

JAIN AND OTHER SYSTEMS OF YOGA: SCIENTIFIC PERSPECTIVE

Prof.(Dr.) Sohan Raj Tater,

Former Vice Chancellor,

Singhania University, Rajasthan.

Yoga is a form of mysticism that developed in India from the very ancient times. The philosophy of yoga deals with the nature of the individual soul and the cosmos and the way of unifying them. The practice of yoga, on the other hand, can be any activity that leads or brings the practitioner closer to this mystical union- a state called self realization. Yoga is also known as the spiritual activity which aims at emancipation of the soul. [1]It is the process of getting free from the karmas associated with our soul which force us in continual bondage of reincarnation. The yoga techniques cover a wide range covering physical, mental and spiritual activities. Yoga improves every aspect of physical fitness; the mind/body energy exchange supports a mental clarity and concentration. The strength improves posture/alignment to support daily activities. The flexibility helps to prevent injuries and keeps the body supple and youthful. The breathing practices are the basis and the link between the mind and the body, providing a precious tool for releasing tension and reducing stress. The practice of yoga gives the way to quiet the mind by placing attention on the breath and also on the movement (stillness) of the body. [2]

Yoga is a healing system of theory and practice; it is the combination of breathing exercises, physical postures and the nervous system and balances the body, mind and spirit. It is thought by its practitioners to prevent specific diseases and maladies by keeping the energy meridians (*nadis*) open and life energy (*pran*) flowing. Yoga is a way to attain the state of union of individual self with the divine spirit. According to yogic science, this state of union is the highest state in the life of every living being. This state is defined as *Moksha* (liberation/salvation). [3]

The meaning and definition of yoga has been discussed by a lot of philosophers and commoners that yoga is a philosophy that nurtures and connects the body, mind, spirit and soul within our selves and to one another. Yoga is a way of life, an art of righteous living or an integrated system for the benefit of body, mind and inner spirit. The Geeta [4] defines yoga as evenness temper, it is true union of *jivatma* (*soul*) and *Parmatma* (omniscient or God) [5]. Yoga means union of the mind, body and spirit with the divine and while this refers to a certain state of consciousness both individual and universal, it is also a method to help one to reach that goal.

The word yoga occurs in Rigved in various senses, such as yoking or harnessing, achieving the unachieved [6]. Eliade [7] has rightly suggested that the four basic and Inter-dependent concepts that bring us directly to the core of Indian spirituality are 'karm,

'maya(wealth)', 'nirvana(salvation)' and 'yoga'. There are a large number of yoga systems; everyone has its own importance. These are tabulated as shown below:-

1	Jain Yoga	:	Spiritual practices for purification of soul.
2	Vedic Yoga	:	Yogic teachings of Rig-Veda.
3	Astanga-Yoga	:	Eight fold Yoga taught by great saint Patanjali in his Yoga-Sutra (198 sutras).
4	Yoga in Vedanta	:	Spiritual yogic traditions in Upanishads-realization of ultimate nature of reality (Brahman).
5	Janana Yoga	:	Union of knowledge.
6	Bhakti Yoga	:	Union of love and devotion.
7	Karma Yoga	:	Union by action and service.
8	Raja Yoga	:	Union by mental mastery- the path of will.
9	Hatha Yoga	:	Union of bodily mastery (principle of breath).
10	Mantra Yoga	:	Union by voice and sound.
11	Yantra Yoga	:	Vision and form.
12	Laya and Kundalini Yoga	:	Union by arousal of latent psychic.
13	Tantric Yoga	:	A general form for the physiological discipline.
14	Yoga in Buddhism	:	Vipassana meditation.
15	Zen Yoga	:	Attainment of awakening by meditation (Mahayana Buddhism).
16	Yoga in Taoism	:	Chinese religion- path or way of expansion of awareness.
17	Yoga in Judaism	:	Process of making one self understand a concept well through analytical study.
18	Yoga in Christianity	:	Way of attaining inner stillness.
19	Yoga in Islam	:	Establishing the connection between the creator and creation which guides the soul to truth.
20	Yoga in Sufism	:	Inner transformation of heart for extinction of ego.
21	Yoga in Sikhism	:	There are 10 gates (chakras- energy centers) and top is dasam dwar which is highest stage of attainment.
22	Kriya Yoga	:	Movement of Consciousness.
23	Swara Yoga	:	Science of realization of cosmic Consciousness.
24	Integral Yoga	:	Yoga by Sri Aurobindo - God realization.

1. The Jain yoga system

Jainism like other systems of Indian Philosophy, aims not only at intellectual explanation of truth, but also at its realization. This involves the idea of the path of spiritual realization known as Yoga (merging of the finite with infinite), *Dhyan*,(meditation) and *Samadhi* (concentration). (8, 9]. The history of Jain yoga dates back to first Tirthankar Lord Rishabhdeva ji [10]. The statues of Jain Tirthankaras in Kayotsarga or meditative posture can be seen in nearly all Jain temples which confirm that Jain yoga is as old as Jain religion. Meditation is the

backbone of Jain religion. Every follower of Jainism is very familiar with Jain yoga. Lord Rishabhdeva, the first Tirthankara in Jainism, dating back to the prehistoric era of end of the stone age and starting of the agriculture age practiced meditation and attained enlightenment at Mount Kailash [10,11]. Bahubali, son of Lord Rishabhdeva, practiced meditation for twelve months maintaining same standing posture [12] and attained enlightenment. King Bharat, the elder son of Rishabhdeva, entered a trance state by fixing his gaze on his image in the mirror and got deep into meditation and finally attained enlightenment [13]. Fixing the gaze on an object for meditation has been an important technique of Jainism [14]. The Jain yoga has been described elaborately and in minute detail in the Jain literature like Acarang and Samaysar [15]. The Sutakritanga, Bhagvati Aaradhana and Sthananga Sutras also give directions on contemplation, aasanas and meditation. The Aupapatika has an organized presentation of Tapo-yoga which is a kind of right conduct. Acharya Bhadrabahu of 400 BCE, practiced Mahaprana meditation for twelve years [16]. Description of practice of *Samadhi* (meditation) by many *acharyas* is also found. Chandragupta Maurya, the founder of Maurya empire, was Acharya Bhadrabahu's disciple and became a Jain monk. Acharya Bhadrabahu along with his large no. of disciples migrated to South India due to the very long famine which lasted for a period of twelve years. Chandragupta Maurya also accompanied Acharya Bhadrabahu [17]. Acharya Kundkunda of first century is the pioneer scholar and the great saint who wrote a large no. of Jain books (*puran*) like Samayasar, Pravachansar etc. which deals with real Jain Yoga and meditation methods. The holistic approach to the path of salvation, was written and compiled in a single book, Tattvarth sutra by Acharya Umaswati also known as Umaswami [18,19]

Acharya Bhadrabahu II, Jinbhadra and Pujyapada Devnandi were great spiritual experts during the period of the 4th, 5th and 6th centuries CE. They made remarkable contributions through their literature. Haribhadra in the 8th century and acharya Hemchandra in the 12th century, presented meditation through different approaches and view points. During the 18th century, Acharya Vinay Vijay wrote Shantsudharasa on contemplation practices. Upadhyaya Yashovijaya in the same century wrote extensively on meditation [20]

Acharya Mahapragya formulated Preksha meditation in 1970 and presented a well organized system of meditation [21, 22]. Numerous Preksha meditation centers came into existence afterwards.

1.1 Dependence of yoga on “karma”— As we have already known, yoga means adding or binding of two things. In spiritual field it is our passions (attachments and aversions- *Raga, Dwesh*) which act as binding material; binding “karmas” with soul. As the “karmas” play very important role in spiritual yoga, hence we have different definitions of spiritual or Jain yoga depending on the different types of “karmas”. These are :-1- Intention type yoga:- This type of yoga depends on the intention of work done by mind, speech and body. [23] , 2- Influx type yoga (*aashrava* type):- The influx of “karmas” take place as a result of activities of mind, body, speech and passions- also known as “kashaya” [18,19], 3 -Resultant type yoga :- The vibrations

produced in the soul as a result of activities of mind, speech and body.” [24]

1.2 Three jewels of Jainism (ratnatraya) — Rational perception or faith (samyak darshana), Rational knowledge (Samyak jnana) and Rational conduct (samyak caritra) together constitute the path to liberation (moksh marga) . These are the opening lines of famous book “Tatvarth sutra” written by Jain acharya Umasvati also known as Umaswami in second century CE [18, 19]. These are known as the three Jewels (Ratnatraya) of Jainism. Acarya Umasvati’s Tattvarthsutra is a systematic and comprehensive presentation of Jainism. As the name implies, it is a brief treatise on aspects of reality (Tattva), which include living beings (jiva), non living entities (ajiva), influx of karmic matter (asrava), binding of karmic matter (bandh), stopping of karmic influx (samvar), shedding of karmas (nirjara) and liberation/ salvation (moksha). In the process of discussing these aspects of reality, acharya Umasvati presents the theory of karma and path to liberation. Rational perception essentially entails an inclination, attitude or frame of mind which is free from any predisposition or preconceived notions. The Sanskrit word ‘Tattvarth’ means nature of substances- their intrinsic attributes. It implies reality- the real nature of things. Thus when one gives up all preconceived ideas, studies the scriptures and other books, listens to discourses of learned people, involves in logical deliberations and then accepts the concepts of reality as they seem to be reasonable according to one’s own experience and observation, one attains rational perception. As soon as one adopts rational perception, one’s knowledge becomes rational knowledge. The conduct based on rational perception and knowledge is rational conduct.

