

ESSENCE AND SUBSTANCE
OF
YOGA



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2009

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1

INTRODUCTION

Yoga is supposed to be in vogue since very ancient times. Scholars claim its roots in Rigveda. Yoga is cosmic phenomenon also and is thus as old as cosmos itself. It suffered serious set back during the turbulent medieval period due to incessant waves after waves of invasions and consequent unstable situations. It was almost forgotten except by a few individual practitioners. In previous twentieth century some ardent and dedicated yoga teachers revived it as if with a bang and propagated far and wide not only in India but in United States, Europe and other places. Its popularity gained momentum and grew rapidly and phenomenally. The number of yoga teachers and their centres increased exponentially and mushroomed in India as well as in foreign countries. Several yoga teachers made forays all over and established their centres. People flock to these centres, learn and practise yoga. Popularity is increasing mainly because of health concerns. The growing pollution of air, water and soil and its product-polluted food has increased the incidence of various diseases and the treatment is getting more and more costly and unaffordable by majority of people. Yoga and its practices postures (Asnas), breathing exercises promise and claim cheaper and lasting cures. Some yoga teachers and centres are genuine but majority of them have only commercial considerations and entice gullible people by fake and manipulated claims and concocted success stories. They do not even follow the sequence of successive sequential eight steps, prescribed by Patanjali-Yam, Niyam, Asana, Pranayam, Pratyahar, Dharna, Dhyan, Samadhi even though declaring to be his followers. The first two steps prescribed by Patanjali, the Yama and the Niyama constitute the foundation on which the subsequent steps are to be built and developed. These foundation steps are generally ignored by most of yoga teachers and they generally jump directly to any of the third, fourth and even sixth, seventh step, thus building the edifice of Yoga practices without foundation, resulting in the edifice crumbling down eventually.

The main recognized streams or schools of yoga are Vedic, Buddhist and Jain, all the three with more commonalities than differences. Each have reasoned and evaluated cardinal principles, tenets and standardised procedures and step-by-step practices. Presently the streams or schools of yoga have proliferated and there are as many forms, models and practices as the number of yoga teachers and their centres, each with its own model. Unfortunately with passage of time the fundamentals got diluted and standards relaxed, distorted and substituted by new practices of which some are mere fantasies, occult and superstitious. Yoga, which is inherently based on real manifested phenomena within realm of human

experience, has been shifted to unreal, non-existent and imaginary noumena. Unscrupulous distortions fantasies and weird occultism are replacing the fundamental tenets, principles and practices.

There is dire necessity to restore the pristine form of yoga, examine and evaluate the new additions and modifications on the basis of scientific scrutiny. Yoga is a vast and varied subject with myriad ramifications. There is enormous voluminous literature both old and new. Yoga is essential, innate and intrinsic in life, permeating its entire web in each weft and warp, every activity, every moment. Here an effort has been made to sift from the conglomerate of distortions, manipulations and concoctions, the real gems embodying and emanating the essence and substance of yoga on the basis of the study of some widely recognised canonical works of eminent yoga teachers of past and present. Readers only can judge as to how successful the effort is.

2

ORIGIN OF YOGA

The word 'Yoga' is from the root 'yuj' which means union. Union is a cosmic phenomenon as every constituent of the universe, every living organism from microbe to elephant and every atom is interlinked, interrelated and interdependent with each other. In cosmic chronology yoga is contemporary with cosmos, without beginning and end. The whole universe, evolving and changing, real and existing in myriad manifestations, defying all conjectures, fantasies, sermons and extortions by some major philosophies, rejecting it as "Maya", "Mirage" and "Unieal", is all because of Yoga – the union.

There is yoga (union) in an atom of subatomic quarks, gluons, neutrons, protons, electrons. Atoms unite to form molecules, organic and inorganic. Union of organic molecules form variety of life forms. Inorganic molecules unite to form objects big and small, minute particles to mountains, continents, planets and galaxies. Sun's rays unite with waters of the sea, lakes, rivers etc. vaporising and uniting with particles forming clouds producing rains which in turn unites with earth facilitating plant life. The rain water ultimately goes back and unites with the sea. Male and female of life-forms unite to produce their off-springs. There are numerous other manifestations of union. The planets, stars and galaxies are all in unison to keep their positions and trajectories for mutual safe guards. It is all yoga (union) everywhere, every moment in every act, everything, every manifestation all over, all the time.

“युजिश्योगे”

- “Union with all attendant means and objects is yoga”.

According to yoga scholars yoga is of indic origin. In vedic stream it emanates from Rigveda. There is mention of yoga in Yajurveda in chapter 11 and hymns 1 to 5.

“युजते मनऽउत युजते घियो विप्रा विप्रस्य बृहतो विविश्चितः।”

Atharvoaveda (19.8.2) also contains specific details about breath (Pran) and its variations “Apana”, “Vyana” and “Udana”. In Yagvalkya Smriti, Mahabharat and Ahir-bundhaya Samhita “Hiranyagarbha” the “Braham” is attributed as initiator of yoga :

“हिरण्यगर्भो योगस्य वक्ता नान्य पुरातनः।”

In Jain stream of yoga Rishabhdeo or Adinath the first of 24 thirthankaras is “Hiranyagarbha” and initiator of yoga :

“हिरण्यगर्भो भगवान् वृषभेवृषमध्वजः।”

According to Gita Krishna told yoga to Sun who told it to his son Vaivasta Manu and Manu told to his son Ikshavaku. This chain continued for long but became extinct for a long time. Krishna told Arjuna that he was telling the mysteries of yoga to him :

“इमं विवस्वते योगं प्रोक्तवानहमव्ययम्।
विवस्वान्मनवे प्राह मनुर्िक्ष्वाकवेऽब्रवीत् ॥४/१॥
एवं परम्पराप्राप्तमियं राजर्षयो विदुः।
स कालेनेह महता योगो नष्टः परन्तय ॥४/२॥
स एवायं मया तेऽघ योगः प्रोक्तः पुरातनः।
भक्तोऽसि मे सखा चेति रहस्यं होतदुत्तम् ॥४/३॥”

In Sankhya it is sage Kapil who initiated yoga around 600 B.C. Yoga and its practices may have been mentioned in various scriptures but the credit to collect, analyse, systematise and codify the scattered information must go to Patanjali who around 200 B.C. condensed the relevant information in 196 sutras or aphorisms. The eight sequential steps of yoga prescribed by him have by and large been adopted by subsequent. Yoga teachers in almost all streams with some modifications. Patanjali's first step 'Yama' comprises five vows which are an integral part of Jaina code of conduct. Patanjali, though a Vedic Rishi adopted this Jaina tenet. He must have collected all that was available from all sources outside vedic stream without any bias.

The yoga practices were established in Egypt by Indian monks around 3rd – 4th century A.D. and in China during 525 A.D. and from there later in Japan. The Japanese word “Zen” is derived from Sanskrit word “Dhyanam”. In Christian tradition it was established by saint Antony and Francis but for fear that it would become religious tradition, it remained secretly hidden with a few wise saints. In recent years during a last few decades yoga has spread world wide without any bias of caste, creed and religion. This growing popularity of yoga is also because of the efforts of Indian Yoga teachers.

3

SCRIPTURAL CONNOTATIONS OF YOGA

Most of the canonical scriptures have defined yoga as organising every activity of mind, speech and body in a coordinated, cautious and skillful manner, so that neither self nor others are harmed or annoyed. There should be synchronization of mind and body. Most of the problems arise when mind is not concentrated on the work being performed. For example if mind is wavering somewhere else in office or home affairs while driving, there will be accidents. Similarly while cooking, food will be spoiled or one may suffer burn injury. While walking one may slip and get injured. While talking unmindfully one may speak irrelevant and harsh which may result in conflicts. The lack of awareness in various acts will be harmful to self and others. Acarya Mahapragya has even quantified efficiency in work reduced to as much as 25% on account of lack of awareness. This in common parlance and literally also is “Dhyan”. Thus Yoga and Dhyan are synonymous. Meditation is not an appropriate equivalent for Dhyan. Meditation is generally restricted to certain codified and ritualized practices for a limited period of time ranging from a few minutes to a few hours whereas “Dhyan” is awareness, mindfulness for all time, every movement, every act. Every one is familiar with the word “Dhyan” from childhood hearing instructions from parents, teachers, elders and saints for various activities do this or that cautiously and carefully “Dyan-se-karna”.

Gautam, principal disciple of tirthankar Mahavir asked –

“कहंचरे? कहं चिद्धे? कममासे? कहं सए?
कहं भुजंतो भासंतो पावं कम्मं न बंधई?”

– Dasvaikalikasutra - 61

“How to walk, stay, speak, sleep, eat so that sin is not committed?”

Mahavira replied –

“जयं चरे, चिद्धे, जयमासे, जयं सए।
जय भुजंतो भासंतोणवं कम्मं न बंधई।।”

- “Walk, stay, speak, sleep, eat carefully and cautiously and sin will not be committed”.

Yoga is defined similarly in Gita also –

“योगः कर्मसु कौशलम् ।”

- “Doing any activity (Karma) skillfully is yoga”. It is not sufficient to undertake any activity cautiously and with awareness only but it is also necessary to learn the skill of the work undertaken e.g. one must learn the technique of cooking before doing it. The inclusion of word “कौशलम्” (skill) is an important contribution of Gita in defining “Yoga”.

Following quotes also convey the same connotation of yoga and there is only difference in phraseology and not intent –

“तह कुसलपवित्तीय मोक्खेण उ जोयणाओ ति ।।22 ।।”

- Haribhadra Suri’s Yoga Satak

- “All proper and skillful conduct is yoga.”

“अत्त्वरापूर्वकं सर्वं गमनं क्रत्येमेववा ।।3 / 51 ।।”

- Haribhadra Suri’s Yogdrishtisamuchaya

- “All activities, movements be undertaken without haste and with full attentiveness.”

“नृजन्मनः फलं कौश्र्चत्पुरुषार्थं प्रकीर्तितः ।।3 / 3 ।।”

- Shubhchandracharya’s Jnanarnava

- “Those born as humans must make appropriate efforts to fulfil the objective.”

“मनस्तनुक्चः कर्म योगः ।।12 / 1 ।।”

- Shubhchandracharya’s Jnanarnava

- “The cautious activities of mind, speech and body constitute yoga.”

“आयतयोग माय सोहिए ।।2 / 4 / 109 ।।”

- Acharanga Sutra

- “Yoga is doing every activity with full awareness and concentration on the particular activity being undertaken without distraction in past and future.”

“एगग्ग सन्निवेसेण निरोह जयमई ।।29 / 27 ।।”

- Uttaradhyayan Sutra

- “Yoga is concentration of mind every movement on activity undertaken.”

“समितिगुप्ति साधारण धर्म व्यापारत्वमेव योगत्वं ।”

- Acharya Shivismuni’s Jain Yoga

- “All activities should be undertaken carefully and with restraint and it is yoga.”

“त्रिविधः योगः प्रज्ञप्तः तद्यथा मनोयोगः वाग्योगः काययोगः ।।3 ।।”

- Thananga Sutra

- “Yoga is three fold i.e. cautiously undertaken activities of mind, speech and body.”

“ठाणेणं मोणेणं ज्ञाणेणं अप्पाणं बोसरामि ।।”

- Kayotsarga Sutra

Yoga is to be firm and stable in body posture, speech, mind without any sort of misery.

“यत्रैकाग्रता तय विशेषात् ।।4 / 1 / 11 ।।”

- Brahma Sutra

- “Concentration in every act, every moment is essential in yoga.”

“योगाश्चित्तवृत्ति निरोधः ।।2 ।।”

- Patanjali’s Yogasutra, Samadhipad

Here the word “निरोधः” should imply unwavering mind i.e. concentration on the activity in hand. It should not be misconstrued as cessation of activity of mind. Cessation is negation of the very essence of life and only in dead the activities cease “निरोधः” should in no way be interpreted as total stoppage, it may at the most mean stopping bad and evil activities or direct and channelies actions

towards good and pious but activities never stop and go on ceaselessly as mentioned in Gita also –

“न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृतः ॥३/५॥”
- Gita

- “No person can remain without activity for even a single moment.”

All the scriptural connotations of the term “Yoga” imply cautious, careful, skillful activities of all types for all time, every moment in all the three modes the mind, speech and body. Yoga should not therefore be interpreted in any way cessation or stoppage of any activities. Activity is a must and yoga means organising activities properly with full awareness and mindfulness.

4

OBJECTIVES OF YOGA

There are two main objectives of yoga :

1. Happiness, harmony and peace in this world
2. Salvation i.e. eternal happiness

The first objective implies good physical and mental health of not only an individual but also of his family, society, nation and of all on this globe which has now become almost as a single village in which all are closely interconnected. Epidemics anywhere can spread all over because of growing connectedness.

“सर्वे भवन्तु सुरिपनः सर्वे भवन्तु निरामया ।
सर्वे भद्राणी पश्यन्तु या कश्चिद् दुःखभाग भवेत् ॥”

- “Every one, everywhere be happy and healthy, of good character and without sorrows and miseries.”

“साम्यं स्वास्थ्य समाधिश्च योगस्त्रणी निरोधनं ।
शुद्धप्योग इत्येते भवन्त्येकार्य वाचका ॥”

- “All be healthy, happy and of good character.”

“ओउम् द्यौः शान्तिरन्तरिक्ष, शान्तिः पृथ्वी शान्तिरायः
शान्तिरोषधयः शान्तिः । वनस्पतयः शान्तिर्विश्वे देवाः
शान्तिर्ब्रह्म शान्तिः सर्व, शान्तिः शान्तिरेव शान्तिः
सा मा शान्ति रेधि ॥ ओउम् शान्तिः शान्तिः शान्तिः ॥36 / 17 ॥”

- Yajurveda

- “There be peace every where in the Universe, in the entire cosmos, in environment, on the planet earth, in medicines, in all plant forms”

“योगः कल्पतरु श्रेष्ठो योगाश्चिन्तामणि परः ।
योगः प्रधानां धर्माणां योगे सिद्धं स्वयं गृह ॥1 / 37 ॥”

- Haribhadra Suri's Yogbindu

- “Yoga is like a benevolent tree or like a miraculous gem which bestows all types of happiness and success.”

“योगः सर्वधिपद्वल्लीविताने परशुः शितः ॥१ / ५ ॥”

- Hemchandracharya’s Yogashrastra

- “Yoga is to eliminate all adversities in life.”

“विद्याद् दुःख संयोग-वियोग योगसज्जितम् ॥६ / २३ ॥”

- Gita

- “Yoga is to get rid of sorrows in life.”

“संसारोस्य दुःखस्य सर्वोपद्रवदायिनः ।

उपाय एक एवास्ति, गनसः स्वस्य निग्रहः ॥४ / ३५ ॥”

- Yogvashishta

- Yoga is instrumental in getting rid of sorrows in life.

The foremost pre-requisite for good health is good ambient environment unpolluted pure air to breathe, pure water to drink and unpolluted soil to produce nutritious healthy non-toxic food. The exploding population and spiralling consumerism are polluting air, water and soil more and more resulting in increasing incidence of old and giving rise to new more resistant and fatal diseases. There is no yoga practice of Asanas (Postures), Mudras (Gestures), Pranayam (Breathing exercises) and Meditation (Dhyan) that can automatically, while doing these, can purify polluted air being breathed in or neutralize the toxic harmful effects of polluted water and toxic food from polluted soil. The fact is that if Pranayam (Breathing Yoga Practice) which is claimed to be most effective, if done in polluted air, will certainly be harmful. The physical or natural environment also influence social environment also at micro level in family and broadly in society, nation and globally also. Any environmental upheaval, the recent climate change and frequently occurring droughts, famines, earthquakes, storms etc. always have significant impact on social environment. Likewise social upheavals the conflicts, wars harm the natural environment. The natural and social environments are interactive and mutually reinforcing. Even at individual level the emotions of anger, vice, ego, performance, efficiency etc. are environment generated. Doctors, engineers and others who just do not work sincerely and even indulge in corrupt practices in India do very well in U.S., U.K, Europe etc. where there is good work environment in colleges or at work places. Good, peaceful and harmonious natural and social environment is an essential component of ‘Yoga’.

‘Yama’ and ‘Niyama’ the first two foundation steps in yoga practices prescribed by sage Patanjali, are the only effective means to take care of environment. Unfortunately these most important steps are generally ignored and even discarded by most of the yoga teachers. ‘Yama’ consists of five vows of Ahimsa (non violence), Satya (Truth), Achaurya (non-stealing), Aprigraha (non-consumerism) and Brahmacharya (Celibacy). If these five vows are imbibed and followed, environmental problems will be solved. Non-violence is not restricted in respect of the fellow human beings but to all life-forms, air, water-bodies and entire plant kingdom. All these natural resources have their carrying capacities, resilience and rejuvenation time-cycles and if over burdened or over-exploited beyond that, they will degrade and ultimately i.e. annihilated. As in case of humans if anyone is over burdened with work beyond his capacity he will suffer and may even die. Presently all natural resources are being over exploited many times more than their capacities. Scientists have estimated that at present levels of population and consumption we need resources of 4 to 5 such plants as earth. Over burdening is violence. Non-stealing means not taking anything of anybody without his willingness. If one takes fruits dropped naturally by a tree it is non-stealing. Humans or animals eating naturally dropped fruits help the tree also by dispersing its seeds. Non-consumerism and celibacy are important because rising consumerism and population are two major causes of environmental pollution. The second step ‘Niyam’ is related totally to environment as it enjoins on yoga practitioners as foremost duty to purify not only human body but also the surrounding environment.

Unfortunately the most revered religious texts the Vedas advocate unlimited population and consumerism :

“सन्त्वेका दश च दश च शतं च शतं च सहस्रं च सहस्रं चायतुं च
नियतुं च प्रयुतः चार्बुदं च न्यर्बुदं च प्रश्चं मध्यं चान्तश्च परार्द्धश्वेता
अग्न इष्टवा धनेवः सन्त्वमुत्रामुष्मिल्लोके ।।17 / 2 ।।”

- Yajurveda

- “By God’s grace I should have bricks for house construction and cows for milk in billion-trillion numbers to cover upto the boundary of sea.”

“तुंजे तुंजेय उत्तरे स्तोमा बज्रिणः ।
न विन्धे अस्य सुष्टुतिम ।।9:6:6 ।।”

- Rigveda

- “God has created things for pleasure of living beings in the world and men should enjoy all these to the best of his capability. (this is most injurious anthropocentric approach).”

“त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भावार्जुन ।।2 / 45 ।।”

- Gita

- “The Vedas advocate consumerism and its means”.

There are many more references advocating clearance and destruction of forests in Vedas and Puranas.

For environmental health it is necessary that the interrelations and interactions between myriad constituents of environment going on as cosmic yoga (union) should be based on symbiosis (mutualism). This is also non-violence. There are following types of interactions :

1. Mutualism – favourable to both and obligatory.
2. Proto-cooperation – favourable to both but not obligatory.
3. Commensalism – benefit one but does not harm other.
4. Neutralism – Neither benefits nor harms each other.
5. Competition – One directly inhibits other.
6. Amensalism – Population of one is inhibited but not of other.
7. Parasitism – one depends for food etc. on other (host) harms even kill the host in long run. Population of parasite is less than that of host.
8. Predation – Population of predator is more than of other (prey), decimates prey quickly and eventually predator also is annihilated for lack of prey.

Mutualism is best and others are gradually more and more harmful. Parasitism and Predation are worst. All mature and stable systems in nature are symbiotic (mutually beneficial). Immature systems to the extent or degree of unstability have harmful interrelations. Inherently there is mutualism in nature. Tree drops food for human and animals to eat and disperse its seed benefiting both. A butterfly or other insects take nectar from flowers but simultaneously help in pollination. Numerous types of micro flora and fauna (microbes) live in digestive system of humans, take food but help in digestion as humans are not capable of digesting food without their help. Nothing is harmful to other. It is mostly the anthropocentric attitude of humans and their faulty life-style that have changed beneficial bacteria etc. into harmful mutations. For example the plague bacillus *Yersinia Pestis* was earlier living harmlessly in the intestines but turned deadly because of wrong life-style. It is like a close friend turning into a foe by wrong behaviour. There are numerous examples. For details readers may refer to author's book “Environmental Ethics”.

The second objective of yoga is salvation. It is more an abstract form of spiritualism than of practical direct experienceable importance. It is noumenon and not a phenomenoen. In vedic stream it is union with God, the almighty, the creator controller as well as destroyer of universe at his will.

“संयोग योग इत्युक्तो जीवात्मपरात्मवे ॥”

- Yagvalkya

- “Union of jiva (soul) with parmatma (super soul) is objective of yoga. But this vedic concept of almighty God as creator is refuted in Gita” –

“न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥5/14 ॥”

- “God neither creates nor directs the activities. It is according to very nature of things.”

In Buddhist stream though soul and god are not acceptable as such but there also the ultimate is to attain and merge in Bodhihood or Bodhisatva. In Jain stream the concept of one almighty God is not accepted but godhood, which is purest form of every individual soul, attainable by all mundane souls. Numerous souls have attained this state and more and more will continue to attain but each soul keeps its identity intact and does not merge into anyone supersoul (Parmatma). This attainment to ultimate purpose of soul is called salvation (Moksha).

