purpose, he receives help from '*Prajñā pāramitā*', who is the mother of all Buddha.

➤ ***Śūnyavāda*** - The object of teaching of *śūnyatā* is to bring about complete cessation of *prapañca*. Nāgārjuna says that *śūnyatā* is neither *nāstitva* nor *abhāva*. It is undisturbed by origination or destruction. It cannot be imparted to anyone. It is inexpressible. It is beyond thought construction. It is devoid of different meanings. Dependent origination is *śūnya*. The path is middle. All phenomenal things are relatively existent. It is neither existent nor nonexistent. It is middle path devoid of extremes. It is neither yes nor no. *Tathāgata* teaches *dharma* that is middle where alone, truth can be found. This *dharma* is called as emptiness. In the emptiness, *nirvāṇa* and the world, both are existent.

➤ ***Vijñānvāda*** - In the *Laṅkāvatāra*, there is conception of eight consciousnesses. They are *ālayavijñāna*, *Manas*, *manovijñāna* and five sense *vijñāna*. *Ālayavijñāna* is a store where things are stored for future use. It contains seeds of karma for future effects. *Ālaya* is neutral and does not function like other *vijñāna*. The other *vijñānas* have function of perceiving and discrimination. '*Cittamātra*' states that there is nothing but mind only. World is objectification of mind. The '*vijnaptimātra*', states that world is nothing but ideas; there are no realities behind them. It is pure idealism.

Trikāya Doctrine

The Hīnayāna believed in historical Buddha, a mortal human being, who attained liberation in this life. They conceived two *kāyas* of Buddha as follows -

1. *Rūpakāya* as that of the human being.
2. *Dhammakāya* means the doctrines and disciplinary rules collectively.

The Mahāsaṅghikas considered Buddha as supramundane and transcendental. The Mahāyānist believed in the triple body of Buddha.

The Mādhyamika School, conceived of two *kāyas* as follows -

1. *Rūpa* or *Nirmāṇa kāya* is the gross and subtle body meant for beings in general.
2. *Dharma kāya* is collection of practices which make a being a Buddha and the other metaphysical principle underlying the universe such as *tathatā*, the Reality or *śūnyatā*.

The Yogācāra School conceived of three *kāya* as follows -

1. *Rūpa* or *Nirmāṇa kāya* is the gross body.
2. *Sambhoga kāya* is the subtle body that Buddha adopted for preaching the doctrines to *Bodhisattvas*.
3. *Dharma kāya* is the body purified by the practice of *Bodhipākṣikā* and other *dharma*s. It is the absolute truth.

The *Rūpa* or *Nirmāṇa kāya* is the *avatāra* or human being.

The *Sambhoga kāya* is the God or bliss body in the heaven.

The *Dharma kāya* is the absolute truth. Thus it is the Trinity.

➤ Doctrine of the Truth -

The Hīnayāna believed that there are four *Ārya satya* (noble truths) and Dependent Origination as preached by Buddha. They accepted two kinds of truths -

1. *Saṃvṛtti satya* - It means those statements, things of expression which on analysis are found to be changing; which are temporary, not permanent and are conventional.

2. *Paramārtha Satya* - It is the ultimate reality. It means those statements, things, elements that remain unchanged whether the things are dissolved, analyzed or not.

The Mahāyāna - Mādhyamika accepted two types of truths as follows -

1. *Saṃvṛtti satya* - It is of two types -

a. *Loka Saṃvṛtti satya* means the truths valid in world of convention, which are accepted by generality of people.

b. *Aloka Saṃvṛtti satya* are truths not accepted by generality of people.

2. *Paramārtha Satya* - It is identical with *nirvāṇa*. It is the highest truth, and is inexpressible.

Yogācāra accepts three types of truths or *svabhāva* (self-reality) as follows -

1. *Parikalpitā* - It means (imagined view) imagined objects (e.g. mirage) that have no objective reality.

2. *Paratantra* - It means (relative view) things that are universally, mutually conditioned, related to one another.

3. *Pariniṣpanna* - (perfected view) It is to perceive the things as they are. It is seeing into suchness of things. It is self-realization.

3.4 Meaning and method of Yoga in the Mahāyāna -

Though Mādhyamika and Yogācāra have philosophical differences, they both have Buddhahood as their goal. The Mādhyamika have dialectical approach towards the reality. It emphasizes on the wisdom and philosophy of emptiness. The Yogācāra considers the doctrine of mind only and emphasises on *Samādhi*. The Yogācāra means the practice of meditation. Here, meaning of the Yoga is meditation. Asaṅga

and Vasubandhu explained how meditation should be applied, how it works and what takes place in the human mind when various techniques and spiritual exercises are performed. It was related to the analysis of psychology of human mind. The Yogācāra method involves practice of stages of meditation step by step under the guidance of a master.

The path is fivefold² as follows -

1. *Sambhāra-mārga* (Path of accumulation)
2. *Prayoga- mārga* (Path of reaching)
3. *Darśana- mārga* (Path of vision)
4. *Bhāvanā- mārga* (Path of cultivation)
5. *Aśaikṣa- mārga* (Path of no further training)

A beginner has to acquire three types of wisdoms: *śūtamayi Prajñā* (wisdom by learning), *cintāmayi Prajñā* (wisdom by investigation) and *bhāvanāmayi Prajñā* (wisdom by meditation). These three wisdoms are included in the preparatory stage. The first wisdom is related to the understanding after proper learning of scriptures from a qualified teacher and proper listening to the *dhamma* from the teacher. The second wisdom consists of investigation by proper reasoning and by reference to the authority of scriptures and discrimination of the meanings of the teachings in the *suttas*. The basis of the third type of wisdom is meditation. The practice of *śamatha* (tranquilization of mind or mental stabilization) and *vipāśyanā* (analysis of the object of meditation from the point of view of what has been studied in investigation) is continuous in all stages of spiritual progress. The *śūtamayi Prajñā* and *cintāmayi Prajñā* include practice of *Mokṣabhāgiya* (Preparatory efforts conducing to *nirvāṇa*). It is the path of accumulation. Under

2 Kiyoto M., *Mahayana Buddhist Meditation* (Dehli: Motilal Banarasidass,1991), 58.

Mokṣabhāgiya, the monk has to observe moral rules. He must have contentment with robes, alms food, lodging and delight in detachment and meditation. He has to meditate on repulsiveness, on respiration (mindfulness on breathing) and on four *smṛtyupasthānas* (mindfulness of body, feeling, mind and mind objects.). He reaches up to first *dhyāna*. Understanding derived from meditation, *bhāvanāmayi Prajñā* includes practice of *Nirvedhabhāgiya*, (Path of reaching) i.e. preparatory efforts conducing to decisive distinction with its four skilful roots viz. *uṣmāgata* (fire of intuition), *Mūrdhan* (superior stage), *Kṣāti* (receptivity) and *Laukika-agradharmas* (mundane supreme *dharma*s). They include the practice of contemplation on aggregates and on sixteen aspects of four noble truths. It also includes practice of meditation on light, contemplation of unsatisfactoriness and cultivation of all *dhyāna* that result into attainment of super normal powers. The process of direct spiritual insight into four truths constitute sixteen moments. The fifteen moments constitute the *Darśanamārga* (Path of seeing the truths). The sixteenth moment is called as *Bhāvanāmārga* (Path of practicing that which has been seen). At this stage the adept changes the lineage from worldly being into the Ārya i.e. Stream entrant. At each stage meditator eradicates the defilements. When all obstacles are removed, he attains *Vajropama samādhi* and also Buddhahood. These practices are common in both the Hinayāna and Mahāyāna. In the Mahāyāna, emptiness and light are also the objects of meditation. There are three types of *samādhis* viz. *Śūnyatā* (emptiness and non-self), *Animitta* (signless) and *Apraṇihita* (free from aspiration or desire). Mahāyāna, stresses on *vipaśyanā*. According to the Mahāyāna, obstructions to emancipation consisting of moral defilements, false knowledge and perception of self, cannot be completely annihilated by tranquilization only. The analysis is essential. When the yogi masters both tranquilization and analysis, he practices both simultaneously. This is

called as *Śamathavipaśyanāyuganaddha*. When he succeeds in last meditation, he is in the preliminary stage called as *adhimukhicaryābhūmi* for the ten stages of the *Bodhisattva*. In each following stage he repeats the *Śamatha*, *vipaśyanā* and *Śamathavipaśyanāyuganaddha* to annihilate all the defilements and finally attains the Buddhahood. The object of the Hinayāna is to attain *Pudgala-nairātmya*, direct understanding of the non self of individuals whereas Mahāyāna path of vision attains *Pudgala-nairātmya* and *dharma-nairātmya* (understanding of the no-self of all existents). The mundane path of practice of four trances and four formless absorptions cannot remove attachment and passions completely. The complete elimination of afflictions is possible by transmundane path, *Śamathavipaśyanāyuganaddha*; in which the yogi during mental stabilization, analyses the object of meditation. The Mahāyāna aims to remove not only passions, but removal of the knowledge obscurations which denote habit formations which are deposits of past passions and also removal of obstructions related to the meditation process. According to the Mahāyāna, the notion of the self as well as distinction between perceiver and what is perceived must be smashed. These distinctions are constructed. Duality between grasped and grasper is the cause of the suffering. So it must be removed. Now the stages of spiritual progress are discussed as follows.

Stages of spiritual development in the Mahāyāna -

Bodhisattva path begins with arising of *Bodhicitta*, the aspiration to strive for Buddhahood for its own sake and for sake of suffering beings. It generates much 'merit' and clears bad karma. After arising of *Bodhicitta*, he takes *Bodhisattva* vows in presence of those who live by them like Buddha and *Bodhisattva*. He takes four vows such as; to liberate all beings, to destroy evil passions, to learn the truth and to teach it to others and to lead all beings to Buddhahood. He observes six perfections.

Bodhisattva practices **six perfections or Pāramitās**. *Pāramitā* means reaching the other shore. They are --

1) ***Dānapāramitā* (giving)** - *Bodhisattva* gives gifts; inward and outward both. He dedicates all his possessions for supreme enlightenment. He does not apprehend self, nor a recipient, nor a gift and no reward of giving. The merit generated is dedicated to future Buddhahood of oneself and others. Reward - He gains abundant wealth.

2) ***Śīlapāramitā* (virtuous conduct)** - *Bodhisattva* lives under obligation of ten ways of wholesome acting such as lying, killing stealing etc. and he instigates others for it. He turns merits resulted from observance of virtues, to enlightenment of oneself and others. Reward - He is born in auspicious place.

3) ***Kṣāntipāramitā* (patience)** - *Bodhisattva* develops great forbearance in the adversity. He avoids anger, and patiently perseveres in seeking to follow *dhamma*. He has no notion of 'I', 'Mine' or 'Self'. Reward - He gains perfect exalted body with golden skin.

4) ***Vīryapāramitā* (vigour)** - *Bodhisattva* has high aspiration and compassion. He has courageous mind and serves people as servant. He strives hard restlessly for enlightenment of people. Reward - he gains infinite cognition of Jīnas.

5) ***Dhyānpāramitā* (concentration)** - *Bodhisattva* masters four *Jhānas*. He has realization of nature of things. Remaining in *saṃsāra*, he is unattached to the world. Reward - He acquires super knowledge and concentration.

6) ***Prajñāpāramitā* (wisdom)** - It is the *Pāramitā* that makes previous five *Pāramitā* complete or perfect. It is the mother of all. *Bodhisattva* gains insight into conditioned arising, non self and emptiness and reaches level parallel to the *Arhat*. His great compassion makes him to delay his '*Nirvāṇa*', for the sake of other's liberation. Reward - He comprehends original nature of *dhamma*, he transcends

triple worlds, turns wheel of the great men and demonstrates *dhamma* for complete extinction of suffering.

Bodhisattva, who completes the *Pāramitās* and develops *Bodhicitta*, can take up course of spiritual progress as indicated in '*DaśabhūmikaSūtra*'. He passes through ten stages, *bhūmis* of spiritual progress and attains the highest Truth - '*Pudgalaśūnyatā* and *Dharmaśūnyatā*'. Up to sixth *bhūmi*, an adept has realization of '*Pudgalaśūnyatā* and last four *bhūmis* give realization of *Dharmaśūnyatā*'. [*Bodhisattvabhūmi* gives twelve *bhūmis* instead of ten. *Bodhisattva*'s completion of six perfections is also termed as '*Gotra Bhūmi*', who has developed *bodhicitta* and is qualified to walk on path of ten *bhūmis* '*Adhicaryā*'.]

The Ten *Bhūmis*

• ***Pramuditā*** - (Joyous stage) The *Bodhisattva* perfects *Dānapāramitā*. He develops ten *cittaśāyas* (energy, purity, firmness, strength, energy, nobleness etc.). He develops qualities like faith, compassion, friendliness, sacrifice, patience, knowledge of scriptures and world, modesty and worship of *Tathāgata*. He takes some resolutions as follows -

1. To practice all *bhūmis* and *Pāramitās*.
2. To help all beings to attain liberation
3. To preserve doctrines of *Tathāgata*
4. To worship Buddha
5. To perform miracles

Reward - He is destined to become king of Jambudvīpa.

• **Vimalā or Adhiśīlā** - (Immaculate stage) The *Bodhisattva* perfects *Śīlapāramitā*. He observes ten *Kuśāla karmapathas* like nonviolence, truthfulness etc. He persuades others to practice them. He accumulates roots of ten good deeds. He thinks all beings suffer on account of the *Akuśāla karmapathas*. He sees many Buddhas and worships them. He transfers merit attained for attainment of *bodhi*. He can become *Cakravarti* with seven *ratnas*. He also practices meditation and concentration (*dhyāna* and *samādhi*).

• **Prabhākari or Adhicittavihāra** - (Illumination stage) The *Bodhisattva* shines on account of perfection of *Kṣāntipāramitā* (patience). He has no anger. He completes four trances and four immeasurable and attains five supernormal powers or *abhijñā*. He is free from attachment, hatred and delusion.

• **Arciṣṇati** (Radiant stage) - The *Bodhisattva* perfects *Vīryapāramitā* (vigour). He is full of energy. He attains virtues that lead to thirty seven *Bodhipakṣiya dharmas*. (Discussed under Hīnayāna path of purification.)

• **Sudūrajayā** (Hard to win) - The *Bodhisattva* in this stage, practices meditation and deep concentration (*Dhyānpāramitā*). He develops wisdom. He comprehends four noble truths. He realizes real and conventional truths.

• **Abhimukhi** (Turned towards Bodhi) - The *Bodhisattva* comprehends dependent origination. He develops *Prajñāpāramitā*. Now he cannot fall to *Śrāvaka* or *Pratyeka Buddha* state. He attains all qualities of *Arhat*. He practices voidness, *animitta* and *apraṇihita samādhi*.

• ***Dūraṅgamā*** (Far going stage) - The *Bodhisattva* completes ten perfections (above six, *upāya kauśalya*, *prañidhāna*, *bala* and *jñāna Pāramitā*.) He attains *nirodhā* in sixth *bhūmi* but rises out of it.

• ***Acalā*** (Immovable stage) - The *Bodhisattva* acquires omniscience. All his actions are faultless. He possesses all *dharma*s which Buddha has. He knows where and when he will become Buddha by prophecy. He is attended by gods.

• ***Sādhumati*** (Good thoughts stage) - The *Bodhisattva* has ten powers of Buddha (*Balapāramitā*). He has perfect wisdom. He makes preparations for leading all beings to *nirvāṇa*.

• ***Dharma meghā (Parama vihāra)*** (Cloud of the law) - The *Bodhisattva* develops *jñāna Pāramitā*. He is consecrated as '*Samyak sambuddha*', by all Buddhas for Buddhhood. He can perform any miracle.

After tenth *bhūmi* *Bodhisattva* becomes *Tathāgata*.

3.5 Conclusion -

Thus, as discussed earlier, the Mahāyāna means great vehicle or *Bodhisattva Yāna*. Its greatness lies in its compassionate motivation, directed to the salvation of countless beings. During the rise of the Mahāyāna, there was revival of Brāhmaṇism. Worship of Śiva and Viṣṇu was popular in the India. The practice of worship of Buddha and *Bodhisattvas* began in the Mahāyāna. It is divided into the Mādhyamika and Yogācāra. Both have different philosophical approaches. But Buddhahood is their common goal. The Mādhyamikas adopted dialectical approach towards the reality. The Yogācāra presented Buddhist original path of

meditation in clear and psychological terms. It also tried to give analysis of psychology of mind. Instead of engaging into philosophical speculation, it returned to pure Buddhist mysticism. The new school was founded on meditation. It was known as school of the Buddhist Yoga or Yoga practice and hence Yogācāra (beginning of 3rd centuryAD). The object of the Hīnayāna is to attain *pudgala-nairātmya* (direct understanding of the non self of individuals) whereas the Mahāyāna attains *pudgala-nairātmya* and *dharma-nairātmya* (understanding of the no-self of all existents). The Mahāyāna emphasized on the practice of *śamaṭh* and *vipaśyanā* both together in order to remove afflictions, mental constructions and obstructions in the process of meditation. This path involves the analysis of both the object of meditation and process of meditation itself. The path is fivefold³: *Sambhāra-mārga* (Path of accumulation), *Prayoga- mārga* (Path of reaching), *Darśana- mārga* (Path of vision), *Bhāvanā- mārga* (Path of cultivation) and *Aśaikṣa- mārga* (Path of no further training). The practitioner has to acquire three types of wisdoms: *śutamayi Prajñā* (wisdom by learning), *cintāmayi Prajñā* (wisdom by investigation) and *bhāvanāmayi Prajñā* (wisdom by meditation). The Mahāyāna considered Buddha, Super human and Super Divine. *Bodhisattva* has to practice ten *Pāramitās* and pass through ten stages of spiritual development to attain the Buddhahood *Daśadhūmikasūtraśāstra* describes *Bodhisattva* path of spiritual progress in ten stages in ten perfections of wisdom. Asnga's *Yogācāra bhūmi śāstra* describes a series of seventeen stages. In the Hīnayāna, meaning of Yoga is bond and there are four stages of spiritual development i.e. *Sotāpanna*, *Sakadāgāmi*, *Anāgāmi* and *Arahat*. The method of Yoga in the Hīnayāna Buddhism comprises practice of *Śīla*, *Samādhi* and *Prajñā*. These three principles are included in the Mahāyāna. The meaning of Yoga is changed as meditation and

³ Kiyoto M., *Mahayana Buddhist Meditation*. (Dehli: Motilal Banarasidass. 1991), 58.

method becomes more psychological, logical and analytical. The next chapter deals with Yoga in the Jainism.

Chapter Four

The Jaina Yoga

4.1 Introduction

This chapter is devoted to the study of meaning and method of Yoga in the Jainism. It is divided into two the sections. The first section deals with the study of Yoga in the Jaina Āgamas and the second one discusses Ā. Haribhadraji's Yoga.

Bhagavāna Mahāvira and Bhagavān Buddha belonged to the same period. Buddhism and Jainism both are *śramaṇa* traditions. They do not accept the authority of the Vedas. Their ultimate aim is to attain liberation. The Buddhist scriptures mention about Mahāvira and Some Jaina disciples. Many Vedic scholars joined the order of Mahāvira and Buddha. Unlike Buddha, Mahāvira was not the founder of the Jaina religion. He is the twenty fourth prophet of the Jainism. He practiced *tapa* for twelve years to attain enlightenment. Yoga includes the practice of virtues viz. *Tapa*, non-violence etc. *Tapa* is one of the important virtues mentioned in the Vedas and Ups. Study of meaning and method of Yoga in the Jaina Āgamas and Ā. Haribhadraji's Yoga will throw light on practice of Yoga in the Jainism.

4.2 The Jaina Yoga literature --

It can be divided into three phases --1) Ancient 2) middle 3) modern.

1) Ancient age (600 BC - 700 AD) -- It can be called as Āgama age --
Ācārāṅga, *Sthānāṅga*, *Sūtrakṛtaṅga*, *Bhagavadi*, *Uttarādhyayana*,
Āvaśyakaniryukti

100 AD -- *Tatvārthsūtra*-- Ā. Umāsvāti

500-600 AD -- *Samādhisūtra, Iṣṭopdeśa* -- Devanandi

600 AD -- *Dhyānaśataka* -- Ā. Jīnabhadraganīji

600 -700 AD--*Yogasāra* -- Yogindudeva

2) Middle age --

800 AD--*Yogabindu, Yogadr̥ṣṭisamuccaya, Yogaśataka and Yogaviṃśikā* ---

Ā. Haribhadrāsūri

1029 AD -*Jñānsāra* -- Muni Padmanandi

1100 AD -- *Jñānārṇava* -- Ā. Śubhacandraji

1200 AD -- *Yogaśāstra* -- Ā. Hemacandrasūri

1300 AD -- *Yogasār, Yogapradīpa* -- Ajñāta kartuka

3) Modern age --

1500 AD -- *Adhyātmakalpadrūm* -- Muni Sundarsūri

1600 -- 1700 AD -- *Adhyātmāsār, Adhyātmopniṣada, Jñānasār, Pātañjalaa
Yogasūtravṛtti, Dvātriṃśadadvātriṃśika, Yogaviṃśikā ṭīka.* -- Upādhyāya
Yaśovijayaji

2000 AD -- JainaYoga -- Muni Nathamalaji

JainaYoga - Practice and Theory -- Muni Ātmarāmaji

4.3 The Jaina Yoga in Āgama -- In this section, study of meaning and method of Yoga in the Jaina āgamā is done. Doctrine of *Ratna-traya* (three jewels) which constitutes *Samyak darśana* (right inclination), *Samyak jñāna* (right cognition) and *Samyak caritra* (right conduct) is discussed in detail.

4.3.1 Meaning of Yoga in Jaina Āgama

In the Jainism, 'Yoga', has been defined in many ways. The term 'Yoga', is used as 'Samādhi' and 'Dhyāna' in many ancient Jain scriptures like *Sūtrakṛtāṅga* [1.2.1.11], *Uttarādhyayana* [11.14.27.2], *Samvāyāṅga* and in *Thāṇāṅga*.

- *Uttarādhyayana* [11.14.27.2] --

योगः समाधिः सोऽस्यास्ति इति योगवान् ।

Yogaḥ Samādhiḥ so'syāsti Iti Yogavāna .../

- *Niyamsāra* [139] --

विवरीयाभिनिवेशं परिचत्ता जोण्हकहिय तच्चेसु । जो जुंजदि अप्पाणं णियभावो सो हवे जोगो ।

Vivarīyābhinivesaṃ paricattā joṇhakahiya taccesu .jo juñjadi appāṇaṃ ṇiyabhāvo so have jogo.

The one who gives up wrong *abhiniveśa* and whose soul accepts Jīna's principles, his mental state is 'Yoga'.

- In the '*Pañcasaṅgraha*', the terms *samādhi*, *tapa*, *dhyāna* are used synonymously like 'Yoga'. Also terms *vīryā*, *sthāna*, *utsāha*, *parākrama*, *Śakti*, *sāmarthya* are used alternative to 'Yoga'.

- In the '*Bhagavadi ārādhana*', 'Yoga is considered as result of destruction of '*Vīryāntarāy karma*'.

- *Tattvārtha Sūtra* [9.1] states that cessation of '*āśrava*' is called '*saṃvara*'.

कायवाङ्मनःकर्म योगः । Tvs. [6.1]

kāyavāṇmanahkarma Yogaḥ.

Meaning - The activity of body, speech and *manas* is 'Yoga'. It is responsible for association with karma.

4.3.2 Method of Yoga in the Jaina Āgama

सम्यग्दर्शनज्ञानचारित्राणि मोक्षमार्गः । (तत्त्वार्थ सूत्र १.१).

samyagdarśanaññānacāritrāṇi mokṣamārgaḥ (Tattvārtha sūtra 1.1)

In the Jaina *darśana*, doctrine of *Ratnatraya* is accepted as a means to *mokṣa*.¹ They are *Samyak darśana* (right inclination), *Samyak jñāna* (right cognition) and *Samyak caritra* (right conduct). **According to Ā. Haribhadrāsūri, all means**

¹ Tvs.1.1

conducive to *mokṣa* are **Yoga**². Thus *Ratnatraya* itself is Yoga, as means to *mokṣa*. Their discussion will throw light on Yoga in āgamā.

1) ***Samyak Darśana*** - According to *Tattvārtha sūtra*³, it means inclination towards validity determining the nature of things. It originates either naturally or through instructions. It is of two types-

a) *Niścaya* (definitive)--- It means the qualitative transformation of soul resulting from spiritual development characterized by cognizing all that is cognizable, renouncing that is unworthy and accepting that is worthy.

b) *Vyavahār* (Practical) -- It means faith in the religious things.

Samyak darśana means point of view. It is inclination towards the truth, towards fundamental varieties explained by Jīna. Otherwise it is *mithyā darśanas*.⁴ *Samyaktva* is inclination towards fundamental principles i.e. not to kill all beings etc.⁵

To regard with pure intellect, real god, real teacher and true religion as real god, real teacher and true religion respectively is right faith.⁶ The subsidence, the destruction cum subsidence and the destruction of *darśanamohaniya karma* are the three internal causes of *Samyak darśana*. The external causes are scriptural knowledge, recall of past birth, the sight of an image and the company of saintly person.

² Ybd 201

³ Tvs 1.2

⁴ Sth 27

⁵ Ads 4.12.6

⁶ Ysh 2.2

Samyaktva is *Samyak darśana*. It is right faith but not blind faith. From right faith, arises right cognition. On the basis of these two, right conduct is cultivated. Faith is produced by following things⁷ -

- *Nisarga* (nature)
- *Upadeśa* (instruction)
- *Ājñā* (command)
- *Sūtra* (study of scriptures)
- *Bija* (suggestion)
- *Abhigama* (comprehension of the meaning of the sacred lore)
- *Vistāra* (complete course of study)
- *Kriyā* (religious exercise)
- *San̄kṣepa* (brief exposition)
- *Dharma* (the law)

Five *bhuṣaṇas* of *Samyak darśanas* are as follows --

- *Sthairya* (firmness in faith)
- *Jīna śāsana kauśalya* (conversancy with the Jaina doctrine)
- *Tīrtha sevā* (frequentation of *tīrtha*)
- *Bhakti* (devotion)
- *Prabhāvanā* (good works)

Aticārā of *Samyak darśana* are as follows -

- Doubt in Jaina principles
- Material desires
- Repulsion about ascetic practices

⁷ *Uts* 28.16

- Admiration of followers of other creeds

Mihtyātvā -- It is opposite to *Samyaktva*. Belief in false divinities, false teacher and false scriptures is *mithyātvā*. It is of five types as follows --

1. *Ābhigrahika* (belief in only own scriptures)
2. *Anābhigrahika* (having simple attitude of showing equal respect to all scriptures, gods and teachers)
3. *Ābhiniveśika* (having some evil pre-conception)
4. *Samśāyika* (having doubt)
5. *Anābhogika* (false belief of living being which has not attained higher stage of development)

2) *Samyak Jñāna* -

Meaning - A valid comprehension of fundamental varieties like soul etc. A comprehension arrived at through the instrumentality of *naya* and *pramāṇa* is *Samyak jñāna* or right cognition. *Samyak darśana* and *Samyak jñāna* necessarily go together. *Samyak jñāna* is cognition that is conducive to spiritual development. It is of five types as follows --

- *Mati* - The cognition is called *mati* whose object is something present. *Smṛti* (remembrance), *Samjñā* (recognition, *pratyabhijñā*), *Cintā* (*tarka*) or Induction based on observation, *Anumāna* or deductive reasoning is synonyms of *mati* cognition. It is cognition by means of senses and mind. The sub types of *mati* are as follows --

1. *Avagraha* - In this cognition, one does not realize what particular thing it is that has been sensed. This is unspecific cognition. e.g. striking against something in deep darkness.

2. *Ihā* - The thought process that is undertaken with a view to specifically ascertaining the general object that has been grasped by *avagraha* is called *ihā*. e.g. Doubt arises whether the object is rope or snake.

3. *Avāya* - At this stage, particular feature of object is grasped as rope/snake.

4. *Dhāraṇā* - After final ascertainment of object, mind switches to some other object. The mind leaves behind its impression that makes its memory possible when similar circumstances arise later on. The process of final ascertainment, imprint and memory is called *dhāraṇā*.

- *Śṛta* (testimony) it is of two types as follows -

1. *Aṅgabāhya* (excluded from texts called *aṅga*)

2. *Aṅgapraviṣṭa* (included in texts called *aṅga*)

This cognition is attained through scriptures, signs, symbols and words. It is of four kinds as follows --

a) *Labdhi* (association), b) *bhāvanā* (attention), c) *upayoga* (understanding) and d) *naya* (aspects of meaning of things).

- *Avadhi* -- It is direct cognition of things irrespective of time and space by clairvoyance. it is of two types as follows --

1. *Bhāvanā pratyaya* -- It means that which is by birth. (Found in hellish and heavenly beings).

2. *Guṇa pratyaya* -- It means that which is due to particular cause i.e. as a result of subsidence cum destruction of karma concerned (among animals and human beings), due to ethical vows and self-imposed restrictions.

- *Manahparyāya* -- Direct knowledge of thoughts of others is called as *Manahparyāya*. It is of two types as follows --

1. *Rjumati* -- It is apprehension of general form of an object. It may disappear sometimes.

2. *Vipulamati* -- It is apprehension of particular form of an object. It never disappears till one possesses *keval jñāna*.

- *Kevala* or perfect knowledge -- It is omniscience unlimited by space, time or object. It comprehends all substances and their modifications. It can only be felt not sensed or described.

The first three cognitions are liable to error while last two cannot be wrong.

❖ **Doctrine of Naya** -- The *Anekāntvāda*, relative pluralism, is the important doctrine of Jainism. The reality is multifold. The truth is relative to our standpoint. Cognition is of two forms viz. *Pramāṇa* and *Naya*. *Naya* is cognition of a thing in its relation. What is true from one standpoint may not be true from another. *Naya* is a standpoint about a thing. A thing can be described from multiple standpoints. There are many ways in which *nayas* are divided. According to one scheme, there are seven *nayas*, of which four *arthanaya* refer to the objects or the meanings and three *śabdanaya* to the words. All these lead to fallacies when taken as absolute. They are again divided into the two types as follows -

A. *Dravyārthikanaya* - In this, generic aspect of thing is grasped. First three *naya* come under it.

B. *Paryāyārthikanaya* - In this, specific aspect of thing is grasped. Last four *naya* come under it.

1. *Naigamanaya* -- The view that results from following the popular convention or worldly course is called as *Naigama naya* e.g. a person asked by someone 'where are you going?' The former replies 'I am going to fetch an axe'. The person replying is actually going to fetch wood for preparing an axe handle. According to Siddhasena, in *Naigama naya*, we comprehend both generic and specific qualities and we don't distinguish between them.

2. *Sanṅgraha naya* -- It emphasizes common features of the thing. It is concerned with generic features of the thing.

3. *Vyavahāra naya* -- This view distinguishes things from one another on the basis of someone generic feature for practical purpose e.g. by saying 'cloth', one cannot understand type of cloth, as clothes are of various types like khadi, woollen etc. All such views with a tendency towards making distinction come under this view.
4. *Ṛjusūtra naya* -- The view which disregarding the past and future, grasps only the present is *Ṛjusūtra naya*.
5. *Śabda naya* -- This view is related to words. It considers many properties of words and posits a corresponding difference of meaning.
6. *Samabhirūḍhanaya* -- This view posits a difference of meaning on the basis of etymology of the word.
7. *Evambhūta naya* -- This view applies a word to a thing only in case this thing satisfies the meaning yielded by this word - never otherwise.

The important use of these views is the *Syādvāda*.

❖ *Syādvāda/Saptabhāṅgi*

There are seven different ways of judgments of a thing. It holds all knowledge to be only probable. Every proposition gives only a perhaps, a may be or a *syād*. We cannot affirm or deny anything absolutely of any object. There is nothing certain on account of endless complexity of things. Every proposition is true, but only under certain conditions.

It holds that there are seven different ways of speaking of a thing or its attributes according to its point of view. They are as follows -

- *Syād asti* - From the point of view of its own material, place, time and nature a thing is i.e. exists as itself.
- *Syād nāsti* - From the point of view of material, place, time and nature of another thing, a thing is not i.e. it is not.
- *Syād asti nāsti* - From the point of view of same quaternary, relating to itself another thing, it may be said that a thing is and is not.

➤ *Syād avaktavya* - It becomes impossible to make above three statements at once. In this sense, a thing is unpredictable.

➤ *Syād asti avaktavya* - From the point of view of its own quaternary of nothing and at the same time from joint quaternary of itself and nothing, a thing is and is also unpredictable.

➤ *Syād nāsti avaktavya* - From the point of view of its own quaternary of nothing and at the same time from joint quaternary of itself and nothing, a thing is not and is also unpredictable.

➤ *Syād asti nāsti avaktavya* - From the point of view of its own quaternary of nothing and at the same time from joint quaternary of itself and nothing, a thing is, is not and is also unpredictable.

❖ **Objects of knowledge** -- Existence is the character of substance. Origination, cessation and persistence constitute the existence. Existence comprises both substance and modes.⁸ There are seven principles or *tattvas*. In Jainism, whole universe of being is under two uncreates, everlasting independent categories of *jīva* and *ajīva*, i.e. conscious and unconscious (living and non-living).

- **Jīva** (soul) -- There are infinite number of souls in the universe. They are of two types as follows --

- a. *Samāsāri* (transmigratory) b. *Mukta* (liberated).

- a. *Samāsāri* are further divided into following types -

- I. *Trasa* (mobile) - They are two or three or four or five sensed and with mind or *samanaska*.

- II. *Sthāvara* (Immobile) - They are subtle/*sūkṣma* (earth, water, air, fire bodied) and gross/*bādara* (plant bodied).

- b. *Mukta* include the *siddha* and *tīrthaṅkara* (*Arhat*).

⁸ Tvs 5.29

Jīva include human beings, *tiryaka* (living in water, sky and earth), gods (heavenly beings) and *nāraka* (hellish beings).

- **Ajīva** -- Non living substances are divided into two classes.

- a. *Arūpa* (without form) - They are *dharma*, *adharma*, space and time.

- b. *Rūpa* (with form) are *pudgala* (matter).

- *Dharma* - It is the medium of motion because of which material things and living beings can move from one place to another.

- *Adharma* - It is the medium of rest because of which material things and living beings can rest at a place.

- *Ākāśa* (space) -- It is of two types as follows -

- 1. *Lokākāśa* - It is the space occupied by world of things.

- 2. *Alokākāśa*-- It is absolutely void and empty.

- *Kāla* (time) - Things become old, decay due to substance called time.

- *Pudgala* (matter) - All physical objects from atom to gross one are *pudgala*. They have qualities like touch, smell, taste and color. Combination of atoms is called as *skandha*.

- **Āśrava** (inflow of karmic matter) - Activity of body, mind and speech is called as 'Yoga'. The Yoga is cause of *āśrava*. Thus Yoga itself is regarded as inflow of karmic matter.

- **Bandha** (bondage of karmic matter with soul) - *Mithyātva* (absence of right faith), *avirati* (absence of discipline), *pramāda* (negligence), *kaṣāya* (passion) and Yoga (activity) are five causes of bondage. Due to *kaṣāya*, *jīva* receives into itself physical particles liable to become karma. It is called as bondage. Bondage is of nature of interpenetration of karmic matter and soul like that of milk and water in mixture of the two.

- **Saṃvara** (stoppage of inflow of karmic matter) - The cessation of inflow is called *Saṃvara* or protection. It takes place through the instrumentality of *gupti*, *samiti*, *dharma*, *anuprekṣā*, *pariśahajaya* and *cāritra*. *Tapa* brings about *Saṃvara* and *nirjarā*.
- **Nirjarā** (partial dissociation) - It is of two types as follows -
 - a. *Sakāma* (voluntary) - It is done by austerity etc.
 - b. *Akāma* (involuntary) - It takes place when dissociation of karmic matter takes place at its destined time.
- **Mokṣa** - The annihilation of all karma is called as *mokṣa*. On account of an absence of causes of bondage and due to *nirjarā*, takes place complete annihilation of karma.

3) Samyak carita (right conduct) -- It means to make one's life pure. It requires undertaking those activities by which one can understand true nature of self. For this it is necessary to remove all vices and defilements. Right conduct follows after attainment of *Samyak darśana* and *Samyak jñāna*. Jainism prefers two fold training, that of layman and of monk. Precepts for ascetic are more rigid. They are called *Mahāvratas*. They are called '*Śramaṇācāra*'. The precepts for laymen are called 'lesser vows or *Aṇuvratas*' are '*Śrāvākācāra*'.

The five vows are *ahiṃsā* (non violence), *satya* (truth), *asteya* (non stealing), *brahmacarya* (continence) and *aparigraha* (non possession). Strict observance of these vows by mind, body and speech for life time by an ascetic is called *Mahāvratas*. While partial observance of vows by a householder is called as *Aṇuvratas*.

- **Śrāvākācāra** - (for *Agāra*) It is the right conduct for householder or layman. It includes *Aṇuvratas*. A *śrāvaka* has to follow twelve *vratas*. They are such as five

aṇuvratā, three *guṇavratā* and four *śikṣāvratā*. Three *guṇavratā* and four *śikṣāvratā* together are called as *Saptaśīla* or *Śīlavrata*.

1) **Aṇuvrata** - They are gross vows of *ahiṃsā* (non violence), *satya* (truth), *asteya* (non stealing), *brahmacarya* (continence) and *aparigraha* (non possession).

2) **Guṇavrata** - They are as follows -

a) *Digvīraṭi vrata* - It is to fix limit in all directions and not to act unvirtuously beyond this limit.

b) *Deśavīraṭi vrata* - It is to restrict movement to an even more limited area.

c) *Anartha daṇḍa vrata* - It means to refrain from all unvirtuous acts that serve no purpose.

