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LITERARY RESEARCH

2.1 CONCEPT OF HUMAN POTENTIAL IN SCRIPTURES

2.1.1 HUMAN POTENTIAL IN VEDAS

The quintessence of the Vedantic philosophy is found in the four great declarations of the four Vedas. They are ranged in the following ascending order:

1. तत्त्वमू असि || Tat Tvam Asi (That thou art). [SĀMA VEDA]

2. अहम्ब्रह्म असि || Aham Brahma Asmi (I am Brahman). [YAJUR VEDA]

3. अयम् ात्मा ब्रह्म || Ayam Ātmā Brahma (This Self is Brahman). [ATHARVA VEDA]

4. || सवच्छिद्व स ब्रह्म || Sarvam khalvidam brahma || (Everything indeed is Brahman). [SĀMA VEDA]
The first *Mahā Vākyas* is addressed by a Master to a disciple after having defined that Brahman is Consciousness. He declares the greatest “That thou Art”; Oh! Disciple that Brahman which is nothing but Consciousness is not yonder in the clouds to be achieved as a posthumous reward, but it is right here and now to be experienced as the Atman, your real Self.

After hearing the definition of Brahman and after having understood from the words of his Master that he is in essence nothing other than Brahman, the seeker retires to a quiet place, shut off from worldly shares, to meditate upon the objective truth that “I am Brahman”. Ere long he realizes that “This Self is Brahman”. Having decided for himself from his own personal solitary and tranquil meditation that this Atman is Brahman, the students comes back to the Master and, to the looks of enquiry of master answers with the cheer that beams out of his limpid eyes of peace and serenity, that he had intimately experienced the Truth and he is living with the constant awareness of the Truth—“I am Brahman”.

Thus in the first two *Mahā Vākyas* we find the definition of Truth and the relationship between Truth and Man. The other two give us an assurance that Truth is realized not partially but totally. (Swami Chinmayananda 1983). This process is called Jnana Yoga.

As mentioned in the *Māṇḍukya upaniṣad* (which is a part of *Atharva Veda*) beside three states i.e. waking state, dreaming state, sleep state there is pure consciousness, which is called turīya. It comes into being only when in meditation the ordinary self is left behind and the Ātman, or true Self, is fully realized. It is pure unitary consciousness, wherein awareness of the world and of multiplicity is completely gone. It is ineffable peace. It is Self. Know it alone. This Self is Brahman in other words “Ayam Ātma Brahma”. (Swami Prabhavananda)

In the Chandogya upaniṣad there is a dialogue between son and father. The son Śvetaketu went to a teacher and studied for twelve years. After committing to memory all the Vedas, he returned home full of pride in his learning. His father, noticing the young man’s conceit said to him: ‘Śvetaketu have you asked for that knowledge by which we
hear the unhearable, by which we perceive the unperceivable, by which we know the unknowable?’ The son asked what that knowledge sir is.

Then the father Uddālaka explained ‘as by knowing one lamp of clay or gold all things made of clay or gold are known, the difference being only in name and arising from speech and the truth being that all are clay/gold – exactly so is that knowledge, knowing which we know all.’ Father further explained “In the beginning there was existence, one only, without a second. Some say that in the beginning there was non-existence only, and that out of that the universe was born.

But how could such a thing be? How could existence be born of non-existence? No my son, in the beginning there was Existence alone – one only, without a second. He, the One, thought to himself: let me be many, let me grow forth. Thus out of himself he projected the universe: and having projected, he entered into every being and everything. All that is has its self in him alone. He is the truth. He is the subtle essence of all He is the Self. and that, Śvetaketu ‘That art Thou’. Like that he gave number of examples of various things and beings of this world and explained how everything and being in essence is indeed Brahman/Self only. (Swami Prabhavananda 2000).

2.1.2 HUMAN POTENTIAL IN UPANIŠADS

HUMAN POTENTIAL IN TAITTIRĪYA UPANIŚAD

One can also reach to the highest state of potential doing internal research through tapas (Meditation) as clearly mentioned in the story of Taittirīya upaniṣad. Here the teacher Varuṇa the father is guiding the student Bhṛgu in his search for reality. The son asks the father to tell him about the most fundamental stuff of this universe from which all creation has come. The father leads him on through hints to perform Tapas (internal research) to find out an experiential answer to the question.
The son goes into silence and comes back to the father with the answer that the entire universe is made of ‘Anna’ (matter). Everything in the universe is sustained by Anna and everything dissolves Anna. Father is very happy that the son has been able to arrive at one common principle of the external universe. This matter (Anna) based aspect of our physical personality is called Annamaya Kośa.

Further Varuṇa says ‘my dear son there is something more subtle than what you have discovered, please go on and carry on with your research’. Bhṛgu after a long research comes back and says ‘O Father it is the Prāṇā- the life energy from which even the gross Annamaya Kośa comes out.

Bhṛgu is now guided by his father to go back for Tapas. He returns after long penance and says ‘Oh my Guru, I realize that Manas (mind) is the source of everything’. As Bhṛgu reports to Varuṇa about this wonderful discovery, the master is happy but he says ‘Please move on you have just a few steps to go ahead, you are in the right direction.’