“मोक्षेण योजनादेव योगो ह्याय निरुच्यते ॥”

- Yashovijaya's Dwavinsika

- “Yoga is that which lead to salvation”

“मोक्खो जोयणाओ जोगो ॥1 ॥”

- Haribhadra Sur's Yogvinshika

- “Purpose of yoga is salvati on (Moksha)”

“मोक्षेण योजनाद्योग एष श्रेष्ठो यथोत्तम् ॥31 ॥”

- Haribhadva Suri's Yog Bindu

Various steps of Yoga are relevant as much as they connect one with salvation (Moksha). But salvation may also be inter preted as freedom from sorrows and pain in worldly life.

5

VEDIC STREAM OF YOGA

The mention about the term ‘Yoga’ and yoga practices in various forms are found in several scriptures – Vedas, Gita, Brahmastura, Uttarmimansa, Vaiseshik, philosophy of Kanad, Nyaya of Gautama, Sankhya philosophy of Kapil, Upnishads and others. However, it will not be an exaggeration that it was sage Patanjali who around 200 B.C. was the first to collect, compile, systematize, condense and codify the scattered material on Yoga in 195 aphorisms (Stanzas) in his canonical work “Yoga Sutra”. He is as a matter of fact father of systematic yoga. Subsequent developments are all off-shoots. Yoga sutra is in four parts.

1. **Samadhi Pada :** This part contains 51 sutras (aphorisms) meant for those who have balanced mind. The emphasis is on stopping thought processes by practice and detachment.

“योगश्चित्तवृत्ति निरोधः ॥२॥”

- “This is the every definition of Yoga by Patanjali Yoga is slopping of thought process. Instead of stopping the controlling a channelising properly will be better interpretation of the word “निरोधः.”

“अभ्यासवैराग्याभ्याम् तन्निरोधः ॥१२॥”

- “By practice and detachment, it will be possible to channelise thought processes of mind in right direction.”

2. **Sadhna Pad :** This section contains 55 stanzas (sutras), prescribing eight sequential steps of yoga for those who are at lower stage in their faculties of mind.

“यमनियमासनप्राणायानप्रत्याहार धारणाध्यानसमाधियोऽष्टावङ्गानि ॥२९॥”

The eight steps of yoga are Yama (vows), Niyama (Rules), Asanas (Postures), Pranayam (Breathing regulation), Pratyahara (Austerity in activities of five senses), Dharna (Concentration), Dhyana (Contemplation) and Samadhi (Identification).

(i) Yama :

“अहिंसासत्यास्तेब्रह्मचर्यापरिग्रहा यमाः ।।30 ।।”

The five Yamas are Ahimsa (Non violence), Satya (Truth), Asteya (Non-stealing), Brahmcharya (Celibacy) and Aparigraha (Non-acquisition, Non-Possession or non-consumerism). These are pre-requisites for yoga practitioner to be imbibed and observed before proceeding further sequentially to other steps.

(ii) Niyama :

“शौचसंतोषतपः स्वाध्यायेश्वरप्रणिधान नियमाः ।।32 ।।”

The Niyamas are also five. These are Shauch (Cleanliness, purity), Tapa (Austerity, tolerance of hardships, adversities), Swadhaya (reading good, informative guiding scriptures), Ishwarpranidhan (Taking inspiration from teachings and ideals of one's iconic deity), cleanliness implies both internal and external of mind and body and also ambient environment social as well as natural. Mind should be cleaned and purified of bad and evil thoughts and no harmful, harsh and undesired act against anybody, anything should be done bodily. The ambient environment should also be unpolluted and amicable. The natural physical environment particularly the air for breathing, water for drinking and food for nutrition should not be polluted. Likewise social environment in family, society nation and globally should also be peaceful, good and harmonious. Without this yoga may not be possible and if practised will not be fruitful.

Unfortunately some weird and unnatural practices not prescribed by Patanjali have subsequently been added with Hathayoga gaining popularity. Inserting thread in nostrils and churning alternatively, thrusting a long measured piece of cloth in digestive tract, inhaling and exhaling water alternatively through nostrils, tratak and kapalbhati etc. are weird and unnatural practices and against the basic concept of yoga which is primarily union with nature to be as close as possible to nature.

(iii) Asana (Posture) :

“स्थिरसुखासनम् ।।46 ।।”

According to Patanjali posture during yoga practices should be such that one can remain stable, steady and comfortable during the required period. Patanjali did not prescribe, advocate and even mention any of the eighty four odd postures being advocated frequently by yoga teachers as a must for yoga practices. These are being propagated for commercial considerations as medical recipes. The justification given for eighty-four odd Asanas (Postures) is that they are condensed from eighty-four lakhs of postures which is the number of various life-forms (yonis) and that adopting postures of various animals will endow the qualities and efficiency of respective animals and birds. This is absurd and unscientific. The various natural postures of animals and birds are necessary for them for their function. Human beings have evolved further out of these lower stages and accordingly their body functions are different. Copying animal postures is anachranic and harmful. In addition to odd postures weird forced muscular contractions (Bandhas) and gestures (Mudras) are also prescribed and practised. In first Bandha Muscles of anus are contracted. In second chin is pressed hard against chest such that arteries of neck are closed. In third belly is forcefully lifted up and lowered. These are forced, unatural and harmful. The eight gestures (Mudras) are very odd. In Kechari Mudra (Moving-in-void gesture), the ferenum of tongue is cut and tongue is gradually elongated to reach to the middle of eyebrows. In another Vajidi Mudra (Thunder bolt gesture) ejaculation has to be stopped while in actual intercourse and if it happens then the semen and sperms have to be sucked back along with ovum of woman which is impossible. It is shameful that such obscene practices have also been included in Yoga under the influence of “Vam Marg” (the cult of perverted). The more important and potent first two steps of Yama and Niyama have almost been relegated or even abandoned. Patanjali did not even mention gestures (Mudras) which are also being emphasized and propagated along with Asanas.

(iv) Pranayam :

“तस्मिन् सति श्वासप्रश्वास सयोगतिविच्छेदः प्राणायामाः ।।49 ।।”

- “To stop frequency of breathing is Pranayama. Stopping is cessation of breath which is an attribute of life itself and only dead

do not breathe. Controlling, regulating or lengthening of time in breathing will be more appropriate meaning of the word.” ‘विच्छेदः’

“बाह्याम्यन्तरस्तम्भ वृत्तिर्देशकाल संख्याभि परिदृष्टो दीर्घ सूक्ष्मः ॥50 ॥”

- Inhaling (Purak), exhaling (Rechak) and keeping the breathed air inside (Kumbhaka) are three type of Pranayama. These are of short and long duration (दीर्घसूक्ष्मः). Patanjali did not mention that the natural duration and frequency should be lengthened and breathed air retained by force. The words “देश”, “काल”, “संख्या” are important. Naturally time increases or decreases according to place (situation, exigency) during sitting, standing, running or in face of some danger and according to levels of emotions of anger, vanity, greed, good and bad news etc. What Patanjali prescribes is that yoga practitioner should just observe the natural flow of breath as it is during a given situation and time. Of course a person, a yogi observing Yama and Niyama will have equanimity in varying situations and will not be swayed away by emotions and his breathing will naturally be steady. In sanskrit there are various modes of interpreting the meanings of words. By ‘Abhida’ mode of interpretation ‘विच्छेदः’ means stopping. But according to “Lakshna” mode the correct meaning of ‘विच्छेदः’ is not stopping or cessation but experiencing the natural rhythm of breathing. Anything, any activity if forced is unnatural. Forced body activity is prohibited by charak, the great Ayurvedacharya, terming it as “Prajnana Apradha” (Crime against mind and body).

“.....कर्म कालातिपातश्च चिथ्याश्मीवृच कर्मणाम्.....
तज्जवा कर्म यत्किलष्टं यदा तद्देहकर्मच.....
प्रज्ञापराधं तं शिष्टा ब्रुवते न्याधिकारणं..... ॥103 ॥”

- “Transgressing time in any mental or body act, doing acts wrong and painful for body are crimes against mind and body and are causes for diseases.....”

What is important is that the air being breathed in should be clean and unpolluted. If inhaled air is polluted, its forced longer inhaling will do more harm than good. The more harmful is the practice of suspension or retention (Kumbhak) of the inhaled air which in air sacs of lungs is continuously exchanged by polluted air (CO_2) in blood capillaries and if retained longer than the concentration of CO_2 will be more and more in air sacs and the blood will not get required O_2 for its purification.

“बाह्याभ्यन्तर विषयाक्षेपी चतुर्थः ।।51 ।।”

In this stanza (Sutra) Patanjali has given the spiritual connotation of Pranayama as its fourth dimension in addition to the three dimensions of Purak, Rechak and Kumbhaka. It exhorts that effort should be made to throw out the evil thoughts, emotions and sensual infatuation with every exhalation.

(v) **Pratyahara :**

“स्वविष्यासम्प्रयोगे चित्रस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ।।54 ।।”

Pratyahara is withdrawal of five senses of touch, taste, smell, sight and hearing from their pursuits and indulgence and thus free the mind from sensual infatuations to enable it to concentrate on pure-self. Such extreme interpretation is not practicable and is escapism. The practical interpretation is austerity, restraint, control of unbridled pursuit and indulgence in sensual pleasures. It is unrestricted race and greed to acquire and consume more and more objects to satisfy unlimited sensual desires that is responsible for spiralling consumerism many times more than carrying capacity of nature which is one of the principal factors for increasing environmental pollution and degradation.

3. **Vibhutipada :**

Out of eight steps five have been described in second section Sadhanapad of Yog Sutra. The remaining three are dealt with in this third section Vibhutipa, containing 55 stanzas (Sutras).

(vi) **Dharna :**

“देशबन्धश्चित्तस्य धारणा ।।1 ।।”

“In Dharna practice of yoga the yogi practises concentration of mind on a particular object of thought.”

(vii) **Dhyan :**

“तत्रप्रत्ययैकतानता ध्यानम् ।।2 ।।”

“It is extension and intensification of previous step Dharna (concentration) by continued dwelling upon or contemplation of object so held in Dharna.

These two steps Dharna and Dhyana are very important in practical yoga. Dharna is starting point while doing any work by concentrating the mind in that work and not allowing it to waver in other thoughts. Dhyana is then continuing the concentration till the work is completed. Both processes should be adhered while undertaking next work and so on. Sitting idly and concentrating on imaginary objects, fantasies is certainly not an ideal type of Dhyana. It is just waste of time which is most valuable in life. Of course advance mental planning for an important task is also necessary and for that one may sit quietly and ponder over pros and cons and methodologies of work to be undertaken. This is not idling but a prerequisite for important work. For examples writing project formulation etc. need such contemplation. But purposeless fantasies while sitting idle are just waste of time. Time is most valuable in life and should not be wasted.

“आयुषः क्षण एकोऽपि सर्वरत्नं लभ्यते ।
नीयते तद् वृथा येन प्रमादः सुमहानहो ॥6 / 175–178 ॥”
– योगवसिष्ठ

- “Even a single movement of life can not be obtained by all the diamonds in the world. If any one wastes life in unproductive, useless, passive pursuits it is greatest idleness”.

(viii) Samadhi :

“तदेवार्थमात्रनिर्भासं स्वरूपं शून्यमिव समाधिः ॥3 ॥”

- “It is further intensification of previous two steps. It is identification with the object of contemplation.” Abstract noumenal concept like merging into one’s iconic deity object, god etc. are of not practical importance. There are certain very important works like scientist working on important research when the person has to concentrate very intensely as if he is merged in the work and forgets even his own bodily needs of food etc. Samadhi for practical purpose in life is highest stage of concentration while engaged in work of importance.

In the subsequent remaining stanzas of this section there is mention of weird and occult superpowers which may be attained by yogi such as knowledge of past and future, knowing thoughts of others minds, becoming invisible, entering other’s bodies, getting rid of hunger and thirst, becoming very small or very large, passing through all types of hindrances, capability to destroy all

types of materials things etc. These are impossible and only conjectures and superstitions. If even a few possessed such powers in this country any time in the past, no invader would have been able to conquer, enslave and torture the people. But history is witness that India suffered ignoble defeats, slavery and tortures repeatedly over and over again. It is unfortunate that an eminent sage Patanjali who has assiduously and systematically devised scientific steps of yoga, also succumbed to such superstitious conjectures which were prevalent during medieval era. However, he has wisely denounced such superhuman powers :

“ते समाधानुपसर्गा न्यूत्थाने सिद्धयः ॥३७॥”

- “These occult powers are hindrances in the path of progress and uplift.”

4. Kevalyapad :

In this last section of yoga sutra there are 34 stanzas (sutas) which are almost an extension of previous section Vibhutipad. There is mention of more occult powers:

“जन्मैषधिमन्त्रतपः समाधिजाः सिद्धयः ॥१॥”

- “The yogi can have powers to know about previous births, to cure diseases, to meet his deity in person etc.”

It appears that an enlightened person with scientific temper could not have mentioned such superstitions. Subsequent jealous followers might have added these to accommodate then prevailing concepts. This apprehension is not unfounded because several of canonical scriptures have been proved to be adulterated. For example Mahabharat according to scholars originally contained only about nine thousand aphorisms and now there are over a lakh. Likewise Gita could not have been as lengthy as now because it would not have been possible to deliver such lengthy sermons requiring a few hours when armies announced commencement of war by blowing respective conches. Krishna could have got hardly a few minutes to awaken Arjun from cowardice. So Patanjali could not be the author of superstitious fantasies, superhuman weird powers etc. The dilution of standards prescribed by Patanjali is continuing and are preponderant in present times also. After Patanjali sprang up several off-shoots. Subsequent yoga teachers are continuously modifying even the basic concepts and tenets, diluting and even abandoning the fundamentals.

6

YOGA IN GITA

Gita being primarily an exhortation from Krishna to Arujuna not to run away from the battle which had already been announced by blowing of conches from both sides. All the relevant aphorism (Sutras) are there in the Chapter-Two of Gita. The rest are superfluous subsequent additions. It may be that Gita as it is might not have come from mouth of Krishna but coined by Ved Vyasa himself as part of his monumental treatise “Mahabharat”. However, it contains valuable instructions and guidelines for people to enable and empower them to lead happy, peaceful and pious life, although there are some contradictions at some places. For example at one place the Vedas and their ideology as such have been denounced while eulogised and recommended at other places. Likewise the different forms of Yoga have been mentioned as superior to each other. At one place one form is considered superior to other while at other place later is described as superior to former, making instructions some what ambiguous to a gullible layman. This also strengthens the apprehension that different stanzas might have been rendered by different authors according to their beliefs.

Forms of Yoga in Gita

Initially there is mention of only two forms Jnana Yoga and Karma Yoga but subsequently Bhakti Yoga (Devotional Yoga), Abhyasa Yoga (Practice Yoga) and Dhyana Yoga (Meditational Yoga) have been mentioned.

“एषातेऽमिहिता साङ्ख्ये बुद्धिर्योगे त्विमां श्रणु ।
बुद्ध्या युक्तो मया पार्थ कर्मबन्धं प्रहास्यसि ॥2/39॥”

- “So far it was about Jnana Yoga (Knowledge Yoga) and now it will be about Karma Yoga”.

Jnana Yoga (Knowledge Yoga) :

This is to convince about irrelevance of death fobia and guilt feeling with which Arjuna was afflicted and was reluctant to kill his own kin and shirked his legitimate duty and responsibility. Death is immaterial because the soul is eternal, never dies and is not harmed by any weapon or fire etc.

“य एनं वेत्ति हन्तारं य चैनं मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥2/19॥”

- “Soul neither gets killed by any nor it kills another”. This, however, gives a wrong message that killing is not violence as no one can kill or act killed. This may absolve terrorists also.

“न जायते म्रियते व कदाचि –
 न्नायं भूत्वा भविता वा न भूयः ।
 अजो नित्यः शाश्वतोऽयं पुराणो –
 न हन्यते हन्यमाने शरीरे ॥2/20॥”

- “Soul is neither born nor dies at any time. It neither comes into existence anew nor gets killed on killing of the body. It is without beginning and end, birth or death and is eternal.”

“वीतराग कामक्रोधा मन्मया मामुयाश्रिताः ।
 बहवो ज्ञान तपसा पूता मवभावमागताः ॥4/10॥”

- “Those who have conquered anger, fear and attachment and devoted to me (God) have attained salvation by their knowledge.” This stanza simultaneously mentions both Jnana and Bhakti Yoga.

“श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।
 ध्यानात्कर्मफल त्याग स्त्यागाच्छोन्तिरनन्तरम् ॥12/12॥”

Knowledge is better than practice of Yoga (Abhyasa Yoga), devotion to God is better than knowledge and sacrificing fruits of Karma (action) is better than devotion. This appraisal has been contradicted at other places while describing other forms of Yoga.

“ध्यानेत्मनि पश्यन्त केचिदात्मानमात्मना ।
 अन्य साङ्ख्येन योगेन कर्मयोगेन चापरे ॥13/24॥”

- “Many realise God by devotion, others by Jnana Yoga and some by Karma Yoga”.

Here all the three forms have been treated equally.

Karma Yoga (Action Yoga) :

“योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनं जय ।
 सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥2/48॥”

- “Arjun, you should do your duty without considering success or failure. Karma yoga is equanimity and detachment in action”.

“बुद्धियुक्तो जहातीह उमे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसुकौशलम् ॥2 / 50 ॥”

- “A person with equanimity is unmindful of good or bad acts. Such equanimity is art and skill of Yoga”. It is strange that good and bad acts have been placed at par.

“न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यावशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥3 / 5 ॥”

- “No person remains without doing some act anytime ever”.

“नियतं कुरु कर्मत्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥3 / 7 ॥”

- “One should undertake activities as ordained in scriptures. It is better to be in action than not doing anything. Even body can not be maintained without activity”.

“नियतस्य तु सन्यासः कर्मणो नोपद्यते ।
मोहात्तस्य परित्यागस्तामसः परिकीर्तित ॥18 / 7 ॥”

- “Prescribed activity should not be abandoned because of attachment”.

“दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ॥18 / 8 ॥”

- “To abandon activity for fear that all activity is painful, is wrong”.

“सहजं कर्म कौन्तेय सदोसमपि न त्यजेत् ॥18 / 48 ॥”

- “Arjun! Even faulty activity should not be abandoned”.

“सन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसन्नयासात्कर्मयोगो विशिष्यते ॥5 / 2 ॥”

- “Karm Yoga i.e. engaging in activity is far better than denouncing it”.

But in following stanzas of Gita activity (Karma) is denounced and is thus a contradiction.

“यस्तवात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥3 / 17 ॥”

“Those engrossed in soul need not undertake any activity”.

“शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥12 / 17 ॥”

- One who relinquishes all sorts of good or bad activity and is my devotee is liked by me (Krishna, the God incarnate)". In this stanza Bhakti Yoga is eulogized vis-à-vis Karma Yoga. It also advocates in action

“यदा यदा ही धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥4 / 7 ॥”

- “Whenever evil increase and good decrease, to restore righteousness, I (Krishna) incarnate”. This implies that it is God who will incarnate to solve problems and human beings need not do anything and wait and tolerate evil till then. For example environment pollution is creating problems but it will be God-incarnate who will come and solve this problem though created by mankind and can be solved by it. This stanza indirectly advocates inaction. But this is refuted and contradicted in the following stanza :

“न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगे स्वभावस्तु प्रवर्तते ॥5 / 14 ॥”

- “God is neither engaged in the various activities of men nor the fruits of actions. This is all by the very nature of things”.

The following stanza is also contradictory as it dissuades than encourages action :

“कर्मण्यवाधिकारस्ते मा फलेषु कदाचन ॥2 / 47 ॥”

- “One has right to undertake activity but not to its fruit i.e. success or failure”. The fact is that no one undertakes any activity without fixing an objective to attain its fruit or success. A student studies with desire to pass, doctor treats to cure, engineer builds to complete the structure, the space probes are aimed for desired success. If incentive of fruit or success is not there, the person will not do any work whole heartedly with concentration and devotion.

In Gita there is strange contradiction about Vedas which are regarded as the most sacred scriptures. At one place it abhors and denounces and at other it eulogies Vedas while prescribing action under Karmayoga :

“यामियां पुष्पितां वाचं पवदन्त्यविपश्चितः
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥2 / 42 ॥”
“कामात्यानः स्वर्गपरा जन्म कर्मफल प्रदाय ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥2 / 43 ॥”

Those who believe in words of Vedas advocating desire for fruits of actions whether heaven or other pleasures are indecisive about actions leading to realisation of God.

“कर्मब्रह्मोदय विद्धि ब्रह्मक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥३/१५॥”

“Vedas are from God and all Karma, the aggregate actions are known from Vedas Omnipresent God is eulogized by Yagnas prescribed in Vedas”.

Such vascillations, variations and contradictions indicate that these stanzas are composed by different persons some advocating action and some dissuading from it.

