CHAPTER-V

YOGIC VALUES IN YOGA DARŚANA
V. 1. Yogic values in Patañjali *Yoga Darśana*

In the previous chapter we have discussed that inculcation of value is the ultimate aim of our education and life. Now-a-days educational system is the means by which we can change the human beings and the society. Now the question arises: how will we introduce it in our educational system?

The following diagram explains the above point:

If we inculcate the values in the individuals, they can achieve a peaceful life. The peace of an individual will lead to a peaceful family and a peaceful family can make a peaceful society. It is true that we should have a clear idea of values and where it remains, a sound mind can inculcate the values.

How can we get a sound mind and what is the mind? According to Patañjali (*citta*) is made up of three components, i.e. *manah*, *buddhiḥ* and *ahaṃkāraḥ*.

---

**Fig. No.11**

Individual Value ———> Family Value ———> Social Value

---

**Fig. No.12**

Citta

- *Manah* (Mind)
- *Buddhiḥ* (Intellect)
- *Ahaṃkāraḥ* (Ego-sense)
Fig. No.13

MEMORY

STORAGE KNOWLEDGE

SUPER EGO

THOUGHTS

PERCEPTION

EGO

VIOLENT MOTIVES

IRRATIONAL WISHES

SELFISHNESS

SHAMEFUL EXPERIENCE

FEAR

IMMORAL URGES

UNACCEPTABLE SEXUAL DESIRES

Fig. No.13

106
This is explained in psychological term as

\[
\begin{align*}
\text{Id} & \quad \text{Ego} & \quad \text{Super-ego} \\
\downarrow & \quad \downarrow & \quad \downarrow \\
\text{Manah} & \quad \text{Ahamkara} & \quad \text{Buddhih}
\end{align*}
\]

For example: Miss X has a beautiful necklace after looking at it. My *Manah* (Id) will say, “I will steal it.” *Buddhih* (super-ego) will say, “stealing is a sin.” *Ahamkara* (ego) will say, “Though it is a sin, I will not steal it.” Otherwise “It may be a sin, but according to the rule of Cārvāk it is not a sin, so I have to steal it.”

So (*ahamkara*) ego is the conflict between *manah* (Id) and *Buddhih* (Super ego). Therefore, man’s mind is always in a conflicting situation. The question arises: how will the mind get peace? The simple answer is that if there will be no conflict, then the mind will get peace.

Therefore if the *manah* (Id) and the *ahamkara* (ego) will follow the rules of the *Buddhih*, then there will be no conflict, and the mind will go through a smooth peaceful path.

What is the technique to control them? The technique is ‘*Yoga*’ means ‘union’. Patanjali in his *Yogasūtra* says,

\[\text{“yogascittavṛttinirodhah” (Y.S.I.2)}\]

That means *Yoga* is the control of thought waves in the mind.
FUNCTIONING OF CITTÀ

VRTTI

AKLISTA (NOT-PAINFUL)  KLISTA (PAINFUL)

PRAMANA (RIGHT KNOWLEDGE)  VIPARYAYA (ILLUSION)  VIKALPA (VERBAL DELUSION)  NIDRA (SLEEP)  SMRTI (MEMORY)

ANUMANA (INFORMATION)  AGAMA (SPIRITUAL TESTIMONY)  PRATYAKSYA (PERCEPTION)

Fig. No.14

CITTA

VRTTI

(YOGA)

ABHYASA (PRACTICE)

VAIRAGYA (NON ATTACHMENT)

Fig. No.14
“sarvasabdagrahanatsamprajnato ‘pi yoga ityākhyāyate. cittam hi
prakhyāpravṛttisthitiśilatvatrigunam.

prakhyārūpam hi tatparam prasamkhyāna mityācaksyatedhyāniyāḥ”

Vṛtti means saṃskār or our instincts. The saṃskārsas are built up by
the continued action of the thought waves, and they, in their turn, create new
thought waves – the process works both ways. Expose the mind to constant
thoughts of anger and resentment, and you will find that these anger – waves
build up anger throughout your daily life. This becomes a saṃskārsa.

According to Patañjali –

“vṛttayah pañcatayyah kliśṭa’ kliśṭaḥ “2

“kleśahetukah karmāsayapracayakṣetribhutah.
tadevambhutam cittabhāvāmitādhikāramātmakalpenavyavatistate
pralayam vā gachatiti.”3

There are five kinds of though - waves, some are painful and others not
painful. These fives are :-

“pramāṇa – viparyaya – vikalpa-nidrā-smṛtayah”4

These five kinds of though waves are right knowledge, wrong knowledge,
verbal delusion, sleep and memory.

1 Patañjlayogadraśanam, Dr. Sri Narayana Mishra, P.9.
2 Y.S. I.5.
4 Y.S. I.6.
What is pramāṇa or right kind of knowledge?

**Pramāṇa**: “pratyakṣanumānamadṛśpramāṇāni”  

The right kinds of knowledge are – direct perception, inference and spiritual testimony.

**Viparaya**: “vimāyājñānamatadrupapratishthām”

Wrong knowledge is knowledge which is false and not based upon true nature of its object.

**In the Vārttika it is said**:

“seyam pañcaprabhāvatavyavidyā, avidyāśmitārāgadvesābhīvenāḥ klesā iti.
eta eva svasamjñābhīstamohamahāmohatamāndhatamān. ete cittamalaprasaṅgenābhidhāsyante”  

In psychological term it is called illusion

**Vikalpa**:

“sabdajñānānupāti vastuśūnyo vikalpaḥ”.

“vastuśūnyatvepi śabdajñānamahatmyanibandhanovyavahāro dyāyate.”

In the words of Yogavārttika –

“śabdajñānānupāti vastuśūnyo pratyayo vikalpaityarthah”

Verbal delusion arises when words do not correspond to reality.

---

5 Y.S. I.7.
6 Y.S. I.8.
7 op.cit., p.35.
8 Ibid. p.38.
9 Ibid.39.
Nidrā:

"abhava - pratyayālambana vṛttinidrā" ¹⁰

Sleep is a wave of thought about nothingness.

Smṛti:

"anubhūtaviśayāsampramōṣhaḥ smṛtiḥ" ¹¹

vārttika - "tatra grahaṇākārapurva budhiḥ grāhyakārapūrva smṛtiḥ " ¹²

Memory is when perceived, objects are not forgotten, but come back to consciousness.

So these are the elements which are disturbing our stable mind. But how can they be controlled?

In this connection Patañjali remarks -

"abhyāsavairāgyabhyām tannirodhah" ¹³

They are controlled by means of practice and non attachment. Practice is the repeated effort to follow the discipline which give permanent control of the thought waves of the mind.

"tatra sthitau yatno 'bhyāsah" ¹⁴

¹⁰ Y.S. I.10.
¹¹ Y.S.I.11.
¹³ Y.S. I.12.
¹⁴ Y.S.I.13.
Vairāgyam:

“drṣṭānuśravīṇaviṣayavitṛṣṇasya vaśikārasamjña vairāgyam”

Non-attachment is self-mastery, it is freedom from desire for what is seen or heard.

If we want to control our mind and instinct through practice and non-attachment, then also we will face some obstacles.

The obstacles are:

- Sickness, mental laziness, doubt, lack of enthusiasm, sloth, craving for sense-pleasure, false perception, despair caused by failure to concentrate and unsteadiness in concentration.

Patañjali says:

“vyādhistyaṃsamsayapramādālasyā-virati

bhrāntidarśanālabdhahumikatvānavasthitatvāni
cittavikṣepaste’ntarāyāḥ”

These distractions are accompanied by grief, despondency, trembling of the body and irregular breathing.

“duḥkhadaurmayāṅgamejayaṃvāṣaprāṣvāṃvāṃśvेपाशabhuvah”

They can be removed by the practice of concentration upon a single truth.

16  y.S.I.30.
"tatpratisedhārthamekatavābhyāsah" 18

The mind may also be calmed by expulsion and retention of the breath.

