Chapter IV

THE WAY OF FREEDOM

By freedom we usually mean freedom from some undesirable state, such as freedom from hunger, poverty, slavery etc. In the context of Indian philosophy, freedom is primarily taken to mean freedom from suffering or dukha arising out of ignorance or avidya. Here freedom is considered as a state to be attained either through action, devotion, knowledge or yoga (meditation). Moksa is considered to be the highest purusarthra or goal of life in Hindu philosophy. In the words of J. Krishnamurthi:

“Freedom is not what one likes to do, what one wants to do, that is not freedom. Freedom means something entirely different. It means freedom from this constant battle, constant anxiety, uncertainty, suffering, pain, all the things that thought has created in us”.

So, our enquiry is, what is the highest excellence of man? Man’s

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supreme excellence, according to *Upanisads* and *Gīta* consists in transcending his limitations of the senses. Intellectually and technologically man has achieved much. But this is not the highest achievement. The immense possibilities are still inherent in man. The present state is only a passing phase. He has to surpass himself and achieve still higher levels of expression. How can we actualise our potentialities to achieve maximum freedom? The *Upanisads* and *Gīta* took up this challenge, the challenge of human evolution.

Physically and socially, man is not free; He is conditioned by external and internal factors. According to Swami Vivekananda: “Freedom, physical freedom, mental freedom, and spiritual freedom are the watchwords of the *Upanisads*.²

Man is the only creature who is aware of himself and of the vast energies lying within him. At the same time, he is also keenly aware of a sense of limitation within himself. He struggles to overcome this limitation, thus turning his inner being into a battlefield, into a veritable *Kurukṣetra*. It is this conflict between the sense of bondage and the sense of freedom that makes the very meaning of life at the human level. But this conflict is not eternal. In the course of this very conflict, he gains in spiritual strength, in will, in purpose, in

clarity of vision and eventually achieves true freedom. This freedom, which is his birth right, can be achieved by him only after passing through the long travail of the evolutionary process.

In the ringing words of Swami Vivekananda:

“...One curious fact present in the midst of all our joys and sorrows, difficulties and struggles, is that we are surely journeying towards freedom. The question was practically this: ‘What is this universe? From what does it arise? Into what does it go?’ And the answer was: In freedom it rises, in freedom it rests, and into freedom it melts away.”

Organisms other than humans do not know this. They do not have the organic capacity to formulate the problem for themselves. To find a solution, they have to depend entirely on mother nature for it. Man alone has the capacity to experience bondage in a consistent manner and to struggle to overcome it. *Vedānta* tells us that herein the glory of man. He can surpass himself, in this very life, in this very person, not at the end of nature’s evolutionary process.

*Srimad Bhagavatam* says: “Only two kinds of people are happy and free from tension, the utter fool and the one who has surpassed himself. All people

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in between are in varying stages of tension and sorrow\(^4\). This tension, says *Vedānta*, is the organisms struggle for freedom. In the case of man, it is this tension that carries him forward.

Awareness of bondage is the first step towards freedom. For example, in politics, we see that, as long as a subject nation is unaware of its bondage, it is comparatively peaceful and free from inner tension; but it is also unaware of the joy of freedom. But a time comes when that subject nation feels that it is better to die than to be a slave, and from that moment it begins both its life of tension and its march towards freedom. We have seen this happen in the recent history of India.

In spiritual life, exactly the same thing happens. So our question is, how can we become free from the bondage of *karma*? Or what is the possibility of freedom in the Doctrine of *Karma*? Or whether the Doctrine of *Karma* is totally deterministic or indeterministic or self-deterministic or some other way? These are the questions we have to go through. Further, if we have freedom, then how can we attain it in a practical way. Answer to these questions will reveal the status of freedom in the Doctrine of *Karma*.

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\(^4\) *Srimad Bhagavatam*, III. 7. 17.
4.1 Karma, Rebirth and Freedom

According to the Law of Karma, our actions produce tendencies - karma, in accordance with which our future lives are determined. Man normally performs his actions out of ignorance. He somehow or other forgets his own true nature, fails to discriminate between the real and the unreal, and consequently performs his actions in the light of his wrong and false notions. Such actions create *samskaras* or tendencies which determine his future nature. Now a question arises: how can we maintain at the same time the determining character of *karma* on the one hand and man’s Freedom on the other? If man’s entire personality and actions are determined by his *samskaras*, then how can we say that freedom constitute his real nature?

We should be aware of this problem. According to Swami Vivekananda, Freedom does not mean absence of all kinds of determining factors, in that case freedom would be a chaos. Freedom, truly speaking does not mean, no-determination, it means self-determination, which suggest that the free agent is determined not by anything else but by himself. If this is understood, freedom and *karma* no longer remain incompatible with each other. Man’s *karmas* determine his nature. His own actions create tendencies that bear fruits for the future. Secondly, *karma* does not contradict man’s freedom because final escape rests ultimately again on man’s actions. By his own good deeds man can
win over his ignorance and suffering. That also shows that man is basically free.\footnote{Swami Vivekananda, op. cit., Vol. I. p.26.}

Moreover, the incompatibility of *karma* and freedom is only apparent. The soul- the *jiva*, in fact, always remains free- is never in bondage. According to *Vedanta* the apparent state of *karma-* bondage, is really a delusion created by ignorance. It is merely a *lila* in which the soul has become involved.

Now, the above idea of freedom, represents the essence of the soul and it is in bondage is only apparent, which produces a difficulty because our understanding of the usual state of the soul creates the impression that the soul is the suffering individual, limited in his capacities and action. In fact, such an awareness makes us thoughtful and forces us to think about the ultimate destiny of the soul. Vivekanandad admits that it is not possible to give an exact and scientific demonstration of the soul’s immortality, but he also feels that this notion cannot be treated as an unscientific notion, because it has always remained ethically and religiously very significant, and almost in every age of civilisation persistent efforts have been made to try to find rational justification for the doctrine of immortality.\footnote{Ibid., pp.180 - 182.}
Literally, immortality means deathlessness. By calling the soul immortal, literally we mean that death is not the ‘end’ of the soul — that means the soul survives death. This survival assumes firstly in the form of rebirth and finally the realisation of immortality, of complete freedom. Thus in Vivekananda’s thought, rebirth is an aspect of immortality. This again leads us in getting out of the cycle of births and rebirths.

Now we find there are two aspects of immortality. First is survival and second is immortality. Survival means that death is not the end of life. At this place Vivekananda takes help from his doctrine of ignorance and *karma* and incorporates them in his doctrine of the soul. The soul, here, performs actions in ignorance, certain tendencies and *sāṃskāras* are created in accordance with which the next birth is determined.

But what would be the ultimate nature of immortality? Is this a continuous movement through births and rebirths as the ultimate destiny of the soul? This obviously can’t be so, because birth or the embodied state has been conceived as a state of bondage. Therefore, the ultimate destiny of man must consist in freedom from this state, true immortality can be attained only when this ‘cycle’ is finally stopped. The ancient Indian philosophers believed in this.

Dr S Radhakrishnan approaches the above problem in the following manner. For him, freedom ordinarily means freedom of decision or freedom of
choice. Freedom is conceived by Radhakrishnan as constituting the essence of spirituality. In this sense Radhakrishnan’s meaning of the word freedom is more comprehensive than the freedom of choice. More than the freedom of choice, it implies a particular metaphysical status of man. It means that the soul is metaphysically free, that is to say, by its very nature the soul is not determined by any extraneous factor. It means that, unlike other aspects of nature, soul is not determined by environmental factors, it can exercise its own control. A simple instance of his freedom is the capacity of creation that man possesses. He can create original works of art, build structures, express his creative genius in art, science and music. Freedom also means that man is freed to choose his own course of the life and action, so that the future of man depends to a very extent on man himself.

Radhakrishnan believes that the soul has to pass through various embodied stages and that the tendencies of each stage are determined by the karma performed in the past. From this it follows that the karmas performed in this life will determine the future. One may raise a doubt here by saying that if the Law of Karma is the determining factor of life, then the soul’s states and all other tendencies are determined. Thus it may be pointed out that the belief in

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the Law of *Karma* is not quite compatible with the idea of freedom. Radhakrishnan removes this doubt in the following manner. Firstly, he says that *karma* and freedom are not incompatible with each other because the *karmas* are *karmas* performed by the soul. Freedom does not mean absence of any determining conditions, it means being determined by nothing else but oneself.

Freedom is self-determination. Secondly Radhakrishnan tries to demonstrate the compatibility of *karma* and freedom. He says that there are two aspects of *karma*- a retrospective aspect that has a connection with the past and a progressive aspect that has its influence on the future. Man is determined by past *karma*, but is free to create prospective *karma*. He says that choice is the assertion of freedom over necessity by which it converts necessity to its own use and thus frees itself from it.⁹

The teachings so far set forth presuppose that man is free to choose the path he likes in the course of life. Even though it appears that he can only follow the bent of his nature (*Prakriti*) he has the capacity of transcending the *väsanas* inherited with him.

From the above discussions it is clear that there is a close relationship between *karma*, rebirth and freedom. Though we are helpless in relation to the past, we are masters of the future. The fruit of the past are there to bind and

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obstruct us, but we have the capacity to destroy them by our present deeds. Thus we are responsible for what we are and whatever we wish ourselves to be. By past action one can close the way for his future. But, by the present one can open it. Even though the physical environment in which we have been placed is not of our choice, we can make the best use of it.

In short, every individual has the right to work and he is free in doing so. This is granted by the Doctrine of *Karma*. At the same time he is bound to forbear its consequences and this is not denied by it. Thus it links freedom and responsibility. No individual can escape the consequences of his action. It depends upon the individual will, for instance, to jump or not into the water. But if one jump and the water is deep and if he does not know swimming it is not up to his choice whether he shall drown or not.

In *Yoga Vāishātha, Moksa* (Emancipation) is explained as follows. *Moksa* in this system can be attained in the life time of a person or after his death. In the former case it is called *Jivan Mukta*. In which the Saint has ceased to have any desires as if he were in a state of deep sleep. He is always an inward eye. He internally renounces all actions, and does not desire anything for himself. He is full of bliss and happiness.¹⁰

³⁰ *Yoga Vāishātha*. VI. 52-58.
Here, the question arising is that whether a Saint is above the tyranny of the effects of his own deeds. We can find a discussion on this matter in Buddhist quarters as to whether a Saint can be killed before his proper time of death, and it is said that no one can attain nirvana without enjoying the fruits of the accumulated intentional deeds. A story is told in the *Dhamma Pada* commentary, how the great Saint Moggalana was torn into pieces by thieves. Such an incurable death of such a great Saint naturally raised doubts among his disciples. These were explained by Buddha, who said that this was due to the crime of parricide, which Moggalana had committed in some previous birth. Even though he had attained Sainthood in that life, he could not escape suffering, the effect of his deeds, which were on the point of bearing fruits. We can see similar incidents in the case of Sri Ramakrishna, Sri Ramana Maharshi and also in the life of Sri Krishna.

This would naturally imply the view that Sainthood does not necessarily mean destruction of the body, but that even after the attainment of Sainthood the body may continue to exist for the suffering of the effects of such actions as are on the point of bearing fruit.

The concept of *sthita-prajña* in the *Bhagavad Gīta* also reminds us the state of a *Jivanmukta* Saint. According to *Gīta*, a *sthita-prajña* has no desires,

but is contented in himself, has no attachment, fear or anger, is not perturbed by sorrow or longs for pleasure, and is absolutely devoid of all likes and dislikes. Like a tortoise within its shell, he withdraws himself away from the sense objects.