Now through intense long tapas, Bhṛgu realizes that it is all the vijñāna (knowledge) from which the entire creation has happened and that could be the final reality. Vijñānamaya Kośa is the fourth layer of our existence. It is the discriminating faculty.

Varuṇa now directs the son to go back to tapas and this time Bhṛgu never returns. The master goes to check why the son has not comeback. He was surprised to see that Bhṛgu is completely engrossed in deep Ānanda (bliss). There is no individual ‘I of the vijñāna or manomaya that can report to the father about his realization.

Bhṛgu is now established in the knowledge of the final truth that Ānanda is the basic stuff of this universe from which everything has been created. This is the most subtle aspects of our existence which is a state of total silence- a state of complete harmony and perfect health.
Here Bṛrgu the son and disciple of Varuṇa cross *Panch Kośas* existence one by one by experiencing and analyzing them through called “*Panch Kośa Viveka*”. He transformed himself gradually by getting relieved from the bondages and constrictions of each Kośa.

This way he reached to the highest state of potential i.e. blissful state from where he did not come to his father/guru for any further guidance. (Nagarathana & Nagendra 2004).

### 2.1.3 HUMAN POTENTIAL IN PRAŚNOPANIŚAD

This *Upaniṣad* talks about the powers, glory and splendor of Prāṇā in answer to the second and third questions rishi Bhargava asked to the sage Pippalda. It is said that it is the Prāṇā the life force that supports the microcosm and thus the best of all. It is Prāṇā dividing itself fivefold support this body and keep it. In all 72 lakhs nādīs it moves. Breathing and thoughts are expressions of Prāṇā only. Prāṇā is the most important fundamental principle in the body and Nature. Therefore Prāṇā is called Brahma. The individual prana is a part of the universal Prāṇā or cosmic energy. Like spokes in the nave of wheel, so all is centered in Prāṇā, the verses of the Rgveda, Sāmaveda, sacrifices, Kṣatriyas and the Brahmanas. Prāṇā is the basic fabric of entire creation.

This Prāṇā is born of the Ātman. As is this shadow in the man, so is this Prāṇā in the Ātman. By the action of the mind it enters into the body. It is the highest potential state from where Prāṇā, which essentially is a movement, takes birth. From it emerges all creation. (Swami Sivananda 1997).

The speeding up and the grossification of Prāṇā is called creation; the slowing down and expansion of Prāṇā are the essential features of growth towards its source, reality or perfection. The highest growth is the state of total freedom, bliss, knowledge and power at the level of Brahman or perfection. (HR Nagendra 2003).
HUMAN POTENTIAL IN KAṬHOPANIŚAD

In this *Upaniṣad* the Nachiketā asked boon/question to Lord Death that some schools of thinkers say that death is the end of all and there is nothing left beyond it. While some other schools of thinkers say that there is existence even beyond the grave so what is the truth. The lord of death in reply to this says when all the desires that dwell in the heart are destroyed, than the mortal becomes immortal/eternal/free even in this mortal body and attains *Brahman* /perfection (*Katho.* 6.14). But others lead differently i.e. some souls enter the womb to have a body, others to the animals, plants stone etc, just according to their work (*karma*) and according to their knowledge. (*Katho.*5.7), (Swami Chinmayananda, 1963).

2.1.3 HUMAN POTENTIAL IN BHAGAVAD GĪTĀ

Lord Krishna in the Bhagavad Gita from verses 2.55 to 2.72 describes who is the man of perfection in other words how one can reach to that highest state of potential through Jñāna Yoga. Some of the most important verses which depict human potential are mentioned below.

**Śrī bhagavānuvāca**

Prajahāti yada kāmān sarvān pārtha manogatān
Ātmanyevātmna tuṣṭāh sthitaprajñastadacyate ||2.55||

“The Lord said:

“When a man completely casts off all the desires of the mind and is satisfied in the Self by the Self, than he is said to be the man of steady wisdom”.
“He who is everywhere without attachment, on meeting with anything good or bad, who neither rejoices nor hates, is man of steady wisdom”.

Further through **Karma Yoga** way also one can attain ones highest potential/perfection. The following verses of Bhagavad Gita depict the same beautifully:

**Verse 2.48**

_Yogasthā kuru karmāṇi saṅgam tyakṛtvā dhanañjaya|
Siddhyasiddhyoḥ samo bhuṭvā samatvam yoga ucyateț||2|48||

“Perform action, being steadfast in Yoga (Dwelling in union with the Divine/establishing in Silence), by abandoning attachment and being balanced in success and failure. The evenness of mind is called Yoga.”

**Verse 2.50**

_Buddhiyukto jahātiha ubhe sukrutaduskrute|
Tasmādyogāya uṣṇyastvam yogam karmasu kauśalamț||2|50||

“Endowed with wisdom (evenness of mind), one casts off in this life both good and evil deeds; therefore thyself to Yoga; Yoga is skill in action (The yogi of poised reason attributes all actions to the Divine Actor within (Iswara or God)”.
Further through **Rāja Yoga** way also one can attain one's highest potential/perfection which following verses of Bhagavad Gītā beautifully depict.