1.3 Jiva or soul in Jainism — The soul, in many religious, philosophical, psychological and mythological traditions, is the incorporeal and in many concepts, immortal essence of a person. The term *Jiva* connotes that soul is consciousness itself and consciousness also is invariably soul. The various facts about soul are as follows [25, 26]

1. In embodied existence, soul and body appear to be same, but this is really not so. Body is different from soul.
2. Soul contracts or expands to occupy the space of the body. The same soul can pervade the body of an elephant or an ant. Notwithstanding the size of the body, the number of *Pradesa* of soul remains the same. (countless)
3. Soul is non corporeal and is recognized by his power of perceiving and knowing objects.
4. Soul is the source of intuition, perception, happiness and vitality in a living organism.
5. Being invisible, soul is identified by his ability of cognizance. An embodied soul desires for conical amusement, recreation, pleasure, speech, movement etc.
6. The thoughts and actions of a soul leave a permanent impression. These impressions are stored in the karma body, which moves with the soul in his journey from one body to another.
7. The karma *varganas* attracted by a soul get converted into karma unaided.

8. The bondage of soul and karma is beginning- less. The karma can be shed from the soul by practicing austerity and penance and contemplation. This in fact is the way to get rid of karma and attain the state of emancipation.

9. Soul is non corporeal but he is embodied due o his impurity n the presence of karma.

10. All living organisms have similar potential powers and ability but every living organism is in a different state of manifestation. The development of the soul is determined by own purifying efforts and other governing factors.

11. There is no place in *lok* where soul in subtle or gross form (of organism) is not present.

1.4 Pre conditions required for Jain yoga — In Jainism there is mandatory emphasis on purity of mind, speech and body of self and also of ambient environment. The twelve austerities (*Tapas*) six external and six internal are practices to cleanse mind and body. Discipline in taking meals, taking less than hunger, fasting,

Abstaining from taking certain heavy food such as butter and oil, green vegetables and many more items, not caring for *comforts while sitting, sleeping etc are external tapas*. *Repentance for one`s wrong deeds, humility, to renounce worldly material things, study and meditation are internal “Tapas.”*There is mention of postures in scriptures. ‘*Kayaklesha*’ prescribed in Jainism implies practices of sitting, standing, sleeping etc. to condition the body to tolerate hardship or discomfort and for the sake of having proper self control (*Sanyam*) in daily routine.[27]

Pranayam has been described in Jain scriptures essentially in the same way as in vedic scriptures. Shubhachandracharya in his very famous Jain scripture Jnanarnava [28] says that a yogi who has won over his senses by practicing *pranayam* can destroy his intense demerits (*Pap*) accumulated over hundreds of births within 48 minutes. But he also states that a practitioner may feel pain during the period of retention of breath; inside or outside, and during such periods there is a possibility of *Artadhyana*, in which case a knowledgeable person also may divert away from the very goal of *Pranayam*. The Pranayam should not be done by those who intend salvation.

1.5 Classification of practitioners performing Jain meditation and various stages of spiritual development(*gunsthan*) — As an individual achieves spiritual progress, his mental states become successively immaculate. Consequently, he progresses along the various stages of spiritual development (*Gunsthan*) . The fourteen stages of spiritual development are :-

1. Deluded or irrational (*mithyatva*) , 2. Indifferent (*Sasadana*) 3. Mixed or partially rational (*Mishra*) 4. Vowless rational (*Avirat samyaktva*) 5. Partial vow (*Desh virat*) 6. Imperfect vw (*Pramatta virata*) 7 Perfect vow (*Apramatta virata*) 8. New thought activity (*Apurva karana*) 9. Advanced thought activity (*Anivrati karana*) 10. Slight delusion (*Sukshma samparaya*) 11.

Subsided delusion (*Upashanta moha*) 12. Delusion free (*Kshina moha*) 13. Active Omniscient (*Sayoga kevali*) 14 Inactive omniscient (*Ayoga kevali*) [17]. The complete details of the above fourteen stages can be obtained from any of the Jain scriptures. [18, 19, 26]. Now, the practitioners of Jain yoga are divided into three categories, based upon these stages of spiritual development [29, 30, 39] :-

1. External souls (*Bahiratma*) practitioners from 1 to 3 spiritual stage (Gunsthana)
2. Internal souls (*Antaratma*) practitioners from 4 to 12 spiritual stage (Gunsthana)
3. Omniscient (*Parmatma*) practitioners from 13 to 14 spiritual stage (Gunsthana)

External souls are defined as those who don't have faith in soul, God, heaven- hell, merit- demerit etc. These persons are greedy of all the worldly pleasures. Such persons are brought to the Jain way of religion by way of study of very preliminary Jain literature or by the religious speeches by saints. These persons gradually start following the three Jewels of Jainism.

1.6 Methods of improving basic tendencies:- There are many inherent weaknesses present in every one of us, which are lust, anger, pride greed, attachment and aversion, fear and so many others. These weaknesses are the serious causes for the binding of Karmas. There are three corrective measures to minimize these, which are:- 1.self control (*Damana*), 2. Legal-check (*Shamana*) and 3. Direction -change (*Disha Parivartana*) [31]

Internal souls (*Antaratma*):- As a result of study of Jain scriptures the person with external soul(*Bahiratma*) starts believing in the existence of God, soul, merits and demerits and other Jain Philosophy. But, sometimes his belief in omniscient, scriptures and acharyas is shattered. He becomes introvert. Such persons are known as inner souls (*Antaratma*) . The inner soul persons are divided in three categories as per their behavior. [29,32] It is to be noted that the yoga meditation begins only when the one has inner soul. The three categories are:-

- A. Crude inner soul (*Jaghanya antaratma*)=First stage of yoga Practice
- B. Medium inner soul (*Madhyam antaratma*)=Second stage of yoga Practice
- C. Ultimate inner soul(*Uttam antaratma*)=Third stage of yoga Practice

A.Crude inner soul(*jaghanya antaratma*)=First stage of yoga Practice

Those persons who believe in the existence of soul, omniscient, merits demerits heaven , hell etc. but give preference to worldly comforts and may even be away from religion at the cost of worldly wealth, is known as crude inner soul persons. Such persons are very enthusiastic towards the various religious observance like fasting etc. but he is not very firm about it.

Penance and vows (*vratas*) are very essential for the purification of soul. Some of the vows to be followed by the persons of this category are:-He should abandon the use of seven bad things, which are-eating meat, drinking liquor and honey,eating five (*udamber*) fruits, leave

gambling and prostitution. He should adhere to worship of God, Scriptures and acharyas or preachers. He should be submissive, do charity, do self study (*Svadhya*), should have self control (*Sanyama*) and should do tapa everyday. Such a person is known as having achieved

the fourth spiritual stage. All those who become Jain ascetics (*Muni*) are supposed to have acquired this fourth spiritual stage. Normally, all persons are born with first stage of spirituality. But, All Tirthankaras are born with fourth spiritual stage.

B. Medium internal soul (*madhyam antaratma*) = second stage of yoga Practice

By way of study of Jain scriptures and by discussing about the various aspects of reality and after listening to acharyas religious talks, the person starts thinking about himself i.e. about his soul. Such persons or ascetics are known as persons with medium internal soul. Such persons try to know more and more about Jainism very minutely. They start keeping away from all the worldly comforts and climb eleven spiritual steps known as stages of renunciation. (*pratimaye*) This then becomes the transition period of their life. They may become arrogant and extremely angry men. At this stage they need lot of precautions so as to keep them on the right track. These medium internal soul persons are supposed to be on fifth spiritual stage. There are five demerits which are causing lot of harm to the entire society. These are violence, lie, stealing, consumerism and loose character. These five demerits are the main causes for nearly all crimes. Jain ascetics mandatorily observe five vows of non-violence, truthfulness, non-stealing, non-consumerism and celibacy.

i. Kayotsarga

Kayotsarga literally means abandonment of the body coupled with higher degree of conscious awareness. Kayotsarga is the mandatory part of meditation. In practice, it is conscious suspension of all gross movements of the body resulting in relaxation of the skeletal muscles and drastic reduction of metabolic activities. This physical condition results in relieving mental tensions. Kayotsarga is required for the concentration of mind and body. Kayotsarga also means body renunciation. In the living condition, renunciation of body is known as kayotsarga [31,33]. As we know, there is maximum amount of attachment towards one's own body. Hence, it is quite difficult to practice this. The process is completed in four steps which are –

1. *Gupti* 2. *Samyam* (self restraint) 3. *Samvar* (stopping of karmic influx) 4. *Tyaga* (Renunciation).