Here we can see that a person is in the web of a peculiar type of determinism as well as freedom at the same time. If this is so, then, how it is functioning in the human being is our next question.

4.1.1 Freedom Vs Determinism

The argument carries on determinism and freedom by philosophers is an endless process. According to Jean Paul Sartre, to understand the notion of an action, we have to explicit the structures contained in the very idea of action. Because, the concept of an act contains numerous subordinate notions, which we shall have to organize and arrange in hierarchy, for making it explicit.

We should observe first that an action is on principle intentional, which means that there is an intention behind every action. This does not mean, of course, that one must ‘foresee all the consequence of his act’. Thus “Freedom is perpetually in question in my being. It is not a quality added on or a property of

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my nature: It is very exactly the stuff of my being is in question. I must necessarily possess a certain comprehension of freedom. It is this comprehension which we intend at present to make explicit. 14

The idea of mechanical determinism, which leaves no room for any freedom within the cosmic existence. We have to consider the language used in Gita as a whole, not in their solitary sense quite detached from each other. Because everything in the Gita is even so interwoven and must be understood in its relation to the whole.

The Gita itself makes a distinction between those who have not the knowledge of the whole, and are misled by the partial truths of existence and Yogi who has the synthetic knowledge of the reality. To see all existence steadily and see it as a whole and not be misled by its conflicting truths, is the first necessity for the calm and complete wisdom to which the Yogi is called upon to rise. A certain absolute freedom of the Self is one aspect at one pole of our complex being, a certain absolute determinism by Nature is the opposite aspect at its opposite pole.

We have always to keep in mind the two great doctrines, which stand behind the Gita teachings with regard to the soul and nature. First is the Sanikiya truth of Pumya and Prakriti corrected and completed by the Vedantic

14 Ibid.
truth. This is the key, which reconcile and explains the whole thing. There are different planes of our conscious existence by which we can understand that truth to one system is not truth to another system. Recent scientific discovery also points out this fact\textsuperscript{15}. What we now call in our ordinary mentality our free will and have a certain limited justification for so calling it, yet appears to the Yogi who has climbed beyond, not free will at all, but a subjection to the modes of nature.

\textit{Gita} says

"While the actions are being entirely done by the modes of nature, he whose self is bewildered by egoism thinks that it is his \textit{I} which is doing them. But one who knows the true principles of the divisions of the modes and of works, realizes that it is the modes which are acting and reacting on each other and is not caught in them by attachment. Therefore giving up thy works to Me, free from desire and egoism, fight delivered from the fever of thy soul"\textsuperscript{16}.

\begin{itemize}
  \item \textsuperscript{15} Frijof Capra. \textit{The Tao of Physics} (Flamingo, London, 1983), p. 197.
  \item \textsuperscript{16} \textit{Bhagavad Gita} v 27-29.
\end{itemize}
Here is the clear distinction between two levels of consciousness, two standpoints of action, that of the Self caught in the web of its egoistic nature and doing works with the idea, but not the reality of the freedom of the Self.

Here we speak of the Self being subject to nature. But on the other hand, the *Gītā* in distinguishing the properties of the Self and nature affirms that while the nature is executrix, the Self is always the Lord, Īśvara. It speaks of the Self being bewildered by egoism. But the real Self to the *Vedāntin* is the divine, eternally free and self-aware. What then is this self that is bewildered by Nature?

The answer is that we are speaking here in the common parlance of our lower or mental view of things. In other ways, we are speaking of the apparent self, or the apparent soul, not of the real Self, not of the true *Puruṣa*. It is really the ego, which is subjected to Nature. Because it is itself part of Nature (*Prakṛti*). Actually it is the ego which creates the mind the appearance of a Self which Sri Aurobindo calls an ‘ego self’.

Thus there are, we may say, two selves in us, the apparent or desire self, which can be called as ego-self, changes with the mutations of the *gunas* and the free, eternal *Puruṣa* not limited by nature and her *gunas*. This mutable

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personality or the ‘ego self’ or the ego which says, “I am this personality”, “I am this natural being who is doing these works”. The true Self which is indeed, the upholder, the possessor and the Lord of nature is not itself the mutable natural personality. The way to be free, then, is to get rid of the desires of this ego or ego self.

This view of our being starts from the Sankhya analysis of the dual principle in our nature, viz., Purusa and Prakriti. Purusa is inactive while Prakriti is active. Purusa is the being full of consciousness, Prakriti is the nature, mechanical, reflecting all her works in the conscious witness, the Purusa. Prakriti works by the inequality of her three modes or gunas, in perpetual collision, intermixture and mutation with each other. By her function of ego-mind she gets the Purusa to identify himself with all this working and so creates the sense of active, mutable, temporal personality in the silent eternity of the Self. The result would be that the ego, desire and ignorance must govern the natural being.

Gita says: ‘Even the man of knowledge acts according to his own nature’. And immediately after this, in answer to Arjuna’s objection who asks him, “if there is no fault in following our nature, what are we then to say of that in us which drives a man to sin, as if by force, even against his own struggling

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18 Bhagavad Gita 3.33.
will." Krishna replies that "this is desire and its companion wrath, which lead us to commit sin."20

Therefore, we should make a distinction between what is essential in nature and what is accidental to it, over which we must certainly get control. Gita in the opening of its sixth chapter says:

"By self thou shouldst deliver the self, thou shouldst not depress and cast down the self (whether by indulgence or suppression); for the self is the friend of the self and the self is the enemy. To the man is his self a friend in whom the (lower) self has been conquered by the (higher) self, but to him who is not in possession of his (higher) self, the (lower) self is as if an enemy and it acts as an enemy." 21

Here we can see the element of determinism and freedom at the same time. The path from determinism to freedom is best seen if we observe the working of the gunas. At the bottom are the existence in which the principle of tamas is supreme. The beings who have not yet attained to the light of self-consciousness and are utterly driven by the current of nature are coming under

this category There is a will even in the atom. But it is not the free will, because it is mechanical and the atom does not possess the will, but is possessed by it. Here the buddhi, the element of intelligence, is in a state of inertia. Even though tamas is in a state of inertia, it contains rajas, conceals satva within itself. Next is the kingdom of plants in which the principle of rajas is dominant.

In man, we can see another action, a free will, a sense of responsibility, a real doer other than nature. Because in man there is a conscious intelligent will. Through this he observes, understands, approves etc. Man, as an animal, can’t say “I am acting in accordance with the nature”. Because he has not the nature of acting blindly in accordance with his impulses and passions.

Even though it is true that the principle of rajas or tamas gets hold of his buddhi and induces to justify every action he commits, but still at least the reference of the buddhi must be there either before or after the action is committed. Besides, in man satva is awake and acts not only as intelligence but as seeking for right knowledge and right action. According to that knowledge, he has the capacity to know the higher law of his own nature, which the satvic principle in him creates.

But, our question is, Is this satvic nature in man a free will? Gita from the standpoint of a higher consciousness denies this. According to Gita,
"buddhi or conscious intelligent will is still an instrument of nature. When it acts, even in the most satvic sense, is still nature which acts and the soul which is carried on the wheel by maya. The ego associates itself always with its karma and it says. “I did”, “I will” and “I suffer” etc. It was the strong perception of this aspect of existence, which compelled the Buddhists to declare that all is karma and that there is no self in existence, that the idea of the self is only a delusion of the ego-mind. Gita points out that the sārva binds us as much as the other gunas and binds in the same way by desire and ego. As long as these two hold the being there is no freedom. In other words, freedom, the highest self-mastery begin when we see and hold the supreme self above the natural self or ego. Here the nature of action is only an instrument of supreme will, the one will that is really free. For that, we must rise high above the three gunas, become trigunātīta. There, the Self is beyond even the satvic principle. We have to climb to it through sātva, but we attain to it only when we get beyond sātva. We reach out to it from ego and by the ego, but only reach it by leaving the ego. Here ego functions as a revealer. We are drawn towards it by the highest of all desires, but we can securely live in it only when all desires drops away from us. We have at a certain stage to liberate ourselves even from the desire of our liberation.

So far we have discussed the determinism and freedom of Nature or Prakṛti. The freedom of the nature is nothing but the ego from which we act in
itself an instrument of the action of Prakrti. The will of the ego is a will determined by Prakrti.

Normally we have the impression of a free initial act. We speak and act as if we are perfectly free using an absolute inward independence of choice. But as far as Nature is concerned our freedom is limited. Certainly, while doing an action, the will in us has always a certain number of possibilities. When we so associate ourselves, we think of it as our will and say that it is a free will and that it is we who are acting. The sense of free will, illusion or not, is a necessary machinery of the action of nature, which is necessary for man during his progress and it would be disastrous for him to lose it before he is ready for a higher truth.

The ego thinks that it is the real self which is acting as if it were the true center of action. There it commits an error of standpoint. But a time must come in our progress when we are ready to open our eyes to the real truth of our being, and then the error of our egoistic free will must fall away from us. The rejection of the idea of egoistic free will does not imply a cessation of action because nature is the doer of action.

Here, we should understand the fact that the rejection of free will must not be a mere fatalism or idea of nature determinism. As long as we reach the real Self, the Purusa, which is above the action of the three gunas, we still act...
by the ego. Here one question arises: If nature and ego are not all we are, then wherein lies our gate of freedom?

The Purusa of the current Samkhya philosophy is free in essence of his being. Because it is the non-doer, akara. But the Gita's conception of the relations of the Purusa and Prakriti are not the Samkhya's. In the Samkhya self and Nature are two different entities. But in Gita they are two aspects, two powers of one self-existent being. Then, how can we liberate ourselves?

The union of the soul with the Purusothama is the complete teaching of the Gita in essence. For this union, Gita suggests a method called Yoga. Union by Yoga with the Purusothama means the knowledge and enjoyment of our oneness with him. But the direct way to union lies through the firm realization of the immutable self, and it is the Gita's insistence on this as a first necessity. The prana and the apana moving within the nostrils, having controlled the senses, the mind and the understanding, the Sage devoted to liberation, from whom desire, wrath and fear have passed away is ever free. Here we have a process of yoga that brings in an element which seems quite other than the yoga of works and other even than the pure yoga of knowledge by discrimination and contemplation. It belongs in all its characteristic features to the system, introduces the psycho-physical aspects of Hamsayoga. There is the conquest of

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all the movements of the mind, the control of breathing, Prānāyāma; the drawing in of the senses and the vision. All of them are processes which lead to the inner trance of samādhi. The object of all of them is mokṣa. Mokṣa signifies the renunciation not only of the separative ego-consciousness, but of the whole active consciousness, dissolution of our being into the highest Brahman.

But Hamsa yoga is after all no easy thing to acquire. It is very clear from the words of Arjuna: “The mind verily is, O Krishna, restless, turbulent, strong and obstinate; therefore, I consider it as difficult to control as the wind.” Therefore it would seem, the Gītā proceeds to give us a special process of Rāja-yogic meditation, a powerful method of practice, the complete control of the mind and all its working.

In this process the Yogi is directed to practice continually union with the self. So that they may become his normal consciousness. Thus always putting himself in yoga by control of his mind the Yogi attains to the supreme peace of Nirvāṇa in Buddhist terms. This peace of Nirvāṇa is reached when all the mental consciousness is perfectly controlled and liberated from desire and

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23 Gītā 6.11
24 Bhagavad Gītā, 6.34
remains still in the Self. By the silence and stillness of the mind the Self is seen within.