3) **Śikṣāvrata** - They are as follows -

a) *Sāmayika* - It means attainment of equanimity or tranquillity of mind.

b) *Pauṣadhōpavāsvrata* - It means on the 8th, 14th or full moon day of lunar month or any other day, to keep fast, to refrain from bodily decoration and to keep awake during night time engaged in virtuous acts.

c) *Atithisaṃvibhāga vrata* - It means to donate with a feeling of pure devotion to a worthy recipient, things of daily need that are earned legitimately.

d) *Bhogopabhoga parimāṇa vrata* - It means to limit use of things that are used repeatedly like house etc. and of things that are used once like food.

4) **Pratimā** - It means pledge to perform a particular vow.

5) **Āvaśyaka karma** (six necessary duties of *śrāvaka*) - They are as follows -

a) *Pūjā* - It includes *sāmayika* etc.

b) *Vārttā/gurusevā* means honest livelihood

c) *Dāna* means alms giving

d) *Svādhyāya* means study of scriptures

e) *Samyama* means observing *aṇuvrata* perfectly

f) *Tapas* - It includes following things -

I. *Pratikramaṇa* (repenting for mistakes)

II. *Kāyotsarga* (keeping body motionless)

III. *Pratyākhyāna* (renouncing food and *kaṣāya*)

1) *Sallekhanā vrata* - It means ritual suicide by fasting.

• '*Śramaṇcāra*'- (for *aṇagāra*) - It includes five *Mahāvrata*, each having five *bhāvanā*, to make vows steady.

Mahāvrata - They are as follows -

1) Non violence - The destruction of life due to an act involving negligence is violence.⁹ It is to abstain from violence by body, mind and speech (by three *Yogas*) and by three *karaṇa* (not cause others to act, not to act and not allow others to act.). Its five *bhāvanā* or supporting practices are

I. *Īryāsamiti* (moving about carefully)

II. *Manogupti* (controlling the mind)

III. *Eṣaṇāsamiti* (attentiveness in looking for, receiving and utilizing things)

IV. *Ādānanikṣepaṇa samiti* (careful handling of things)

V. *Ālokitapānabhojana* (proper inspection of things eaten and drunk while receiving and consuming)

2) Truthfulness - It means to abstain from untruthfulness by three *karaṇa* and by three *Yoga*.¹⁰ Its five *bhāvanā* or supporting practices are -

I. *Anuvicibhāṣaṇa* (thoughtful speech)

II. *Krodhapratyākhāna* (renunciation of anger)

III. *Lobhapratyākhāna* (renunciation of greed)

IV. *Nīrbhayatāpratyākhāna* (renunciation of fear)

⁹ *Tvs* 7.8

¹⁰ *Ibid.* 7.9

V. *Hāsyapratyākhāna* (renunciation of laughter)

3) Nonstealing - It means not to accept essential things without being offered.¹¹ Its five *bhāvanā* or supporting practices are as follows -

I. *Anuvici avagrahayācana* means begging after proper consideration.

II. *Abhīkṣṇa avagrahayācana* means frequently begging for shelter.

III. *Avagrahāvadhāraṇa* means fixing a limit to shelter.

IV. *Sādharmika avagrahayācana* means begging shelter from co religionist.

V. *Anujñāpita pānabhojana* means to eat and drink on permission of preceptor.

4) Continence - It is observance of celibacy by mind, body and speech.¹² Its five *bhāvanā* or supporting practices are as follows -

I. To refrain from use of things used by women, animals and impotent person

II. To refrain from talks about women

III. To refrain from looking at organs of women

IV. To refrain from recalling past women experiences

V. To refrain from taking delicious food

5) Non attachment for possession¹³ - Its five *bhāvanā* or supporting practices are to accord similar treatment to agreeable and disagreeable touch, taste, smell, form and sound.

• ***Aṣṭapravarcana mātā*** - An ascetic must be alert in his actions. Alertness is 'Samiti' and control of mind, body and speech is 'Gupti'. There are three *guptis* and five *samitis*. The *guptis* are as follows -

○ *Kāya gupti* (to restrict the bodily actions)

○ *Vacan gupti* (to restrict the speech)

○ *Mano gupti* (to restrict the mental states)

There are five *samitis* as follows -

¹¹ *Ibid.* 7.10

¹² *Tvs* 7.11

¹³ *Ibid.* 7.12

- *Īryā samiti* (alertness in walking)
- *Bhāṣā samiti* (alertness in the speech)
- *Eṣaṇā samiti* (alertness in utilizing the things)
- *Ādānanikṣepa samiti* (alertness in handling the things)
- *Utsarga samiti* (alertness during excretion)
- **Ten supreme *dharma*s** -- An ascetic has to observe ten *dharma*s. They are as follows -
 - *Kṣamā* (forbearance)
 - *Mārdava* (softness of heart)
 - *Ārjava* (straightforwardness)
 - *Śauca* (renunciation of greed)
 - *Satya* (to speak truth)
 - *Samyama* (to restrain actions)
 - *Tapas* (penance)
 - *Tyāga* (renunciation)
 - *Ākiñcanya* (absence of feeling of ownership)
 - *Brahmacarya* (celibacy)
- ***Anuprekṣā*** (deep reflection) -- It is deep reflection or *bhāvanā*. It is a means to *Samvara*. It helps to remove tendencies like attachment and aversion. They are of twelve types as follows.
 - 1) *Anitya* (transient nature) - It means to reflect that things are not permanent.
 - 2) *Aśaraṇa* (helplessness) - it means to reflect that pure religion is the only help in life.
 - 3) *Samśāra* (world of transmigration) - It means to reflect that in this beginningless cycle of birth and death, there is none who is own or alien to me.

4) *Ekatva* (soleness) - It means to reflect that one is born alone, dies alone and experiences fruits of one's own karma.

5) *Anyatva* (separateness) - it means to reflect that body and soul are separate.

6) *Aśucitva* (impurity) - It means to reflect that body is impure.

7) *Āśrava* (inflow) - It means to reflect about undesirable consequences of attachment.

8) *Samvara* (protection) - It means to reflect over merits of virtuous conduct.

9) *Nirjarā* (cleansing off) - It means to reflect on the fruits of karma that are auspicious and inauspicious.

10) *Loka* (universe) - It means to reflect over real nature of the universe.

11) *Bodhidurlabha* - It means to reflect that right thought and right conduct is difficult to achieve.

12) *Dharma* - It means to reflect that religion preached is good for deliverance.

• ***Pariśaha*** (discomforts) - To tolerate the obstacles that arise in the path of religiosity, in order to destroy karmic bondages with equanimity, is understood as *pariśaha*. There are twenty two hardships arising out of hunger and thirst, cold and heat, gadflies and mosquitoes bites, nakedness, distaste, women, moving about, seating, bedding, harsh words, miraculous intellect, beating, begging, non receipt, disease, touch of grass, dirt, honour, knowledge, ignorance and non vision (loss of faith).

• ***Tapas*** (penance) - The means of hardship of body and mind, that are adopted in order to develop spiritual power and to reduce passions, are called as *tapa*. They are of two types as follows -

1) Internal *tapa* are -

a) *prāyaścitta* (atonement), b) *vinaya* (veneration), c) *vaiyāvṛtṭya* (rendering a service), d) *svādhyāya* (self-study), e) *vyutsarga* (renouncing selfish feelings) and f) *dhyāna* (meditation).

2) External *tapa* are -

b) Complete giving up of food, b) partial giving up of food, c) reduction of greed, d) giving up delicacies, e) lonely residence and f) mortification of the body.

• ***Ṣaḍāvaśyaka*** (six necessary duties of *śramaṇa*) - They are as follows -

1) *Sāmayika* means practice of equanimity

2) *Caturvimśatistava* means praising *tīrthanikara*

3) *Vandana* means bowing to preceptor

4) *Pratikramaṇa* means repenting for mistakes

5) *Kāyotsarga* means keeping body motionless

6) *Pratyākhyāna* means renouncing food and *kaṣāya*

Doctrine of karma

The fundamental principle of right conduct is the doctrine of Karma. On account of its association with *kaṣāya*, *jīva* receives into itself physical particles liable to become karma.¹⁴ *Jīva* has been associated with *pudgala* since beginningless time. Due to *kaṣāya*, *jīva* get associated with *pudgala*. This association is called as 'bondage'. The causes of bondage are as follows-

1) *Mithyātva* (absence of right faith)

2) *Avirati* (absence of discipline)

3) *Pramāda* (negligence)

4) *Kaṣāya* (passion)

5) Yoga (activity of body, mind and speech).

¹⁴ Tvs 8.2

There are four types of bondages as follows -

- 1) *Prakṛti* (nature)
- 2) *Sthiti* (duration)
- 3) *Anubhāva* (intensity)
- 4) *Pradeśa* (constituent unit)

Types of *Mūla Prakṛti* (Basic karma types) are as follows -

- 1) *Jñānāvaraṇa* - On account of which determinate cognition gets concealed.
- 2) *Darśanāvaraṇa* - On account of which indeterminate cognition gets concealed.
- 3) *Vedanīya* - On account of which pleasure and pain are experienced.
- 4) *Mohanīya* - On account of which soul suffers from delusion.
- 5) *Āyuṣa* - On account of which birth into worldly life takes place.
- 6) *Nāma* - On account of membership of specie takes place (*gati*) (*jāti* - on account of which possession of a definite number of sense organs is attained.)
- 7) *Gotra* - On account of which a higher or lower status is attained.
- 8) *Antarāya* - On account of which there are obstacles in giving, taking etc.

Among all these eight karma, *mohanīya* is very strong. There are many sub types of these basic types.

Ten karma processes are as follows -

- I. *Bandha*- It is association of karma *pudgala* with soul due to *kaṣāya*.
- II. *Saṅkramaṇa* - It is transformation of one karma type into the other.
- III. *Udvartanā* - It means while forming new *bandha*, former karma duration and intensity is increased.
- IV. *Apavartanā*- It means while forming new *bandha*, former karma duration and intensity is decreased.
- V. *Uday* - It is the stage at which karma fruition takes place.
- VI. *Sattā* - The karma does not give fruit immediately. It stays in static state for some time.

VII. *Udīrṇā* - It is premature fruition of karma brought about by certain efforts like *tapa* etc.

VIII. *Upaśama* - It is calming down or subsidence of karma.

IX. *Nidhatti* - It means making karma incapable of all process except *udvartanā* and *apavartanā*.

X. *Nikācanā* - The fruits of that karma cannot be avoided. They are experienced surely, for definite duration and intensity.

When soul is completely free from karma, *mokṣa* is attained.

Doctrine of *dhyāna* --

In the Jainism, *dhyāna* is a kind of *tapa* or penance. Fixing the attention of mind on an object by a person possessing a superior body structure is called as *dhyāna*. It lasts up to one *muhūrta*.¹⁵

The mind is capable of three fold function - *bhāvanā* (Concentration), *anuprekṣā* (contemplation) and *cintā* (thought). Ā. Hemacandraji describes four types of mind.¹⁶ They are as follows -

1) *Vikṣipta* (restless)

2) *Yātāyāta* (less restless)

3) *Śliṣṭa* (steady)

4) *Sulīna* (steadier)

Ā. Tulsi adds two more types of mind. They are as follows -

1) *Mūḍha* (one who is *mithyādrṣṭi* has such mind)

2) *Niruddha* (*vītarāg* has mind turned towards to soul).

¹⁵ Tvs 9.27

¹⁶ Ysh 12.2

Ā. Haribhadraji, in '*Śoḍaśaka Prakaraṇa*' describes five ways to purify mind. They are as follows -

I. *Praṇidhāna* - It is right conduct along with non hatred towards all living beings.

II. *Pravṛtti* - It is practicing spiritual activities rightly necessary for Yoga.

III. *Vighnajaya* - It means to remove obstacles that come in path of Yoga.

IV. *Siddhi* - After attainment of *Samyak darśana*, yogi has self-realization. There is equanimity. Then *citta* becomes calm and serene like sandalwood. *Kaṣāyas* become very weak. It is called *siddhi*.

V. *Viniyoga* - After attainment of *siddhi*, yogi's mind is turned towards religious practices. He makes efforts to develop good *bhāvanā* or thoughts.¹⁷

The Jaina āgama describe four types of *dhyāna*.¹⁸

They are 1) *Ārta*, 2) *Raudra*, 3) *Dharma* and 4) *Śukla*.

First two *dhyāna* are inauspicious, while last two are auspicious that lead to *kaivalya*.

1) *Ārtadhyāna* - (mournful meditation) It is one that produces *arati* i.e. distress and pain.

Four causes of *ārta dhyāna* are as follows -

a) *Aniṣṭa Saṃyoga* means getting of what is undesired

b) *Iṣṭaviyoga* means loss of desirable thing

c) *Rogacintā* means bodily / mental pain or disease.

d) *Nidāna* means hankering after worldly enjoyments.

All these lead to *ārta dhyāna*. It takes place in first six *guṇasthānas*. The one with this *dhyāna* has *kāpota*, *nīla* and *kṛṣṇa leśyā*. He goes to *tīryaṅka gati*.

¹⁷Śoḍaśaka prakaraṇa, 3.7

¹⁸Sth 4.247; Bhg 25.7.13

2) **Raudradhyāna** -- (wrathful meditation) It is performed by the cruel and callous mind. It is of four types as follows -

a) *Hiṃsānubandhi* - It promotes violence. One contemplates to attack and kill others.

b) *Anṛtānubandhi* - It promotes untruthfulness. One contemplates to tell lie to deceive others.

c) *Steयānubandhi* - It promotes theft. One contemplates to undue possession of one's property.

d) *Viṣayasaṃrakṣaṇānubandhi* - It promotes protection of an acquisition. One contemplates to protect one's own property with intense greed.

Person in first five *guṇasthānas* has this *dhyāna*. Such person goes to the hell.

3) **Dharmadhyāna** - (analytic meditation) It is wholesome and virtuous *dhyāna*. It is of four types depending on the objects of *dhyāna*.¹⁹

There are objects, signs, conditions and reflections of *dharmadhyāna* as follows²⁰-

• The objects of *dharmadhyāna* are -

I. *Ājñā vicaya* -- *Jīna* is omniscient. His preaching is based on infinite *jñāna*. One must understand its meaning and contemplate on it. It is called as *ājñā vicaya*.

II. *Vipāka vicaya* -- It is to contemplate on fruits of good and bad karma and on how to get rid of them.

III. *Saṃsthāna vicaya* -- It is to contemplate on nature of universe and of fundamental varieties, four *gati*, nature of *dravya*, permanent and impermanent nature of *loka* etc.

IV. *Apāya vicaya* -- It is to contemplate on how to get rid of *apāya* i.e. defilements.

• *Lakṣaṇa* (Characteristics) of *dharmadhyāna* are as follows -

I. *Ājñārucci* -- It means one must have full faith in preaching of preceptor.

¹⁹ Tvs 9.37

²⁰ Sth 4.1.12

II. *Nisarga ruci* -- It means because of destruction of '*darśana mohanīya karma*', one must have natural faith in omniscient one.

III. *Śruta ruci* -- It means one must have faith in listening to, understanding of and contemplation of *sūtra* preached by omniscient.

IV. *Avagāḍha ruci* -- It means one must have deep faith.

- Four *ālambana* (conditions) of *dharmadhyāna* are as follows -

I. *Vācanā* -- It means teaching the *sūtra* to right disciple.

II. *Pṛchanā* -- It means to ask doubts to preceptor.

III. *Parivarcana* -- It means repeated study of learned *sūtra*.

IV. *Anuprekṣā* -- It means to contemplate on learned *sūtra*.

- Four *anuprekṣās* (reflections) of *dharmadhyāna* are as follows -

I. *Anitya*

II. *Aśaraṇa*

III. *Ekatva*

IV. *Samṣāra*

[Discussed earlier]

There are four types of *dharmadhyāna* as follows --

- ***Piṇḍstha*** - It means *dhyāna* of body along with soul in it. In it, one is required to concentrate upon five imaginary objects or *dhāraṇās* in the following way.

➤ *Pārthīvidhāraṇā* - One should imagine a vast white ocean as big as the world, with a thousand petalled golden lotus. Its central bud is like a tall Meru mountain. One should imagine himself to be seated on a white throne situated on bud.

➤ *Āgneyīdhāraṇā* - Then one imagines a sixteen petalled lotus in navel with sixteen vowels and a central bud with mahāmantra. He also imagines eight petalled lotus (representing eight karma) in the heart. He imagines fire rising from bud of navel lotus and burning of eight petalled lotus. He imagines a triangular fire place

outside body that burns body to ashes and eight petalled lotus and then automatically extinguishes.

➤ *Vāyavī/mārutīdhāraṇā* - After that, one imagines a whirlwind which carries away all ashes left by fire and undertakes *japa* of '*soyam*'.

➤ *Vāruṇīdhāraṇā* - Then one imagines heavy rainfall which washes away all remaining ashes of body.

➤ *Tattvarūpavatī/tattvabhūdhāraṇā* - One sees and experiences soul that is pure, devoid of karma. One experiences its soul with infinite knowledge, vision, happiness and vigour.

One who performs this *dhyāna* is not harassed by hostile forces. He is capable of *Śukladhyāna*.

- ***Padasthadhyāna*** - In this, one is required to practice concentration or chanting of mantrik syllables.
- ***Rūpasthadhyāna*** - In this one is required to concentrate on omniscient *Arhat*.
- ***Rūpātīthadhyāna*** - Here, one concentrates on self as full of bliss, pure, formless and infallible.

There are **twelve doors to *dharmadhyāna***.²¹ They are as follows -

Bhāvanā (feelings), *deśa* (place), *kāla* (time), *āsana* (posture), *ālambana* (condition), *krama* (series), *dhyeya* (goal), *dhyātā* (yogi), *anuprekṣā* (reflection), *leśyā* (coloring), *liṅga* (signs) and *phala* (fruit).

Because of this *dhyāna*, one's *leśyā* becomes pure. Thus there is purity, *vairāgya* and development of capacity for *Śukla dhyāna*. This *dhyāna* is possible in seventh and twelfth *guṇasthāna*. According to Digambara tradition, it is possible in fourth and seventh *guṇasthāna*.

²¹ *Dhs* 28,29

4) **Śukladhyāna** - It is the supreme *dhyāna* state. Ā. Haribhadraji describes it as that one causing removal of sorrow and cessation of concentrated mind.²² Āgama describes its *liṅga* (characteristics), *ālambana* (conditions) and *anuprekṣā* (reflection).²³

The four *liṅgas* (characteristics) are as follows --

- *Avyathā* (to endure all discomforts and pains with equanimity)
- *Asammoha* (to remain delusion free)
- *Viveka* (to have discrimination between right and wrong)
- *Vyutsarga* (renunciation of attachment)

The *ālambanas* are as follows -

- *Kṣamā* (to forgive)
- *Mukti* (freedom from greed)
- *Ārjava* (straightforwardness)
- *Mārdava* (softness)

The *anuprekṣās* are as follows -

- *Anantāvartitānuprekṣā* (reflection of endless cycle of birth and death)
- *Vipariṇāmānuprekṣā* (reflection on changing nature of things)
- *Aśubhānuprekṣā* (reflection on inauspicious nature of things)
- *Apāyānuprekṣā* (reflection on inauspicious consequences of *āśrava*)

Śukladhyāna is of four types as follows -

- ***Pṛthakatvavitarka savicāra*** - It is with '*vitarka*' (scriptural knowledge) and '*vicāra*' (transition from one to another object, word or Yoga). One takes an atom or soul or modes as object of *dhyāna* and reflects on it on the basis of *nayā*. Here,

²² *Ibid.* 1

²³ *Sth* 4.1.12

on the basis of *vitarka* and in relation to one substance, the variety - *bheda* or *Pṛthakatva*, of its modes is reflected over from various view points. Likewise, on the basis of *vitarka*, there is transition from one meaning to another meaning, from one word to another word, from meaning to word, from word to meaning, from one type of Yoga to another type of Yoga.

• ***Ekatva vitarka nirvicāra*** - It consists of *vitarka* but not *vicāra*. Here on the basis of *vitarka*, one performs *dhyāna* on some one object of form of mode and in relation to it reflects on oneness or non difference. One sticks to one of the three Yoga. There is no transition from word to meaning or vice versa or from one type of Yoga to another. There is reflection over *ektva* i.e. oneness, *abheda* or non difference. When the mind wandering about on multiple objects of world, is made steady by being concentrated on one object, ultimately it becomes calm. It is free of all wavering, fickleness. As a result, all concealment vitiating knowledge is dissolved and omniscience makes its appearance.

• ***Sūkṣmakriyā apratipāti (anivartin)*** -- It is accompanied with subtle physical movement and this state is infallible. This *dhyāna* is practiced by omniscient a few minutes before his final emancipation. In this *dhyāna*, all gross and subtle activities of mind, speech and gross activities of body are absolutely stopped. Only subtle activity of body (breathing in and out) is present. Firstly, with the help of gross Yoga of body, gross Yoga of speech and mind are made subtle. Then with subtle Yoga of speech and mind, gross Yoga of body is made subtle. Then with subtle Yoga of body, subtle Yoga of speech and mind is stopped altogether. Thus there remains subtle Yoga of body only. (*Sayogi kevalī*).

• ***Samucchinnakriyā nivṛtti*** -- Here, subtle bodily activities (breathing in and out) cease altogether and constituent units of soul become free of all wavering. All *āśrava*, *bandha* cease altogether. All karmas are annihilated and *mokṣa* is attained.

Both third and fourth *dhyāna* are devoid of basis called *anā lambana yoga*. (*Ayogi kevalī*)

4.3.3 Stages of Spiritual Development

❖ **Doctrine of *Guṇasthāna*** - There are fourteen stages of spiritual development. They are called as *Guṇasthāna*. Initially all beings are at first stage. It is the ladder by which beings reach place of liberation. Some ascend the ladder slowly while some ascend fast depending on one's capacity. Due to delusion, some fall down from eleventh stage to first stage.

The fourteen stages are as follows --

- 1) ***Mithyātva*** - It means absence of spiritual attitude. All beings exist in this stage. One does not have discriminating power to differentiate between right and wrong. One does not have a right faith for path leading to spiritual progress and is ignorant.
- 2) ***Sāsādana***- The soul does not pass to this stage from first stage, but while falling down from some higher state one halts at this stage for a moment. It is of a moment's duration only. It is state of fall from right faith to wrong faith. Souls climbing up the ladder of subsidence fall down to this stage. Souls climbing up the ladder of destruction do not fall down to this stage. Such souls falling down to this stage necessarily fall back to first stage.
- 3) ***Miśra***- This stage is mixture of right and wrong faith. There is tug of war between the two. So soul either falls back to first stage or rises higher. There is no discriminating power.
- 4) ***Avirati Samyak dṛṣṭi*** - In this stage, soul has right faith but there is lack of spiritual efforts. It can not abstain from wrong path and evil activities. As soon as it

has right faith, duration of period of its transmigratory cycle is fixed. It is basic ground of spiritual development.

5) **Deśavirati** - It means to practice house holder's minor vows. It is partial observance of virtuous vows. In this stage, *darśana mohanīya karma* becomes weak.

6) **Sarvavirati (pramatta saṃyata)** - At this stage one becomes monk and observes great vows. There is complete abstinence from unvirtuous acts. Here, *pramāda*, carelessness exists. Mild passions are present up to tenth stage, but its intensity becomes milder. Soul can fall to fourth stage depending on *pramāda* or can rise at higher stage also.

7) **Apramatta saṃyat** - At this stage, monk is completely free from spiritual lethargy. All careless actions stop and constant mindfulness is observed. The vows are observed perfectly.

8) **Apūrvakaraṇa/nivṛttibādar** - At this stage, monk performs process of *apūrvakaraṇa* and attains unprecedented purity and spiritual vigour necessary for subsidence or destruction of *cāritra mohanīya karma* (conduct deluding karma). From this stage onwards, two processes start - *upaśamaśreṇi* (subsidence) and *kṣapakaśreṇi* (destruction). Those at subsidence stage rise up to eleventh stage and fall down due to delusion. Those at destruction stage reach up to eleventh stage and destroy delusion completely and reach at twelfth stage. At this stage anger and pride are completely destroyed. In eighth stage, soul experiences *Śukla dhyāna*.

9) **Anivṛtti saṃparyāya / anivṛttikaraṇa** - At this stage, one performs *nirvikalpa samādhi*. There is more purity than eighth stage. *Krodha*, *moha* and *māna* are destroyed but *lobha* (greed) is still there.

10) ***Sūkṣṇa samparyāya*** - At this stage, suppression or destruction of three *kaṣāyas* takes place (anger, pride and delusion), but still subtle greed (attachment to the body) is present.

11) ***Upāsūntamoha (kaṣāya)*** - This is the falling stage. Those who have suppressed four *kaṣāya* (*lobha*, *moha*, *krodha* and *māna*) attain this stage. They definitely fall to even first stage due to rise of *moha*. Those who destroy four *kaṣāya* don't attain this stage.

12) ***Kṣīṇa kaṣāya*** - Those who start destruction of four *kaṣāya* at ninth stage, directly reach this stage. Here there is total destruction of *kaṣāya*. The soul is called '*chadmstha*' as there is still karma attached to it. Soul enters into pure trance or *Śukla samādhi*. It destroys the four *ghāti karma* such as *Jñānāvaraṇīya karma* (knowledge obscuring), *darśanāvaraṇīya karma* (vision obscuring), *mohanīya* (deluding) and *antarāya karma* (obstructing).

13) ***Sayogi kevalī*** - The soul attains omniscience. This is like '*jīvanamukta*' state. Soul attains infinite knowledge, vigour, vision and infinite happiness.

14) ***Ayogi kevalī*** - At this stage, soul destroys remaining karma (*gotra*, *nāma*, *āyu* and *vedanīya*) and enters into last stage of ***Śukla dhyāna*** i.e. *samucchinna-kriyā pratipāti dhyāna*. Here, all activities are stopped. He enters into *Śaileṣi avasthā* (motionless state). He leaves his mortal body and attains liberation, *siddhāvasthā*. It is *kaivalya* state.

Iddhi or labdhi (Supernormal powers) -

Due to the practice of right cognition, right faith and right conduct, destruction or subsidence cum destruction of karma takes place. As a result, many supernormal powers develop in the soul. They are called as *labdhis* (benefits) or *iddhis*.

There are eight types of *labdhis*²⁴ as follows --

• **Jñāna labdhi** - These are related to the knowledge.

a) *Kevala jñāna* - It is obtained after destruction of four *ghāti* karma.

b) *Avadhi jñāna* - It is the knowledge of objects of past, future and present.

c) *Manḥparyāya* - It is the knowledge of mind of conscious beings.

d) *Bījabuddhi* - It is the knowledge of single seed *Sūtta* of text.

e) *Koṣṭhaka buddhi* - It means whatever learned by preceptor is memorized permanently.

f) *Padānusāri* - It means the understanding of whole *Sūtta* on basis of part of it.

g) *Sambhinnastrot* - It means capacity of each sense organ to sense like other ones.

h) *Dūrasvādāna* - It means capacity to taste objects that are very far away.

i) *Dūradarśitva* - It means capacity to see objects that are very far away.

j) *Dūrasparśitva* - It means capacity to touch objects that are very far away.

k) *Dūraghrāṇitva* - It means capacity to smell objects that are very far away.

l) *Dūraśrvaṇitva* - It means capacity to listen to sounds that are very far away.

m) *Daśapūrvitva* - The muni who reads *daśapūrvā* texts has such knowledge.

n) *Caudahapūrvitva* - One who is expert in fourteen *śrutas* has such knowledge.

o) *Aṣṭaṅgamahānimitta* - One who is expert in *nimitta* has such knowledge.

p) *Prajñāśramaṇa* - It is expert explanation of subtle topics of fourteen *śrutas* even though they are not studied by muni.

q) *Pratyekabuddhi* - It means progress in *tapa* and right knowledge without advice of teacher due to subsidence of karma.

r) *Vāditva* - It means to defeat even Indra, in argument.

• **Vaikriyā labdhi** - Supernormal powers related to body are as follows -

²⁴ Tvs 3.36

- a) *Aṇima* - It means supernormal power of attenuation by which one becomes as small as an atom.
- b) *Mahimā* - It means supernormal power of expansion by which one can increase size of body like mountain.
- c) *Laghimā* - It means supernormal power of levitation by which one becomes light.
- d) *Garimā* - It means supernormal power by which one becomes very heavy.
- e) *Prāpti* - It means supernormal power by which one can touch moon by tip of finger.
- f) *Prākrāmya* - It means supernormal power by which one can dive underground and emerge out as water.
- g) *Īśitva* - It means supernormal power by which one becomes paramount over production, destruction and arrangement of elements and their products.
- h) *Vaśitva* - It means supernormal power by which one can have control over elements and their products and is not subservient to others.
- i) *Apratighāta* - It means supernormal power by which one can pass through tree, mountain or rock as if there is space.
- j) *Antardhāna* - It means supernormal power by which one can disappear.
- k) *Kāmarūpitva* - It means supernormal power by which one can become more than one.

• ***Kriyā labdhi*** - These are as follows -

➤ ***Cāraṇa ṛuddhi***

- a) *Jalacāraṇa* - It means supernormal power by which one can walk on water.
- b) *Jaṅghācāraṇa* - It means supernormal power by which one can take flight in space without turning knees.

c) *Phalacāraṇa* - It means supernormal power by which one can run on fruits of jungle without causing harm to its beings in it.

d) *Puṣpacāraṇa* - It means supernormal power by which one can run on flowers of jungle without causing harm to its beings in it.

e) *Patracāraṇa* - It means supernormal power by which one can run on leaves of jungle without causing harm to its beings in it.

f) *Agniśikhācāraṇa* - It means supernormal power by which one can run on fire flames without causing harm to its beings in it.

g) *Makāḍitantucāraṇa* - s It means upernormal power by which one can tread on spider webs without causing harm to its beings in it.

➤ *Ākāśgāmīva* - It means supernormal power by which one can walk in space.

• ***Tapa labdhi*** - These are as follows -

a) *Ghora tapa* - It means one can endure hardships caused due to heat, cold and beasts.

b) *Mahātapa* - It means keeping fast for fifteen days or one month or six months or one year.

c) *Ūgratapa* - It means keeping fast on fifth or eighth or fourteenth day of month or for three, four or five days.

d) *Dīptatapa* - It means spreading light like sun from body.

e) *Tapta tapa* - It means the food is digested immediately like a drop of water that evaporates immediately when falls in hot plate.

f) *Aghoratapta tapa* - Here, muni's residence is not affected by any calamities.

g) *Ghoraparākrama* - It means power by which *pretās*, *bhūtas*, *Śākinī* are afraid of muni.

• ***Bala labdhi*** - They are as follows -

a) *Manobala* - It means to reflect on whole *sūtra* within *antarmuhurta*.

b) *Vacanabala* - It means to repeat whole *sūtra* within *antarmuhurta*.

c) *Kāyabala* - It means to remain in one posture for months or to place whole universe from one place to another by putting it on tip of a finger.

• ***Auṣadha labdhi*** - They are as follows -

a) *Āmśauṣadhi* - It means a diseased one becomes healthy by touch of a yogi.

b) *Kśvelauṣadhi* - It means removal of disease by yogi's sputum, cough excreta of eye and nose.

c) *Jallouṣadhi* - It means removal of disease because of yogi's perspiration.

d) *Mallouṣadhi* - It means removal of disease because of yogi's excreta of tongue, lips, teeth and ears.

e) *Viprauṣadhi* - It means removal of disease because of yogi's stool or urine.

f) *Sarvauṣadhi* - It means removal of disease because of taking of water or food touched by yogi or his hair or nails.

g) *Mukhanirviṣa* - It means the poisonous food becomes free of poison due to yogi's speech.

h) *Dṛṣṭinirviṣa* - It means removal of disease due to yogi's looking at one.

• ***Rasa labdhi*** - They are as follows -

a) *Āśṭirviṣa* - It means one dies immediately when yogi says 'die'.

b) *Dṛṣṭivīṣa* - It means one dies immediately when angry yogi looks at one.

c) *Kṣīrāstrāvi* - It means food becomes tasty and sweet when yogi handles it.

d) *Madhvāstrāvi* - It means food and water becomes sweet like honey when yogi handles it.

e) *Sarpirāstrāvi* - It means food and water becomes sweet like butter when yogi handles it.

f) *Amṛtastrāvi* - It means food and water becomes sweet like *amṛta* when yogi handles it.

• ***Kṣetra labdhi*** - They are as follows -

a) *Akṣīṇa mahāna ṛddhi* - It means when a muni goes to one's house for meal, meal does not finish.

b) *Akṣīṇa mahālaya ṛddhi* - It means when a muni stays in one's house, the place becomes free from all obstacles.

These miraculous powers are obstacles to one's spiritual progress. A true yogi does not get attached to it.

Summary

The meanings of the Yoga in the Jaina āgmas are *dhyāna*, *samādhi* and activity of body, mind and speech that is responsible for association with the karmas. The method of Yoga constitutes the path of emancipation viz. right inclination, right knowledge and right conduct. Right faith in the teachings of Jina results into right knowledge of principles of the Jainism. There are five types of knowledge and seven *tattvas*. *Anekāntvāda* is the important doctrine which is based on the foundation of non violence. *Nayavāda* and *syādvāda* are based on *Anekāntvāda*. Right conduct is core of the Jainism. Rules of conduct include practice of vows, *gupti*, *samiti*, ten *dharmas*, *anuprekṣās* and *tapas*. The four *dhyāna* are kinds of *tapas*. The *śukla dhyāna* is of four types. There are some similarities between the meditations of Jainism and Buddhism. *Anuprekṣās* like *anitya*, *aśubha* are similar to the Buddhist contemplations on transient nature and repulsiveness. Supernormal powers are discussed in detail in the the Jaina scriptures.

4.4 Ā. Haribhadrasūri on Yoga

This part involves study of Yoga as presented by Ā. Haribhadrasūri. Ā. Haribhadrasūri was a great visionary, whose contribution to Yoga is unequalled.

His works on Yoga are considered to be excellent and most outstanding among all his compositions. He gave a revolutionary outlook to Yoga and gave a comparative study of Yoga (the Jaina, Bauddha, Pātañjala and other Vedic Yoga prevalent at that time). He integrates and synthesizes these systems. Jain āgama describe stages of spiritual development like fourteen *guṇasthānas*, four *dhyāna* and three stages of self (*Bahirātmā*, *Aītarātmā* and *Paramātmā*). Ā. Haribhadrāsūri describes them as Yoga and presents a new style and terminology. Thus his contribution to yogic literature is remarkable.

Importance of Yoga --

Ā. Haribhadrāsūri in Yogabindu²⁵ describes the importance of Yoga. He says that Yoga is akin to *kalpataru*, *cintāmaṇi* jewel. It is chief among virtuous performance. Yoga is the very attainment of *mokṣa*. It acts like the fire that burns the seed of rebirth. Mere listening to two syllables ('Yo' and 'go') constituting the word 'Yoga', is highly capable of putting an end to the sins.

Upādhyāya Yaśovijayaji in '*Yogamahātmyadvātriṃśikā*'²⁶ says that Yoga is Upaniṣad of scriptures, Yoga is the path to *mokṣa* and Yoga removes all obstacles. Yoga is the cause of *kalyāṇa* (the good).

4.4.1 Meaning and method of Yoga by Ā. Haribhadrāsūri

Ā. Haribhadrāsūri defines Yoga as that which is conducive to the *mokṣa*.

मोक्खेण जोयणाओ जोगो सव्वो वि धम्मवावारो -- योगविशिका १

Mokkheṇa joyaṇāo jogo savvo vi dhammavāvāro -- Yogaviṃśikā 1

Preliminary Preparations of Yoga

²⁵ Ybd. 37,40

²⁶ '*Yogamahātmyadvātriṃśikā*' 1

Ā. Haribhadrāsūri suggests *Pūrvā sevā* or Preliminary performance that is essential for Yoga.²⁷ It includes -

- Worship of the elders, teachers, deities
- Virtuous conduct
- *Tapa* like *cāndrāyaṇa*, *kṛcchra*, *mṛtyuñjaya* etc.
- Non antipathy towards *mokṣa*

Role of *gurū* (teacher) is very important. He should advice disciples depending on their stages of spiritual development.

Ā. Haribhadrāsūri in '*Dharmabindu*' and Ā.Hemacandraji in '*Yogaśāstra*' has described thirty five qualities of '*Mārgānusāri*' i.e. of householder. Few of them are as follows --

- Earning livelihood through right means
- Charity
- Divine worship
- Pure diet
- Daily religious rites
- *Caitya* worship
- Listening to religious discourses
- Providing resting place and other things to monks

Ā. Haribhadrāsūri suggests certain duties of monks as follows --

- Staying with preceptor and attending him
- Sweeping the residence
- Follow the commands of preceptor
- Accept pure diet obtained through alms

²⁷ Ybd 109

- Daily study of scriptures
- Keeping the company of those with equal or superior qualities

Types of *Anuṣṭhāna* --

Ā. Haribhadrāsūri suggests some ethico religious performances. There are five types of ethico religious performances observed by yogin.²⁸ They are as follows --

- *Viṣa* (poison) -- It kills the goodness of Yoga as it is done for attainment of petty benefits like wealth, fame or name etc.
- *Gara* (poison that kills slowly) -- Here the yogi is desirous of some divine enjoyment.
- *An-nuṣṭhāna* -- Here the agent performs the religious acts just to follow custom without wise reflection.
- *Tad hetu* (the cause of that) -- The agent performs the religious act with attachment but with auspicious state of mind.
- *Amṛta* (nectar) -- The agent is detached from worldly affairs. His mind is turned towards self. He seeks *mokṣa*. He has deep faith in it as he believes that this path is shown by the Jinā.

Ā. Haribhadrāsūri mentions various types of *sādhaka* and yogi.