"pracchardanavidhāranābhyām vā prāṇasya" 19

The word used here by Patañjali is *prāṇa*. Prāṇa actually means energy, the vital energy which we draw into ourselves from the surrounding universe. Since this energy is obtained primarily by breathing, prāṇa may be translated as “breath” in this particular context.

Ignorance is destroyed by awakening to knowledge of the *atman*, until no trace of illusion remains. The experience gains this knowledge. We can gain this knowledge by seven stages, advancing towards the highest.

"yasya saptadhā prāntabhūmih prajñā" 20

V.2. Yogic Value of Aṣṭāṅgayoga -

As soon as all impurities have been removed by the practice of spiritual disciplines – the ‘limbs’ of yoga – a man’s spiritual vision opens to the light giving knowledge of Ātman.

The eight limbs are :

"yamaniyamāsanaprāṇāyāmapratyāhāradhāranādhyānasamādhayo 'ṣṭā vaṅgāni" 21
Yama:

Yama means the various forms of abstention from evil doing, restraining harmful thoughts and impulses. These abstentions are: abstention from harming others, from falsehood, from theft, from incontinence and from greed.

“ahimsāsatyāsteyabrahmacaryāparigrahā yamāḥ”

Vārttika says:

“tatrahimsa sarvathā sarvadhūtānāmanabhidrohaḥ”

satyam yathārthe vāhmanase. yathā drṣṭam yathānumitam yathā srutam tathā vāhmanasceti”

“śāstra pūrvakam iti ete yamahi.”

These forms of abstention are basic rules of conduct. They must be practised without any reservations as to time, place, purpose or caste rules.

“jātidesakālasamayānavachinnāḥ sārvabhaumā mahābratam”

This is the example of universal education propounded by Patanjali irrespective of caste, creed and religion.

Niyama

niyama means the various observances, cultivating good habits.

22 Y.S. II.30.
23 Prtañjalayogadarśana by Dr. Srinarayana Misra, p.242.
24 Ibid. p.243.
25 Ibid.
26 Y.S. II.31.
The *niyama* (observances) are purity, contentment, mortification, study and devotion to God.

"śaucasantoṣa-tapaḥsvādhyāyeśvarapraṇidhānāni niyamāḥ" ²⁷

**Āsana:**

Āsana or posture is to be seated in a position which is firm but relaxed.

"stirasukhamāsanam" ²⁸

**Praṇāyāma:**

After mastering posture, one must practise control of the *prāṇa* by stopping the motions of inhalation and exhalation. Control of the *prāṇa* means the energy cycle. By this the mind gains the power of concentration (*dhyāna*)

"tasminsati śvāsaprāśvāsayorgaṭivichedaḥ prāṇāyāmaḥ" ²⁹

**Pratyāhāra:**

After getting the power of concentration when the mind withdrawn from sense objects, the sense organs also withdraw themselves from their respective objects and thus are said to initiate the mind. This is known as *pratyāhāra*.

"svaṁśayāsamprayogacittasyasvarūpānākaiveindriyāṇāṃ pratyāhāraḥ" ³⁰

---

²⁷ Y.S. II.32.
²⁸ Y.S. II.46.
²⁹ Y.S.II.49.
³⁰ Y.S.II.54.
Dharana:

Concentration (dharana) is holding the mind within a centre of spiritual consciousness in the body, or fixing it on some divine form, either within the body or outside it. “desabandhaścittasya dhāraṇā” 31

Dhyāna:

Meditation (dhyāna) is an unbroken flow of thought towards the objects of concentration. “tatra pratyayaikatānaṁ dhyānam” 32

Samādhi:

When, in meditation, the true nature of the object shines forth, not distorted by the mind of the perceiver, that is absorption (samādhi) “tadevarthamātramirbhāsam svarūpasūnyamiva samādhiḥ” 33

These are the eight limbs given by Patañjali by which we can control our mind.

Patañjali is the systematiser of Yoga discipline who brought out the secrets of Yogic science to public. It was a strict system of practice by the disciples and handed down to generation to generation. It was a complete wholistic branch of human development where we get best ideas of theory and practice of educational values. It is more explained in Haṭhyaoga texts which elaborated the same thing and keeping in view the need of the students at that time.

---

31 Y.S. III.1.
32 Y.S. III.2.
33 Y.S. III.3.
# THE EIGHT STEPS OF YOGIC PRACTICE

<table>
<thead>
<tr>
<th>YAMA</th>
<th>AHĪMSĀ</th>
<th>SATYA</th>
<th>ASTEYA</th>
<th>APARIGRAHA</th>
<th>BRAHMACARYA</th>
</tr>
</thead>
<tbody>
<tr>
<td>NIYAMA</td>
<td>SAUCA</td>
<td>SANTOṢA</td>
<td>TAPAḥ</td>
<td>SVĀDHYĀYA</td>
<td>IŚYARAPRAṆIDHANĀNA</td>
</tr>
<tr>
<td>ĀSANA</td>
<td>STHIRASUK-HAMĀSANAM</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PRANAYAMA</td>
<td>ŚVĀSAPRAŚVĀSAYORGATI VICHEDAḤ</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PRATYAHARA</td>
<td>SVAVISAYASAMRAYOGECITTASVARŪPĀNUKĀRA INDRIYĀṆĀM PRATYĀHĀRĀḤ</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>DHHARANA</td>
<td>DEŚABANDHĀŚCITTASYA</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>DHYANA</td>
<td>PRATYAIKATĀNĀṬĀ</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SAMĀDHI</td>
<td>ARDHĀMĀTRĀNIRBḤĀSAMSVRŪPĀŚŪNYAMĪVĪĀ</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Fig. No. 17
Educational Values in Yoga Philosophy

Yoga has human values and has an impact in society. It has a very strong impact on education. The *aṣṭāṅgayoga* deals with human values. Out of these eight steps of *yoga*, the first one is most important and it must be strictly followed and Patañjali introduced such a practice. Let us analyse.

**Code of Social Conduct**

Abstention is a great value among our educational values. By this the students will strengthen their muscles and they will develop greater will power. They will concentrate their scattered mind. This is the fundamental aim of a teacher before going to teach a lesson. This abstention protects us from the lure of sense objects. This is the social code of conduct.

**V.3.ii. Yama (Abstention)**

This abstention is named ‘*Yama*’ in *Patañjali Yogasūtra* (Yosu). The first step of *Yama* consists of restraining harmful physical urges and wholesome thought and impulses. This restraint eventually helps to develop tremendous will power. *Yama* consists of the following five practices:

1. Non killing / Non violence
2. Truthfulness
3. Non-Stealing/Non-theft
4. Celibacy/Continence
5. Non-acceptance of unnecessary gifts/Non-accumulation.
This Yama is various forms of abstention.

As the first aspect of the eightfold discipline, Patañjali has given a code of social conduct. This code is psychological and ethical.

V.3.iii Ahimsā (Non-Violence)

To take up the rules themselves the first vow is concerned with non-violence psychologically. Patañjali has prescribed this attitude only because we can not all of a sudden start loving all those whom perhaps we have been hating all the while. Hence, as a first stage of pure positive love, we must realise the futility of hatred and attitude of violence. “Vyāsa has rightly noted that this is the most important rule and in case of conflicts, the other rules are to be subordinated to this fundamental rule and not vice versa.” Violence is based on tension and it adds to further tensions. Of course, as body and mind form an integrated whole, one can not have an attitude of non-violence and go on violating in the physical deeds. Hence, the commentators have rightly described non-violence on three levels viz-physical, vocal and mental.
<table>
<thead>
<tr>
<th>RESPECT FOR OTHERS</th>
<th>SELF-DISCIPLINE</th>
<th>COMASSION</th>
<th>CALMNESS</th>
<th>FORGIVENESS</th>
<th>AMPATHY</th>
<th>SELF-RESTRAINT</th>
</tr>
</thead>
<tbody>
<tr>
<td>PHYLANTHROPIC ATTITUDE</td>
<td>NON-VIOLENCE</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>SENSE OF DISTINGUISH BETWEEN GOOD AND BAD</td>
</tr>
<tr>
<td>SYMPATHY</td>
<td>FELLOW-FEELING</td>
<td></td>
<td></td>
<td>UNIVERSAL LOVE</td>
<td>KINDNESS</td>
<td></td>
</tr>
</tbody>
</table>

**NON-VIOLENCE LEADS TO ALL THOSE EDUCATIONAL VALUES.**

Fig.No.18
In view of its motives, intensity and consequences Vyāsa has described eighty one varieties of violence from which we must desist to achieve perfect non-violence. This is to be achieved by continuous rational suggestions showing undesirability of violence. It should be remembered that such a conscious training does not involve any repression or inhibition of instincts but builds up a healthy super ego. The repression happens unconsciously when the social standard of morality or the parents standard of morality is accepted without rational understanding. Hence the conscious attempts to build up a good moral character can never be looked upon as undesirable from the view point of psychology.
Patañjali has prescribed a norm by which one can judge whether one has sufficiently advanced in the practice of non-violence. According to him, when perfection is reached in the practice of non-violence, not only does the practitioner given up all ideas of enmity in his own mind but even others are unable to entertain any such feeling in his vicinity.