Bhakti Yoga (Devotional Yoga) :

Out of various forms of yoga, Bhakti yoga has been eulogised most.

“योगिमापि सर्वेषां मद्गतेनान्तरात्मनाः ।
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥६/४७॥”

“Of all yogis one who is devoted to me uninterruptedly with innermost dedication is recognized by me as best”, says Krishna.

“तपस्विभ्योऽधिको योगी
ज्ञानिभ्योऽपि मनोऽधिकः ।
कर्मिभ्यश्चाधिको योगी
तस्माद्योगी भवार्जुन ॥६/४६॥”

“Such a devotee yogi is best out of the Karma Yogis and Jnana Yogis”.

Devotion yoga (Bhakti Yoga) is total dedication to God.

“यदा स्थास्यति निश्चला ॥२/५३॥”

“Devotion that is unwavering”

“मन्मया मामुपाश्रिताः ॥४/१०॥”

“Who totally identify with me and depend on me, attain me”.

“सतत कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्युका उपासते ॥९/१४॥”

“Such devotees (Bhakti Yogis) always recite my name, sing paeans in my praise, bow before me and worship me”.

“अन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षमं वहाम्यहम् ॥१९/२२॥”

“I bestow the ultimate union with me to who always meditate on me without any desire for its fruits”

There are many more stanzas regarding the importance of Bhakti yoga so much so that even a most evil person, indulged in bad conduct and sins, if engages in my (Gods) devotion, he (my devotee) will be acceptable by God and attain him (God).

“अपि चेत्सुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥१९/३०॥”
“क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥१९/३१॥”
“मां हि पार्थ व्यायाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेपि यान्ति परां गतिम् ॥१९/३२॥”

“My devotee even if evil, bad character, “sinful whether women, vaishya, shudra, chandal will eventually attain salvation”.

Abhyasa Yoga (Practice Yoga) :

Abhyas Yoga has been defined as repeating, practising again and again the activities like listening, singing, meditating, studying scriptures pertaining to praise of God. Practising is applicable to all forms of yoga. However in Gita it has been mentioned as a form of yoga.

“अथ चित्रं समाधातुं न शकरोषि मपि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनं जय ॥१२/९॥”
“अभ्यासेऽप्यसमर्योसि भक्तकर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥१२/१०॥”

Krishna advises Arjun “If you are unable to concentrate in mediation, then you should engage in Abhyasa Yoga. He further said that if Abhyasa Yoga is also not possible, then do your activities dedicating all your actions to me.

Dhyan Yoga (Meditation Yoga) :

This yoga is overlapping with Bhakti Yoga as later also involves meditation. But there is mention of Dhyan Yoga as a separate form

“तानि सर्वाणि संयम्य युक्त आसीत् मत्परः ॥२/६१॥”

“Controlling all senses should concentrate on me by meditation yoga.”

“स ब्रह्मयोगयुक्तात्मा, सुखमक्षयमश्रुते ॥५/२१॥”

“By engaging in god’s meditation yoga with full concentration yogi will attain everlasting happiness”

“ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्य साङ्ख्येन योगेन कर्मयोगेन चापरे ॥१३/२४॥”

“Different people establish communion with god by different forms of yoga, some by Dhyan Yoga, others by Jnana Yoga and many by Karma yoga”.

Barring a few contradictions and ambiguities, Gita, though a concise and brief treatise, covers almost all aspects of life, ennobling and enlightening instructions with its unique subtlety elaborate and comprehensive. There is Astanga yoga also with all the prescribed eight steps.

1. Yama :

“अहिंसा सत्यमक्रोधस्त्याग शान्तिपैशुनम् ॥१६/२॥”

“Nonviolence, truth are essential attributes of a yogi”.

“आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तैय दुष्पूरेणानत्वेन च ॥३/३९॥”

Indulgence in sex envelops one’s knowledge and is inimical. Here celibacy is advised which is an important yama.

2. Niyama :

“यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ॥२/५७॥”

“There should be equanimity in pleasant and unpleasant things i.e. contentment which is an essential Niyama”.

“युक्ताहारविहारस्वय युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥६/१७॥”

“One should be careful and regular in all activities. Food, sleep etc. should all optimum and not in excess”.

“असक्तिरनभिष्वङ्ग पुत्रदारगृहादिषु ॥13/9॥”

“One should not have attachment in wealth, son, wife, house etc. i.e. should be contented”.

“तेजः क्षमा धृतिः शौचम द्रोहोनातिमानिता ॥16/3॥”

“One should have internal and external purity”. Internal purity constitute forgiveness, persevence which clear bad emotions. External purity is clean body and clear unpolluted environment.

“शमो दमस्तपः शौचं क्षान्तिरार्जवमेवच ॥18/42॥”

“Maintaining internal and external purity and cleanliness is necessary”.

3. Asana (Postures) :

“शुचौदेशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिन कुशोत्तरम् ॥6/11॥”

“While practising yoga one should stabilise posture sitting on the clean place which should neither be too high nor too low.”

“समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
सम्प्रेक्ष्य नासिकाग्रं स्वयं दिशश्चानवलोकयन् ॥6/13॥”

“The posture should be such that the body, head and neck are in line, fixed and stable. Eyes should be fixed on front of nose”.

4. Pranayam (Breathing) :

“अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणा ॥4/29॥”

“Yogi regulates, controls, extends inhalation, exhalation and retention of breathing”.

“प्राणापानौ समौकृत्वा नासाभ्यन्तरचारिणौ ॥5/27॥”

“Breathing through nostrils should be equally regulated.” Here natural optimum breathing is prescribed and not its extension or stoppage.

5. Pratyahar :

Pratyahar is control or abstention from the objects and pleasures of five senses of touch, taste, smell, sight and hearing. Gita exhorts indulgence in sensual pleasures.

“इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ।।2 / 58 ।।”

“When senses are withdrawn from their objects/pleasures then there is equanimity of mind”.

“वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ।।2 / 61 ।।”

“One who has conquered the lust of sensual pleasure attains equanimity”.

6. Dharna :

It is concentration of mind on a particular object.

7. Dhyam :

Dhyam is extension of Dharna i.e. continuation of concentration for desired period of time and is termed contemplation.

8. Samadhi :

It is complete absorption or identification with the object of meditation.

Above three steps Dharna, Dhyam and Samadhi are gradual extension, absorption and identification by enhancing the time and quality of concentration. This is also the central theme of Gita.

“तद्बुद्ध्यस्तदात्मानस्तनिष्ठास्तपरायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ।।5 / 17 ।।”

“Those who concentrate, contemplate and emerge in meditation of God, destroy sins and attain salvation”.

“बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखं मक्षयमश्नुते ।।5 / 21 ।।”

“Having abandoned the attachment to external objects one who meditates on soul gets pious bliss and transcending meditation to Brahman (God) and attains eternal happiness”.

“यु॒ञ्जने॑वं सदा॒त्मानं॑ योगी॒ नियत॑मानसः ।
शान्तिं॑ निर्वा॒णपर॑मां मत्सं॒स्थामधि॑गच्छति ॥६/१५॥”

“The Yogi who controls his mind and engages in meditation on me (God) gets extreme peace”.

“यदा॑ वि॒नियतं॑ चित्त॒मात्म॑न्येवावतिष्ठते ।
निस्पृ॒ह सर्व॑कामेभ्यो युक्त इत्युच्यते तदा ॥६/१८॥”

“During the period of absence from worldly pleasures and intense meditation of God, the person is Yogi”.

“अभ्यास॑योगयुक्तेन चेतसा नान्यगामिना ।
परमं॑ पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥८/८॥”

“Practising meditation of God without wavering mind one attains the ultimate union with God”.

“द्वन्द्वैर्विमुक्ता सुखदुःखसङ्गैर्गच्छन्त्यमूढाः पदमव्ययं तत् ॥१५/५॥”

“One who has conquered ego and attachment and is engrossed in meditation of God, gets rid of cycles of pleasures and pain and attain salvation”.

In spite of some contradictions incongruities and repetitions. Gita is an unique scripture on yoga and its sermons if imbibed and practised would enhance the quality of this life and facilitate further journey to salvation. However, advocacy of war is not relevant in present times when nations are equipped with nuclear arsenal, capable to destroy the planet earth many times. It is also important to note that all the five forms of yoga are to be practised simultaneously and not separately. Jnana Yoga is a necessary component in all other forms of yoga because one must have requisite knowledge to practise any form of yoga. Karma yoga is inherent in all forms of yoga as one is required to undertake activity for practising any other form. Even in Jnana Yoga activity of listening sermons or reading of scriptures is necessary. In Bhakati Yoga one must concentrate, recollect and follow the teachings of the deity. Nothing will be achieved by just reciting or singing praise of the deity who will not come to do any work of the devotee. All deities Rama, Krishna and others were action oriented. Ideal bhakti is to imbibe their teachings which they amply demonstrated by their own actions to set an example. Likewise Abhyasa Yoga is a necessary component in all other forms because it is only by repeated practice that it can be learnt and mastered. Dhyana Yoga is most important component in all forms of yoga because whatever is done should be done with full concentration and attention i.e. Dhyana.

7

SUBSIDIARY FORMS OF VEDIC YOGA

Swami Vishnu Ramtirth in his book “Devatma Shakti” has mentioned 4 lakh forms of yoga based on the calculation that 12 zodiacs or months multiplied by 7 days in a week makes 84 which multiplied by 1000 rays of the sun and then by 100 roles of each will be 84 lakhs. Another basis is 84 lakh variety of life forms and each life form has its own form of yoga. The various interpretations of yoga have been in vogue since vedic and upnishadic period. Following are the prevalent subsidiary forms of vedic yoga based principally on Patanjali Yoga Sutra but with articulation of by a particular yoga system.

Hatha Yoga :

The word ‘Hatha’ is combination of ‘Ha’ which represents ‘Sun’ and ‘Tha’ represent ‘Moon’. The theory of Hatha yoga is that Sun and Moon are found in every aspect of existence. In subtle human body these are manifest in two channel ‘Ida’ and ‘Pingala’ along which perceptions travel from subtle centre (chakra) at the base of spinal chord, passing through other subtle centres near heart, throat, centre of eyebrows and finally the centre at the summit of head. In gross body lunar (moon) corresponds to respiratory cool and solar (sun) to digestive warm called ‘Prana’ and ‘Apana’.

Hatha yoga follows the eight sequential steps prescribed by Patanjali but with forced weird and odd techniques. In Hatha yoga 84 Asanas and various Mudras (Postures and Gestures) are practised. Patanjali did not mention these in Yoga Sutra. The first step ‘Yama’ though not discarded is generally ignored. The second step ‘Niyama’ which simply means internal and external purity and cleanliness i.e. of mind and body and also of ambient physical and social environment has been overwhelmingly transformed into weird practices in Hatha Yoga. For example internal cleaning of body by thrusting a long cloth in stomach through mouth, the practice is called ‘Nauti’. Another practice is ‘Neti’ which is sucking water from one nostril and pouring out by another nostril. Bathing with earth etc. and hymns are also prescribed. The practice of various ‘Bandhas’ (muscular contractions) and ‘Mudras’ (Gestures) particularly of some of the gestures is tortuous and vulgar. In Kechri mudra (Moving in the Void Gesture), fenum of the tongue is cut to elongate it to touch the forehead. In Vajroli Mudra. (Thunder bolt gesture) semen while actual intercourse is withheld, sucked and drawn upward. These are unnatural and irritating and may be even harmful. Kundalini awakening and tantras are also practiced in Hatha yoga.

Raja Yoga :

It is a royal way of reintegration (Yoga). When the agitation of mind is stilled, supra-mental perceptions or visions appear and with them comes the fundamental unity of all that exists. Raja Yoga transcends even mind and steps into higher domain of spirituality. The question is what is higher domain of spirituality? It is soul of God? Both are abstract noumena not substantiated by scientific scrutiny. In Raja Yoga the eight steps have been sub-divided and there are 15 steps :

1. Abstinence (Yama) is first step
2. Niyama the second step implies abstinence i.e. bringing senses under control.
3. Renunciation is Tyaga (abandoning) of all manifest forms through contemplating on self.
4. Silence is Mauna i.e. abstaining from speech.
5. Solitude is going to a lonely undisturbed place.
6. Kala (Time) is to observe succession of instants and conceive all other things as non-dual.
7. Asana (Posture) is same as prescribed by Patanjali i.e. to sit or stand in such a posture that is comfortable and steady for a required period of time.
8. Mula Bandha (Root contraction) is to help control the mind. In this the upper part of anus is forcefully contracted.
9. Deha Samya is straightening of body.
10. Drishti (sight) is looking the universe as one united whole.
11. Pranayana is breath control in which all perceptions in mind and movements are stilled. The fact is that it is not possible.
12. Pratyahar is withdrawal to see divinity in all perceptible forms to direct mental faculties inwards.
13. Dharna is concentration to hold mind motionless on one object
14. Dhyana is contemplation. It is extension of Dharna
15. Samadhi is identification in which the very notion of contemplation is forgotten.

Kundalini Yoga :

It is more a tantric fantasy than yoga. It is claimed to be based on twin principle of consciousness – individual and cosmic. Accordingly it is the energy that governs an individual and also the universe. The same cosmic energy (Para Shakti) also lies dormant in individual human beings coiled 3½ times in the form of a serpent at the root of spinal cord. Kundalini yoga is to arouse and awaken this sleeping coiled energy and make it rise upwards through six energy centres called 'Chakras'. The first is 'Swadhisthan' at the

root of genitals. The second 'Manipura' is at the centre of naval. The third 'Anahat' is at the region of heart. The fourth 'Visudha' is at the base of throat. The fifth 'Ajnana' is between eyebrows. The sixth 'Sahasrara' is at the center of the head. The centres are described as lotus-shaped with petals numbering six, ten, ten, sixteen, two and one thousand respectively. The practitioner is required to concentrate on each of these centres sequentially visualizing the number of petals, their colours and words written on them. Weird visions, fantasies and hallucinations such as furious flames of fire, black stones, majestic temples etc. are experienced (rather imagined). The process involves considerable pain, physical disorder and even disease. The whole concept is imaginary and not sustainable scientifically. There are no lotus shaped centers (Chakras) in the body. The fact is that the practitioners are fed and indoctrinated with the hypothesis and therefore experience imaginatively. It is possible because they have seen and known the lotus and this is stored in the memory. Any person blind from birth will not be able to visualize such things.

While hard and intricate practices are prescribed as necessary to awaken Kundalini (Serpent power) there is a strange case of Deepa Kodikal, mentioned in her published diary in book from "A Journey within the Self". She experienced aroused Kundalini involuntarily without any effort on her part while sleeping, standing and even masterbating. She is undoubtedly a case of psychiatric disorder.

Now-a-days arousal of Kundalini is done commercially in large number of persons by a yoga teacher, commanding the entire congregation, giving hypnotic suggestions and all feel as instructed that their kundalinis have been aroused, some start laughing, some weeping and some doing strange actions with hands, feet or whole body. This contradicts the very concept of Kundalini which implies arousal of sleeping cosmic power lying coiled in the individual and needs considerable effort, practice and expert guidance. But gullible people succumb to temptation of easy path, get hypnotized and do as instructed. Nirmala Devi has coined her form of Kundalini Yoga as 'Sahaj Yoga'. Another yoga teacher Ram Lal Syagi demonstrates this as 'Shaktipat' (energy passed on to disciples by one yoga teacher. Both of them organize such camps for masses. They ridicule the very principle of Yoga which needs one's own vigorous effort, of course guru can only guide but one has to make effort and practice himself.

Mantra Yoga :

This is practised as rhythmic repetition (Japa) of certain hermetic formulations coined as hymns or mantras which are claimed to be based on secret powers of sound. Mantra are in various formulations. There are one syllable mantras as 'Aum' or of two syllables 'Soham' or more syllables contrived in various rhythms and combination of weird and mystic word

‘Hrim’, ‘Shrim’, ‘Klim’ etc. to impress and awe the gullible followers, promising myriad benefits. It is claimed that certain mantras like ‘Aum’ have divine origin. But the fact is that all languages and their alphabets are evolved by mankind differently in different regions during different periods of time. Of all yogic practice now commercialized as cures for various ailments, the Mantra Yoga is most popular and is practised extensively as unscientific superstitious belief, claiming many precious lives by dissuading people from proper medical treatment. Mantra Yoga has also degenerated in ‘Tantras’, inflicting torturous practices like scorching the body of patients with hot iron rods etc. and also performing havans etc. including animal and even human sacrifice. In case of snake bites only those bitten by non-poisonous snakes are cured and this has magnifying effect as the practitioner claims to cure eight of ten cases and that only two died. But the fact is that only two were bitten by poisonous snakes. Mantra-Tantra are mere superstitions and should be discarded as these are impediments in path of yoga.

Laya Yoga :

The two main steps of Laya Yoga are first the hearing of an imaginary inner sound (Nada) and second visualizing the vision of the light of self (Atura Jyoti). The scripture “Yoga Tarawali” has mentioned one hundred and fifty thousand forms of Laya Yoga based on as many cosmic sounds (Nadas). In substance it resembles Kundalini Yoga and is defined as process by which the nature energy, the sleeping power the kundalini, lying coiled at the root of spinal cord is awakened and aroused to rise to the centre of head, piercing through the intermediary six centers (Chakras). Here the medium is Laya, the imaginary cosmic sound (nada). It is also based on imagination and noumenon of Laya.

Shiv Yoga :

It is also referred as Rajadhiraj Yoga. It is described in detail in ‘Shiv Samhita’. In this the focus is on knowledge of Shiva, devotion to Shiva, contemplation of Shiva in all his attributes while setting in any auspicious posture (Asana). Various rituals related to worship of Shiva, observance of austerities are also prescribed. Shiva is regarded as Lord of Sleep and simultaneously of destruction. He is also dance guru.

Janana Yoga, Karma Yoga, Bhakti Yoga :

This have been earlier dealt with in chapter - “Yoga in Gita”.

Asparsha Yoga :

It is a strange form of yoga and is based on “Non-Touching”. In principle it is practice of detachment, remaining aloof from all contacts, various ties, attachment to worldly affairs. The practitioner lives as a recluse. There is stress on purity of thought, speech, all body actions and of surroundings. In extremes it implies that even touching things, people including close relations will pollute. In course of time the spiritual ideology of detachment degenerated into untouchability and got entrenched as a social discrimination and religious dogma in Hindu society. In spite of strict legal provisions against untouchability it still continues. As yoga it is now only in scriptures.

8

JAIN STREAM OF YOGA

Since the very beginning of Indian civilisation Vedic and Jain cultures have been concurrent, interacting, reinforcing and enriching each other. As in Vedic literature the term 'Yoga' with its varied implications, usage and practices in one form or other is found in Jain ancient canonical scriptures classified and grouped as twelve 'Angas' of which the twelfth 'Anga' comprises fourteen 'Purvas'. Oldest scriptures 'Acharang', 'Sutrakritang', 'Samvayang' etc. all contain references regarding yoga. However, the contents of yoga in various contents were scattered. Like Patanjali initially and subsequently various scholars in Vedic stream, in Jain stream also scholars notably Acharya Haribhadra Suri, Acharya Hemchandra, Shubhchandra Charya, Upadhaya Yashovijaya and others systemaically compiled and wrote treatises exclusively on Yoga. Haribhadra Suri's four works 'Yoga Shatak', 'Yogavinshika', 'Yogabindu' and 'Yogadrishti' are very elaborate and accommodating in assimilating other view points particularly the Vedic. Hemchandracharya's 'Yogashastra' is very comprehensive. Shubhachamhacharya's 'Jnanarnava' deals with almost every aspect of yoga. Upadhaya Yashovijaya wrote three texts 'Adhyatmasara', 'Adhyatmopnished' and 'Dwibhanshit Dwavinshika'. Subsequently several saints explained yoga in their respective works. Presently Acharya Tulsi, Acharya Maharajnya, Acharya Shivmuni, Chandraprabhasagar Lalitprebhasagar have written extensively and contributed immensely in popularising and spreading Yoga concepts and practices. There is almost unique synergy and no substantial difference except in some nomenclature and modification in Jain and Vedic streams.

In Jainism 'Yoga' has two connotations. One is 'Samadhi' (the ultimate or salvation) and other 'Samyoga' (Union i.e. which connects or are means). The term 'Yoga' has been mentioned in both these aspects i.e.

“युक्तिः योजनं, युज्यते इति व योगेः।”

In ancient Jain scriptures the word 'Yoga' has been used generally for activities of mind, speech and body and discipling, regulating them.

“तिविहे जोए पण्णत्ते तंजहा – मणजोए, वइजोए, कायजोए।”

(Thanang Sutra 3)

- “Mind, speech and body are three modes of Yoga”.

“जययं विहराहि जोगवं, अणुपाया पंथा दुरूतरा ।
अणुसासणमेष पक्कमं, वीरेहिं सम्मं पवेश्य ॥2/1/11॥”
- Suttrakritanga

- “One should carry out every activity with discipline, cautiously and carefully so that no harm is done to any living being including self”.