Types of *sādhakas* --

Ā. Haribhadrāsūri has described two types of agents in *Yogabindu* and *Yogaśataka*. They are as follows -

- a. *Acaramāvartī* are those in *pudgalāvarta* earlier than last one.
- b. *Caramāvartī* are those in the last *pudgalāvarta*.

Souls are wandering in cycle of the birth and death. To get out of it, the path is of *Ratnatraya* (threefold path). Those who are *Caramāvartī*, who have worked out necessary purification of the self, are capable of practicing five types of Yoga

²⁸ Ybd 155

(*Adhyātma* etc.). Such *sādhakas* are called *Śukla-pāṅśika*, *bhinnagranthi* (*Samyak dr̥ṣṭi*) and *cāritrin*.²⁹ They are called as '*bhavya souls*'.

Those who are in *acaramāvant* are *bhavābhinandi* or welcomers of worldly pleasure. They are under the influence of three *saṃjñā* such as --

- a) *Āhāra saṃjñā* (perception of food)
- b) *Bhaya saṃjñā* (perception of fear)
- c) *Parigraha saṃjñā* (attachment to the worldly possession)

They are miserable, jealous, cunning and ignorant.

The *Bhavya sādhakas* are as follows -

1) *Apunarbandhaka*, 2) *Samyak Dr̥ṣṭi* (*bhinnagranthi*) and 3) *Cāritrin*

1) *Apunarbandhaka*³⁰ -- He performs '*Pūrvasevā*' (Preliminary performance) seriously. He performs worldly affairs with less attachment. He performs sinful acts with not much strong attachment. He is quiet, self-restraint, high minded. He is ready to develop virtues. Thus he is ready to reach next stage gradually.

2) *Samyak Dr̥ṣṭi* (*bhinnagranthi*)³¹ -- The one who has untied the knot of ignorance, passions is called as *bhinnagranthi*.

'*Karaṇ*' means state of mind. It is of three types as follows --

- 1) *Yathāpravṛtti karaṇa*, 2) *Apūrvā karaṇa* and 3) *Anivṛtti karaṇa*

The *bhavya* soul who is destined to attain *mokṣa*, experiences all three types of *karaṇa* while *abhavya* soul who is not destined to attain *mokṣa*, experience only first type of *karaṇa*. According to Ā. Haribhadrāsūri,³² *Samyak Dr̥ṣṭi* is equal to *Bodhisattva* level as in Buddhism. He is desirous to listen to the scriptures, to do religious performances. He worships elders, deities sincerely.

²⁹ Ybd 72

³⁰ Ibid. 178, Ys 13

³¹ Ybd 203, 263

³² Ys 14

3) *Cāritri*³³ -- Depending on the level of purity acquired by one's *sāmayika* or sense of equality, there are various types of *Cāritri*. One who performs pure religious performances and one whose karmas measuring two to nine *palyas* (unit of measuring duration of karma) having got rid of, then one is called *Cāritri* .

Cāritri follows the path of righteousness, has faith, is desirous to follow religious instructions, is highly persevering and performs noble acts that are within his capacity.

Types of Yogi --

Ā. Haribhadrasūri in '*Yogadṛṣṭisamuccaya*' describes four types of yogi.³⁴ They are as follows -

- *Gotrayogi* -- These are not yet qualified as yogi.
- *Kulayogi* -- These are born in the family of yogi (or even elsewhere). They follow the code of conduct of yogis. They display enmity towards no one. They are kind, humble and self-restraint. They are devoted to teachers, deities and *Brahmins*.
- *Niṣpanna yogi (siddhayogi)* -- These are over qualified for performing this Yoga.
- *Pravṛttacakra yogi* --

'*Yama*' includes non-injury, truthfulness, non-stealing, celibacy and non-greed.

Each of them is further divided into four types --

- I. *Ichhā Yama* (desire to practice *Yama*)
- II. *Pravṛṭi Yama* (observance of *Yama*)
- III. *Sthira Yama* (stability in *Yama*)
- IV. *SiddhiYama* (accomplishment of *Yama*)

³³ Ybd 353, Ys 15

³⁴ Yds 208

Pravṛttacakra yogi is already in possession of first two *Yama*. He tries to attain last three *Yamas*. He passes through three stages as follows -

1. *Yogāvañcaka* -- It is association with virtuous people.
2. *Kriyāvañcaka* -- It includes practices such as bowing, praising and offering services to virtuous people.
3. *Phalāvañcaka* -- Due to observance of first two stages, the fruit i.e. *mokṣa* naturally follows.

Types of Yoga -

Ā. Haribhadrāsūri has classified Yoga in different ways. These different types of Yoga are described as stages of spiritual development. They are discussed below.

• In *Yogabindu*,³⁵ Ā Haribhadrāsūri describes five types of Yoga.

They are -- 1] *Adhyātma*, 2] *Bhāvanā*, 3] *Dhyāna*, 4] *Samatā* and 5] *Vṛttisaṅkṣaya*.

1) *Adhyātma Yoga*³⁶ -- Etymological meaning of '*adhyātma*' is³⁷ *ātmani adhi*. It means that which is seated in the soul. By *adhyātma*, one understands the rational consideration of essential nature of things by one who maintains his entire conduct based on scriptural authority. One cultivates universal friendship, appreciates merits of others, develops sympathy for sufferings of others, and remains indifferent to wicked. *Adhyātma* is possible only in last *pudgalāvarta*. It is acquired only by a person who is experiencing bright latter half of last *pudgalāvarta* and who is a *bhinnagranthi* as well as *cāritrin*. *Adhyātma* differs as per substance, place, time and feelings. Thus different types of *adhyātma* are as follows --

³⁵ Ybd 31

³⁶ Ybd 358

³⁷ Ibid. 404

a) *Japa* (chanting of mantra), b) self-assessment, c) deity worship, d) deliverance from sin and e) feelings.

c. *Japa* -- *Japa* is repeating of a benedictory chant referred to some deity. The objective, place, process and time of *japa* are to be taken into consideration.

d. *Ātma-samprekṣaṇa* (Self assessment) - Self assessment of one's own capacities and of one's religious performance is done by three ways.

I. It is done by Yoga i.e. one's bodily, mental and vocal activities

II. By *janavāda* means by people's current views

III. By signs i.e. by auspicious omens

e. *Dev vandana* (Deity worship) -- It involves worship of deities with proper posture, proper time and proper manner.

f. *Pratikṛmaṇa* (Deliverance of sin) -- It means to repent for the mistake that has been committed and to refrain from it. Also to remain alert that no new mistake is committed. It is done two times daily (morning and evening).

g. *Bhāvanānucintana* (Feelings) -- One should develop feelings of friendliness for all beings, feeling of joy for meritorious ones, feeling of compassion for suffering ones and feeling of equanimity for wicked ones.

*Adhyātma*³⁸ results into destruction of karmas. One becomes virtuous and gains knowledge.

2) *Bhāvanā Yoga*³⁹ -- It means repeated study and observance of *adhyātma Yoga*, so mind is concentrated and it becomes peaceful.

In “*Yogabindu*” Haribhadrāsūriji describes four *bhāvanās* as friendliness, compassion, joy and indifference that result into *sāttvika guṇa*.

³⁸ Ybd 358

³⁹ Ibid. 402

Umāsvāti in *Tattvārthasūtra* describes:

मैत्रीप्रमोदकारुण्यमाध्यस्थानि सत्त्वगुणाधिक्लिश्यमानाविनेयेषु।

Maitrīpramodakāruṇyamādhyasthāni Satvaguṇādhikliśyamānāvineyeṣu. 7/6.

The observer of vows should cultivate friendliness towards all living beings, delight in the distinctions and honour of others, compassion for miserable, lowly creatures and equanimity towards wicked.

By the practice of *bhāvanās*, one remains steady in *vratas* like non violence etc. He is free from jealousy and violence. He becomes virtuous.

3) *Dhyāna Yoga* -- In *Yogabindu*,⁴⁰ Ā. Haribhadrāsūri describes *dhyāna* as state of mind whose object of concentration is auspicious one. It is comparable to unwavering flame of a lamp, accompanied by a subtle penetrative thinking.

Dhyāna produces a capacity to win others, a steadiness of mind in one's dealings, an interruption in the continuity of worldly existence.

4) *Samatā Yoga* -- In *Yogabindu*⁴¹, Ā. Haribhadrāsūri describes *samatā* as sense of equanimity developed as a result of right comprehension. The things previously considered as good, bad due to *avidyā* are now comprehended equanimously. Ā. Hemacandraji in '*Yogaśāstra*',⁴² calls '*samatā*' as '*mādhyaṣṭa bhāva*'. '*Samatā*' and '*dhyāna*' are relative to each other. '*Samatā*' is impossible without '*dhyāna*' and '*dhyāna*' is impossible without '*samatā*'.

By *Samatā Yoga*, Yogi develops non attachment to the suprasensuous capacities. His subtle karmas are destroyed and he is free from worldly desires.

5) *Vṛttisaṅkṣaya Yoga*⁴³ -- It means cessation of mental states which are caused due to soul's connection with body, mind and karma. *Vṛttisaṅkṣaya* alone leads to

⁴⁰ *Ibid.* 362,363

⁴¹ *Ybd* 364

⁴² *Ysh*

⁴³ *Ybd* 366,367,405-407,423,424

omniscience and attainment of '*Śaileṣi*' state (cessation of mind, body and speech). This state belongs to thirteenth and fourteenth *guṇasthāna*. *Vṛttisaṅkṣaya* is result of repeated practice of three types of Yoga (*bhāvanā*, *dhyāna* and *samatā*). It is elimination of soul's capacity to get connected with karma. Soul's capacity to get connected with karma is the seed of worldly existence. Due to *Vṛttisaṅkṣaya*, the great sage burns down seed of *vṛttis* in the manner of frog ashes and then attains supreme good i.e. *kaivalya*.

• Ā. Haribhadrasūri gives three fold classification of Yoga, in *Yogaśāstra*⁴⁴ --

1) *Ichhā Yoga* 2) *Śāstra Yoga* and 3) *Sāmarthyā Yoga*

1) *Ichhā Yoga* -- (Yoga by intention) --Yogi has to listen to scriptures, to know the scriptural injunctions, to be desirous to implement those injunctions. Such practices constitute this Yoga.

2) *Śāstra Yoga* -- (Yoga by scripture) -- When Yogi has full faith in scriptures, well versed in it and is free from *pramāda* (inertia), then it is called *Śāstra Yoga*.

3) *Sāmarthyā Yoga* (Yoga by self-exertion) -- Religious observance by one who with his spiritual energy, transcends the scriptural injunctions, is called *sāmarthyā Yoga*. It is the highest state. *Prātibha jñāna* (Intuitive understanding) suddenly develops at this stage. This Yoga is of two types as follows --

a) *Dharma sannyāsa Yoga* -- (renunciation of *dharma*) -- It is practiced at time of second *apūrvakaraṇa* (ninth *guṇasthāna*). Here *dharma* stands for virtues of *kṣāyopāśamika* type.

b) *Yoga sannyāsa Yoga* (renunciation of Yoga) -- It is practiced at time of fourteenth *guṇasthāna*. It consists of renunciation of activities of mind, body and speech. It begins at the time of *āyodyakaraṇa* that precedes *kevalīsamudghāta*. It

⁴⁴Yds 3,5,6

results into destruction of four *ghāti* karma i.e. *nāma*, *gotra*, *Vedanīya* and *āyukarma*. This state is called as '*Śaileṣi avasthā*'. It results into *kaivalya*.

• Ā Haribhadrāsūri describes five types of Yoga in '*Yogaviṃśika*'.⁴⁵ They are the aspects of religious observance. They are as follows --

➤ *Sthāna* -- It is to remain in a bodily posture ('*āsana*').

➤ *Ūrṇa* -- It is proper utterance of benedictory chant.

➤ *Artha* -- It is to understand the meaning of chant.

These three together are concerned with *Karma Yoga* (bodily actions).

➤ *Ālambana* -- It is concentration of mind on venerated person or deity.

➤ *Anālambana* -- It is concentration of mind on qualities of venerated person or deity. It is not devoid of any subject of concentration.

The last two Yogas constitute *JñānaYoga*, as it is concerned with knowledge. Both *Karma Yoga* and *Jñāna Yoga* result into *mokṣa*.

These five types of Yoga, each of them are further divided into four sub types. Thus there are twenty types of Yoga.

▪ *Ichhā Yoga* -- It involves developing of interest and will for practice of Yoga.

▪ *Pravṛtti Yoga* -- It consists of actual practice of Yoga.

▪ *Sthira Yoga* -- In this stage one becomes steady in Yoga.

▪ *Siddhi Yoga* -- In this stage finally one gains mastery in Yoga.

Each of the twenty types of Yoga is further sub divided into four sub types. They are called as '*anuṣṭhāna*' (ethico religious observances). They are as follows -

○ *Prīti* -- One towards which the agent has developed a feeling of attachment.

○ *Bhakti* -- One towards which the agent has developed a feeling of devotion.

○ *Āgama* -- One towards which the agent has well understood scriptures.

○ *Asaṅga* -- One which has become a part of agent's nature.

⁴⁵ Yvk 2

Thus Yoga is of eighty types.

Ā. Haribhadrāsūri describes some other Yoga also. They are as follows -

***Niścaya Yoga* and *Vyahavāra Yoga* --**

Ā. Haribhadrāsūri discusses both of these Yoga in *Yogaśataka*⁴⁶.

Niścaya Yoga - The three attributes, the right faith, right knowledge and right conduct come in the soul and bring about connection with *mokṣa*. It is *Niścaya Yoga*.

Vyahavāra Yoga - The things that lead to and are cause of right faith, right knowledge and right conduct constitute *Vyahavāra Yoga*. It includes attendance on the preceptor, a desire to listen to scriptures, related practices duly performed, obeying of scriptural injunctions and prohibitions as per one's capacities. *Vyahavāra Yoga* is a means to *Niścaya Yoga*. Both together are called '*Mahā Yoga*'. Donation, virtue, *tapa* and *bhāvanā* are included in it.

• Ā. Haribhadrāsūri describes different types of Yoga in '*Yogabindu*'.⁴⁷

➤ *Tāttvika Yoga* (genuine Yoga)

➤ *Atāttvika Yoga* (non genuine Yoga)

➤ *Sānubandh Yoga* (continuous Yoga)

➤ *Nirnubandh Yoga* (non continuous Yoga)

➤ *SāśravaYoga* (Yoga with defilements)

➤ *AnāśravaYoga* (Yoga without defilements)

4.4.2 Stages of spiritual development -- Eight *Yoga dṛṣṭis* (Yoga view points)

Ā. Haribhadrāsūri describes eight *Yoga dṛṣṭis* (Yoga view points).⁴⁸ He has compared these viewpoints with eight fold Yoga of Patañjali, eight undesirable

⁴⁶ Ys 2,4

⁴⁷ Ybd 32

⁴⁸ Yds 13

states of mind given by Bhagavadatta and eight desirable states of mind given by Bhadanta Bhāskara. *Dṛṣṭi* means attitude towards truth. The wrong attitude is called as *Mithyātvā* or *avidyā*. The attitude of the soul which has not cut knot is known as '*Ogha dṛṣṭi*', while opposite to it is called as '*Yoga dṛṣṭi*' i.e. right attitude.

Apūrvakaraṇa means auspicious changes in the soul. Because of it, knot of attachment and hatred is cut. It results into '*Samyak darśana*'. From fourth to seventh *guṇasthāna*, there is *Ichhā Yoga* and *Śāstra Yoga*. From eighth to twelfth *guṇasthāna*, there is '*Sāmarthyā Yoga*'. Those interested in worldly pleasures or *bhavābhinandi* and *acaramāvartī*, are with view point called '*Ogha dṛṣṭi*'. The souls, who are *caramāvartī*, in last *pudgalāvarta*, have '*Yoga dṛṣṭi*'; i.e. vision towards Yoga or *mokṣa*. The souls, who are in first phase of *caramāvart*, have first four *Yoga dṛṣṭis*, while those in last phase of *caramāvart* are having last four *Yoga dṛṣṭis*.

Ā. Haribhadrāsūri has used the terms '*Vedyasaṃvedyapada*' and '*Avedyasaṃvedyapada*', respectively for '*Samyaktva*' and '*Mithyātvā*'. According to him, the relation between Yoga view points and *guṇasthāna* is as follows--

Yoga view points and *guṇasthāna* -Table 4.1

<i>guṇasthāna</i>	1	5	6	7-8	9-14
Yoga viewpoints	1-4	5	6	7	8

	<i>Ogha dṛṣṭi</i>	first four <i>Yoga dṛṣṭis</i>	last four <i>Yoga dṛṣṭis</i>
Time	<i>Acaramāvart</i>	first phase of <i>caramāvarta</i>	last phase of <i>caramāvarta</i>
<i>Adhikāri</i>	<i>bhavābhinandi</i>	<i>manda mithyā dṛṣṭi</i>	<i>Samyak dṛṣṭi</i>

There are Eight *Yoga dṛṣṭis*. They are - ***Mitrā, Tārā, Balā, Dīprā, Sthirā, Kāntā, Prabhā and Parā.***

❖ ***Mitrā*** -- At this stage the soul attains weak understanding. It accumulates seeds of Yoga that are causes of Yoga. He develops reverence for preceptor, *tīrthanīkaras* and offers prayers to them, worships them. There is observance of 'yama', in various forms like *yama* by intention i.e. *Ichhā Yoga* etc... He is desirous to follow virtues like non-violence, truthfulness, non-stealing, celibacy and non-attachment that come under 'yama'. There is *a-kheda* and *adveṣa* (no feeling of weariness and enmity) in his actions. The soul is in first *guṇasthāna* i.e. *mithyā dṛṣṭis*. The cognition is compared with spark of hay fire.

❖ ***Tārā*** -- The agent observes '*niyama*', i.e. *śauca* (cleanliness), *santoṣa* (contentment), *tapa* (penance), *svādhyāya* (self-study) and *Īśvara praṇidhāna* (meditation of god). The cognition is like the spark of cow-dung particle fire. He develops reverence, faith for yogis, offers services to them. He has *jijñāsā* (interest) for Yoga. He develops no *udvega* (disgust) for Yoga.

❖ ***Balā*** -- In this stage, the yogi develops steadiness in the *āsana* (posture). Thus it is compared with '*āsana*' stage of PātanjalaYoga. He has intense desire to listen to doctrine. All the actions are done without haste and with alertness. There is absence of *kṣepa* (distraction). There is lack of *tṛṣṇā* (craving for worldly things). The cognition is like light of particles of wood fire.

❖ **Dīprā** -- In this stage, the view point becomes more pure. The understanding is like lamp light. All first four view points are in first *guṇasthāna*. But at this stage, *mithyātva* is very weak. The agent practices '*prāṇāyama*'. *Prāṇāyama* is of two types-

1] External *prāṇāyama* i.e. inhalation and exhalation. 2] Internal *prāṇāyama* or *bhāva prāṇāyama* - It includes rejection of vices and accepting virtues.

There is no interruption or *utthāna* in Yoga. One listens to the scriptures but has no subtle understanding of it. One regards *dharma* dearer to one's life.

❖ **Sthirā** -- This Yoga view point is of two types as follows -

1) *Sāticāra* (that with some faults or obstacles)

2) *Niraticāra* (that without some faults or obstacles)

We are concerned with the *Sāticāra* view point. One is in fourth *guṇasthāna*, i. e. *Samyaktva*. There is *granthibheda* or untying of the knot. The soul develops discriminating knowledge. There is no *bhrānti* (illusion). One develops *bodhi* or understanding which can be compared with light of the jewel. There is control over the sense organs, i.e. *Pratyāhāra*. In Jainism, *Pratyāhāra* means turning senses inwards, towards the soul.

❖ **Kāntā** -- It means faithful wife. A faithful wife always thinks of her husband even being busy with household work. Likewise, one with this view point has his mind fixed on religious truths. In this stage, understanding is clear and steady like star light. There is *dhāraṇā* or concentration of the mind. One is not *anya-muda* or does not find pleasure in the worldly affairs. One engages in *mimāṃsā* (cognition) that is conducive to *mokṣa*.

❖ **Prabhā** -- At this stage, the soul becomes very pure. Understanding is like the sun light. As a result, there is *dhyāna* (meditation). Due to meditation, one enjoys bliss. It is called as *kalyāṇa*. There is no feeling of *ṛk* or ailment. There is *pratipatti*

(acceptance) of correct position as to the essential nature of things. One practices spiritual discipline without any attachment. This state of spiritual development is called as '*Asaṅgānusthāna*'. It is also called as '*Anālambara Yoga*'. The soul marches on great path which leads to the place from which one does not return. Ā.Haribhadraji compares this view with *praśāntavāhitā* of Sāṃkhya and *visabhāga-parikṣaya* of Buddhist.

❖ **Parā---** At this stage the soul is *asaṅga* (free from all attachments) and attains *Samādhi*. It undertakes the activity that leads to self-realization. The mind becomes desireless. One is at eighth to twelfth *guṇasthāna*. It is in second *apūrvakaraṇa* stage where the soul enters into *kṣapakśreṇi*. Thus one becomes omniscient. All four *ghāti* karmas are destroyed. The understanding is like moon light (Thirteenth *Guṇasthāna*). One becomes *Sayogi kevalī*. Then immediately enters in to *Śaileśī* stage and becomes *Ayogi kevalī* and attains *Mokṣa*. (Fourteenth *guṇasthāna*).

Table of Yoga View Points Table 4.2

<i>Yoga dr̥ṣṭi</i>	<i>Yogaṅga</i>	removal of defilements	attainment of good quality	Cognition simile	characteristic
<i>mitrā</i>	<i>Yama</i>	<i>kheda</i>	<i>adveṣa</i>	hay fire light	<i>Mithyātvā</i>
<i>tārā</i>	<i>niYama</i>	<i>udvega</i>	<i>jijñāsā</i>	cow dung fire particle light	<i>Mithyātvā</i>
<i>balā</i>	<i>āsana</i>	<i>kṣepa</i>	<i>suśṛṣā</i>	wood fire particle light	<i>Mithyātvā</i>
<i>dīprā</i>	<i>prāṇāYama</i>	<i>utthāna</i>	<i>Śravaṇa</i>	lamp light	<i>Mithyātvā</i>
<i>sthirā</i>	<i>Pratyāhāra</i> a	<i>bhrānti</i>	<i>bodha</i>	jewel light	<i>Samyaktva</i>
<i>kāntā</i>	<i>dhāraṇā</i>	<i>anya muda</i>	<i>Mimaṃsā</i>	star light	<i>Samyaktva</i>
<i>prabhā</i>	<i>dhyāna</i>	<i>ṛk</i>	<i>pratipatti</i>	sun light	<i>Samyaktva</i>
<i>parā</i>	<i>samādhi</i>	<i>asaṅga</i>	<i>pravṛtti</i>	moon light	<i>Samyaktva</i>
	B. Pātañjala yogaṅgas	B.Bhāskara list	Bhagavad atta list		

First four views are fallible. Last four views are infallible.

Summary

Ācārya Haribhadrasūri defines Yoga as that which is conducive to *mokṣa*. His method of Yoga includes different kinds of Yogas which denote states of spiritual progress. Some of these Yogas are: *Ichhā Yoga*, *Śāstra Yoga* and *Sāmarthyā Yoga*; *Adhyātma*, *Bhāvanā*, *Dhyāna*, *Samatā* and *Vṛttisaṅkṣaya*. There is discussion of different types of yogis, preliminary preparations and *anuṣṭhānas*. His doctrine of

eight fold view-points is very original. The Yoga view points are *Mitrā, Tārā, Balā, Dīprā, Sthirā, Kāntā, Prabhā* and *Parā*.

He compares these views with the eight fold Yoga of Patañjali. He tries to reconcile the Jaina Yoga with other Yogas.

4.5 Conclusion

The meanings of the Yoga in the Jaina āgamas are *dhyāna, samādhi* and activity of body, mind and speech that is responsible for association with the karmas. The method of Yoga constitutes the path of emancipation viz. right inclination, right knowledge and right conduct. The Āgama present Stages of spiritual development, four *dhyānas* and *anuprekṣās*. The practice of *dhyāna* is a kind of *tapas* and that comes under the right conduct. The practice of *anuprekṣās, sāmāyika* (practice of equanimity) and *kāyotsarga* (keeping body motionless) are described as part of the right conduct. Reflections on transient nature and repulsiveness are similar to those of the Buddhism. The Jaina scriptures give importance to the rules of conduct. There is little discussion on concentration and meditation. The Pātañjala Yoga and Buddhist Yoga were already popular in the time of Ā. Haribhadraji (800 AD). He tries to reconcile the Jaina Yoga with other Yoga. He defines Yoga as that which is conducive to *mokṣa*. Thus, he includes the whole doctrine of *ratnatraya* of scriptures under the concept of Yoga. He discusses different types of Yoga, yogi, preliminary preparations and *anuṣṭhānas*. His doctrine of eight fold Yoga view-points is very original. He compares these Yoga views with the eight fold Yoga of Patañjali. He has integrated and synthesized these systems without prejudice. As a result, later works on the Jaina Yoga by Śubhacandraji, Hemacandraji and Yaśovijayaji show the influence of the Patañjala Yoga and *Haṭhayoga*. Next chapter deals with the Pātañjala Yoga.

Chapter Five

The Pātañjala Yoga

5.1 Introduction

योगेन चित्तस्य पदेन वाचांमलं शरीरस्य च वैद्यकेन ।

योऽपां करोत्तं प्रवरं मुनीनां पतञ्जलिं प्राञ्जलिरानतोऽस्मि ॥

yogena cittasya padena vācāṃ malaṃ śarīrasya ca vaidyakena /

yo'pāṅkarottam pravaram munīnām patañjaliṃ prāñjalirānato'smi //

This chapter deals with the study of the Pātañjala Yoga. It is one of the six *darśanas* of the Indian philosophy. It accepts the authority of the Vedas. This system is completely dedicated to the practice of 'Yoga', in order to attain salvation. It is recognized as twin *darśana* i.e. 'Sāṃkhya-Yoga', as Yoga accepts some metaphysical principles from the Sāṃkhya system. Kapila is considered as the father of the 'Sāṃkhya'. The term 'Sāṃkhya' means number, knowledge, contemplation, examination, discussion, investigation, discrimination etc. The 'Sāṃkhya' tradition is -

Kapila → Āsuri → Pañcaśikha

There are three stages of the 'Sāṃkhya' system as follows--

- 1) Theistic and monistic stage which preserves in itself the spirit of Upaniṣads.
- 2) Atheistic and semi dualistic stage represented by Pañcaśikha and Caraka.

3) Atheistic and fully developed dualism as in Arāda Sāṃkhya, Sāṃkhya *kārikā* of Īśvara kṛṣṇa and Sāṃkhya *sūtra*.

The Origin of Yoga - The term 'Yoga' appears in *R̥gVeda* in the sense of yoking, harnessing and connection. It is used in this sense also in the later Vedic works like the *Śatapatha Brāhmaṇa* and *Bṛhadāraṇyaka Upaniṣad*.¹ With growth of religious and philosophical ideas, we find that austerities were gaining popularity among people. In the *R̥gVeda*,² the one who in-breathed calmly is developed by religious fervor and austerities. It mentions the word 'Muni'. (It also appears in the ancient Jaina and Buddhist literature). Meditation on the divine light is considered as sacred act of devotion. In the *Atharva Veda*, the idea that supernormal powers can be attained through the practice of austerities, *brahmacarya* and *tapa* and are highly praised.³ Thus the word which was used to control the steeds was applied to the control of senses in the *Kaṭha Upaniṣad* and *Maitri Upaniṣad*.

The term 'Yoga' gradually lost its original meaning and was used in the sense of yoking senses. In Pāṇini, the word 'Yoga' is derived from the root 'Yuj', in the sense of *samādhi* (concentration) and 'Yujir' in sense of joining or connecting. According to Pāṇini, 'Yogi' means a man who practices religious austerities. Patañjali uses 'Yoga' as 'Yuj', '*samādhau*'. Vācaspati Miśra uses 'Yoga' as synonym to *samādhi* even though it is '*aṅga*' of Yoga which is '*aṅgi*'. The Upaniṣad that speak of the Sāṃkhya, also refer to Yoga. But Yoga mentioned in them is not identical with that of the Pātañjala. The Upaniṣads consider Yoga practice, in sense of conscious inward search after true knowledge of reality. For it, meditation, concentration is insisted.⁴ The

¹ *R̥g veda* 2.39.4; 3.53,17; 1.115.2;8.80.7;10.101.3, *Tait Up.* 1.5.1.3, *Śatapatha Brāhmaṇ* 3.5.1.24,34

² *R̥g veda* 10.129

³ *Atharva Veda* 11.5.1, *Tait Up.* 3.10,11.3

⁴ *Brh Up.* 3.5,4.14, *Tait Up.* 1, *Kath Up.* 3.12, *Prś Up.* 5.5

Upaniṣads refer to *tapa* and *brahmacarya* as virtues productive of great powers.¹ The *Kaṭha* speaks of 'Yoga' as a state in which senses, mind and intellect are brought to stand still. The *Maitri Up.* states the sixfold Yoga and uses the term Yoga similar to that in the Pātañjala Yoga.

Kautilya in his '*Arthaśāstra*', names the Sāṃkhya, Yoga and lokāyata as philosophical sciences to be studied. In *Bhagavad Gītā*, which is probably prior to Buddhism, the word 'Yoga' is not used in sense of '*Yuj samādhanu*' but in sense of '*Yujir yoge*'. It considers that the root of suffering is separation of *ātmā* from *Paramātmā*. For it, spiritual union is essential. Buddha practiced Yoga under Ālāra kalama and Uddakā. Terms like *Jhāna*, *samādhi* are common in Buddhism. In the *Mahābhārata*, the Sāṃkhya and Yoga are used as complementary to each other. There are references of *dhāraṇā* and *prāṇāyama*.² Yoga Upaniṣads like *Yogatattva*, *Dhyānabindu* and *Haṃsa* etc. show changes in Yoga practice, but don't show connection between Yoga and Sāṃkhya. They further developed into different Yoga systems like *Mantra Yoga*, *TantraYoga*, *HaṭhaYoga*, *LayaYoga*, *RājaYoga* etc.

Ancient works on the Yoga -

Hiraṇyagarbha is known as the father of the Yoga. But very little is known about first systematic treatise of work by him. Some vague outline is seen in *Ahīrbudhnya-Saṃhitā* of Pāñcarātra School. In it, it is stated that Hiraṇyagarbha for the first time disclosed entire science of the Yoga into two different texts. First was known as '*Nirodha Saṃhitā*' and second as '*karma Saṃhitā*'. *Ahīrbudhnya* calls vast treatise of Hiraṇyagarbha as '*Yogānuśāsanam*' and Patañjali also begins with '*Atha Yogānuśāsanam*'.

¹ *Cha Up.* 3.17.4, *Brh Up.* 1.2.6, 3.8.10

² *Mahābhārata* 12.11683-4

Like *Nirodha Saṃhitā* and *Karma Saṃhitā*, Patañjali also mentions *Nirodha* and *Kriyā Yoga*.

Śaṅkara quotes '*atha tattvadarśanopāyo Yogaḥ*' with remark '*tathāca Yogaśāstre*'. In ancient times, practice of the Yoga was prominent among followers of the Nyāya and Vaiśeṣika schools. The advocates of these schools were called as '*Yogaḥ* or '*yaugaḥ*'. Praśastapāda in the end of his work informs that Kaṇāda formulated doctrine of the Vaiśeṣika system after pacifying Maheśvara by his yogik achievement. Vāstyāyana refers to Yoga that insists on karma.

Pātañjala's *Yogasūtra* (not earlier than 147 BC) was commented on by Vyāsa (400 AD). *Vyāsa bhāṣya* was commented on by Vācaspati Miśra, is called as '*Tattvavaiśāradi*'. Vijñānabhikṣu wrote a commentary on *Vyāsa bhāṣya*, called as '*Yogavārttika*'. Bhoja (10th century) wrote *Bhojavṛtti* and Nāgeśa (17th century) wrote *Chāyāvyākhyā*.

The existent Yoga material was systematized by Pātañjala in orderly form. The *bhāṣya* shows that Vyāsa was acquainted with Vijñānvāda School. He uses words like *anābhoga*, ¹ *parikarma*, ² *yathābhūta*, ³ *kuśala* and *akuśala*.⁴ His categorization of some questions as *ekāntavacanīya* (capable of categorical replies) and *vibhajjavacanīya* has a parallel with four fold classification of questions in the *Abhidhamma koṣa* of Vasubandhu.⁵ His mention of four branches of medicine to illustrate four divisions of Yoga⁶

¹Ybh 1.15

²Ibid. 1.33

³Ibid. 1.35

⁴Ibid. 4.29

⁵Ibid. 4.22

⁶Ibid. 2.15

and five skandhās¹ or divisions of existence shows his close acquaintance with Buddhist doctrine.

Vyāsa refers to two different stages of liberation, *kāryavimukti* and *cittavimukti*,² which are also found in Buddhism. Mention of gods residing in Tuṣitā heaven³ is present in Buddhism. These gods are not found in the Vedic literature. Vyāsa criticizes idealistic theory of Buddha. Vācaspati admits twice that much of his comments in this regard are outside *Yogasūtra*.⁴

5.2 Meaning and method of Yoga

Bhagavān Patañjali defines Yoga as 'Yoga is restraint of mind states'.⁵

योगश्चित्तवृत्तिनिरोधः ।

Yogaścittavṛttinirodhaḥ / 1.2

The definition can be divided into four parts - Yoga, *citta*, *vṛtti* and *nirodhā*. The detailed discussion of definition itself reveals the Yoga of Pātañjala. *Sūtras* mention fourfold strategy known as '*caturvyuha*' as "*heya*, *heyahetu*, *hāna* and *hānopāya*". *Heya* stands for *duḥkha*. *Heyahetu* stands for cause of *duḥkha*. *Hāna* stands for freedom from *duḥkha* while *Hānopāya* stands for way to get rid of *duḥkha*.

The definition of Yoga reveals four strategies

- 1) ***Citta*** stand for *duḥkha* - *Heya*.
- 2) ***Cittavṛttis*** stand for the cause of *duḥkha* - *Heyahetu*.
- 3) ***Nirodhā*** stands for freedom from *duḥkha* - *Hāna*.

¹ *Ibid.* 4.20

² *Ybh* 2.27

³ *Ybh* 3.26

⁴ *Ybh* 4.15

⁵ *YS* 1.2

4) Yoga as means stands for the path for freedom from *duḥkha* - *Hānopāya*.

5.2.1 Nature of *Citta* (*Heya*)

Heya stands for the future sufferings. The study of the *cittaguṇas*, *cittadharmas* and *cittabhūmis* are done in this section.

- ***Cittaguṇa*** - *Citta* (*buddhi*) and *puruṣa* (self) are separate entities. *Citta* is '*dṛśya*', while self or *puruṣa* is '*dṛṣṭā*', knower or witness of *dṛśya*. *Buddhi* is '*jada*' or matter and self is '*cetana*' or consciousness. Due to *ajñāna* (*avidyā*), there is conjunction between the two. It is from eternity. It is the cause of pain. *Puruṣa* is spiritual principle while *pradhāna* is material principle. Thus, there is dualism. There is teleology or purpose for the conjunction. It is for *Puruṣa* for *bhoga* (experience) of the *dṛśya* or for *apavarga* (emancipation) and to end *duḥkha*. In isolation, *Puruṣa* dwells in its own nature as pure, mukta and *kevalī* (isolated).

The *buddhi* is *pradhāna* and is *triguṇātmaka*. In Sāṃkhya Yoga system, substance and its qualities are not separate. *Dharmi* and *dharma* are one. *Guṇa* are not dependant on substance but they are '*prakṛtisvarupa*'; i.e. they are *prakṛti* itself. Three material factors are *sattva*, *rajas* and *tamas*. *Sattva* is *Śānta* (of nature of illumination), *rajas* is *ghora* (of activity) and *tamas* is *mūḍha* (of nature of inertia). These *guṇas* are independent as well as unite with one another. Their powers do not mix with one another. These three material factors are ever changing and unite and separate from one another. One of the three *guṇas* become dominant at a time and manifests its presence, while other two factors also exist as subsidiaries. But there is no mixing of powers of three factors. These *guṇas* are material constituents of *pradhāna* and not their qualities.

Citta is made up of three factors, *sattva*, *rajas* and *tamas*. Accordingly *citta* is characterized by illumination, activity and inertia. The three factors are always together, one of them being dominant and remaining two being inferior. When '*tamas*' is dominant, *citta* turns towards unrighteousness, ignorance, attachment and incapacity. When '*rajas*' is dominant, it turns towards righteousness, knowledge and non attachment. When '*sattva*' abides in its true form, discriminating knowledge arises and state of contemplation known as cloud of merit (*dharma megha*) is attained.

Citta and its states (*vṛttis*) are not separate. *Citta* represents *kāraṇa citta* or cause and its states as *kārya citta* (effect). These *kāraṇa cittas* are all pervading like *ākāśa* and are infinite in number, each being connected to infinite *puruṣas* or souls. After death, the *kāraṇa citta* that is connected to soul manifests itself in new body which is formed by *āpūra* (filling in of *prakṛti* depending on merit or demerit). Pātañjala Yoga does not assume any *ātivāhika śarīra* or *preta śarīra* (separate astral body) like Sāṃkhya for transmigration.

- ***Cittadharma*** - *Citta* has two *dharma*s (attributes). They are -

- I. ***Paridṛṣṭa*** - These are *dharma*s that are perceived. These are of nature of cognitions such as means of knowledge and afflictions. They have conceptions as its essence.