Here, the main stress is for the stilling of the emotive mind. For the liberated Yogi there is no other law, rule, dharma than simply this, to live in the divine and love the divine and be one with being. His freedom is an absolute and not a contingent freedom, self-existent and not dependent any longer on any rule of conduct, law of life or limitation of any kind.

In the third chapter of Gita, emphasis has been laid on the performance (discharge) of duty while in the fourth chapter there is an emphasis on knowing the truth about karma yoga. The reason is that an action can be performed scrupulously, only when the reality is known about it. Moreover, if the true nature of action is known, the actions which bind a man, can liberate him from bondage. Therefore, in the fourth chapter Krishna has laid special emphasis on knowing the truth about actions.

All actions are performed by the modes of nature. But out of ignorance man identifies himself with nature and becomes the doer of the actions which are done by nature. God has not made the doer. If he had made him the doer, the Lord in the eighth verse of fifth chapter would have not said- the man who

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25 Ibid., 4 16.32
26 Ibid., 5. 14.
is united with the divine and knows the truth thinks, “I do nothing at all.” It means that this sense of doership is self made and so it can be renounced by the man who has inculcated it. According to Bhagavad Gita, “neither agency nor actions does the Lord create for the world, nor does he connect actions with their fruits. But it is personal nature alone that acts.” 27 Here the expression ‘Na karmani’ proves that a man is independent in the performance of actions.

When the Lord neither creates agency nor does He force anyone to perform action nor does He bring about the union of the actions and their fruit, how can He reap the fruit of action? For this Krishna answers in the following manner. “The all pervading Lord takes neither the sin nor the virtue of any; knowledge is enveloped by ignorance, therefore, beings are deluded.” 28

The man himself is eternal while the body and the worlds are transient. Therefore, affinity between the eternal and the transient can’t be everlasting. When he himself accepts this affinity, it seems to him that egoism and attachment are part and parcel of his self and it is difficult to renounce them. But it is wrong. This affinity is not real, it is only assumed because he himself is the illuminator while the body is the object to be illumined and looked on. The

27 Ibid.
28 Ibid., 5.15.
self is beyond space and time while the body is confined to spatio-temporal aspect.

The feelings of egoism and attachment are man made. First a man accepts that he is a householder. But who becomes a sage, says that he is a sage. Thus his egoism (I'ness) changes. Similarly, he has attachment for a thing, which he possesses. But when he gives it to anyone else permanently, he has no attachment for it. It proves that the feelings of egoism and attachment are not real but only assumed.

In the 6th chapter Krishna says: "He who discharges his duty without expecting its fruit, is Sanyasi and a Yogi. He is not a Sanyasi who has merely renounced sacred fire and he is not a Yogi who has merely given up all activities." 28

The sun provides light to the entire universe and men commit sins and also perform virtuous actions but the sun has nothing to do with those sinful and virtuous actions. Similarly, nature and the entire universe receive power from God and with that power the people perform various actions. But these actions are not connected with God. He has given freedom to man. He, who, by misusing the freedom given by the Lord becomes the doer and reaps the fruits

28 ibid., 4.1
of actions, is bound. The Lord does not accept his actions and their fruit. But he, who by making the right use of freedom, offers his actions and their fruit to God, is liberated from the *sāṁśārācakra*.

### 4.1.2 Free will

Now the question is, whether the destiny of the past life or the *Pauruṣa* of this life will win. The *Yoga-vaśistha* holds that *Pauruṣa* can conquer and annul destiny.

One of the special features of the *Yoga-vaśistha* is the special emphasis that it lays upon free-will and its immense possibilities, including its power of overruling the limitations and bondage of past *karmas*. *Pauruṣa* is defined in the *Yoga-vaśistha* as mental and physical exertions made in properly advised ways, since only such actions can succeed. If a person desires anything and works accordingly in the proper way, he is certain to attain it, if he does not turn back in midway. *Pauruṣa* is of two kinds of the past life and of this life and the past *Pauruṣa* can be overcome by the present *Pauruṣa*. The *karma* of past life and the *karma* of present life are thus always in conflict with each

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30) *Pauruṣa* is the Sanskrit term for free will and in *Yoga-vaśistha* it is termed as *Pauruṣa*.
31) *Yoga-vaśistha*, 11.4.11
33) *Ibid.*, 11.4.17
other, and one or the other gains ground according to their respective strength. The idea of that one is being led in a particular way by the influence of past karmas has to be shaken off from the mind. According to Yoga-vasishtha the effects of the past life are certainly not stronger than the visible efforts of the moment.

All efforts have indeed to be made in accordance with the direction of the scriptures. There is, of course, always a limit beyond which human endeavours are not possible, and therefore it is necessary that proper economy of endeavours should be observed by following the direction of scriptures, which includes the cultivation of good friends, right conduct etc. Since mere random endeavours on a wrong direction can’t be expected to produce good results. If one exerts his will and directs his efforts in the proper way, he is bound to be successful. There is nothing like destiny standing as a separate force, it has a continuity with the power of other actions performed in this lives, so that it is possible by superior exertions to destroy the power of actions of previous life so that we can achieve a good result. Whenever a great effort is made or a great energy is exerted, there is victory.

\[33 \text{ Ibid., 31.5.25}\]
Rama points out to Vasistha that destiny is fairly well accepted among all people, and asks if it did not exist, what does it mean after all? In answer to this Vasistha says that, when any endeavour (Purusa) comes to fruition or is baffled, and a good or bad result is gained, people speak of it as being destiny. There is no destiny, it is mere vacuity, and it can neither help nor obstruct anyone in any way. At the time of taking any step people have a particular idea, a particular resolution: there may be success or failure as the result of operation in a particular way, and the whole thing is referred to by ordinary people as being due to destiny, which is a mere name, a mere consolatory word.

The instinctive root inclinations (vAsana) of a prior state become transformed into karma. A man works in accordance with his vAsanas and by vAsana gets what he wants. VAsana and karma are, therefore, more or less like the potential and actual states of the same entity. Destiny is but another name for the karmas performed with strong desire for fruit, karma thus being the same as vAsana, and vAsana being the same as manas, and manas being the same as the agent or the person (purusa). So destiny does not exist as an entity separate from the purusa.

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35 ibid., 11.9
36 ibid., 11.9.29
In manas, there are always two distinct groups of vāsanas, operating towards the good and towards the evil. It is our duty to rouse the former against the latter, so that the latter may be overcome and dominated by the former. How can it become possible? Or how can we tame the mind which is the king of all senses and of vāśanas? Answer to these questions leads us to the study of Yoga or meditation, a method by which we can actualise our potentialities to achieve freedom.

4.2 Yoga and Freedom

The psychology of human race has not yet been discovered by science. All creation is essentially the same and proceeds by similar though not identical laws. We see in the outside material world that all phenomena proceed from and can be reduced to a single causal substance “from which they were born, in which they move and to which they return”\(^37\), the same truth is likely to hold good in the psychical world. The unity of the material universe has now been acknowledged by the scientific community all over the world. They have declared the ‘unity in diversity’ in matter with no uncertain voice. In so doing, they have merely re-affirmed the discovery made by Indian masters of the Yogic science thousands of years ago.

\(^{37}\) *Taittirīya Upanishad* 3.1.
Yoga is based upon certain laws of human psychology, a certain knowledge about the power of the mind over the body and the inner spirit over the mind which are not generally realized. Now the West is beginning to discover the secrets of yoga. Some of its laws have revealed themselves to the scientists of Europe while others through spiritualism, clairvoyance, telepathy and other modern forms of occultism. According to Sri Aurobindo, “the time has almost come when India can no longer keep her light to herself but must pour it out upon the world. Yoga must be revealed to mankind because without it mankind cannot take the next step in the human evolution.”

But the European scientists have not been discovered any sure and certain methods, such as they have in dealing with gross matter, for investigating psychical phenomena. They can only observe the most external manifestations of mind in action. But in these manifestations the mind is so much enveloped in the action of the outer objects and seems so dependent on them that it is very difficult for the observer to find out the springs of its action or any regularity in its workings. The European scientists have therefore come to the conclusion that it is the stimulation of outside objects which are the cause of psychical phenomena. They also pointed out that even when the mind seems to act of itself, it is only associating, grouping together and manipulating the

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recorded experiences from outside objects. The very nature of mind, according to them, is a creation of past material experience transmitted by heredity. As a natural result of these materialistic theories, science has found it difficult to discover any true psychical centre and therefore fixed upon the brain, the material organ of thought, as the only real centre. The nut shell of the theory is as follows. First, man is a creation and slave of matter. He can only master matter by obeying it. Secondly, the mind itself is a form of gross matter and not independent. Thirdly, there is no real free will, because all our action is determined by two great forces, heredity and environment.

It is from these false and dangerous doctrines of materialism which tend to subvert man's future and hamper his evolution. Here is the point where Yoga asserts on the contrary man's freedom from matter and gives him a means of asserting that freedom. In the words of Sri Aurobindo:

"The first great fundamental discovery of the Yogi was a means of analysing the experiences of the mind and the heart. By Yoga one can isolate mind, watch its workings as under a microscope, separate every minute function of the various parts of anahkarana, the inner organ, every mental and moral faculty, test its isolated workings as well as its relations to other functions and faculties and trace backwards the
operations of mind to subtler and ever subtler sources until just as material analysis arrives at a primal entity from which all process. So Yoga-analysis arrives at a primal spiritual entity from which all proceeds. It is also able to locate and distinguish the psychical centre to which all psychical phenomena gather and so to fix the roots of personality. In this analysis its first discovery is that the mind can entirely isolate itself from external objects and work in itself and of itself. 39

According to Sri Aurobindo, this does not, it is true, carry us very far, because it is stored up with past experiences. But the mind can work, with a swifter clarity, with a victorious and sovereign detachment. This is an experience which tends to contradict the scientific theory, that mind can withdraw the senses and become master of all phenomena. Science will naturally challenge these as hallucinations. The answer is that these phenomena are related to each other by regular, simple and intelligible laws and form a world of their own, independent of thought acting on the material world. Here, too science has this possible answer that this world is merely an imaginative reflex in the brain of the material world. The fourth discovery is that mind is not only independent of external matter, but its master. It can not

39 Ibid., pp. 36 - 44.
only reject and control external stimuli, but can defy such apparently universal material laws as that of gravitation and ignore, put aside and thought of what are called laws of nature and are really only the laws of material nature, inferior and subject to the psychical laws because matter is a product of mind and not mind a product of matter. This is the decisive discovery of yoga, its final contradiction of materialism.\textsuperscript{40} It is followed by the crowning realisation that within this a source of immeasurable force, immeasurable intelligence, immeasurable joy far above the possibility of weakness, above the possibility of ignorance, above the possibility of grief, which can bring into touch with ourselves, and under arduous but not impossible conditions, habitually utilise or enjoy. This is what the \textit{Upanisad} call the \textit{Brahman}, the primal entity from which all things were born in which they live and to which they return.