"āhimsāpratiṣṭhayāṁ tatsannidhau vairotyāgaḥ"35

V.3.iv Satya (Truthfulness)

Satya is regarded as the highest value among all. Truthfulness means truthfulness in thought, speech and action. It is important because it controls human behaviour. We can thus analyse in the following manner:–

![Truthfulness Diagram](image)

Truthfulness among the students leads to a careful and punctual life. With the basis of these truthfulness in speech, thought and action, students can perform their duty with perfection. It generates great mental strength. The major obstacle of this truthfulness is selfishness.

According to Patañjali truthfulness is the second vow of our code of social conduct. Psychologically also truthfulness involves less effort and

---

35 Y.S.II.35
CONTINUOUS FRUSTRATION

LEADS TO

SERIOUS MALADJUSTMENT OR MENTAL ILL HEALTH

LEADS TO

MENTAL CONFLICT OR PSYCHOLOGICAL IMBALANCE

SEEMS NOT PAIN FULL (AKLISTA)

EGO SUPPRESS THE PAIN WITH THE HELP OF FALSEHOOD

(ADDs)

...INFINITIVE FALSEHOOD

BINDS OURSELVES WITH THE CHAIN OF PAIN

REAL PAIN

Fig.No.21
But in case of Truthfulness

CONTINIOUS FRUSTRATION

LEADS TO

SERIOUS MALADJUSTMENT OR MENTAL ILL-HEALTH

LEADS TO

MENTAL CONFLICTS OR PSYCHOLOGICAL IMBALANCE

TRUTHFULNESS HURTS OUR EGO

SEEMS TO BE PAINFUL)

SEEM TO BE PAINFUL)

GRADUALLY DECLINES OUR FRUSTRATION

EMANCIPATES US FROM BONDAGE OF FALSEHOOD AND GIVES US FREEDOM, PEACE AND EVERLASTING JOY

REAL RELAXATION (AKLISTA)

Fig.No.22
TRUTHFULNESS LEADS TO ALL THOSE EDUCATIONAL VALUES

<table>
<thead>
<tr>
<th>SELF-RESTRAINT</th>
<th>FAITHFULNESS</th>
<th>PATRIOTISM</th>
<th>DISCIPLINE</th>
</tr>
</thead>
<tbody>
<tr>
<td>HONESTY</td>
<td>SELF-RESPECT</td>
<td>PURITY</td>
<td>POWER</td>
</tr>
<tr>
<td>GOOD MANNERS AND GOODNESS</td>
<td>TRUTHFULNESS</td>
<td>GENTLEMANLINESS</td>
<td></td>
</tr>
<tr>
<td>QUEST FOR KNOWLEDGE</td>
<td>JUSTICE</td>
<td>REGULARITY</td>
<td>SINCERITY</td>
</tr>
<tr>
<td>HUMANISM</td>
<td>PEACE</td>
<td>SELF-CONFIDENCE</td>
<td>LOYALITY TO DUTY</td>
</tr>
</tbody>
</table>

Fig. No. 23
tension. According to the psychological principles “falsehood is required for our adjustment mechanism. Continuous frustrations lead to serious maladjustment or conditions of mental ill health. These frustrations and mental conflicts threaten the individual’s psychological balance, so our ego takes the help of falsehood inorder to protect the mind from conflicts.”

But falsehood requires another falsehood to conceal it and it goes on ad infinitum. This happens more in case of adolescent boys and girls. Because adolescence is the period of problems they indulge in falsehood. This is not an action of good mental health.

According to Patañjali

“vṛtayah pañcatayyah kliṣṭā’kliṣṭāḥ”

There are five kinds of thought waves – some painful, others are not painful.

Here we have to notice that what seems painful is not really painful, and what seems not painful is really painful.

So truthfulness has a great value in our life and education. Falsehood adds infinitive falsehood. But truth, on the contrary is much more natural and does not require any further psychological effort. Patañjali declares that when one reaches perfection in such a practice of truth, the mind becomes the very basis of the actions and their results.

36 Educational Psychology – K.K. Bhatia & S. K. Nanda Page 30
37 Y.S.1.5
"satyapratisthāyāṁ kriyāpahalāśrayatvam" 38

A word of such a practicant of truth gets a wonderful power and makes the thing follow it. Truth becomes a part and parcel of our nature and every word uttered by us proves to be true.

V.3.v Asteya (Non Theft/Non-Stealing)

Stealing is an extremely selfish work. "During the adolescent periods the boys and girls have a tremendous change in their physical, psychological emotion and social aspects".39 "They confine themselves in various negative emotional moods like anger, jealousy, worry, material love"40. And these lead to extremely selfishness. Such extreme selfishness leads to stealing.

Now-a-days stealing disease is spread all over our educational system from the root level to the bottom level.

In examinations most of the students have faith in malpractice. This is one type of severe stealing. Pupils come to educate themselves, but this single work of “stealing” leads them in the opposite direction of education. They go deeper and deeper into the darkness of ignorance. Now-a-days stealing is a very harmful disease in our educational system. And for this single negative value all forms of exploitation, profiteering, black-marketing, corruption and bribery spread all over the society.

38 F.S.II. 36
39 Foundations Educational Psychology, J.S. Walia, P.73
40 Ibid Page 77
NEGATIVE VALUE - STEALING

Seems not painful (Aklista)

STEALING

LEADS TO

EXTREME SELFISHNESS

Real pain (klista)

DARKNESS, NSATISFICATION IGNORANCE

LEADS TO

CONFINES IN THE CHAIN OF UNLIMITED DESIRES OR WANTS

POSITIVE VALUES - NON-STEALING

NON-STEALING

LEADS TO

SELF LESS NESS

GRADUALLY OUR WANTS CONCENTRATE ON ONE OBJECT

WANTS ARE BECOME LIMITED

HIGH LEVEL OF CONCENTRATION

LEADS TO

WEALTH OF POWER BY WHICH WE CAN BUY THE WHOLE UNIVERSE

This is the freedom from bondage and real (Akliṣṭa) non painful.

Fig.No.24

128
<table>
<thead>
<tr>
<th>SOLIDARITY OF MANKIND</th>
<th>SENSE OF SOCIAL RESPONSIBILITY</th>
<th>DIGNITY OF THE INDIVIDUAL</th>
<th>NATIONAL INTEGRATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>TRUTHFULNESS</td>
<td>HUMANISM</td>
<td>DISCIPLINE</td>
<td>SELF-CONTROL</td>
</tr>
<tr>
<td>VALUE FOR NATIONAL AND CIVIC PROSPERITY</td>
<td>NON-THEFT</td>
<td>PHYLANTHROPIC ATTITUDE</td>
<td></td>
</tr>
<tr>
<td>FELLOW- FEELING</td>
<td>SELF- RESTRAINT</td>
<td>TEAM SPIRIT</td>
<td>SIMPLE LIVING</td>
</tr>
<tr>
<td></td>
<td>POLITENESS</td>
<td>HONESTY</td>
<td></td>
</tr>
</tbody>
</table>

Fig.No.25
Stealing is promoted by a sense of want. Driven by this sense of want, a person covets another person's property or wealth. Poverty is no other than sense of want. Anyone coveting wealth is actually poor. A person with no craving for wealth is truly its master and is the wealthiest of people. Patañjali has given a norm viz “when the practice of non-theft becomes firm and perfect, all jewels and valuables come to him.”.