- II. ***Aparidṛṣṭa*** - These are *dharma*s that are unperceived. They have real things as its essence. Their existence is reached by *anumāna* (inference). They are of nature of substance of mind. They are seven in number as follows -

- a. ***Nirodha*** (restraint) - It is restraint of mental states, in *asamrajñāt avasthārūp* (super conscious state). In it only *saṃskāraśeṣābhavarūpa*

(latent impressions) remain. Its existence is known from testimony and inference.

b. **Dharma** (merit and demerit) - It means *pāpa* and *puṇya* which is result of karma. It is known from testimony and inference based on experience of pleasure and pain.

c. **Samskāra** - These are latent impressions in *citta* as ground of memory.

d. **Pariṇāma** (change) - *Citta* or mind is made up of three factors, *sattva*, *rajas* and *tamas*. They always change and transform.

e. **Jīvana** (vitality) - It is kind of effort to sustain breathe. It is an unperceived quality of *citta* inferred from exhalation and inhalation.

f. **Ceṣṭā** - It is volitional activity or willing by which conative and cognitive senses are brought in relation to their objects.

g. **Śakti** (power) - It is reserve potent power by which *citta* can retain itself or change its course and direction.

These characteristics are involved in very essence of *citta*.

Pain is of three types -

I. **Pariṇāma duḥkha** (pain from change)

II. **Tāpa duḥkha** (pain from misery)

III. **Samskāra duḥkha** (pain from subliminal)

Thus, we understand that pain is due to the attributes of *citta*.

• **Cittabhūmis**¹ - There are five classes of *citta*. They are -

1. **Kṣipta citta** - It is wandering *citta*, dominated by *rajas*, is slave to its own passions.

2. **Mūḍha citta** - It is always possessed by *tamas* or passions, anger etc. It always chooses wrong path.

¹ YS 1.2

3. *Vikṣipta citta* - It is distracted or occasionally steady *citta*. It rationally chooses pleasurable path and avoids painful one.

Ordinary people have such above *cittas*. Yoga is not possible for them.

4. *Ekāgra citta* - It is one pointed *citta* in which true knowledge about nature of reality is present. Afflictions are least and it can attain *nirodha* or restrained state. It is present in *Samprajñāta samāpatti*.

5. *Nirodha* - It is restrained *citta* in which all mental states are arrested. It leads to *Kaivalya*.

5.2.2 *Citta vṛttis (Heyahetu)*

Heyahetu stands for the cause of the sufferings. Mental states are the cause of sufferings. In this section study of different types of mental states is done.

Citta vṛttis¹ - They are mental states. They are - *kliṣṭa* (afflicted) or *akliṣṭa* (unafflicted).² Each mental state produces its own *saṃskāra*. The mental states that are caused by *kleṣa* (afflictions) become basis for *karmāśaya* (the deposits of actions). They are 'tāmasī' and result into *duḥkha*. The unafflicted mental states are *sāttvika* and have discriminating knowledge. *Abhyāsa* and *vairāgya* are essential for unafflicted mental states. Both types of mental states appear at intervals. Latent impressions are produced by them and again latent impressions produce mental states. The cycle goes on. Due to *avidyā*, there is conjunction between *citta* and *puruṣā*. It is from eternity. It is the cause of pain.

There are five types of mental states³ as follows -

¹ *Ibid.* 1.5

² *YS.* 1.5

³ *YS* 1.6

1. *Pramāṇa* - (real cognition / valid knowledge) - Pātañjala Yoga accepts three types of *pramāṇas*. They are -

I. *Pratyakṣa* - (perception) - It is mental state that is means of knowledge relating to an external object with which the mind becomes colored through channel of sense organs.

II. *Anumāna* - (Inference) - It is mental state that is means of knowledge which has as its object a relation which is present in a class of objects similar to that which is inferred but absent in a class of objects dissimilar to it and is mainly concerned with its generalities.

III. *Āpta* - (testimony) - When a trustworthy person perceives or infers an object and he relates it to another person with intention of communicating that knowledge to another, mental states relating to object as a result of spoken word is testimony to the listener. Trustworthiness of speaker depends on his knowledge, intention and skill. He should be free from confusion, carelessness, deceitfulness and unskillfulness.

2. *Viparyaya* - (misperception, *mithyā jñāna*, erroneous knowledge) - It is nothing but '*avidyā*' (error). There are five afflictions including *avidyā*. they are¹ -

I. *Avidyā* - (Error) - It is breeding ground for later afflictions, which may be dormant, attenuated, repressed and active. They are all but different forms of errors. The notion of non eternal, impure, painful and non self as eternal, pure, blissful and self is error. In Yoga, the concept of error is not negative, but positive one. It is that kind of knowledge which is opposed to true knowledge. Error is neither valid knowledge nor absence of such knowledge, but a different kind of knowledge which is contrary to valid

¹ YS. 2.3

knowledge.e.g. *Amitra* means neither absence of a friend nor a particular kind of friend, but something opposite of this, namely a foe.

II. ***Asmitā*** - (egoism) - The erroneous notion of identity between power of consciousness (witness - *dr̥ṣṭā*) and power of perception (*darśana* - *buddhi*) is called *asmitā*. The power is *śakti* or *yogyatā*. Not realizing the distinction between self and *buddhi*, one has the notion of self in latter through delusion. Error is the cause and later afflictions are effects.

III. ***Rāga*** - (attachment) - The desire, craving or greed for pleasure and means of attaining it, by one who has experienced pleasure, proceeding from recollection of such pleasure, is attachment.

IV. ***Dveṣa*** - (aversion) - Animosity, rage and desire for revenge or anger towards pain or cause of pain by a person who has experienced pain, proceeding from recollection of it, is aversion.

V. ***Abhiniveśa*** - The will to live flowing from its subconscious tendencies is found in all beings e.g. in a worm, in a stupid and even in a wise one.

3. ***Vikalpa*** - (misconception) - It is that mental state which ensues from verbal knowledge which is not related to any real object. e.g. "consciousness is the true nature of self". Even though self itself is pure consciousness, subject self is predicated like 'Caitra's cow'. Another e.g. is 'Rāhu's head'. Here Rāhu is without head. So head is non existent; still the phrase is used falsely.

4. ***Nidrā*** - (sleep) - Sleep is a mental state in which there is experience of *abhāva* (void). It is recollected on awakening. Thus sleep as mental state has to be restrained. In sleep, *taṃas* throws veil over means of knowledge. So mind cannot change into form of object.

5. ***Smṛti*** - (memory) - It is a mental state in which there is retention of object experienced. Memory consists of both object as well as the process of

knowing. Of these two, the form of process of knowing is foremost in cognition; the form of object is foremost in memory. It is of two kinds -

- I. *Abhāṇvita* - It is memory of real object as in waking state.
- II. *Bhāṇvita* - It is memory of unreal object as in dreaming state.

As memory is always of experienced things, it is called as '*asampramoṣa*'. Memory of inexperienced things is not possible. All mental states are of nature of pleasure, pain and delusion. They are cause of '*kleśa*'. Thus they ought to be restrained.

Thus, mental states like *viparyaya* and *vikalpa* are the root cause of the pain.

5.2.3 *Nirodha* (*Hāna*)

Hāna stands for cessation of sufferings. Practice of *Samprajñāta Yoga* and *Asamprajñāta Yoga* results into *nirodha*. This section deals with the study of *Samprajñāta Yoga* and *Asamprajñāta Yoga*.

Patañjali defines 'Yoga' as restraint of mental states. By *Nirodha*, one is free from sufferings. *Nirodha* is attained by - *Samprajñāta Yoga* and *Asamprajñāta Yoga*.

1) *Samprajñāta Yoga* -- It is of four types¹ depending on object of concentration. Due to *Abhyāsa* and *vairāgya*, yogin's mental states weaken (*kṣīṇa vṛtti*) and *citta* is ready for *Samprajñāta samādhi*.

Term '*rūpānugata*' in *sūtra* is similar to the term 'four *dhyānas*' in Buddhism. They are similar to four types of *Samprajñāta samādhi*.

a) *Vitarka* - It is direct perception of an object by mind. Here object of concentration is gross one. According to Vācaspati Miśra, objects are five

¹ YS 1.17

mahābhūtas. While according to Vijñāna Bhikṣu, they are five *mahābhūtas* and eleven *indriyas*. This contemplation is accompanied by *vitarka*, *vicāra*, *ānanda* and *asmitā*. It is further classified into two types - *savitarka samāpatti* and *nirvitarka samāpatti*.

Samāpatti - When *citta*, resembling a polished crystal, rests in and assumes form of an object, whether object be self as knower, senses contributing to process of knowing or knowable world, is said to be the *samāpatti* or contemplation of object.

I. ***Savitarkasamāpatti*** - This contemplation is mixed with '*vikalpa*' (misconception) as between word, object and idea. e.g. although the word 'cow', its idea 'cow' and object 'cow' are distinct from one another, they are seen to be used as identical with one another. So it is called as '*apara pratyakṣa*'.

II. ***Nirvitarkasamāpatti*** - The *citta*, with purification of memory of *vikalpa* (misconceptions) arising from inferential and scriptural knowledge based on verbal usage, loses, as it were, its essential nature and seems to assume very form of knowable object. It is called as '*parā pratyakṣa*'. It is cause of āgama and *anumāna* and arises after '*parā pratyakṣa*' cognition.

b) ***Vicāra*** - The contemplation in which object of concentration is subtle object, is '*vicārānugata samādhi*'. According to Vācaspati miśra, objects are five *tanmātras*, *mahat* and *prakṛti*. According to Vijñāna bhikṣu, they are five *tanmātras*, *mahat*, *prakṛti* and *ahaṅkāra*. This contemplation is accompanied by *vicāra*, *ānanda* (joy) and *asmitā* (ego). It is again sub divided into two types -

I. ***Savicārasamāpatti*** - Here, the object of contemplation is subtle like *tanmātra*, *mahat* and *prakṛti*. This *tanmātrika* conception is associated with

notion of time, space and causality. e.g. Sun, it apprehends *tanmātrika* state of light.

II. *Nirvicārasamāpatti* - When mind acquires complete habit of state in which it becomes identical with fine objects like *tanmātra* etc., then all conceptual notion of associations of time, space, causality etc. as in *Savicāra*, *savitarka* state vanish away and it becomes one with fine object of its communion. Both *nirvicāra*, *nirvitarka* contemplations are free from verbal misconceptions.

c) *Ānandānugata* - Its object of contemplation is senses according to Vācaspati miśra or it is *ānand* (bliss), according to Vijñāna bhikṣu. When yogin rises to *vicārānugata* stage, there is a great flow of *sattva* which produces bliss and mind becomes one with bliss. There arises *citta vṛtti*, 'I am happy'. It is not further classified into *sānand* and *nirānand*. It includes bliss and ego.

d) *Asmitānugata* - When the object of concentration is the ego (Vācaspati miśra), it is *Asmitānugata samādhi*. Vijñāna bhikṣu holds that object of concentration is concept of self which has only form of ego or 'I'. He denies it as future classification as *sāsmīta* and *nirāsmīta*.

According to Vācaspati miśra, *Samprajñāta Yoga* is '*Sālambana*', i.e. there is cognition of an object. These four contemplations originating from external objects are called as '*sabīja* (seeded)' contemplations (*Savicāra*, *nirvicāra*, *savitarka*, *nirvitarka*).

From clarity of *nirvicāra* contemplation, results serenity of mind or *adhyātma prasāda*.¹ When *citta* is free from veil of impurities of *rajas* and *tamas* mental states, there is only *sattva*, i.e. illumination. Then *citta* has a clean, steady, one pointed flow called '*vaiśāradya*', i.e. clarity of mind. Then

¹YS 1.47

citta attains radiant insight which has as its object a thing as it really is without having to follow logical sequence of thought.

It is said; the wise man, having ascended the heights of serene insight and passing beyond sorrow, beholds with compassion all suffering beings as one standing on a summit sees those upon the plain.

The insight that arises in contemplative mind is known as *Ṛtambharā prajñā* or truth bearing.¹ It is always truthful and without least trace of error. This insight which has particularities as its object is superior to the scriptural and inferential knowledge. Latent impressions produced by contemplative insight inhibit *vyutthāna saṃskāra* (latent impressions of distraction). From this again arises contemplative insight which produces a latent impression. Thus cycle goes on. This activity lasts till attainment of *viveka jñāna* (discriminating knowledge).² Even then, such thoughts as 'I am, it is mine, I know, I know not' arise at intervals. When the seed of past latent impressions of distraction is burnt by the fire of discriminating knowledge, impressions of discriminating knowledge remain latent in *citta*.

This discriminating knowledge is called as '*Tāraka*',³ as it causes one to cross the flood of *saṃsāra*. It is *Madhumati* state. (Four stages of *Samprajñāta* state are called *Madhumatī*, *Madhupratika*, *Viśoka* and *Saṃskāraśeṣa*).

The yogin with discriminating knowledge, has insight with its seven fold culmination as follows-

➤ The suffering to be removed is known. Nothing further remains to be known of it.

¹ YS. 1.48

² YS 1.50

³ YS 3.35

- The cause of suffering has been removed and nothing further remains to be removed of it.
- Through *Nirodha samādhi*, I have experienced the extinction of pain.
- The means of extinction of suffering has been realized by *viveka khyāti* or discriminative knowledge.

This four fold insight has been cultivated with effort. Thus it is called as ' *Kāryavimukti*' or *Jīvanamukti*'. After this stage, nothing remains to be done by *Puruṣa*. This is attainment of final true knowledge. It is also called as '*Aparavairāgya*'.

After this, follows *Cetovimukti*, process of release of *puruṣa* from *citta* in three stages. *Cetovimukti* is '*svataḥ sādhyā*' i.e. there is no need of any endeavour or means to attain it.

- *Buddhi* has nothing else to perform for *Puruṣa*.
- Like stones rolling down edge of a cliff, the *guṇas* lacking support, tending towards dissolution, become latent along with *citta* in their cause.
- In this state, self passing beyond any relation with *triguṇas* remains radiant in its own nature, pure and isolated.

Whoever witnesses cultivation of this seven fold insight is called '*Kuśala*. With final dissolution of *citta*, he is released and he too becomes '*Videha mukta*', as he is *guṇātīta* and has already passed beyond the factors.

When yogin is *akusida*¹ and has no desire to trade even in this discriminative knowledge, he does not expect any reward from it. He becomes *vītarāga* or unattached to it. Then '*avidyā*' is destroyed. Yogin attains contemplation known as *Dharmameghasamādhi* (rain cloud of merit). It is so called as it pours merit which destroys afflictions and actions completely. When latent

¹ YS 4.28,29

impression born of insight is suppressed, then contemplation becomes seedless called as *Nirbīja samādhi*.

2) *Asamprajñāta Yoga*¹-- When there is cessation of mental states, only latent impressions are left. This restraint of *citta* is called *Asamprajñāta Samādhi* or super conscious contemplation. It is *nirvastuka* contemplation as there is no supporting object.

It is of two types² -

➤ *Bhāva-pratyaya - Asamprajñāta Yoga* is caused by the birth in case of *videhi* (disembodied) and *prakṛti-līna* (those absorbed in primary matter). In case of *videhi*, disembodied gods, it is brought about by birth. Their minds retain latent impressions. They experience state like liberation. But they return to world due to their unfulfilled task. Likewise, *prakṛti-līna* too, who are merged into primary matter, they experience state like liberation. But they return to world due to their unfulfilled task.

➤ *Upāya-pratyaya* - Here, *Asamprajñāta Yoga* is brought about by efforts i.e. Faith, vigour, memory, contemplation and insight by yogin. Due to removal of all afflictions and actions knowledge becomes limitless.

Then there is an end to *guṇas* or the sequence of modifications of material factors which have fulfilled their purpose.

Then there is resolution of *guṇas* which have accomplished purpose of *bhoga* (experience), *apavarga* (emancipation) and bereft of self's purpose is *Kaivalya* or isolation. Then *citiśakti* (power of consciousness) is isolated (non conjunction with *buddhi sattva*). It abides in its true nature constantly.

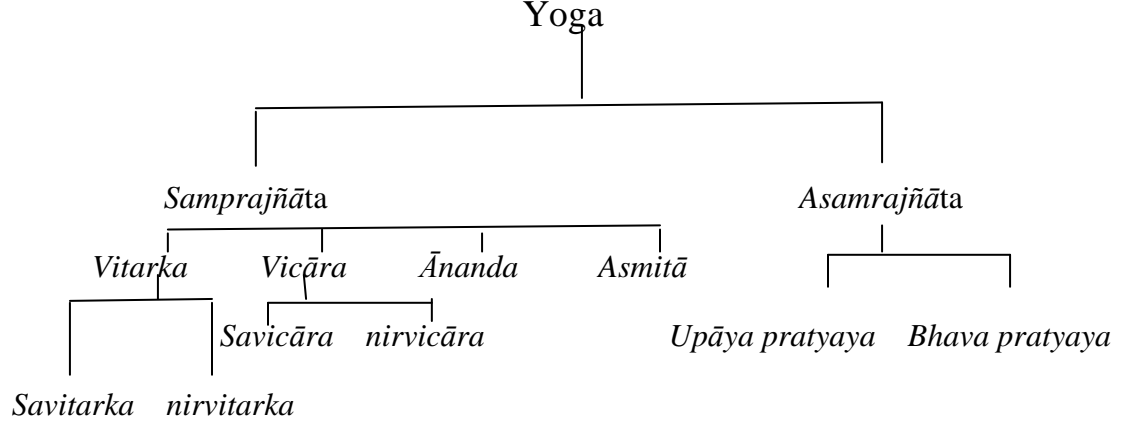
¹ YS 1.18

² YS 1.19,20

It is called '*Kaivalya*'.¹ When *buddhi* and self become equal in purity, there is isolation.

Table 5.1

Table of Yoga



object of Yoga	<i>Vitarka</i>	<i>Vicāra</i>	<i>Ānanda</i>	<i>Asmitā</i>
Vācaspati mīśra view	5 <i>mahābhūtas</i>	5tanmātras, <i>mahat, prakṛtī</i>	11 <i>indriyas</i>	<i>purūṣa</i> with <i>ahaṅkāra</i>
Vijñāna bhikṣu view	5 <i>mahābhūtas</i> , 11 <i>indriyas</i>	5tanmātras, mahat, <i>prakṛtī, ahaṅkāra</i>	<i>Lhāda</i>	<i>jīva, īśvara</i>

5.2.4 *Śakti/vibhūtis* (Miraculous powers)

When *Samprajñāta samādhi* is attained, some miraculous powers are attained. When *dhāraṇā*, *dhyāna* and *samādhi* are directed towards an

¹ YS 4.34

object, it is called as '*saṁyam*'¹. When '*saṁyam*' applied to objects, miraculous powers are attained by yogin.

Table of Miraculous powers **Table 5.2**

Object of '<i>saṁyam</i>'	Miraculous powers attained
Three modifications i.e. <i>dharma</i> , <i>lakṣaṇa</i> and <i>avasthā Pariṇāma</i>	Knowledge of past and future
Distinction among name, object and idea	Knowledge of cries of all beings
Latent impressions	Knowledge of previous births
On act of cognition (separated from objects)	Knowledge of another's mind
On the form of body	Disappearance of body
Karma of fast/slow fruition	Knowledge of death
Friendliness, compassion, joy	Attainment of respective powers
On strength of an elephant	attainment of strength of an elephant
Projection of luminous disposition of mind on hidden, subtle, distant object	Access to that object
On the Sun	Knowledge of seven worlds
On the moon	Knowledge of arrangement of stars
On the pole star	Knowledge of movement of stars

¹ YS 3.4

Object of ' <i>saṁyam</i> '	Miraculous powers attained
On the center of navel	Knowledge of arrangement of body
On the throat pit	Subdual of hunger and thirst
On the tortoise tube	Attainment of steadiness
On the light in head	Glimpse of perfect ones
Result of intuitive knowledge	Knowledge of all
On heart	Awareness of mind
On self	Knowledge of self (<i>puruṣa</i>)
Due to loosening of karma <i>saṁskāra</i> and knowledge of <i>citta</i> 's motion	Entry into others body
On <i>udāna vāyu</i>	Non contact with water, mud, thorns and upward flight after death
<i>Samāna vāyu</i>	Radiance of body, blowing fire from body
On relation between organ of hearing and <i>ākāśa</i>	Supernormal sense of hearing
On relation between body and <i>ākāśa</i> / on light cotton fiber.	Flight through space
Great disembodied state or <i>Mahāvideha state</i>	Entry into others body / <i>citta</i> Movement outside body
On gross, subtle form, essential nature, inference and purposiveness of <i>bhūtas</i> or elements	Conquest of elements eight occult powers- 1. <i>Aṇimā</i> - Yogin becomes small as atom 2. <i>Laghimā</i> - Yogin becomes light

Object of ' <i>saṃyam</i> '	Miraculous powers attained
	<p>3. <i>Mahimā</i> - Yogin increases size</p> <p>4. <i>Prāpti</i> - To touch moon by tip of one's finger</p> <p>5. <i>Vaśīṭva</i> - Control over elements</p> <p>6. <i>Iśīṭva</i> - Control over production, destruction and arrangement of elements and products</p> <p>7. <i>Yatrukāmāvasāyitva</i> - To abide causes of elements by one's will</p> <p>8. <i>Prākāmya</i> - To dive underground and emerge as out of water</p> <p><i>Taddharmānabhighāta</i> - Yogin can penetrate into rock. Water cannot wet it, nor can fire burn it, wind cannot move it, one becomes covered in <i>ākāśa</i> (one cannot see him.)</p> <p>Yogin becomes handsome, brilliant and very strong.</p>
On process of knowing, its essential nature, egoism, inference, purposiveness of <i>indriyas</i>	<p>Conquest of sense organs</p> <p>1. Quickness of mind</p> <p>2. Perception without aid of senses</p> <p>3. Conquest of primary cause</p>
Realization of distinction between <i>buddhi</i> and self	Supremacy over all states of existence and omniscience

Non attachment to all the miraculous powers with destruction of seeds of *kleśa* and karma, results into isolation. The second type of yogin should deny invitation of gods.

Miraculous powers arise from birth, drugs, spells, penance and from *samādhi*.¹

***Siddhis* obtained by perfection in *Yama* and *Niyama* --**

<i>Siddhi</i>	Perfection
Perfection in non violence	Nearby animals give up their hostility.
Perfection in truthfulness	His speech becomes true
Perfection in non stealing	Treasures wait upon him
Perfection in continence	Vigour attained
Perfection in non possession	Knowledge of cause of past, future births
Perfection in cleanliness	Disgust for one's own and other's body
Perfection in contentment	Happiness arises
Perfection in austerity	Supernormal powers of senses
Perfection in sacred study	Seeing gods, sages and siddhas
Perfection in dedication of one's actions and its fruits to god	Perfection of contemplation, knowledge of things as it is

¹ YS 4.1

When a yogin has direct perception of reality, he has desire to create many bodies in order to expiate his karma all at one time. He creates many bodies, many minds from ego with their cause and starts their operation like sparks from fire. He makes his original mind director of all minds, from which there is difference of activity. Among these minds, the mind that which proceeds from contemplation alone is free from latent impressions and is not concerned with merit or demerit as all afflictions of yogin are destroyed. The minds created by birth, drugs, spells, penance etc. have deposits of karma.

Thus, practice of *Samprajñāta Yoga* and *Asamprajñāta Yoga* results into cessation of the pain. It also gives rise to some supernormal powers as described above.

5.2.5 Yoga [*Nirodhopāya* – *Hānopāya*]

Hānopāya stands for the path to get rid of sufferings. This section deals with the types of yogis and methods of yoga.

A Yogin can attain *Nirodha* by practice of either *abhyāsa* and *vairāgya* or *kriyāyoga* or *Aṣṭāṅga Yoga*.

Types of Yogi -

Four types of yogins are described in *Nyāyasiddhānta muktāvali*.¹ They are

a. *Yaugika*

b. *Rūḍha*

c. *Yogārūḍha*

d. *Yaugikārūḍha*

According to the means employed, there are nine types of yogins² as follows

¹ YS 2.17

² *Ibid.* 1.20

- a. *Mṛdupāya* (Mild)
- b. *Madhyopāya* (Middling)
- c. *Adhimātropāya* (Intense)

Thus one employs mild, moderate or intense means. Each one of the three, is again divided into three types as follows -

- I. *Mṛdu saṃvega* (of mild dispatch) - It has *samādhi* and its fruit is *āsanna* (close) /slow
- II. *Madhya saṃvega* (of middling dispatch) - It is *āsannatara* (closer) /fast.
- III. *Tīvra saṃvega* (of intense dispatch) - It is *āsannatama* (closest) /very fast.

Thus, in all they are nine in number.

There are four kinds of yogins depending on the stage attained.¹ They are as follows -

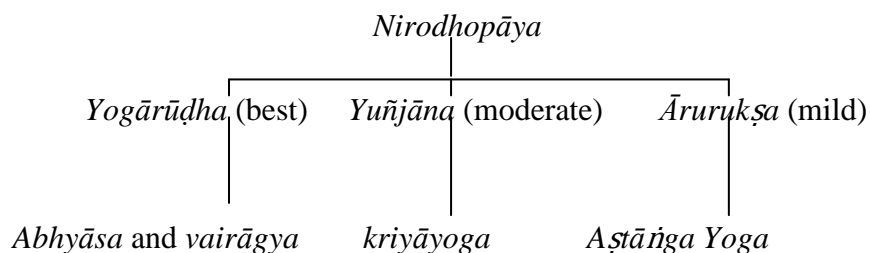
- a. *Prathamakalpika* - He is novice who has just started practicing Yoga. The light of knowledge has just began to dawn in him. He is tempted by gods in heaven. One who is not tempted goes to next stage.
- b. *Madhubhumika* - He is one who has attained *ṛtambharā prajñā* (truth bearing insight).
- c. *Prajñā jyoti* - He is one who has subjugated elements and sense organs and retaining a firm hold on stages already achieved, is striving to achieve the higher stages. He performs all *anuṣṭhānas*.
- d. *Atikrāntabhavanīya* - He is one who has passed beyond all stages to be achieved, with resolution of mind in primary matter remaining his sole object. His insight then attains to seven final stages. His only aim is cessation of *citta* by *Asamprajñāta samādhi*.

¹ YS 3.51

According to Vijñāna Bhikṣu, there are three types of yogins and three paths to attain *kaivalya*.¹

They can be classified as follows -

Methods of Yoga



- **Abhyāsa** - The best yogin can attain isolation by proper practice and non attachment. Practice or *abhyāsa* means performance of means with desire of attaining steadiness of *citta*. According to Vācaspati miśra, *abhyāsa* includes *Yama*, *NiYama*. While according to Vijñāna bhikṣu, *abhyāsa* includes performance of *Śraddhā*, *vīrya*, *smṛti*, *samādhi* and *prajñā*. The practice becomes firmly grounded when carried on over a long period, without interruption and with faith.

- **Vairāgya** or non attachment is of four types as follows -

- I. *Yatamāna* (effort) - It is directed to remove *rāgādi kaśāyas* by the practice of *bhāvanās* viz. friendliness, joy, compassion and equanimity.
- II. *Vyatireka* (discrimination) - It is to check that non attachment has been achieved in regard to some objects and yet to be attained in regard to others.
- III. *Ekendriya* (single faculty) - Here, attachment remains as mere longing.
- IV. *Vaśīkāra saṃjñā* - Here one is free from attachment for worldly and other worldly objects.

¹ *Yogasāra grantha*, 2.1, p.37, (Nāgojibhatta vṛtti)

It is called as '*apara vairāgya*', which results into *Samprajñāta samādhi*.

When there is non attachment even for discriminating knowledge, and then there is higher kind of *vairāgya* called '*para vairāgya*', that results into *kaivalya*. *Kaivalya* and *asamprajñāta samādhi* is attained by those with intense dispassion.

Contemplation is speedily attained also by the devotion of god.¹ Because of worship of god, god favors one with his grace. As a result of god's mere wish, yogin attains contemplation and its fruit speedily.

Then knowledge of inner self arises and obstacles are removed.

Vikṣepa / Antarāyas (Obstacles) in Yoga are nine in number. They are as follows --

1. ***Vyādhi*** - (disease) - It is disorder of *dhātu*, *rasa* and *karaṇa* (humours, of fluids or of organs) of the body.
2. ***Styāna*** - (languor) - It is disinclination of the mind to work.
3. ***Samśaya*** - (doubt) - It is notion touching both alternatives ' it might be thus', ' it might not be thus'.
4. ***Pramāda*** - (heedlessness) - It is lack of attention to aids of contemplation.
5. ***Ālasya*** - (sloth) - It is lack of efforts due to heaviness of mind and body.
6. ***Avirati*** - (self-indulgence) - It means strong craving for sense objects.
7. ***Bhrānti darśana*** - (delusion) - It means *viparyāya* or misperception.
8. ***Alabdhabhumikatva*** - It is failure to attain a plain of *citta*.
9. ***Anavasthitatva*** - It means failure to remain firm in plane of Yoga which has been attained by *citta*.

These obstacles cause distraction of *citta*.

¹ YS 1.23

Along with *vikṣepa*, there are other obstacles as follows -

1. Pain which is of three types -

I. *Ādhyātmika* - It is bodily and mental pain.

II. *Ādhibhautika* - It is pain caused by the animals.

III. *Ādhidaivika* - It is pain caused by the gods or powers of the nature.

2. *Daurmanasya* - (dejection) - It means mental disturbance caused due to non fulfillment of desire.

3. *Aṅgamejayatva* - It is tremor of body that makes body unsteady and shaky.

4. *Śvāsa* - It is action of inhaling air.

5. *Pra Śvāsa* - It is action of exhaling air.

All these coexist with *vikṣepa*.

In order to remove obstacles, one should concentrate on any one object such as god.

There are purifying means prescribed by *śāstra* for steadiness of *citta*. They are called as '*Parikarmas*'. They are -

▪ Four *Bhāvanās* -

I. *Maitri* (Friendship) - To cultivate friendship towards who are happy.

II. *Karuṇā* (Compassion) - To cultivate compassion towards who are unhappy.

III. *Muditā* (Joy) - To cultivate joy towards who are meritorious.

IV. *Upekṣā* (Equanimity) - To cultivate equanimity towards who are wicked.

▪ *Pracchardana* (Expulsion) and *vidhāraṇa* (retention) of breath.

▪ Concentration on tip of nose, tip of tongue, on palate, on middle of tongue, on root of tongue results into sensation of supernormal power of smell, taste, form, touch and sound and steadiness of *citta*.

- Concentration on objects like the sun, the moon, the planets, gems, arrays of light. Thus, the mental activity is directed to the sense object.

- Concentration on lotus of heart, *citta* and ego

Thus, there are two sorrowless states of *citta* -1) pertaining to object of sense; 2) relating to ego.

- Concentration on the '*vītarāga*'

- Concentration on knowledge from dream or sleep

- Concentration on any object of one's choice

- ***Kriyā Yoga***

Yuñjāna or moderate yogi can attain Yoga by means of *Kriyā Yoga*.

*Kriyā Yoga*¹ is the practice of *tapa* (austerity), *Svādhyāya* (sacred study) and *Īśvara praṇidhāna* (surrender of one's actions to god). When *Kriyā Yoga* is practiced with zeal and energy, results into contemplation and attenuates *kleśas*. It does not make afflictions unproductive. Afflictions are made unproductive through *abhyāsa* and *vairāgya* (non attachment and practice). Then discriminating knowledge arises.

- ***Aṣṭāṅga Yoga*** (Eight fold Yoga)² - *Ārūrukṣa* or the ordinary people can attain Yoga by the practice of eight fold Yoga.

- Eight fold Yoga is the cause of two things.

1. *Viyoga kāraṇa* - It causes separation of impurities.

2. *Prāpti kāraṇa* - It causes attainment of discriminating knowledge.

Abhyāsa, *vairāgya* and *kriyā Yoga* are not different from *Aṣṭāṅga Yoga*. They are included in the *Aṣṭāṅga Yoga*. The eight *yogāṅgas* are as follows --

¹ YS 2.1

² YS 2.29

➤ **Yama** (abstinence) - They are five in number.

- I. *Ahiṃsā* (non violence) - It is absence of injury towards any living being in any way at any time. As all foot prints are included in foot prints of an elephant, similarly, all *dharma*s and *artha*s are included in *ahiṃsā*.
- II. *Satya* (truthfulness) - It is truthfulness in thought and speech. Speech should not be deceptive, confused and ambiguous, but should be according to facts.
- III. *Asteya* (non theft) - It is not taking or desiring anything belonging to others without one's permission.
- IV. *Brahmacarya* (continence) - It is restraint of sex organs and also of sense organs.
- V. *Aparigraha* (non possession) - It is non possession of material things more than necessary for living.

These five vows are restricted by *jāti* (species), *deśa* (place), *kāla* (time) and *samaya* (circumstances). When they are unrestricted with such conditions, they are called as '*Mahāvratas*' or great vows

➤ **Niyama** (observances) - They are five in number as follows -

a) *Śauca* - (cleanliness) - It is of two types -

1. *External* - Cleanliness of body. 2. *Internal* - Cleanliness of mind impurities.

b) *Samtoṣa* - (contentment) - It is absence of desire to acquire more than what is needed.

c) *Tapa* - (austerity) - It is endurance of pairs of opposites like hunger and thirst, heat and cold etc. observance of *mauna* (silence) which is of two types -

1. *Ākāramauna* - Silence without gesture. 2. *Kāṣṭhamauna* - Silence with gesture. It includes observance of *vratas*, fasts etc.

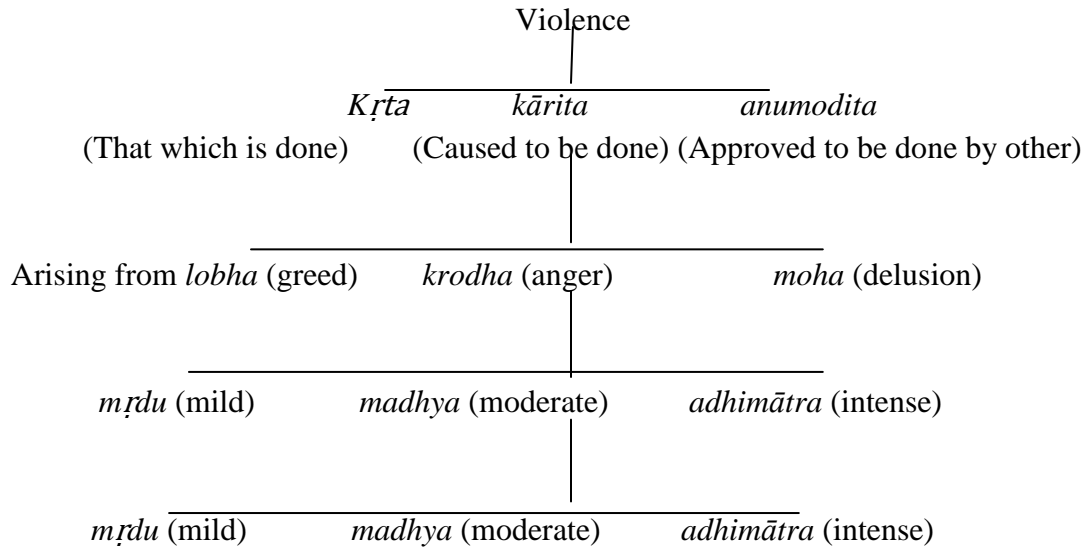
d) *Svādhyāya* (sacred study) - It is reading of scriptures and repetition of sacred syllable 'OM'.

e) *Īśvara praṇidhāna* - It is dedication of one's actions and its fruits to god.

By this, one is endowed with god's grace.

• ***Pratipakṣa bhāvanā*** - (contrary thoughts) - During practice of eight fold Yoga, if evil thoughts arise in mind, then one should try to remove it by developing contrary thoughts.

Violence is of three kinds as follows.



Three types are again sub divided into $3 \times 3 \times 3 \times 3$ types i.e. violence becomes of 81 types. It becomes infinite according as one adopts a rule (*niyama* e.g. 'I will kill only fish'), an option (*vikalpa* e.g. 'every day I will kill a terrestrial or aerial animal'), or totality (*samuccaya*, e.g. 'I will kill both terrestrial and aerial animal'), *vitarka* (thinking otherwise, e.g. 'I will kill enemy'). Such classification is applied to falsehood etc. i.e. to rest of eight fold Yoga. When such thoughts arise, one should meditate upon contrary thoughts like 'if I were to resort to these evil passions once again, my

condition would be like a street dog.' it is the practice of *Pratipakṣa bhāvanā*.

Just as even a single hole in a jar filled with water loses water, so with a breach of any one of the abstinences and observances, the rest become ineffective.

➤ **Āsana** (posture) - It is position in which one achieves stability and comfort. There are different types of postures like *Padmāsana*, *Bhadrāsana*, *Svastikāsana*, *Daṇḍāsana* etc. According to Vācaspati miśra, while practicing a specific posture, one should maintain relaxation of natural efforts. By perfection in posture, one is not disturbed by pairs of opposites like heat and cold etc.

➤ **Prāṇāyama** - It is control of breathing. Inhalation is *pūraka*; while exhalation is, '*recaka*'. The interruption in natural flow of respiration, which is absence of both i.e. '*kumbhaka*', is regulation of breath, i.e. *Prāṇāyama*. All three are regulated by *deśa* (range), *kāla* (duration) and by *Sāṃkhya* (number). Its perfection results into purification of *citta*.

➤ **Pratyāhāra** - When *citta vṛttis* are restrained, senses also are restrained. *Pratyāhāra* is becoming of senses like that of *citta*.

First five aids to Yoga are external; while last three aids are internal aids to Yoga.

➤ **Dhāraṇā** (fixed attention) - It is concentrating the *citta* on a spot. *Citta* can be concentrated on center of navel, the lotus of heart, the light in head, tip of nose or tongue, or an auspicious object like Hiraṇyagarbha, Indra or Prajāpati.

➤ ***Dhyāna*** (meditation) - It is the continuous flow of same cognition to same object without interruption. It is like a continuous stream of oil.

➤ ***Samādhi*** (contemplation) - When meditation illumines only form of its object and becomes devoid of its nature, due to assumption of form of object, then it is called as contemplation. Different types of *Samādhi* are discussed in previous chapter.