From the above analysis, we can come to certain points that the whole burden of our human progress is an attempt to escape from the bondage of the body and the vital impulses. According to the scientific theory, the human being began as an animal, developed through various stages and now reached in the modern civilized man. Indian theory is different. God created the world by developing the many out of the one and the material out of the spiritual. From the beginning, the objects which compose the physical world were

\textsuperscript{40} \textit{Ibid.}, pp 246 - 251
arranged by Him in their causes, developed under the law of their being in the subtle or psychical world and then manifested in the gross or material world. From *karma* to *sukṣma*, from *sukṣma* to *sthūla*, and back again, that is the formula. Once manifested in matter, the world proceeds by laws which do not change from age to age, by a regular succession, until it is all withdrawn back again into the source from which it came. The material goes back to the psychical and then psychical is involved in the cause or seed.

Hinduism regards the world as a recurrent series of phenomena, of which the terms vary but the general formula abides the same. The theory is only acceptable if we recognize the truth of the conception formulated in the *Vijnānavijñabhātanī*, developed of ideas in the Universal Intelligence which lies at the root of all material phenomena and the force of which shapes the growth, evolution, development and process of mankind. Which ever theory we take, the laws of the material world are not affected. From *Kalpa Kalpa, Nārāyana* manifests himself in an ever-evolving humanity which grows in experience by a series of expansion and contractions towards its destined self-realisation in God. That evolution is not denied by the Hindu theory of *ruṣṭāv*. According to Frijof Capra:

"This idea of a periodically expanding and contracting universe, which involves a scale of time and space of vast
proportions, has arisen not only in modern cosmology, but also in ancient Indian mythology. Experiencing the universe as an organic and rhythmically moving cosmos, the Hindus were able to develop evolutionary cosmologies which come very close to our modern scientific models. One of these cosmologies is based on the Hindu myth of *lila* - the divine play in which *Brahman* transforms himself into the world.\(^4\)

Each age in the Hindu system has its own line of moral and spiritual evolution. The decline of *dharma* from *Satya* to *Kaliyuga* is not in reality a deterioration but only a stage to intensify the spirituality within us. Whether we take the modern scientific or ancient Hindu standpoint, the progress of humanity is a fact. The wheel of *Brahma* rotates for ever but it does not turn in the same place, its rotations carry it forward. Again in the words of Frijof Capra:

"The Hindu sages were not afraid to identify this rhythmic divine play with the evolution of the cosmos as a whole. They pictured the universe as periodically expanding and contacting and gave the name *kalpa* to the unimaginable time span between the beginning and the end of one creation. The scale of this ancient

myth is indeed staggering; it has taken the human mind more than two thousand years to come up again with a similar concept.\textsuperscript{42}

The animal is distinguished from man by its enslavement to the body and the vital impulses. But the development of intellect enables man to find the deeper self within us which partially replaced the \textit{dehatmakabuddhi} - the sum of ideas and sensations which make us think of the body as ourselves - by another set of ideas which reach beyond the body, and existing for their own delight and substituting intellectual and moral satisfaction as the chief object of life.

Even though the intellect play a very important role in the development of human evolution, it is not the only source that man rises. If the intellect is not supported by purified emotions, then the intellect tends to be dominated once more by the body. As a result of this the man becomes more dangerous than in the natural state.

Therefore, the development of emotions are more important and the first condition of a sound human evolution. In the language of the \textit{Upanisads} the \textit{manahkosa} and the \textit{buddhikosa} are more than the \textit{pranakosa} and \textit{annakosa} and it is to them that man rises in his evolution. The highest term of evolution

\textsuperscript{42} ibid., p.220.
is the spirit in which knowledge, love and action, the threefold dharma of
humanity, find their fulfilment and end. This is the atman in the ānandakośa.
Yoga is the means by which the conquest becomes possible.

From the above illustration we can see that real nature of man is
freedom. Freedom is not conceived as a character or a quality belonging to the
soul. But it constitutes the very essence of the soul. According to Swami
Vivekananda, soul is nothing but freedom. Now, we are concerned with Yoga,
the practical method of attaining such a freedom. Here the main question is,
what is yoga? And how can one become a Yogi as stated in the Bhagavad
Gīta?

According to Bhagavad Gīta a Yogi is he who discharges his duty
without expecting its fruit; he is a Sanyāśi also. He is not a Sanyāśi who has
merely renounced sacred fire and he is not a Yogi who has merely given up all
activities. Krishna says: “To the contemplative soul, who desires to rise to the
height of yoga, action without motive is spoken as the means; for the same man
when he is established in yoga, tranquillity of mind is spoken of as the means to
self-realization.”

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43 Bhagavad Gīta, 6.1.
44 Ibid., 5.3.
In the above paragraph what Krishna tells is, one can become a Yogi when he discharges his duties (karma) without desire which is termed as

*Niskāmakarma*. He considers it as a means to become a Yogi. Performing *karma* is not an end in itself, which means that one should become a Yogi first to attain salvation or *mokṣa*.

Here our question is, how can a man become detached from the worldly affairs? Because, if an action is performed, it gives pleasure or pain. This pleasure or pain is attached to every action. So *Gita* says a striver should perform actions carefully without being attached to them because they are transient while he himself is eternal. Here, we have to notice one fact. Pleasure and pain are the reflections of action in the mind. So, as far as an action is concerned, mind is the problem. What is mind? So far, no body has defined well what is mind. Because mind is an abstract thing. Even though it is an abstract thing, its effects are very concrete. So how can we control the vibrations of the mind is the riddle we are facing now. So ancient Sages of India asked this question - the problem of controlling the mind. So they defined yoga as “the control of thought waves in the mind”.

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46 Yoga Sutras, 1, 2
Arjuna said: "The mind verily is, O Krishna, restless, turbulent, strong and obstinate, therefore I consider it as difficult to control as the wind". 47

From this we can understand the intensity of the mind. The controlling of mind is as difficult as to control as the wind. It is difficult to control this restless, turbulent, strong and obstinate mind. Here we have pointed out our target. Our goal is to control the mind. How can we control our mind? Is it very easy? If not, what are the ways to control the mind? Have any special methods to control the mind? These are some of the questions we are facing. Krishna is very much aware about this. So He says: "Doubtless, O mightily-armed, the mind is restless and hard to control, but through practice and dispassion, O' son of Kunti, it can be controlled". Patanjali also stressed this point in his Yoga sutras, in which he says that the mind can be controlled by means of practice and non-attachment. For this purpose Patanjali described eight limbs of yoga, which will be discussed in the subsequent sections. Control of mind is very important as far as yoga is concerned. Because without which one cannot attain freedom or liberation. Thus Krishna says: "Yoga is hard to attain for one whose

47 Bhagavad Gita, 6.14
48 Bhagavad Gita, 9.35
49 Yoga sutras, 1.12
mind is not subdued but it can be attained by him who has controlled his mind and who strives ceaselessly, such is my conviction.\(^5\)

So, first of all we have to purify the mind by means of practice. For meditation practice is more important\(^5\). We have already stated that according to the philosophy of Patanjali, mind can be controlled by practice. Here we are coming to the next step. Which practices we have to follow for the control of mind according to Patanjali?

**4.3 Hansa Yoga or Raja Yoga**

Patanjali Maharsi has meticulously comprehended the essence of yoga\(^5\) in his *Yoga Sutras*. His definition is to the point both in its internals and externals. According to Patanjali, Yoga is

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\(^5\) Bhagavat Gita, 6:36

\(^5\) Ibid., 6:26.

\(^5\) The word Yoga or Yogam is derived from the Sanskrit root 'yuj' meaning to bind, join, attach and yoke. It also means union or communion. It is the true union of our will with the will of God. Mahadev Desai says in his introduction to the *Gita* according to Gandhi, says on yoga as, 'the yoking of all the powers of body, mind and soul to God; it means the disciplining of the intellect, the mind, the emotions, the will, which that Yoga presupposes; it means a poise of the soul which enables one to look at life in all its aspects evenly'. Yoga is one of the six orthodox systems of Indian Philosophy. It was collated, co-ordinated and systematised by Patanjali in his classical work, the *Yoga Sutras*, which consists of 185 aphorisms. The system of yoga is so called because it teaches the means by which the *jivatma* can be united to or be in communion with the *Paramatma* and so secure liberation (*moksha*). One who follows the path of Yoga is a Yogi or Yogin. Here the word Yoga is meant for the practice which we have to follow for attaining *citta vyriti niruddha* which includes *asana, pranyama* and *meditation*. 

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Self-knowledge or self-realization produces mokṣa or mukti. But this self-realization cannot be achieved by nothing but Yoga. 'Yoga consist of body discipline, mental control and meditating on Aum.'54. Skandapurāṇam says that Yoga can be achieved by practicing it for a long time. Thus it has become essential to know what is Yoga and practice it in order to attain mokṣa.

Yogaśikha Upaniṣad defines ‘Yogam’ as follows: ‘Ya’ means the seed of life that goes forth towards the sky. Yoga is that art which dissolves our soul in God (paramātma), which is the seed of life, taking it in the chariot of ‘Aum’ from the base of our spine. When ‘Ya’ which is the seed of air, is dissolved in the ‘Aum’ ‘ya’ becomes ‘yo’. When ‘gam’ which means ‘go forth’ is joined with ‘yo’ the word yogam takes birth.55

In the 6th chapter of the Bhagavad Gita, which is the most important authority on Yoga philosophy, Sri Krishna explains to Arjuna the meaning of Yoga as deliverance from contact with pain and sorrow. It is said:

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53 Yoga Sutras, 1.2

54 Ibid., II. 1

When the mind, intellect and self (ahamkāra) are under control, freed from restless desire, so that they rest in the spirit within, then a man becomes a Yuktie- one in communion with God.56

But the problem of controlling the mind is not an easy solution. The mind is restless and hard to control. But it can be trained by constant practice (abhyāsa) and by freedom from desire (vairāgya)57. From this we can reach the following conclusion. A man who cannot this divine communion, but the self controlled man can attain it if he tries hard and directs his energy by the right means.

There are almost as many ways of arriving at samādhi as there are different paths of Yoga. All Yoga is in its nature is an attempt into union with the Supreme. Samādhi, as mentioned above is the natural status of a higher level and greater intensity. It naturally assumes great importance in the Yoga of knowledge, because it is through this very principle we can raise the mental consciousness into such a clarity in which we can become aware of, lost in, identified with the true being.

56 Bhagavad Gītā , 6. 18.
57 Yoga Sūtras , 1. 12.
Thus, for practical purposes the knowledge of Yoga is commonly divided into four stages. They are (1) Mantra Yoga (2) Laya Yoga (3) Haṭa Yoga (4) Rāja Yoga. All the Yogas are different stages of the same yoga vidya viz., Rāja yoga.

4.3.1 Mantra Yoga

When creatures inhale they make the sound of ‘Sa’ and when they exhale they make the sound of ‘Ha’. Thus all creatures ceaselessly chant the mantra of Ḥamsa, Ḥamsa ---------. In a 24-hour day we chant the Ḥamsa-mantra for 21600 times because we inhale and exhale for so many times. Worshipping this according to the customs is Mantra Yoga. With the help of Mantra Yoga one can attain a stage or see the first stage of sushumna. Such a worshipper is a Mantra Yogi.

Here, we should understand one thing that all Yoga proceeds in its method from three principles of practice. First is the purification of our physical, moral and mental system. Secondly, concentration, that is to say, the bringing to its full intensity, that energy of being in us for a definite end.

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58 Yogaratna (pamamad, I 19
60 Srut Balakrishnan Vaidyar, Ḥamsayogopadanam (M) Manuscript, p.6.
Thirdly, liberation, that is to say the release of our being from the narrow and painful knots of the individualised energy in a false and limited play, which at present are the law of our nature. The enjoyment of our liberated being which bring us into union with the supreme is that for which Yoga is practised.