Gupti- Its meaning is to protect the body from karmas. *Gupti* is the process of protecting the mind, speech and body from all types of karmas.

Samyama- It is the self control on the various activities of mind, speech and body. At the time of fasting or in the persecution of big vows, self restraint is very essential.

Samvara—The mind and other sense organs are responsible for many unwanted activities which produces bad karmas. To control such activities of these sense organs and mind the ascetic has to have strong will power. This very process of stopping of influx of karmas is known as *samvara*.

Tyaga- Every human being is very conscious about his body. He has a lot of attachment with it. An Ascetic is not supposed to have any such attachment. He has to have such tolerance power as to bear extreme hot and cold whether, to remain hungry/ Thirsty during fasting periods. This renunciation of body charm is known as body charm renunciation (*kaya mamatva tyaga*)

ii. Samayika

Samayik is one of the most important ritual practice of Jainism during which we try to come closer to our soul. During Samayik we sit down in one place for forty eight minutes isolating ourselves from our daily household and business works [32, 34, 35]. It is the process by which the practitioner starts feeling the presence of his own soul. For this, he is to concentrate deeply and has to think only about his soul forgetting about every thing else. The word *Samayik* has been derived from the Sanskrit word *Samaya*-meaning *Atma* (soul). There are eight requirements which are to be taken into account for the correct performance of Samayika. These are :-

1. Appropriate time:- (a) In the morning nearly two hours before sunrise is supposed to be the best time , (b) In afternoon between 12 to 12.30pm ,(c) In the evening before sunset or in the night before sleeping.
2. Appropriate place :-The place should be an isolated place having entry of fresh air. As far as possible , Samayik should be performed at the same place every day.
3. Appropriate sitting material :- Some soft material (*chatai*)may be used.
4. Appropriate posture:- *Padmasana, Paryakasna, Vajrasana, Siddhasana, Khadgasana* etc. may be selected . *Sukhasana* is a very comfortable posture.
5. *Avarta*:- When both palms are brought together and the combination is rotated circularly in the right hand direction and the *Navakar* Mantra is continuously recited, it is known as *Avarta*. The *Avarta* has to be performed thrice both in the beginning and in the end of *Samayik*.
6. *Shironati*:- In standing position, bring both palms together and keep forehead on this combination and bow head before *Jinendra Deva* directly or indirectly, is known as *Shironati*. In each direction after three *Avarta*, one *Shronati* has to be performed.
7. As born form:-The practitioner's face should appear just that of a newly born child who has a smiling face without any tension.

8. Reverence. The practitioner should have a feeling of respect to all the living creatures of the world. He should not have any pride, passion or boasting in his mind. He should beg an apology from all living creatures and should pardon every creature before starting Samayik. In *Smayik*

Panch Namaskar Mantra should be recited 108 times which is known as Jap or Japa. The *Panch Namaskar Mantra* is recited for 108 times for the reason that the demerits are of 108 types.

iii. **Benefits from Japa**

1. Unwanted wandering of mind is stopped.
2. Mind becomes very fresh.
3. Demerits are shortened.
4. Mind gets peace and stability.
5. Mind gets ready for meditation.

iv. **Types of Japa**

1.Kamal japa. 2.Hastanguli Japa 3. Om Japa The details of various Japa may be obtained from Jain scriptures [31,32].

C.Ultimate Internal soul (*uttam antaratma*): Third stage of yoga Practice

When the medium soul person has practiced self restraint on all sense organs and mind, has adopted eleven stages of renunciation and has left his home for ever as well as become the disciple of some Digamber ascetic, he is known to be a sage with ultimate internal soul. Such an ascetic has to follow all norms as prescribed in scriptures. It is then known as to be on the spiritual path of emancipation. The liberation seeker ascetic always tries to prevent the inflow of Karmas. There are six ways to accomplish such prevention which are –*Gupti, Samiti, Dharma, Anupreksha, Parishahajay and Charitra* [26,31,]. The brief description is as follows:- Gupti consists of properly restraining the mental, vocal and physical faculties. Samiti consists of maintaining vigilance while making movement, while speaking, while accepting the required articles, while moving any object and while disposing the waste (excreta). There are five different Samiti- *Irya Samiti, Bhasha Samiti, Ashna Samiti, Adana nishchepan Samiti and Utserga Samiti*. Gupti and samiti are meant to protect the life of minute insects (Jiva)

Dharma means the attributes that constitute a spiritually purposeful religion. These attributes are:- forgiveness, mildness, straight forwardness, purity, truth, self restraint, austerity, renouncing, Absence of possession and celibacy (26, 32,40). Forgiveness necessitates the spirit of forbearance and a sense of equanimity. Mildness means humbleness, which is a prerequisite to forbearance. Straight forwardness denotes absence of crookedness, deceit, duplicity, etc. and a positive sense of sincerity and honesty of purpose. Purity means cleanliness, a sense of removal of attachment that pollutes the soul. Truth means verbal truth, absence of ambiguity etc. Self restraint implies restraining of five sense organs, observance of five major restraints, overcoming of four defilements and refraining of mental verbal and physical faculties. It

stipulates refraining from every activity that hurts true self. Austerities are of two kinds, external Austerities and internal austerities. Fasting eating less than required, curtailing the varieties of eatables, control over tastes, lonely habitation, and facing the hardships constitute the external austerities. Repentance, modesty, service, self- study, renouncing and meditation constitute the internal austerities. Renouncing can also be of two types, external and internal. Giving up the worldly possessions is external renouncing. Giving up attachment for sense objects and overcoming of craving, aversion, anger animosity, arrogance etc. constitute internal renouncing. Absence of possession is a refinement of renouncing. It emphasizes on giving up the sense of belonging than on merely giving up the tangibles. Celibacy is not only non- indulgence in sexual pleasure but staying within the self and tuned to the soul. Contemplating about the evanescence, helplessness, worldliness, aloneness, otherness, nature of universe, rarity of right guidance and tenets of Lord, [36] constitute Anupreksha. Parishaha consists of bearing hardships for the sake of staying on the right path and for eliminating the bondage of karma. Hunger, thirst, cold heat, insect bite, unclad state, despise, seduction, moving about, steady posture, rough bed, reproach, injury, going for alms, facing disadvantage, disease, thorny grass, dirtiness, honor or award, intelligence, nescience and failure to comprehend are the main hardships. These hardships are twenty two. Only eleven hardships remain in the omniscient stage and none in the liberated state. *Charitra* [26, 27] means putting the precepts into practice. The term is used in context of monastic life. The first requirement of monastic life is gaining of equanimity. As a monk , he undertakes special types of penance and austerities. With spiritual progress, the monk overcomes all types of defilements except very subtle, wholesome attachment. Finally the monk reaches a stage of total detachment. For the preservation of equanimity one should cultivate friendship (*maître*) with all creatures, appreciation (*Pramod*) for the superior, compassion and sympathy (*Karuna*) for the afflicted and indifference (*Madhyastha*) for the unruly.

The *Charitra* is of five types, depending on the different *Bhava* in the soul. These are -1. *Samayik charitra*, 2. *Chedopsthapna charitra*, 3. *Parihar vishuddhi charitra* ,4. *Sukshma charitra* and *Yathakhyat charitra*

1.7 Meaning of Jain Dhyān:- When a monk , meditating on anything, has a deportment, devoid of aspiration, once he has obtained such a state, it is said that he has reached absolute meditation or Dhyān. The other way of defining Dhyān is like this: Don't act, don't talk, don't think at all, so that the soul is steady and is content in the self, is the supreme meditation or Dhyān [37].

Types of Dhyān :- There are four types of Dhyān, namely - Arta Dhyān, Roudra Dhyān, Dharma Dhyān and shukla Dhyān. Out of these , Dharm Dhyān and Shukla Dhyān are effective in attaining salvation. Therefore, Dharm Dhyān and Shukla Dhyān are being discussed here. [28, 42]

- i. **Dharm Dhyān:-** To worship ‘ Panch Parmeshthi’ (Arihant, Siddha, Acharya, Upadhyaya and all sages) , to read the Jain scriptures, to meditate over the basic Jain

ideological principles, to concentrate mind on the Ratnatraya and self disciple, is known as Dharm Dhyan.