The three yogic aids, *Dhāraṇā*, *Dhyāna* and *Samādhi* together constitute '*Samyama*'. When all three aids are directed to one and same object, it is called as '*saṃyamam*'. This '*saṃyamam*' should be applied to upper stages of Yoga. It is said that 'through Yoga alone Yoga should be known. Yoga makes progress through Yoga. One who practices Yoga vigilantly, he sports in Yoga for longer duration'.

Thus, in this section we studied three types of yogis as the best, moderate and mild. *Abhyāsa* and *vairāgya*, *kriyāyoga* and *Aṣṭāṅga Yoga* are the three methods of yoga suggested for these three types of yogis respectively.

5.3 Doctrine of Karma - This section deals with study of doctrine of karma as karma is one of the causes of the pain.

There are four kinds of karma¹ as follows-

1. ***Kṛṣṇa*** (Black) - (*pāpa*) These are produced by evil or wicked ones. They are performed by body and mind. They result into sorrow.

¹ YS 4.7

2. **Śukla kṛṣṇa** (White and black) - (*pāpa puṇya*) Most of the ordinary actions are partly virtuous and partly vicious. e.g. Vedic sacrifices include killing of animals.

3. **Śukla** (White) (*puṇya*) - These karmas are meritorious that result into happiness. They are performed by those who follow virtuous vows.

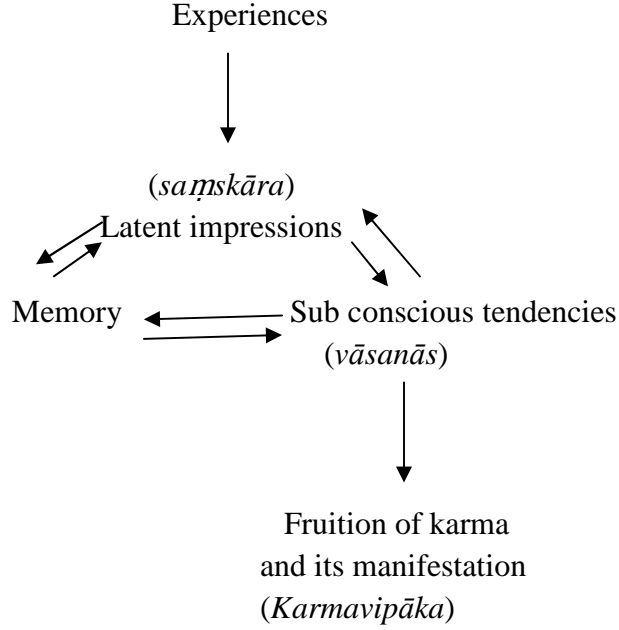
4. **Aśukla akṛṣṇa** (Neither white nor black) - The yogis who have destroyed all afflictions, renounces fruits of karma; whose births are last one, have such karma. (*Caramdeha yogi* or *sannyāsi*).

Subconscious latent tendencies of *dharma* and *adharma* type resulted from meritorious and demeritorious type of actions are called as *Karmāśaya*. *Karmāśaya* has its root in afflictions. *Karmāśaya* ripens into *jāti* (life state), *āyusā* (life time) and *bhoga* (life experience). They are called as three ripenings or *vipākas* of *Karmāśaya*.

Mind is diversified by countless *vāsanās* (subconscious tendencies). *Citta* remains constant in all births. *Vāsanās* are beginningless. They remain accumulated in *citta*. Thus, *citta* is compared with fishing net with knots. Whatever is the fruition of a particular karma, only those *vāsanās* which are favourable to bring about fruition come into manifestation. There is uninterrupted sequence between *vāsanās*. Because, although the subconscious tendencies are separated by species, time and place same kind of karma becomes their manifesting cause. Thus there is uninterrupted sequence. Experiences produce *saṃskāra* or latent impressions. They result into memory which again produces latent impressions. Latent impressions produce subconscious tendencies. Thus, the cycle continues. There is manifestation due to fruition of karma.

Table 5.3

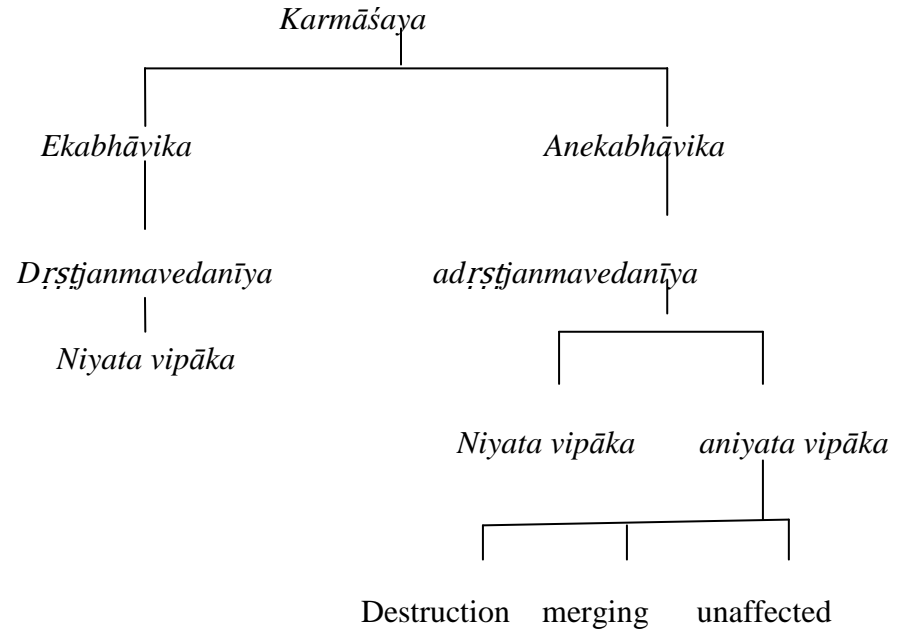
Cycle of vāsanās and saṃskāra



These subconscious tendencies have *avidyā* (error) as root cause. Its fruition is manifestation of merit, demerit. Its substratum is *citta*. Its support is objects of sense. *Vāsanās* are result of accumulation of experiences or their memory in many lives. Therefore, are called as '*Anekabhāvika*'. Many karmas combine to produce one life state. It is called as '*Ekabhāvika*'. *Karmāśaya* ripening in same life are known as *dr̥ṣṭjanmavedanīya*. *Karmāśaya* ripening in another unknown life are known as *adr̥ṣṭjanmavedanīya*. Karmas that surely fructify are known as *niyata vipāka*. Karmas that may or may not fructify are known as *aniyata vipāka*. *Adr̥ṣṭjanmavedanīya* karmas of *aniyata vipāka* type has three different courses -

1. By the rise of *aśukla akṛṣṇa* karma, *śukla*, *kṛṣṇa* and *śukla kṛṣṇa* karmas are destroyed. *śukla* karma destroys *kṛṣṇa* karma.
2. Effects of minor karmas are merged into effects of major and dominant karmas.
3. Due to effect of major karmas of fixed fruition, minor karmas of unfixed fruition remain unaffected for a long time.

Doctrine of Karma Table 5.4



5.4 Doctrine of *Pariṇāma*

In this section theory of change is studied, as change is also the cause of the pain. Yoga philosophy presents *Pariṇāma* of *citta* as well that of *bhūtas* and *indriyas*.

➤ **Citta Pariṇāma** - *Citta* is made up of three *guṇas* and is restless, changing. *Citta* has three *Pariṇāmas* as follows¹ -

- I. **Nirodha Pariṇāma** - Latent impressions is characteristic of *citta*. *Citta* is *dharmi* and *saṃskāra* (latent impressions) of *vyutthāna* (distraction) and of *Nirodha* (restraint) are *dharma*s (qualities) of *citta*. When latent impressions of distraction become latent and those of restraint take their place, *citta* becomes inseparably connected with moment of restraint. When *citta* undergoes latent impressions of restraint every moment, there is modification of restraint. In this state, latent impressions of restraint alone remain in *citta*. Thus, *citta* as *dharmī* has latent impressions of restraint as *dharma* that rise and lessen. So *Nirodha Pariṇāma* is *dharma Pariṇāma* of *citta* i.e. *dharmi*.
 - II. **Samādhi Pariṇāma** - *Citta* is substratum and has *dharma*s of distraction and the one pointedness. When *citta* is connected with disappearance of quality of distraction and appearance of quality of the one pointedness, *citta* becomes contemplative.
 - III. **Ekāgrata Pariṇāma** - It is related to *samādhi citta*. In contemplation, at each moment same modification uprises and disappears one after another. Then similar sequence of same modification goes on until *samādhi* is disturbed.
- There are three *Pariṇāmas* viz. *dharma* (quality), *lakṣaṇa* (limitation) and *avasthā* (condition) at each state of three *citta pariṇāma*.
1. **Dharma Pariṇāma** - Here, modification of quality takes place in its substrate i.e. *citta*, when quality of distraction disappears and quality of restraint appears.

¹ YS 3.9

2. Lakṣaṇa Pariṇāma - It is change of *dharma* in three time series. The quality of restraint has three limitations possessing three time paths. Leaving first the time path characterized by future, it passes into time path characterized by present, but without transgressing its state as quality and manifests its own nature. This is its second time path. But it is not completely disconnected with its past and future limitations. The quality of distraction also has three limitations with three time paths. Putting aside its 'present' limitation, it enters into 'past' limitation without losing its state of quality. This is its third time path, but it is not completely disconnected from future and present limitations.

Thus when *Nirodha dharma* enters into present stage from future one, *vyutthāna dharma* which has been at present stage goes into its past stage. At this present stage, *Nirodha Pariṇāma* only becomes prominent. It is not altogether dissociated from its past and future stage.

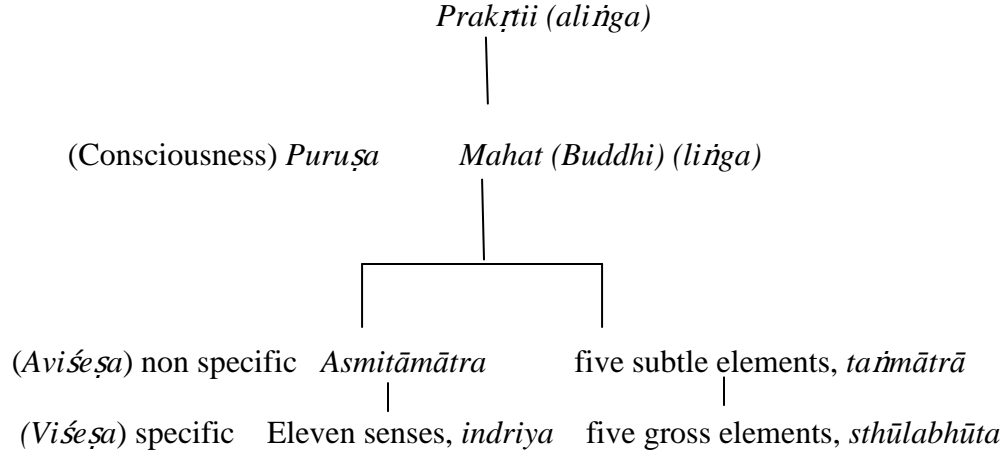
3. Avasthā Pariṇāma - During moments of restraint, *Nirodha saṃskāra* become powerful and *vyutthāna saṃskāra* become feeble. When *dharma* exists in its present stage, it is held new. But its newness begins to diminish in every succeeding moment to become old. This *pariṇāma* is not materially different from *lakṣaṇa pariṇāma* and thus considered as its mode. There is *avasthā pariṇāma* of *saṃskāra* and *adr̥ṣṭadharmas* of *citta*. It is limited up to its present limitation effect *dharma* only, not of past or future limitation.

There is modification of condition pertaining to *dharma* (quality). Thus,

- I. The substrate has modification by virtue of its qualities.
- II. The qualities have modification by virtue of limitations.
- III. The limitations have modification by virtue of the conditions.

Pariṇāma of bhūtas and indriyas

The evolution Table 5.5



Evolution is manifestation of change, mutation by energy of *rajas*. It is manifestation of effect that is in cause. In evolution, there is not only change in quality, but also is production of different tattva or different categories of existence. It is called as '*tattvāntar pariṇāma*'.

From *prakṛti*, there is no primal state inferred. Thus it is called as *aliṅga*. It is *nitya*. *Liṅga* (sign), *aviśeṣa* (slightly specialized) and *viśeṣa* (specialized) are *anitya*. Thus, *citta* is *guṇasvarupa*. There are as many *citta* as there are *puruṣa*.

In the series of evolution, *bhūtas* and *indriyas* come in the last stage. The *guṇas* are of two types¹ -

¹ YS 3.47

1) *Vyavasāyātmaka guṇas* - (*jñāna rūpa*) - These are *grāhaṇa rūpa*, from which *ahaṅkāra* and *indriyas* are produced.

2) *Vyavaseyātmaka guṇas*- (*jñeya rūpa*) - These are *grāhya rūpa*, from which *Pañcatanmātras* and five *mahābhūtas* are produced.

e.g. The substrate clay passes from its quality of lumpiness into quality of the jar. It is *dharma Pariṇāma*.

When this jar form of clay leaving behind its future time path, enters into its present time path, it becomes modified by limitation. It is *lakṣaṇa Pariṇāma*.

When jar undergoes every moment newness and oldness, it is modification of condition. It is *avasthā* manifest.

Dharmin possesses innumerable *dharmas*.¹ *Dharmin* is the cause and *dharma* is the effect. The power of *Dharmin* which is determined by its potentiality is itself a quality. *Dharma* is the power which is modified by the capability of *Dharmin* for giving rise to the effect. The *dharmas* of a substrate are quiescent, uprisen and not yet manifested. The substrate is that in which qualities whether manifest or unmanifest, inhere and it has as its essential nature both the generic and particular form. Qualities are not manifested all at once and same time, being subject to place, time, form and the dispersing cause (*dharma* and *adharma*).

Distinctness of sequence in *dharma*, *lakṣaṇa* and *avasthā Pariṇāma* becomes the reason of distinct modifications.

Sequence of *dharma* -- Clay as dust, lump of clay, jar, broken bits

Sequence of *lakṣaṇa* -- Past, present and future time series

Sequence of *avasthā* -- New, old

¹ YS 3.14

In this sequence, *dharmin* and *dharma* are relative. For the *dharma* becomes *dharmin* in relation to nature of another *dharma* in sequence. Thus, there is bheda and abheda between *dharma* and *dharmin*.

Buddhism refutes this *Pariṇā mavāda*, as they do not assume any constant substrate or *Dharmin*. According to them, only *dharma*s exist. In *Mahāvibhāṣā* of Sarvāstivāda, there is reference of *Pariṇā mavāda* and *Tirobhāvāvirbhāva-vādā* having same idea as expressed in the SāṃkhyaYoga. The four Buddhist teachers viz. Dharmatrāta, Ghoṣaka, Vasumitra and Buddhadeva mention four views related to *Pariṇā mavāda*. It shows influence of the Sāṃkhya system. Vasubandhu in AK criticizes these views from the point of Sautrāntikas. Also in *Yogācāra bhūmi*, *Hetu--phala--sadbhāva vāda* (*Satkārya vāda*) and *Abhvyakti vāda* (theory of manifestation) are referred which are also same. The same terms *abhvyakti*, *tirobhāva*, *āvirbhāva* are used in *Yoga bhāṣya*.

In the Sāṃkhya Yoga, *dharmin* and *dharma* are not different. They are relative. Sarvāstivāda admits only *dharma* as *dravya* (substance) exist. When one *dharma* as an effect rises, other *dharma* as a cause does not exist. Thus, both theories are two sides of same coin.

In the Indian Philosophy, problem of change is important. The Vedānta and Buddhism have two extreme views. The Vedānta philosophy believes that change is illusion. Eternal reality is unchanging *Brahman*. The Buddhism believes in change with no permanent substance. According to the Sāṃkhya, *Purūṣa* is permanent and *Prakṛti* is *Pariṇāmi* (changing). The Jaina's non absolutist theory rejects these views. According to the Jainism, existence is characteristic of substance. Existence is combination of origination,

cessation and persistence¹. That which possesses qualities and modes is a substance.² Eternal substance and changing modes are real and integral. Not only modes subject to change, while eternal substance also liable to change, though not to absolute cessation and disappearance like modes. Transformation means the continuity of one's own nature through change. Modes appear and disappear, but substance and qualities do not change. Qualities change in their intensity, but do not change in their essential nature.

5.5 Conclusion

In the PātañjalaYoga, Yoga is defined as restraint of the mental states. The goal of Yoga is attainment of emancipation. *Citta* is made up of three factors, *sattva*, *rajas* and *tamas*. *Citta* is '*dṛśya*', while self or *puruṣa* is '*dṛṣṭā*', witness of *dṛśya*. *Buddhi* is '*jada*' or matter and self is '*cetana*' or consciousness. Reflection of *puruṣa* in *citta* causes *puruṣa* to experience *duḥkha*. It is since the eternity. *Citta* as *heya* stands for the future *duḥkha*.³ *Heyahetu* stands for the cause of *duḥkha*.⁴ *Cittavṛttis* like *viparyaya* (ignorance, attachment, aversion, egoism and will to live) and *vikalpa* are causes of the pain. *Hāna* stands for the freedom from *duḥkha*.⁵ It is possible by *nirodha* i.e. cessation of mental states. It is attained by the practice of *SamprajñātaYoga* and *AsamprajñātaYoga*. *Hānopāya* stands for the way to get rid of *duḥkha*.⁶ It stands for the method of Yoga. Pātañjala Yoga suggests three methods. Eight fold Yoga, *Kriyā Yoga* and *Abhyāsa* and *vairāgya*, are the three methods of Yoga suggested as per the capacity of the

¹ *Tvs* 5.29

² *Tvs* 5.37

³ *YS* 2.12

⁴ *Ibid.* 2.16

⁵ *Ibid.* 2.25

⁶ *Ibid.* 2.26

practitioner. Four *dhyānas* in the Pātañjala Yoga are similar to that in the Buddhism. The next chapter deals with the Integral Yoga.

Chapter Six

Integral Yoga

6.1 Introduction

"All life is Yoga"

In the previous chapters we studied Yoga in the Vedas, Upaniṣads, Buddhism, Jainism and the Pātañjala Yoga. These systems are very original and old. Later, *Mantrayoga*, *Tantrayoga*, *Haṭhayoga*, *Nāthayoga* also emerged. In the last few centuries some yogis tried to rejuvenate the Indian Yoga. Sri Aurobindo was the great Yogi and visionary. He understood the potential and power of the Indian Yoga. He considered the Indian Yoga as one of the dynamic elements of the future life of humanity. Indian Yoga is not something mystic or abnormal which has no relation to the ordinary life or to self fulfilment. All life is Yoga. Integral Yoga is spiritual as well as psychological. Sri Aurobindo has synthesized some traditional yoga. The principle of Integral Yoga is that by combining the principles of ancient systems of Yoga, the whole being can be trained, so that it can be transformed to that great light and force. The sages of the Veda and Vedanta relied upon the intuition and spiritual experiences. Fundamental concepts of the Veda and Vedanta are *Puruṣa*, *ātmā*, *Sad Brahman* and the Pure existent. Sri Aurobindo considers these ideas as the old treasure or initial capital. On the basis of these, he wants to replace old expressions with new expressions

and old Light with the new Light.¹ The philosophy of the Integral Yoga is 'Realistic Advaita'. Sri Aurobindo states that the world is real and manifestation of the Divine. This chapter deals with the study of meaning and method of Integral Yoga.

Life of Sri Aurobindo -

Sri Aurobindo [15th August 1872 - 5th Dec 1950], was born in Calcutta. The family went to England in 1879. He studied at Cambridge, England. He arrived to India in 1893. The landmarks of his inner life are -

- August 15, 1872 - birth in Calcutta.
- Feb 6th 1893 - arrived to India, Bombay. A vast calm descends upon him as he sets foot on Indian soil and remains for months afterwards.
- May-Aug 1903 - experience of vacant infinite in Kāśmīra on the 'hill of Śaṅkarācārya'.
- Jan 1908 - in Baroda, meets Yogi Viṣṇu Bhāskar Lele and establishes complete silence of mind attaining experience of silent *Brahman*.
- May 5, 1908 - May 6, 1909 - under-trial prisoner at Alipore. He has realization of cosmic consciousness and of the Divine (Śrī Kṛṣṇa) as all beings and in all that is.
- March 29, 1914 - first meeting of the Mother and Sri Aurobindo.
- Nov.24, 1926 - the day of siddhi (victory day). The descent of Kṛṣṇa, the overmind godhead, into physical.
- Dec 5, 1950 - *Mahāsamādhi*.

Major Works on Yoga by Sri Aurobindo

¹ Sri Aurobindo, *The Life Divine*, 7th ed. (Pondicherry:Sri Aurobindo Ashram, 2006), ch.8, p.72.

The Life Divine, The Synthesis of Yoga, Letters on Yoga (vol 1-3), The Secret of Veda and The Upanishads, Part 1, 2

6.2 Object of Integral Yoga

The object of this Yoga is to enter into and be possessed by divine presence and consciousness, to love divine for divine's sake alone, to be tuned in our nature into nature of divine and in our will and works and life be the instrument of divine. Its object is first to enter into the divine consciousness and secondly to bring down Supramental consciousness on the earth to transform mind, life and body. The aim of this Yoga is to open the consciousness to the Divine and to live in inner consciousness and bring psychic into front and by transformation, be in union with divine knowledge, will and love. The objective of Integral Yoga is not like traditional Yogas which aim to attain liberation.

Its object is not -

- To become like the Mother and Sri Aurobindo
- To get *siddhis* or miraculous powers
- To be great yogi or superman
- To talk about supramental and think of bringing it down in yourself. This is the most dangerous.

Its object is not individual achievement of divine realization for sake of individual; but something to be gained for each consciousness here, a cosmic not solely a supracosmic achievement.

6.3 Planes of Consciousness -

Sri Aurobindo discusses many planes of consciousness. Consciousness is a fundamental thing in existence. It is not only power of awareness of self and

things; it has also a dynamic and creative energy. It can determine its own reactions or abstain from reactions. It can not only answer to forces but also create forces.

Consciousness is usually identified with mind, but mental consciousness is only human range. There are ranges of consciousness above and below the human range. The gradations of consciousness are universal states not dependent on subjective personality; rather subjective personality is determined by grades of consciousness in which it is organized according to its evolutionary stage. There are grades of worlds also. Like physical world, there are subtler worlds like vital, mental, psychic worlds which are soul's home. In each of us, there is a mental, a psychic, a vital, a subtle physical and a gross physical plane of consciousness. The same planes are repeated in consciousness of general nature. It is when we enter or contact these other planes that we come into contact with worlds above physical.

The oldest Vedāntic knowledge tells about five degrees of our being; the material, the vital, the mental, the ideal, the spiritual and to each of these grades of our soul there corresponds a grade of our substance, a sheath. They are as follows.

a. *Annamaya koṣa*, b. *Prāṇamaya koṣa*, c. *Manomaya koṣa*, d. *Vijñānamaya koṣa*, e. *Ānandamaya koṣa*.

There are twin psychic entities in us as follows -

1. Surface desire soul - It is our ordinary exterior mind, life (vital), and body consciousness. It works in our vital cravings, emotions, aesthetic faculty and seeking for power, knowledge and happiness.

2. Subliminal Psychic being - It is inner mind, inner life and inner physical consciousness constituting inner self. It is pure power of light, love, joy and refined essence of being which our true soul is.

In Saṃskṛta, Psychic being is called the '*Puruṣa*', in the heart or '*caitya puruṣa*'. It is different from '*Puruṣa*' of Sāṃkhya. Sāṃkhya '*Puruṣa*' is the mental being, the witness or '*manomaya puruṣa*'.

Thus being of man is composed of three elements -

- The psychic being behind supporting all
- Inner mental, vital and physical (mental being)
- External mind, life and physical (desire soul)

Above all is the Central Being or *Jīvātmā*. It is the position of divine soul.

The mind, the vital and the physical, the three together are called the triple universe of the lower hemisphere.

Modes of *Brahman* in ascending order are -

Saccidānanda → Supermind → mind → life (vital) → matter (physical).

The descending order is vice versa.

Characteristics of different modes are -

- Physical or material consciousness is mostly subconscious. It is inertia, doubt, dullness and ignorance.
- Vital means life force in the plants, animals or man. It is necessary force in body without which nothing can be done in bodily existence. It can be purified but not to be destroyed. It is made of desires, feelings and passions.
- Mind proper is divided into three types -

I. Thinking mind - it is concerned with ideas and knowledge.

II. Dynamic mind - it is mental force for realization of idea.

III. Externalizing mind - it is expression in form of speech and in any form.

- **Central Being -**

It is the portion of divine within us which supports all the rest and survives through death and birth. It has two forms -

1. Above, it is *Jīvātmā*, our true being, of which we become aware when higher self-knowledge comes.

2. Below, it is Psychic being, which stands behind mind, life and body.

The Central Being, *Jīvātmā*, represents on each plane of consciousness.

On mental plane, it is '*Manomaya puruṣa*,

On vital plane, it is *Prāṇamayapurūṣa* and

On physical plane, it is *Annamayapurūṣa*.

But true representative all the time is concealed behind mind, vital and physical is Psychic being.

- **Higher mind** - It gives substance and form of knowledge in the thought and words.

- **Illumined mind** - Here begins a peculiar light, energy and bliss of knowledge.

- **Intuition** - It is the first plane in which there is a real opening to full possibility of realization. It is a ray of superior light.

- **Overmind** - It is passage through which one passes from mind to Supermind. One can indirectly touch overmind if one opens into cosmic consciousness. It is full of lights and powers.

- **Supermind** - Supermind is the truth consciousness of divine nature in which there is no place for principle of division and ignorance. It is always full of light and knowledge. It is between *Saccidānanda* and lower creation (Overmind). It alone can transform the lower nature i.e. mind, life and body. It exists secretly in lower planes. It is knower, knowledge and object of

knowledge. The Supermind, truth consciousness, Real idea knows itself and all that it becomes. In it there is no division, as knowledge, force is not divided.

- ***Saccidānanda*** - The ultimate reality in cosmos is triune principle of transcendent and infinite existence, consciousness and bliss, which is nature of divine being. The supreme Supracosmic *Saccidānanda* is above all.

- **The Divine** - It is the supreme truth. It is the Supreme Being from whom all have come and in whom all are. It has three aspects - the transcendental, the cosmic and individual divine. It is trinity.

- **The Divine Mother** - It is cosmic *Śakti* or power (Parā- Prakṛti) that is mother of all things. One should surrender the Mother.

- **Ignorance** - It is limited knowledge. It is half truth and half false knowledge. In cycle of self discovery, ignorance is necessary. Origin of ignorance is in self absorbed concentration of *tapas*. Nescience in nature is complete self ignorance. *Saccidānanda* descends into material and puts on the mask of ignorance and hides itself. It has to rediscover itself by inwardness.

Integral Yoga discusses many planes of consciousness that are not discussed in other traditional yogas. Sri Aurobindo also has given some new terms such as Overmind, Supermind, Supramental Truth Consciousness and Psychic.

6.4 Pre requisites of integral Yoga ---

Each system of Yoga has its own preliminary requisites. Integral Yoga demands a total dedication of life to the aspiration for discovery and embodiment of the divine truth and to nothing else. All clinging to family, friends and country must disappear if one wants to succeed in Yoga.

It has general principle of self consecration and self less self-giving. There are some pre requisites as follows -

- **Aspiration** - It is the call to the Divine, to the force. There is self giving for higher consciousness to descend and take possession. It is intense will to turn towards the Divine.
- **Faith** - In this Yoga, the fundamental faith is that the Divine exists and the Divine is thing to be followed, nothing else in life is worth having in comparison to that.
- **Self opening** - In this Yoga, it is necessary to open oneself to the Divine. It involves two way opening; opening above to the Divine power above us and opening inwards to the Divine presence in heart and rejecting all that is foreign to it. It is only by faith, aspiration and surrender, this opening is possible.
- **Surrender** - It is giving oneself and every thing to the Divine, to obey only the Divine will and to live for the Divine, not for oneself.
- **Assent** - When one assents to Yoga, then only the divine grace and power is possible.
- **Will** - When one has will and resolution, then force produces lasting effect.
- **Patience, perseverance and sincerity** - The road of Yoga is long. One may face difficulties, failures in it. One has to maintain patience, perseverance. To be entirely sincere means to desire the Divine truth only and to reject all personal demands.
- **Quiet, calm, peace and silence** - Quiet mind is not restless mind. Calmness is stillness of mind. It is when mind has thoughts not arising within but coming from outside. Peace is more positive than calm. Silence is absence of all thoughts. All these states are more positive in ascending order.

- **Renunciation** - There should be internal renunciation not external one. External renunciation is asceticism or self willed torture. It is offence to the divine seated within. Internal renunciation is getting rid of attachment, craving, sensual desires and egoism.

6.5 The meaning and method of Yoga

Integral Yoga states Yoga as union of individual with the universal and transcendent existence. Integral Yoga is synthesis of some yoga. The concept of central being in the Integral Yoga, is similar to the *Jivātmā* in Upaniṣads. The method of Yoga through work, knowledge and love is based on the *Karma Yoga*, *Bhakti Yoga* and *Jñāna Yoga* of the *Bhagavad Gītā*. Concept of surrender to the Divine is like that of in Vaiṣṇavism. Integral Yoga suggests surrender to the Mother or *śakti* that is important aspect of Tantra Yoga. Integral Yoga also states opening of *cakras* like tantra. The method of Integral Yoga includes practice of work, knowledge and devotion, Triple transformation and transformation of the lower nature. They are discussed as follows.

***Sādhana* through Work, Knowledge and Love**

• ***Sādhana* through work**

Integral Yoga is based on "*Karma Yoga*", as in *Bhagavad Gītā*. Here, motive for work is the Divine. Yoga for work is the easiest and most effective way to enter into path to Yoga. There are four means in this Yoga of work. They are-

1. *Śāstra* (scriptures) - It includes study of *Bhagavad Gītā*, Vedas and Upaniṣads.
2. *Utsāha* (efforts) - It is personal efforts.

3. *Guru* (teacher) - It is the world teacher. (Kṛṣṇā, Jesus, Buddha)

4. *Kāla* (time) - It is patience.

The total surrender of all our actions to the supreme and universal will, an unconditioned surrender of all works to the divine which replaces ordinary working of ego nature, is way and end of "*Karma Yoga*". There are three steps in "*Karma Yoga*", as follows -

I.To consecrate all our works as sacrifice to the Divine.

II.To renounce attachment to fruit of sacrifice.

III.To surrender ego to the divine and the divine *śakti*.

Here, one should not rely on own ideas, plans. The master and mover of work is the supreme. Discipline in work, organization, careful handling of material things is very essential. Asceticism, abandonment of work, absorbed meditation, inactivity cutting away of life force is avoided.

• ***Sādhana* through meditation (Knowledge) -**

The object of spiritual knowledge is the supreme, the Divine. In integral knowledge, it is necessary to eliminate ignorance, unconsciousness. It needs to discover that body and mind are not self. The state of knowledge is 'Nirvāṇa', extinction of ego, cessation of all mental, vital and physical activities. There are two steps in this path of Yoga as follows -

1. To attain self through purified mind and heart.

2. To train mind to think of one as everywhere and all things as one, by means of meditation and concentration.

Concentration and purification is right arm and renunciation is the left arm of body of Yoga. Concentration is gathering together of consciousness, centralizing at one point or turning on a single object. In meditation, one can remain with quiet mind thinking of one subject or observing what comes in consciousness. The different methods of meditation are -

I. To observe passing thoughts as witness.

II. Emptying of all thoughts out of mind.

Concentration may be on an idea, the word or a name or combination of idea and word or idea and name.

One can concentrate in a particular place like -

I. One in the heart, middle of chest. This inward opening leads to psychic being, the divine element in individual.

II. In the head. Here, silent mental consciousness opens upwards and it comes into contact with universal self, the divine peace, light, power, knowledge and bliss to descent it down.

Object of meditation - *Brahman* is the best object.

Conditions essential for meditation - They are external and internal.

I. External conditions - There should be solitude, seclusion and stillness of body at time of meditation. Position can be sitting, lying or walking. Meditation is possible in solitude or in company or even in midst of noise also.

II. Internal conditions - One should get rid of obstacles such as wandering of mind, forgetfulness, sleep, impatience and restlessness. There is purity and calmness of inner consciousness. For it, mind should be free from anger, grief, depression and anxiety.

Samādhi is the supreme state. It is the aim of other Yoga. But in integral Yoga, it is the means. In integral Yoga, consciousness has to be quietened and higher consciousness has to be brought down to transform nature. This *Samādhi* has to come in waking, working state also.

• ***Sādhana* through love and devotion** -

To bring the divine love, beauty and *ānanda* into world is crown and essence of Integral Yoga. The psychic love is personal, human and can err. But the

divine love is universal, impersonal and free from attachment, ignorance and is founded on sense of oneness. The nature of *bhakti* is feeling, emotion or seeking for closeness and union. Self less self giving and surrender is its characteristic. This state comes when psychic being is awake. In this Yoga, concentration in heart is essential.

Its main principle is to adopt some human relationship between man and the divine. It can be of master and servant, father and child, friend, advisor, hero, helper or a lover. There are four kinds of devotees - *ārta* (sorrowful), *jijñāsu* (eager), *arthārthi* (seeking help) and *jñāni* (knowledgeable).

Of these, *jñāni* is the best. Motives of worship change as per state of devotee. The highest motive is love; to love the divine for the sake of the divine alone.

In Integral Yoga, adoration and consecration is essential. The devotion of *saguṇa* (personal) or *nirguṇa* (impersonal) divine can be done. It depends on temperament of the devotee. Repeating the name, constant thinking of Him and His qualities (*Śravaṇa*, *manan* and *nididhyāsana*) are the characteristics of *Bhakti Yoga*. There is no fixed mantra in integral Yoga. One can choose any name as per one's liking. 'OM' is the mantra, expressive sound, symbol of the *Brahman*. In *Bhakti Yoga*, there is union of love, lover and beloved.

Triple Transformation -

In the Integral Yoga three types of transformations are essential. They are Psychic, Spiritual and Spramental. They are studied in detail.

We usually live in lower consciousness. Above it, there is higher, spiritual consciousness. One who rises above, remains in higher consciousness. But the lower nature pulls him down and he again has to face imperfections of

lower nature. Thus, it is necessary to transform the lower nature. Transformation means to bring down higher consciousness into mind, life and body i. e. complete change of lower nature.

➤ **Psychic Transformation** - This transformation has to be done first. It means purification of heart and turning it totally to the divine. For it, one has to concentrate in the heart. The heart centre is in the middle of chest. For opening of psychic being, *bhakti*, devotion, love, self offering is essential. Direct way for opening of it is concentration on the Mother and surrender to Her. When psychic being is in front, one has discriminating power. Psychic Transformation means change of lower nature. It comes from within.

➤ **Spiritual Transformation** - This change comes from above. Spiritual transformation is descent of the peace, light, power, knowledge and bliss from above. There is awareness of higher consciousness and of the Divine. This is effected by concentration in the head and above and call, aspiration and will for the descent. Usually, peace should descent first (there is no rule as such) as it makes possible descent of force to bear.

Both these transformations are essential and are complementary to each other. Here, one should rely on guru and strictly practice it, under his guidance only.

Thus, in integral Yoga, there is double practice --

1. **Ascent** of consciousness to higher plane.
2. **Descent** of higher consciousness into lower nature.

➤ **Supramental Transformation** - With supramental transformation, complete transformation of mind, life and body is possible. It also requires opening of Overmind. There are stages as follows which may intermix or overlap.

1. Get psychic being in front (open), and putting its power in mind, life and body, by aspiration, trust, faith and surrender.
2. Complete removal of ego
3. Attaining cosmic consciousness
4. Sense of being instrumental of the Divine and the Mother by calm and detachment.

Supramental transformation is possible when lower nature is ready to accept the change.

For it, transformation of lower nature is essential.

➤ **Transformation of lower nature -**

▪ **Transformation of mind** - Mind is of three types as follows -

1. Thinking mind - It is intellect. It is erroneous. Thus, it should be trained to remain silent.
2. Vital mind - It is related to emotions, passions and desires. Vital mind should get rid of these.
3. Physical mind - It does not believe the supraphysical. It is full of pain and pleasure. It is necessary to remain witness to it.

▪ **Transformation of vital** - Vital is full of desire, ego, anger, greed and sex etc. All egoistic activities like altruism, service are done under influence of vital. Vital is good instrument but bad master. For this, rejection of ego is essential. Surrender to the Divine and the Mother is necessary.

▪ **Transformation of Physical** - After transformation of mind and vital, it is necessary to change the physical. Its characteristics are *tamas*, inertia, doubt, forgetfulness and dullness. One should not practice asceticism to change physical. Surrender to the Divine and the Mother is necessary for it.

▪ **Transformation of subconscious** - It is dark, ignorant region below the feet. Matter is under its control or is created out of it. When one sleeps, one

is under control of subconscious. One should be careful in handling it. The transformation should be done under proper guidance.

▪ **Transformation of Inconscient** - Total spiritual change is possible by transformation of inconscient. It is herculean task. Inconscient is fundamental basis of all resistance in individual and in the world.

➤ **Difficulties in transformation of the nature -**

The path of Yoga is not easy. One cannot have the crown of spiritual victory without efforts. One has to overcome the obstacles that arise in the path. The difficulties arising in this path are as follows -

- I. Desire - It arises from outside and then arise to the surface.
- II. Inertia and doubt - It is from physical nature.
- III. Hostile forces - These forces influence and possess the lower nature.
- IV. False suggestions - They should not be accepted.
- V. Anger and violence - They are nature of vital and do not go easily.
- VI. Sexual impulse - In Yoga practice, it should be rejected.
- VII. Fear - It clouds the intelligence and creates imaginary terror. Calm can overcome it.
- VIII. Illness - These forces come from outside. They should be rejected.