4.3.2 Laya Yoga

Next is the stage of Laya Yoga. If the Mantra Yogi continues his practice, he will become a Laya Yogi in the course of time. In this stage, his mind, citra, and prāna will be immersed into ‘Aum’. In this stage he can hear the sound of ‘Aum’ from inside. Patanjali speaks of God as the actual cosmic sound of Aum that is heard in meditation⁶¹. “Even the Yoga beginners may soon inwardly hear the wondrous sound of Aum. Through this blissful spiritual encouragement, he becomes convinced that he is in communion with supernal realms”⁶².

4.3.3 Hata Yoga

The third stage is Hata Yoga, in which the sushumna of Laya Yogi will be opened and prāna is channelized through sushumna. As a result of this, the rate of inhaling and exhaling of prāna through the nostrils will become

⁶¹ Yoga Sutras, 1.27

decreased gradually. This higher stage of Yoga is called \textit{Hatha Yoga}. Patanjali says "Liberation can be attained by that \textit{Prāṇāyāma} which is accomplished by disjoining the course of inspiration and expiration"\textsuperscript{63}.

There are various stages of yoga\textsuperscript{64}. The two main members of its physical discipline are \textit{āsana} and \textit{prāṇāyāma}. \textit{Āsana} is the habituating of the

\begin{itemize}
\item \textsuperscript{63} \textit{Yoga Sutras}, 1.
\item \textsuperscript{64} The stages of Yoga
\end{itemize}

There are eight stages in Patanjali yoga which are called eight limbs for the quest of the soul. They are

1. \textit{Yama (universal moral commandments)}
2. \textit{Niyama (self purification by discipline)}
   \textit{Yama} and \textit{niyama} control the yogi's passions and emotions and keep him in harmony with his fellow man.
3. \textit{Āsana} which keeps the body healthy and strong and in harmony with nature. Finally the yogi becomes free of body consciousness. He conquers the body and renders it a fit vehicle for the soul. The first three stages are the outward quests or called \textit{bahiranga sadhana}.
4. \textit{Prāṇāyāma (rhythmic control of breath)}
5. \textit{Pratyāhāra (withdrawal and emancipation of the mind from the domination of the senses and exterior objects)}
   \textit{Prāṇāyāma} and \textit{pratyāhāra}, teach the aspirant to regulate breathing and thereby control the mind. This helps to free the senses from the object of desire. These two stages of yoga are known as inner quest or called \textit{antaranga sadhana}.
6. \textit{Dhārāna (concentration)}
7. \textit{Dhyāna (meditation)}
8. \textit{Sāmādhi (a state of super consciousness brought about by profound meditation in which the individual Sādhuika becomes one with the object of his meditation - \textit{Paramātma} or the Universal spirit)}

\textit{Dhārāna}, \textit{dhyāna} and \textit{sāmādhi} take the yogi into the innermost centre of this soul. The yogi does not look heavenward to find God. He knows that He is within, being known as the \textit{Antarātma} (the inner self). The last three stages keep him in harmony with himself and his maker. These stages are called \textit{antarātma sādhana}, the quest of the soul.

By profound meditation, the knower, the knowledge and the known become one. It is like a great musician becoming one with his instrument and the music that comes from it. Then the Yogi stands in his own nature and realises his self (\textit{Ātma}), the part of the supreme soul within himself.

There are different paths by which a man can travel to his Maker. Here, in any path, mind is the primary source which has to be purified for attaining union. Mind is the king of the senses. One who has conquered his mind, can easily control his passions, thoughts and reason. Then he is fit for \textit{Raja Yoga}, the royal union with the Universal Spirit.
body to certain attitudes of immobility. *Propayama* is the regulation by the
exercises of breathing of the vital currents of energy in the body. The physical
being is the instrument. But it is made up of two elements, the physical and the
vital. *Prana*, the life energy is the power and the real instrument. We are
subjected to both the body and life energy.

He who has conquered the mind is a *Raja Yogi*. The word raja means a king. The
expression *Raja Yoga* implies a complete mastery of the self. Though Patanjali explains the ways
to control the mind, he nowhere states in his aphorisms that this science is *Raja Yoga*, but calls it
*Asrigna Yoga* or the eight limbs of yoga. As it implies complete mastery of himself one may call
it the science of *Raja Yoga*.
In his *Yoga Sutras* Patanjali lists five classes of *Citta Vritti* which creates pleasure and
pain. These are:
1. *Pramana* (a standard or ideal) by which things or values are measured by the mind or known,
   which men accept upon (a) direct evidence such as perception (*pratyaksa*) (b) inference
   (*anumana*) and C testimony or the word of an acceptable authority when the source of
   knowledge has been checked as reliable and trustworthy (*agama*)
2. *Viparyaya* (*a mistaken view which is observed to be such after study*) A faulty medical
diagnosis based on wrong hypotheses, or the formerly held theory in astronomy that the sun
rotates round the earth. Examples are examples of *viparyaya*.
3. *Vikalpa* (*fancy or imagination; resting merely on verbal expression without any factual
basis*) A beggar may feel happy when he imagines himself spending millions. A rich miser,
on the other hand, may starve himself in the belief that he is poor.
4. *Nidra* (*Sleep*) Where there is the absence of ideas and experiences. When a man is sleeping
   soundly he does not recall his name, family or status, his knowledge or wisdom or even his
   own existence. When a man forgets himself in sleep, he wakes up refreshed. But, if a
   disturbing thought creeps into his mind when he is dropping off, he will not rest properly.
5. *Smruti* (*memory, the holding fast of impressions of objects that one has experienced *) There
   are people who live in their past experiences, even though the past is beyond recall. Their sad
   or happy memories keep them chained to the past and they cannot break their fetters.
   Patanjali enumerates five causes of *Chitta vritti* creating pain. These are:
1. *Avyada* (ignorance)
2. *Asmita* (the feeling of individuality which may be physical, mental, intellectual or emotional
3. *Raga* (attachment or passion)
4. *Dvesa* (aversion or revulsion) and
5. *Abhinivesa* (*love of or thirst for life, the instinctive clinging to worldly life and bodily
enjoyment and the fear that one may be cut off from all this by death*)
These causes of pain remain submerged in the mind of the *Sadhaka*. The Yogi learns to
forget the past and takes no thought for the morrow. He lives in the eternal present. The Yogi
stills his mind by constant study and by freeing himself from desires. The eight stages of Yoga
teach him the way.
By āsana and prāṇāyāma the body becomes purified from many of its disorders and irregularities. All this, however, the results in its projection of āsana and prāṇāyāma, is only a basic physical power and freedom. The higher use of Ḥaṭṭa Yoga depends more intimately on prāṇāyāma. This is done by various regulations of breathing, starting from equality of respiration and inspiration. The first objective of the prāṇāyāma is to purify the nervous system, so that the mind and will of the soul inhabiting the body may be no longer subject to the body of life or their combined limitations. It helps also to clear the physical system. The principle is that by this purification the vital energy can be directed anywhere, to any part of the body and in any way or with any rhythm of its movement.

The prāṇa, according to yogic science, has a five fold movement pervading all the nervous system and the whole material body and determining all its functions. The Ḥaṭṭa Yojin seizes on the outward movement of respiration as a sort of key which opens to him the control of all these five powers of the prāṇa. He becomes sensibly aware of their inner operations, mentally conscious of his whole physical life and action.

All this, however, is still a mere basis, the outward and inward physical conditions of the two instruments used by Ḥaṭṭa Yoga. There still remains the
more important matter of the psychical and spiritual effects to which they can be turned. This depends on the connection between the body, mind and spirit and between the gross and the subtle body on which the system of Hāṭa Yoga takes its stand. Here it comes into time with Rāja Yoga, and a point is reached at which a transition from the one to other can be made.

Once a person reaches Hāṭa yoga, all his material attachments, gets dissolved. The fruits of the Hāṭa yoga could be summarized as follows.

"Hata Graṣyathe Jādyam sarvadosa samudbhavam"65.

4.3.4 Rāja Yoga

Rāja yoga is the fourth and final stage.

Every human being has a centre of being. The openings of the fore mentioned centre of being are closed. It is in that temple that the rajas of a being is situated. This rajas is the embodiment of śakti. This rajas has to be directed to an ascending position after having woken up rajas and thrown open the openings. Subsequently the rajas has to be unified with the retas existing in the summit of once being. Thus takes birth Rāja yoga.

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65 Yogasūkha Upanisad.
According to Raja yoga the whole energy of the soul is not at play in the physical body and life. The secret powers of mind are hidden and it is said to be coiled up in the form of a snake. Therefore, it is called the kundalini śakti which is situated in the lowest of the cakras called the muladhara. During prāṇāyama the division between the upper and lower prāṇa currents in the body is dissolved. Due to this the kundalini become awakened. It uncoils itself and begins to rise upward like a fiery serpent braking open each lotus as it ascends until the śakti meets the puruṣa in the brahmarandhra in a deep samādhi of union.

Once a Hāta yogi reaches the stage of Rāja yoga he attains Aṣṭaśiddhis and material prosperity.

Once the Hāta yogi gets on with his practice his respiration circles in unison within sushumna. By this circling process kundalini gets awakened and subsequently reaches the summit in order to get dissolved in rethas. Thus Hāta yogi becomes Rāja yogi.66

The Yoga śāstra which transforms the person into eternal Brahman by way of a unification of 'Ha' kāram and 'Sa'kāram is also known as Brahma Vidya, Parāvidya, Āīma Vidya, Ḥamsa yoga or Rāja yoga.

In short, *Rāja Yoga* is that technique through which *Jivātma* is unified with *paramātma* after having contained *Jivātma* within *Omkāram* through *Prāna - apāna -samākaranam*. The selfless Yogi who practices this sort of *Hamsa Yoga* attains knowledge of *Brahma* through meditation.

The final destination of *Jivātma* which is within the body is the final *purusāriha* that is *mokṣa*. Then the *Jivātma* reaches the status of *paramātma* which is *Hamsatva*. *Hamsatva* is attained when *karma* ends. *Hamsa Yoga* or *Rāja Yoga* has to be practised in order to attain *Hamsatvam*.

From the above discussion we can understand that *Pranayāma* is the only route through which we can reach the height of *Rāja Yoga*. Here one question that arises is as to what is the relation between mind and *prāna*?

### 4.4 Mind and Prana

According to Patanjali, the mind (*Citta*) is made up of three components, *manas*, *buddhi*, and *ahamkāra* (*ego*). *Manas* is the recording faculty which receives impression gathered by the senses from the outside world. *Buddhi* is the discriminative faculty which classifies these impressions and react to them. *Ahamkāra* is the ego-sense which claims these impressions for its own use and stores them up as individual knowledge.

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**Brohman**, the underlying reality, is by definition omnipresent. If the reality exists at all, it must be present within every sentient being. This reality within the creature is known in the Sanskrit language as the Ātman or Purusa in Patanjali’s term.

Even though the mind seems to be intelligent and conscious, Yoga philosophy teaches that it is not. It has only a borrowed intelligence. The Ātman is intelligence itself, is the pure consciousness. The mind merely reflects that consciousness and so appears to be conscious.

Knowledge or perception is a thought wave (vritti) in the mind. This perception arouses the ego sense, which says, “I know this”, but this is the ego speaking, not the Ātman, the real self.