“अट्ट पवयणयामाओ समिई गुत्ती तहवे य ।
पंचेव य समिईओ तओ गुत्तियो आहिया ॥24/1॥”
“इरियाभासेसणादाणे उच्चारे सपिई इय ।
मणगुप्तीवयगुप्ती कायगुप्ति य अट्टमा ॥24/2॥”
- Uttaradhyana Sutra

“ईर्या भाषैसणादान निक्षेपोत्सर्ग संज्ञकाः ॥18/3॥”
“वाक्कायचित्तजानेक सावद्य प्रतिबंधक ।
त्रियोगरोधनंवा स्याद्यत्तद्गुप्ति त्रयं ॥18/4॥”
- Jnanavava by Shubhachadracharya

One should abide by eight-fold discipline categorised as five ‘Samitis’ and three ‘Guptis’. Samitis are five ‘Irya’, ‘Bhasa’, ‘Yashna’, ‘Adan-nikshop’ and ‘Uchhar’. ‘Irya’ is discipline and caution in walking, sitting and all activities of body, ‘Bhasa’ is same in speech, ‘Yashna’ is in food, drinks, clothes etc., ‘Adan-nikshop’ is in picking and placing things properly and ‘Uchhar’ or ‘Utsarg’ is putting or disposing excreta, urine and other waste at places, in such a way that no harm is done to any. Three ‘Guptis’ imply restrain in all activities of mind, speech and body.

“कालेण निक्खये लिक्खू कालेण य पडिक्कये ।
अकालं च विविज्जता काले कालं समायरे ॥1/31॥”
- Uttaradhyana Sutra

“All activities should be undertaken according to proper time schedule and no activity be undertaken at improper time”. This will ensure proper time management, efficiency and undisturbed biological clock.

“पूर्व शोधनं ततो निरोधः ॥1/15॥”
- Manonushasnam – Acharya Tulsi

The activities of all the three modes of yoga should first be cleansed of all wrong indulgences and then withdrawn from everything bad and harmful. The word ‘Nirodhah’ should not imply cessation or stoppage which would mean death. Even Arhats in their purest and most enlightened state do not stop mental,

speech and body activities, of course they are channelised into pious thoughts, words and actions.

“एकाग्रे बहिर्वृत्तिनिरोधः ।”

“Nirodh implies full concentration in any activity being undertaken whether of mind, speech or body without wavering into other activities.

The entire philosophy, concept and practice of yoga, its principles, instruments, modes, means, steps and contrivances have all been condensed and put in one stanza.

“सम्यग्दर्शनज्ञानचारित्राणि मोक्षमार्गः ॥१/१॥”

- Tatvarth Sutra by Umaswati

- “Rational belief, attitude, Rational knowledge/understanding and Rational conduct, the three combined and simultaneously imbibed and followed will put the aspirants on right path, making his life/journey happy, peaceful, harmonious and eventually lead to attain the state of highest purity and enlightenment, call it salvation or whatever name of almost tranquility and equanimity, free from all sorrows, pains, worries, prejudices, attachments and full of, compassion, love and benediction for one and all. These three are adored as three precious jewels. The whole edifice of Jain philosophy, metaphysics, interactions, interrelations and code of conduct is built on the solid foundation of rationality in the three aspects, the three jewels for peace, progress and attainment of the ultimate, the highest, the most pious state. The elaborate sets of principles and sub-principles, various rules and sub rules, steps and sub steps, vows and their transgressions, causes and effects, methods and methodologies, processes and sub processes, cautions and precautions, chronology and history are all expansions of these three fundamentals.

In Jain Yoga mode or process of journey or progress there are fourteen stages called ‘Gunsthanas’ (qualitative progressive stages) from rudimentary minimal stage of utmost darkness or ignorance to the stage of highest purity and enlightenment. The fourteen stages denote the gradual progress by adopting more and more good actions, vows and practices in all the three modes of yoga-the mind, speech and body. The fourteen stages are :

“मिच्छो सासण मिस्सो, अविरदसम्यो देसविरदो य ।
विरदा पमत्त इदरो, अपुव्व आणियद्ध सुहमो य ॥
उवसंत खणिमोह, सजोगदेवलीजिणो अजोगी य ।
चउदस गुणठाणाणि, कमेण सिद्धा या णादव्वा ॥”

Mithyatva, Sasadhan, Misra, Avirat Samyaktva, Deshvirat, Pramatta virat, Apramatta virat, Apurva Karan, Anivritikaran, Sukshma Sampraya, Upshant Kashaya, Kshin Kashaya, Sayog Kevli, Ayog Kevli are fourteen gunsthanas, stages of sequential qualitative progress.

1. Mithyatva or utmost irrationality : It is the stage of utmost ignorance and darkness and all actions and attitudes are in wrong directions.
2. Sasadan : It indicates slight, improvement in attitude and action.
3. Mishra : It is a mixed stage, wavering between rational and irrational.
4. Avirat Samyaktva : In this stage realisation of rationality comes but vows are not adopted properly in letter and spirit. But this does not mean that the realisation or change is only in attitude and not at all in conduct. The person in this stage also follows, may be minimum code of conduct. He abstains from wine and non-vegetarian diet and proceeds on right path.
5. Deshvrat : In this stage five vows of non-violence, truth, non-stealing, non-acquisition (disproportionate) and celibacy are adopted with reasonable relaxations. This is the stage of a good house holder, and as such carries on his responsibilities of his profession and in the process, if need arises has to resort to violence also in self defence.
6. Pramatt Sanyat : It is an initial stage of an ascetic, a recluse. He adopts vows in letter and spirit but with occasional unawareness (Pramad).
7. Apramatt Sanyat : When the ascetic is in full awareness or mindfulness in practising his vows.
8. Apurvakarn : The aspirant proceeds further and attains more purity in his three modes of mind, speech and body.
9. Anivritikaran : The aspirant proceeds and progresses further with higher purity, awareness or concentration. The previous stage may be equated with sixth stage 'Dharna' (Concentration) of Patanjali Yoga and this stage with seventh stage 'Dhyan' (Contemplation).
10. Sukshmasampraya : The ascetic minimizes his emotions of anger, variety, hypocrisy and greed to almost nil.
11. Upshantkashaya : The four emotions are completely subdued but not totally destroyed and may arise on wavering from the right path.

12. Kshinakashya : The bad emotions are totally annihilated.
13. Sayogkevli : It is highest enlightened and purest stage of omniscience.
14. Ayoagkevli : It has four stages of highest form of contemplation (Dhyan) and corresponds to the eighth stage 'Samadhi' of Patanjali yoga.

These fourteen stages are described in detail in Jain canonical scriptures and contemporary literature. However, Jain Acharyas, Yoga scholars adopted more or less the eight stages mentioned by Patanjali with changed or unchanged nomenclature and relevant modifications in conformity with Jain tenets.

“यमादियोगयुक्तानां खेदादि परिहारतः।
अद्वेषादिगुणस्थानं क्रमेषणा सतां मता ॥2/16॥”

- Yogdrishtisamuchhaya by Haribhadrasari

- “Yama and other seven steps are free from spiritual demerits and are the seats of spiritual merits like non-enmity”

Haribhadrasuri found it difficult to make traditional Jain scheme of fourteen Gunsthanas run parallel to Patanjali's eight angas and adopted similar eight steps.

Acharya Haribhadra Suri the most prolific writer on Yoga coined the eight stages almost similar to those of Patanjali Yoga.

“मित्रा तारा बला दीप्रा स्थिरा कान्ता प्रभा परा।
नामानि योग दृष्टिना लक्षणं च निबोधत ॥2/13॥”

- Yogadrishtisamuchhaya by Haribhadra Suri

- “The eight stages of yoga are Mitra, Tara, Bala, Dipra, Sthira, Kanta, Prabha and Para corresponding sequentially to Yama, Niyama, Asana, Pranayama, Pratihara, Dharana, Dhyan and Samadhi in Patanjali Yoga. All the eight steps have a very close similarities with the practices in Jainism.

1. Yama (Austerity) : Patanjali has adopted in verbatim the five essential vows prescribed in Jainism.

“हिमाऽनृतस्तेयाब्रह्म परिग्रहेभ्यो विरतिवतं ॥7/1॥”

- Tatvartha Sutra by Uma Swati

“पाणवह—मुसवाया—अदत्त—मेहण—परिग्गहा विरिणो ॥30/24॥”

- Uttaradhyayana Sutra

“हिंसायामवृते स्तेये मैथुने च परिग्रह ।
विरति व्रतमित्युक्तं सर्वसत्वानुकम्पकैः ॥८/६॥”

- Jnanarava by Shubhchandracharya

- “Not to commit five sins namely violence, falsehood, stealing, indulgence in sex and acquisition beyond bare needs.”

“अहिंसा—सुनृताऽस्तेय—ब्रह्मचार्याऽपरिग्रहा ।
पंचमिः पंचभिर्युक्ता, भावनाभिविमुक्तये ॥११/१९॥”

- Yogshastra by Htemchandracharya

- “Ahimsa (Non injury), truth, non-stealing, continence and non-possession are five major vows”.

“इहाहिंसादयः पञ्च सुप्रसिध यमाः सताम् ।
अपरिग्रहोपर्यनतास्तयेच्छादि चतुर्विदा ॥७/२१४॥”

- Yogdrishtisamuchhaya by Haribhadrasuri

- “Five noble traits of character are from non-injury to non-greed (i.e. non-injury, truthfulness, non-stealing, sex-control and non-greed). The flour traits of Yama are by intention, by activity, by firmness and by accomplishment.

2. Niyama (Rules) : This enjoins cleanliness and purity. In Jainism there is mandatory emphasis on purity of mind, speech and body of self (person) and also of ambient environment. The twelve austerities (Tapas) six external and six internal are practices to cleanse mind and body.

“अनशनावमौदर्यवृत्ति परिसंख्यान
रसपरित्यागविविक्तशय्यासन कायक्लेशा बाह्यं तपः ॥९/१९॥”

“प्रायाश्चितविनयवैयावृत्य स्वाध्यायव्युत्सर्गध्यानानयुत्तरम् ॥९/२०॥”

- Tatwarthsutra by Umaswati

- “Discipline in taking meals, taking less than hunger, fasting, abstaining from taking certain heavy food such as butter, oil, not caring for comforts while sitting, sleeping, reading are external tapas.

Repentance for one’s wrong deeds, humility, service to help others in disease, needs etc. to renounce material things, studying and meditations are internal tapas.

There is earnest concern for preservation and cleanliness of ambient environment. In Jainism all of the main constituents of environment are classified and regarded as living beings as humans and it is enjoined that they should not be harmed or destroyed.

“पुढवीजीवा पुढो सत्ता, आउजीवा तहाऽगणी ।
वाउजीवा पुढो सता, तणरूक्खा सबीयगा ॥११/१/७॥”

“सव्वाहिं अणुजुत्तहिं, पतिमं पडिलेहया ।
सव्वे अक्कंतदुखाय, अतो सव्वे न हिंसया ॥११/१/९॥”
- Sutrakritanga

“All Earth forms (Soils, minerals), Water forms (rivers, lakes, springs etc.), Energy-forms, Air-forms, Plant-forms are living beings and feel pain, want to live. Therefore they should not be harmed or destroyed.”

“अत्तसमे छप्पिकाए ॥१०/१/५॥”
- Dashvaikalik Sutra

- “One should consider all these life-forms like himself...”

Like human beings and animals all these constituents of environment have their respective carrying capacities and rejuvenating time-cycles. If they are harnessed within these limits, no harm will be done, there will be no pollution, no degradation or extinction.

“वयं च वित्तिंलब्भामो, न य कोई उवहम्मई ।
अहागडिसु रीयंते, पुप्फेसु भमरा जहां ॥११/१/४॥”
- Dashvaikalik Sutra

- “One should utilise, harness or take from these as the insect like Bhramar, Honeybee etc. take nectar from flowers in very small quantity from each flower and without giving any pain and simultaneously helping the plants in pollination.

“बन्धवधच्छेदातिमारारोपणान्नपाननिरोधा ॥७/२५॥”
- Tatvarthasutra by Umaswati

- “All these should not be harmed by confinement (such as constructing dam on river, stopping flow of air, not providing required space for plants to grow), killing or destroying, pricking angling (like mining), putting pressure i.e. exploiting or utilising beyond their carrying capacities and not providing sufficient sustenance (such as water, nutrients to plants

etc.). These are transgressions of the vow of non-violence which the aspirants should refrain.”

Non-violence (Ahinsa) is most important in Jainism and even slightest transgressions are not acceptable. It should be followed in all the three Yogas (modes) mind, speech and body. Not only that one should abide by it himself, but should not get violence committed by others and should not even acquire violence by others. Paradoxically Jain monks who are ordained to follow it vigorously absolve themselves by passing the responsibility on house-holders. They consider cooking of meals as violence, do take meals but pass the buck on house holders. They take water, considered a life-form after getting it made life-less by house holders. It is sheer irresponsibility. They violate the very principle that they should not only commit violence themselves but also should not get it committed by others and should not even acquire violence by others.

3. Asana (Postures) :

“येन येन सुखासीना विदध्युनिश्चलं मनः ।।28 / 11 ।।”

- Jnanarava by Shubhachandracharya

- “The posture should be such that is comfortable and can facilitate concentration of mind”.

“सुखासनसमायुक्त बलायां दर्शनम् दृढम्
सर्वत्रस्थितिमेव सुखासनम् ।।3 / 49 ।।”

- Yogdrishtishamuchhaya by Haribhadrasuri

- “One should adopt comfortable sitting posture which is feasible every where, to proceed to have firm understanding of things and activities”.

“पर्यङ्कमर्द्धपर्यङ्क वज्रं वीरासनं तथा ।
सुखारविन्दपूर्व च कायोत्सर्गश्च सममतः ।।28 / 10 ।।”

- Jnanarava by Shubhashandracharya

- “Paryank, Ardha Paryank, Vajrasana, Virasana, Sukhasana, Kamlasan are suitable postures for meditation.

“कायोत्सर्गश्च पर्यङ्कक प्रशस्तं कैश्चिदीरितं ।
देहिनां वीर्यवैकल्यात्कालदोषेण संप्रति ।।28 / 12 ।।”

- Jnanarava by Shubhehandracharya

- “Because strength or capacity is reduced in these times, Padmasan and Kayaklesh, the two postures are advised by Acharyas”.

“वातातपतुषाराधैर्जन्तुजातैरनेकरः ।
कृतासनजयो योगी खेदितोऽपि न खिद्यते ॥28 / 32 ॥”

- Jnanavava by Shubhehandracharya

- “Practitioner who masters posture does not feel pain or sorrow when troubled by heat, cold or storm and also by various creatures”.

Hemchandracharya in Yogshastra describes various postures but concludes that only comfortable and steady posture is desirable :

“पर्यङ्ककवीर वजाब्ज भद्रदण्डसनानिच ।
उत्कटिका गोदोहिका कायोत्सर्गस्तथासनम् ॥4 / 124 ॥”

- “Paryankasna, Virasana, Vajrasna, Padmasna, Bhadrasna, Dandasna, Utkatikasna, Godihikasna, Kayotsarga etc. are yoga postures”

“सुखासनम समासीनः..... ॥4 / 135 ॥”

- “Comfortable and steady posture is desirable”

There is mention of postures in various scriptures Sutrakritanga, Brihatkalpabhashya, Uttaradhyayana etc. ‘Kayaklesha’ prescribed in Jainism implies practices of sitting, standing, sleeping etc. to condition the body to tolerate hardship or discomfort while undertaking various activities. But Shubhchandracharya has warned against practising of odd and articulated Asanas (postures) in his work ‘Jnanarva’ :

“आसनाभ्यास वैकल्पाद्वपुःस्थैर्येन विद्यते ॥28 / 31 ॥”

- “Practice of odd postures create uneasiness and unstable state and causes sadness”.

4. Pranayam (Breathing) :

Breathing practices to regulate, control, extend and stop breathing have been mentioned in Jain scriptures in similar details as in vedic scriptures.

“नाभिस्कन्धाद्विनिष्कान्तं हृत्यदलोदरमध्यगम् ।
द्वादशान्ते सुविश्रान्तं तज्ज्ञेयं परमेश्वरम् ॥29 / 7 ॥”

- Jnanarava by Shubhachandracharya

- “The air coming from naval and passing through lotus shaped heart centre, reaching and staying at the centre of top of head should be considered God who is lord of this air”.

Here air is described as Kundalini power which is aroused by breathing practices. Such a concept of god as mentioned here is vedic and not Jain.

“त्रिधा लक्षणभेदेन संस्मृतः पूर्वसुरिभिः ।
पूरकः कुम्भकश्चैव रेचकस्तदनन्तरम् ॥29/3 ॥”

- Jnanarava by Shubhachandracharya

- “Breathing exercise comprises inhaling, suspension and exhaling”.

“प्राणायामो गतिच्छेदः श्वासप्रश्वासयोर्मतः ।
रेचकः पूरकश्चैव कुम्भकश्चेति स मिधाः ॥5/4 ॥”

- Yogshastra by Hemchandracharya

- “Pranayam (Breathing exercise) is in three ways inhalation, suspension and exhalation”.

In other Jain scriptures on Yoga also Pranayam has been described in the same way as in Vedic scriptures. There is similar mention of lotus shaped charkas, colours, length of exhaled air and superstitious beliefs of various good and bad effects of breathing, curing of diseases, even for telling future including death, through alternate nostrils in different periods. Surprisingly the same writers eulogising pranayam have decried it also as an impediment in the path of progress and achieving the ultimate salvation.

“प्राणायामो न शस्यते ॥30/8 ॥”
“प्राणस्यायमने पीडा तस्यां स्यादारत्रसम्भवः ॥30/9 ॥”
“नातिरिक्तं फलं सूत्रे प्राणायामात्प्रकीर्तितम् ॥30/10 ॥”

- Jananarva by Shubhachandracharya

“Pranayam is not worth doing for aspirants for ultimate salvation as it is an impediment. It is painful and instrumental to create mental tension, harmful mental state (Arta Dhyana). It does not have any beneficial effect.”

Similar irrelevance and harmful effects have been mentioned in Yogashastra by Hemchandracharya :

“.....प्राणस्यायमने पीडा तस्यां स्याच्चित्ररिप्लवः ॥6/4 ॥”
“पूरणे कुम्भने चैव रेचने च परिश्रमः ।
चित्र संस्लेशकरणान् ॥6/5 ॥”

- “Mind is troubled, does not get stability by Pranayam i.e. inhaling, suspending, exhaling involve hard labour, produce grief and aggrieved state of mind.

“प्रणायामवती दीप्रा न योगोत्थानवत्यलम् ।।3 / 57 ।।”

- Yogarishtisamuchhaya by Haribhadrasuri

- “Pranayam (Dipra) is not helpful in yoga progress”.

5. Pratyahar :

It is a very important step and enjoins on the aspirant to control and withdraw the mind from indulgence in objects of five senses of touch, taste, smell, sight and hearing. In Jain scriptures it has been ordained as an essential ingredient both for the laity (house holder) as well as the ascetic (recluse).

“इन्द्रियैः समयाकृष्य विषयेभ्यः प्रशान्तधीः ।

धर्मध्यानकृते तस्मान् मनः कुर्वीत निश्चलम् ।।6 / 6 ।।”

- Yogshastra by Hemchandra Charya

- “By withdrawing mind and sense organs from sense objects, the aspirant makes his mind stable, gets tranquility and proceeds to pious meditation (Dharmadhyana)”

“समाकृष्योन्द्रियार्येभ्यः साक्षंचेतः प्रशान्तधीः ।

यत्र यत्रेच्छा धत्ते स प्रत्याहार उच्यते ।।30 / 1 ।।”

- Janarva by Shubhcahandracharya

- “Withdrawing and controlling mind and sense organs from sense objects and sensual pleasures and pains is Pratyahara”.

“स्थिरायां दर्शनं नित्यं प्रत्याहार नदेव च ।

कृत्यमभ्रान्तमनघं सूक्ष्म बोधसमन्वितम् ।।5 / 154 ।।”

“एवं विवेकिनो धीरा प्रत्याहार परास्था ।।5 / 158 ।।”

- Yogdrishtisamuchhaya by Haribhadra Suri

- “Sthira (fifth stage of yoga which corresponds to pratyahar of Patanjali) implies sense control i.e. the sense organs following the lead of mind rather than pursuing their respective objects.”

6. Dharna (Concentration)

7. Dhyana (Contemplation)

8. Samadhi (Identification)

These three steps are progressive stages intensifying gradually from concentration (Dharna) on an object, continuing it is contemplation (Dhyana) and intensification or complete absorption is identification (Samadhi).

“कान्तायामेतदन्येषां प्रीतये धारणा परा ।।5 / 162 ।।”

- Yogdrishtisamuchhaya by Harbhadrha Suri

- “Kanta (Haribhadra Suri’s synonym for Dharna) is concentration of mind on one thing”.

“इत्येवमादिषु देशेषु बाह्य वा विषये चित्तस्यवृत्तिमात्रेणइतिधारणा ।”

- Vyakhyapragyapti Bhashya

- “Concentration of mind at one place, on one object is Dharna”. This is similar to Patanjali’s definition.