- ii. **Shukla Dhyan**:- The soul in the mundane form is known as sentient soul and when this soul attains substances, space, time and inner feelings inwardly and outwardly, then it attains right faith, right knowledge and right conduct. From its assistance, there is gradual decrease in the worldly attachments which produces Shukla Dhyan. Consequently the Ghatiya karmas are quashed away from the soul and there is development of four infinites, namely infinite faith, infinite knowledge, infinite pleasure and infinite strength and hence the soul gets the name GOD- Siddha. Besides these two types of Dhyan, there may be a no. of other methods which may activate third eye. One such method is known as 'preksha Dhyan' (shwas preksha).
- iii. **Preksha- dhyan** (shwas preksha or breath meditation) - When breath is inhaled and exhaled, the vibrations are generated throughout the body which stimulate inner body organs, knowledge-centers, consciousness-centers and internal power-centers. When all these centers are visualized with fullest concentration, it is known as Preksha-dhyan or Shwas preksha (breath meditation)[20,21,22]
- iv. **Deergha shwas preksha** (long breath meditation)- In this meditation, length of the breath is increased slowly, concentration is made on the nostrils, eyes are kept closed and respiration is visualized. Full effort is made to concentrate only on the breath entering and leaving nostrils. Under the very deep concentration, various strength centers of the body are activated, as shown in the following Table. [28, 31,32] As shown in the table, eleven strength centers are activated, whereas in Upnishad, only seven such centers are mentioned.

1	Anus	Strength center	Body power increased
2	Abdomen	Health center	Body power increased
3	Navel	Luminous (tejas)center	Strength waves produced
4	Lungs	Control center	Body balance felt
5	Throat	Pious center	Purity of brain
6	Nostrils	Life center	Age & lively fresh air recd.
7	heart	Pleasure center	Utter pleasure
8	Eye brows	Darshan center	Right faith
9	Fore head	Jyoti center	Immense peace of mind
10	Brain center	Jnana center	Samyak jnana obtained
11	brain`s back	Super knowledge center	Expanded clairvoyance obtained

Thus, it is found that in the Deergh shwas preksha, pineal gland, which is situated at the back of brain, is activated which results in providing many attainments like right knowledge and

many other RIDDHIS . [26] When the Deergh -shwas preksha is performed with full devotion and dedication, different types of attainments (Riddhis) are obtained as shown below-

Group no.	Name of the group& no. of different Riddhis(shown in bracket)	Names of Riddis
1	Intellect Riddi (11)	Kwval jnana Riddi, Manah Paryaya Riddi, Awadh jnana Riddi etc.
2	Vikriya Riddi (11)	Anima, Laghima, Mahima etc.
3	Kriya Riddi (9)	Janghacharan Riddi, Vyom charan Riddi etc.
4	Tapa Riddi (7)	Ugra tapa, Deept tapa, Tapt tapa etc.
5	Bal Riddi (3)	Mano bal Vachan Bal & kaya Bal
6	Aushadha Riddi (8)	Amaaroushadhi, Khilloshadhi etc.
7	Ras Riddi (6)	Ashivish ras, Dhrishti vish ras etc.
8	Kshiti/ Kshkshetra Riddi (2)	Aksheen, Mahanasik, Aksheen, Mahalya

Before we proceed ahead, let us try to understand the meaning of jnana as also the difference between jnana and knowledge. Jnana is the precious treasure of the soul. At no time soul can remain without Jnana; even the “nigodiya” jeeva possess a little bit of jnana. Jnana becomes “samyak jnana” (rational knowledge} when it reveals the nature of things neither insufficiently, nor with exaggeration nor falsely, but exactly as it is and with certainty. [26, 27, 32] Thus we may say that jnana is the natural attribute of the soul.

1.8 Difference between Jnana and knowledge — We shall now discuss difference between jnana and knowledge as suggested by Prof.N.L.Kachhara [39] The objects have infinite aspects. Our normal cognitions perceive and know only some aspects of the object. Souls having varying amounts of karmic matter may perceive different aspects of the object and so know the same object differently. In each case the experience is real but incomplete. Incomplete apprehensions introduce an element of doubt and the subsequent cognitions may be different from the previous ones. Knowledge is an attribute of the perverted soul as against the jnana which is the natural attribute of the soul. Knowledge is , therefore, temporary and remains in existence as long as jnana obscuring karmas are in existence. There are eight karmas which are associated with the soul. These are- Darshnavarni , Jnanavarni, Mohaneeya, Antarai, Vedneeya, Nam ,Gotra and Aayu (life span).

Out of these, first four are known as Ghatiya karmas as they go on making “ghat” (harm) to the soul and rest four are aghatiya karmas. All the Ghatiya karmas make the soul perverted and hence complete jnana is not possible until and unless these are removed from the soul. The moment these karmas are removed, the soul attains “kevalJnana”(omniscience). Then the soul starts knowing all objects in their entirety with all qualities and modes. Complete truth is found in the jnana-Kevaljnana- of the omniscient only. All objects stand as reflected in the soul. The cognition of soul, therefore, ultimately leads to cognition of the entire universe.

There are five divisions of Samyakjnana, namely Matijnana, Shrutjnana, Awadhijnana, Manahpariyaya and Kevaljnana. We have already discussed about Kevaljnana. Let us try to know the remaining four. In the mundane soul, the jnana is clouded by karmas. Irrespective of the karmas veil some jnana always manifests. This manifested jnana is divided into four classes based on the intensity of the veil and the function performed by jnana. When the veil is thicker, the manifested jnana is known as matijnana (perceptual cognition) that takes help of senses and mind to cognize the objects. By the cognition obtained through Matijnana, the anxiety to know more about the object, is known as Shrutjnana. For Shrutjnana, words, speech, or some indication are essential. Words, speech and indication are Matijnana and the meaning conveyed by all these, is Shrutjnana. Matijnana is, therefore, the cause and Shrutjnana is the work. [39, 40]. Awadhijnana (clairvoyance) directly perceives the external objects beyond sense limits. Manahpariyayjnana (cognition of mental states) also perceives the thoughts of other mundane souls. It is worth mentioning that for attaining any of these four jnana, lot of meditation, concentration, Tap (twelve types) and observance as laid down in Jain scriptures, is most essential, which will ultimately activate the third eye and fetch one the desired jnana [39, 41]. An ascetic can attain some or all these Jnana, depending upon his meditation and Tap etc. However, the moment Kevaljnana is attained, all these four Jnana vanish and the omniscient is left with Kevaljnana only. [37,38,42]

Attainment of Riddhis - As has been mentioned in the description of shwas preksha, when an ascetic by his high concentration and meditation becomes capable of activating his third eye, to such a high level that his supernatural knowledge center gets activated. He may be blessed with a no. of attainments or Riddhis as mentioned in Jain scriptures [1,26,39,42,] The meditator is blessed with the Riddhis for two different purposes-

(1) For procuring immense amount of power which he may use for destructive purposes. The famous example is that of Deepayan Muniraj who ablazed Dwarika.

(2) For the purpose of attaining salvation. Such ascetics/ future Omniscients are blessed with a no. of Riddhis, as shown in the table as shown above, which are used only for spiritual purposes. Total no. of Riddhis are sixty four; the *details of which may be found in any of the above referred books.*

In the above context it is to be noted that Keval jnana Riddhi is obtained only by the omniscients and other intellect Riddhis are obtained by the ascetics possessing higher order of Gunsthan. It is also mentioned that the above Riddhis are not at all gossip but a reality. In first century A.D. Acharya Kundkunda Deva was possessing "Kriya Riddhi" due to which he could walk in the sky. From the religious Jain Granth "Darsansar" written by Acharya Devsen, it is learnt that Acharya Kundkunda Dev severally visited "Videh Kshetra"- a place where no human being has yet been able to reach inspite of all modern technological advancements. It is also learnt that he attended "samavsaran of Lord" Seemandhar swami" where he could listen his Preachings, which clarified many of his doubts. He wrote a no. of Dravyanuyog philosophical scriptures like Samaysar, Niyamsar, Pravachansar etc. [30, 43, 44, 45, 46]. Mahamuni Vishanu

kumar saved lives of seven hundred Munis(ascetics) using “*Vikriya Riddhi*,” as is well known to all Jains.

Parmatma (omniscient)

Parmatma (omniscient) is the supreme soul possessing infinite Knowledge, infinite perception, infinite happiness and infinite vigour. That ultimate internal soul person who has discarded all the four *Ghatiya* karmas namely *darshnavarni*, *jnanavarni*, *mohaniya* and *antaraya* attains Keval *jnana* and becomes *Parmatma*(Arihant). There are eight types of karmas associated with every soul. [26, 41, 42]. As these are removed in two steps, hence we have two types of *Parmatma*, namely 1 *Sakal Parmatma* 2. *Nikal Parmat*

i. Sakal Parmatma- Fourth stage of yoga Practice

The meaning of Sakal is along with body. Thus that supreme soul which has conquered all the *Ghatiya Karmas* and is present along with his body, is known as *Sakal Parmatma*. No sooner the *Ghatiya Karmas* are removed from the soul, the ascetic attains *Keval Jnana* and the ascetic becomes *Arihant*. Out of the four *ghatiya karmas* it is the *Mohniya karma* which gets removed at the end of twelfth stage of spiritual development. *Arihant* has *forty six* qualities divided into five groups which are known as *Panchashcharya*[1, 31, 43].