“asteyapratiṣṭhāyāṁ sarvaratnopasthāpanam”

Some may ask how it is possible that valuable things will came to us without any human agency. That valuable things are the inner powers is mentioned in Patañjali’s *Yogasūtra* chapter III or in the *Vibhūtipāda*. Such powers can be achieved evidently when the attitude of non-theft becomes firm and perfect. Non-theft leads to selfless-ness. It minimizes our wants and concentrates our wants on one object. This leads to power and by this power we can buy the whole universe.

So the value of non theft leads to tremendous progress in our life.

V.3.vi *Brahmacarya* (Celibacy/Continence):

According to G. Stanley Hall: “Adolescence is a period of great stress and strain, storm and strife”

Hence, we find a great change in physical and psychological aspects.

“In this stage a girl moves towards womanhood and a boy moves towards

---

41 Y.S.II 37
42 Foundation of Educational Psychology, J.S. Walia – Page - 74
manhood”.43 They develop new kind of motion of love, auto-erotism (self-love) Homosexuality, hetero-sexuality. According to Freudian Psychology sex instinct is inherited in each and every human being from mother’s womb. In childhood stage this sex instinct is not in a mature form but in adolescent period it becomes mature.

Now-a-days it is a remarkable disturbance in the educational system. Students disturb themselves for this type of love.

For this pupils deviate from their study and they become antisocial. This makes a man an animal. Society becomes polluted for this reason. This is the root cause of all inhuman activities.

“dhyāyato viṣayān puṁsah saṅgastepajāyate, saṅgāt samjāyate kāmāḥ kāmāt krodho bhijāyate— krodhā bhavati sammohah sammohat smrtivibhramṣah, smrtibhramśad buddhināśo, buddhināśat prāṇasyati.” 44

So the next rule in Patañjali’s code of social conduct is celibacy. Celibacy is conservation of energy. Other than the conservation of precious physical and mental energy. Celibacy has many wonderful benefits "It enhances vigour, increases the capacity of the brain, sharpens memory and enables the celibate person to understand the deeper and subtler meaning of the scriptures” 45

So according to Patañjali

43 Ibid Page - 73
44 Srimad Bhagavi Gītā— II 62 & 63
45 Meditation mind and Patañjali Yoga, Swami Bhaskarananda, P.47
Just remaining unmarried and avoiding direct sexual intercourse can not be said to be real continence. According to Indian thought, intercourse is possible at several levels. Mentally brooding on sex or constantly speaking about it is also a type of intercourse. The erotic actions or taking pleasure in seeing, hearing or reading the sexual pictures, songs, literature etc., is also considered to be as harmful or even more harmful than the actual physical intercourse.

Now-a-days we find that these types of things are spreading among the students of schools and colleges. So we have to inculcate the value of Brahmacarya (Celibacy) in them by the practice of Yoga. In ancient India student life was called ‘Brahmacaryasrama’. Yoga is the only scientific technique for the sublimation of sex instinct.

We call it ‘Yoga therapy’. It gets transmitted into great psychic power which can be used to fight with the force of passion. In the yogic words it is Ojas-Sakti. According to Swami Chidananda , “Brahmacarya aims at and achieves the refinement of the physical vital energy and its sublimation into spiritual Ojas-Śakti.”

So by celibacy we can get great power and this will be very much beneficial for our educational system.

\[\text{\textit{brahmacarya pratisṭhāyām viryalābhah}}\]
THESE ARE THE BOTH POSITIVE AND NEGATIVE VALUES FROM CELIBACY

+VE

ACQUIRING COMPLETE KNOWLEDGE
SPIRITUAL POWER
HIGH INTELLECT POWER
EFFICIENCY WITH PERFECTION
PURITY
NON-ATTACHMENT

CELIBACY

-VE

ANGER
GREED
LOSS OF MEMORY
DESTRUCTION OF INTELLECT CAPACITY
IGNORANTLY DEATH

Fig.No.26
V.3.vii Aparigraha: Non - Accumulation Or Non - Acceptance of
Unnecessary Gifts.

Accepting unnecessary gifts causes loss of freedom. Those who receive gifts become obliged to the giver. Unscrupulous people sometimes give gifts, secretly intending to obligate the recipients. The recipients may feel obliged to return the favour by doing even unethical things. Obligation is a form of slavery. It robs people of their freedom and generates mental degradation. A serious student must avoid accepting unnecessary gifts, as far as practicable. It removes the negative value, ‘greed’. Moreover by non-accumulation we develop the virtue of non-attachment for things of bodily enjoyment. This non-attachment leads to self study.

According to Patanjali: “aparigrahastairye janmakathāmzasambodhaḥ”

It means when a man becomes steadfast in his abstention from greed, he gains knowledge of his past, present and future existence. This brought can be represented in the following manner :-
The above diagram shows the result of non-accumulation.
V.4.i Niyama: Code of personal conduct

*Sauca* (Cleanliness/Purity)

In the year 1947 the World Health Organisation has given a definition of Health. That is "Health is a “state of complete physical, mental and social well being and not merely the absence of disease or infirmity".\(^{47}\) Disease is a major obstacle in our life and education. “Education is the all round development of body, mind and spirit”, (M. K. Gandhi) “Education is creation of a sound mind in a sound body (Aristotle)

Most of our diseases are created by unclean body and unclean mind. So a healthy person has to clean his body and mind. The person who is physically and mentally well will be socially well.

In this context Patanjali says that *Vyādhi* (disease is a major obstacle in our life and study.

\[\text{\textit{vyādhi-styāna-samālaya-pramādalasyāviratibhrāntidarśanālabdhabhūmi}kavitvānabasthitatvāni} \]
\[\text{\textit{cittavikṣepāste 'n}tarāyāh}^{48}\]

Hence cleanliness can remove the diseases. Cleanliness is of two kinds – Physical and mental.

\[\text{Cleanliness} \]
\[\text{Physical} \quad \text{Mental}\]

\(^{47}\) Health Physical education and Recreation : M. Dash, p.2.

\(^{48}\) Y.S.I30.
ALL THOSE PHYSICAL, SOCIAL AND EDUCATIONAL VALUES CAN BE INCULCATED BY PURITY.

<table>
<thead>
<tr>
<th>COPORATION</th>
<th>SOCIAL SERVICE</th>
<th>SELF DISCIPLINE</th>
<th>UNIVERSAL LOVE</th>
<th>SENSE OF SOCIAL RESPONSIBILITIES</th>
</tr>
</thead>
<tbody>
<tr>
<td>HYGENIEC LIVING</td>
<td>BLISS</td>
<td>HAPINESS</td>
<td>BEAUTY</td>
<td>SOLIDARITY OF MANKIND</td>
</tr>
</tbody>
</table>

APPRECIATION CULTRAAL VALUES OF OTHERS

CLEANLINESS
PURITY

SECULARISM & RESPECT FOR OTHER RELIGIONS

SELF HELP
GENTLENESS
JOY
SELF STUDY
GOODNESS

Fig.No.28
V.4.ii Physical cleanliness:

Patanjali has mentioned the standard of physical and mental cleanliness separately. As the result of physical cleanliness there arise indifference towards the body and disgust for physical intercourse with others.

"saucāṭsvāṅgajugupsa parairasamsargaḥ"\(^9\)

This can remove auto-eroticism, homo-sexuality and hetero sexuality. Therefore, cleanliness of body can prevent simple diseases and severe diseases.