Dhyan the seventh stage is continuation of such concentration established in sixth stage.

“तस्मिन्देशे ध्येयात्नम्बनस्य प्रत्ययस्यै कतानतासदृशः
प्रवाहः प्रत्ययान्तरेणापरामृष्टो ध्यानम् ।।”

- Vyakhya Pragypti Bhashya

- “When concentration continues, it is Dhyan (Contemplation)”.

In Jain system of yoga there is great emphasis on meditation and it is not confined to just sitting and contemplating but also implies undertaking all activities of mind, speech and body with awareness and mindfulness. There are four forms of Dhyan (meditation) described extensively and comprehensively.

“चत्वारि ध्यानानि प्रज्ञप्तानि, तद्यथा आर्तध्यानं,
शौद्रध्यानं, धर्मध्यानं शुक्लध्यानम् ।”
“आर्तध्यानम् चतुर्विधं प्रज्ञप्तम्, तद्यथा अमनोज्ञसम्प्रयोग
सम्प्रयुक्तः ‘मनोज्ञ सम्प्रयोगसम्प्रयुक्तः, आतङ्कसम्प्रयोग
सम्प्रयुक्तः, परिजुषित काम भोग सम्प्रयोगसम्प्रयुक्त ।”
“शौद्रध्यानं चतुर्विधं प्रज्ञप्तं तद्यथा हिंसानुबन्धि, मृषानुबन्धि
स्तेयानुबन्धि, संरक्षणानुबन्धि ।”

“धर्मध्यानं चतुर्विधं प्रज्ञप्तं, तद्यथा आज्ञाविचयः,
अपायविचयः, विपाक विचयः, संस्थान् विचयः ।”
“शुक्लध्यानं चतुर्विधं प्रज्ञप्तम्, तद्यथा पृथक्त्वावितर्कः
सविचारी, एकत्ववितर्कः अविचारी, सूक्ष्मक्रिया –
अनिवर्त्ति, सम्मूच्छन्न क्रिया अप्रतिप्राती ।”

- Vyakhya Pregypti Bhashya

This classification and sub classification covers entire gamut of activities of mind, speech and body from inferior stages to higher and higher stages till salvation. The first two forms Artadhyan and Raudradhyan are inferior, derogatory and should be abandoned.

The next two Dharmadhyana and Shukladhyana are pious and instrumental in progress towards salvation

1. **Arta Dhyana** : It is of four categories :

- (a) **Anisht Samyog (Unfavourable situations)** : It is brooding over painfully in harmful situations such as attack by enemy, in case of being surrounded by fire or face to face with dangerous wild animals tigers etc. to get over this Dhyana in such situations one should not get panicky or become inactive but respond with equanimity.
- (b) **Ishta viyog (Loss of pleasant situations, things)**. One feels pain and unhappy on loss of something pleasant such as money, job, dear and near ones. Equanimity can help to get out of it.
- (c) **Praticool vedna (Mental and body problems)** in case of disease the person broods over and over again on the pain, expresses it intensely, cries. To get over this tolerance is necessary.
- (d) **Nidan** : The person continues to be anxious and aspires and tries hard to get the pleasures enjoyed in the past. The way out is to control and withdraw from indulgences in sensuous pleasures.

2. **Raudra Dhyana** :

- (a) **Hinsanunandhi** – To take pleasure in mental and body violent acts.
- (b) **Mrishanunandhi** : To delight in speaking lies even mentally thinking to resort to lies.
- (c) **Stayanunandhi** : To derive pleasure in stealing bodily and even contemplatively mentally.
- (d) **Vishaysarankshanunandi** : To be busy mentally and bodily about protection of hoarded wealth.

3. **Dharma Dhyana** :

- (a) **Agya Vichaya** : To contemplate and follow the teachings of Arhats mentally and bodily.
- (b) **Apay Vichaya** : To contemplate about vows, austerities etc. as ordained by Arhats in order to get rid of sinful activities.

- (c) Vipak Vichay : To contemplate and follow the teaching of Arhats about causation and effect of eight karmas (Jnanavarniya and others) and measures to ascend qualitatively (Gensthanas).
- (d) Sanasthan vichay : To visualize and ponder over the composition of the universe, its myriad constituents, animate and inanimate, their interactions, chronology and cosmology as told by omniscient Arhats and deliberate to follow the path to salvation which is freedom from mundane state, sorrows and pains of births and rebirths.

4. Shukla Dhyan :

- (a) Prithakatva-vitark-vichar : Yogi contemplates on objects both living and non living in all their diversities and diverse modes (Dravya Paryaya), shifting from one to another.
- (b) Ektva vitark vichar : In this state contemplation is on unity of diverse modes in its entirety on one mode at a time.
- (c) Sukshma Kriyapratipati : This is only in state of omniscience in thirteenth Sayog Kevli Gunsthana when life span is about to end i.e. in last phase of life. The omniscient stops all activities except subtle breathing.
- (d) Samuchhinnha kriyanivritti : It is in fourteenth 'Ayog Kevli Gunsthana when omniscient stops even subtle activity of breathing and then attains salvation, the ultimate. This is similar stage as 'Samadhi' mentioned in Patanjali's yoga sutra.

Acharya Haribhadra Suri has also described following five categories of yoga in his book "Yoga Bindu" :

1. Adhyatma Yoga : It is for rational understanding about the essential nature of things by one who maintains propriety in entire conduct based on spiritual authority and marked by an overwhelming predominance of noble sentiments like friendliness, compassion, joy etc. Adhyatma yoga produces destruction of evil karmas (sins), high capacity of concentration of mind, permanent enlightenment and is like nectar open to the testimony of self-retrospection :

“औचित्याद् व्रत्तयुक्तस्य वचनात् तत्त्वचिन्तनम् ।

मै ॐ यादिसारमत्यन्तमध्यात्मं तद् विदोविदुः ॥३५८ ॥”

“अतः पापक्षय, सत्त्वं, शीलं, ज्ञानं च शाश्वतम् ।

तथानुभवसंसिद्धममृतं ह्यद एवं तु ॥३५६ ॥”

2. Bhavanayoga : It is continuously and progressively repeating the first Adhyatma Yoga. This produces refrainment from inauspicious performances, inclination for auspicious ones and increment in noble mental states :

“अभ्यासोऽस्यैव विज्ञेयः प्रत्यहं वृद्धिसंगतः ।
मनःसमाधिसंयुक्तः पौनः पुन्येन भावना ॥360 ॥”
“निवृत्तिरशुभान्यासाच्छुभान्यासानुकूलता ।
तथा सुचित्रवृद्धिश्च भावनायाः फलं मतम् ॥361 ॥”

3. Dhyana Yoga : In this state mind is unwavering like undisturbed flame of lamp, contemplating only auspicious and having subtle penetrative thinking. This endows capacity to win others, steadiness in one's all interactions and detachment from mundane shackles :

“शुभैमालम्बनं चित्तं ध्यानमाहुर्मनीषिणः ।
स्थिरप्रदीपसदृशं सूक्ष्माभोगसमान्वितम् ॥362 ॥”
“वशिता चैव सर्वत्र भावस्तैमित्यमेव च ।
अनुबन्धव्यवच्छेद उदर्कोऽस्येति तद्विदः ॥363 ॥”

4. Samata Yoga : In this state one does not harbour feelings of intense like or dislike which are because of mechanizing of nescience (ignorance). One develops right comprehension, sense of equality in relation to likes and dislikes. Yogi does not utilize his supra-sensuous capacities, destroys his subtle karmic bondage and breaks the threads of expectations :

“अविद्याकाल्पितेषुच्चैरिष्टानिष्टेषु वस्तुषु ।
संज्ञानात् तद्व्युवासेन समता समतोच्यते ॥364 ॥”
“ऋद्धचयप्रवर्तनं चैव सूक्ष्मकर्मक्षयस्तथा ।
अपेक्षातन्तुविच्छेदः फलमस्याः प्रचक्षते ॥365 ॥”

5. Viritisamksaya Yoga : In this state there is cessation of wavering of mind which is because of interactions with others and yogi is absorbed in intense contemplation. This leads to acquisition of omniscience and aile z state which is the state characterized by cessation of all mental, vocal or bodily operations and attains the ultimate 'Moksha' (Salvation)

“अन्यसंयोगवृत्तीनां यो निरोधस्तथा तथा ।
अयुनभविरूपेण स तु तत्संक्षयो मतः ॥366 ॥”
“अतोऽपि केवलज्ञानं शैलेशीसंपरिग्रहः ।
मोक्षप्राप्तिरनाबाधा सदानन्द विद्यायिनी ॥367 ॥”

The great Jain yoga scholars have described yoga rationally in all realities and details both gross and subtle. However, surprisingly they also succumbed to the temptation of attracting gullible people by prescribing concentration and contemplation on non-existing noumena the imaginary chakras, colours and objects and the implicit weird and occult fantasies and hallucinations. Acharya Mahapragya who is leading yoga scholar and yoga teacher presently has equated imagined chakras (centres) to various endocrine glands to scientifically justify the practice of concentration on these centres though keeping the same nomenclature for these centres as in Vedic stream. The fact however is that such practices sitting idle is waste of time. The best practice of Dhyan is to concentrate and remain absorbed in the work in hand and if one masters it then it is easier to stop wavering of mind. Acharya Mahapragya has also emphasised meditation on imagining various colours, not actual colours face to face on the pretence of 'Laisyas'. Of course colours if actual and face-to-face on walls of house or clothes will have effect because there are chemicals in them, but not in just imagining. 'Laisyas" are not colours but modes (emotions and thoughts) good and bad and have only been compared with colours only to explain their intensity and nature. The modern Jain yoga scholars and teachers are also following both trends rational based on real phenomena as well as irrational noumena, of course each yoga teacher introducing modifications and articulations to establish his own distinct identity.

9

BUDHIST STREAM OF YOGA

In Buddhism also there is eight fold path prescribed to attain salvation, the ultimate. This conforms to 'Astanga Yoga' of Patanjali. In Buddhist 'Patakas' (Scriptures) the word 'Yoga' is used not so widely as its substitute, the word 'Samadhi'. Buddhism in principle does not subscribe to the entities like soul or God and the ultimate 'Nirvan'. (Salvation) which is described as 'Shunya' (Void). However, under the influence of prevailing philosophies it later recognized the enlightened and benevolent Bodhisatvas as incarnation of Budha, past, present and future. In Buddhist yoga neither the rigours of various Asanas' (Postures) as of Hatha Yoga nor the forced breathing its inhalation (Purak), suspension (Kumbhaka) and exhalation (resbak) are prescribed or practised. Concentration on natural normal breathing is practised. The eightfold path is arranged in the three successive sequential stages (Skandhas) –

1. Sheel skandha
 2. Samadhi skandha
 3. Prajna skandha
-
1. Sheel Skandha : It is three fold :
 - (i) Samma Vacha : To abstain from falsehood and speak truth only.
 - (ii) Samma Kamanto : To abstain from violence, stealing, sex and intoxicating things i.e. to adopt the vows of non-violence, non-stealing, celibacy and not to indulge in intoxication.
 - (iii) Samma Ajivo : For livelihood not to engage in gambling, slavery, any work involving violence or harm to others, cheating and hoarding, Livelihood means should be based on detachment from greed and on moral, legal standards.
 2. Samadhi Skandha : It is also three fold :
 - (i) Samma Vayamo : It is to cleanse or free mind from evil, sinful negative thoughts and exert or practise good, benevolent positive thoughts.
 - (ii) Samma Sati : Here sati or smriti does not mean memory but awareness, consciousness or mindfulness in every act, every moment. It is like 'Dharna' (Concentration).
 - (iii) Samma Samadhi : In this concentration is further strengthened on pious thoughts and actions with equanimity in favourable and pleasant as well as in unfavourable and unpleasant situations.

Under this acharya Budhghosh has mentioned 'Anapan Smriti' i.e. breathing practices. Three breathing practices to gradually enhance concentration are prescribed :

- (a) In initial stage to count breathing from one to ten, then to one repeatedly.
 - (b) Abandoning counting to observe or feel breathing on lips below the nose.
 - (c) To observe breathing on upper lip and take it to heart centre and keep it there. However the fact is that breathing is confined to lungs only and cannot be taken to heart or any other place. It appears that there is influence of other systems of yoga and Buddhist yoga also succumbed to imagination and noumena.
3. Prajna Skandha : It is two fold :
- (i) Samma dithi : This is to observe, see, understand things as they are in all their modes.
 - (ii) Samma sankalpa : It comprises three stages :
 - (a) Shrut prajna to know about things by hearing from teachers or by studying scriptures.
 - (b) Chintan prajna : It corresponds to Dhyan (Contemplation) or what is pious.
 - (c) Emotional prajna : It is similar to 'Samadhi' i.e. relinquish all emotionally.

The 'Samma' word is same as 'Samyaktva' in Jainism which means rational or right. In Jainism Rational Attitude (Samyaktadarshan), Rational knowledge or understanding and Rational Conduct constitute the three fold simultaneously imbibed and followed path to salvation. The Prajna Skandha in Buddhism corresponds to that of Jainism and to that of Dharna, Dhyan and Samadhi in vedic system.

The prevailing popular form of Buddhist yoga presently is 'Vipasana' which is similar to other forms of breath yoga but with a difference that it does not prescribe forced longer breathing and suspensions (stoppage) as in others but only observation or concentration on natural breathing as such. This is therefore more natural than other forms.

10

TIBETAN YOGA

When Buddhism reached Tibet, spread and got established it was modified to accommodate the prevailing original concepts and precepts of 'Bon-pos' or 'Bonism'. It was Padmasambha, an eminent disciple of Budha who was instrumental in popularising and establishing Buddhism in Tibet. In order to accommodate the Tibetan religion Bonism he modified Buddhism to such an extent that it changed to mixture of both Bonism and Buddhism. Bonism was mostly Tantric i.e. based on occult practices. The final form that got established in Tibet was more tantrik than Buddhist.

Tantrism views the world as consisting of contrasting antithetical elements and relationships i.e. noumenon and phenomenon, potentiality and manifestation, reason and effects, prana and mind, nirvana and sansara. These dualities though apparently antithetical, are in reality inseparable unity and are complementary. Tibetan Tantrism prescribed two folds path. First is path of liberation or Mind Yoga which stresses observation and cultivation of innate mind and minimum of rituals and yogic practices. Second is path of skillfulness or Energy Yoga which conforms to karma yoga of Gita.

Subsequently Tibetan yoga deviated from Buddhist principle of voidness, nothingness after Nirvana and started exalting Budha as omniscient and omnipresent similar to vedic concept of God. It also incorporated vedic doctrine of 'Maya' (Ilusion) that all phenomena and experiences manifested in the universe are illusions and that all matter is devoid of self entity. The Tibetan yoga that evolved is based on hallucinations, fantasies and illusions of fire, dreams and even impossible sexuality in which 'Thig le' (Semen) is retained and not allowed to ejaculate during intercourse and corresponds to Vajroli Mudra (Thunderbolt Gesture) in Hatha Yoga. Tibetan Yoga comprises the following Six Yogas of Naropa :

1. **Duma (Heat) Yoga ;**

The practitioner is to visualize his body as of the patron Budha, four centres (Chakras), 7200 nadis (Channels) condensed in three main channels – right, left and central in different colours, five elements earth, water etc. as five different coloured light beams at naval, increasing and spreading through out the body melting of 'Thing Le' (Semen) and

dripping of snow white colour in head centre and producing bliss. All such visualization is non existent and imaginary.

2. Illusary Body Yoga :

Yogi prays for blessing and help to red Sambhogkaya guru sitting with his consort at the throat centre. This is practised either sitting or standing before a mirror. He thinks that all objects in outer world are mere manifestation of confused mind and are like mirages, dreams, bubbles, dew and shadows. Surprising by Guru sitting with consort is not Buddhist but shaivite concept incorporated here. The qualifying word “Sambhog Kaya” for imagined guru denotes sexually engaged and is obscene. All the visualization mentioned here is factually unreal illusion of confused mind but on the contrary the real world is mentioned as mirage, dream etc. It is same as concept of ‘Maya’ in vedic tradition.

3. Dream Yoga :

This yoga practice is recognition of dreams. The yogi investigates what causes rapid awakening from dream, tension, noise etc. Dream yoga and illusory yoga are almost alike and former is regarded as supplementary to latter. One of the purposes of dream yoga is to realize illusory body in bardo (death) state and also in life time and the yogi guards himself in frightening dream by uttering that it is first a dream only. It is considered that the practice of illusory and dream yoga leads to purify the habitual thoughts of samsara (worldly life), that all things are manifestations of mind which is devoid of self-entity like dream and that both Samsara (worldly) and Nirvana (Salvation) are unreal images and bind and liberate nothing. This concept is also contrary to reality.

4. Light Yoga :

In this yogi visualizes (imagines) blue colour Vajradhara with his consort sitting at heart centre, meditates on void, conjures revelation of light, imagines the body dissolving in light and concentrates on it. By practices yogi will be able to unfold four lights or voids of revelations, augmentation, attainment and finally the innate boon which will eliminate both crude and samsaric (worldly) thoughts and will be face to face with genuine light of sleep. The innate light is supposed to exist for all time regardless of whether one is aware or not. Light of sleep and light of death are parts of this innate light. The four lights of void lead to direct realisation of Shunyata (Void) and finally it is light of fruition which is perfect and complete realisation of Buddhahood. Since all this is in imagination only, it cannot be reality.

5. Bardo Yoga :

This form of Tibetan yoga is based on phenomenon of death in imagination (but being imagination it can not be phenomenon, the word is used wrongly here). Yogi imagines first that the form of body (standing) dissolves, then organ of sight dissolves and one can not see, then mirror wisdom dissolves and mind becomes very dim and dull, then water element dissolves and secretions of body stop, then organs of hearing and taste and the fire element dissolve, then wisdom of activity dissolves and one can neither act nor will and finally consciousness dissolves and yogi as dying person experiences four lights of void and unconscious also dissolves into light and light of death-the innate light emerges and all delusory manifestations of Bardo (Death) will appear. The yogi attains weird powers as to travel anywhere without obstruction, to become invisible, is clairvoyant and telepathic. The maximum period of bardo life (this yoga practice) is 7 days and can be repeated 7 times i.e. for total 49 days. The caution prescribed is that only a yogi in advance stage should practice it and should not ignore the instructions. This form of Tibetan yoga is also a weird fantasy.

6. Transformation Yoga :

This form of yoga is devised to deliver one's consciousness to Buddha's pureland or higher realm of birth. The practitioner visualizes himself as body of patron Buddha itself. Yogi also imagines Buddha sitting in the sky and five coloured light radiating at heart centre. He then gently mutters "Gha" seven times. In four days he will experience itch at the top of head and in this centre a lump will arise and secrete yellowish liquid which is sign of accomplishment.

Tibetan yoga forms are more fantasies, illusions, confusions and tantric rather than Buddhist. Buddhism aims at real enlightenment. None of these conform to scientific scrutiny. In scientific terms these are "Cont and Syndromes" and "Tunnel Visions" and are mental aberrations and can be induced artificially by stimulating respective parts of brain by electric stimulation.

11

ZEN AND SUFI YOGA

Zen Yoga :

Zen is Japanese word from word “Dhyan”. The special name for Zen in Japanese is “Konemama” or “Sommama” which means “Thisness of Life”. There is considerable influence of Buddhism in Japan. Zen may be offshoot of Buddhist yoga but in a modified form. Zen Philosophy is man-centric and not god-centric. It subscribes that man is carrying god in himself as a potentiality. This concept also is similarly to Jain concept that each soul has a potential to attain the ultimate purest and highest stage of enlightenment called godhood. Zen looks humanity with undivided vision. There is no ‘there’ and it is all here. ‘Moment’ is all and there is no other time and space. Zen yoga is centred on the moment and not past or future and on here and not anything there or elsewhere. This implies concentration by every individual on every act, every moment which is same as awareness or mindfulness, prescribed and emphasised in vedic, Jain and Buddhist yoga also.

According to Zen, there is no god, sitting somewhere in heaven, creating and controlling life, existence and all. It believes that there is no controlled life and that life is moving of its own accord in harmony. If there is god, an outside authority, then one loses dignity and it will be slavery. A person believing in god cannot be religious because god will dominate and destroy freedom. God in “Old Testament” says, “I am a very jealous god, cannot tolerate any other god. For those not with me, I am a very violent and cruel god and punish them by throwing into eternal fire of hell”.

In Zen there is no god, no book and no prophet. It is non-conceptual and practices immediacy, moment to moment. It instructs to drop all ideologies which actually divide people. In Zen yoga practice one should be empty and look into nature of things as such without ingrained biases of various forms, religious and cultural. It considers the world as one, nothing is separate, everything is joined, interlinked and pulsates together, whole life is as if a net. Even a small here, say a leaf is joined with farthest star and if something happens to leaf, same is going to happen with star also. Existence is one family. This resembles the quantum theory. According to scientist Wheeler there is “Quantum Foam” in which every particle is connected with every other particle with a quantum interconnectedness. Neither an electron nor any other object has any intrinsic properties independent of environment. Atoms and subatomic particles,

electrons, protons, neutron and even quarks behave in response to environment which is collective whole. The latest theory of 'Quarkentanglement' under experimentation also supports zen point of view.