In the beginning of thirteenth stage of Spiritual development of Arihant, there remains only four *Prana* (life processes) with him. These are speech *Prana*, *body prana*, *life span prana* and breathing *prana*, But, at the end of thirteenth stage of Spiritual development only *two prana* remains with him which are *life span prana* and *body pran*.

ii. Nikal Parmatma- Last stage of yoga Practice

In the fourteenth stage of spiritual development, the *Ayoga kevali- Arihant is Nikal Parmatma*. The meaning of *Nikal* is bodyless. Before entering into the last and the final, the fourteenth stage of spiritual development or absolute motionlessness, static omniscient state (nikal parmatma or Siddha parmatma), the soul prepares for stopping of all activities, gross and subtle. The stoppage of the sense organ of speech and the mind requires another activity by the gross body. It then enters the third stage of *Shukla- dhyana* which is accompanied with ‘Subtle vibration’ (*suksma kriya*) and steadies and stops the subtle bodily activity by means of the activity itself for there is none other than itself. Due to this Dhyana , the soul contracts and fills the cavities created in embodied stage. It is now reduced. Then it enters the fourth stage of *Shukla dhyana* which is bereft of all vibrations (*SamucchhinnaKriya*) and is infallible (*apratipatin*). It is now as motionless as a mountain rock(*shailesa*). Here all the remaining karmas are annihilated. This state of absolute motionlessness is the fourteenth stage of *Ayoga Kevali*, static omniscient. The state lasts only for the period of time required to pronounce five short syllables at the ordinary speed. At the end of this period the soul attains un-embodied state of emancipation.

In Jain yoga practice the internal journey starts from the prany sanyam and ends on pran sanyam. After prana sanyama the interaction with one’s own soul becomes possible which is the last aim of Jain yoga practice. Just as after the prana comes to an end, the physical life also

comes to an end, in the same way after the end of re-incarnation process, the *Atma* (soul) becomes *Parmatma* (omniscient).

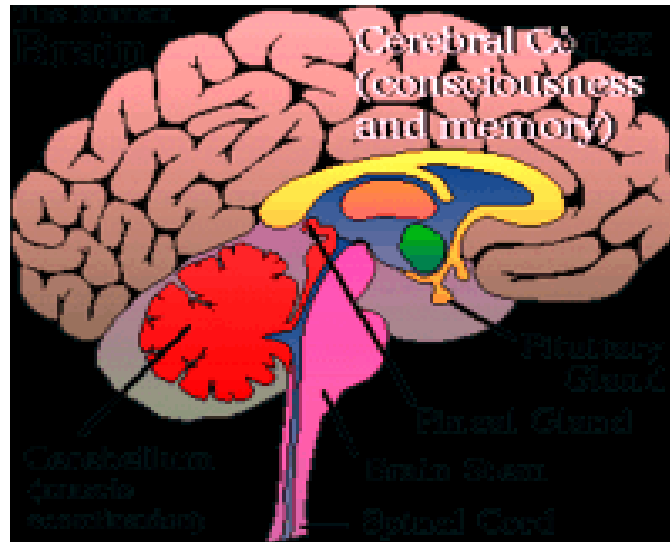
1.9 Scientific theory about Kevala jnana — As is known to us, the Arihantas were also human beings till they could destroy all the eight karmas in the fourteenth spiritual stage, as shown above. We also know that the Arihant is blessed with ‘keval jnana’; when the soul of arihant starts knowing all objects in their entirety with all qualities and modes. It arouses an anxiety, how it could have been possible with his ‘human brain’. Scientific researches have shown the presence of a gland known as pineal gland, the activation of which leads to enhancement of knowledge. The enhancement depends upon the amount of activation of this pineal gland and also upon the karmas. More is the activation, more will be the enhancement. It is presumed that in the case of Arihantas obtaining ‘keval jnana’ the activation of this gland might have been maximum. The details about this strange and important gland are, therefore, given in this paper.

1. Brief History - We have two eyes to see the outer world. Besides these two eyes, we also possess a third eye which is known as spiritual eye or mind’s eye [47]. It is a symbol of enlightenment. Some philosophers also call it ‘‘Jnanakshu’’ – the eye of knowledge which is the ‘‘teacher inside’’. (antar guru) As we know, the third eye of Lord Shankar caused destruction of the physical world, but perhaps we don’t know that we also possess third eye. The third eye is a mystical and esoteric concept referring in part to the ajana (brow) chakra, in some spiritual traditions. It is also spoken of as the gate that leads within to inner realms and spaces of higher consciousness. The third eye is also associated with visions, clairvoyance, pre-cognitions and out of body experiences [48]. ‘‘The persons who have the ability to utilize their third eye are known as seers. As per the Upanishad, a human being is likened to a city with ten gates; nine of which (two eyes, two nostrils, two ears, mouth, urethra, anus) lead outside to the sensory world. The third eye is the tenth gate and leads to inner realms housing myriad spaces of consciousness [49].

2 construction-Third eye is a gland of human body known as pineal gland which was originally believed to be a ‘‘vestigial remnant’’ of a larger organ. In 1917, it was known that extract of cow pineal lightened frog skin. Dermatology professor Aron B. lerner of Yale university, hoping that substance from the pineal gland might be useful in treating skin diseases, isolated and named the hormone received from pineal gland, melatonin in 1958 [50]. The pineal gland is a small organ, shaped like a pine cone. (hence its name) It is located on the midline, attached to the posterior end of the roof of the third ventricle in the brain. The pineal varies in size in species; in humans it is roughly one cm. in length and 0.1gm. in weight. It is situated right between the two eyes and expands up to the middle of the forehead when opened. It is one of the main energy centers of the body located at the sixth chakra. (The third eye is in fact a part of the main meridian, the line separating left and right hemispheres of the body.

In Taoist alchemy, the third eye is correlated with the upper dantian. [51] The gland is large in children and begins to shrink with the onset of puberty. It appears to play major role in sexual development, hibernation in animals, metabolism and seasonal breeding. Rene Descartes,

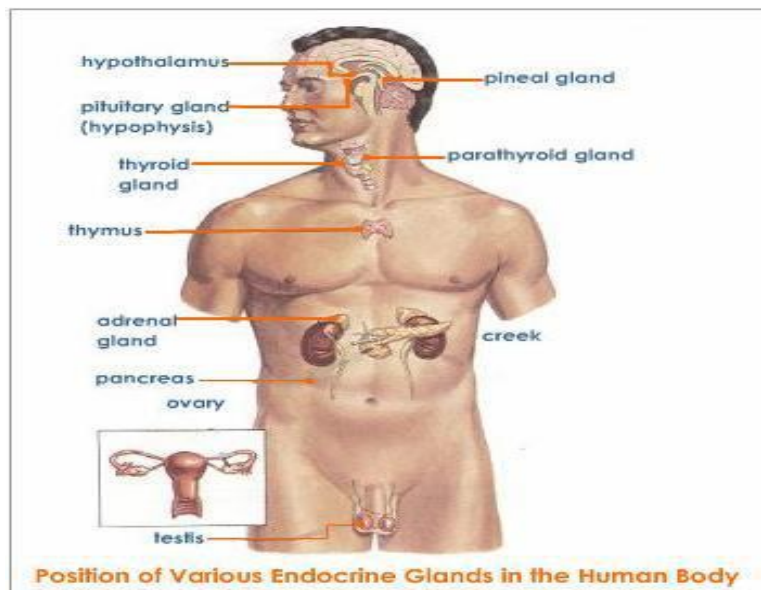
who dedicated study of pineal “principal seat of connection between body. [53, 54]



much time to the gland, called it the soul” [52].He the point of the intellect and the

PINEAL GLAND

**BEYOND
GLANDS
BODY**



**PHYSICAL
OF HUMAN**



CHAKRAS OF HUMAN BODY

Working:- (a) Normal or routine working- The pineal gland carries out many body functions in routine working. It controls body nervous system, energy and self confidence. It is a very powerful tool of the soul, ‘to see’, ‘feel’ and to ‘hear’ the higher frequency realities.(see Fig.)

Some philosophers, therefore, call it ‘third eye’[55] The gland controls various biorythms of the body. It works in harmony with the hypothalamus gland which directs the body’s thirst hunger, sexual desire and the biological clock that determines our aging process. The gland secretes a hormone known as melatonin which plays an important role in the activation of third eye and in increasing knowledge. Melatonin is used in curing many diseases. The secretion of melatonin decreases with age which weakens memory, energy and nervous system. By keeping proper activation of third eye, the melatonin level can be maintained which may prevent many evil aging effects. Melatonin secretion is more during nights.