By faith, surrender, reliance on the Mother and the Divine, one can overcome difficulties and make progress in the *sādhana* of Yoga.

• **Purification, Perfection, Liberation and Delight of the being --**

Transformation is complete when purification of lower nature takes place. Perfection of lower nature is necessary for Supramental transformation.

➤ **Purification --** Mental soul, vital desire soul and physical soul are seats of impurity. They must be set right for perfect working. Total purification of all is needed; not just narrow ethical purification is sufficient. *Śuddhhi* is the condition of *mukti*. Purification of vital is possible by

detachment from desire. Purification from wrong emotions, narrow thinking and mere intellectuality, makes purification of lower nature possible.

➤ **Perfection** -- After the purification of lower nature, it should be raised to its highest capacity. They must undergo spiritual and supramental transformation. Four things essential for purification are - faith, vigour, power and temperament. (practice and patience are also required)

➤ **Liberation** - Integral freedom is to be like god, to be one with god, to be universal in soul. Spiritual freedom is liberation from ego and desire. Liberation of nature is freedom from *guṇas* and dualities. To be able to live permanently in this new consciousness of our real and integral being is to attain liberation and enjoy immortality.

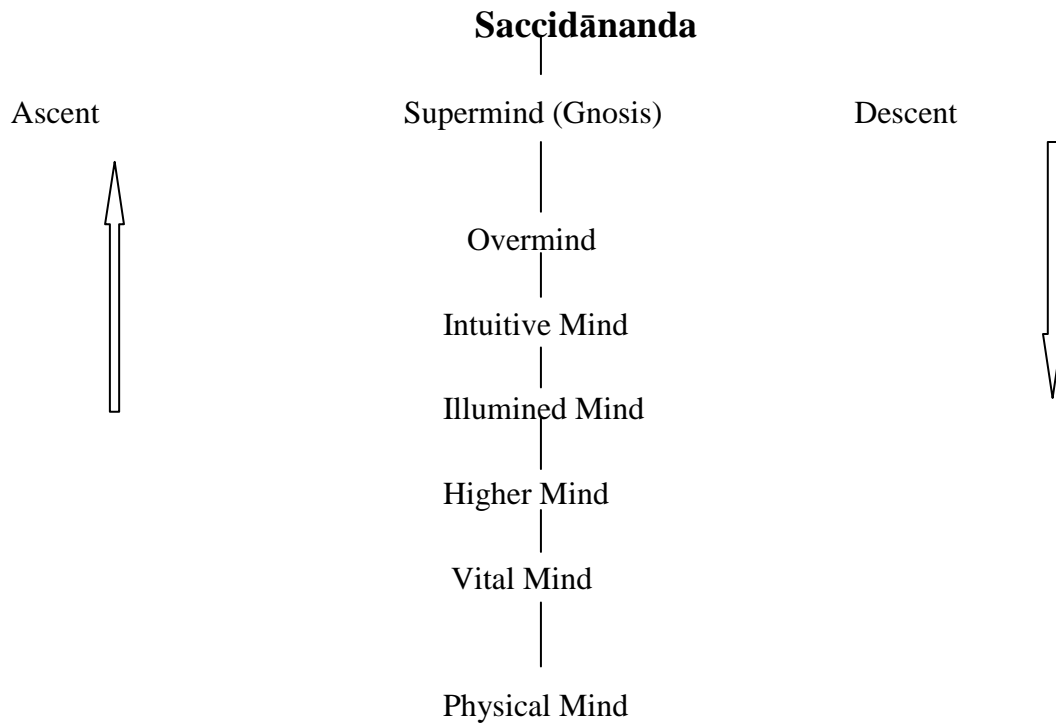
In the process of development of mind to Supermind, human mind has to pass through some stages.

• **Illumined mind** - After the purification and perfection of lower nature, there is illumined mind that works by vision not by thought.

• **Intuition** - It is the first plane in which there is a real opening to full possibility of realization. It is a ray of superior light. Through it, one can go to Overmind and Supermind.

• **Supramental thought and reason** - Movement of supramental is a total seeing and seizing. There is united movement of supramental knowledge, supramental vision, supramental thought and supramental word. Supramental thought is knowledge by identity. Action of supramental is thing of unity and harmony. It is self awareness of the Divine in us. Supramental word is inward speech (the Divine word or order).

Table of ascent and descent Table 6.1



When there is transformation of lower nature; one is at the higher plane of consciousness. As a result he has some supernormal experiences that are described below.

Experiences and visions

When one passes from lower consciousness to higher one, there are experiences and visions which are necessary for the *sādhaka* to understand and to deal with those planes. Experiences come as flashes. There can be experiences like surging of waves in head during ascent and pouring of

calm, light during descent. Experience of cosmic consciousness in form of vastness or oneness is possible.

Visions do not come from spiritual plane, but come from outside. Seeing of sparkles, luminous dots or objects or colors is beginning of opening of supraphysical vision. Then seeing of figures, scenes and people may take place. There is meaning of signs, symbols and colors. One has to understand it. It is as follows -

Signs, symbols, colors and their meaning Table 6.2

Signs, symbols, colors	Meaning
The sun	The supramental truth / the divine truth
The moon	Spiritual consciousness
The star	Power of creation
Snake	Good or bad energy
Sky	Mental plane
Sea	Consciousness
Blue sky	Higher mind
Blue sea	Spiritual consciousness in overmind
Night	Ignorance
Fish	Vital mind
Rain	Descent of grace
Rainbow	Peace
Earth	Physical consciousness
Bird	Soul
Horse	Power
Ass	Inertia
Goat	Lust
Tiger,lion,elephant	Strength
Lotus	Opening of centre
Color- white	Purity / light of the Mother

Signs, symbols, colors	Meaning
Green	Vital force
Blue	The divine consciousness/Rādhā's color
Gold	Knowledge
Violet	The divine compassion
Red	Physical consciousness
Yellow	Thinking mind
Yellow red	Overmind
Whitish blue	Sri Aurobindo's light / Sri Kṛṣṇa's light
Orange	Occult knowledge
Spark of light	Illumined thought

6.6 Conclusion

The aim of the Integral Yoga is to unite with the Divine consciousness and also to bring down the Supramental consciousness on the earth. Surrender to the Mother and the Divine, aspiration, faith and will are some of the essential preliminary requirements of Integral Yoga. Meaning of Yoga is union of individual with the universal and transcendent existence. The method of Integral Yoga includes practice of work, meditation and devotion; triple transformation and transformation of the lower nature. The method of Integral Yoga is different from traditional Yogas. This Yoga gives importance to body, mind and vital as well. Integral Yoga is synthetic system of Yoga. The method of practice of works, knowledge and devotion is based on the *Karma Yoga*, *Bhakti Yoga* and *Jñāna Yoga* of the *Bhagavad Gītā*. Some concepts of Vaiṣṇavism, Tantra are included in this Yoga. It also presents the idea of super human race of future due to the descent of Supramental. It is a spiritual evolutionary process. It gives importance to

Karma Yoga, even after the attainment of enlightenment. This is similar to the *Bodhisattva* ideal of the Mahāyāna Buddhism. In the next chapter common concepts in the three systems and conclusion of study is discussed.

Chapter Seven

Comparison and conclusion

This chapter deals with discussion of some common terms and concepts in the Yoga in the Buddhism, Jainism and Pātañjala Yoga. It also states overall conclusion of the study.

7.1 Common Terms and concepts

During the study of Yoga in the Vedas, Upaniṣads, Buddhism, Jainism, Pātañjala Yoga and the Integral Yoga, some terms and concepts were found to be common among some of them. These are discussed as follows.

Table 7.1 Common terms in three systems

Term	Buddhism	Pātañjala Yoga	Jainism
Yoga	AK 5 pg.487	YS 1.2	Tvs 6.1
<i>Cāturvyūha</i>	SN 5.425	YS 2.16,17,25,26	TVs 6.1,8.1,9.1,10.1
<i>Virtues</i>	DN 1.1	YS 2.30,31	Tvs 7.2
<i>Duḥkhas</i>	SN 45.16	YS 1.3	ach 3.1
<i>Avidyā</i>	AK 3.28	YS 2.3	Sth 10.7.34
<i>Bhāvanā</i>	Vm 9.1	Ys 1.33	Tvs 76
<i>Samyak dṛṣṭi</i>	MN 1.9	Ybh 4.23	Tvs 1.2
<i>citta</i>	AK 2.23	YS 1.2,1.5	Ysh 12.2
<i>Tapa</i>	SN 2.4.10	YS 2.32	Ysh 12.2
<i>Samyama</i>	Dhp 360-361	Ys 3.4	Uts 32

Term	Buddhism	Pātañjala Yoga	Jainism
<i>Mokṣa</i>	Vm 23.30	Ys 4.29-34	Tvs 10.1-3
<i>Karma</i>	AK 4	YS 4.7	Tvs 8.2
<i>Dhyāna</i>	Vm 3.5	YS 1.17	Tvs 9.27

- **Yoga** - In the Buddhism, some *anuśāyas* are called as yogas or bonds.¹ They are - *Kām yoga, Bhavayoga, Drṣṭ yoga* and *Avidyāyoga*. They are similar to *oghas*. (Given below).

In Pātañjala Yoga, Bhagavān Pātañjala defines Yoga as, "Yoga is restraint of mind states".²

In Jainism,

कायवाङ्मनःकर्म योगः। *Tattvārtha Sūtra* [6.1]

Kāyavāṇmanahkarma Yogaḥ.

The activity of body, speech and manas is 'Yoga'. It is responsible for association with karma. Ā. Haribhadrāsūri defines Yoga as that which is conducive to *mokṣa*.

मोक्खेण जोयणाओ जोगो सव्वो वि धम्मवावारो -- योगविंशिका १

mokkheṇa joyaṇāo jogo savvo vi Dhammavāvāro -- Yogaviṃśikā 1

- **Cāturvyūha (four fold strategy)** - Pātañjala *Yoga Sūtrās*³ mention fourfold strategy known as '*caturvyūha*' as "*Heya, Heyahetu, Hāna* and *Hānopāya*". *Heya* stands for *duḥkha*. *Heyahetu* stands for cause of *duḥkha*. *Hāna* stands for freedom from *duḥkha* while *Hānopāya* stands for way to get rid of *duḥkha*.

Buddha mentions⁴ four *Āryasatya* as *Duḥkha, Duḥkha samudaya, Nirodha* and *Mārga*.

¹ AK 5 .34-38

² YS 1.2

³ YS 2.16,17,25,26

⁴ AN 3.4.3

In the Jainism, there is *Bandha* (bondage), *āśṛva* (inflow of karma), *saṃvara* (stoppage of karma) and *mokṣa* (liberation).

In the Nyāya - Vaiśeṣika, there is *Samśāra*, *Mithyājñāna*, *Samyaktva* and *Apavarga*.

The aim of above mentioned systems is *Mokṣa* that can be attained by getting rid of the sufferings or bondage. It appears that there is influence of the Buddhism on the Pātañjala Yoga in adopting this concept.

- ***Kevalī samudghāta*** - In the Jainism, in thirteenth *guṇasthāna*, at the *Sayogi Kevalī* stage, yogin undergoes a process called *Kevalī samudghāta*, to expiate karmas in short life time available, in order to finish karma fruition.

In the Pātañjala Yoga,⁵ yogin creates many bodies to expiate karmas all at a time.

Even though the concept to expiate the karmas is common in two systems, its process is different.

- ***Vaiśāradyas*** - In the Buddhism, there are four *vaiśāradyas* or convictions of *Tathāgata*.⁶ They are viz. he is Samyaksambuddha (fully awakened), his cankers are destroyed, he is without stumbling blocks and his preaching of *dhamma* leads to complete destruction of suffering. He has three *vidyās*. They are the knowledge of previous births, divine eye and destruction of deadly floods.

In the Pātañjala Yoga,⁷ due to '*saṃyama*' [*dhāraṇā*, *dhyāna* and *samādhi*, three together make '*saṃyama*'] or 'practice of *maitri* etc. *bhāvanās*', *citta* becomes very pure; and in light of *Prajñā*, one is able to see very subtle things. This ability is called as *vaiśāradya*.

The term is used in similar sense in both systems.

⁵ YS 4.4

⁶ MN 1, *Mahāsiṃhanāda Sutta*.

⁷ YS 3.5, 3.49

• **Pratisaṅkhyā** - In the Buddhism, there are three unconstituted *dharmas*. They are such as *PratisaṅkhyāNirodha*, *ApratisaṅkhyāNirodha* and *ākāśa*. *PratisaṅkhyāNirodha* means destruction of desires by knowledge. *ApratisaṅkhyāNirodha* means non origination of *dharmas* in absence of cause. 'Pratisaṅkhyā', means pure, supramundane *prajñā*. Annihilation of desires and passions with this *Prajñā* is *PratisaṅkhyāNirodha*.⁸

In the Pātañjala Yoga, '*prasaṅkhyāna*' means the highest knowledge.⁹ It is *citta* with discriminating knowledge. When yogin has no attachment even for discriminating knowledge, he attains *Asamprajñāta Yoga*. It is '*para prasaṅkhyāna*'.

Even though the terms are different their meaning is similar.

• **Virtues** - In the Buddhism,¹⁰ there are virtues defined for house holders and monks.¹¹ Some of them are - non killing, not taking that is not given, chastity, not lying, non slandering, not using harsh words, no frivolous talk, non injury to seeds, plants, one meal a day, refraining from fairs, shows, refraining from using garlands, scents, abstaining from using large beds.

In Pātañjala Yoga, first two parts of Yoga, *Yama* and *Niyama* state virtues¹² necessary to be practiced by an adept. They are non violence, non stealing, truthfulness, celibacy, non possession, asceticism, purity, contentment, devotion and scriptural study.

In the Jaina Yoga, rules for house holder and monk are minor and major respectively. They are non violence, nonstealing, truthfulness, celibacy and non possession.

⁸ AK1, p.9, AK5,p.16

⁹ YS 1.2,1.15

¹⁰ DN 1.1 *Brahmajāl Sutta*, Vm

¹¹ Sn 2.13, 2.14

¹² YS 2.30,31

There is similarity in virtues mentioned above. In the Upaniṣads, there is criticism of *yajñā* practice. They praise virtues like *satya*, *tapa*, *dāna* and meditation on 'Om'. Jainism and Buddhism also criticize sacrifices. ***Ṛdhhi/iddhi/Vibhūti*** - **(miraculous powers)** - Miraculous powers attained by yogin are similar in all Yoga systems. In Buddhism, they are acquired by meditation, by birth, mantra, medicine or drug, karma.¹³ In the Pātañjala Yoga, miraculous powers arise from birth, drugs, spells, penance and from *samādhi*.¹⁴ In the Jainism, due to the practice of right cognition, right faith and right conduct, destruction or subsidence cum destruction of karma takes place. As a result many supernormal powers develop in the soul. They are called as *labdhis* or *iddhis*.

There are eight types of labdhi.¹⁵ They are such as *buddhi*, *kriyā*, *vikriyā*, *tapa*, *bala*, *auṣadhi*, *rasa* and *kṣiti* (*kṣetra*). They are attained by *tapa*, *dhyāna* and *Yogasādhana*.¹⁶ Āgamas also mention that *ṛdhhis* are obtained by *deva* (by birth), *rājya* (by different means) and by *gaṇi* / *ācārya* (*tapa*).¹⁷

• ***Duḥkhas*** - In the Buddhism, there are three types of sufferings.¹⁸ They are as follows -

a) *Duḥkha duḥkhatā* - This is suffering of birth, disease, old age, death, getting undesired things and not getting desired things.

b) *Saṅkhāra duḥkhatā* - All *Saṅkhāras* (formations) are conditioned. It is suffering due to conditioned nature of things.

c) *Vipariṇāma duḥkhatā* - Things are constantly changing. It is suffering due to impermanence.

¹³ AK 7. 53 c-d

¹⁴ YS 4.1

¹⁵ Tvs, Śṛtasāgariya vṛtti 3.36

¹⁶ Ys 83,84, Ybd 233- 236

¹⁷ Sth 3.4.501

¹⁸ SN 45.16 5,167

In the Pātañjala Yoga, *mokṣa* is freedom from *duḥkha*.¹⁹ There are three types of *duḥkha*.²⁰ They are as follows -

a) *Pariṇāma duḥkhatā* - Pain following from after effects of enjoyment which afflict yogin even at time of happiness.

b) *Tāpa duḥkhatā* - All experiences of anxiety are pervaded by aversion and are also dependent upon animate and inanimate instruments. So it gives rise to latent deposits of actions due to aversion.

c) *Saṅskāra duḥkhatā* - From experience of pleasure and pain, results latent deposits of corresponding impressions. With fruition of actions there is experience of pleasure and pain, which results into further accumulation of deposits of action. Thus, the cycle goes on endlessly.

Three types of *duḥkha* in the Sāṅkhya system²¹ are - *ādhyātmika*, *ādhibhautika* and *ādhidaivika*.

Sufferings mentioned in the Buddhism and Pātañjala Yoga are much similar.

In the Jainism, suffering is synonym of *ajñāna*.²² *Bhagavadi sūtra* describes three types of *duḥkha* (like Sāṅkhya system). They are such as *ādhyātmika*, *ādhibhautika* and *ādhidaivika*.

In the *Bṛhadārṇyaka Upaniṣad*, it is said that those who understand *Brahman*, are free of death. While those who do not understand *Brahman*, suffer.²³ In the *Chāndogya Upaniṣad*, one who knows that all is *ātmarūpa* has no death, no disease and no suffering.

• **Avidyā** - In the Buddhism, *avidyā* is not absence of *vidyā*. It is a separate entity. It is like a non friend. It is not absence of friend. It is defilement of *Prajñā*.²⁴ It is a

¹⁹ YS 1.3

²⁰ YS 2.15,16

²¹ Snk 51

²² ach 3.1

²³ Brh Up. 268

²⁴ AK 3, 28c-d,29 a-b

state of defilement or passions in past life. It is a wrong view. It is neither absence of *vidyā* (knowledge) nor wrong knowledge. It neither refers to an isolated state of ignorance nor to the totality of defilements but rather in previous life, series which is defiled or condition of defilement. It is associated with *dr̥ṣṭi* and corrupt *Prajñā*. Improper thoughts are the cause of *avidyā* and *avidyā* is the cause of *ayonosomanaskāra*. There are twenty types of *mithyātvā* in *Anguttara Nikāya*.²⁵ There are eight types of *Mithyātvā* in *Diggha Nikāya*.²⁶ They are such as *mithyā Dr̥ṣṭi*, *mithyā saṅkalpa*, *mithyā vāda*, *mithyā karmānta*, *mithyā vyāyāma*, *mithyā ājīva*, *mithyā smṛti* and *mithyā samādhī*.

In the Pātañjala Yoga, there are five mental states. One of them is *viparyāya* (misperception). It is nothing but '*avidyā*'(error). There are five afflictions including *avidyā*.²⁷

Avidyā is breeding ground for later afflictions, which may be dormant, attenuated, repressed and active. They are all but different forms of errors. The notion of non eternal, impure, painful and non self as eternal, pure, blissful and self is error.²⁸ In Yoga, the concept of error is not negative, but positive one. It is that kind of knowledge which is opposed to true knowledge. Error is neither valid knowledge nor absence of such knowledge, but a different kind of knowledge which is contrary to valid knowledge. e.g. Amitra means neither absence of a friend, nor a particular kind of friend but something opposite of this, namely a foe. Error is the seed of pain. One can get rid of pain by knowledge of self.²⁹

In the Sāṅkhya, *avidyā* is *aviveka*. It is a negative concept. It is non discrimination between *puruṣa* and *prakṛti*. It is neither valid cognition nor absence of valid

²⁵ AN 1.10-12

²⁶ DN 3.10, *Saṅgiti Sutta*.

²⁷ YS 2.3

²⁸ YS 2.5

²⁹ Ybh 2.15

cognition; it forms a kind of knowledge which is opposed to right knowledge. It is not mentioned as *avidyā* but as *viparyaya* or *adarśana*. It is also of five types. The error involves what is given as well as what is not; called as '*Satsatkhyāti*'.

In the Jainism, *Mithyātva* is synonym of *avidyā*. *Sthānāṅga sūtra* describes ten types of *Mithyātva*. It says,³⁰ 'To consider *adharma* as *dharma*, wrong path as right path, wrong *sādhu* as right *sādhu*, *ajīva* as *jīva*, bonded as liberated and vice versa is called as *Mithyātva*'. Ā. Hemacandraji says,³¹ 'To consider false divinity, false teacher and *adharma* as right divinity, right teacher and *dharma* respectively, is *Mithyātva*'. *Sthānāṅga*³² gives five types of *jñāna* and three types of *ajñāna*. They are *mati ajñāna*, *Śruta ajñāna* and *vibhaṅga ajñāna*. *Mithyātva* is first *guṇasthāna* in fourteen stages of spiritual development.

Mithyātva - It is opposite to *Samyaktva*. Belief in false divinities, false teacher and false scriptures is *mithyātva*. In *Yogaśāstra*, it is of five types as follows --

- 1) *Ābhigrahika* - It means to accept traditional views without reasoning.
- 2) *Anābhigrahika* - It means without discrimination showing equal respect to all scriptures, gods and teachers.
- 3) *Ābhiniṣṭika* - It means having some evil pre conception.
- 4) *Samśayika* - It means having doubt.
- 5) *Anābhogika* - It means false belief of living being which has not attained higher stage of development.

Avidyā in Integral yoga - It is the limited knowledge. It is half truth and half false knowledge. In the cycle of self-discovery, ignorance is necessary. Origin of ignorance is in self absorbed concentration of *tapas*. Nescience in nature is

³⁰ *Sth*10.7.34

³¹ *Ysh* 2.3

³² *Sth* 7

complete self ignorance. *Saccidānanda* descends into material and puts on the mask of ignorance and hides itself. It has to rediscover itself by inwardness.

Every system has its own understanding about error.

• ***Oghadr̥ṣṭi* and *Yogadr̥ṣṭi*** - In the Jainism, Ā. Haribhadrāsūriji, in '*Yogadr̥ṣṭisamuccaya*',³³ describes both types of view points. *Oghadr̥ṣṭi* is caused due to '*avidyā*'. It is the worldly view point while *Yogadr̥ṣṭi* is spiritual view point. He describes eight types of *Yogadr̥ṣṭis*.

समेघाऽमेघरात्र्यादौ सग्रहाधर्मकादिवत् ।

ओघदृष्टिरिह ज्ञेया, मिथ्यादृष्टेतराश्रया ॥

sameghā'megharātryādaṁ sagrahādharmakādivat /

oghadṛṣṭirīha jñeyā, mithyādr̥ṣṭītarāśrayā //

Meaning: The worldly view point (opposite to yoga view point) shows variations, like night and day as they might or might not be cloudy, like men as they might or might not be possessed by ghosts, like men as they might be infants or adults, or like eyes diseased or free from disease.

In the Pātañjala Yoga, *Avidyā* is the root cause of all *kleśas* and is itself *mahā kleśa*.

In the Buddhism, *anuṣayas* are given as *oghas*.³⁴ Similar description is present in Ak.³⁵

समेघामेघरात्रिन्दिवरुपदर्शनवत् क्लिजक्लिज्जलौकिकीशैक्ष्यशैक्षिभिर्दृष्टिभिर्धर्मदर्शनम् ।

³³ Yds 12-14

³⁴ AK 5. 34-38

³⁵ AK 1.41

sameghāmegharātrinndivarupadarśanavat

kliṣṭākliṣṭalaukikīśaikṣyaśaikṣibhirdṛṣṭibhirdharmadarśanam /

Meaning: In the manner in which visible matter is seen at night and in the daytime, on a cloudy day or on a clear day, in this same way the *dharma*s are seen 1) by defiled worldly views, - five false opinions; 2) by non defiled worldly view or worldly correct views, 3) by *śaikṣi* views and 4) by non *aśaikṣi* views.

It appears that there is influence of Buddhism on the works of Ā. Haribhadrāsūriji.

- ***Abhiniveśa*** - In the Pātañjala Yoga,³⁶ it is one of the five *kleśas*. It means 'will to live'.

In the Buddhism, it means 'to welcome or attachment'. It is said³⁷ 'if one does not welcome (attachment of) sense objects, then one is restrained.

- ***Samvara*** - In the Jainism³⁸, the cessation of inflow of karma particles is called *saṃvara* or protection. It takes place through the instrumentality of *gupti*, *saṃiti*, *dharma*, *anuprekṣā*, *pariśahajaya* and *cāritra*. *Tapa* brings about *saṃvara* and *nirjarā*.

In the Buddhism, it means the discipline. It is of three types³⁹ Viz. *prātimokṣa*, *dhyāna* and *anāśrava*. It is a kind of virtue.⁴⁰ It is of five types Viz. *prātimokṣa*, *jñāna*, *smṛti*, *kṣānti* and *vīrya*. It means restraint of senses.⁴¹ To get rid of afflictions one should practice *tapa* with four *saṃvaras*.⁴² It is called as *cāturyām saṃvara*, restraint of four fold watch. They are such as non injury, nonstealing, truthfulness and non craving for sense pleasure. All these should not be done by oneself, not to lead others to do it and nor to approve thereof.

³⁶ YS 2.3

³⁷ SN 4.98

³⁸ Tvs 9.1

³⁹ AK 4

⁴⁰ Vm V. 1

⁴¹ Dhṛp 360,361

⁴² DN 3,2 Udumbarikā Sutta.

- **Samvega** - In the Buddhism, it means the study of concentration in the right place.⁴³

In the Jainism, there are five characteristics of *Samyaktva*. They are such as *Śama*, *Samvega*, *nirveda*, *anukampā* and *āstikya*. Here, *Samvega* means extreme desire to attain *mokṣa* or extreme desire for the god, teacher or *dharma*.

The meaning of the term is different in the two systems.

- **Āśrava** - In the Jainism, activity of body, mind and speech is called as 'Yoga'. The yoga is the cause of *āśrava*.

Thus, yoga itself is regarded as inflow of karmic matter.⁴⁴ It is of two types- *śubha* and *aśubha*. It is also of two types⁴⁵ such as *dravyāśrava* and *bhāvāśrava*.

In the Buddhism, it is of three types⁴⁶ such as *Kāmāśrava*, *bhavāśrava* and *avidyāśrava*. In *kośa* one more *āśrava* is added i.e. *Dṛṣṭiāśrava*.⁴⁷

- **Bandha** - In the Jainism,⁴⁸ *bandha* (bondage of karmic matter with soul) *Mithyātva* (absence of right faith), *avirati* (absence of discipline), *pramāda* (negligence), *kaṣāya* (passion) and *Yoga* (activity) are five causes of bondage. Due to *kaṣāya*, *jīva* receives into itself physical particles liable to become karma. It is called as bondage. Bondage is of nature of interpenetration of karmic matter and soul like that of milk and water in mixture of the two.

In the Buddhism, there are three Bandhanas.⁴⁹ They are *rāga* (attachment), *dveśa* (avarice) and *moha* (delusion).

⁴³ DN 3.10.9

⁴⁴ Tvs 6.1,2

⁴⁵ bhg

⁴⁶ SN YLV 1,7

⁴⁷ Mn Attakathā, Sabbāsava Sutta.

⁴⁸ Tvs 8.1

⁴⁹ AK 5

In the Sāṅkhya, there are three types of *Bandha*⁵⁰- *Prākṛtika*, *vaikṛtika* and *dākṣṇika*.

The meaning of the term is similar in these systems.

- ***Kaṣāya*** - In the Jainism, *kaṣāya* means passions. They are *krodha* (anger), *māna* (pride), *māyā* (deceit) and *lobha* (greed).⁵¹

In the Buddhism, there are five *kaṣāyas* (impurities).⁵² They are such as *āyuṣa*, *kalpa*, *kleśa*, *Dṛṣṭi* and *sattva*. (The impurities that deteriorate the respective things)

In the Sāṅkhya, *bhāṣya* of 23rd *kārikā* discusses about *vairāgya* for removal of impurities or *kaṣāya* of *citta*.

- ***Nidrā*** - In the Pātañjala Yoga, sleep is one of the five states of *citta* in which there is the experience of void, *tamas*, and *abhāva*⁵³. It is a state of cognition (The Sāṅkhya, Yoga, and Vedānta).

In the Jainism, there are eight basic karmas. One of them is *Darśanāvaraṇīya karma*. It has five types of sleep. They are *nidrā* (dozing), *nidrā nidrā* (sleeping), *pracalā* (drowsing), *pracalā pracalā* (sleepwalking) and *styānagṛdhi* (torpidity).

In the Pātañjala Yoga, it is cognition while in Jainism it is a kind of karma.

- ***Karaṇa*** - In the Sāṅkhya, the means of knowledge are thirteen. They are called as *karaṇa*. They are *buddhi*, *ahaṅkāra*, *manas*, five *karma indriyas*, and five *jñāna indriyas*.

In the Jainism, there are eight basic karmas. Fruition of karma takes place after it undergoes certain processes. They are called as *karaṇa*. There are eight karma

⁵⁰ *Snk 44*

⁵¹ *Tvs 8.10*

⁵² *AK 3*

⁵³ *YS 1.6, 10*

processes like *Bandhanakaraṇa*, *saṅkramaṇkaraṇa* etc. The yogin has to pass through different stages of spiritual development before he becomes *Samyak dṛṣṭi*. These states of soul are - *yathāpravṛtti karaṇa*, *apūrva karaṇa* and *anivṛtti karaṇa*.⁵⁴

The meaning of the term is different in the above systems.

- **Faith, mindfulness, wisdom, effort and concentration -**

In the Buddhism, there are five *indriyas* and *balas*⁵⁵ -

Five *indriya* (ethical faculties/rules) are faith, mindfulness, wisdom, effort and concentration. Five *balas* (strengths) are faith, mindfulness, wisdom, effort and concentration.

In the Pātañjala Yoga, means of Yoga are⁵⁶ faith, mindfulness, wisdom, effort and concentration.

These five things are essential in both the systems.

- ***Daśavidha dharmas*** - In the Jainism, an ascetic has to observe ten *dharmas*.⁵⁷

They are as follows -

- *Kṣamā* (Forbearance)
- *Mārdava* (Softness of heart)
- *Ārjava* (Straightforwardness)
- *Śauca* (Renunciation of greed)
- *Satya* (To speak truth)
- *Samyama* (To restrain actions)

⁵⁴ Ybd 264

⁵⁵ MN 1

⁵⁶ YS 1.20

⁵⁷ Tvs 9.6

- *Tapas* (Penance)
- *Tyāga* (Renunciation)
- *Ākiñcanya* (Absence of feeling of ownership)
- *Brahmacarya* (Celibacy)

In the Upaniṣads, *ārjava* (*Chāndogya*), *Śauca* (*Maitri*), *satya*, *saṃyama* (as *śama*, *dama*), *tapas*, *tyāga* (*Iśa*) and *brahmacarya* are mentioned. In Pātañjala Yoga, most of them are mentioned under *Yama* and *Niyama*.

• ***Adhyātmayoga*** - In the *kaṭha up.* it is said, one knows *Brahman* by *adhyātmayoga*.

In the Sāṅkhya system, it is said that the true nature of the soul can be realized through *adhyātmayoga*⁵⁸. It is attained by *jñāni*. In the Pātañjala Yoga, by *Īśvara praṇidhāna*, one attains mokṣa through *adhyātma Yoga*.⁵⁹

• ***Anābhoga*** - In the Pātañjala Yoga, when mind realizes the defects of objects of sense as they are with three fold pain, mind is not attached through the strength of direct perception of their faults, even when in contact with the worldly and divine objects. This is higher non attachment consisting of total absence of enjoyment (*anābhogātmikā*), in which experience is neither rejected nor accepted.⁶⁰ The term '*ābhoga*' is present in the Pātañjala *sūtra bhāṣya*.⁶¹ It says that in '*vitarka*', there is gross '*ābhoga*' of *ālambana*. While in '*vicāra*' it is subtle.⁶²

In the Buddhism, this word appears in Asaṅga's *Mahāyānāsūtrālaṅkāra* (1907)⁶³.

⁵⁸ *Snk(bhāṣya)* 62

⁵⁹ *YS* 1.51

⁶⁰ *YS* 1.15

⁶¹ *YS* 1.17

⁶² *AK* 2.33

⁶³ James Woods, *The Yoga system of Patanjali* (Delhi:Motilal Banarasidass, 2007), 36 n.

In the Jainism, *anābhoga*, means to bound karmas absent mindedly without will while *ābhoga* means to bound karmas willingly.⁶⁴ There is *anābhoga kriyā*⁶⁵ that means occupying uninspected and unswept places and leaving things there. *Anābhoga nikṣepa*,⁶⁶ means wrong way of placing things absent mindedly. *Anābhogika mithyātvā*⁶⁷ means a kind of *avidyā*, where there is absence of *viveka*.

The meaning of the term is similar in YS and Buddhism. But it is used in different sense in the Jainism.

- **Bhāvanā** - The four *bhāvanās* are *Maitri*, *karuṇā*, *muditā* and *upekṣā*. (friendship, compassion, joy and indifference)

They are practiced as meditation subject in all the three Yoga systems i.e. the Buddhism⁶⁸, Jainism⁶⁹ and Pātañjala Yoga.⁷⁰

- **Kleśa** - In the Pātañjala Yoga, there are five *kleśas*.⁷¹ They are - *avidyā*, *asmitā*, *rāga*, *dveṣa* and *abhiniveśa*. They are the root cause of *Karmāśaya*.

In the Buddhism, they are called as *anuśayas*.⁷² They are six in number such as *avidyā*, *rāga*, *pratigha*, *māna*, *drṣṭi* and *vicikitsā*. They are the root of existence.

In the Jainism, *Mithyātvā* (absence of right faith), *avirati* (absence of discipline), *pramāda* (negligence), *kaṣāya* (passion) and *Yoga* (activity) are five causes of bondage.

⁶⁴ Sth 6, 3.10

⁶⁵ Tvs 6.6

⁶⁶ Tvs 6.10

⁶⁷ Ysh 2.3

⁶⁸ Vm

⁶⁹ Tvs 7.6

⁷⁰ YS 1.33

⁷¹ YS 2.3

⁷² AK 5

• **Vikṣepa** - In the Pātañjala Yoga, there are nine obstacles in Yoga⁷³ such as *Vyādhi*, *styāna*, *Samśaya*, *pramāda*, *ālasya*, *avirati*, *bhrānti*, *adarśana*, *alabdhabhumikatva* and *anavasthitatva*.

Along with *vikṣepa*, there is pain which is of three types - *ādhyātmika*, *ādhibhautika* and *ādhidaivika*. *Daurmanasya*, *aṅgamejayatva*, *Śvāsa* and *praśvāsa* also coexist with *vikṣepa*.

In the Jainism, there is *antarāya karma* on account of which there are obstacles in giving, taking etc.

In the Buddhism, there are *nivaraṇas*⁷⁴ such as *kāmchanda* (*avirati*), *vyāpadā*, *styāna middha* (*ālasya*), *audhatta - kaukṛtya* (*anavasthitatva*) and *vicikitsā* (*Samśaya*). Also there are six holes that make *citta* unstable.⁷⁵ They are *pramāda*, *ālasya*, *asaṃyam*, *nidrā*, *tandrā* and *utsāh hīnatā* (lack of energy).

The *Yoga kuṇḍalinī Upaniṣad* states obstacles in Yoga. They are such as disease, doubt, carelessness, laziness, sleep, attachment to sense objects, illusion, sensual objects, no faith, and failure to attain truth of Yoga.

• **Anuṣṭhāna** - In the Pātañjala Yoga, *abhyāsa* includes *anuṣṭhāna*⁷⁶ or practice of faith, mindfulness, wisdom, effort and concentration. It also mentions *śubhānuṣṭhāna*.⁷⁷

In the Jainism, different types of *anuṣṭhāna* are discussed.⁷⁸ One of them is '*tadhetu*'.

In the Buddhism, there is discussion of '*tadhetu anuṣṭhāna*'.⁷⁹

⁷³ YS 1.30

⁷⁴ AK 5

⁷⁵ SN 1.3 Citta Sutta

⁷⁶ YS 1.13

⁷⁷ YS 4.7

⁷⁸ Ybd 154-157

⁷⁹ AK 6.26bc

- **Adhvā** - In the PātañjalaYoga *Lakṣaṇa Pariṇāma*⁸⁰ is the change of *dharma* in three time series. The quality of restraint has three limitations possessing three time paths or *advhān*.

In the Buddhism, *Samṣkṛta dharmas* are called as *advhā*⁸¹, because they are subject to change (in past, present and future).

- **Māna** - In the Buddhism, there are seven types of *mānas* (pride)⁸² such as *māna*, *adhimāna*, *mānātimāna*, *asmimāna*, *abhimāna*, *unamāna* and *mithyāmāna*.

In the Jainism, there are eight *madās* (pride)⁸³ such as *jātimada*, *kūlamada*, *balamada*, *lābhamada*, *jñānamada*, *tapamada*, *rūpamada* and *aiśvāryamada*.

- **Samsthāna, saṅghāta** - It means body structure. In the Buddhism, eight kinds of *Samsthāna* or figures are described.⁸⁴ In the Buddhism, *saṅghāta* means union, joining together or accumulation. In the Jainism, pudgal has *Samsthāna* or shape⁸⁵. There are forty two sub types of body karma.⁸⁶ They are *saṅghāta* (integration of body), *Samsthāna* (configuration of body), *saṁhanana* (bone joints) etc.

In the Pātañjala Yoga⁸⁷ and Sāṅkhya, *saṅghāta* is collocation of unconscious matter.⁸⁸ It is aggregate or compound that exists for the purpose of others.