V.4.iii Mental Cleanliness:

Patañjali says: “Moreover, one achieves purification of the heart, cheerfulness of mind, the power of concentration, control of passion and fitness for self realization”

“sattvasuddhisaumanasyaikāgrayaindriyājāyati madarṣana yogyatvāni ca”\(^{50}\)

According to Patanjali a purified mind has the “Sattva guṇa”. What are the characteristics of “Sattva guṇa” “Sattva” is of the nature of joy and is light” (i.e. not heavy) buoyant, bright or illuminating. It has the power to enlighten or reveal things. The various types of joy satisfaction, pleasure contentment, happiness, bliss etc. – that we experience from different objects of pleasure show that sattva is present in them, as well as in our minds which enjoy them.

\(^{49}\) Y.S.II. 40.
\(^{50}\) Y.S. II. 41.
Fig. No. 29

INDIVIDUAL PEACE

FAMILY PEACE

ENVIRONMENTAL PEACE

PEACE OF THE SOCIETY
The upwardness of hot air balloons and height by buoyant cork indicate the presence of *sattva* in them. The presence of *sattva* causes our minds to be alert, aware peaceful, compassionate serene and capable of knowing the unknown whenever we come to know anything the revelation of that knowledge is due to the presence of *sattva* in our minds.

So as a purification of man's mind, he naturally losses his sense of identification with his body. He becomes a universal being and finds himself in each and every individual of this universe and feels equal with others. Then the realizes-

\[ \text{vasudhaivakutumbakam} \]

*ekasūtre maniṇaśaiva.*

The whole universe is a family and we are bound to gather in one thread. A *sattvic* person develops the values of universal truth, universal love fellow feeling, social service, solidarity of mankind etc.

V.5.1 *Santosa*

(Peace/Contentment)

A peaceful mind can achieve knowledge. Peace gets power and energy. The student whose mind is peaceful, must be intelligent. A student with peaceful mind can make his/her family peaceful and he can handle the problems of the family and environment intelligently. So the peaceful families can make a peaceful society.

By this we can get national integration, international understanding, friendship, fellow-feeling, discipline, nationality, patriotism, happiness etc.
Therefore contentment is the second rule of Patañjali's code of conduct. One who is content with the bare necessities of life, gets peace of mind. According to Patañjali

“As the result of contentment, one gains supreme happiness.”

“santoṣādanuttamaḥ sukhalābhah”\(^51\)

It is well worth analyzing the circumstances of those occasions on which we have been truly happy. For, as John Masefield says, “The days that make us happy make us wise”\(^52\) When we review them, we shall almost certainly find that they had one characteristic in common. There were times when for this or that reason, we had temporarily ceased to feel anxious; when we lived — as we so seldom do — in the depth of the present moment, without regretting the past or worrying about the future. This is what Patañjali means by contentment.

There is also, of course, the happiness which comes from the satisfaction of a desire. This can be very vivid, but is limited by its own nature to a completely short duration. For the satisfaction of desire immediately gives rise to another, and so the moment of happiness ends in further anxiety. And even the satisfaction has, as it were, an ever present shadow behind it.

Greed is a major obstacle to contentment. It is born out of selfishness and can never be satiated. Driven by greed, people run after more and more

---

51 Y.S.II. 42.
52 Patanjali Yoga Sutras : Swami Prabhavananda, p.106.
ENERGY, KNOWLEDGE AND FREEDOM

THIRST FOR KNOWLEDGE NOT-PAINFUL (AKLISTA)

PEACE

NO DESIRE/WANT

UNSAISFACTION

THIRST FOR MATERIAL BEINGS SEEMS PAINFUL (KLISTA)

UNLIMITED WANTS

TRANSFORMATION OF THIRST FROM MATERIAL TO SUPERNATURAL.

Fig. No. 30
enjoyment. Besides bring frequent disappointment, such pursuits are an unnecessary waste of energy and make the mind restless. A restless mind is unfit for knowledge.

But a peaceful mind never runs after the unlimited wants. But it makes its own constant place and gets pleasure everywhere in every situation. He gets happiness forever. There is no bondage. Therefore contentment or peace can give us the flow of knowledge. This is the actual test of our life.

V.5.ii Tapah (Austerity)

Another value is getting used to physical and mental austerities. The students have to restrain their willing imposition upon the body and mind. Suppose today there is a cricket match or a good cinema available in our television and we have to go to school. Here, the mind does not allow us to go to school. In such a situation, we have to restrain our will power at both physical and mental levels consciously.

In the adolescent period most of our students escape from school or college and go to a cinema hall or some other places. This is due to lack of austerity. Austerity is a great value for our education. It gives emphasis on cultivation of proper attitude.

Patañjali says that austerity reduces our needs to the minimum. Over feeding of senses can never lead to contentment and happiness. On the contrary, with proper psychological preparation, if we go on cutting gradually the sense-feeding, it can certainly help in cultivating psychic
powers. Through gradual austerity, the power of resistance and endurance on
the part of body and senses goes on increasing. Our present food requirements
are more the result of habit than the need for physical and mental health.
Actually, these habits are rather harmful to health and need to be changed
drastically for restoring robust health. Natural living with proper austerity can
make the body much stronger and full of vigour and stamina. According to
Patañjali as a the result of mortification, impurities are removed. Then special
powers come to the body and the sense organs.

"kāyendriyasidhiraśudhikṣayāttapasah"\(^{53}\)

Austerity is of 3 kinds
They are :-

a) Austerity of the Body
b) Austerity of the Mind
c) Austerity of the Speech

By the austerity the body became very much symmetrical, beautiful and
as strong and stout as a diamond and the range of senses goes on increasing
Patañjali has fully discussed these psychic powers in the third chapter,

\(^{53}\) Y.S.II.43.  
\(^{54}\) Bha. GI.XVII.14,15,16.
<table>
<thead>
<tr>
<th>SELF-HELP</th>
<th>PUNCTUALITY</th>
<th>SELF CONFIDENCE</th>
<th>HYGENIC LIVING</th>
</tr>
</thead>
<tbody>
<tr>
<td>TOLERANCE</td>
<td>SELF-RESPECT</td>
<td>HOHESTY</td>
<td>SELF-STUDY</td>
</tr>
<tr>
<td>LOYALITY TO DUTY</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>AUSTERITY</td>
<td>SELF-CONTROL</td>
<td>SELF-DISCIPLINE</td>
<td>OBEDIENCE</td>
</tr>
<tr>
<td>SELF-SUPPORT</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

SENCE OF DISCRIMINATION BETWEEN GOOD AND BAD

Fig.No.32
“Bibhūtipāda”. However, its significance in reaching the final goal of *Yoga*, viz complete freedom of psyche is limited. We may not strain and torture our body too much, but we certainly need to train it in a proper way so as to reduce its need to the minimum.

By this we can minimize unnecessary talking. It creates the value of self-control, honesty, hygienic living, endurance, punctuality, dignity of manual work, obedience, loyalty to duty, self-discipline, tolerance, sense of discrimination between good and bad, self-respect, self-confidence, self-help self-support, self-control etc.

Therefore austerity is an important value for the student which is described by the *Yogadārśana*.

**V.3.iii Śvādhyaṁ (Regular study habit)**

Now-a-days students are not studying regularly. They study only at the time of examination and write down in the examination what they remember in a short period. Then they forget it. So they are unable to gain proper knowledge from study. It neither improves their mind, nor they inculcate any values.

Therefore, regular study is necessary for knowledge. As the result of regular study the mind becomes sharper.

According to Patañjali the next code of personal conduct is regular study. Regular study helps to prevent the mind from sliding down and being influenced by negative forces and the distracting lure of the senses.
According to Patañjali the wholesome knowledge is “Veda”. So chanting “Veda” or repeatedly chanting the holy name of God enables the spiritual aspirant to eventually experience God.

So to him – “svādhyāyādiṣṭADEVATASĀMPRAYOGAḥ”\textsuperscript{55}

\textit{Svādhyāya} or \textit{Japa} is the key to spirituality.

By this the students can acquire all round development viz the body, mind and spirit.

The meaning of \textit{Japa} or \textit{svādhyāya} is to reach the ideal constantly in our mind.

So, \textit{svādhyāya} cultivates the wholesome values among the students. Then a student becomes selfless and cultivates the character of surrender to God. By this one can cultivate an attitude of submission to some high power.