Yuñjannevaṁ sadātmānaṁ yogī niyatamānasah |  
Śāntim nirvāṇaparamāṁ matsamsthāmadhigacchati || 6.15 ||  

“Thus always keeping the mind balanced, the Yogi with the mind controlled, attains to the peace abiding in God, which culminates in liberation.

Yadā vinīyataṁ cittamātmane vāvātikṣate |  
Nilapūrah śarvokāmabhya yuñta ityucyate tadā || 6.18 ||  

“When the perfectly controlled mind rests in the Self only, free from longing for all the objects of desires, then it is said He is united (with the Self)”.

Further through **Bhakti yoga** way also one can attain one's highest potential/perfection which following verses of Bhagavad Gītā beautifully depict.

Abhyāseṣyasyaṁartho'si matkarmaparamo bhava |  
Madarthamapi karmāṇi kuvāṃśīdvāmātapasyasti || 12.10 ||
“If thou are unable to practice even this Abhyāsa Yoga, be thou intent on doing actions for God sake; even by doing actions for God sake, thou shall attain perfection.

तमेव शारणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परं शान्ति स्थानं प्राप्यसि शास्तरं ॥ १८ ॥६२ ॥

Tameva śaraṇam gaccha sarvabhāvena bhārata ।

Tatprasadātparāṁ sāntīṁ sthānam prāpsyasi śāsvatam ॥ 18.62 ॥

“Take refuge in Him alone with all your being. By His mere grace you will attain supreme peace and the eternal abode”. (Swami Sivananda 1995).

2.1.4 INVOKING THE HUMAN POTENTIAL - PATAṆJALI YOGA

Patañjali (1961) defines in his second and third aphorisms how one can reach to the highest potential state through Yoga.

योगश्रृत्त्वृत्तिनिरोधः ॥ प । यो । सू । १ ।२
yogaścittavṛttinirodhaḥ ॥ p.y.s. 1.2

“Yoga is a process of gaining control over the mind by cessation of the modifications of mind”.

तदा द्रष्टḥ स्वरुपवस्थानम् ॥

Tadā draṣṭuḥ svaruapeavasthānam ॥p.y.s.1.3

“Then the Seer establishes himself in his original state”.

This way through Yoga as and when chitta vrittis are annihilated, the sustained attention/Awareness would increase on the object of meditation which will slowly leads to pure Consciousness/Self.
तस्यापि निरोधे सर्वनिरोधात्मिकः समाधि: ॥

Tasyāpi nirodhe sarvanirodhanirbījaḥ samādhiḥ
p.y.s. 1.51
‘On suppression of even that owing to suppression of all (modifications of the mind)
‘Seedless’ Samadhi (is attained)’.

तद्भावाद्व संयोगाधावो हानं तद्द्रशोऽवेद्यम् ॥

Tadabhāvāt saṁyogābhāvo hānaṁ tad draśē kaivalyam
p.y.s.2.25
‘The dissociation of Puruṣa and Prakṛti brought about by the dispersion of Avidhyā is the
real remedy and that is the liberation of the Seer’.

तस्य सत्या प्रात्मभूमिः प्रज्ञा ।
tasya saptadhā prāntabhūmiḥ prajñāḥ p.y.s. 2.27
‘In his case the highest stage of Enlightenment is reached by seven grades of knowledge’

तारकं सर्वविषयं सर्वथा विषयक्रमं चेति विवेकं ज्ञानम् ॥

Tārakaṁ sarvaviṣayam sarvathā viṣayakramaṁ ceti vivekajam jñānam
p.y.s.3|55
‘Transcendental (highest) knowledge born of the awareness of Reality includes the
knowledge of all objects beyond all orders of succession and is born of viveka. That is
all’.

सत्त्वपुरुषोऽयोऽ शुद्धिसाम्ये कैवल्यमिति ॥
sattvapuruṣayoh śuddhisāmye kaivalyamiti
p.y.s.3.56
‘Kaivalya is achieved by equalizing and purifying the illumination of purusha and chitta’.
2.1.5 HUMAN POTENTIAL IN YOGAVĀSIŚṬHA

This scripture ‘Yogavāsiśṭha’ mentions the story of Rama. How Rama came out of depression and got enlightenment through the teachings of sage Vāsiśṭha. From this story one can understand how any human being also can reach to such state of enlightenment (Potential state) though he or she may be any lower state of mind. Sage Vāsiśṭha mentioned three ways of getting enlightenment/liberation.

1. Through practicing oneness principle thoroughly i.e. only Reality/Brahman exists other than that nothing exists. No other objects exist. He and He only exists. This Self is Brahman and everything is Brahman only. This is the highest state. In Yogavāsiśṭha following seven stages called ‘Yoga Sāpta Bhūmika’ (seven stages for Union) are mentioned to reach to this highest state:

1. Śubheccā: desire for truth.
   To be away from unedifying associations and desire, knowledge of the Supreme is the first plane called Śubheccā.

2. Vichārā: investigation into the truth
   To associate with enlightened sages, learn from them and reflect on the truth, is called investigation.

3. Tanumānasā: pure and attenuated mind
   To be free from desires by meditating on the truth with faith is the attenuation of the mind.

4. Sattvāpatti: the realization of the truth
   The shining forth of the highest knowledge in the mind owing to the development of the foregoing conditions is realization.