⁸⁰ Ybh 3.13

⁸¹ AK 1

⁸² AK 5

⁸³ Dyn 6.6,7

⁸⁴ AK 1

⁸⁵ Tvs 5.24

⁸⁶ Tvs 8.12

⁸⁷ YS 4.23

⁸⁸ Snk 17

- **Pudgal** - In the Jainism, *pudgal* (matter) is different from *jīva*. Each pudgal has quality of touch, taste, smell and color. They are in the form of atoms and clusters. They are produced by integration and disintegration.⁸⁹

In the Buddhism, pudagal means *jīva*.

- **Caramadeha** - In the Pātañjala Yoga, yogin in the last birth is called Caramadeha.⁹⁰

In Jainism, one of the fourteen stages of spiritual development is *caramāvarta* stage (last birth, last round).

- **Kṛtakṛtya** - This term is present in the Jainism⁹¹, Buddhism and in the PātañjalaYoga. The one whose purpose of life is achieved is called as *kṛtakṛtya* or *kṛtārtha*.⁹² This term is also in *Śvetāśvetar Upaniṣad*.⁹³
- **Samyak dṛṣṭi** - In the Pātañjala Yoga,⁹⁴ it means to understand knower, knowledge and object of knowledge distinctly.

In the Jainism, *Samyak Darśana*⁹⁵ means inclination towards validity determining the nature of things. *Samyak dṛṣṭi* is one without *mithyātva*.⁹⁶

In the Buddhism, *Samyak dṛṣṭi* is one who knows actions and its roots, knows wholesome and unwholesome actions, cessation of four types of food, four noble truths and dependent origination.⁹⁷

⁸⁹ Tvs 5.23-28

⁹⁰ Ybh 4.7, 4.32

⁹¹ Yds 181

⁹² YS 2.22,24

⁹³ Śvetā Up.2.2.11

⁹⁴ Ybh 4.23

⁹⁵ Tvs 1.2

⁹⁶ Tvs 9.47

⁹⁷ MN 1.9 Sammāditthi Sutta.

• **Citta** - In the Pātañjala Yoga, *citta* is made up of three factors, *sattva*, *rajas* and *tamas*. Accordingly, *citta* is characterized by illumination, activity and inertia. There are five classes of *citta*.⁹⁸ They are *kṣipta*, *Mūḍha*, *Vikṣipta*, *Ekāgra* and *niruddha*. Citta vṛttis⁹⁹ are *pramāṇa*, *viparyaya*, *svapna*, *nidrā* and *smṛti*.

In the Jainism, Ā.Hemacandraji describes four types of mind.¹⁰⁰ They are *vikṣipta* (restless), *yātāyāta* (less restless), *śliṣṭa* (steady) and *sulīna* (steadier). Ā. Tulsi adds two more types of mind. They are *mūḍha* and *niruddha*.

In the Buddhism, there is detailed classification of *citta*. Vasubandhu (AK v. 2) has given classification of *citta* and *caittas* (mental states). There are forty two types of mental states.¹⁰¹ Mental states are classified as follows-

The general mental states, *Mahābhūmikas* are¹⁰² -

1. *Vedanā* (feeling or sensation)
2. *Cetanā* (volition)
3. *Saṃjñā* (notion)
4. *Chanda* (desire of action or will)
5. *Sparśa* (contact)
6. *Mati* (discernment)
7. *Smṛti* (memory or mindfulness)
8. *Manaskāra* (act of attention)
9. *Adhimokṣa* (approbation/approval)
10. *Samādhi* (concentration)

⁹⁸ YS 1.2

⁹⁹ YS 1.5

¹⁰⁰ Ysh 12.2

¹⁰¹ AK 2.23-34

¹⁰² AK 2.24

a) The *kuśala Mahābhūmikas* (meritorious mental states) are¹⁰³ -

- 1) *Śraddhā* (faith)
- 2) *Apramāda* (diligence)
- 3) *Praśrbdhi* (aptitude, serenity)
- 4) *Upekṣā* (indifference or equanimity)
- 5) *Hṛi* (shame)
- 6) *Apatrapā* (humility)
- 7) *Alobha* (absence of cupidity)
- 8) *Adveṣa* (absence of hate)
- 9) *Ahiṃsā* (absence of envy or non violence)
- 10) *Vīrya* (energy)

b) The *Kleśa Mahābhūmikas* (defiled mental states are) are¹⁰⁴ -

- 1) *Moha* (delusion)
- 2) *Pramāda* (non diligence)
- 3) *Kausidya* (indolence)
- 4) *Āśraddhya* (lack of faith)
- 5) *Styāna* (sloth)
- 6) *Auddhatya* (dissipation)

c) The *Akuśala Mahābhūmikas* (evil or demeritorious mental states)¹⁰⁵ are -

- 1) *Āhṛkya* (shamelessness)
- 2) *Anapatrāpya* (impudence or lack of respect)

¹⁰³ AK 2.25

¹⁰⁴ AK2.26

¹⁰⁵ AK 2.26

d) The *Parittakleśa bhūmikas* (subsidiary defiled mental states)¹⁰⁶ are -

- 1) *Krodha* (anger)
- 2) *Upanāha* (enmity)
- 3) *Śāthya* (dishonesty)
- 4) *Īrṣyā* (envy or jealousy)
- 5) *Pradāsa* (dissatisfaction)
- 6) *Mṛkṣa* (hypocrisy)
- 7) *Mātsara* (avarice)
- 8) *Māyā* (deceit)
- 9) *Mada* (arrogance)
- 10) *Vihimśā* (spirit of nuisance)

The mental states that are either meritorious or demeritorious or *avyākṛta* (indefinite) are called as *aniyata* (indeterminate). They are¹⁰⁷ as follows -

- 1) *Vitarka* (reflection)
- 2) *Vicāra* (investigation)
- 3) *Kaukṛtya* (worry)
- 4) *Middha* (torpor)
- 5) *Pratigha* (ill-will)
- 6) *Rāga* (lust or attachment)
- 7) *Māna* (pride)
- 8) *Vicikitsā* (doubt)

¹⁰⁶ AK 2.27

¹⁰⁷ AK 2 p. 132

The *dharma*s that are akin to mental states but not associated with mind and are unconstituted and formless are called as *citta-viprayukta dharma*s. They are as follows¹⁰⁸ -

- 1) *Prāpti* (possession)
- 2) *Aprāpti* (dispossession)
- 3) *Sabhāgatā* (uniformity of characteristics)
- 4) *Asañjñika* (unconsciousness)
- 5) *Asañjñi samāpatti* (mental training leading to attainment of unconsciousness)
- 6) *Nirodha samāpatti* (mental training leading to attainment of cessation of 11 existences)
- 7) *Jīvite ndriya* (life force)
- 8) *Jāti* (birth)
- 9) *Jarā* (decay)
- 10) *Sthiti* (subsistence)
- 11) *Anityatā* (impermanence)
- 12) *Nāmakāya* (names for signifying a person or an object)
- 13) *Padakāya* (words or sentences)
- 14) *Vyañjanakāya* (letters)

These *dharma*s are very subtle and last forces to be suppressed before final emancipation.

- ***Ānāpānasmṛti*** (mindfulness of breathing)¹⁰⁹ - In the Buddhism, it means being alert about inhalation and exhalation.

In the Pātañjala Yoga,¹¹⁰ expulsion and retention of breath is one of the techniques to bring about steadiness of mind.

¹⁰⁸ AK 2.35-48

¹⁰⁹ Vm p 284, AN 4.353, AK 6.9

¹¹⁰ YS 1.34

• **Aṣṭapravarcana mātā** - In the Jainism, an ascetic must be alert in his actions. Alertness is 'Samiti' and control of mind, body and speech is *Gupti*. There are three *Guptis* and five *Samitis*.¹¹¹ The *guptis* are as follows -

- *Kāya gupti* (to restrict the bodily actions)
- *Vacan gupti* (to restrict the speech)
- *Mano gupti* (to restrict the mental states)

There are five *samitis* as follows -

- *Īryā samiti* (alertness in walking)
- *Bhāṣā samiti* (alertness in the speech)
- *Eṣaṇā samiti* (alertness in utilizing the things)
- *Ādānanikṣepa samiti* (alertness in handling the things)
- *Utsarga samiti* (alertness during excretion)

In the Buddhism, the term *gupti* is present.¹¹² Thirteen *dhūtāṅgas* (similar to *samiti*) are also mentioned.¹¹³

• **Pariṣaha** - (discomforts) - In the Jainism¹¹⁴, to tolerate the obstacles that arise in the path of religiosity, in order to destroy karmic bondages with equanimity, is understood as *pariṣaha*. there are twenty two of them as follows- hunger and thirst, cold and hot, gadflies and mosquitoes bites, nakedness, distaste, women, moving about, seating, bedding, harsh words, miraculous intellect, beating, begging, non receipt, disease, touch of grass, dirt, honour, knowledge and ignorance and non vision.

In the Buddhism, it means to tolerate all types of the *Vedanā*.¹¹⁵ It means to endure the obstacles. This term is used for tolerating dual forces like pain and pleasure.¹¹⁶

¹¹¹ *Uts* 24.1,26, *Tvs* 9.4,5

¹¹² *Sn* 1.4.3.

¹¹³ *Vm*, *Sn* 2.14.10,,3.11.34, *Dhp* 363, *VP* 8.4.4, *SN* 34.5.1.7

¹¹⁴ *Uts* 2, *Samavāyāṅga* 22.1, *Tvs* s 9.8-17

¹¹⁵ *AN* 3.49

¹¹⁶ *Sn* 4.16.6,10,12,15

• ***Tapa*** (ascetic practices) - *Tapa* is considered as an important means of liberation since ancient times. The Vedas mention it. e.g. "*Ṛta* and *satya* came into existence due to *Tapa*".

The Upaniṣads also mention *tapa* at many places. e.g. *Tapa* is both means and an end.¹¹⁷ One can attain *Brahman* by *tapa*.¹¹⁸

In the Pātañjala Yoga, *niyama* or observances are five viz. *Śauca* (cleanliness), *Santoṣa* (contentment), *Svādhyāya* (sacred study), *Īśvara praṇidhāna* and *tapa* (austerity). *Tapa* is endurance of pairs of opposites like hunger and thirst, heat and cold, Observance of vratas, fasts and observance of *mauna*.

In the Integral Yoga, asceticism is criticized. According to it, there should be internal renunciation not external one. External renunciation is self willed torturing. It is an offence to the divine seated within. Internal renunciation is getting rid of attachment, craving, sensual desires and egoism.

In the Jainism "that which heats eight karmas is *tapa*".¹¹⁹ The path to emancipation is three fold¹²⁰ viz. *Samyak darśana*, *Samyak jñāna* and *Samyak cāritra*. But formerly it was four fold¹²¹ including *Samyak tapa* as the forth part of it. Later on, *tapa* is included under *Samyak cāritra*.

Samyak cāritra → *tapa* → *dhyāna*

The means of hardship of body, mind, which are adopted in order to develop spiritual power and to reduce passions, are called as *tapa*.¹²² They are of two types¹²³ as follows -

¹¹⁷ Tait Up.3.2.3.4, Uts 28.11

¹¹⁸ Mund Up. 1.1.8

¹¹⁹ Āvaśyaka malayagiri, Khaṇḍ 2, Uts 1

¹²⁰ Tvs 1.1

¹²¹ Uts 28.2.3.35

¹²² Tvs 9.2

¹²³ Tvs 9.25

Internal *tapa* - a) *prāyaścitta* (atonement), b) *vinaya* (veneration), c) *vaiyāvṛtṭya* (rendering a service), d) *svādhyāya* (self-study), e) *vyutsarga* (renouncing selfish feelings) and f) *dhyāna* (meditation).

External *tapa* includes a) complete giving up of food, b) partial giving up of food, c) reduction of greed, d) giving up delicacies, e) lonely residence and f) mortification of the body.

Thus, *dhyāna* is a kind of internal *tapa*. *Tapa* is one of the *daśadharmas*.¹²⁴ There are sixteen causes of body karma leading to life of a *jīna*.¹²⁵ One of them is '*tapa*'.

In the Buddhism, at some places, *tapa* is praised e.g. 'Penance and chastity, discernment of noble truths and realization of nibbāna, this is the highest blessing'.¹²⁶

At some places Buddha criticizes ascetic practices prevalent at that time. He also discusses that meditation without breath and reduced intake of food does not result into enlightenment¹²⁷. Four kinds of people are described¹²⁸ such as 1) self tormentor (*ātman tapa*) (acelaka), 2) tormentor of others (*paran tapa*), 3) tormentor of self and others (*ātman tapa paran tapa*), 4) neither self tormentor nor tormentor of others (*na ātman tapa na paran tapa*).

Mithyā tapa is criticized by both Mahāvīra and Buddha¹²⁹. ---

मासे मासे तु जो बालो कुसग्गेणं तु भुंजए। न सो सुयक्खायधम्मस्स कलं अग्घइ सोलसिं॥ *Uttarādhyaṇa* 9.44

*māse māse tu jo bālo kusaggeṇaṃ tu bhuñjāe/
na so suyakkhāyadhammassa kalaṃ agghai solasiṃ//*

मासे मासे कुसग्गेण बालो भुंजेथ भोजनं। न सो संखतधम्मानं कलं अग्घति सोलसिं॥ *Dhammapada*, 70

¹²⁴ *Tvs* 9.6

¹²⁵ *Tvs* 6.23

¹²⁶ *Sn* 2.4.10

¹²⁷ *MN*, *Mahāsaccaka Sutta*.

¹²⁸ *MN* 2.51, *kaṇḍārika Sutta*.

¹²⁹ S. Jain, *Jain, Bauddha aur Gitā tulnātmak adhyayan*, (Jaipur: Rajasthana P. B. S.), 116.

*māse māse kusaggena bālo bhuñjetha bhojanaṃ/
na so saṅkhatadhammānaṃ kalam agghati solasiṃ||*

Meaning - Ignorant people perform *tapa* for months and at its end eat only little food. But they do not follow a bit of *dharma* like *jñāni*.

• **Saṃyama** - In the Pātañjala Yoga, *Dhāraṇā*, *dhyāna* and *samādhi* together constitute *Saṃyama*.¹³⁰ It should be applied to different stages of Yoga.

In the Jainism, it is one of the *dharma*s. It means restraining the senses.¹³¹

In the Buddhism, it is said that one who controls senses is free from *duḥkha*.¹³²

Doctrines common in the three systems

• **Mokṣa** - In the Pātañjala Yoga, it is called as *Kaivalya*. When *citta* and self both are pure, there is isolation.¹³³ *Citta* is free of afflictions. Seed of affliction is burnt and there is no more fruition of actions. In isolation, self shines in its essential nature and is pure and liberated. There is cessation of afflictions and actions. It results into infiniteness of knowledge. There is an end to the sequence of modifications of the material factors which have fulfilled their purpose. It is establishment of consciousness in its true nature. It is resolution of material factors into their cause.¹³⁴ All feelings and emotions are pain. Due to ignorance we avoid pain and try to attain pleasure. But pleasure is also pain. The goal is *mokṣa*. It is dissociation from *prakṛti*, and testimony of self in its own nature. It is not a state of pleasure but *kaivalya* or isolation. It is dissociation from all feelings, painful or

¹³⁰ YS 3.4

¹³¹ Uts 32, Āch 2.15.1.180

¹³² Dhp 360-361

¹³³ YS 3.55

¹³⁴ YS 4.29 - 34

pleasant. In Sāṅkhya, basically pain is present in the nature.¹³⁵ *Kaivalya* is absence of *sukha*, *duḥkha* and *moha*. It is complete absence of three *guṇas*.¹³⁶ Liberation is freedom from three types of *duḥkhas*.

In the Jainism, it is eternal state as all karmas are destroyed. This state is blissful as there is pure happiness. There is infinite knowledge and infinite perception.¹³⁷ When a man is free from disease, he is called to be released from disease. Similarly when a man is free from disease of worldly existence, he is said to be released from disease of worldly existence.¹³⁸ There is complete destruction of afflictions and karmas due to *Samvara* and *nirjarā*. It is state of *mokṣa*.

In the Buddhism, the concept of *nirvāṇa* is different in the Hīnayāna and Mahāyāna.

In the Hīnayāna, *nirvāṇa* is eternal, blissful and pure. It is a thing to be acquired. It is lokottara (transcendental) state. It is inexpressible and unconstituted. There is removal of *kleśāvaraṇa*.

In the Mahāyāna, the concept of *nirvāṇa* is different. They deny existence of elements altogether. There is only one reality, the *dharmakāya* or *dharmadhātu*. *Nirvāṇa* is equated with *śūnyatā* or *tathatā*. *Śūnyatā* represents negative and *tathatā* represents the positive aspect of reality. It is unattainable. In *nirvāṇa*, there is no duality such as knower and knowable. In it one attains omniscience. There is no difference between *nirvāṇa* and *saṃsāra*, like sea and its waves. It is inexpressible and unconstituted. There is removal of *kleśāvaraṇa* and *jñeyāvaraṇa*.

• Doctrine of karma -

Doctrine of karma in the Pātañjala Yoga (similar to the Buddhism)

¹³⁵ *Snk* 55

¹³⁶ *Snk* 19

¹³⁷ *Tvs* 10. 1-3

¹³⁸ *Yds* 206

There are four kinds of karma¹³⁹ as follows -

1. ***Kṛṣṇa*** (Black) - (*pāpa*) These are produced by evil or wicked ones. They are performed by body and mind. They result into sorrow.

2. ***Śukla kṛṣṇa*** (White and black) - (*pāpa puṇya*) Most of ordinary actions are partly virtuous and partly vicious. e.g. the Vedic sacrifices include killing of animals.

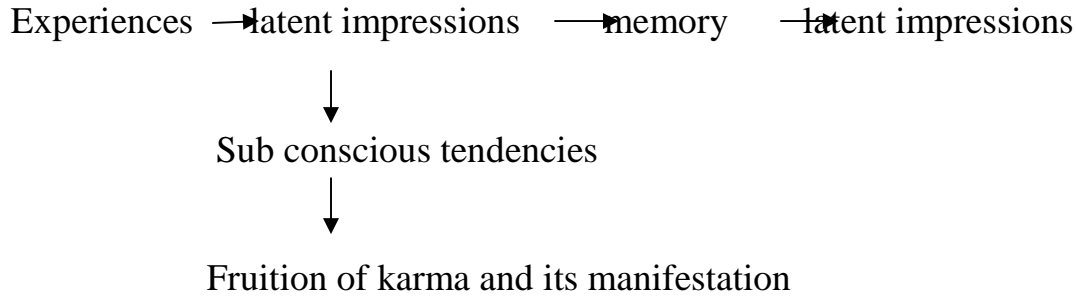
3. ***Śukla*** (White) (*puṇya*) - These karmas are meritorious that result into happiness. They are performed by those who follow virtuous vows.

4. ***Aśukla akṛṣṇa*** (Neither white nor black) - The yogis who have destroyed all afflictions, renounces fruits of karma; whose births are last one, have such karma. Subconscious latent tendencies of *dharma* and *adharma* type resulted from meritorious and demeritorious type of actions are called as *Karmāśaya*. *Karmāśaya* has its root in afflictions. *Karmāśaya* ripens into *jāti* (life state), *āyusa* (life time) and *bhoga* (life experience). They are called as three ripenings or *vipākas* of *Karmāśaya*.

Mind is diversified by countless *vāsanās* (subconscious tendencies). *Citta* remains constant in all births. *Vāsanās* are beginningless. They remain accumulated in *citta*. Thus, *citta* is compared with fishing net with knots. Whatever is the fruition of a particular karma, only those *vāsanās* which are favourable to bring about fruition come into manifestation. There is uninterrupted sequence between *vāsanās*. Because, although the subconscious tendencies are separated by species, time and place same kind of karma becomes their manifesting cause. Thus there is uninterrupted sequence. Experiences produce *saṃskāra* or latent impressions. They result into memory which again produces latent impressions. Latent impressions

¹³⁹ YS 4.7

produce subconscious tendencies. Thus, the cycle continues. There is manifestation due to fruition of karma.

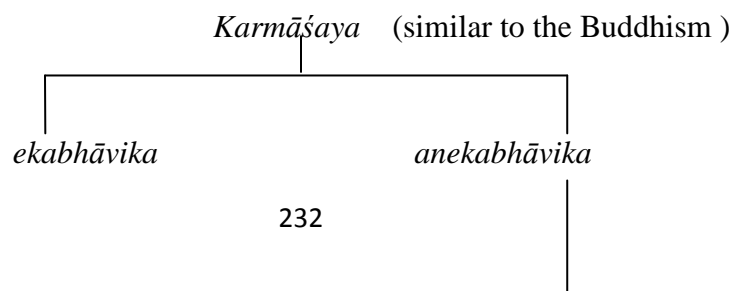


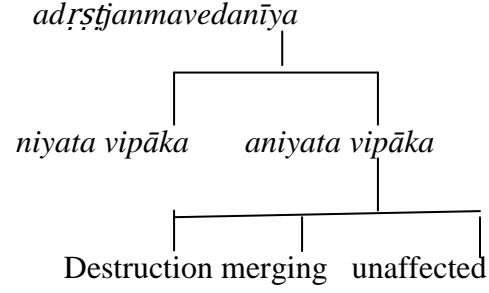
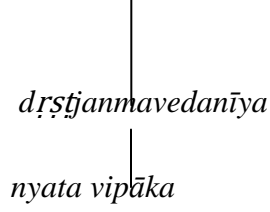
These subconscious tendencies have *avidyā* (error) as root cause. Its fruition is manifestation of merit, demerit. Its substratum is *citta*. Its support is objects of sense. *Vāsanās* are result of accumulation of experiences or their memory in many lives. Therefore, are called as '*Aneka bhāvika*'. Many karmas combine to produce one life state. It is called as '*Eka bhāvika*'. *Karmāśaya* ripening in same life are known as *dṛṣṭjanmavedanīya*. *Karmāśaya* ripening in another unknown life are known as *adrṣṭjanmavedanīya*. Karmas that surely fructify are known as *niyata vipāka*. Karmas that may or may not fructify are known as *aniyata vipāka*. *Adrṣṭjanmavedanīya* karmas of *aniyata vipāka* type has three different courses as follows -

1. By the rise of *aśukla akṛṣṇa* karma, *śukla*, *kṛṣṇa* and *śukla kṛṣṇa* karmas are destroyed. *śukla* karma destroys *kṛṣṇa* karma.
2. Effects of minor karmas are merged into effects of major and dominant karmas.
3. Due to effect of major karmas of fixed fruition, minor karmas of unfixed fruition remain unaffected for a long time.

Table 7.2

Doctrine of karma in the Pātañjala Yoga





Karma doctrine in the Jainism -

On account of its association with *kaṣāya*, *jīva* receives into itself *pudgala* or physical particles liable to become karma.¹⁴⁰ *Jīva* has been associated with *pudgala* since beginningless time. Due to *kaṣāya*, *jīva* get associated with *pudgala*. This association is called as 'bondage'. The causes of bondage are

- 1) *Mithyātvā* (absence of right faith)
- 2) *Avirati* (absence of discipline)
- 3) *Pramāda* (negligence)
- 4) *Kaṣāya* (passion)
- 5) *Yoga* (activity of body, mind and speech)

There are four types of bondages -

- 1) *Prakṛtī* (nature)
- 2) *Sthiti* (duration)
- 3) *Anubhāva* (intensity)
- 4) *Pradeśa* (constituent unit)

Types of *mūla Prakṛti* (basic karma types)

- 1) *Jñānāvaraṇa* -- On account of which determinate cognition gets concealed.
- 2) *Darśanāvaraṇa* -- On account of which indeterminate cognition gets concealed.

¹⁴⁰ Tvs 8.2

- 3) **Vedanīya** -- On account of which pleasure and pain are experienced.
- 4) **Mohanīya** -- On account of which soul suffers from delusion.
- 5) **Āyusā** -- On account of which birth into worldly life takes place.
- 6) **Nāma** -- On account of which membership of specie takes place.
- 7) **Gotra** -- On account of which a higher or lower status is attained.
- 8) **Antarāya** -- On account of which there are obstacles in giving, taking etc.

Among all these eight karma, *mohanīya* is very strong. There are many sub types of these basic types.

Ten karma processes -

- I. **Bandha**- It is association of karma *pudgala* with soul due to *kaṣāya*.
- II. **Saṅkramaṇa** - It is transformation of one karma type into the other.
- III. **Udvartanā** - While forming new *bandha*, former karma duration and intensity is increased.
- IV. **Apavartanā**- While forming new *bandha*, former karma duration and intensity is decreased.
- V. **Uday** - It is the stage at which karma fruition takes place.
- VI. **Sattā** - The karma does not give fruit immediately. It stays in static state for some time.
- VII. **Udīrṇā** - It is premature fruition of karma brought about by certain efforts like *tapa* etc.
- VIII. **Upaśama** - It is calming down or subsidence of karma.
- IX. **Nidhatti** - It means making karma incapable of all process except *udvartanā* and *apavartanā*.
- X. **Nikācanā** - The fruits of that karma cannot be avoided. They are experienced surely, for definite duration and intensity.

When soul is completely free from karma, *mokṣa* is attained.

Doctrine of Karma in Buddhism - Table 7.3

Table 1

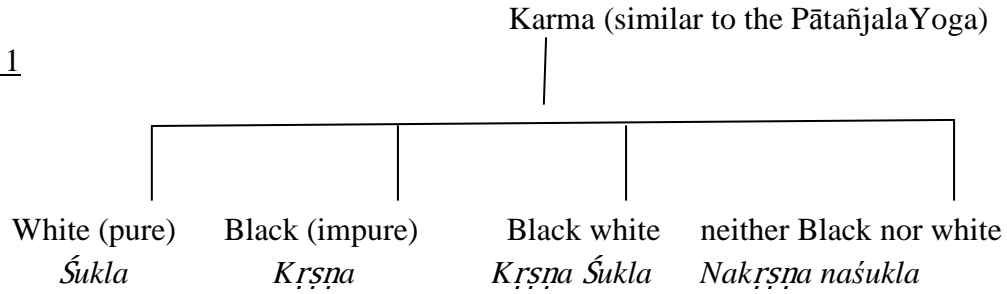
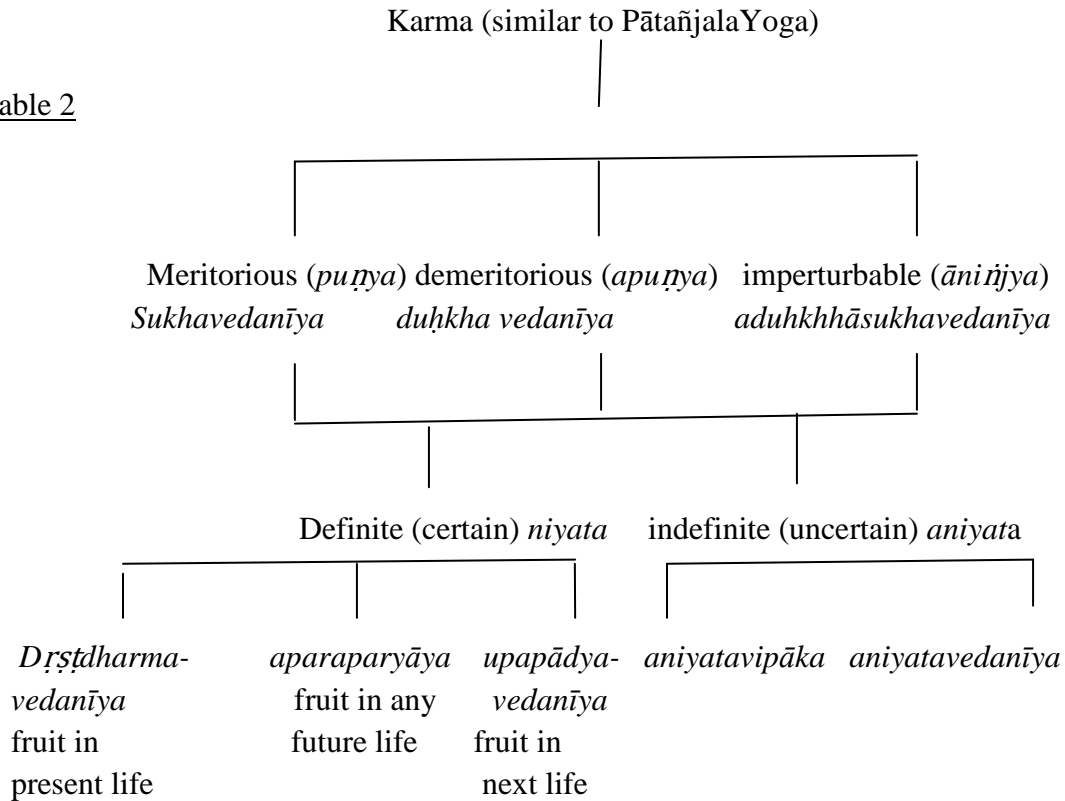


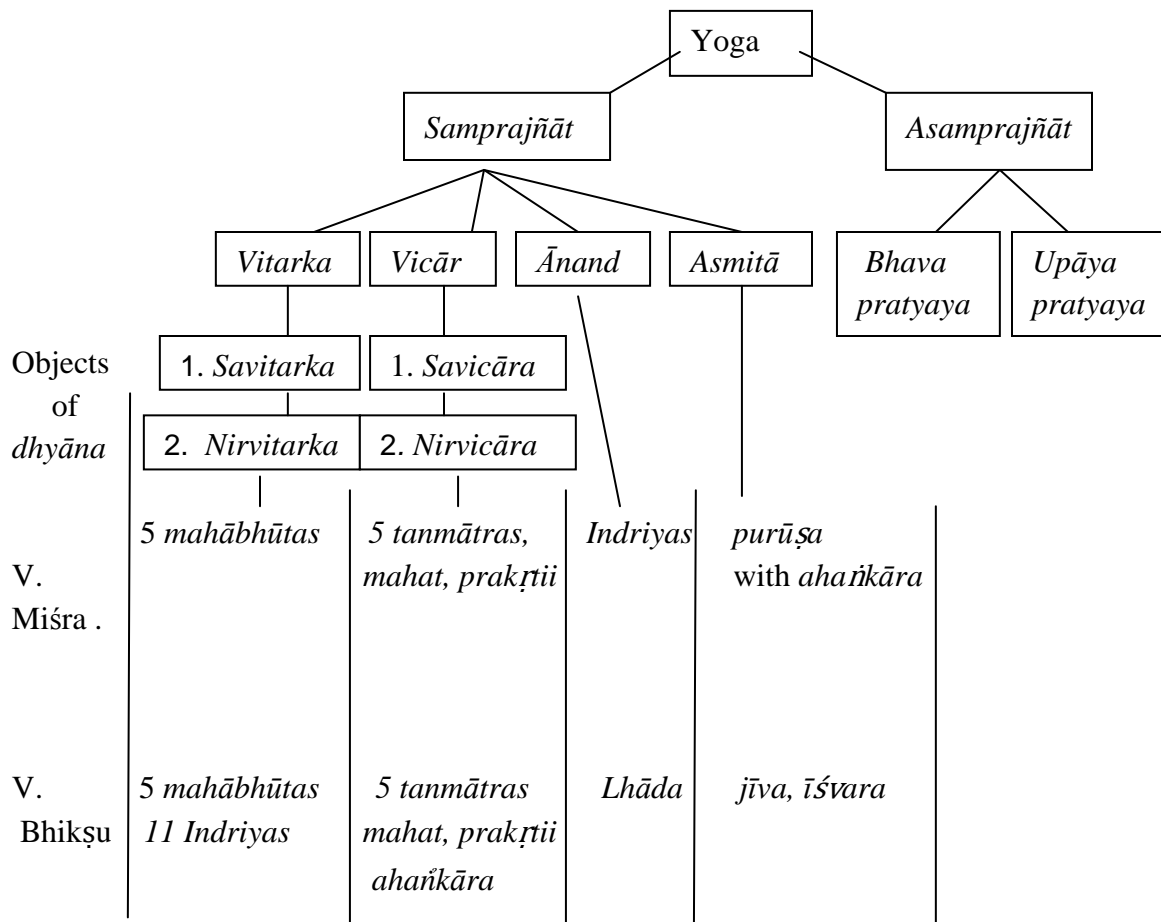
Table 2



Thus, Karma doctrine is similar in the Buddhism and Pātañjala Yoga. In the Jainism, theory of Karma is discussed in detail. It describes causes of bondage, karma process, ten basic karmas and their respective sub types. These are not discussed here as present study does not allow it.

• **Doctrine of *Dhyāna***

Dhyāna in the Pātañjala *Yoga Sūtras* **Table 7.4**



Patañjali defines Yoga as restraint of mental states. Yoga is of two types viz. *Samprajñāta* and *Asamprajñāta*.

1) ***Samprajñāta Yoga*** -- It is of four types¹⁴¹ depending on the object of concentration. Due to *abhyāsa* and (apara) *vairāgya*, mental states of yogi weaken and *citta* is ready for *Samprajñāta samādhi*.

a) ***Vitarka*** - It is a direct perception of an object by the mind. Here the object of concentration is gross one. According to Vācaspati miśra, objects are five *mahābhūtas*. While according to Vijñāna bhikṣu, they are five *mahābhūtas* and eleven *indriyas*. This contemplation is accompanied by *vitarka*, *vicāra*, *ānanda* and *asmitā*. It is further classified into two types - *Savitarka samāpatti* and *Nirvitarka samāpatti*.

I. ***Savitarka samāpatti*** - This contemplation is mixed with '*vikalpa*' (misconception) as between word, object and an idea. e.g. although the word 'cow', its idea 'cow' and the object 'cow' are distinct from one another, they are seen to be used as identical with one another. So it is called as '*apara pratyakṣa*'.

II. ***Nirvitarkasamāpatti*** - The *citta*, with purification of memory of *vikalpa* (misconceptions) arising from inferential and scriptural knowledge based on verbal usage, loses, as it were, its essential nature and seems to assume very form of knowable object. It is called as '*parā pratyakṣa*'. It is cause of *āgama* and *anumāna* and arises after '*parā pratyakṣa*' cognition.

a) ***Vicāra*** - The contemplation in which object of concentration is subtle object, is '*vicārānugata samādhi*'. According to Vācaspati miśra, objects are five *tanmātras*, *mahat* and *prakṛtī*. According to Vijñāna bhikṣu, they are five *tanmātras*, *mahat*, *prakṛtī* and *ahaṅkāra*. This contemplation is accompanied by *vicāra*, *ānanda* (joy) and *asmitā* (ego). It is again sub divided into two types as follows -

¹⁴¹ YS 1.17

I. *Savicārasamāpatti* - Here, the object of contemplation is subtle like *tanmātra*, *mahat* and *prakṛti*. This *tanmātrika* conception is associated with notion of time, space and causality. e.g. Sun, it apprehends *tanmātrika* state of light.

II. *Nirvicārasamāpatti* - When mind acquires complete habit of state in which it becomes identical with fine objects like *tanmātra* etc., then all conceptual notion of associations of time, space, causality etc. as in *Savicāra*, *savitarka* state vanish away and it becomes one with fine object of its communion. Both *nirvicāra*, *nirvitarka* contemplations are free from verbal misconceptions.

c) *Ānandānugata* - Its object of contemplation is senses according to Vācaspati miśra or it is *ānand* (bliss), according to Vijñāna bhikṣu. When yogin rises to *vicārānugata* stage, there is a great flow of *sattva* which produces bliss and mind becomes one with bliss. There arises *citta vṛtti*, 'I am happy'. It is not further classified into *sānand* and *nirānand*. It includes bliss and ego.

d) *Asmitānugata* - When object of concentration is the ego (Vācaspati miśra), it is *Asmitānugata samādhi*. Vijñāna bhikṣu holds that object of concentration is concept of self which has only form of ego or 'I'. He denies its future classification as *sāsmīta* and *nirāsmīta*.

According to Vācaspati miśra, *Samprajñāta Yoga* is '*Sālambana*', i.e. there is cognition of an object. These four contemplations originating from external objects are called as '*sabīja* (seeded)' contemplations (*Savicāra*, *nirvicāra*, *savitarka*, *nirvitarka*).

From clarity of *nirvicāra* contemplation, results serenity of mind or *adhyātma prasāda*.¹⁴² When *citta* is free from veil of impurities of *rajas* and *tamas* mental states, there is only *sattva*, i.e. illumination. Then *citta* attains radiant insight which has as its object a thing as it really is without having to follow logical sequence of thought. The insight that arises in contemplative mind is known as *Ṛtambharā*

¹⁴² YS 1.47

prajñā or truth bearing.¹⁴³ It is always truthful and without least trace of error. Then there is attainment of *viveka jñāna* (discriminating knowledge).¹⁴⁴ The yogin with the discriminating knowledge has insight with its seven fold culmination. The first fourfold insight has been cultivated with effort. Thus it is called as '*Kāryavimukti*' or *Jīvanamukti*'. After this stage, nothing remains to be done by *Puruṣa*. Then in the next three stages follows *cetovimukti*, the process of release of *puruṣa* from *citta*. *Cetovimukti* is '*svataḥ sādhyā*' i.e. there is no need of any endeavour or means to attain it.

Whoever witnesses cultivation of this seven fold insight is called '*Kuśala*'. With final dissolution of *citta*, he is released and he too becomes '*Videha mukta*', as he is *guṇātīta* and has already passed beyond the factors.

When yogin has no desire to trade even in this discriminative knowledge, he does not expect any reward from it. He becomes *vītarāga* or unattached to it. Then '*avidyā*' is destroyed. Yogin attains contemplation known as *Dharmameghasamādhi* (rain cloud of merit). It is so called as it pours merit which destroys afflictions and actions completely. When latent impression born of insight is suppressed and then contemplation becomes seedless called as *Nirbīja samādhi*.

2) *Asamprajñāta Yoga*¹⁴⁵-- When there is cessation of mental states, only latent impressions are left. This restraint of *citta* is called *Asamprajñāta Samādhi* or super conscious contemplation. It is *nirvastuka* contemplation as there is no supporting object.