Why the pineal gland is known as third eye?

There is a pathway from the retina to the hypothalamus called the retino hypothalamic tract which brings information about light and dark cycles to the region of hypothalamus called the suprachiasmatic nucleus or SCN in short. From SCN nerve, impulses travel to the pineal gland. These impulses inhibit production of melatonin. At night this inhibition ceases and melatonin is released. The pineal gland is , therefore, a photosensitive organ and important timekeeper for the human body. That is why it is known as third eye.

(b) Activation of third eye—It is the activation of third eye which makes it so special and important. As per Hindus and Upanishad concepts, there are seven chakras present in our body which occupy positions at the seven major glands of the body. These chakras go on receiving energy from the outer world. The third eye is the ajna chakra or sixth chakra, also known as brow chakra.(see Fig. 4) The electromagnetic radiation is received by this chakra which influences the third eye. In the awakening condition of third eye high frequency waves known as cosmic waves are received which start producing melatonin due to which a magnetic field is produced. The positive and negative forces interact and become strong enough to create ‘light in the head’. With this ‘light in the head’ activated astral projectors can withdraw themselves from the body,

carrying the light with them. Astral travel and other occult abilities , are closely associated with the development of ‘ light in the head’. After physical relaxation, concentration upon the pineal gland is achieved by staring at a point in the middle of the forehead, which will activate the pineal gland [56]. Beginning with the withdrawal of the sense, the physical consciousness is centered in the region of the pineal gland. The precaution has to be taken to visualise, very intently the subtle body escaping through the trap door of the brain. A ‘popping sound ‘ may occur at the time of separation of the astral body, in the area of the pineal gland.

When the third eye is activated some extraordinary experiences are observed like direct perception, intuition, imagination, visualisation, concentration, self mastery, extra sensory etc.

(c) Some important events of third eye activation:-

We see so many things more clearly than the physical vision. We see other frequency realities. We ‘see’ things which are not present near the five senses . We ‘feel’ many things which are difficult to be narrated. We listen inner voices, sound of instruments from other frequencies. We can hear messages from the masters. We get solution of such problems, the solution of which was not possible before. Our action changes, our understanding will change, our perception will change [57]. It is found that the intuition , clairvoyance and knowledge are developed in the same ratio as the pineal gland gets activated. Even universal knowledge may be possible if the pineal gland is activated to the maximum value. [58] and karmas are favourable. C.W. Leadbeater claimed that by extending an ‘etheric tube’ from the third eye , it is possible for one to develop microscopic vision and telescopic vision.[48] It has been asserted by Stephen Phillips that the third eye’s microscopic vision is capable of observing objects as small as quarks [59]. Here it is worth mentioning that the ‘universal knowledge’ is not the same as the “KEVAL JNANA” (omniscience) which is acquired by a JAIN ARIHANT.(omniscient). Even for acquiring ‘ universal knowledge’ karmas play very important role i.e. Universal knowledge can’t be acquired simply by the activation of third eye, but it also depends on the karmas. The difference between knowledge and jnana has been brought out in the description of Jain meta physics. It has been shown there how the arihant attains keval jnana just after his ‘ghatiya’ karmas are quashed away from the soul.

(d) Basic requirements for the activation of third eye:-

There are a no. of methods for the activation of third eye. [56,60] For the activation to take place, fullest amount of concentration, meditation and contemplation (ekagrata, dhyana and tap) are required. There are many methods towards achieving this. However, so far no Jain method has been reported, in literature. The Jain methods are being mentioned , for the first time.

1.10 Jain yoga and scientific perspective - Jain religion is the most scientific religion. The philosophy given by Jain Tirthankaras thousands of years ago, is found to be most accurate as has been tested by the modern scientific researches. Religion is the science of living, while science and technology are essential for sustaining life on earth. Thus religion and science are the

two sides of the same coin. The process of Jain yoga practice is meant for the emancipation of soul. The various steps in the process are similar to scientific experiments being conducted in the most sophisticated laboratories. Many a times the scientific result may not be accurate and the theory may fail, but the process of emancipation of soul as suggested in Jain yoga will never fail. The laboratory is no where else but within the mind, speech and body of the practitioner. The self realization and sincere efforts are bound to give grand success. After the description of Jain yoga, now, we take up the details of other yoga systems.

2 Vedic yoga

There are four Vedas which are important, Rigveda, Yajurveda, Samaveda and Atharvaveda. In any of these Vedas, there is no direct mention of the word yoga whereas the word ‘*dhira*’ is mentioned in all Vedas. The meaning of *dhira* is self realization. The sitting posture ie. *asana*, *pranayam*, *mudras*, *meditation techniques*, *yam* and *niyama*, the *dharanas* are explained in Vedas. The *asanas* explained are mainly for the purpose of meditation.

The sun salutation was the part of routine activity that time. The various types of meditation techniques are also explained there. The Vedas also explain about the *Tapas*, *vratas* and the ultimate aim of these are to attain *Moksha* (liberation) [6]. The vedic yoga was created by numerous vedic seers of the angiras and bhrigu families, of which the most important the seven great seers, Vashistha, Vamadeva, Bharadwaj Gritsamada, Vishvamitra, Kanwa and Atri. They all set the spiritual path for humanity.[61]

3 Ashtang Yoga

Patanjali, who is considered the father of modern yoga compiled 195 aphorisms which are called the yoga sutra. In the yoga sutra, [62] he described eight aspects of a yogic lifestyle and called it the eight limbs of yoga. These are:-

1. *Yamas* – *Yama* is our attitude towards others and the world around us. There are five *yamas* (i) non- violence, (ii) truthfulness (iii) non-stealing (iv) non- lust & (v) non- possessiveness.
2. *Niyams*- *Niyam* is how we treat ourselves and our attitude towards others. These are five in no. (i) cleanliness (ii) contentment (iii) austerity.(iv) *Swadhyaya* or self study of religious books. &(v) Awareness of the divine or almighty.
3. *Asanas* or physical postures- The *asanas* are designed to free our mind and body from tensions and stress.
4. *Pranayam* or breath control- The breath is regulated and controlled through the practice of breathing exercises. The duration of inhalation, retention and exhalation of breath is regulated with the aim of strengthening and cleansing the nervous system and increasing the source of life energy.
- 5, *Pratyahara* or withdrawal of the senses.-Our focus becomes inwards and we are no longer distracted by the outside events.
- 6.*Dharana* or concentration- *Dharana* is training the mind to focus without any distraction
7. *Dhyana* or meditation – It is an uninterrupted flow of concentration aimed to heighten one’s awareness and oneness with the universe.

8. *Samadhi* or enlightenment –This is the ultimate goal of the eight limbs of yoga. It is a state of peace and completion, awareness and compassion with detachment.

4 Vedanta

The next yoga system is known as Vedanta, which is a spiritual tradition explained in the *upnishad* that is concerned with the self realization by which one understands the ultimate nature of reality. Vedanta is based on immutable spiritual laws that are common religion and spiritual traditions worldwide. The literal meaning of the term *vedanta* is 'the end of knowledge' or 'the ultimate knowledge'. While the traditional *vedic karma kand* or ritualistic components of religion, continued to be practiced through Brahmins as meditative and propitiatory rites to guide the society to self knowledge, more *jnana*. These are mystical streams of *vedic* religion that focused on meditation, self- discipline and spiritual connectivity rather than on rituals. In Hinduism, meditation is considered to be an instrument to gain self knowledge, separating *maya* from reality to help to attain the ultimate goal of salvation [63].

5 Jnana yoga

Jnana yoga is the process of converting intellectual knowledge into practical wisdom. It is a discovery of human dharma in relation to nature and universe. Jnana yoga is described by tradition as a means to obtain the highest meditative state and inner knowledge. Some of the components of jnana yoga are:- 1 Not believing but realizing. 2. Self awareness leading to self analysis. 3. Experiencing knowledge. 4 realizing the personal nature. 5. Developing intuitive wisdom. 6. Experiencing inner unity. [64]

6 Bhakti yoga

Bhakti is yoga of devotion or complete faith. This faith is generally in the almighty. It may be Lord Rama, Krishna, Christ, Buddha etc. It may be a guru for his disciples. Important thing is the person interested in following this path should have very strong emotional bond with the object of faith. The flow of emotional energy is directed to this object.