\textbf{V.3.iv. Īśvaraprāṇidhāna}

The Psychological necessity of God –

In this context we have to discuss the psychological necessity of God. “So far we have seen how Patañjali deals with psychological process most scientifically and analytically. However, several modern thinkers may feel that the concept of God introduced by him has spoiled his generally scientific treatment. Yet, if we carefully study the manner in which we has introduced the concept of God, as also the exact role he has assigned to him in his system, we can easily see that he has firmly kept up his scientific attitude even in this respect. He has introduced the concept of God only as

\textsuperscript{55} Y.S.II.44.
psychological necessity. In this respect, his attitude is like that of voltaire who declared, If there be no God, man will have to create one. Their can be no doubt that for many people religion and self-surrender to God are a psychological necessity. There faith in God and attitude of self surrender save them from mental aberration". According to Patañjali “concentration may also be attained through devotion to Isvara”

“िस्वारप्राणिधानद्वाः”

The goal of Yoga is not god-realisation, but self realization alone. Patañjali has used the most ambiguous and clearest possible words to explain this fact. The result of surrender to God according to him is realization of the innermost consciousness. According to Patañjali “Hence comes knowledge of the Atma and destruction of obstacles to that knowledge”

“तताह प्रत्यक्ष तनाधिगमो प्यांतरयायाभवाव्य”

The concept of God has been given by Patañjali – “In him, knowledge is infinite, in others it is only a germ”.

“तत्र निरतिष्ययम सर्वायनमवविम”

“He was the teacher even of the earliest teachers since he is not limited by time”.

“पुर्वेश्मपि गुरुः कालेनानवाचेदाः”

“The word which express him is Om”

56 Yoga as Depth psychology and parapsychology C.T Kenghe, p.115.
57 Y.S.I.23.
58 Y.S.I.29.
59 Y.S.I.25.
60 Y.S.I.26.
“tasya vacakah prānavaḥ” \(^{61}\)

“This word must be repeated which meditation upon its meaning”

“tajjapastadarthabhāvanam” \(^{62}\)

In order to know Him regular study or svadhyaya is necessary.

By this one can achieve the all round development and get the wholesome knowledge. All values can be inculcated in him through this process.

V.6  Āsana (Posture)

Children perform various activities every day. They read, sit, stand, walk, write and play. While performing these activities they have to hold their body in specific positions depending upon the nature of the activity performed at a given time. Posture refers to that accustomed position which enables the body to function efficiently. Good posture leads to good health and more energy for activity.

Posture is an attitude of mind to hold the body in a way to facilitate work. Different works require different postures. Thus we have sitting posture, standing posture, walking posture, reading posture and writing posture. Posture is maintained as a matter of habit which is largely due to learning. Defective posture can create diseases like Lordosis, Kyphosis, Scoliosis, Flat foot, Visceroptosis etc.

---

761  Y.S.I.27
762  Y.S.I.28.
The beauty of the posture lies in the alignment of body parts in relaxation rather than tension. It does not conform to rigid standards of body.

**Characteristics of Good Posture:**

- Good Posture is without body strain
- Good posture keeps the body in a balance position
- Good position of spinal cord

**Values of Good Posture**

- Attractive appearance
- Efficiency in movement
- Physical fitness
- Economic value
- Social Value

According to Patañjali

Posture (āsana) is to be seated in a position which is firm but relaxed. Or to bring in stability pleasant feedling.” “Sthirasukhamāsanam”

Also “Posture become firm and relaxed through control of the natural tendencies of the body and through meditation on the infinite.

“prayatnaśaithilyānantasamāpattibhyāṁ”

---

63 Y.S.II 46
64 Y.S.II. 47
Incorrect posture for meditation  
Correct posture for meditation

Vajrāsana  
Padmāsana (Lotus Posture)
Although Patañjali’s words are usually understood to mean that any sitting position maintained steady and comfortable is the posture, they can be better understood as explained above and posture can be understood as a generic and collective term to include not only the meditative postures but also the corrective ones. As we have already noted Patañjali looks upon body and mind as one integral whole and hence, postures too have got much psychological significance.

**Scientific Results of Postures**

This can be explained in the words of Dr. Vinekar and Kuvalayananda as follows; “Normally, the postural substrate is relatively in a fluid state and can be patterned in a number of ways. However, if it is disintegrated through any continued stress, like a progressive disease or prolonged mental pressure, the individual will gradually become rigid and rather sterio-typed in his response to stimuli. At times, as Dr. FREEMAN states in his book, *Psychological, Psychology* the substrate may become even permanently fixated, especially when some persist motivational excitant is thwarted from attaining an adequate overt discharge. Such type of postural fixation, as pointed out by Dr. FREEMAN, helps to explain the loss of contact with reality of many psychotic patients. Thus, Postual substrate, has a great significance as a determinant of behaviour, both external and internal (Organic) one. When an individual in such a case gets firmly set on a specific course, the intero-ceptive tonic patterns dominate in a stereotyped
way and the extero-ceptive phasic influences have little effect. No amount of persuasion, therefore will change the outlook of the person on life.”

Thus modern psychologists have also started realizing the significance of posture in maintaining psychological health.

After defining the posture, Patañjali has suggested two techniques for accomplishing postures.

“Posture becomes firm and relaxed through control of the natural tendencies of the body and through modification on the infinite”.

“Prayatnaśaithilyānantasamāpattibhyāṃ”

Two Things are :-

First is:

*Prayatna śaithilya* – slackening effort

With gradual practice and with regularity, in due course of time, one will be able to reach the correct position of the body. No strain should be felt while maintaining the position. One must remain through out in perfect physical and mental relaxation.

Second is:

*Anantasamāpatti* means meditation on the infinite. No attention should be paid to any physical process or even to body itself. One should try to imagine as though one is getting merged in the infinity.

---

65 *Yoga Theraphy* Vinekar and Kuvalayananda Page, 21,22

153
Vinekar and Kuvalayananda have explained at length the neurological significance of this technique and concluded as follows: "Even when the effort is slackened, the very consciousness that one is in an abnormal posture is enough to bring into play the interference from the higher centers (of brain), willy-nilly! It is just for this reasons that Patañjali advises one to take one's mind off from the posture and engage it in some other sports, i.e. try to do "Ananta Samāpatti". One may wonder why Patañjali should particularly suggest such an attempt at "attunement with the infinite, instead of anything else. We can give only the reason that we can surmise. Firstly, any other thought is likely to lead to an emotional effect and this will at once automatically bring the higher centers to influence the lower ones. Secondly such an attempt itself contributes to relaxation. This process is also called Mahāhradānusandhāna, meditating (Anusandhāna) on the ocean, very big lake (Mahāhrada) while doing so, one feels one is relaxely floating on the surface of the vast sheet of water. Nay, that one is just a ripple or a drop of the ocean itself, undulating on it, being its own part and parcel."66

The effect of posture, according to Patañjali is that one is no longer troubled by the dualities of sense experience.

"Tato dvandānabhīghatah"67

The effects are more or less

---

66 Yoga Theraphy Vinekar and Kuvalayananda Page, 30
67 Y.S. II. 48
- Value-oriented for students
- They get physical stamina for hard work
- The develop patience balance and stamina

These are the basic qualities for a good student. Once this is attained the student can get peace and happiness in his study. He will get also self-satisfaction while undertaking any action, whether physical or mental. Hence, the postures inculcate good educational values.

V.7 Prāṇāyāma

Previously we have discussed that peace, purity, austerity, celibacy etc. leads us to a concentric life. Today the main problem of our students is: All advise them to concentrate on their study, but how will they concentrate? In the days of the Mahābhārata it was also the problem of Arjuna as a student of Lord Kṛṣṇa.

"Cancalam hi manan kṛṣṇa pramāṭhibaśalavaddradham. Tasyāhṁ nigraham maney vāyoriva suduskaram” 68

Control of mind is a psychological problem. How can we control the mind? By meditation we can control the mind. But meditation is a lengthy process and this is difficult on the part of small fickle minded children. Hence Patanjali has given a way or means to control the mind and save the energy. That technique is “Prāṇāyāma”.