However, zen yoga practices prescribe passivity. It advises to simply sit idle or lie down, doing nothing. This is contrary to its own concept that everything is pulsating and acting. Passivity is negation of life itself. But unfortunately passivity is not practised in Zen yoga only but in all other forms of yoga. Sitting idly, concentrating on breath or non-existent or real object, reciting, repeating hymns (mantras) and even devotional songs is all idling and waste of time.

Sufi Yoga :

This is Islamic form of yoga, though orthodox clerics decry yoga as un-islamic. Firoz Bakht Ahmed in his article "Yoga Beyond Religion" (The Times of India, February 8, 2003) asserts that there is no such thing as Yoga being 'haram' (disallowed) in Islam. According to him Islamic yoga is a reality, there is no conflict and actually Islam and yoga together make a mutually beneficial holistic synergy. Asharf F. Nizami in his book "Namaz, the Yoga of Islam" (published by D.B. Taraporevela, Mumbai, 1977) writes that in "namaz" various constituents like "sijdak" is like "shirshasana", "quayam" is "vajrasana" and "Ruku" is "paschimothanasana". Maintaining a healthy and fit body is a requirement in Islam as body is considered a gift from Allah. According to Badrul Islam "Salat" – the five times prayer a day resembles physical exercises of yoga asanas. Hakim G.M. Chishti in his book "Book of Sufi Healing" writes that life from its beginning to end, is one continuous set of breathing practices and that the holy "Quaran" in addition to all else it is a set of breathing practices. Abdul a Quari Basit of Egypt (who melodiously recite Quaran whose recitation of Quaran is considered the best till date), practised breathing exercise exactly similar to pranayam and was able to recite surah by holding his breath for such a long duration that even medical experts were amazed. The purpose of "Yoga" and sufi life style (Tariqat-e-Naqshbandi) are similar since both aim at achieving mystical union with the ultimate reality "Brahma" (Vedic) or "Allah" (Islamic). Interestingly Firoz Bakhat explains that the word "Ohm" according to Urdu or Arabic alphabet is formed from three alphabets – Alif, Wo and Meam, Abbreviations of which i.e. "Alif" means "Allha", "Wao or Wa" means "and" while "Meam" means "Mohammad".

Sufism is from Arabic word "tsawwuf" i.e. "Suf" which means wool as Sufis wear woolen clothes and wool is the garb of animals, signifying that a sufi has to become as innocent as an animal. Another interpretation of word "Sufa" is purification and cleanliness. The third interpretation is that it is from the Hebrew root "ains of" which means absolute, infinite and a sufi's search for it, Sufi is absent minded and only in flesh in the world. Sufi believes that supreme or God

can be realized by simple methods and there is no need for subtle or gross philosophising. Though Sufis claim to be realistic, pragmatic, existential and experimental. They are as a matter of fact, appear from their beliefs and practices, escapist from the din and duties of wordly life.

The orthodox authors consider Sufism to be based on Quaran and Adith (Sayings of prophet) and thus a reality of many dimensions, touching every facet of human life and existence. Sufi is supposed to have no fear, but if based on Quaran, then fear is a precondition. In Quran God says “fear me if you have faith (Quran III, Sura 175). Sufis practice “Sokr” which means intoxication or drunkanness, described as spiritual state in which sufi loses awareness of all, everything except beloved God. Thereafter they practices “Salw” which mean sobriety after introxication. There is difference of opinion as some prefer introxiation to sobriety. There is practice of ‘Fana’ also, a spiritual state in which there is annihilation of attributes of human nature. This may be likened to state of Samadhi in Vedic yoga. Another practice of “Baga” is also a spiritual state which means subsistence through attributes of God. Sufi also practices relinquishing one by one from infancy to maturity, first to last and the same in reverse order from last to first. It is claimed that it is not regression because regression according to Sufis is an unconscious flight but in their case it is a conscious and willful movement towards reality. But fact remains that it is flight, escapism from worldly life and its responsibilities. As in other yoga systems, in Sufism also there are various modes and practices.

12

ANTITHETIC NEGATIVITY IN YOGA SCRIPTURES

Yoga is union. It is addition not subtraction, positive not negative, love not hate, mutualism not predation, association not dissociation, cooperation not competition, pleasure not, sorrow, harmony not chaos and compassion not repulsion. The objective of yoga is happiness not only for one-self but for others also. If any effort which is self-confined for good or happiness for self only, it is selfishness not yoga. As such any concept of negativity in yoga is its antithesis. It is therefore unfortunate that even great yoga teachers and scholars have viewed this world, its bounties and beauties and its mutuality and interdependent interrelations as causes for sorrows, miseries and all sorts of problems for a yogi.

This antithetic concept appears to be the result of medieval history as most of the available literature was written around that period since about 2000 years and after that. During long years of history this country suffered from incessant repeated invasions of barbarians who indulged in rampant loost, arson, rape, cruelty, tortures and all sorts of heinous atrocities. Even recent historical memoirs of Shambhaji, son of Shivaji reveal the scenario. Shambhaji revolted against his father and joined mughal army commander Afzal beg. He has written elaborate memoirs. He has mentioned that whenever, wherever the mughal armies passed through the villages and towns enroute atrocities of loot, arson and rape were committed on inhabitants. It was all so fearful and frightening that people would try to escape and run away for protection of one self, leaving even near and dear ones. It was a situation of psychological urge of self protection as is seen in case of fire in a house when the person as a fist impulse runs out and it is only later that he thinks about a near and dear one to rescue if possible. The atrocities during the invasions were of such a scale that people started viewing the world as miserable and affinities of cooperative interrelations were shattered. People started believing that all relations are selfish. The governance in the country was also fragmented and numerous rulers big and small were fighting among themselves, helping the invaders against each other rather than protecting the people in their areas. The people lost the will even to make any effort to unite and prepare to fight for protection. It was in this scenario of utter helplessness that concept and practice of surrender to one God or one or other deity came and people left everything to God or deity, relinquishing or denying the potential of human responsibilities, endeavour and effort. Devotional yoga is outcome of this

period because whole physche of people at large got so much depressed that nothing else was thought to be possible.

Such attitude of inaction is prevailing and growing in modern times also in respect of hopes promised by pseudosaints, astrologers, ritualists, tantriks etc. who for their own selfish gains and professional income mislead people that successes, good fortunes, cures from diseases can be obtained by performing certain rituals, worshipping planets, wearing amulets, reciting hymns etc. without any personal effort. Some cheats even undertake rituals, tapas etc. on behalf of clients and promise to transfer thus gained fortune (Punya) to them. This is gross violation of precepts given in all scriptures of all religions that good fortune (Punya) can only be earned by one's own efforts, good conduct, austeritiy, charity, compassion, emotional control etc. There is no substitute to this. But people at large have inherent weakness to shirk action and want to get things without effort and this weakness is exploited by professional cheats in garb of religion, astrology, tantra etc.

The following quotes from canonical scriptures give melancholy and antithetical view of the world :

(i) “मामुपेत्य पुनर्जन्म दुःखाव्लयमशाश्वतम् ।।8 / 15 ।।”

- Gita

- “Birth in the world is full of sorrow and sufferings”.

(ii) “ये हि संस्पर्शजा भोगा दुःखयोनय एवते ।।5 / 22 ।।”

- Gita

- “Pleasures born out of contacts with objects are sources of pain”.

(iii) In “Jnanarnava” by Shubhchandracharya the view of the world is extremely negative :

(a) “दुःखार्णवगतं विश्वं रिवेच्य विरतं बुधै ।।1 / 38 ।।”

- “The world is to be understood as drowned in sea of miseries”.

(b) “भृशं दुःखज्वालानिचयनिचितं जन्मगहनम् ।।1 / 49 ।।”

- “The world is like a dense forest enveloped by fierce fire of miseries”.

(c) “सर्वे सम्बन्धा विपदास्पदम् ।।2 / 9 ।।”

- “All human relations are cause of adversity”.

(d) “सर्वदेवारूजाक्रान्तं सर्वदेवशुचेर्गृहम् ।
सर्वदापतनप्रायं देहीनां देहपज्जरम् ॥२/८॥”

- “The human body is always engulfed in various diseases, is full of impurities and is prone to down fall.”

Hopefully this negative view point about human body is repudiated in the following :

“शरीर माद्यं खलुधम साधनम् ।”

- Kumarsambhava by Kalidasa

- “It is the physical human body which is instrumental for all types of good deeds – spiritual or religious”

This view is now accepted by Jain Yoga teachers also. Acharya Mahapragya is very explicit that human body is very precious, should be cared properly and kept healthy. Physiologically the cleaning system in human body is so perfect that no other system in man-made factories or municipal management can match. It is even adapting and withstanding the pollution of air, water and food which is slow poisoning. The fact is that diseases or problems of body are only because of unnatural wrong life styles and increasing pollution.

“हिरण्ययीपुरम्, अपराजितम्, अमृतेनावृत्तामपुरम्”

- Atharvaveda

- “Human body is as if engulfed in nectar of peace, wealth and happiness”.

Shubhchandracharya in Jnanarnava further states :

“वयुर्विद्धि रूजाक्रान्तं जराक्रान्तः च यौवनम् ॥२/२०॥”

- “The human body is full of diseases and miseries of old age which are imminent and inherent in youth-age”.

(iv) Similar views are mentioned in Yogdrishtisammuchhaya by Acharya Haribhadra Suri :

(a) “क्षुद्रो लाभरतिर्दीनो मत्सरी भयवान् शठः ।

अज्ञो भवानिनन्दी स्यान्निष्फलारम्सङ्ग ॥४/७६॥”

- “A person who welcomes the worldly existence is petty, profit hungry, miserable, jealous, fear-stricken, ignorant and busy doing futile things”.

- (b) “दुःखरूपो भवः सर्वउच्छेदोऽस्यकृतः कथम् ।।3/44 ।।”
- “The whole course of worldly existence is misery”
- (c) “क्षाराम्भतुल्य इह च भवयोगोऽखिणोमतः ।।3/62 ।।”
- Worldly activity of whatever kind is akin to salty water”
- (d) “धर्मदपि भवन भोगः प्रायोऽनर्थाय देहिनाम् ।
चन्दनापि संभूतो दहत्येव हुताशनः ।।5/160 ।।”
- “Even the worldly enjoyment required as a result of virtuous acts is conducive to undesirable consequences just as fire produced even from sandalwood also burns.”
- (e) In Yogabindu Acharya Haribhadra Suri wrote
“संसारादस्य निर्वेदस्तथोच्चेः पारमार्थिकः ।
संज्ञानचक्षुषा सम्यक् तन्नैर्गुण्योपलब्धितः ।।3/341 ।।”
- “His (Samyagdrishti’s) disgust with worldly existence is absolutely genuine, for he has properly realised the worthless character of worldly existence”.
- (v) Acharya Hemchandra in Yogshastra Wrote :
“रसाऽसृग्मांसमेदोस्थ-मज्जाशुक्राऽन्त्रवर्चसाम् ।
अशुचीनां पदं कायः शुचित्वं तस्य तत्कृतः ।।4/72 ।।”
- “How the body that stores chyme, blood, flesh, fat, bones, marrow, semen, entrails, excreta, to be pure and holy?”
- (vi) “जम्मं दुक्खं जरा दुक्खं रोगायमरणाणि य ।
अहो दुक्खो हि संसारो जत्थ कीसन्ति जन्तको ।।19/15 ।।”
- Uttaradhyana Sutra
- “The world is full of miseries Birth is sorrow, death is sorrow, disease is sorrow, old age is sorrow.”

In Jain stream of yoga it is prescribed that twelve “Anuprekshas” (Concepts or feelings) regarding the world, relations, body and religion should be contemplated in conjunction with Dhyana (Meditation). Of these first six are negative concepts. The twelve concepts (Anusrekhas) as mentioned by Hemchandracharya in Yoga Shastra are :

“साम्यं स्यान्निर्ममत्वेन तत्कृते भावनाः श्रयेत् ।

अनित्यतामशरणं भवमेकत्वमन्यताम् ।। 4 / 55 ।।”

“अशौचमास्रवविधिं संवरं कर्मनिर्जरा ।
धर्मस्वारव्याततां लोकं द्वादर्शी बोधिभावनाम् ।। 4 / 56 ।।”

- “Equanimity is attained through detachment which is facilitated and strengthened by contemplation of following twelve concepts and feelings (Bhawanās or Anuprekshas) :
- 1. Anitya Bhavana (Concept of Transience) : To contemplate that every thing in this world is transient. Riches, relatives, worldly pleasures and other possessions and comforts will abandon sooner or later. Hence one should ponder over it and strengthen detachment. This is a negative concept. Relations and things obtained, cultivated and developed by good deeds and efforts will continue if the person maintains good conduct. Of course there may be ups and down in life such as profits or losses in business etc. and one should have equanimity but it does not mean one should abandon one’s work or relations.
- 2. Asharan Bhavna (Feeling of helplessness) : To feel and contemplate that none will be helpful in the situation of distress, pain and particularly at the time of death. This is contrary to the very fundamental principle of yoga which is based on symbiosis (mutualism) which is also subscribed in Jainism :

“परस्परपगृहो द्रव्यानाम् ।।”

- Acharya Kanakundi

“All substances animate and in animate in the universe are mutually helpful, supportive and reinforcing”. Acharya Kanaknandi have summarized in this stanza the stanzas 5/17 to 5/22 in Tatvarth Sutra by Umaswati. According to Jainism the universe is comprised of six substances, their infinite modes and variations. The six substances are Dharma, Adharma, Akasa, Pudgala (Matter), Jiva (Living beings) and Kala (Time). All these six substances are mutually helpful :

“गतिस्थित्युपग्रहो धर्माधर्मयोरुपकारः ।। 5 / 17 ।।”

- “Dharma and Adharma substances are instrumental for motion and stay of Jiva and Pudgala and it is their benevolence”.

“आकाशस्यावगाहः ।। 5 / 18 ।।”

- “Akasa i.e. space gives place to all”

“शरीरवाङ्मनः प्राणपानाः पुद्गलानाम् ।। 5 / 19 ।।”

“सुखदुःखजीवितमरणोपग्रहाश्च ।।5 / 20 ।।”

- “Pudgal i.e. matter is instrumental for formation of body, speech, mind, happiness, miseries, life and death of Jiva (living being)”

“परस्परुपग्रहोजीवानाम् ।।5 / 21 ।।”

- “All life forms are for mutual benefit”

“वर्तना परिणामः क्रिया परत्वापरत्वे च कालस्य ।।5 / 22 ।।”

- “Kala or time is instrumental for actions, interactions of Jiva and Pudgal.

Contrary to the above the concept of helplessness will tear away the entire fabric of social organization, the relationships between mother and child, husband and wife, friends, neighbours, families, groups and nations. In times of distress and situations like earthquakes, floods, accidents etc. people, groups, societies, nations must and do help each other.

3. Sansar Bhavna (Feeling of Birth and Rebirth) : This is to contemplate that one has to undergo and suffer pangs of births and rebirths till salvation and therefore should ponder over the sorrows and proceed on path of detachment. This is pessimism about the world which is in reality not bad but good and beautiful. Birth is an essential process and phenomenon in nature and provides the born one the bounties, pleasures and experiences of the world. Birth should be regarded as an opportunity and not an adversity.
4. Ekta Bhavna (Feeling of Isolation or loneliness) : This is to understand and contemplate that each one is alone and only individual self has to suffer or enjoy his own life and none else will participate. This is not in consonance with the very structure of the universe where all its constituents are interdependent, interrelated and are interacting. No one is alone. All are integrated in pleasures and pains, in sorrows and happiness.
5. Anyatva Bhavna (Feeling of Separateness) : Technically and spiritually it means separateness of body and soul. It is assertion that what happens to body does not affect soul which is independent of body. Scientifically the very entity of soul is not yet established. Even if soul is a reality, it is manifest through body only. It is body only which is instrumental to all activities, deeds good or bad. Such a concept of separateness will encourage carelessness in maintenance of body, its requirements of air, water, food, medicines, clothes, shelter. This is also contrary to unequivocal precepts in all scriptures that one should care for his body even for the sake of spiritual pursuits.

6. Ashuchi Bhavna (Feeling of Squalor in body) : This is about considering blood, bones, flesh, semen, excreta and other constituents in the body as squalor, dirty and objects of hate and contempt. This is ignominious. Jainism prohibits hate like other bad emotions of anger, vanity etc. To hate one's own useful body is not only contrary to Jain precepts but also ingratitude. These are essentials in body. The fact is that normally all systems of body function very efficiently and its maintenance of sanitation is excellent.
7. Asrava Bhavna (Concept of influx of Karmic matter) : This is to understand and contemplate the process of influx and impact of Karmic matter on soul according to good or bad deeds and corresponding fruition in pain or happiness. The underlying advice is that one should do only good deeds and eventually stop both bad as well as good activities to attain salvation. The concept is debatable. Actually activity is life and cessation is death.
8. Samvara Bhavna (Blocking Karmic influx) : This is to understand and ponder over the prescribed process of austerity, ultimately inaction to stop karmic influx.
9. Nirjara Bhavna (Shedding of Karmic matter) : It is about getting rid of accumulated karmic matter through practices of Tapa (Penance, renunciation etc.).
10. Dharma Bhavna (Feeling of religiosity) : One should contemplate to follow the religious path as told by enlightened "Arhats".
11. Lok Bhavna (Structure of Universe) : It is about understanding and visualising the structure and nature of universe and its myriad constituents as such, as they are in their reality and not in abstract or imaginary form.
12. Bodhi Bhavna (Concept of right cognition) : It is about understanding all aspects of life, actions and interactions, interrelations in right perspective. This alone can lead to enlightenment.

Out of these twelve concepts or feelings the last six are religious prescriptions in Jainism to proceed on the path and eventually attain salvation. The first six are negative, detrimental and would only result in despondency, depression and distress. Pessimism is harmful and may be even fatal.

13

IDEAL YOGA

The objective of yoga is happiness, peace, tranquility and harmony of one and all. Ideal yoga is that which ensures sustainable and lasting happiness and there is no individual happiness in isolation. One cannot be happy if others in family, group, society and even at national and global levels are suffering. Happiness of mankind is also depended and interlinked with that of other living beings big and small and also with myriad constituents of nature the air forms, water forms, soils, minerals etc. as the social environment of human beings and the natural physical environment are interdependent. The overall harmony depends on interactions, interrelations of all constituents of nature which are inherently symbiotic i.e. mutually beneficial. The disturbances in harmony and consequential problem sorrows, miseries, conflicts, pollution, diseases etc. are result of anthropocentric attitude of human beings that mankind is supers and supreme and all others are subservient for its unrestricted and unlimited use and pleasures. This has derailed the balance in nature. Ideal yoga is that which will put unbalanced, derailed process back on right track of mutualism. Symbiotic interactions constitute ideal yoga so that actions and interactions of individuals or groups do not harm any other constituent of nature both animate and inanimate.

The scenario, evolving and manifesting as of now is degrading continuously and more and more rapidly from bad to worse. All efforts and endeavours individual, social, political, economic, religious, spiritual and also so called yogic (pseudo-yoga) are not succeeding. This is because the gap or chasm between nature and humans is not being bridged and is rather widening. The very solutions adopted for problems are generating new problems and so on creating a vicious circle. Most of the technologies particularly in industries induct pollution and the technologies to ameliorate pollution are themselves polluting because their instruments are also manufactured by respective industries and also require material, thus putting more burden on natural resources. Newer and newer technologies bring with them newer problems and the vicious cycle is continuing. Atomic energy expansion is an exemplary case to illustrate this point. Another glaring example is current worldwide economic melt down which is result of unrestricted consumerism and the solution being adopted is to prop and augment the same consumerism which caused the malaise. It is the height of human folly. The same is happening in case of other problems. The solution is not in accentuating and accelerating the very cause but in decelerating and reversing the trend. It is unfortunate that same economic consumerist policies

which miserably failed are being followed. There is mad race for suicidal development as the very index of development is higher and higher level of consumption which is depleting and diminishing natural resources. The economic theories, principles and practices being followed are suicidal and the so called eminent economists are agents of suicidal trends.

It is a paradox, a travesty that on one hand human beings sincerely wish their progeny, children, grand-grand-children to be happy but on the other hand simultaneously consuming and exhausting the resources at the speed that nothing of the most of the minerals after 100-200 years or so will be left for future generations and air, water, soil the basic resources for life will be so much polluted that even survival may not be possible. The yoga being practised and popularised by majority of yoga teachers is not yoga but a commercial enterprise mostly concentrated on physical and mental cures. The effects claimed are more psychological or hypnotic than factual and real as in case of faith therapy. Mostly the patients continue to take medicines and if medicines are stopped, their effect may manifest later during yogic practices. Even if there is curative effect of yoga practices, it will not be sustained for long if pollution of air, water, food continue increasingly more and more.