Mostly people suppress their emotions and that often reflects in the form of physical and mental disorder. This Bhakti yoga releases those suppressed emotions and brings the purification of inner self. Continuous meditation of God or object of faith gradually decrease the ego of the practitioner, which further prevents new distractions, fickleness or even pain and induces strong bond of love. Slowly the practitioner loses the self identity and becomes one with the object of faith; this is a state of self realization.[65]

7 Karma yoga

Karma yoga is a path of devotion to the work. One loses his identity while working, only selfless work remains. This state is very difficult to achieve. In the initial stages of karma yoga, individual possesses strong sense of ego and consciously or unconsciously he is attached to the fruits of his efforts or at least praise or recognition, but by continuous involvement in the work and change in the mental attitude, one can surely, disassociate him self from the ego and

his own personality. The essence of karma yoga, as extracted from 'Bhagvad Geeta' says : the world confined in its own activity accepts when actions are performed as worship of God. [66]

8 Raja yoga

Raja yoga usually refers to the system of yoga that is described in the yoga sutras of sage Patanjali. In this ancient text Patanjali describes eight stages of yoga which are known collectively as raja yoga. Raja yoga is a comprehensive yoga system which deals with the refinement of human behavior and personality through the practice of *yamas* (restraint) and *niyamas* (disciplines); attainment of physical health and vitality through *asanas* (postures) and *pranayamas* (breathing techniques); management of mental and emotional conflicts and development of awareness and concentration through *pratyahara* (sensory withdrawal) and *dharana* (concentration) and developing the creative aspect of consciousness for transcendental awareness through *dhyana* (meditation) and *Samadhi* (absorption in the universal identity) [67]

9 Hatha yoga

The term hatha yoga has been commonly used to describe the practice of *asanas* (postures). The syllable 'ha' denotes the *pranic* (vital) force governing the physical body and 'tha' denotes the mental force, thus making *hatha yoga* a catalyst to an awakening of the two energies that govern our lives. More correctly, the techniques described in hatha yoga harmonize and purify the body systems and focus the mind in preparation for more advanced chakras and *kundalini* practices.

The *hatha yoga* system includes *asanas* along with the six *shatkarmas* (physical and mental detoxifying techniques), *mudras* and *bandhas* (psycho-physiological energy release techniques) and *pranayama* (pranic awakening practices). Fine tuning of the human personality at increasingly subtle levels leads to higher states of awareness and meditation. [68]

10 Mantra yoga

Mantra yoga has its origin in *vedic* sciences and also in tantra. In fact all the verses in Vedas are called mantras. It is said that any person who can chant or sing Vedas can achieve the ultimate salvation. Only chanting the mantras, is called as mantra yoga. Mantras are words, phrases or syllables which are chanted attentively and thoughtfully to attain certain goals. In the process the super consciousness is discovered and achieved. [69]

11 Yantra yoga

It is a part of Tantric yoga. Tantra sadhana includes yantra, mandala and mantra practices to invoke deities like Shiva and Kali. [70]

12 Kundalini yoga

This system of yoga is concerned with the awakening of the psychic centers of chakras, which exists in every individual. There are six main chakras in the human beings. The mind is made of different subtle layers. Each of these layers is progressively associated with the higher levels of consciousness. Each of these levels is related to the different chakra or psychic center

located throughout the psychic body. In *kundalini* yoga, higher level chakras are awakened and also the activities associated with these higher psychic centers. The basic method of awaking involves deep concentration on these chakras and forcing their arousal. *Asanas*, *pranayama*, *mudra* and *bandh* and other forms of yoga such as *mantra yoga*, are also used to stimulate the awakening.[71]

13 Tantric yoga

Tantra consists of practices and ideas which has among its characteristics the use of ritual, energy and work for the identification of the microcosm (human being) with the macrocosm(universe). The tantric practitioner seeks to use the divine power that flows through the universe to attain Nirvana. The process of working with the energy includes yogic practices, chanting of mantras, visualization etc. Yoga is used to unite the individual consciousness with the cosmic consciousness.[72]

14 Buddhism yoga

Meditation is the central part of Buddhism. Gautam Buddha himself was said to have achieved enlightenment while meditating under a bodhi tree. Most forms of Buddhism distinguish between two classes of meditation, Shamatha and vipassna. Shamatha consists of practices which develop the ability to focus the attention single pointedly whereas vipassana includes practices which develop insight and wisdom through seeing the true nature of reality. Both of these are necessary for attaining enlightenment. There are four deeper states of meditative absorption called the immaterial attainments. Sometimes these are also referred to as the 'formless' jhanas (meditation). The suffering caused by the karmic effects of previous thoughts, words and deeds can be alleviated by following the noble eight fold path which is as follows :- 1right view 2 Right -intention 3 Right -speech 4 Right-action 5 Right- livelihood 6Right- efforts 7 Right- mindfulness. & right -concentration [73]

15 Zen

Zen is the school of Mahayana Buddhism. It gives emphasis on practice and experiential wisdom particularly as realized in the form of meditation known as zazen which leads to the attainment of awakening. It de emphasizes on both theoretical knowledge and the study of religious texts. It gives great importance to the direct individual experience of one's own true nature. Zen training emphasizes daily life practice, along with intensive period of meditation. Practicing with others is an integral part of Zen practice. According to Japanese Zen masters, Zen is a way of life. Meditation as a practice can be applied to any posture. Walking meditation is called kinhin. Successive periods of zazen are generally interwoven with brief periods of walking meditation to relieve the legs.[74]

16 Taoism

The character 'Tao' (or dao) means path or way , but in Chinese religion and philosophy it has taken on more abstract meaning. Tao is really an object of worship, being treated more like the central Asian concept of atman and dharma. Taoism is a cosmic thought. The aspiration of Taoism is to bring all elements of existence- heaven, earth and men- into harmony. The individual must empty himself of dogma and knowledge, act with simplicity and humility and above all seek nature. [75]

17 Judaism

Judaism has had meditative practices that go back thousands of years. In the old testament, there are two Hebrew words for meditation: haga, which means to sigh or murmur, but also to meditate and sia, which means to muse or rehearse in one's mind. Judaism is the religion of the Jews. It is a monotheistic religion, based on principles and ethics embodied in the Hebrew Bible ,as further explored and explained in the Talmud and other texts. In addition to prayer services, Observant traditional Jews recite prayers and benedictions throughout the day when performing various acts. Prayers are recited upon waking up in the morning, before eating or drinking, after eating and so on.[76]

18 Christianity

Christian meditation is associated with prayer or study of scriptures. It is rooted in Bible which directs its readers to meditate. The Bible mentions meditation twenty times a day. Christian practice includes acts of personal piety such as prayer, Bible reading and attempting to live a moral life style, to include not only obedience to the ten commandments, but also love for one's neighbor whether friend or enemy, Christian or non- Christian, in both attitude and action. Christianity teaches that it is impossible for people to completely reform themselves, but that moral and spiritual progress can only occur with God's help through the gift of holy spirit, who dwells in all faithful believers. [77]

19 Islam

In Islam the foundation of its creed and way of life is meditation. A Muslim is obligated to pray, focus and meditate on Allah through reciting Quran five times a day namely- before dawn, noon, afternoon, sunset and night. Thus, the whole day of the practitioner transforms into meditation and when he/she goes to sleep its nothing but another phase of meditation. Pious Muslims follow the deeds of Prophet Mohammad. The word Islam is a verbal noun originating from the trilateral root s-l-m, and is derived from the Arabic word Aslama, which mans to accept, surrender or submit. Thus , Islam means acceptance of and submission to God. The word is given a number of meaning in Quran. The word Quran means "recitation".[78]

20 Sufism

Sufism signifies the esoteric dimension of Islam where spiritual evolution is sought through inner transformation of heart as opposed to the rigid theology and formation of religion. The path of Sufi is centered on the two fundamental doctrines of the transcendental unity of being a universal or perfect man. The concept of extinction of ego is the very heart of Sufism. Sufism is a mystical dimension of Islam. Sufism spreads the message of divine love and selfless service. A practitioner of this tradition is generally known as a Sufi. However, some devotees of the tradition reserve this term only for those practitioners who have attained the goals of the Sufi tradition. Another name sometimes used for the Sufi seeker is dervish. Sufism in its early

stages of development referred to nothing more than the internationalization of Islam. According to one view point, it is directly from the Quran, persistently recited, meditated and experienced, that Sufism progressed, in its origin and its development. According to others, Sufism is the strict emulation of the way of Mohammad, through which the heart's connection to the divine is strengthened.[79]

21 Sikhism

In Sikhism, the practices of *simran* and *nam japo* encourage quite meditation. This is focusing one's attention on the attributes of God. Sikhs believe that there are ten 'gates' to the body. 'Gates' is another word for chakras (energy centers). The top most energy level is called tenth gate or 'dasam dwar'. When one reaches this stage through continuous practice, meditation becomes a habit that continues while walking, talking, eating and even in sleeping. Followers of Sikh religion also believe that love comes through meditation on the Lord's name. The first guru of Sikhs Guru Nanak devji preached the equality of all human beings and stressed the importance of living a householder's life instead of wandering around jungles. Sikhism is the fifth largest religion in the world, founded on the teachings of Nanak Dev ji and nine successive gurus in fifteenth century.[80]