5. Asamsakti: a detached outlook on the universe and its contents
   To be free from illusion by firm realization of truth is the detached outlook on the universe.
   The bliss of the non-dual Self, devoid of triads (knower, knowing, known and so on) is untainted awareness of Self.

7. Turiyā: the highest and indescribable state
   Sublime silence of the very nature of Self is turiya.

2. The second method Yogāsiṣṭha mentioned is that of controlling the speed of Prāṇā (Breath), by practicing pranayama. This way through reducing of speed of breath one can have control over mind also as both are interconnected and can reach to the highest potential state.

3. The third method mentioned in the Yogāsiṣṭha is that of merger/destruction of mind through the knowledge based mental techniques/practices/attitudes; by being without Sankalpa (resolve), by detachment towards objects of enjoyment, controlling senses, removal of desires, removal of ego, practicing detachment towards everything and being, by having equanimity, leaving aside sense of doership, and by practicing of Samadhi, one can reach to the highest state of bliss. (Bhikhanlal Atreya 1989).
2.2 ORIGINAL MODEL OF HIGHEST HUMAN POTENTIAL DEVELOPMENT WITH FOUR MAIN VARIABLES & FOUR YOGAS:
2.2 ORIGINAL MODEL OF HIGHEST HUMAN POTENTIAL DEVELOPMENT WITH FOUR HUMAN DIMENSIONS AND FOUR YOGAS:

Highest human potential is to be in state of infinite Bliss, Freedom, Knowledge, Power; our original state devoid of thoughts or Silence. This highest state can be only experienced and cannot be described in words. But to make the mankind realize their highest Goal of life our saints, sages and seers who were Realized, enlightened and experienced beings attempted to put it in different kinds of words. Like Pure Consciousness, Awareness, Higher intelligence, pure Being, Truth, Love, Reality, Original state, Brahman, all-pervading, all knowledgeable, all powerful being, Self (ĀTMA), Paramātmā, Īśvara (God), Parameśvara, Supreme force, Supreme intelligence, state of Kaivalya, Nirvāna, Mokṣa (Liberation), Omkāra etc. this way long list can be mentioned. In short we have to understand that this is our Original state from which whole universe/creation come out to whom we have given different names and forms including we human beings.

This can be explained in the following **Original Model of CREATION:**

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[Diagram showing the Original Model of Creation with levels: Brahman/Original State/Self, Prakṛti/Power/Māyā, Sattva, Rajas, Tamas, Intelligence, Mind, Body]
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From the above model we can see that our Body-Min-Intelligence (BMI) are manifested from our original state call Self/Brahman by our wish/will to play some happy roll in this drama of created universe. So we all are Self and this BMI complex is our own creation. This creation we can merge within us by realizing/stabilizing back on our Self. We are finding this thing difficult because we have forgotten our original state due to manifestation of our power. And we start thinking that we are this BMI complex only and not Self. In Vedanta it is call Maya or our prakrti which is nothing but our manifested Power. By utilizing our power we have created this BMI complex so same can be get merged within us by our own wish/will, or in other words by remembering/realizing who we are in reality. This way we can be in our original state call highest potential/perfection.

Now coming back to our original model where we have shown, four variables/dimensions of human potential (General Health, Emotional intelligence, Sustained Attention, Guna personality) are related to four streams of yoga and one can reach to our highest potential state with all the four paths of yoga. This has been substantiated later with references of original texts of Yoga and spirituality.

As there are different types of people with different personalities like physical, mental, emotional and intellectual, different four paths of Yoga, Karma yoga, Råja yoga, Bhakti yoga and Jñåna Yoga respectively are chosen to suit the individual personality and to reach common highest Goal or potential. But to begin with any path one can start with Grace of God or of enlightened Guru by regular Prayer/surrender to God or to Guru to achieve highest potential in this life itself.

In other words these four variables/dimensions are related to our four faculties call body, mind, emotion, intellect. We have connected general health with intellect, Emotional intelligence with emotion, Sustained attention with mind (will), three gunas personality with body.
Further as **intellect** is the main faculty on the path of *Jñāna* Yoga we have connected it to give further important references from original text of yoga and spirituality.

Similarly **emotion** is the main faculty for the path of *Bhakti* Yoga, we have related it and gave important references from scriptures.

Our **will power** which is nothing but power of mind is a faculty on the path of *Rāja* Yoga and here it is chosen to give important solid references from the text of yoga and spirituality.

Finally the fourth instrument call **body** is very much requires to do *Karma* Yoga hence selected for the same for further references.

The ultimate purpose of relating these **four** human dimensions with **four** main faculties call body, mind, emotion and intellect and with **four** respective streams of yoga is to establish our highest human potential at the level of Self/Brahman/Divinity.

One can do this only at the level of Self which is nothing but universal Self or Brahman. we cannot progress on any path of Yoga for achieving this highest potential without **turning inward**. If you want to achieve this highest goal or potential with these four dimensions/paths, you have to **purify** yourself first. Whether it is the path of *Jnāna* yoga or path of *Bhakti* yoga or path of *Rāja* yoga or path of *Karma* yoga you have to purify yourself.