In U.S. patenting of 136 postures have been done and Indian yogis have been taken by surprise. The efforts are being made to prove yoga Asanas (postures) of Indian origin. A ludicrous form of yoga named “DOGA” is gaining popularity in U.S. it is called “DOGA” because it is practised along with the pet dogs. It combines massage and meditation with gentle stretching for dogs and their human partners. Kristyn Caliendo is a certified instructor of “DOGA” in Chicago. It is a perverted form of Yoga and will trivialize the 2500 years old practise of noble yoga and turn into a fad. Yoga teachers should take legal action against it also.

The ideal yoga is not the yoga being practised that treats only the symptoms and not the root causes. The ideal yoga is that which shall not only bridge but completely remove the gap between nature and mankind. The problems, their causes and remedies the pendulum swings, progress and regress, ups and down, happy and unhappy periods in various areas, societies and civilisations, can be comprehensively, logically and scientifically understood by studying and analysing the processes of progression and retrogression described in detail in Jain chronology. Study of Jain Cosmology particularly about the areas where the conditions do not change to bad and remain happy, peaceful and harmonious for all times is also important to understand the fundamentals – the yogic symbiosis with nature, for lasting peace and happiness.

In Jain cosmology there is mention of areas, may be some planets including our planet earth, as ‘Karmabhūmis’ where there is continuous change from best to worse and then in reverse from worse to best. The change from best

to worse is 'Avsarpini' and that from worse to best is "Utsarpini". The best period in sequence is first Sukhma-Sukhma (Happiest), which gradually degrades to second sukhma (Happy), then third Sukhma-Dukhma (Happy-Unhappy), then fourth Dukhma-Sukhma (Unhappy-Happy). In the process of degradation happiness gradually declines and in fifth and sixth era there is no happiness. After sixth period the trend reverses and first sixth is repeated and then there is progression to fifth, fourth, third, second and first. Then first is repeated and downward trend starts and the cycle continues.

During first Sukhma-Sukhma (Happiest) period there is complete synergy in the interactions, interrelations of myriad constituents of nature both living (including humans) and non-living and all work in symbiosis, cooperating and helping reach other for mutual benefit. Even carnivores like tigers, wolves, jackals etc. were not killers but scavengers and lived on sufficiently available naturally dead bodies as the entire area was covered with dense forests and there were all sorts of wild animal in large numbers dying naturally and not hunted or killed. The bacteria or any other forms of microorganisms were also not harming any other life form and lived symbiotically. There was no pollution of any sort. Water was crystal clear in rivers, lakes and springs. Seasons and rainfall were normal without droughts and floods. There was no soil erosion. The society was not divided in masters and servants, rulers and ruled. There were no conflicts, wars, diseases, famines or any sort of miseries. Population of all life forms was automatically controlled as it lived on naturally available food from forests and not from agriculture. This has been proved by a recent study in Germany our wolves that fertility and the number of their off springs increased or declined according to available food. The pressure of population and their consumption levels were within the carrying capacities of natural resources. It was forest (Kalpvrikshas) based life-style and all requirements of food clothing and shelter etc. were met from products available in forests. The above ideal symbiotic conditions are described in Part-I, Chapter-IV of Tiloypamati by yati Vrishabhacharya :

“सुसुम सुसम्मि कालेभूमिरज-धूम जलण-हिम-रहिदा ।
कंटिय अब्भसिलई विच्छियादि कीडोवसग्गपरिचता ।।320 ।।
णिम्मल दप्पण सरिसा, णिदिदद्वेहिं विरहिदा तीए ।
सिकदा हवेदि दिव्वा, तणु-मण-णयणाण सुहजणणी ।।321 ।।
तीए गुंछा गुम्मा, हुसुमंकुर फल-पवाल-परिपुण्णा ।
वहऔ विचित्र-वण्णा, रूक्ख समूहा समुत्तंगा ।।327 ।।
णत्थि असण्णी जीवा, णत्थि तहां सामिभिच्च भेदोय ।
विकलपहा जुद्धादीरुद्धण भावा दुण हु होंति ।।332 ।।”

The conditions started degrading very slowly in second and third Sukhma (Happy) and Sukhma-Dukhma (Happy-Unhappy) eras and then more and more subsequently with birth of agriculture and rapidly after industrialization. The degradation started first because of anthropocentric attitude that man is supreme

and all others are for his unrestricted use. This attitude has been mentioned and encouraged in Rigveda, Yajurveda, Gita and others scriptures. It triggered consumerism beyond carrying capacities of nature. All natural resources air, water, forests, soil, minerals have their respective carrying capacities and if utilised within these limits there will be no degradation for example water sources rivers, lakes can take care of pollution i.e. waste in them and some pollution is necessary as there are living forms called detrites who live on detritus (waste) and clean the water sources. Forests will never degrade if harvested to the limit of annual growth rate. Similarly air, soils, minerals remain, unpolluted and do not degrade if pollution is limited to their carrying capacities and rejuvenating time cycles which have been well researched, documented and their indices also established. Even minerals like coal, iron, crude oil etc. get generated with the help of naturally occurring bacteria. One such bacteria which occurs naturally and converts CO_2 into $CaCO_3$ have been found by Indian scientists at National Environment and Engineering Research Institute (NEERI), Nagpur (The Times of India, page 7 dated 17-02-09, Jaipur Edition). The consumption levels gradually increased beyond carrying capacity of natural resources and happiness declined proportionate to reduced capacities of nature. Upto third era the decline was very slow and population levels remained constant because it continued to be forest based.

During fourth era food supplies from forest (kalpvrikshas) declined leading to birth of agriculture. People started cultivating the seeds of some grasses available in forests. This increased food supply and population started increasing requiring more food and for that more land for cultivation, further increasing population, then more land was cultivated for more food and vicious cycle started and is continuing even now. For increasing demand for more and more land for agriculture extensive areas of forests were cut, burnt and cleared for cultivation. We read of "Khandavdah" in Mahabharat. Agriculture have been advocated and encouraged in Vedas also. Till recently only a few decades ago rulers and governments all over including U.S.A. and Europe gave concessions and rewards for cleaning forests for cultivation. Though there is now realisation of need to protect forest and stringent laws have been enacted to preserve forests and wild life but they are more on paper only than on the ground. In spite of the stringent provisions of Forest Conservation Act 1980 in India, encroachments on forest area are going on and with pressure of population increasing on shrinking forests, their density and quality is diminishing. Population explosion is so excessive that vast areas of even fertile agricultural land is being devoured by housing colonies, roads, power houses and industrial units. This will further degrade the shrinking agricultural land and accentuate food shortage and hunger. There was obsession to clean more and more forest areas so much so that it was incorporated in religion also. The highly eulogised religious practice of performing havans is reminiscent token of the obsession to cut and burn forests. Forests and wildlife were indiscriminately and mercilessly destroyed.

“सिनीवाली सुकपर्दा सकुरीरा स्वैपशा ।
सा लुभ्यमादिते महयोर दधातु हस्तयोः ॥११/५६॥”
- Yajurveda

- “Land which is capable of producing edibles should be cleared of forests and be made cultivable.”

“सीरा युज्जन्ति युशना वितन्यते पृथक ।
धीरा देवेषु सुमथा ॥१२/६७॥”
- Yajurveda

- “Wise undertake agricultural activities with the help of bullocks and the plough.”

With agriculture came the institution of individual or family or group property and this generated bad and evil emotions of selfishness, envy, vanity, hatred and greed etc. triggering sinful deeds of violence, untruth, stealing and ensued in miseries, conflicts and wars. Since then individualistic attitude went on increasing more and more intensely and at its peak presently. It is individualism now pervading in all sections and stratas of society that is generating more and more corruption in every sphere. All moral concepts of social or natural welfare are vanishing fast. Politicians change parties not on the basis of principles, values or ideologies but solely on consideration of individual monetary gains. In almost all development projects including military equipment politicians and bureaucrats are hand in glove in corrupt practices. Some army officials even take bribes in supply of rations to Jawans. Inspectors inspect to collect their periodic bribes (Hafta etc.) and not to take action against violations of respective laws. Shamefully Border security force personal and even army officers connive with illegal immigrant smugglers and terrorists as admitted once by George Fernandes in parliament as a Defence Minister. Police generally side with culprits than victims. Even teachers impart knowledge on monetary considerations. Engineers and other technocrats utilise their expertise and intelligence in manipulating maximum monetary gains for themselves than on assuring quality. Even judges have started trading justice. Adultoreation is rampant in all products, food grains, milk and even medicines. Most of the individuals are mainly concerned with their personal monetary gains without any considerations for others. They should get maximum money even if others suffer or even die. There is corruption, even in relief programmes during famines, floods, earthquakes, fires, accidents etc.

Mankind drifted away from nature. Initially it was rainfed but subsequently to meet more requirements of food and for that of more water, wells, tanks and canals were constructed. With invention of tube wells use of underground water increased and in many areas it has been totally exhausted. Such dark zones are increasing. There is already water famine at several places and even water for drinking is not available. The problem will further accentuate

and in future there will be more conflicts and wars for water than for any other reasons. Population also started increasing exponentially. The excess pressure on land decreased its productivity which is being increasingly supplemented by chemical fertilizers. As a result of mono cropping the crops are susceptible to pest attacks requiring poisonous pesticides. The indiscriminate use of chemical fertilisers and pesticides is one of most important factors for air, water and soil pollution. The remnant pesticides in water, food grains, fruits and vegetables are entering human system with increasing biological magnification and causing incurable diseases like cancer. In spite of innovations and high tech agriculture more than one third of world population and more in poor countries is still suffering from malnutrition and hunger. There will be no respite unless population explosion is checked and reduced to sustainable levels.

The industrial revolution with more and more industries coming up every year is adding fuel to fire. The already stressed environment as a result of pressure of increasing population is getting more and more burdened by increasing demands for water, power and minerals and industrial pollutants are accentuating the pollution levels of air water and soil to intolerable limits. The thrust of every industry is to increase the consumption of its products, thus enhancing consumption levels more and more putting more and more pressure on environment and adding more and more pollutants. For any industrial product even for manufacturing a needle there is need for water minerals and energy. The energy requirement of civilisation per capita in K. Caloaries⁻¹ day⁻¹ since Paleolithic era have been calculated by E. Cook in 1975.

1.	Early Paleolithic 10 ⁶ years ago	-	2000 units
2.	Middle Paleolithic 10 ⁵ years ago	-	4000 units
3.	Early Neolithic 10 ⁴ years ago	-	12000 units
4.	Middle ages 600 years ago	-	26000 units
5.	Early industrial 100 years ago	-	77000 units
6.	Modern technological society 1970 base year	-	230000 units

Presently it is around 300000 units and if population and consumption levels are not checked and reduced it will treble to 900000 units by 2050. This needs to be checked and reduced to sustainable levels.

The first steps for yogic (Symbiotic) union with nature is to gradually revert back to forest based life style. This is not difficult. Trees giving edible seeds, fruits, flowers can be planted in agricultural fields at a spacing of 5×5 or 6×6 metres so that cross cultivation can be done and agriculture crops can be grown till such time the trees start giving edible products. Author's project "Food from Forests" was sanctioned by Department of Science and Technology and the Research Scholar Sneh Sharma has done Ph.D. on it. Within the available money and time only seeds of twenty species of forest trees could be analysed for their nutritional status-protein, carbohydrates, fats, minerals, fibres

etc. It was found that forest seeds are more nutritious than cereals from agriculture. Forest once created and established are eternal if managed scientifically. There is no need for ploughing, seeding, watering, manuring etc. crop after crop. Forest conserve moisture and do not need watering and are self manured. There is no need for pesticides because it is polyculture and not monoculture and mixed species of trees should be planted. The burrowers like rats which are harmful in agriculture are useful and do the work of ploughing in forests. Birds, insects, animals do the work of pollination and dispersal of seed naturally. Average agriculture production is 1.25 tonnes per hectare per year whereas production of edible seeds only (edible flowers, fruits, beans, leaves, tubers etc. will be in addition) will be about 2 tonnes per hectare per year and that too without any recurring cost as in agriculture every crop. The input costs in agriculture are so high that it is not at all profitable without huge government subsidies all over the world. The Government of India waved agricultural loans of the formers to the tune of 72000 crores at one stroke this year, as a populist policy decision and a vote bank gimmick in the election year. This will further accentuate the inefficiency in agriculture. It will also seriously damage the economic stability by destroying the established norms of loan and its repayment. It is important to note that loans taken for agricultures are often misused in prevailing evils of dowry and ostentatious feasts on deaths. Such unconditional waiving of the loans to such an extent for political gains is a pernicious practice and is misuse of tax payer's money. The forest crops will not be affected by vagaries of nature such as erratic rains in excess or drought. Agriculture crops can be raised only on one tenth of earth surface whereas forests can be grown over 90% of area of on hill slopes, deserts, water logged areas as there are tree-species for all types of edapho-climatic conditions. Population will also be automatically controlled. The greatest benefit from forests well be freedom from droughts and floods and water shortage. It has experimentally been proved that in well forested area more than 90% of rain water is retained through infiltration and less than 10% goes as run off thus checking menace of floods and retaining water underground for all the year round. Such a forest eco-system is by and large symbiotic where all constituents interact for mutual benefit.

By adopting symbiotic forest based life style the retrogratory degradation from good to bad to worse can not only be checked but reversed from bad to good (happy) and to happiest era and stabilised permanently at desired even in areas described as karmabhumi by Yati Vrishabhacharya to be prone to progressive and regressive changes. He has simultaneously mentioned that there are areas, may be some planets such as Harivarsha, Hemvata Uttarkuru Mahavideha etc. where there are no cyclic changes and conditions are stabilized :

“अवसेसवण्णणाओ सुसमस्स व होंति तस्म खेतस्स ।
णवरि य संठिदरुवं परिहीणं हाणिवद्धीहि ।।744।।”

- “In Harivarsh area the conditions always remain as in Sukhma era without any change”.

“अवसेसवण्णणाओ सरिसाओ सुसमदुस्समेणं पि ।
णवरि यवट्ठिद रूवं परिहीणं हाणिवट्ठीहिं ।।703 ।।”

- “In Hemvata area the conditions always remain same as in Sukhma-Dukhma era without any change”.

“उत्तरकुराए.....पुव्ववण्णिआ जा चेव सुसमसुसभावत्त्वया..... ।।104 ।।”

- “In Uttarkuru, Mahavideh area the conditions always remain same as in Sukhma-Sukhma era without any change”.

Such a phenomenon of arresting change in these areas may have been possible only by limiting population and consumption within the carrying capacity of nature. This can be explained by the phenomenon of succession upto climax (stabilised) stage in forest eco-systems which have been studied and documented in detail. Such progression is possible only by excluding human intervention and exploitation, cutting, grazing, fire etc. The reverse retrogression from climax stage to lower stages have also been studied and documented. There are numerous forest ecosystems according to varying edapho-climatic conditions. One example in plain in tropics in teak zone will illustrate the above phenomena of succession (progression) and retrogression. During floods many times the rivers change course leaving a stretch of land barren and devoid of any nutrition in soil. If such an area is protected from human encroachment, interference and exploitation by grazing etc., natural succession will start. Though seeds of various grasses, shrubs and trees will be brought and dropped in the area by air, birds, insects and animals only the seeds of inferior annual grasses will initially germinate because of very low nutrition in the soil. These grasses will add some manure and then better perennial grasses will grow, then hardy coloniser trees like babool, with improving nutritional status of soil higher species siris, shisham etc. and then valuable tree species teak will predominate the area. If uninterrupted succession is allowed to continue teak will be gradually replaced by higher climax species Jamun etc. which though higher in ecological succession but are not economically valuable as compared to teak. Climax stage is such that a perfect symbiotic harmony and balance is attained in all the constituents in the eco-system and it perpetuates but evolution continues and climaxes may change into alternate climaxes. In order to perpetuate teak further succession (progression) is stopped by introducing controlled burning, grazing and cutting. This is established practice under forest management. But if under pressure of population the burning, grazing and cutting is more than specified, then retrogression will start to same lower and lower ecological status and ultimately to grasses and eventually barren site. Thus progression and retrogression can be stopped at any stage. In the same way the upward or

downward degradation of eras can be managed by standardising and limiting population and consumerism to carrying capacities of natural environment. This is not a fallacy or imaginary concept but a scientific reality. Even if the progression and regression in form of happy and sad eras and management to stabilise at a desired stage is scriptural mythology, human ingenuity can turn it into reality as done in case of forest management. If mankind can understand, realise its past and continuing follies and resolve to limit its population and consumption to carrying capacities of natural resources not only further degradation and unhappiness can be checked but the trend can be reversed also to the first happiest stage and can be stabilised perpetually as is the case in some areas (Planets).

It is interesting to note that in the first Sukhma-Sukhma (Happiest) era there was no religion, none of Avatars (god-incarnations), Thirthankaras, Bodhisatvas, Prophets, saints, emperors to persuade people or force them by laws for good conduct, yet the people were good, cooperative, happy, healthy without diseases, interacting for mutual benefit and without any of vices like anger, vanity, hypocrisy, greed and sinful and wrong activities like violence, untruth, stealing, acquisition, gambling, taking intoxicating substances, prostitution etc. Vices and sins are generated by environment. What thousands of saints and emperors could not do to establish and sustain good conduct it was possible by congenial environment which conditioned all its constituents (members including human being) for good symbiotic conduct. The only principle or religious precept edict or decree and whatever other nomenclature we may give, it was one single principle of symbiosis or mutualism that none should do anything that may cause any harm to any other. The precept of least possible harm is ambiguous as it can be interpreted differently by different people in different situations e.g. it will have different levels for vegetarians and non-vegetarians. No harm to any is the principle. This one precept covers or includes all other precepts of non-violence, truthfulness non-stealing etc.

This stability should not be misconstrued as being prisoner in time bereft of evolution and development. It means or aims at sustainability. It does not mean that mankind should remain in pedestrian or bullock cart age only. Development is must but it should be sustainable. There should be trains, cars, aeroplanes and more and more advances in science and technology but the exploitation of natural resources should be within their carrying capacities. If consumption level is high then population should be proportionately low so that utilisation of natural resources does not exceed their carrying capacities, resilience and rejuvenation time-cycles. In case the population is not controlled then the consumption level has to be commensurately low. According to a scientific calculation the requirement of land per person is four hectares to maintain a reasonably good living standard or consumption level. This would calculate sustainable population of only ten crore in India but present population of country is over one hundred and ten crores and this is main reason for glaring

poverty, hunger, malnutrition, lack of sanitation, unemployment or under employment etc. if population is reduced to sustainable level of ten crores, the standard of living will be ten times better and problems will automatically vanish.

The fundamental principle of ideal or real yoga is symbiosis or mutualism. All life forms from smallest micro-organisms to biggest and also non living constituents of environment are inherently and intrinsically symbiotic. It is human encroachment and exploitation that is responsible for all the chaos. It is human kind that must amend and change its attitudes behaviour and life style. There are basic important ingredients, preconditions, prescriptions, efforts, processes and models necessary for mankind individually and collectively to resurrect, restore, achieve and sustain the pristine symbiotic happiness for one and all. These are :

1. Equality and Oneness :

Human beings must understand and accept that all other constituents of nature animate and inanimate play their respective roles in the intricate web of the composite environment. Smallest life forms, all non living constituents are important for mutual interactions, interrelations and harmony. Nothing even an electron functions in isolation independent of its ambient environment, its myriad constituents. In Jainism even the air, earth, water and other forms generally considered non-living or inanimate, are given the status of living beings to be respected equally as human beings.

“इमा खलु सा छज्जीवणिया... तंजहा पुढवीकाइया,
आउकाइया, तेउकाइया, वाउकाइया, वणस्स काइया, तसकाइया ।।4/3 ।।”

- Dashvaikalik Sutra

- “Earth-forms, waterforms, energy-forms, air-forms, plant-forms are living beings as other lifeforms from smallest to highest all trasforms).”

All these forms have been attributed possessing consciousness.

“पुढवी चित्तमंतमक्खाया ।।4/4 ।।”

“आउचित्त मंतमक्खाया ।।4/5 ।।”

“तेज चित्तमंतमक्खाया ।।4/6 ।।”

“वाउचित्तमंतमक्खाया ।।4/7 ।।”

“वणस्साई चित्तमंतमक्खाया ।।4/8 ।।”

- Dashvaikalik Sutra

- “Earth-forms, water-forms, energy-forms, air-forms, plants-forms have consciousness.”

“अत्तसमे मण्णिवज्ज छप्पिकाए..... ||10/5||”

- Dashvaikalik Sutra

- “All these should be considered as one’s own self.”

“सब्बेपाणा परमाम्मिया.... ||4/9||”

- Dashvaikalik Sutra

- “All life forms desire to be happy.”

“एयाइं कायाइं पवेदिताइं, एतेसु जाणे पडिलेह सायं ।

एजेण कायण य, आयदंड, एतेसु या विप्परियासु विंति ||7/2||”

- Suttrakritang

- “All these life forms desire happiness and detest pain and therefore killing harming them is like punishing one’s own soul.”