When Patanjali speaks of “control of thought waves”, he does not refer to a momentary or superficial control. It is the effort to understand the false identification of the thought waves with the ego sense. This process of understanding involves a complete transformation of character, a renewal of the mind.

Now the question before us is, how to tame this mind which is the king of all senses. Because if the mind is brought under control the senses can also be brought under control. Therefore, we must take the mind by all means. The
seat of *manas* is *anahatham* and the *buddhi* is seated in *visuddhi*. Neither does the *manas* have a brain nor does *buddhi* have legs. By directing the *manas* in the proper way, it is the *buddhi* that creates awareness. This awareness lead us to *moksa* or salvation. But, how can we tame the mind?

What is the nature of mind? Mind is restless in its nature and abstract in its form. So to get control over mind is a Herculean task. The dialogue between Krishna and Arjuna also indicative of this fact. Here, comes the importance of *prāna*. Because, *prāna* has a close relationship with *mind*. The movement of *prāna* is directly proportional to the movement of *mind*. So before going into the details of mind, we have to understand the nature of *prāna* and its functions.

The mind (*citta*) which naturally transforms itself into its states (*vrtti*) does so for two reasons. One of these is the vibration of *prāna*, and the other, strong and deep-rooted desires and inclinations which construct. When *prāna* vibrates and is on the point of passing through the nerves then there appears that the mind full of its thought processes. But when the *prāna* lies dormant in the hollow of the veins, then there is no manifestation of mind. It is the vibration of the *prāna* that manifest itself through the *citta* and causes the world-appearance out of nothing. The cessation of the vibration of *prāna* means

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*Śrut, Bhairavananda Yogi, Nīmapyogachandrīka (Datatraya Peetam, Trivandrum, 1925), pp.24-25.*
cessation of all cognitive functions. So, for the cessation of citta the Yogins control prāna through prāṇāyāma and meditation in accordance with proper instructions.

Again there is a very intimate relation between vāsana and prāna-spanda, such that vāsana is created and stimulated into activity, prāna-spanda. Since both the vāsana and the prāna-spanda are the ground and cause of the manifestations of citta, the cessation of one promptly leads to the cessation of the other.

Prāṇa, that is said to be a vibratory activity situated in the upper part of the body, while apāna is the vibratory activity in the lower part of the body. There is a natural prāṇāyāma going on in the body in waking states as well as in sleep. The mental outgoing tendency of the prānas from the cavity of the heart is called vēcaka, and the drawing in of the prānas by the apāna activity is called pīraka.

Citta and its movement are in reality one and the same, and are therefore altogether inseparable and consequently with the destruction of one, the other is also destroyed. According to Sri Ramana Maharshi, “Prāṇa and mind arise from the same source. The source can be reached by holding the breath or

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70 Chūndārāya Upanisad, c. 8.2.
tracing the mind. If you cannot do the latter the former will no doubt be helpful.

Regulation of breath is gained by watching its movements\textsuperscript{71}. Therefore the way of destroying the \textit{citta} is by Yoga, because from the movement of the \textit{prāna} there is the movement of \textit{citta}. And for that purpose of destroying \textit{Citta} Yoga philosophy introduced \textit{prānāyama}. Here we can ask one question. What does Yoga philosophy mean by \textit{prānāyama}?

\subsection*{4.5 Prānāyama}

There is no doubt about the fact that \textit{prānāyama} is breath regulation. However first of all we must understand the basic idea behind it. There is a considerable distinction between breath and the principle of life - \textit{prāna}.\textsuperscript{72}

Breath is air. Even though there is this principle of life existing on air, it is said in the books of Yoga that both of them are not one and the same.

Yogis control their breath in order to attain peace of mind \textit{Jñāna} is attained when one does \textit{Prāna samyamanam} while practising Yoga along with practise of \textit{Prānāyama}, \textit{dhyāna} and other such means\textsuperscript{73}.


\textsuperscript{72} Professor Macdonell, writing on \textit{Prāna} in the Vedic Index, Vol. II, says, \textit{Prāna}, properly denoting "breath" is a term of wide and vague significance in Vedic literature. In the narrow sense \textit{Prāna} denotes one of the vital airs, of which five are usually enumerated, viz. \textit{Prāna}, \textit{apāna}, \textit{vyāna}, \textit{udāna} and \textit{sūnāna}. The exact sense of each of these breaths, can only be known by yoga methods because \textit{Prāna} is not air (\textit{Vīya}) but a transformation of the nature of air.

\textsuperscript{73} Srut. Bhavavarmananda Yogi, \textit{Gopikavadya} (Datatraya Peetam, Trivandrum, 1925), p. 18.
It is said “Parāvidya Param Gopyam”. It has been elaborated in the book of Gita as to what are the benefits of winning over prāna and apāna.

It has been previously mentioned that the flow of apāna is downwards, that of prāna is upwards and also that their quality, activity and character are different.

We know about the force of gravitation, which pulls everything downwards. The force which pulls downwards is much stronger than the force which pulls upwards.

The seat of apāna is navel. Unless the apāna moves, the semen can’t ejaculate nor can delivery take place. Therefore it is the act of regulating prāna and apāna that a Yogi should master first.74

It may be doubted as to why one should give special attention to the art of prāna and apāna since it is automatically being done by all. But since it is rough and non-uniform, Kevalakumbakam can’t be achieved by this. Kevalkumbhakam (Stillness of prāna) can be achieved only through the scientific practise of prāpyāma. Prāna has to be won over by prāna alone.

Some do have the illusion that prānāyāma is both dangerous and life threatening. But this is so simple and easy that it can be practised even during sexual intercourse. This is clear from the following illustration.

4.6 Breathing and Thinking

What is the relationship between breathing and thinking? or, If there is a relation between breathing and thinking, then, what is the nature of it?

For most of us, our cycle of inhalation and exhalation occurs at an average rate of 15 to 18 times a minute, when we are awake; six to ten times a minute, when we are asleep. A baby breathes at about twice these rates. Our breathing rate can change dramatically in relation to what we are doing or experiencing. Under extreme physical activity or stress, for example, the rate can go up to 100 times a minute.

As air enters our nose, particles of dust and dirt are filtered. In general, air does not move through the nasal passages equally at the same time. Usually when the left nostril is more open, the right one is more congested and

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75 Srut. Bhairavananda Yogi, Hamsayog Chandrika (M) (Datatraya Peetam, Trivandrum, 1925), p.72.

76 Srut. Bhairavananda Yogi, Nityabodha Chandrika (M) (Datatraya Peetam, Trivandrum, 1928), p.43.
vice versa. This occurs because the flow of blood shifts back and forth between the nostrils in a rhythm that takes approximately two hours.

Depending on the demands of what we are doing at the moment (lying, sitting, walking, running etc.) and on our specific psychological state (peaceful, angry, stress, happy), our breath can range from fast to slow and from shallow to deep, emphasizing one or more of the three fundamental phases of the breathing process. In deep breathing, for example, what is often referred to as 'the yogic complete breath', all three phases come into play. According to Alan Hymes, M.D., a cardiovascular and thoracic surgeon, who is a pioneer in the field of breath research, "this form of breathing is initiated by diaphragmatic contraction, resulting in a slight expansion of the lower ribs and protrusion of the upper abdomen, thus oxygenating the lower lung fields. Then the middle portions of the lungs expand, with outward chest movement, in the thoracic phase as inhalation proceeds further. At the very end of inhalation, still more air is admitted by slightly raising the clavicles, thereby expanding the uppermost tips of the lungs. In sequence, then, each phase of inhalation acts on one particular area of the lungs." As we shall see, no matter what state we may be in, most of us depend mainly on chest and clavicular breathing, and have

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7 Ibid., p. 58.

little experience of diaphragmatic breathing. Thus, we seldom draw air into the
deepest areas of our lungs, where most of our blood awaits oxygenation.

The process of breathing and its relationship to the production of energy
in our organism is so fundamental to our survival that nature has given us little
direct control over it. Our breathing is thus mostly involuntary. The respiratory
system is connected to most of the body’s sensory nerves. Hence any sudden or
chronic stimulation coming through any of the senses can have an immediate
impact on the force or speed of our breaths or can stop it altogether.

Learning how to observe the mechanisms involved in breathing, as well
as the various physical, emotional, and mental forces acting on them, depends
on large part on learning how to sense ourselves, to listen to ourselves, to
expand our attention to include the sensory impressions constantly arising in our
organism. Self-sensing rings us a more genuine relationship with ourselves and
with our own nervous system, helping to bring about the changes necessary for
harmonious functioning and development. Through self-sensing we not only
learn about the subtle, constantly changing needs of our bodies, but we also
begin to learn about the impact of our emotions on our breath, and thus on our
health and well-being. This new direct knowledge of ourselves in action gives

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79 Dennis Lewis, *The Tao of natural breathing* (Full circle, Delhi, 1998) p.52-53.
our brain and nervous system the knowledge and perspective it needs to help free us from our habitual psycho-physical patterns of action and reaction.

There are three kinds of breath in our life. First, and most common, is the balanced breath, which more or less balances inhalation and exhalation. Second is the cleansing breath, which emphasises exhalation over inhalation. This breath sometimes takes place spontaneously as a sigh or moan when we are physically or emotionally overloaded with toxins or tensions. Third, is the energising breath, which emphasises inhalation over exhalation. This breath sometimes takes place spontaneously as when we are tired or bored. The long, deep inhalation brings us more oxygen and thus more energy, and helps motivate us to take action80.

4.7 Pranayama and Gita

_Bhagavad Gita_ illustrates the practices of _pranayama_ as follows:

"Shutting out all external objects, fixing the vision between the eyebrows, equalising the inward and the outward breaths moving within the nostrils, the Sage, who has controlled the senses, mind and intellect, who is

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80 Swami Rama, op. cit. p. 43
intent on liberation, who has cast away desire, fear and anger is ever liberated.”

Here, the Muni who has liberated from desire, fear and anger in order to attain moksa practices prānāyāma. He concentrates his views at bhramadhyā and practices to equalise prāna and āpāna.

The breath exhaled is prāna while the breath inhaled is āpāna. The speed of prāna is faster than the speed of āpāna. In order to regulate the process of exhalation and inhalation, the Yogi practises prānāyāma. So that both of them may take equal time. Through constant practice the flow of prāna and āpāna becomes even, gentle and subtle (thin). Here Krishna has described the control of breathing process because it plays an important role in the path of meditation. Through the above prānāna, Gita establishes the primary phase of Hamsa Yoga or Rāja yoga practice.

There are two sources of knowledge - senses and intellect. In between the two the mind has its place. A man is to be cautious whether his mind is under the influence of the senses or intellect or both. Senses tempt the mind

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towards worldly objects while intellect guides him to think of the consequences.

As a result of this, a sort of struggle goes on in their minds. Therefore, here, the Lord means to say that the mind should be controlled. But we could not reach the mind directly. The only way to reach the mind is through prāna. So that in the practice of Yoga "Prāna - apāna -samikaranai" is very very important.

Gita says “Others offer as sacrifice the outgoing breath in the incoming, and the incoming in the outgoing, restraining the course of the outgoing and the incoming breaths, solely absorbed in the restraint of the breath.”