On the path of *Jnāna* yoga you can purify by removing your **ignorance**. On the path of *Bhakti* yoga you can purify by removing evil qualities like **ego** and acquiring Divine qualities. On the path of *Rāja* yoga you can purify your **mind** by following ashtāṅga yoga of *Patañjali* and on path of *Karma* yoga you can purify by sacrifice and service/removing **Ego**. This way one has to be introvert to get one self **purify** to get the mind steady by
slowing down/calming down and silencing it, to progress further on the path of Yoga and to have Union with Self/Brahman which is the ultimate aim of our study. Our all major Upaniṣads also talk about the same that if we really serious about achieving Goal of life/highest potential than one has to turn finally **inward only in all the paths of Yoga** and to see Him revealed in one’s own soul which is our highest human potential. This has been narrated in beautiful words of Sanskrit as under, for all the four dimensions of our study.

- **Sva-stha** means to be steady in one’s Self only finally, on the path of intellect or Jñāna Yoga.
- **Sva-bhāva** means one’s own original Nature which is nothing but Silence/Ānanda/Self.
- **Sva-dhyāna** means meditating on one’s own Self which is nothing but Brahman only in other word.
- **Sva-rūpa** means one’s own real form i.e. Self/Brahman.

All the above explanations are summarized in the following ways:

1. General Health- with intellect (Awareness)-Jnāna yoga – **Sva-stha** (Steady on Self) - Highest potential Health
2. Emotional Intelligence- with Mind (Emotions) - Bhakti Yoga – **Sva-bhāva** (Ānanda)- Highest potential Ānanda
3. Sustained Attention- with Mind (Will) - Rāja Yoga – **Sva-dhyana** (Meditation on Self)- Highest potential state
4. Three Guṇas – with Body (Action) – Karma yoga – **Sva-rūpa** (Self) - Highest potential state

**JṆĀNA YOGA AND GENERAL HEALTH:**

The oneness of body, mind and spirit is called **Svasthya.** It means to be steady in One ’s Self. Healthy person is one who is steady in one Self. Holistic health can be defined as well-being at the physical, mental, social and spiritual level.
As yoga is conscious process of evolution, we can define health as **living in Awareness**. When person is in conscious process of awareness all the time then we can say he/she is healthy. Otherwise we live the life without awareness of the present moment and live either in past or future. **The person who lives in present/awareness can be called a healthy person in yoga.**

**BHAKTI YOGA AND EMOTIONAL INTELLIGENCE**

When *emotions* are used intellectually for higher purpose i.e. towards oneness/union with Self/God then it is called devotion or Bhakti. So devotion/Bhakti is the science of using our emotions for God-realization. To progress on the path of emotions/devotions we have to remove our negative emotions like greed, jealousy, lust, etc. and to develop positive emotions like love, compassion, forgiveness etc. Like this one can move from *Kāma (desires) to Prema (love) to Bhakti (devotion)* by channelizing our emotions in right direction for achieving higher purpose of life.

In other words emotions are nothing but “*Bhāva*” as it is said in Sanskrit. We have to move from *Kāmya bhāva to Prema bhāva to Svabhāva* i.e. from selfishness to selflessness to Ānanda (Self) itself on the path of emotion/devotion/Bhakti.

**RĀJA YOGA AND SUSTAINED ATTENTION**

Through Yoga as and when *chitta vrittis* are annihilated, the sustained attention/Awareness would increase on the object of meditation which will slowly leads to pure Consciousness/Self (*Sva-dhyāna*). In other words it is through the process of *Dhārana-Dhyāna-Samādhi-Samyama-Dharma megha Samādhi.*

**KARMA YOGA AND THREE GUNĀS PERSONALITY**
Human mind/body is nothing but three gunas, i.e., Sattva, Rajas and Tamas. In other words, it is called **prakṛti** or nature. Originally, they were in equilibrium. But due to **disequilibrium in gunas**, evolution started.

Sometime one guna is predominant, sometime another; and a man’s mood and character vary accordingly. But man can cultivate any one of the gunas by his actions and thoughts and way of living. We are taught that tamas can be overcome by cultivation of Rajas and Rajas by the cultivation of Sattva. However, the ultimate aim is to bring these gunas in **equilibrium (evenness of mind)** by Sādhana (practice) so that one can reach beyond to the highest state of potential, i.e., Yoga/union or perfection (**Sva-rūpa**).

2.2.1 JÑĀNA YOGA AND GENERAL HEALTH

Modern Yogi/Gurus Nagarathna and Nagendra beautifully explained how one can elevate oneself from illness to normal health, normal health to positive health, positive health to perfect health/Divinity as shown in the following diagram and in their words, “According to the World Health Organization (WHO), the state of Health is defined as a state of complete physical, mental, and social well-being and not merely an absence of disease or infirmity. WHO also suggests a fourth dimension, spiritual well-being. It is clear from this definition that health and ill-health are not two discrete entities as commonly understood but health should be conceived as a continuous function indicating the state of well-being. In the diagram, the 3rd quadrant ‘the region of ill-health’ represents what normally we designate as ‘Sickness’. Below this, man acts instinctively and is akin to animal man. Coming to the first quadrant, the region of ‘Normal Man’ the state of normal health is indicated. As he moves along the line further up, he becomes healthier featured by the dormant faculties.
expressing more vividly in man. This is shown as the region of Superman. In this state, the limitations of normal man namely the strong urges of thirst, hunger, fear and sex are reduced greatly and are fully under control and then one can move towards Divinity/Perfect health” by stabilizing in the Self. (Nagarathna & Nagendra HR. 2004)

The oneness of body, mind and spirit is called *Svasthya*. It means to be steady in one’s Self. Healthy person is one who is steady in one’s Self. Holistic health can be defined as well-being at physical, mental, social and spiritual level.