“वयंच वित्तिं लब्भामो, न प कोई उवहम्मई ।

अहागडेसु रीयंते, पुप्फेसु भमरा जहां ||1/4||”

- Dashvaikalik Sutra

- “As the bhramar insect takes nectar from the flowers in very small quantity from each flower without causing any harm, in the same manner we (humans) should utilise the natural resources”.

Such a consideration of equality and respect for all will negate the anthropocentric attitude and behaviour of human beings. It is the first and foremost pre-requisite in ideal yoga.

2. Optimising population and consumerism :

The pressure and stress on natural resources is directly proportionate to these twin factors. If numbers and consumptions are more than the respective carrying capacities then the natural resources will deteriorate proportionately. The population and consumption levels have to be optimised commensurate with the carrying capacities, resilience and rejuvenation time-cycles of the natural resources. As a principle the interdependence should be symbiotic i.e. for mutual benefit.

What is taken should be compensated. For example in breathing oxygen (O_2) is taken from the air and carbon-di-oxide (CO_2) is exhaled. This CO_2 is necessary for plants which with sun’s energy and water and nutrition from soil convert or recycle it by process of photo synthesis in various useful products fruits, flowers, fibres, chemicals, medicines etc. and give out oxygen to compensate the inhaled oxygen. But if population is in excess and CO_2 exhaled is more than the capacity of plants or if the plants are not in adequate numbers as

is the case now because of the indiscriminate destruction of forests, then the problems like green house effect will be created. If it is balanced then the interdependence is symbiotic. Same is case with other natural resources water, soil, minerals etc. Humans produce waste which is necessary for numerous micro organism, insects, animals, birds and other life forms which recycle the waste and balance the intake and off take, if numbers and consumption are optimised to the limit of carrying capacities. This is automatically regulated in all mature and climax eco-systems in which there is perfect symbiosis. The problems are only in imperfect, immature and succession and retrogression stages Humanity must endeavour to proceed and achieve maturity and sustain it. This will be idea yoga.

3. Realising Responsibilities and Duties :

Human beings individually and collectively should realise that they are responsible for their wrong and bad action which harm others any life form or natural resource and that it is their duty to rectify. People generally complain about dirt and squalor on roads, drainage and water systems and blame municipal workers only for the malaise. The fact is that all dirt, squalor and pollution is created by every human being. If they do not generate undue and excess waste and handle its disposal properly at individual, family and group level there will be no problem. Waste in every household should be properly segregated in biodegradable and non-biodegradable containers i.e. vegetables etc., metals, plastic, hazardous items such as syringes, medicines, poisonous substances should all be put separately and municipal authorities should then arrange to collect them like wise for recycling. The same waste which is problem will become an useful productive material. Even when there are big containers for waste collection people will not put the waste in them but through it helter-skelter on roadsides. There is only a blame game on each other. We in India are very irresponsible and undisciplined. People rearing milch cattle leave them on roads after milking to forage into waste, eat plastics, then suffer, die and also killing many innocents because many accidents are caused by stray cattle. Irresponsibilities are galore in almost every sphere, at every place, in every activity, in homes, villages, towns, cities, offices, institutions, schools, colleges, universities, courts and even in security establishments. It is we who have created problems of squalor and pollution. It is our responsibility and duty to rectify it. We need not wait for incarnation Krishna as promised in Gita (4/7) to come and rectify wrongs committed by us deliberately and carelessly. Realising responsibilities and duties is an essential component of Ideal Yoga.

4. Rationality :

Rational beliefs, attitudes, thoughts and actions are necessary to invoke and reinforce realisation of duties and responsibilities. It is antidote of superstitious, blind false imaginary and unrealistic beliefs, attitudes, thoughts and actions. Rationality implies proper understanding of the phenomenon of

‘Cause and Effect’. Bad actions and bad causes produce bad effects, creating problems, miseries and conflicts. The solution is good or rational actions. There is no other solution. The god-incarnation Krishna or any deity or ritual or hymns (Mantras) or tantras (totems, weird practices or pacifying planets etc.) will not solve the problems created by us. We create problems by our irrational and bad actions and we only can solve them by rectifying our actions. It requires hard effort to change bad habits and actions into good and rational. People by habit and tradition shirk the effort. Wily people take advantage of this weakness and suggest and propagate false, irrational and infructuous measures for their own vested monetary interests. Even monks of almost all religions insist more on wasteful rituals than on a moral conduct. Monks are escapists very likely because of fear of the household responsibilities. Many do not have experience of householders’ hardships and therefore not competent to preach and advise. They are fully dependent on householders and are therefore almost parasites. The institutions of astrologers, tantrics, pandits, kathavachaks (story tellers) are all parasites and misguide gullible people to fatten their own purses by advocating irrational wasteful superstitious practices of performing havans (burning edible grains, butter etc.), rituals of various worships of inanimate ideals which can not protect themselves and can be easily stolen and in similar other rituals a lot of money and time is wasted. There are numerous instances of devoted pilgrims dying in accidents on way to the seat of their deity and at the very place itself. People sitting inside places of worship have also been killed by terrorists and deity could not protect them. Tantrik practices are worst as they prescribe drinking of wine, eating meat and sexual indulgence. In devotional (Bhakti) rituals it is suppressed sex urge that is expressed in form of titillating dances, songs under the garb of religion to please the deity. Dancing, singing are sensuous activities and titillate via senses of sight and hearing. It is strange that human beings even though highly evolved and with brain power yet subscribe to superstitions, adore and adorn inert idols. Even after performing worship, ritual, propitiating any deity or planet one has to make efforts, take required activity to have desired result viz. have to go to shop or office to earn living, have to cook and eat food and no god incarnation or deity will come and do his work. A student has to study and write in the examinations and no amount of worship or singing devotional songs will be any substitute to his own appropriate action. A doctor has to diagnose and prescribe treatment and the patient has to take medicines. An engineer has to plan and construct. A farmer has to sow and nurture the crop. Similarly appropriate action is necessary in every field by persons themselves. All rituals, worships for one’s works are superstitions. Of course to make ideals of iconic personalities as an object of meditation only to realise their good deeds and instructions will certainly encourage to follow their ideals. But the belief that we have not to make any effort and these iconic persons sitting somewhere will come and do needful for us is an ignominious superstition.

It is unfortunate that people though studying science and technology and witnessing directly the phenomenon of cause and effect, yet do not have scientific temper and by and large continue to indulge in unscientific superstitious beliefs and actions. Even scientists in prestigious science institutions, research centres, IITs, medical colleges, training and coaching institutes put on amulets etc. and perform superstitious rituals and their students are also increasingly succumbing to irrational superstitions. Superstitions have caused immense harm to individuals, societies and nations and natural environment. The glaring example is continuing nefarious practice of havans (burning and wasting of useful products) on almost every occasion of starting new project, construction of houses, bridge etc., marriages and even while launching a satellite. Not only politicians, traders or common men but eminent scientists are succumbing to such a superstitious practice. In any scientific programme success will depend on planning, fabrication and meticulous execution and not on any ritual like havan or propitiating a deity or planet. It is a fallacy that havans purify air and environment. As some aromatic substances are also burnt, they give out good smell for some time and this is misconstrued as purification. The fact is that things burnt including aromatic substances do give out CO_2 , methane and other harmful gases. There is no beneficial effect of havans like inducing rains etc. Had it been true there would not have been feminine in India because havans are being practised for several millenia. Havans are also performed for peace. It is commonsense that mere burning of useful things can not bring peace for which ardent efforts are needed to establish a symbiotic environment. Rituals for propitiating deities to come, do our work is stark irresponsibility and shirking duty. To ask non-existent duties to solve problems created by us is greatest folly. The problems created by wrong deeds can be solved by us only e.g. we have spoiled and polluted the environment and we, human beings, can certainly redress it by corrective measures. There are rituals like pouring milk, butter etc. on idols of Shiva, Jain tirthankaras etc. while poor children suffer from malnutrition for lack of availability of milk, butter etc. They are wasted to propitiate stone or metal idols which are inert and cannot do anything and miracles spread about them are mere concoctions. There is cruelty also involved in rituals for propitiating deities as harmless animals, birds and even human beings are sacrificed. Real sacrifice is giving up bad habits, emotions and sensuous pleasures and not in mercilessly butchering helpless goats, sheep, camels etc. in the name of deity or god. Most of the religious rituals and functions involve sheer waste of money, material, time and effort which can be usefully utilised in other good creative and productive activities in new school, hospital and in service to needy. These are not only wasteful but harmful to those doing them and also to others. Generally loud speakers with sound levels of over 90 to 120 decibels blared at all hours in day and also night disturbing and harming others particularly old, ailing and the students even during their examination days in spite of laws prohibiting use of loud speakers. The religious congregations and processions encroach public

utility lands, block roads and cause inconvenience creating traffic jams and delaying even ambulance carrying serious patients and fire brigades needed quickly to extinguish fires. Religion should be for benefit of those who practice as well as for others. But it is not so and is more often harmful to practitioner and others. This is irrational and superstitious.

The widely prevailing belief in one almighty omniscient, omnipotent super power god as creator, controller and destroyer of universe and all its life forms and other substances is also not logical. If the so called god is good and kind then he should not have created such an imperfect and miserable world suffering from famines, droughts, floods, storms, earth quakes, wars, epidemics etc. If nothing happens without his will then no body does any thing wrong and terrorists also kill as desired by God. Lord Krishna has himself refuted the entity of such a God (Gita 5/14). Likewise the entity of soul as such has not been substantiated scientifically so far and the debate is continuing since ages. Most of the religions propagate fear of hell and reward of heaven and this may have also necessitated the concept of soul. It may be that man may have invented the concept of soul because of his obsession to be eternal or for his fear of death. Scientifically every life form, every person lives eternally through his genes in all future generations and mutations as genes continue to store and manifest all about a person. The recent phenomenal developments in neurosciences and genetics pose a serious challenge to the concept of soul. The phenomenon of reincarnation i.e. rebirth and memory of previous birth by some is cited as proof of soul as an entity. Professor Banerjee who headed the Department of Parapsychology in University of Rajasthan, in sixties of previous century, collected over 1000 cases of memory of rebirth in various societies including Muslims who do not subscribe to rebirth. All these were found false and concocted and Banerjee was disgracefully thrown out of the University. Similarly experiments were earlier done by Universities in US and were proved false. According to recent scientific studies by the team led by Maarten beters of Maastricht University in Netherland have found that reincarnation belief is linked to memory errors and some have propensity to make such mistake and cling to implausible reincarnation claims. Such persons when undergo hypnosis and are repeatedly asked to talk about the idea of past life, it eventually gets converted into a full-blown false memory. Another evidence cited about soul is OBE (Out of body experience) which has also been proved to be because of illusory function of brain and can be induced experimentally by electric current delivered to the angular gyrus of brain's temporal-parietal junction, responsible for integrating visual information and sense of spatial location (Dr. Olaf Blanks, Neurologist, University Hospital, Geneva, Switzerland). Likewise pleasure and pain and such experiences are chemical reactions in brain. All sensory perceptions reach nerve centres that are specific for a particularly sensory modality and hence the particular perception. There is no other center for consciousness. All that is attributed to soul can be explained by functioning of brain and genes. It is for the spiritualists to evolve answers to the challenges of

evolving sciences. Once the existence of soul is established by scientific scrutiny the debate will end and this merging of spirituality and science will pave the way for long-sought harmony. Let there be god or no god, soul or no soul, heaven or no heaven, the mankind will enjoy happiness more heavenly than in real or imagined heaven, will live in peace and tranquility and it will not be confined to human beings only but permeate to all living beings and there will be harmony in all other even inanimate constituents of nature if the rationalist symbiotic attitude is adopted.

5. Laws and their implementation :

Initially and in succession stage till climax is reached and perfect symbiotic balance is established between all the constituents of nature, there will be transgressions and violation of principles. Adequate laws against all irrational, unscientific and harmful activities are necessary. It is also necessary that laws should be enforced in letter and spirit by deterrent and exemplary punishment to wrongdoers. The crime is on increase mainly because culprits are generally not punished. This bitter pill is necessary to facilitate the march towards successive better and happier environment till climax or happiest stage is achieved.

6. Forest based life style :

It should be adopted as soon and as speedily as possible. This will be an important step to bring mankind close to nature in a very short span of time. This will steer clear the suffering humanity from vagaries of nature, the droughts, famines, hunger, water-logging, floods, epidemics and soul bangs of population explosion and spiralling consumerism. The institution of individual property which is responsible for majority of social evils of corruption, conflicts, wars etc. will also be abolished. It will replace individualism by social or community mutualism and harmonious interactions between all constituents of environment.

The mature forest eco-system, its climax stage is symbiotic. All constituents plants, animals, microorganisms, air, water and all are in perfect harmony. The environment both physical and social among species and also species to species is symbiotic. Each constituent develop, flourish and manifest its full potential. There are no harmful mutations and distorted behavioural patterns. Any individual and group is conditioned according to its environment. There are instances of human children brought up among animals, developing and behaving as particular animals by whom they have been brought up and it takes lot of effort to train them as humans. Environment plays a key role in moulding individuals and groups. All vices and good deeds, good and bad emotions are also environment generated. Forest based life style will provide most congenial environment for one and all.

7. Dhyān :

It will be wrong to use the term 'meditation' as synonym for 'Dhyān' because meditation is restricted to very limited sphere of Dhyān. Meditation generally denote Dhyān for a very short period of a few minutes to a few hours and that too in a highly codified and ritualised way, loaded with implicit superstitions, imagination, hallucinations, and illusions. It is more an articulated and artificial technique. Dhyān is natural and essential for all interactions and interrelations. Dhyān is for every moment, every act, all the time. It is synchronisation of mind and body and concentration on the activity in hand. Everyone of us is familiar with the word 'Dhyān' since our childhood, parents, teachers, elders instructing us to do things carefully and skillfully 'Dhyān-Se-Karna', so that no harm is done to one self or to anyone also. Such a Dhyān is an important ingredient of Ideal Yoga. Acharya Mahapragya has emphatically stated that meditation and yoga do not constitute spiritual practice as such and one has to remain spiritually alert in whatever does through out the day (The Times of India 07-12-2007). It is easier fruitful and more effective to concentrate mind and stop it from wavering thoughts by practising synchronization of mind and body every moment, every act than practising concentration only for a limited period of a few minutes to few hours. Such a limited practice of concentration does not generally percolate during subsequent activities of mind, speech and body.

If these ingredients are imbibed and followed then mankind will start marching forward towards peace, tranquility and happiness and by upholding and maintaining the fundamental principle of mutualism will certainly be able to stabilise and sustain the happiest (Sukhma-Sukhma) stage in prepetiuty as is the case is some areas mentioned in Tilloy Pannati by Yati Vrishabhacharya.

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CONCLUSION

Yoga is union not separation, universal not individual, aggregate not segregate, association not dissociation, interdependence not isolation, equality not vanity, benevalnce not selfishness, phenomenon not neumenon, human not superhuman, symbiosis not predation or exploitation. All schools of yoga, eminent yoga teachers, canonical yoga scriptures agree on the very meaning of the word yoga 'युजिशयोगे' and its objective 'सर्वेभवन्तु सुखिनः' but do not endorse the dictum "We all shall swim or sink together". All systems of yoga, articulations and practices are individual centred. There is emphasis on oneself. One should rise and attain salvation, happiness, tranquility, peace of mind, freedom from vices, sorrows and miseries and one should be healthy and fit. This is isolating an individual from the composite whole. This is against the very fundamentals of yoga. The argument is that if individuals rise the whole would rise. This is not possible because concentration is on individuals and this number is limited. They may rise temporarily but will be pulled down eventually by the pull of masses left unattended, untouched and unaffected. Nothing function or can functions in isolation. This is also an established scientific principle now. A simple example is that if air, water and soil are polluted no yoga practice will be of any help for any individual and may even harm as breathing exercises would be in polluted air. No one can remain healthy if drinking water is polluted and food eaten is from polluted soil and is containing residual chemical fertilisers and pesticides. Overall environment both physical (natural) and social should be amicable and congenial for good and welfare of any individual. There cannot be peace if there are even a few terrorists. History is witness that even mighty emperors, kings and rulers were pulled down by the pull of poor and suffering masses. It is an erroneous concept that an individual self (his soul) is competent to steer clear of adverse physical and social environment and will be able to rise above. The Ideal Yoga is universal for benefit of one and all, that all should rise together.

There are systems and subsystems from smallest at atomic and subatomic levels to higher planetary, galaxial and cosmic levels interacting in symbiotic yogic phenomenon. For example a human being is a complete and perfect system for all its organs heart, lungs, lever, brain etc. all working in sync and harmony for the whole. Every organ is made of cells where cells are parts or subsystems and the organs is a complete system for its part but organ itself is a subsystem or part in the whole body system. Each cell is made up of its various parts or

organelles mitochondria etc. which are parts in a complete system of cell. Each part of cell is made up of molecules of atoms and atoms a of subatomic parts. Atom is a part or subsystem in molecule but a system for its parts. An individual human being is complete system for its parts but a part in family and family being system for its members is also a part in a group or society, so a society in a nation and nation in composite international system on the planet earth which is also a part in solar system and this too a part in a galaxy and galaxies in cosmic whole. There are infinite systems and subsystems in all life forms, water forms, air forms, and vegetation kingdom. All these are interdependent, interrelated and interacting in ideal yoga symbiosis. Yoga is universal from subatomic to cosmic levels. The essence is symbiosis or mutualism. In human body there are trillions of cells and each cell functions in symbiotic conformity with all other cells for mutual benefit and any aberration in a single cell may cause cancer and destroy the whole. Similarly any smallest part in any system may dislodge and distort the entire system. Every single part is important for the whole and so the whole for every single unit. One for all and all for one is an overwhelming principle.

The eight steps in prevailing yoga practices prescribed by Patanjali are accepted and followed by all other schools of yoga with some modifications. These steps Yama, Niyama, Asana, Pranayama, Pratyahara, Dharna, Dhyan and Samadhi will certainly be conducive to attain the objectives and goal of Ideal Yoga if interpreted and practised rationally and correctly without aberrations, transgressions and distortions in weird, occult, superstitious, imaginary pursuits. Yama enjoins on practitioners an ideal code of conduct to abide by nonviolence, truth, non-stealing or not encroaching on others possessions and rights, non-acquisition or possession beyond limits and celibacy.

The second step “Niyama” which implies cleanliness and purity of one’s mind and body and also of the ambient environment is also helpful and essential in realising Ideal Yoga. The third step proper Asana (Posture) is relevant for maintenance and health of body not only during meditation for a limited period but during all activities viz. sitting, walking, reading, writing, driving, cooking or doing any work and even while sleeping. The fourth step “Pranayama” is breathing which is natural and not any forced exercise. But it has been distorted to articulated weird forced practices. Breathing will be automatically normal if air is not polluted and the person is balanced with equanimity and adheres to Yama, Niyama and Asanas rationally. The fifth step “Pratyahara” is to ward off indiscriminate indulgence in sensual pursuits of five senses of touch, taste, smell, sight and hearing. It is hedonistic indulgence in these that is responsible for spiralling consumerism resulting in growing pollution. “Pratyahara” should imply utilization of all natural resources within their carrying capacities. The sixth, seventh and eight steps of Dharna, Dhyan and Samadhi pertain to more and more concentration of mind. This should be at every moment in every activity and not confined to few minutes or hours of meditation. It is also important that all these eight steps are to be followed simultaneously and not sequentially i.e. one after

the other as generally interpreted e.g. while doing any work proper posture and concentration is necessary and simultaneously 'Yama' Niyama, Pranayam (proper breathing) and 'Pratyahara' (control over senses) cannot be relegated or abandoned. All the eight steps are simultaneous, continuous and essential every moment, every activity.

B.K.S. Iyenger, disciple of T. Krishnamacharya in his book "Pranayam Deepika" with introduction by Yehudi Menuhim, has compared the eight steps Yama, Niyama, Asana, Pranayama, Pratyahar, Dharna, Dhyana, Samadhi with the roots, trunk, branches, leaves, bark, sap, flower and fruit of a tree respectively and the yoga with the tree. All parts of a tree function simultaneously and not one by one, step after step. Likewise all the eight yoga steps are simultaneous. It is in the interest of mankind to understand, imbibe and follow the fundamental principle of 'Symbiosis (mutualism)' and inherent ingredients and steps of Ideal Yoga. Anthropocentric attitude that only human beings have exclusive rights of life and pleasure have not worked and will not work and if not abandoned, the life for all life forms will continue to be more and more miserable. "We all sail or sink together" is the cardinal principle not only for human beings but also for all life forms and all natural resources. Mutualism or interactions of all constituents of nature for mutual benefit must be understood, accepted and followed by one and all for lasting peace, and happiness in real perspective of space and time to merge, sustain and progress in harmony. World is systematic whole and not a motley crowd of independent elements every single element expressing through a complex web of all constituents animate and inanimate, in their differentiated unity. Ideal yoga is this spectacle of unity in which each aspect of reality is in consonance with other aspects.

“अत्ताचैव अहिंसा ।”

- Jai Dhavla Part one page

- “All living beings inherently, intrinsically and by nature, are non-violent i.e. symbiotic (mutually beneficial).

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