Prāṇāyāma is a rhythmic breathing exercise.

68 Srimad Bhagavat Gita, VI.34
According to Patañjali, after concentrating the sense experiences on one object, or after mastering posture, one must practise control of the Prana (Prāṇāyāma) by controlling the motions of inhalation and exhalation.

“Tasminsati śvāspraśvāsayorgartivichedah prāṇayāmah.“  69

The breath may be stopped externally, or internally, or checked in mid motion, and regulated according to place, time and a fixed number of moments, so that the stoppage is either protracted or brief.

“Brhyābhyantarastambhavritihdeśakalāsamkhyaḥbhiḥ paridṛṣṭo dirghasūkṣmaḥ.“  70

If Prāṇāyāma is done properly, then it may help a restless or dissipated mind become calm and concentrated.

“Pracchardanavidhārāṇābhyām vā prāṇasya.” 71

The mind may also be calmed by expulsion and retention of breath.

The process of Prāṇāyāma

“The exercise consists in breathing in slowly through the left nostril, say, for five seconds; then holding the breath for twenty seconds; and finally releasing it slowly for ten seconds through the right nostril. The second time the process has to be reversed. This time air has to be inhaled for five seconds through the right nostril; the breath should then be held for twenty seconds, and finally the breath should be released for ten seconds through the left

69 Y.S.II 49.
70 Y.S.II 50.
71 Y.S.I. 34.
The two preceding aphorisms have defined three operations of Prāṇāyāma: inhalation, exhalation, and suspension of the breath for a certain fixed number of moments. These operations are all controlled by the conscious will; they are parts of a deliberate exercise. But the fourth operation given by Patañjali is: “Brhyābhyantarabisayāksyepicaturtha.”

The fourth kind of Prāṇāyāma is stoppage of the breath which is caused by concentration upon external or internal objects. It occurs when a man has gained complete control of prāṇa through exercise, or when he has reached a certain stage of spiritual development through devotion to God without practising Prāṇāyāma. Then his breathing may cease of its own accord at any time while he is deeply absorbed in concentration. This natural stoppage of breath may continue for many seconds or minutes; even he will

---

72 Meditation mind and Patañjali’s Yoga P.73.
73 Y.S.II. 51.
not be aware of it. In the state of *Samādhi* the breathing ceases altogether for hours at a time.

Patañjali says “As a result of this, the covering of the inner light is removed.

“*Tataḥ kṣiṣyate prakāśāvaraṇam*”

But *Prāṇāyāma* without a teacher is very dangerous.

Though *Prāṇāyāma* ordinarily means a breathing exercise, yet it has a deeper meaning. The word ‘*Prāṇa*” means “cosmic energy”. And “*Ayama*” means “Control”.

So *Prāṇāyāma* means control of cosmic energy present in every person and used for all internal and external activities like thinking, breathing, eating, drinking, digesting, voiding circulating blood throughout the body, talking, singing, moving and creating progeny. *Prāṇa* is the general name of this energy, it is given five different specialised names.

```
PRĀNA
   PRĀṆA  APĀNA  VYĀNA  UDĀNA  SAMĀṆA
```

Depending upon their activities they are named as these:-

*Prāṇa* : It is called *prāṇa* when it is used for breathing and functioning of the heart.

---

74 Y.S.II.52.
Vyāna causes the circulation of blood and other vital fluids throughout the body, it is called Vyāna.

Apāna: Apāna is responsible for eating, drinking, voiding and perception.

Udāna: It is responsible for talking or singing

Samāna: It is responsible for digesting food.

It should be clearly understood that it is the same cosmic energy, prāṇa, which has been given five different names – Prāṇa, Vyāna, Apāna, Udāna and Samāna – depending upon its activities in the human body.

Among all these activities breathing is the most vital. Says Swami Vivekananda a master of Yoga:

“The most obvious manifestation of this Prāṇa (Energy) in the human body is the motion of the lungs. If that stops, as a rule all other manifestation of force (prāṇa) in the body will immediately stop.

“Prānāyāma really means controlling this motion of the lungs and this motion is associated with the breath. Not that the breath produces it on the contrary it (the motion of the lungs) produces the breath. This motion draws in the air by pump action; Prāṇa (energy) moves the lungs; the movement of lungs draws in the air. So Prānāyāma is not breathing but controlling muscular power (or energy) which moves the lungs. When Prāṇa (energy) is
controlled, we shall immediately find that all the other actions of Prāṇa in the body will slowly come under control”75

As the mind becomes purified through the practice of Prāṇāyāma, the ignorance produced by our past Karma is gradually dispelled and the mind gains the power of concentration.

So we above have discussed the process of Prāṇāyāma its necessities and its effects from lower level to the top most level.

Prāṇāyāma with the proper guidance is essential for school-going children.

V.8 Pratyāhāra (Withdrawal of sense organs)

There is a saying “senses are the gateway of knowledge”. We have five sense organs.

<table>
<thead>
<tr>
<th>Sense Organs</th>
<th>Senses</th>
<th>Sensory Activities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Visual Sense Organ</td>
<td>Eye</td>
<td>To see</td>
</tr>
<tr>
<td>Auditory Sense Organ</td>
<td>Ear</td>
<td>To hear</td>
</tr>
<tr>
<td>Gasterotory Sense Organ</td>
<td>Tongue</td>
<td>To Taste</td>
</tr>
<tr>
<td>Olfactory Sense Organ</td>
<td>Nose</td>
<td>To Smell</td>
</tr>
<tr>
<td>Tactual Sense Organ</td>
<td>Skin</td>
<td>To Touch</td>
</tr>
</tbody>
</table>

75 Meditation Mind and Patañjalis Yoga Swami Bhaskarananda P 77.
Through these five sense organs we get knowledge. But the problem is
that the senses are not under our control. In adolescent period students feel
that the sense organs disturb their study.

Here in this context I want to give an example of a student of
Ravenshaw College. I asked him “You are a very talented student, you had
secured good position in the Board Examination. But what happened to you
that you failed in the Intermediate examination?.

He replied: “In Ravenshaw College there were many beautiful girls.
Whenever I wanted to read, the pictures of the girls came to my mind. And a
lot of other things disturbed me like taking intoxicants going to cinema,
listening to music etc. they all damaged my career”.

This happens in case of many students. This creates disturbances in our
education and life. We also experience in our day-to-day life that the sense
organs make our mind and body restless. They are the major obstacles in our
activities.

In this context Lord Śrīkṛṣṇa says:

“Yatato hyapi kounteya puruṣasya vipaścitaḥ”

“indriyāni pramāṭhini haranit prasavam manah” 76

Patañjali says about the techniques of Pratyāhāra (withdrawing the
sense organs from the sense objects) for getting knowledge. When the mind

76 Patanjali Yoga darśana, P 272.
is withdrawn from sense objects, the sense organs are also withdrawn from their respective objects and are said to imitate the mind. This is known as Pratyāhāra.

As long as there is desire in the mind, the sense organs will more eagerly and almost involuntarily run towards the objects of desire. But when the mind is strong and self-controlled, the sense organs become its obedient servants.

Then gradually complete mastery over the sense organs is achieved.

It is the last outer aspect of the main discipline of Yoga, according to Patañjali it is the withdrawal of the senses. This is to be achieved through recollection of mental faculties Patañjali defines it as making the senses follow, as it were, the nature of the mind, when their contact with the corresponding object is cut off.

“Svaviṣayāsaṁprayogecittasya svarupānuṇkāra ibendriyāṇāṁ pratyāhāraḥ”

Here mental resolve is the most important thing in withdrawing the senses from their respective objects. When they are withdrawn, they should be made to follow the nature of the mind itself. To explain this process of Pratyāhāra Vyāsa has given illustration of bees. Just as the bees follow the course of the queen bee and rest when the latter rests. So also when the mind is withdrawn, the senses also get withdrawn.