It is of two types¹⁴⁶ -

➤ *Bhāva-pratyaya* - *Asamprajñāta Yoga* is caused by the birth in case of *videhi* (disembodied) and *prakṛti-līna* (those absorbed in primary matter). In case of

¹⁴³ YS. 1.48

¹⁴⁴ YS 1.50

¹⁴⁵ YS 1.18

¹⁴⁶ YS 1.19,20

videhi, disembodied gods, it is brought about by birth. Their minds retain latent impressions. They experience state like liberation. But they return to world due to their unfulfilled task. Likewise, *prakṛtiilaya* too, who are merged into primary matter, they experience state like liberation. But they return to world due to their unfulfilled task.

➤ *Upāyapratyaya* - Here, *Asamprajñāta Yoga* is brought about by efforts i.e. Faith, vigour, memory, contemplation and insight by yogin. Due to removal of all afflictions and actions knowledge becomes limitless.

Then there is an end to *guṇas* or the sequence of modifications of material factors which have fulfilled their purpose.

Then there is resolution of *guṇas* which have accomplished the purpose of *bhoga* (experience), *apavarga* (emancipation) and bereft of self's purpose is *Kaivalya* or isolation.

Doctrine of *Dhyāna* in the Buddhism -

Dhyāna means onepointedness of the mind.

Dhyānas comprise five skandhas as objects of *dhyāna* viz. *rūpa*, *Vedanā*, *sañjñā*, *saṅkhārā*, and *viññāna*. *Ārūpyas* are made of four *skandhas*. (Without *rūpa* or physical matter) *Ārūpyas* arise out of separation from lower spheres by which a yogi is delivered from lower spheres.

❖ Four *rūpa-bhūmi* (fine material states) -

1) **The First *Jhāna*** - With the attainment of fixed concentration, the meditator is said to have obtained the first *Jhāna*. It is free from five hindrances - Sensuous desire, ill-will, sloth and torpor, distraction and worry and perplexity. The first

Jhāna is associated with five factors- *vitakka* (applied thought), *vicāra* (Sustained thought), *pīti* (Rapture), *sukha* (bliss) and *ekāggatā* (Concentration).

Vitakka and *Vicāra* are grossness and subtlety of mind respectively.¹⁴⁷

2) **The Second *Jhāna*** - When the meditator gains mastery in the first *Jhāna*, he reviews its factors. He finds *vitakka* and *vicāra* gross in nature and closer to sensual plane. He does not feel it safe to be in this state. So he makes effort to attain second *Jhāna*. He concentrates on sign of earth *Kasiṇa* and follows the same process as first *Jhāna*.

He attains second *Jhāna*. It is free from *vitakka* and *vicāra*. It has three factors - *pīti* (rapture), *sukha* (bliss) and *ekāgatta* (unification). He becomes very strong in this *Jhāna*. His mind becomes more and more concentrated and tranquil. He brings same sign to mind. (Earth, Earth).

3) **The third *Jhāna***

After arising from second *Jhāna*, the meditator reviews its factors. He finds rapture gross in nature and remaining two factors as peaceful. He does not feel it safe to be in this state. So he makes effort to attain third *Jhāna*. He concentrates on sign of earth *Kasiṇa* and follows the same process and attains third *Jhāna* which is free from *pīti* (rapture), associated with *sukha* (bliss) and *ekāggatā* (unification).

4) **The fourth *Jhāna***

After arising from third *Jhāna*, meditator observes *sukha* (bliss) as gross in nature and *upekkhā* (equanimity) and *Ekāggatā* (unification) as peaceful. So he concentrates again on the sign of earth *Kasiṇa* and attains the fourth *Jhāna* which is free from bliss. It is associated with two factors, *upekkhā* (equanimity) and *ekāggatā* (unification).

¹⁴⁷ AK 2.33 a-b

❖ **The four *arūpa-bhūmi* (immaterial states) --**

- **Sphere of infinite space** -- Emerging from the fourth *Jhāna* of material sphere, the meditator sees danger in it and aspires for immaterial state based on boundless space, which appears peaceful to him. He removes the *Kasiṇa* (materiality) by giving his attention to the space touched by it regarding that as space or boundless space by repeating as 'space, space'. He cultivates that sign again and again and repeatedly practices it. Then he mentally removes the object and observes only *anantākāsa* (unbounded space).

- **Sphere of infinite consciousness** -- When the meditator wants to develop base consisting of boundless consciousness, he attains mastery in five ways in attaining base consisting of boundless space. He should see danger in it and end attachment to it. He should see base consisting of boundless consciousness as peaceful and advert again and again as 'consciousness, consciousness,' to the consciousness that occurred pervading that space. He should give it attention, review it, and strike at it with applied and sustained thought.

By completely surmounting the base consisting of boundless space, he enters upon and dwells in the base consisting of boundless consciousness.

- **Sphere consisting of nothingness** -- When the meditator wants to develop base consisting of nothingness, he attains mastery in five ways in attaining base consisting of boundless consciousness. He should see danger in it and end attachment to it. He should see base consisting of nothingness as peaceful and advert again and again as 'there is not, there is not or void, void or secluded, secluded'. He should give it attention, review it, and strike at it with applied and sustained thought.

By completely surmounting the base consisting of boundless consciousness, he enters upon and dwells in the base consisting of boundless voidness.

- **Sphere of neither perception nor non-perception --** When the meditator wants to develop base consisting of neither perception nor non-perception, he attains mastery in five ways in attaining base consisting of nothingness. He should see danger in it and end attachment to it. He should see base consisting of neither perception nor non-perception as peaceful and advert again and again as 'perception is boil, perception is dart, this is peaceful'. He should give it attention, review it, and strike at it with applied and sustained thought. By completely surmounting the base consisting of nothingness, he enters upon and dwells in the base consisting of neither perception nor non-perception. There is absence of gross perception and presence of subtle perception.

Of the four immaterial states, each one is finer than previous one. Each *Jhāna* rests on that below, leans for support on that below.

By complete cessation of perception and feeling, neither perception nor non-perception, one attains *Samjñāvedita nirodha samāpatti*. After attaining the *Samjñāvedita nirodha samāpatti*, yogin arises from it.

(In the *Ayogi kevalī* stage of Jainism, yogin becomes *videhi* after attaining 13th and 14th *guṇasthāna* due to absence of Yoga i.e. action of mind, body and speech.)

Doctrine of *dhyāna* in the Jainism --

In the Jainism, *dhyāna* is a kind of *tapa*. Fixing the attention of mind on an object by a person possessing a superior body structure is called as *dhyāna*. It lasts upto one muhūrta.¹⁴⁸

The Jaina āgamas describe four types of *dhyāna*.¹⁴⁹

¹⁴⁸ Tvs 9.27

¹⁴⁹ Sth4.247, bhg 25.7.13, Tvs 9.29-45

1) **Ārtadhyāna** (mournful meditation) - It is one that produces *arati* i.e. distress and pain.

Four causes of *ārta dhyāna* are as follows -

a) *Aniṣṭa Saṃyoga* means getting of what is undesired

b) *Iṣṭaviyoga* means loss of desirable thing

c) *Rogacintā* means bodily / mental pain or disease.

d) *Nidāna* means hankering after worldly enjoyments.

All these lead to *ārta dhyāna*. It takes place in first six *guṇasthānas*. The one with this *dhyāna* has *kāpota*, *nīla* and *kṛṣṇa leśyā*. He goes to *tīryaṇika gati*.

2) **Raudradhyāna** (wrathful meditation) - It is performed by the cruel and callous mind. It is of four types as follows -

a) *Hiṃsānubandhi* - It promotes violence. One contemplates to attack and kill others.

b) *Anṛtānubandhi* - It promotes untruthfulness. One contemplates to tell lie to deceive others.

c) *Steयānubandhi* - It promotes theft. One contemplates to undue possession of one's property.

d) *Viṣayasaṃrakṣaṇānubandhi* - It promotes protection of an acquisition. One contemplates to protect one's own property with intense greed.

Person in first five *guṇasthānas* has this *dhyāna*. Such person goes to the hell.

3) **Dharmadhyāna** (analytic meditation) - It is wholesome and virtuous *dhyāna*. It is of four types depending on the objects of *dhyāna*.¹⁵⁰

There are four types of *dharmadhyāna* as follows --

• **Piṇḍstha** - It means *dhyāna* of body along with soul in it. In it, one is required to concentrate upon five imaginary objects or *dhāraṇās* in the following way.

¹⁵⁰ Tvs 9.37

➤ *Pārthīvidhāraṇā* - One should imagine a vast white ocean as big as the world, with a thousand petalled golden lotus. Its central bud is like a tall Meru mountain. One should imagine himself to be seated on a white throne situated on bud.

➤ *Āgneyīdhāraṇā* - Then one imagines a sixteen petalled lotus in navel with sixteen vowels and a central bud with mahāmantra. He also imagines eight petalled lotus (representing eight karma) in the heart. He imagines fire rising from bud of navel lotus and burning of eight petalled lotus. He imagines a triangular fire place outside body that burns body to ashes and eight petalled lotus and then automatically extinguishes.

➤ *Vāyavī/mārutīdhāraṇā* - After that, one imagines a whirlwind which carries away all ashes left by fire and undertakes japa of '*soyam*'.

➤ *Vāruṇīdhāraṇā* - Then one imagines heavy rainfall which washes away all remaining ashes of body.

➤ *Tattvarūpavatī/tattvabhūdhāraṇā* - One sees and experiences soul that is pure, devoid of karma. One experiences its soul with infinite knowledge, vision, happiness and vigour.

One who performs this *dhyāna* is not harassed by hostile forces. He is capable of *Śukladhyāna*.

- ***Padasthadhyāna*** - In this, one is required to practice concentration or chanting of mantrik syllables.

- ***Rūpasthadhyāna*** - In this one is required to concentrate on omniscient *Arhat*.

- ***Rūpātīthadhyāna*** - Here, one concentrates on self as full of bliss, pure, formless and infallible.

4) **Śukladhyāna** - It is the supreme *dhyāna* state. Ā. Haribhadraji describes it as that one causing removal of sorrow and cessation of concentrated mind.¹⁵¹

Śukladhyāna is of four types as follows -

- **Pṛthakatvavītarka savicāra** - It is with '*vitarka*' (scriptural knowledge) and '*vicāra*' (transition from one to another object, word or Yoga). One takes an atom or soul or modes as object of *dhyāna* and reflects on it on the basis of *nayā*. Here, on the basis of *vitarka* and in relation to one substance, the variety - *bheda* or *Pṛthakatva*, of its modes is reflected over from various view points. Likewise, on the basis of *vitarka*, there is transition from one meaning to another meaning, from one word to another word, from meaning to word, from word to meaning, from one type of Yoga to another type of Yoga.

- **Ekatva vītarka nirvicāra** - It consists of *vitarka* but not *vicāra*. Here on the basis of *vitarka*, one performs *dhyāna* on someone object of form of mode and in relation to it reflects on oneness or non difference. One sticks to one of the three Yogas. There is no transition from word to meaning or vice versa or from one type of Yoga to another. There is reflection over *ektva* i.e. oneness, *abheda* or non difference. When the mind wandering about on multiple objects of world, is made steady by being concentrated on one object, ultimately it becomes calm. It is free of all wavering, fickleness. As a result, all concealment vitiating knowledge is dissolved and omniscience makes its appearance.

- **Sūkṣmakriyā apratipāti (anivartin)** -- It is accompanied with subtle physical movement and this state is infallible. This *dhyāna* is practiced by omniscient a few minutes before his final emancipation. In this *dhyāna*, all gross and subtle activities of mind, speech and gross activities of body are absolutely stopped. Only subtle activity of body (breathing in and out) is present. Firstly, with the help of gross

¹⁵¹ *Ibid.* 1

Yoga of body, gross Yoga of speech and mind are made subtle. Then with subtle Yoga of speech and mind, gross Yoga of body is made subtle. Then with subtle Yoga of body, subtle Yoga of speech and mind is stopped altogether. Thus there remains subtle Yoga of body only. (*Sayogi kevalī*).

• ***Samucchinnakriyā nivṛtti*** -- Here, subtle bodily activities (breathing in and out) cease altogether and constituent units of soul become free of all wavering. All *āśrava*, *Bandha* cease altogether. All karmas are annihilated and *mokṣa* is attained. Both third and fourth *dhyāna* are devoid of basis called *anālambana yoga*. (*Ayogi kevalī*)

In the Pātañjala Yoga, there are two types of *samādhi* -1) *Samprajñāta* 2) *Asamprajñāta*. First two *Śukladhyānas* of Jaina Yoga are similar to *Samprajñāta samādhi*. Third *Śukladhyāna* can be compared with *Asamprajñāta samādhi* which is *saṃskāra śeṣa*. In the Jaina Yoga, at this stage, four *ghāti karma* i.e. *bhavopagrahi karma* are still present. In Pātañjala Yoga, lastly *saṃskāras* also cease.¹⁵² This state is similar to fourth *Śukla dhyāna* that is devoid of any karma. Five fold *dhyāna (rūpi)* method in the Buddhism is similar to the four types of *Samprajñāta* Yoga of Pātañjala Yoga. But there are no parallels for four *ārūpya dhyānas* of Buddhism with that of the Jainism and Pātañjala Yoga. *Sañjñāvedit Nirodha samāpatti* of Buddhism can be considered similar to *Asamprajñāta Yoga* and *nirbīja samādhi* of the Pātañjala Yoga and last two *Śukladhyānas* of Jainism. Buddhism gives detailed description of different *dhyāna* and *samādhi*. It gives list of forty meditational objects.

Prāṇāyāma is criticized in Jainism. According to Jainism, *Prāṇāyāma* is very difficult to perform.¹⁵³ Due to *prāṇāyāma*, there is pain in the body and the mind

¹⁵² YS 4.32,34

¹⁵³ Dyn, Ysh

becomes unsteady. Lots of efforts are required for breathing in and out and in resting state. Thus mind becomes stressful. Such mind is obstacle in path of *mokṣa*.

Summary

The three systems, the Pātañjala Yoga, Buddhism and Jainism have some common concepts with similar meanings such as: five basic virtues, four *bhāvanas*, *kleśas*, *vikśepas*, *anuṣṭhānas*, *tapa*, *Samyak dṛṣṭi* and the practice of faith, mindfulness, wisdom, energy and concentration.

There are some common terms with similar meanings in the Buddhism and Jainism such as: *āśrava*, *saṃvara*, *bandha*, *kaṣāya*, *māna*, *pariṣaha*, *guṇti* and *samiti*.

Common concepts with similar meanings in the Pātañjala Yoga and Buddhism are: *caturvyuha*, *sufferings*, *anābhoga* and *adhvā*. The doctrine of Karma is very similar.

Common term with similar meaning in the Pātañjala Yoga and Jainism is *caramadeha*.

Doctrine of four *dhyāns* in the Pātañjala Yoga and Buddhism is also similar.

1.2 Conclusion

This study includes Yoga in the Vedas, Ups., Buddhism, Jainism, Pātañjala Yoga and the Integral Yoga. But Yoga is not limited to these systems only. During excavation of Indus civilization, traces of early Yoga were found in Indus cities. It means that Yoga tradition existed in the pre-āryan period. There is description of Yoga in epics, Purāṇas, *Bhagavad Gītā* and also in other Indian scriptures. This study is limited to above mentioned systems of Yoga only.

The study involves understanding of the meaning and method of Yoga in the Vedas, Ups., Buddhism (Hīnayāna and Mahāyāna), Jainism (āgamas and Ā. Haribhadraji), Pātañjala Yoga and the Integral Yoga. It is discussed as follows -

The meaning and method of Yoga in the Vedas

The Vedas represent mysticism, sacrificial ritualism and henotheism. People were very close to the nature. Sacrifices were performed to praise the deities for gaining some favors and to be free from diseases and enemies. Fear of punishment was very dominant. Emancipation was not their aim. The term 'Yoga' denotes 'Yoke' of oxen or of horses drawing a cart in *Atharva Veda* (vi.91.1). The word 'Yoga' occurs in the *R̥gVeda* in various senses such as yoking or harnessing, achieving the unachieved, connections and the like. The term Yoga is not used in the sense of meditation. Virtues like *Tapas* (asceticism) and *brahmçarya* (celibacy and lifelong study) were considered important. The concepts like '*ṛta*' and '*ṛna*' appear in the Vedas. The meaning of *ṛta* is truth, divine rule or law. Vedic people believed that the universe is governed by the Moral Law. There is relation between good of individuals and universe. *Ṛna* means indebtedness. Language of the Vedas is symbolic. Sacrifices and rituals were important parts of the Vedic life. Ritualistic meditation and mantrik utterances were complementary to each other. There is no mention of any specific method of Yoga. The Vedic hymns represent Yogic notions in hidden form. Sacrifices, utterances resulted in trance like state which included intuitive insight, bliss and joy. Thus we do not see any specific method of Yoga in the Vedas. Meaning of Yoga is also not like later traditional Yogas. Yogic concepts are represented in the symbolic language.

The meaning and method of Yoga in the Upaniṣads

Aim of sages of the Ups. was to attain liberation. The Ups. gave the message of 'know thyself'. Their secret teachings were meant for initiated pupils. The *Kaṭha* states 'Yoga' as a state in which senses, mind and intellect are brought to stand still. The *Maitr. Up.* defines Yoga as oneness of body, mind and senses and getting rid of all conceptions. The meaning of the term Yoga changed from yoking the

animals as in the Vedas to restraining the senses with the change in the aim of life. The methods and parts of Yoga were well developed in the Ups. In the Upaniṣads, important virtues stated are - *satya* (truthfulness), *tapa*, *brahmacarya* (celibacy) and faith. Other virtues are *Svādhyāya* (study of scriptures), *dāna* (giving), *vidyā*, *śama* and *dama*. Need of the guru and Karmayoga are also stated. Upaniṣads consider Yoga practice; in sense of conscious inward search after true knowledge of the reality. Description of Yogic processes including posture and place of meditation are present in the *Śveta Up.*, *Kaṭh Up.* and *Maitr. Up.* Most of the Yoga Upaniṣads, state four types of Yoga - *Mantrayoga*, *Rājayoga*, *Hāṭhayoga* and *Layayoga*. Meditation on syllable "Om" and 'Haṃsa' (*prāṇa*) in the centre of heart is suggested. Few Yoga Upaniṣads present 'Tantrayoga'. Others (*Jābāla*, *Śāṇḍilya* and *Varāha*) re-describe the eight fold Yoga of Patañjali. Thus, with the change in the aim of life, meaning and method of Yoga also changed. Method of Yoga included practice of virtues with meditation. Posture, place of meditation, object of meditation, place of concentration (heart), chanting syllable Om and importance of breathing practice are specifically mentioned.

Meaning and method of Yoga in the Hīnayāna Buddhism

The Buddhism is a *śramaṇa* tradition. It does not accept the authority of the Vedas. Its aim is to attain nirvāṇa. The term Yoga is used in the sense of bonds in Buddhist *Sūttas*¹⁵⁴. The meaning of Yoga is not union but is the bond caused due to attachment, becoming, wrong views and ignorance. Buddha (567BC - 487 BC) preached a simple method of *Śīla*, *Samādhi* and *Prajñā* that was more developed than Ups. The moral precepts for laity, novices and for bhikkhus are different. Laity is supposed to observe *Pañca śīlāni* (five precepts). They are not to kill, not

¹⁵⁴ AN, Dasuttar Sutta DN.4 Yoga-KamaYoga, BhavaYoga, Driṣṭi Yoga, AvidyaYoga.

to take what is not given, not to lie, refrain from sexual misconduct and refrain from intoxication through alcohol and drugs. For novices, there are ten precepts, while for bhikkhus there are two hundred and twenty seven rules in *Patimokkha*. Meditation is the core of the Buddhism. After purification of virtue, the Second stage is of purification of mind. Concentration is onepointedness of mind. There are forty subjects of meditation. There are ten impediments which can disturb meditator. *Kalyāṇamitta* is the spiritual teacher who prescribes the meditation subject for a meditator according to one's temperament. There is description of suitable place for meditation. It states four fine material *Jhānas* and four immaterial *Jhānas*. Wisdom is the last stage in the religious life. The meditator can realize the true nature of things through knowledge of subjects such as the elements of matter, the faculties, the four noble truths and the dependent origination. The path leading to cessation of suffering is eight fold which is Right view, Right thought, Right speech, Right effort Right mindfulness and Right concentration. Dependent origination includes twelve links. They are ignorance, kammā formation, consciousness, name and form, six bases, contact, feeling, craving, clinging, becoming, birth and decay and death. After Purification, the meditator leaves the lineage of worldings and attains that of noble ones. It has *nibbāna* as its object. Stream enterer, once returner, non returner and *Arhat* are four states of sainthood. Fulfillment of thirty seven elements of enlightenment result into nirvāṇa.

Meaning and method of Yoga in the Mahāyāna Buddhism

The Hīnayāna means low or inferior or *Śrāvakayāna*, lesser vehicle or vehicle of disciples; who sought individual Arhathood rather than Buddhahood. The Mahāyāna means *Bodhisattva Yāna* or great vehicle. Its greatness lies in its compassionate motivation, directed to the salvation of countless beings, the

profundity of the wisdom it cultivated, the emptiness it taught, taking up of skill in means and its superior goal, omniscient Buddhahood. During the rise of the Mahāyāna, *Bhakti* movement gathered momentum in India. In order to popularise the Buddhism and to please the masses, the Mahāyāna introduced the practice of devotion of Buddhist gods. New practices such as worship of Buddha, praising and bowing, giving gifts, chanting mantras, thinking and meditation on Buddha became popular. Recollection of Buddha, *Dhamma* and *Saṅgha* and faith in them was considered very essential. The Mahāyāna was again sub divided into two schools - Mādhyamika School of *Śūnyavāda* by Nāgārjuna (about 200 AD) and Yogācāra school of *Vijñānvāda* by Asaṅga. *Vijñānvāda* was further developed to *Vijnaptimātravāda* by Vasubandhu (about 350 AD), younger brother of Asaṅga. Both have different philosophical approaches. But Buddhahood is their common goal. Mādhyamikas adopted dialectical approach towards the reality. Yogācāra presented Buddhist original path of meditation in clear and psychological terms. Instead of engaging into philosophical speculation, it returned to pure Buddhist mysticism. The new school was founded on meditation. It was known as school of Buddhist Yoga or Yoga practice and hence Yogācāra (beginning of 3rd centuryAD). The meaning of Yoga is meditation. The object of the Hinayāna is to attain *Pudgala-nairātmya* (direct understanding of the non self of individuals) whereas the Mahāyāna attains *dharma-nairātmya* (understanding of the no-self of all existents) also. Mahāyāna emphasized on practice of *śamaṭh* and *vipaśyanā* both together in order to remove afflictions, mental constructions and obstructions in the process of meditation. The path or method is fivefold: *Sambhāra-mārga* (Path of accumulation), *Prayoga-mārga* (Path of reaching), *Darśana-mārga* (Path of vision), *Bhāvanā-mārga* (Path of cultivation) and *Aśaikṣa-mārga* (Path of no further training). The practitioner has to acquire three types of wisdoms: *śutamayi*

Prajñā (wisdom by learning), *cintāmayi Prajñā* (wisdom by investigation) and *bhāvanāmayi Prajñā* (wisdom by meditation). *Bodhisattva* has to practice ten *Pāramitās* and pass through ten stages of spiritual development to attain Buddhahood. They are *Dāna*, *Śīla*, *Kṣaṇti*, *Vīrya*, *Dhyān* and *Prajñā*. *Bodhisattva*, who completes the *Pāramitās* and develops *Bodhicitta*, can take up course of spiritual progress as indicated in '*DaśabhūmikaSūtra*'. Stages of spiritual development are *Pramuditā*, *Vimalā*, *Prabhākari*, *Arciṣmati*, *Sudūryajā*, *Abhimukhi*, *Dūraṅgamā*, *Acalā*, *Sādhumati* and *Dharma meghā*. The method of Yoga in Hīnayāna Buddhism comprises practice of *Śīla*, *Samādhi* and *Prajñā*. These three principles are included in Mahāyāna. The meaning of Yoga is changed as meditation and method becomes more psychological, logical and analytical.

Meaning and method of Yoga in the Jaina āgamas

The meanings of the Yoga in the Jaina āgmas are *dhyāna*, *samādhi* and activity of body, mind and speech that is responsible for association with the karmas. The method of Yoga constitutes the path of emancipation viz. right inclination, right knowledge and right conduct. Right faith in the teachings of Jina results into right knowledge of principles of Jainism. There are five types of knowledges and seven *tattvas*. *Anekāntvāda* is the important doctrine which is based on the foundation of non violence. *Nayavāda* and *syādvāda* are based on *anekāntvāda*. Right conduct is the core of the Jainism. Rules of conduct include practice of vows, *gupti*, *saṃti*, ten *dharma*s, *anuprekṣā*s and *tapas*. The four *dhyāna*s are kinds of *tapas*. Four types of *dhyāna*s are *Ārta*, *Raudra*, *Dharma* and *Śukla*. First two are inauspicious, while last two are auspicious that lead to *kaivalya*. The *śukla dhyāna* is of four types. Stages of spiritual progress are discussed under the doctrine of fourteen *guṇasthāna*s. *Anuprekṣā*, *sāmayika* and *kāyotsarga* are also important practices

mentioned in scriptures. Supernormal powers are discussed in detail in the Jaina scriptures.

Meaning and method of Yoga by Ā. Haribhadrāsūriji

Ā. Haribhadrāsūriji (800 AD) defines Yoga as that which is conducive to *mokṣa*. His method of Yoga includes different kinds of Yogas which denote stages of spiritual progress. They are *Niścaya Yoga*, *Vyahavāra Yoga*, *Ichā Yoga*, *Śāstra Yoga*, *Sāmarthya Yoga* and others. In *Yogabindu*, Ā Haribhadrāsūri describes five types of Yoga. They are - *Adhyātma*, *Bhāvanā*, *Dhyāna*, *Samatā* and *Vṛttisaṅkṣaya*. Ā Haribhadrāsūri in '*Yogadṛṣṭisamuccaya*' describes four types of yogis. They are *Gotrayogi*, *Kulayogi*, *Niṣpanna yogi* and *Pravṛttacakra yogi*. There are five types of ethico religious performances observed by yogi. They are *Viṣa* (poison), *Gara* (poison that kills slowly), *An-nuṣṭhāna*, *Tad hetu* (the cause of that) and *Amṛta* (nectar). He mentions some preliminary preparations for Yoga. His doctrine of eight fold view-points is very original. It also represents stages of spiritual progress. The Yoga view points are *Mitrā*, *Tārā*, *Balā*, *Dīprā*, *Sthirā*, *Kāntā*, *Prabhā* and *Parā*. He compares these views with the eight fold Yoga of Patañjali. He tries to reconcile the Jaina Yoga with other Yogas.

Meaning and method of Yoga in the Pātañjala Yoga

Bhagavān Patañjali defines Yoga as restraint of mental states. *Citta vṛttis* are mental states that cause pain. They are afflicted or unafflicted. Each mental state produces its own *saṃskāra*. *Citta* and *puruṣa* are separate entities. *Citta* is '*dṛśya*', while self or *puruṣa* is '*dṛṣṭā*' or witness of *dṛśya*. *Buddhi* is matter and self is 'cetana' or consciousness. Due to ignorance, there is conjunction between the two. It is the cause of the suffering. Cessation of the suffering can be attained by *nirodha*. Practice of *Samprajñāta Yoga* and *Asamprajñāta Yoga* result into *nirodha*.

Samprajñāta Yoga is of four types depending on object of concentration. They are *Vitarka* (*Savitarka*, *Nirvitarka*), *Vicāra* (*Savicāra*, *Niravicāra*), *Ānandānugata* and *Asmitānugata*. When there is cessation of mental states, only latent impressions are left. This restraint of *citta* is called *Asamprajñāta Samādhi* (super conscious contemplation). It is of two types as *Bhāva-pratyaya* and *Upāya-pratyaya*. When *Samprajñāta samādhi* is attained, some miraculous powers are attained. According to Vijñāna Bhikṣu, there are three types of yogins. They are *yogārūḍha* (the best), *yuñjāna* (moderate) and *ārurukṣa* (mild). To attain *nirodha*, the three methods of Yoga are *abhyās* and *vairāgya*, *Kriyā Yoga* and eight fold Yoga. The best yogin can attain isolation by proper practice and non attachment. Moderate yogi can attain Yoga by means of *Kriyā Yoga*. *Kriyā Yoga* includes the practice of austerity, sacred study and surrender of one's actions to god. Ordinary people can attain Yoga by the practice of eight fold Yoga. *Aṣṭāṅga Yoga* includes practice of *Yama*, *Niyama*, *Āsana*, *Prāṇāyama*, *Pratyāhāra*, *Dhāraṇā*, *Dhyāna* and *Samādhi*. *Yama* includes *ahiṃsā*, *satya*, *asteya*, *Brahmacarya* and *aparigraha*. *Śauca*, *Samtoṣa*, *Tapa*, *Svādhyāya* and *Īśvara praṇidhāna* constitute *Niyama*. *Yama* and *Niyama* are virtues to be observed by a Yogi. Other remaining parts are related to concentration.

Meaning and method of Yoga in the Integral Yoga

Sri Aurobindo (1872 AD - 1950 AD) has presented the Integral yoga in the last century. The sages of the Veda and Vedanta relied upon the intuition and spiritual experiences. Fundamental concepts of the Veda and Vedanta are *Puruṣa*, *ātmā*, *Sad Brahman*. Sri Aurobindo considers these ideas as the old treasure or initial capital. On the basis of these, he wants to rebuild and replace old expressions with new expressions and old Light with the new Light. Integral Yoga is based on these ideas in the Veda and Vedanta. So it links to this old tradition.

In the Integral Yoga the meaning of Yoga is union of individual with the universal and transcendent existence. The aim of the Integral Yoga is new. It aims to unite with the Divine consciousness and also to bring down the Supramental consciousness on the earth. Surrender to the Mother and the Divine, aspiration, faith and will are some of the essential preliminary requirements of Integral Yoga. It discusses several planes of consciousness. The new method of Integral Yoga includes practice of work, meditation and devotion; triple transformation and transformation of the lower nature. Triple transformation is the psychic, spiritual and supramental transformation. Lower nature means the physical, vital and the mental. The concept of the transformation of the physical is new in Integral Yoga. This Yoga gives importance to body, mind and vital as well. Integral Yoga is synthetic system of Yoga. The method of practice of works, knowledge and devotion is based on the *Karma Yoga*, *Bhakti Yoga* and *Jñāna Yoga* of the *Bhagavad Gītā*. Some concepts of Vaiṣṇavism, Tantra are also included in this Yoga. It also presents the idea of super human race of future due to the descent of Supramental. It is a spiritual evolutionary process. It gives importance to *Karma Yoga*, even after attainment of enlightenment. This is similar to *Bodhisattva* ideal of Mahāyāna Buddhism.

The study reveals many facts. Each system of Yoga has a unique meaning and method of Yoga. The Vedas define Yoga as yoking or connection. Symbolic language of Vedas describes some yogic concepts in the seed form. In the Upanishads the aim of the sages is attainment of emancipation. Meaning of Yoga in the Upanishads is steadiness of senses and mind. Method of Yoga states practice of virtues and meditation. The posture, place and object of meditation are also mentioned. So there is development in both meaning and method of Yoga in the Upanishads as compared

to the Vedas. Hīnayāna Buddhism shows remarkable progress in method of the Yoga viz, practice of *Śīla*, *Samādhi* and *Prajñā*. Techniques and process of meditation are very well developed. *Vipaśyanā* is the unique technique that belongs to the Buddhism. The Buddhism emphasizes on the concentration and understanding part of Yoga. Buddha learned *dhyāna* from the Sāṃkhya teachers. The four *dhyāna* are described in Jainism and even in the *Mahābhārata's Śānti parva*. It means that the practice of such *dhyāna* already existed at that time. In the Buddhism meaning of Yoga is bond. The meanings of the Yoga in the Jaina āgma are *dhyāna*, *samādhi* and activity of body, mind and speech that is responsible for association with the karmas. The method of Yoga constitutes the path of emancipation viz. right inclination, right knowledge and right conduct. The Jainism emphasizes on the right conduct. *Dhyāna* is also a kind of *tapa* that is included under right conduct. Certain techniques of reflection are mentioned under *anuprekṣa* that are again parts of the right conduct. Some of these reflections (*anitya*, *saṃsāra* and *aśucitva*) are present in the Buddhism. The Jainism is an original and very old tradition that probably existed prior to Buddhism. There are many terms that are common in the Jainism and Buddhism (discussed above). Some *Vinaya* rules like, not taking evening meal, staying in-house during four months of rainy season and practice of *dhūtāṅgas*, were introduced later on. These rules already existed in other cults (Jainism). It appears that there is influence of the Jainism on the Buddhism. Patañjali defines Yoga as restraint of mental states. This definition is close to that in the Upanishads. The Pātañjala Yoga is psychological. There are three methods of Yoga viz. *abhyāsa* and *vairāgya*, *Kriyā Yoga* and eight fold Yoga for three types of *sādhaks*. This Yoga is for all. The concepts like *caturvyuha*, *bhāvanas* and doctrine of Karma (as discussed above) are similar in

the Buddhism and Pātañjala Yoga. It shows influence of the Buddhism on the Pātañjala Yoga. In the Mahāyāna Buddhism Yogācāra School defines Yoga as meditation. The Mahāyāna presents *Bodhisattva* ideal with its compassionate motivation directed to the salvation of countless beings, the profundity of the wisdom it cultivated, the emptiness it taught, taking up of skill in means and its superior goal, omniscient Buddhahood. Its devotional practices show influence of *Bhakti* cult in India. Its method is fivefold: *Sambhāra-mārga*, *Prayoga- mārga*, *Darśana- mārga*, *Bhāvanā- mārga* and *Aśaikṣa- mārga*. It includes method of *Śīla*, *Samādhi* and *Prajñā* of the Hīnayāna. It includes meditation on emptiness, light and Buddha. Its method is more logical, analytical and psychological. It is advancement in early Buddhist Yoga. This Yoga is for all. This is the reason for its popularity in other countries. The last stage of the spiritual progress is *Dharmamegha*. This term is also present in the Pātañjala Yoga. Ā. Haribhadrāsūriji (800 AD) defines Yoga as that which is conducive to *mokṣa*. His method of Yoga includes different kinds of Yogas which denote stages of spiritual progress. His doctrine of eight fold view-points is very original. The Yoga view points are *Mitrā*, *Tārā*, *Balā*, *Dīprā*, *Sthirā*, *Kāntā*, *Prabhā* and *Parā*. He compares these views with the eight fold Yoga of the Patañjali and Buddhism. There is the influence of Yoga of the Patañjali and Buddhism on Ā. Haribhadrāsūriji's Yoga. He tries to reconcile the Jaina Yoga with other Yogas. In the last century, Sri Aurobindo introduced a new Yoga; Integral Yoga. In the Integral Yoga the meaning of Yoga is union of individual with the universal and transcendent existence. The new method of Integral Yoga includes practice of work, meditation and devotion; triple transformation and transformation of the lower nature. It describes various planes of consciousness that are not mentioned in traditional Yogas. Integral Yoga is

synthesis of some Yoga. The concept of *Jivātma* is based on the same idea in the Upanishads. The method of practice of works, knowledge and devotion is based on the *Karma Yoga*, *Bhakti Yoga* and *Jñāna Yoga* of the *Bhagavad Gītā*. Some concepts of Vaiṣṇavism, Tantra like surrender to the Divine and to the Mother respectively are also included in this Yoga. Thus, it is linked to the ancient tradition. It gives importance to *Karma Yoga*, even after attainment of enlightenment. This is similar to *Bodhisattva* ideal of the Mahāyāna Buddhism. Of all the above systems of Yoga, the Pātañjala Yoga and Yoga of the Mahāyāna Buddhism are meant for all. Their methods are suitable for all kinds of people. So even today, both the systems are popular among masses.

Samyak ācāra in the Jainism, *Śīla* in the Buddhism and *Yama*, *Niyama* in the Pātañjala Yoga are necessary preparatory means to attain *dhyāna*, concentration and purification of mind. *Samyak ācāra* of the Jainism includes *tapa*. *Dhyāna* is one of the kinds of *tapa*. Description of eight types of *dhyāna* is present in the Buddhist texts. Last six parts of eight fold Yoga in the *Yoga sūtras* are similar to it. *Samyak darśan* and *Samyak jñāna* of the Jainism are similar to *prajñā* part of the Buddhism. Seven fold wisdom described in the *Yoga sūtras* is similar to it. Yoga presented by the three philosophical systems may have different metaphysical concepts but ultimate aim of all these systems is to attain liberation from pain.

The author humbly agrees that there are limitations in this work. The topic being vast, due to unavailability of some texts and their translations it was not possible to give justice to some topics. Any faults or mistakes in the study belong to the author, while if any one finds it worth reading, then the credit goes to the *Kalyāṇamitras*; the great teachers of the Yoga.

The following table gives comparison of these systems.

Comparison of three systems - Table 7.5

Upaniṣads ↓ <i>Bhagavad Gītā</i> [<i>JñānaYoga, Bhakti Yoga, Karma Yoga</i>] ↓			
PātañjalaYoga [<i>Aṣṭāṅga Yoga</i>]	Buddhism [<i>Ārya Aṣṭāṅga mārga</i>]		Jainism [<i>triratna</i>]
<i>Yama Niyama</i>	Right speech Right conduct Right Livelihood	<i>Śīla</i>	<i>Samyak carita</i>
<i>āsana Prāṇāyāma Pratyāhāra Dhāraṇā Dhyāna Samādhi</i>	Right effort Right mindfulness Right concentration	<i>Samādhi</i>	<i>Samyak carita [Tapa - Dhyāna]</i>
seven fold <i>Prajñā</i>	Right view Right resolve	<i>Prajñā</i>	<i>Samyak darśana and Samyak jñāna</i>
↓ Integral Yoga [<i>JñānaYoga, Bhakti Yoga, Karma Yoga</i>]			

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