As *Yoga is conscious process* of evolution, we can define health as living in Awareness. When person is in awareness all the time then we can say he/she is healthy. Otherwise we live the life without awareness of the present moment and live either in past or future. The person who lives in present/awareness can be called a healthy person in yoga.

**ĀYURVEDA'S DEFINITION OF HEALTH AND YOGA**

* Sama dosha sama agnischa sama dhatu mala kriyaaha |

* Prasanna ātma indriya manaha swastha iti abhidheeyate || Sushruta Samhita

*Svasthya*/perfect health, as defined in *Sushruta Samhita*, one of the primary works on Ayurveda, is "When *doshas* are in balance, appetite is good, all tissues of the body and all natural urges are functioning properly, and when mind, body and spirit are cheerful..."

As we have seen in our model description body is made from tamas quality of Nature, which can be classified as five elements. So when there is imbalance in these elements all the problems of body start from there. Hence it is necessary to have balance/moderation in everything in life as mentioned in the *Bhagavad Gītā* verse No.6.17 below.

*Yuktāhāravīhārasya yuktaceśṭasya karmasu |

*Yuktasvapnāvabodhasya yogo bhavati duḥkhahā || 6.17||

“Yoga becomes the destroyer of pain for him who is always moderate in eating and recreation (such as walking, etc.), who is moderate in exertion in actions, who is moderate in sleep and wakefulness”.
The following Verses of the *Bhagavad Gītā* and *Patañjali Yoga* say how one can progress from causative lowest state of health to positive health to highest state of health by adopting Yoga way of life.

In Verses 2.62, 2.63 of *Bhagavad Gītā* the Lord says when man thinks of the objects, attachment for them arises; from attachment desire is born; from desire anger arises, from anger arises delusion; from delusion loss of memory; from loss of memory the destruction of discrimination; from the destruction of discrimination he perishes/in **lowest state of health**.


> ध्यायो विषयानुप: सन्ततेपुजायते ||
> सन्त्रात सन्त्रायते काम: कामात्कोषोऽभिजाते || २ ६२ ||
> कोधाद्विति संमोह: संमोहात्स्मृतिविभ्रमः ||
> स्मृतिभ्रशाद बुद्धिनाशो बुद्धिनाशात्मणयति || २ ६३ ||

> *Dhyāyato viṣayānupūrṇaḥ sadgasteṣaṇpajāyate* ||
> *saḍgataśaṇījayate kāmaḥ kāmātkrodho bhijāyate* || २ ६२ ||
> *Krodhādbhavati sammohaḥ sammohātsmṛtīvibhramaḥ* ||
> *smṛtībhraṇśād buddhinaśo buddhinaśātprāṇasyati* || २ ६३ ||

“When man thinks of the objects, attachment for them arises; from attachment, desire is born; from desire, anger arises, from anger, arises delusion; from delusion, loss of memory; from loss of memory, the destruction of discrimination; from the destruction of discrimination, he perishes”.

In Verses 2.64, 2.65 of the *Bhagavad Gītā* the Lord says but the self-controlled man, moving among the objects with the senses under restraint and free from attraction and repulsion attains to peace. In that peace all peace all pains are destroyed; for the intellect of the tranquil-minded soon becomes steady. In other words he is in **perfect health**.
“But the self-controlled man, moving among the objects with the senses under restraint and free from attraction and repulsion attains to peace. In that peace all pains are destroyed; for the intellect of the tranquil-minded soon becomes steady”.

Patañjali Yoga Sūtra 2.3 says the lack of awareness of Reality, the sense of egoism, attractions and repulsions towards objects and strong desire of life are the afflictions or causes of all miseries in life/unhealthy life.

Patanjali Yoga sutras 1.2 and 1.12 say Yoga/perfect health is the inhibition of the modification of mind which is brought about by persistent practice and non-attachment.
2.2.2 BHAKTI YOGA AND EMOTIONAL INTELLIGENCE

When emotions are used intellectually for higher purpose i.e. towards oneness/union with Self/God than it is called devotion or Bhakti. So devotion/Bhakti is the science of using our emotions for God-realization. To progress on the path of emotions/devotions we have to remove our negative emotions like greed, jealousy, lust, etc. and to develop positive emotions like love, compassion, forgiveness, etc. Like this one can move from kāma (desires) to prema (love) to Bhakti (devotion) by channelizing our emotions in right direction for achieving higher purpose of life.

In other words emotions are nothing but “Bhāva” as it is said in Sanskrit. We have to move from kamya bhāva to nishkama bhava to Svabhāva i.e. from selfishness to selflessness to Ānanda (Self) itself on the path of emotion/devotion/Bhakti.