Here Gita states, through the practice of equalising prāna and apāna Yogi attains stillness, which means the ceasing of inhalation and exhalation. When the outgoing and the incoming breaths are restrained, it is called Kumbhakam (Retention of breath). When it will become natural Yogi call it as “Kevala Kumbhakam”. At this stage the mind attains a stage of stagnation - a

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84 Bhagavad Gita, 5.22
85 Srut, Bhairavananda Yogi, Hansayoga Chandrika (Datatraya Poetam, Trivandrum, 1925), p.38
86 Bhagavad Gita, 4.29
stillness. Through the above-mentioned stanza, Gita establishes the second phase of Hamsa Yoga or Rāja Yoga.

Next phase of Yogavidya is explained by Krishna as follows:

"Others who regulate their diet offer life-breaths in life breaths. All these are knowers of sacrifice and by sacrifice have their sins destroyed."

Some people by practising the control of diet which is stated in Yogasūtra dissolves prāna and apāna in sahasrārabindu. What happens when prāna and apāna dissolves in sahasrārabindu?

Answer to this question Gita says: "Those who eat the sacred food—which is called Amṛtam—that remains after a sacrifice, attain to the eternal absolute: this world is not for him who performs no sacrifice; how then can he be have any other world, O best of the Kurus."

In this way, when prāna dissolves in sahasrārabindu, amṛtadhāra generates. By taking in Amṛtarasam the Yogi becomes immortal. Without this nobody can attain immortality. Here, Sri Krishna asks without reaching the above phase how can one attain mokṣa. This stanza of Gita illustrates the third phase of Hamsayoga.

87 Ibid. 4.30.
88 Ibid. 4.31.
Gita aptly states that only through Yoga one can attain *Mahâsamâdhi* and *moksa*. Sri Krishna says:

"By Yogic power firmly holding the life breath in the space between the two eyebrows at the time of death, contemplating on God with a steady fast mind, full of devotion, he reaches the supreme divine *Purusa*".

Everybody knows that the above said concentration of mind on God at the time of death is a tedious task which can be carried out only by one who has a full command over his life breath and mind. In *Hamsayoga* this stage is called "*Sthirasamâdhi*". From this we can understand that if one who wish to attain liberation or *moksa* should become a Yogi.

Gita always stresses the Yogic path of liberation. All other ways are steps or stages of this Yogic path. Gita clarifies through this stanza the method through which Yogi attains *Mahâsamâdhi* by assimilating *prâna* at *bhrumadhyâ*.

According to Yoga *Sâstra* our body is controlled by 10 *Vâyus*, among which *dhananâjaya* is the most important. At the time of *Mahâsamâdhi*, Yogi by

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89 Ibid., 8.10.

his Yogic power exhausts these 10 pranās including dhanāñjaya. These pranās are being exhausted by Yogi through brahmaraṇḍa and dissolved in the Paramātmā by discarding the body.91

The above Gita stanza illustrates the Yogic method of attaining Mahāsamarādhī. Gita again illustrates it in the following way. Here Krishna says:

“Having restrained all the media of perception, fixing the mind in the heart and the life in the head, remaining steadfast in Yogic concentration, uttering the one syllable Brahma ‘Aum’ thinking of Me, he who departs leaving the body, attains the Supreme State”92.

Gita, through the above stanza, reinforces the Yogic method of Mahāsamādhī. From this we can understand that only through the above-mentioned way of Mahāsamādhī one can attain mokṣa. It is noteworthy, Gita very aptly states that to attain Mahāsamādhī the practice of Yoga is essential.

Thus, through the above stanza, Gita illustrates the fourth and last phase of Hansa yoga or rāja yoga.

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91 Ibid., p.43
4.8 Yoga and Jnana

Some philosophers opine that moksha is achieved not through yoga but through jñāna. However this idea is misconceived. Knowledge from books is scientific. Svata purāṇa speaks thus about the difference between the knowledge gained from books and the knowledge gained from jñāna.

Self knowledge leads to mukti and such jñāna cannot be achieved by nothing but yoga and such yoga is gained only through a long term process.

Exponents of Jñāna marga say jñāna causes mukti. That being so, this is how Lord Siva has answered Parvathy’s query as to how jñāna causes mukti. There is nothing about the sayings of those exponents of jñāna that jñāna causes moksha. Can the enemy be won over with a sword alone, without vigour and war? All of us have understood the jñāna, “Jagath midya brahma satyam”. They cannot win over vāsana, manas and prāna but only yoga can do that.

Jñāna alone is not enough for achieving moksha. How does Jñāna cause moksha? Yoga without vijñāna cannot also cause moksha. Knower, knowledge and the means of knowledge have to be annihilated or else the knower will be

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Krishna says, “verily, there is no purifier in this world like knowledge. He who becomes perfected in Yoga finds it (Jñāna) in the self in the course of time”95

Yoga is achieved by the jñāna of many births whereas Yoga is able to cause jñāna in one birth alone. Therefore, the most suitable path to mokṣa is yoga.

Jñāna causes knowledge. Then, why should we need yoga was the question raised by Arjuna. And Lord Krishna replied to this in the following manner:

‘Mind and buddhi ceaselessly act and react even if there is jñāna. Jñāni should annihilate their attachment to karma by practicing Yoga.’96 Krishna again says: “The Yogi is greater than body-disciplining ascetics, greater even than the followers of the path of jñāna, or of the path of karma: be thou, O disciple Arjuna, a Yogi”97.

Man does not have the knowledge of what happens after death. Jñāna and Vāraṇa are useless without the backup of yoga. The mind goes astray

94 ibid. p. 102.
95 Bhagavad Gītā, 4-38.
96 Upaniṣad Gītā, II 4-5
97 Bhagavad Gītā, 6-46.
from yoga even if an ant bits the Yogi. Then, how can we practice yoga as suggested by *Gita* at the time of death when it is all of them are painful then?

From the above scriptural sayings we can perceive the quality and essence of *yoga* ज्ञान and *satra* ज्ञान. Many people engage in disputation without even realising the essence of *Bhakti, Karma* and ज्ञान which are nothing but the stepping stones of the one viz. Yoga.

Ignorance is the cause of all delusions, of all unrealities, of all appearances. But to know more is not the state of knowledge. Ignorance is the cause, but knowledge is not the remedy- knowledge in the sense of knowledge ability. We can know more and more and more, but we remain the same. The root cause of all suffering is ignorance, but knowledge is not the remedy, awakening is the remedy. If we do not understand the subtle distinction, first, we are lost in ignorance and then we will be lost in knowledge. In the *Upanisads*, there is one of the most radical statements ever uttered. The statement is that in ignorance people are lost, but in knowledge they are lost in a deeper way. Ignorance misguides, but knowledge misguides more.

Ignorance can not be dissolved by knowledge. Ignorance is not absence of knowledge. Ignorance is absence of awareness. We must have heard too

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much about truth and God from churches, temples, scholars. But we should understand one thing that God or truth is not a talk. It is an experience.

For Yoga everything is a device. The goal is to make us perfectly aware, so not even a fragment of darkness remains in our heart.

That is why Patanjali put forward the following:

“The highest stage of enlightenment is reached in seven steps”

Patanjali believes in gradual growth. What are these seven steps?

The number ‘seven’ is very important. The seven steps represent the seven centers in man. These seven centers are (1) Muladharam (2) Svadisthana (3) Manipuram (4) Anahata (5) Vishuddhi (6) Atpa (7) Sahasrara

Which are shown in the following figure. These are called seven adharams in the human body. And over and above these 7 there is also an adharam called Syllakam. All practitioners of Yoga should know this 8 adharams well. Their positions in the gross body is described as follows.

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99 Yoga Sutras. II.27
Position of *Ādhārāms* in Human Body
Muladharam is near to the anus, Svadhistanam is near to the penis, Manipuram is near to the navel, Anahatam is close to the heart, Vишdh is near to the throat, Ajaś cakram is in the brain. Have a look at the picture.

Muladharam is triangular shaped and is consisting of 4 petals (Dalam). Svadhistanam is square shaped and is consisting of 6 petals. Manipuram hemi circle shaped which consists of 10 petal. Anahatam is triangular shaped and is consisting of 12 petal. Vишdh is octagon in shape and is consisting of 16 petals.

In the ज्यौति state there are 14 senses functioning which include 5 sense organs of ज्ञान, 5 sense organs of action and 4 internal organs of perception. But in the state of dream only the 4 internal organs of perception function. Only prāṇa and manas function in the state of the deep sleep. In thurya only prāṇa functions.

4.9 Karma, Bhakthi, Jnana and Yoga

Since Bhakthi, Karma and Jnana are all interdependent, all three of them can equally lead us to salvation. All three of them are united in Hamsa Yoga. It is not proper to separate one from the other. Just like a lamp cannot be

\[\text{101 Yogachudamana I pannad. 1.4-6.}\]

\[\text{102 Snt. Bhairavananda Yogi, Hamsayoga Chandrika (M) (Datatraya Peetam, Trivandrum, 1925), p.45.}\]
completed without a thread, fire and oil, so also fulfilment can't be achieved without the coming together of all these three.  

It has been prescribed that in order to produce bhakti there have to be dhyāna with yoga as well as Yoga with dhyāna. Dhyāna withdraws our senses and mind from material things and unifies them with the Godly object of one's devotion.

Therefore absolution from sins is not possible without dhyāna. In Yoga Svāttika dhyāna is nothing but keeping oneself spiritually unified with the Omkāram both, internally and with out desire. In Yoga, Rājas dhyāna is meditating upon other Gods and mantras without desire. Thamas dhyāna is meditating in order to harm other beings. This is to be abstained. Following the preceding prescriptions we can thus divide the practices of dhyāna which is also the path of devotion: (1) control of breath (2) practices of dwelling upon Hamsamantra in the reverse order (3) meditating upon an embodied being (4) nirālamha dhyāna (meditation without an embodied object) (5) samādhi.

Hence if we examine the scriptures we will come to know that prāṇāyāma is the foremost thing in bhakti yoga and that there is no way but

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103 Ibid., p. 192
104 Srimad Bhagavatam, 13.4.9.
105 Srimad Bhagavatam, 13.4.9.
learn *pranava swaram* for practising *bhakti yoga*. We can adore the God which is beyond time and space only through a method which is also beyond time and space\(^\text{109}\).

That is why it is prescribed that one must meditate in *kumbhaka* and such a stage can be attained only through the practice of *rechaka* and *puraka*.

It can be perceived from formalities of *dhyana* and Yoga that the stage of *rechaka puraka* can be attained by *pranavaswaram*. Therefore the preliminary step towards all of these is *pranavaswaram*. *Pranava* is constituted by the phonetic sound of A, U, Ma and Mm. . . . . . . The last sound Mm . . . . . . . which is called as *Ardhamatra*.

An inward looking practice of *pranayama* is suggested for *Dhyana Yoga*. Dwelling on the *Hamsa mantra* in the reverse is the primordial practice. This period of practice is known as *Sanchara Samâdhi* and this subsequently known as *Karma Yoga* in so far as a Yogi is concerned. It is from this that we gain understanding, which enables us to indulge in knowledge or in activities. Nothing can be possible without having mastered the mind which is full of desires. *Sanchara samâdhi* the light bearer to *Aridha samâdhi* which is popularly known as *Nirvikalpa samâdhi*. One becomes worthy for *Aridha*.

Samadhi by winning over material needs and climate impacts through Sanchara samadhi. In that stage one should strengthen Nirvikalpa samadhi by abstaining from movement. The time limit for Sanchara samadhi is much lesser than that of Arudha samadhi.

All Yogas are achieved by the practice of Samadhi. When Samadhi is attained the fruits of all Yogas are also attained.