77 Srimad Bhagvat Gita II. 60.
Having thus emphasized the importance of mental resolution in the process of the withdrawal, it would be proper to differentiate this process from dispassion. As we have already seen, dispassion is the absence of desire for sense enjoyments in this world and in the other world, and finally desirelesness for the primordial forces themselves. Dispassion is thus a general attitude to be maintained continuously by every practitioner of Yoga. Withdrawal, on the other hand is an aspect of practice. In withdrawal, we are required to take away our mind from sense objects for the sake of concentration and meditation. With an attitude of dispassion, one can enjoy the objects that come in the natural course, without having any hankering for them.

In withdrawal, however we are required to take away the mind completely from all sense objects. Thus withdrawal should never be confused with dispassion.

Patañjali has described the results of this withdrawal to be the supreme mastery over the senses.

"Tatah paramā vaśyatendriyāṁ" 79
Previously we have already discussed the outer aspects of our body and mind. Now we will discuss the inner aspect of our body, which is known as soul. We will discuss the development and purification of our soul. If the soul is purified, then automatically the body and mind will be purified. Then we will get the wholesome knowledge. The person who finds himself in this stage, can acquire various powers, knowledge and energy.

V. 9 **Dhāraṇā**

The first amongst the three major inner aspects is concentration or fixing the mind on a particular region. Patañjali defines it as tying the mind down to a particular region.

"Desabandhaścittasya dhārana" 80

Now, what can be the exact significance of this statement? The mind is usually extremely fickle which is moving from object to object and place to place. There is no limitation to this movement. In a moment, it can go anywhere in the universe or even beyond it. As a first step to control it, the practitioner is advised to limit the space. It can be gradually shortened and ultimately the mind can be made fully one pointed. This becomes possible only after getting full control of *Prāṇa*.

*Dhāraṇā* is holding the mind within a centre of spiritual consciousness in the body. (The scriptures speak of seven sense centres of consciousness, six centres in the spinal column and the seventh at the centre of the brain).

---

80 Y.S.II 55.
12 seconds fixation = 1 Dharana
12 Dharana = 1 Dhyana = 12 x 12 = 144 Seconds = 2 Minutes 24 Seconds
12 Dhyana = ISamadhi = 12 x 12 x 12 = 1728 Seconds = 28 Minutes 48 Seconds

Fig. No. 33
When the *Kundalini* (the serpent power at the base of the spine) is aroused, it is said to travel up the spine through the six senses of consciousness, reaching the seventh, the centre of the brain. As it reaches the higher centres, it produces various degrees of enlightenment. When the mind reaches the seventh center, ‘Samādhi’ is attained. It may be noted that even in the case of the outside objects, one should be able ultimately to experience them even without the aid of the sense organs. Then alone concentration can be said to be complete.\(^8\)

---

**Dhāraṇā** matures into *Dhyāna* and *Dhyāna* into *Samādhi*

---

"Fixing the mind on its object of contemplation for 12 seconds equals one measures of *Dhāraṇā* or concentration. Twelve measures of *Dhāraṇā* equal one measure of *Dhyāna*. In other words, when the mind can be kept in that state of concentration for 144 seconds (2 minutes and 24 seconds), it is

---

\(^8\) Y.S.III -1

---

166
called *Dhyāna*. Twelve measures of *Dhyāna*, i.e. uninterrupted concentration for 28 minutes and 48 seconds, will constitute *Samādhi*. *Dhāraṇā, Dhyāna* and *samādhi* are only different degrees of concentration. In the language of *Raja Yoga*, they are all *Samyama* (concentration).  

V.10 *Dhyāṇa* (Meditation)

Patañjali defines *Dhyāna* (meditation) as an unbroken thought towards the object of concentration. “*Tatra prayayaikatānatā dhyānas*”

In other words, meditation is prolonged concentration – The process is often compared to the pouring of oil from one vessel to another in a steady unbroken stream. Here oil symbolizes the mind and the bowl, the object of thought. If the mind is made to flow in an uninterrupted manner to its object of thought for a prolonged period of time, it is called meditation.

**Why is it steady and unbroken?**

Patañjali defines thought in the 2\textsuperscript{nd} *sutra* of Chapter – I as a wave (\textit{vṛtti}) in the mind. Ordinarily a thought wave arises and remains in the mind for a moment, and then subsides to be succeeded by another wave. In the practice of meditation, a succession of identical waves takes place in the mind, and this is done so quickly that not any wave is allowed to subside before another rises to take its place. It is unbroken and therefore the effect is

---

82 Meditation Mind and Patañjali Yoga, Swami Bhaskara Nanda P.83.
83 50. Y.S. III 2
of perfect continuity. The question arises: Why are we taking the example of oil instead of water?

The answer is that water can be poured drop by drop intermittently but oil is always poured with a continuous flow.

The mind of a Yogi can concentrate upon any object of any size from the atomic to the infinitely great.

"Paramāṇuparamamahattvānto 'syavāṣikāraḥ" 84

The difference between concentration and meditation is both qualitative and quantitative.

V.11 Samādhi (absorption)

When someone has already submerged himself in the ocean of knowledge, he is in the state of absorption. This is the last stage of knowledge.

According to Patañjali, “when in meditation, the true nature of the object shines forth, not distorted by the mind of the perceiver, that is absorption (samādhi).

"Tadebārthamātranirbhāsam
svarūpasūnyamiva samādhiḥ" 85

84 Y.S.I. 40.
85 Y.S.III 3.
And also just as a the pure crystal takes colour from the object which is nearest to it, the mind, when it is cleared of thoughtwaves, achieves sameness or identity with the object of concentration. It may be either a gross object, or the organ of perception, or the sense of ego. This achievement of sameness or identity with the object of concentration is known as ‘Samādhi’.

“Kṣīṇavṛttterabhijātasyeva manergrahīṭr – grahaṇa – grāhyeṣu tatsthatadañjanatā samāpattiḥ” 86

Here we have to remember that Samādhi is not at all any type of trance or an unconscious state; on the contrary, it is a state shining forth with full consciousness.

The difference between meditation and absorption or Samādhi should also be understood properly. While in meditation the idea or notion flows continuously in the mind, the awareness of the experience and the object of experience remain separately. These three are usually called ‘Triputi’ or three layers of awareness. However, in the stage of Samadhi or absorption, these three layers lose their distinction and the two other layers get absorbed into the awareness of the object of meditation alone. The object of meditation, of course, can even be the self, or the experience. The doubt may be raised as to how the three layers can be explained in such meditation. The reply is simple. Even when one is meditating on the self, or the experiencer, the distinction between the experiencer of the meditation and the self or of the usual

86 Y.S.I. 41.
FREE FROM WORRY, ANGER, TENSION, ANXIETY AND GREED

COOLNESS

CALMNESS

SHARPNESS

ADAPTABLE TO THE SITUATIONS

ABSENCE OF DULLNESS

PIN POINTED NESS

HELFUL IN ATTITUDE

FREE AND FRANK NATURE

SHARP MEMORY

STRAIGHT FORWARDNESS

NOT-DISTURBING ANYONE

SOLVING THE PROBLEMS IN A MORE APPROPRIATE MANNER.

Fig.No.35
experiencer of the meditation and the self or the usual experiencer can still remain. In the stage of absorption the usual experiencer will shine forth in its real nature absorbing in itself the experiencer of meditation as also the continuous flow of the idea in meditation.

This is all about *Dhārṇa, Dhyāna* and *Samādhi*.

Here I want to show the difference between a meditative child and a normal child with an example: If a teacher punishes a normal child, he becomes revengeful and in case of meditative child, he accepts the teacher’s punishment as a blessing. Hence, when a normal child deviates from the right path of life, the meditative child leads his life on the right path. Gradually a normal child inculcates the negative values and a meditative one inculcates virtues like coolness, calmness, sharpness, pinpointedness, absence of dullness, straight forwardness, freedom from anger, anxiety, worry, tension etc. He is of sharp memory, free from greed, of free and frank nature, acceptive not reactive; adaptable to the situations; firm; balanced in mind; not disturbing anyone, solving the problems in a more appropriate manner; helpful in attitude; he has perseverance to solve the problems amicably without hurting the sentiment of others.

These are the educative and spiritual values found in Patañjali’s *Yoga darśana*.