By having emotions/ devotion intellectually on Self/God constantly by surrendering totally one can reach to ones highest potential state (Self) gradually as mentioned in the Bhagavad Gītā. The following important verses depict how by removing demonical qualities and acquiring Divine qualities one can purify emotions and gradually having our emotions/devotions/fpith on the Self/God alone one can reach to the highest state of happiness.
“The hypocrisy, arrogance and self-conceit, anger and also harshness and ignorance, belong to one who is born for a demonical state”.

“The Divine nature is deemed conducive to liberation and the demonical to bondage. Grieve not you are born with Divine endowments”.

“By devotion he knows Me in truth, what and who I am; and knowing Me in truth, he forthwith enters into the Supreme”.

“By devotion he knows Me in truth, what and who I am; and knowing Me in truth, he forthwith enters into the Supreme”.

“By devotion he knows Me in truth, what and who I am; and knowing Me in truth, he forthwith enters into the Supreme”.

“By devotion he knows Me in truth, what and who I am; and knowing Me in truth, he forthwith enters into the Supreme”.

“By devotion he knows Me in truth, what and who I am; and knowing Me in truth, he forthwith enters into the Supreme”.
“Fly unto Him for refuge with all your being, O Arjuna! By His Grace you shall obtain supreme peace and the eternal abode”.

In the Nārada Bhakti Sūtras 2, 3, 4 and 6 Sage Narada says beautifully, ‘devotion (Bhakti) is of the form of Supreme love (param premarupa) towards God’ and ‘it is of the nature of Amritam (Immortality)’, ‘by attaining which man become perfect, immortal and fully satisfied’, ‘after that the devotee becomes like an intoxicated person, becomes ecstatic, quiet and finds all joy in his own Self’. (Swami Shivananda, 2000).

सा त्वस्मिन् परमप्रेमरूपा ||ना || भ || सू || २

Sā tvasmīn paramapremarūpā||nā || bh || sū || 2

‘It is of the form of Supreme Love towards God’.

अमृतस्वरूपां च ||ना || भ || सू || ३

Amrutasvarūpā ca||nā || bh || sū || 3

‘And it is of the nature of Nectar’.

यल्लाब्धवा पुमान् सिद्धो भवति अमृतो भवति तृतीयो भवति ||ना || भ || सू || ४

Yallabdhvā pumān siddho bhavati amruto bhavati trupto bhavati||nā || bh || sū || 4

‘By attaining which man becomes perfect, immortal and fully satisfied’.

यज्ञात्वा मतेऽ भवति स्तव्यो भवति आत्मरामो भवति ||ना || भ || सू || ६

Yajñātvā matte bhavati stabdho bhavati ātmaramo bhavati||nā || bh || sū || 6

‘By knowing which he becomes ecstatic, quiet and happy in his own Self”.

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2.2.3 RĀJA YOGA AND SUSTAINED ATTENTION

By having gradual systematic sustained attention as mentioned in the *Patañjali Yoga* one can reach to the highest. The following sutras speak about *Dhāraṇa, Dhyāna*, *Samādhi*, *Sānyāmā* and *Dharmamegha Samādhi*:

Deśabandhaścittasya dhāraṇā || P.Y.S. 3.1.

‘Dharana (Focussing) is the confining of the mind within a limited mental area (object of focussing)’.

Tatra pratyayaikatānata dhyānam || P.Y.S. 3.2

‘Uninterrupted (effortless) flow (of the mind) towards the object (chosen) is meditation’.

Tadevārthamañtramātrānirbhāsam svaruapaśūanyamiva samādhiḥ ||P.Y.S. 3.3

“The same (meditation) when there is consciousness only of the object of meditation and not of itself (the mind) is Samadhi”.

Trayamekātra sānyamaḥ || P.Y.S.3.4

“The three taken together constitute Samyama”.
“In the case of one, who is able to maintain a constant state of Vairagya even towards the most exalted state of enlightenment and to exercise the highest kind of discrimination, follows Dharma-Megha-Samadhi”.

By having sustained attention (meditation) regularly on Self one can reach to one’s highest potential state (Self) gradually as mentioned in the *Bhagavad Gītā*. In the following important verses, we see by having sustained attention (mind) on the Self alone one can reach to the highest state of potential/perfection.

“There, having made the mind one-pointed, with the actions of the mind and the senses controlled, let him, seated on the seat, practice Yoga for the purification of the self”.

“Little by little let him attain to quietude by the intellect held firmly; having made the mind establish itself in the Self, let him not think of anything”.

şanaih śanairuparamed buddhā ādṛtigrḥitayā ||
Ātmasanāstham manah kṛtvā na kiñcidapi cintet || 6.25 ||
2.2.4 KARMA YOGA AND THREE GUNAS PERSONALITY

Human mind is nothing but three gunas. i.e. sattva, rajas and tamas. In other words it is called prakriti or nature. Originally they were in equilibrium. But due to disequilibrium in gunas, evolution started.