Dhyana becomes more and more solid due to the increasing practice of Sanchara samadhi. Dhyana is nothing but a state where the mind becomes thoughtless.

Sri Aurobindo defined bhakti as the essence of yoga which means bhakti is that utmost affection towards God. Gita brings bhakti as the climax of yoga.

When we do SwarNamandhanam in the ascending order, bhakti which is the cause of mukti comes into being. bhakti which is real cannot be possible

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97 Srut. Bairinvananda Yogi. Gopakavidya (M) (Datatraya Pectam, Trivandrum, 1925), pp. 18-19
98 Yoga Sutras, 11.2
10 Sri Vagavad Gita, 12.2
without yoga. That is why there are very few people who are endowed with such bhakti that can cause mukti.

4.10 Yogic Science

The ancient rishis discovered that the secret of cosmic consciousness is intimately linked with breath mastery. Why? We know that our sensory organs are intimately related to our mind. The mind is always in constant motion. So everybody's aim is to control the mind. Controlling of the is very difficult because we do not know where the mind is. Mind is an abstract thing. But we know the very presence of it in various forms. So the Yogies of India paved a different route to control the mind. In human body, the only process, which is concrete, is our breathing, that we feeling in each and every moment. So the Yogi tells that if you can control your breath, you can control your mind. 111

This Yoga has nothing in common with unscientific breathing exercises. Attempts to hold breath forcibly in the lungs are unnatural and unpleasant. Hamsa Yoga or Raja Yoga practice on the other hand, is accompanied from the very beginning by feelings of peace and by soothing sensations of regenerative effect in the spine.

111 Prasna Upanishad, 2.13.
Many illustrations could be given of the mathematical relationship between man's respiratory rate and the variations in his states of consciousness. Fixing of attention depends on slow breathing; quick or uneven breaths are an inevitable accompaniment of harmful emotional states: fear, lust, anger. The restless monkey breathes at the rate of 32 times a minute, in contrast to man's average of 18 times. The elephant, tortoise, snake and other creatures noted for their longevity have a respiratory rate that is less than man's. The giant tortoise, for instance, which may attain the age of three hundred years, breathes only 4 times a minute.

According to Yogananda Paramahamsa, Yoga is a simple, psychological method by which human blood is decarbonised and recharged with oxygen. The atoms of this extra oxygen are transmuted into life current to rejuvenate the brain and spinal centres. By stopping the accumulation of venous blood, the Yogi is able to lessen or prevent the decay of tissues. The advanced Yogi transmutes his cells into energy. 112

Lord Krishna in the Bhagavad Gita says: "Offering the inhaling breath into the exhaling breath, and offering the exhaling breath into the inhaling

112 Yogananda Paramahamsa, op. cit., p.235.
breath, the Yogi neutralises both breaths, thus he releases prana from the heart and brings life force under his control. 113

Another Gita stanza states:

"That meditation-expert (muni) becomes eternally free, who, seeking the Supreme goal, is able to withdraw from external phenomena by fixing his gaze within the mid spot of the eyebrows and by neutralising the even currents of prana and apana within the nostrils and lungs; and to control his sensory mind and intellect, and to banish desire, fear and anger." 114

Krishna also relates115 that it was He, in a former incarnation, who communicated the indestructible Yoga to an ancient illuminato, Vivasvat, who gave it to Manu, the great legislator. He in turn, instructed Ikshawaku, passing thus from one to another, the royal yoga was guarded by the rishis until the coming of the materialistic ages. 116

113 Bhagavad Gita, 4. 29.
114 Ibid. 5.27-28.
115 Ibid., 4. 1-2.
116 The starting of the Materialistic ages, according to Hindus Scriptural reckoning was 3102 BC. That year was the beginning of the last descending Dwiparayoga of the 12000 year Equinotical cycle, and also the starting of Kaliyuga of the vast Universal cycle.
Yoga, according to Patanjali consists of body discipline, mental control, and meditating on *Aum*. Patanjali speaks of God as the actual cosmic sound of *Aum* that is heard in meditation. *Aum* is the creative word, the whirr of the vibrating motor, the witness of Divine Presence.

In India everything would be accepted only after specific test. In the case of Yoga also, various stages of the student of Yoga is certified by various tests. For example the Yoga beginner may soon inwardly hear the wondrous sound of *Aum*. This is a qualifying type test. If it is not heard, he has not achieved the first stage of yoga as per the conditions mentioned in Yoga system. Through this blissful spiritual sound, he becomes convinced that he is in communion with supreme realms. Patanjali refers this technique or life force control thus: “Liberation can be attained by that *prāṇyāma* which is accomplished by disjoming the course of inspiration and expiration.”

In the initial stages of God- contact (*Savikalpa Samādhi*) the devotee’s consciousness emerges with cosmic spirit, the life force is withdrawn from the body, which appears “dead”, or motionless and rigid. The Yogi is fully aware of his bodily condition of suspended animation. As he progresses to higher

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117 *Yoga Sutras*, II.1.
118 *Ibid.*, 1.27.
spiritual states (Nirvikalpa Samadhi), however, he communes with God without bodily fixation; and in his ordinary waking consciousness, even in the midst of exacting worldly duties.\(^{120}\)

The rejuvenating effects of sleep are due to man’s temporary unawareness of body and breathing. During sleep one’s breath flows more slowly and evenly. The sleeping man becomes a Yogi: each night he unconsciously performs the yogic rite of releasing himself from bodily identification and of merging the life force with healing currents in the main brain region and in the six subdynamics of his spiral centres. Unknowingly, the sleeper is thus recharged by the cosmic energy that sustains all life.

The voluntary Yogi performs a simple, natural process consciously, not unconsciously like the slow-paced sleeper. The Hamsa Yogi or Raja Yogi uses his technique to saturate and feed all his physical cells with undecayable light and thus to keep them in a spiritually magnetised condition. He scientifically makes breathing unnecessary, and does not enter (during his hours of practice) the negative states of sleep, unconsciousness, or death.

\(^{120}\) The Sanskrit word *vikalpa* means "difference", "non-identity": *Savikalpa* is the state of *samādhi* "with difference", *nirvikalpa* is the state "without difference". That is, in *Savikalpa samādhi* the devotee still retains a slight feeling of separatedness from God; in *nirvikalpa samādhi* he realizes fully his identity as spirit.
In man under *maya* or natural law, the flow of energy is towards the outward world; the currents are wasted and abused in the senses. The practice of Yoga reverses the flow; life force is mentally guided to the inner cosmos and becomes reunited with sub*lace* spiritual energies. By such reinforcement of life force, the *Yoge* body and brain cells are renewed by a spiritual elixir.

The Yogic science is based on an empirical consideration of all forms of concentration and meditation exercises. Yoga enables the devotees to switch off or, on at will, life current to the five sense telephones of sight, sound, smell, taste and touch. Attaining this power of sense disconnection the Yogi finds it simple to unite his mind at will with divine relations or with the world of matter.

Referring to the sure and methodical efficacy of Yoga, Krishna praises the technological Yogi in the following words: "The Yogi is greater than disciplining ascetics, greater even than the followers of the path of wisdom (*Jñāna Yoga*) or of the path of action (*Karma Yoga*); be thou, O disciple Arjuna, a Yogi*"121*

Modern science is beginning to discover the extraordinary curative and rejuvenating effects, on body and mind, of non-breathing. Dr. Alvan L. Barach

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of the College of Physicians and Surgeons in New York has originated a local lung rest therapy that is restoring to health many tuberculosis sufferers. The use of an equalising pressure chamber enables the patient to stop breathing. The New York Times of February 1, 1947 quoted Dr. Barach as follows: “The effect of cessation of breathing on the central nervous system is of considerable interest. The impulse for the movement of the voluntary muscles in the extremities is strikingly diminished. The patient may lay in the chamber for hours without moving his hands or changing position. The desire to smoke disappears when voluntary respiration stops, even in patients who have been accustomed to smoke two packages of cigarettes daily. In many instances the relaxation is of such a nature that the patient does not require amusement”122. In 1951 Dr. Barach publicly confirmed the value of the treatment, which, he said, “not only rests the lungs but also the entire body, and seemingly, the mind. The heart for example, has its work decreased by a third. Our subjects stop worrying. None feel bored”123.

From those facts, one begins to understand how it is possible for a Yogi to sit motionless for long periods without mental or bodily urge toward restless

122 Yogananda Paramahansa. op. cit., p.244
123 Ibid.
activity. Only by such quietude may the soul find its way back to God. Though the ordinary men must remain in an equalising chamber to obtain certain benefits of non-breathing, the Yogi needs nothing but the Yoga technique to receive rewards in body and mind, and in soul awareness.

According to Sr. Aurobindo, Yoga is a technique through which human evolution can be quickened. The ancient Yogi discovered that the secret of cosmic consciousness is intimately linked with breathe mastery. Yogi mentally directs his life energy to revolve, upwards and downward around the six spinal centre. That will effect subtle progress in his evolution. Normally the yoga beginner employs his Yogic technique only 14 to 24 times daily. Through gradual and regular increase of the simple and foolproof methods of Hamsa Yoga or Rāja Yoga man’s body becomes astral day by day and is finally fitted to express the infinite potentialities of cosmic energy which leads him to final realization of the spirit within him.

_Mahāsāmādhī_ of Pramahamsa Yogananda is a concrete evidence to the effect of yoga which is illustrated in the book, _Autobiography of a yogi_, as follows. \(^{124}\)

\(^{124}\) Yogananda Paramahamsa, _op. cit._, p.VII.
Paramahansa Yogananda entered Mahasamadhi in Los Angeles, California, USA on March 7, 1952, after concluding his speech at a banquet held in honor of H.E. Binay R. Sen, Ambassador of India.

The great world teacher demonstrated the value of yoga not only in life but in death. Weeks after his departure his unchanged face shone with the divine luster of incorruptibility.

Mr Harry T. Rowe, Mortuary Director of Forest Lawn Memorial Park, Los Angeles (in which the body of the great master is temporarily placed), sent Self Realization Fellowship a notarized letter from which the following extracts are taken:

"The absence of any visual signs of decay in the dead body of Paramahansa Yogananda offers the most extraordinary case in our experience. . . . No physical disintegration was visible in his body even twenty days after death. . . . No indication of mold was visible on his skin, and no visible drying up took place in the bodily tissues. This state of perfect preservation of a body is, so far as we know from mortuary annals, an unparalleled one. . . . At the time of receiving Yogananda's body, the mortuary personnel expected to observe, through the glass lid of the casket, the usual progressive sign of bodily decay. Our astonishment increased as day followed day without bringing any visible change in the body under
observations. Yogananda’s body was apparently in a phenomenal state of immutability. No odor of decay emanated from his body at any time."

"The physical appearance of Yogananda on March 27th just before the bronze cover of the casket was put into position was the same as it had been on March 7th. He looked on March 27th as fresh and as unravaged by decay as he had looked on the night of his death. On March 27th there was no reason to say that his body had suffered any visible physical disintegration at all. For these reasons we state again that the case of Paramahamsa Yogananda is unique in our experience."

The principle behind this practice is as follows. In men, under *maya*, the flow of life energy is towards the outward world. The currents are wasted and abused in the senses. The practice of *Hamsa* yoga reverses the life force and it is guided to the inner cosmos and becomes reunited with subtle spinal energies. By such reinforcement of life force the Yogi’s body and brain cells are renewed and he becomes free — free from spacio-temporal relations.

125 Ibid.