“Sometime one guna is predominant, sometime another; and a man’s mood and character vary accordingly. But man can cultivate any one of the gunas by his actions and thoughts and way of living. We are taught that tāmas can be overcome by cultivation of rajas and rajas by the cultivation of sattva. However ultimate aim is to bring these gunas in equilibrium (evenness of mind) by Sādhanā (practice) so that one can reach beyond to the highest state of potential i.e. Yoga/union or perfection”. (Swami Prabhavananda, 1978)

The following verses of the Bhagavad Gītā beautifully defines Tamas, Rajas and Sattva with type of actions and tell us how one can reach to perfection/yoga.

Anubandhan’ kṣayaṁ hiṁśāmanapekṣyā ca pauruṣam ||
Mohādārabhyate karma yattattāmasamucyate || 18.25 ||

“From whatever cause the restless, unsteady mind wanders away, from that let him restrain it and bring it under the control of the Self alone”.

यतो यतो निज्ञरति मनस्तःचतुर्मस्थिरम् ।
ततःतस्तो नियम्येतात्मन्वेव वर्ष नयेत् ॥ ६२६ ॥

Yato yato niścarati manasačañcalamasthiram |
tatatāsto niyamyaitadātmanyeva vaśam nayet ॥ 6.26 ||
“That action which is undertaken from delusion, without regard to the consequences of loss, injury and (one’s own) ability—that is declared to be Tāmasic”.

Yatru kāmeṣṭunā karm sāhākāraṇe vā puṇāḥ
kriyate bahulaīyāsanā tadrājasamudāhṛtam || 18.24||

“But that action which is done by one longing for the fulfilment of desires or gain, with egoism or with much effort—that is declared to be Rājasic”.

Niyatam saṅgarahitamarāgadvesataḥ kṛtam
Aphalaprepsunā karma yattatsāttvikamucyate || 18.23||

“An action which is ordained, which is free from attachments, which is done without love or hatred by one who is not desirous of any reward—that action is declared to be Sāttwie”.

Guṇānetanatītya trīndehi dehasamudbhavanāḥ
Janmamṛtyujarāduḥkhairvinukto mṛtamaśnute || 14.20||

“The embodied one, having crossed beyond these three Guṇas out of which the body is evolved, is freed from birth, death, decay and pain, and attains to immortality”.

Yoṣṭāḥ: kuru karmāṇī saṁ yuktva dhanaḥ)||
Sindhuṣiddhāḥ: sāmō bhūttvā samatvā yoṣa udhyate || 2.48||
Yogasthaṁ kuru karmāṇi saṅgīṁ tyakktvā dhanañjayal
Siddhyasiddhyoḥ samo bhūtvā samatvam yoga ucyate||2|48||

“Perform action, O Arjuna, being steadfast in Yoga, abandoning attachments and balanced in success and failure! **Evenness of mind** is called Yoga”. (Nagendra HR, 2000).

In the **Patañjali Yoga Sūtra** 4.34 Patanjali says when one goes beyond three gunas, i.e. when gunas are reabsorbed in oneself one become enlightened and established in his Real Nature a state of highest potential i.e. **Kaivalya** or pure Consciousness. (Swami Satyananda, 1989).

**Puruṣārthaśūntyanāṁ guṇānāṁ pratiṣṭhaṁ: कैवल्यम् स्वरूपप्रतिष्ठा वा चितिशक्तिनिरिति ॥**

**Puruṣārthaśūnyānāṁ guṇānāṁ pratiṣṭhāvya kaivalyam svarupapraṭiṣṭhā vā citiśaktiriti ॥p.y.s. 4.34**

“**Kaivalya** is the state (of Enlightenment) following re-mergence of the Gunas because of their becoming devoid of the object of the Purusha. In this state the Purusha is in his Real nature which is pure Consciousness”.

**Sāṅkhya kārikā** in verse 12 says The gunas are of the nature of pleasure, pain and delusion; they serve the purpose of illumination, action and restraint and they are mutually dominating and supporting, productive and cooperative. Further verse 64 says “Thus from the practice of Truth- *tattvabhyāsa* that produced the wisdom in the form: I am not,’ ‘nothing is mine,’ and ‘not-I,’ which is final, on account of the absence of error and having absolute knowledge that I am pure Consciousness become liberated”. (Swami Virupakshananda, 1995).
“The gunas are of the nature of pleasure, pain and delusion; they serve the purpose of illumination, action and restraint and they are mutually dominating and supporting, productive and cooperative”.

A recent book on Yoga says “We all are permutations and combinations of these three guṇas. Yoga is to move from tamas to rajas to sattva and beyond towards gunatita sthitis. The steps of progress in yoga is detached action, duty sense and reduction of likes and dislikes, sacrifice and service, recognition of silence, working in silence (awareness) removal of stagnation by living in awareness with a sense of instrumentality and finally living in pure consciousness to reach highest state of perfection”. (Nagendra HR, 2003).
Four dimensions of human potential relevant to modern society have been brought out in this chapter i.e. General Health through Jnāna yoga, Emotional intelligence through Bhakti yoga, Sustained attention through Raja yoga and guṇa personality through Karma yoga. The ultimate goal of all these is to reach the original state of infinite bliss, knowledge, power and freedom called Brahman. As we purify ourselves, we move towards this ultimate state of perfection manifesting more and more of happiness, knowledge, freedom, power and total personality development. Through this literary research we have tried to cull out these four dimensions of human personality/potential with four streams of yoga from our original texts of Yoga and Spirituality.