22 Kriya yoga

The word '*kriya*' means activity or movement and refers to the activity of consciousness. 'Kriya' also refers to a type of practical or preliminary practice leading to total union, the final result of practice. *Kriya yoga* does not curb mental fluctuations, but purposely creates activity and awakening in consciousness. The *kriya* practices are inscribed in numerous tantric texts written in Sanskrit. The practices of *kriya yoga* were propagated by Swami Satyanand Saraswati from secret teachings described in *tantra shastras*. [81]

23 Swara yoga

Swara is Sanskrit word, meaning sound or note. It is also a continuous flow of air through one nostril. Swara yoga is a science which is realization of cosmic consciousness through control and manipulation of breath. In *swara yoga*, it is association of breath in relation to activities of

sun, moon, various seasons, physical and mental condition of individuals etc.[82] we can conclude that scientific research findings so far support the yogic concept of ida and pingala as the two main lines on the switchboard of our mind that handle very specific aspects of our perception, thinking, emotions and behavior. In the integrated evolution of human beings, the right hemisphere or ida, the mental energy domain, takes care of music and art awareness, three-dimensional perception, creativity and imagination, insight and intuition. The left side, the domain of vital energy or pingala, takes care of written and spoken language, dealing with numbers and abstract problems, rational decision-making, accurate judgment and discrimination. To live life fully and evolve in a harmonious way we need both kinds of abilities. Therefore, achieving and maintaining balance between the right and left brain, between ida and pingala, has very real implications in our daily life, in the way we function, interact, grow and evolve. And here swara yoga does come in the picture.

24 Integral yoga

Integral yoga has become a significant choice of many persons. In integral yoga, it is not only to see and feel the conscious evolution of life, but also to embody a fully harmonized life of matter and spirit. An integral yogi is he who sacrifices his life to become a bridge between earth and heaven. In the teachings of shri Arvindo, **integral yoga** (or *purna yoga*, Sanskrit for *full* or complete yoga, sometimes also called **supramental yoga**) refers to the process of the union of all the parts of one's being with the divine and the transmutation of all of their jarring elements into a harmonious state of higher divine consciousness and existence.

Sri Aurobindo defined integral yoga in the early 1900s as "a path of integral seeking of the Divine by which all that we are is in the end liberated out of the Ignorance and its un-divine formations into a truth beyond the Mind, a truth not only of highest spiritual status but of a dynamic spiritual self-manifestation in the universe.

He describes the nature and practice of integral yoga in his opus *The synthesis of yoga*. As the title of that work indicates, his integral yoga is a yoga of synthesis, intended to harmonize the paths of karma, jnana and bhakti yoga as described in the *Bhavad Gita*. It can also be considered a synthesis between Vedanta and Tantra, and even between Eastern and Western approaches to spirituality.[83, 84]

References:-

-
- (1) N. L. Kachhara ,(2014) , *Scientific explorations of Jain Doctrines*, Pt. 2 ,page 637
 - (2) Wikipedia-Yoga
 - (3) S. K. Agarwal & S. R. Tater(2013), *Yoga for deaf and dumb persons*, pages 10 to 15
 - (4) Sankaracharya (1960),*Geeta Bhasya* ,Gorakhpur, pp 11, 48
 - (5) Satyapal (1987), *Yogasnas and Sadhana*, Delhi
 - (6) Rigveda, (1976), *Rigveda mahima*, Sayan bhasya,Pune.
 - (7) Eliade,M. (1958). *Yoga immortality and freedom*, Bolengen series(v)
 - (8) Jain dharm online. Com, Jain yog
 - (9) Jain yoga, Wikipedia

- (10) Roychaudhary, Pranab Chandra (1956) Jainism in Bihar, Patna
- (11) Adi- Puran by Acharya Jinsen
- (12) www.jain study.org. The story of gomteshwar, Bahubali
- (13) Who were the Bhartas of Bharatvarsh?retrieved 2010-07-21
- (14) 'Foreword' Jain yoga,Adarsh sahitya sangh-2004
- (15) Amrita Chandra, aacharya, *Atmankhyati*, commentary on Samaysara by Acharya KundKund,
- (16) Hindi translation by Hukum Chandra Bharilla,Jaipur
- (17) Acharya Bhadra bahu. *Jain dharm ke prabhavak acharya, Adarsh Sahitya sangh*
- (18) Balbhadra Jain (1975) *Jain Dharm ka Prachin Itihas Pt. i*
- (19) Dr. Dulichandra Jain (2012), *Acharya Umaswat `s Tattvarth Sutra*
- (20) Acharya Umaswami,91978),*Moksha shastra*, commentary by Pt.Pannalal Jain
- (21) 'Preksha meditation" Retrieved-2010 -7 -Maha Pragya, Acharya (1994), *Praksha Dhyana- theory and practice*
- (22) Wikipedia - *Praksha Dhyana*
- (23) Pt. B. L. Jain (2010) commentary on Shatkhandagam
- (24) Pt. B. L. Jain,(2010),*Jain yoga darpan* pp 29
- (25) Wikipedia –soul
- (26) Acharya Desh Bhushan Maharaj(1973) Namokar Granth pp. 12 to 50
- (27) Acharya Samant Bhadra Swami`s *Ratna Karandak Shravakachar*, commentary by Willem Bollee (2012)
- (28) Shubhachandracharya`s *Gyanarnava*(1995) pp. 151 to 300
- (29) Acharya Vishuddha Sagarji,(2008) *Yogasara- Aadhyatma Deshana* pp 65 to 98
- (30) Dr. Parasmal Agarwal,(2014) *Soul Science*,English translation of Samayasara by Acharya Kundkund
- (31) Pt. B. L. Jain,(2010), *Jain yoga darpan*,pp. 82 to 125
- (32) Pt. Ashdhar ji (2012), *Angar Dharmamrita* pp 676 onwards
- (33) Wikipedia –Kayotsarga
- (34) Wikipedia – Samayik
- (35) Acharya Vishuddha Sagar ji (2011) *Samayik Deshana*
- (36) Acharya Vishuddha Sagarji (2006), *Varshanupekkha*.pp1 to 205
- (37) Acharya Nemichandra`s *Dravyasangraha* ,English translation by Nalini Balbira (2013) pp. 23
- (38) Shubhachandracharya`s *Gyanarnava*(1995) pp 205 to 333
- (39) N. L.Kachhara (2011), *Jain Metaphysics and science*
- (40) Muni Samata Sagar (2000), *Paryushan ke das din*
- (41) Muni Praman Sagar (1996), *Jain Dharma Aur Darshana*
- (42) Pradeep Shastri (2004), *Chhahdhala* pp 62 to 69
- (43) Acharya Kundkund (1987), *Niyamasara*, commentary by Sheetal Prasada.
- (44) Niraj Jain et al (2005), *Kaundeya kaumudi*,

- (45) Yati Vrashbhacharya (2007), *TiloyaPannati*
- (46) Aacharya Vishuddha Sagaraji (2008) *Purusharth Deshna*
- (47) Widtsoe, John(1915) *A rational theology*
- (48) Leadbrater, C.W. The Chakras, Pp 79
- (49) Wikipedia –Third eye
- (50) Lerner, A.B. , Case JD.(1960)*Isolation of melatonin from pineal gland.*
- (51) R. B. Jefferson (1982), The doctrine of the Elixir.
- (52) Stanford Encyclopedia of philosophy. Des cartis and the pineal gland
- (53) Descartis r. (2002), The passion of the soul, Philosophy of the mind Oxford University press.
- (54) Wikipedia –Pineal gland
- (55) FAQs from meditation Guru (2005), the third eye.
- (56) Rene, K. Muller(1995), Third eye activation and basic usage
- (57) FAQs from meditation Guru (2005), meditation guru, third eye
- (58) Wikipedia –The third eye and the pineal gland.
- (59) Phillips, Stephen (1980)Extra sensory perception of quarks, Weaton, U.S.A
- (60) Wikipedia—Tratka, The meditation of third eye.
- (61) Wikipedia –Vedic yoga
- (62) Darshan, Samadhi pad, sutra 2
- (63) Wikipedia –Vedanta
- (64) Wikipedia -Jnana yoga
- (65) Wikipedia- Bhakti yoga
- (66) Wikipedia – karma yoga
- (67) Wikipedia –Raja yoga
- (68) Wikipedia –Hath yoga
- (69) Wikipedia-Mantra yoga
- (70) Wikipedia –Yantra yoga
- (71) Wikipedia –Kundalini yoga
- (72) Wikipedia –Tantric
- (73) Wikipedia –Buddhism
- (74) Wikipedia –Zen
- (75) Wikipedia –Taoism
- (76) Wikipedia –Judaism
- (77) Wikipedia –Christianity
- (78) Wikipedia –Islam
- (79) Wikipedia –Sufism
- (80) Wikipedia –Sikhism
- (81) Wikipedia –Kriya yoga
- (82) Wikipedia –Swar yoga
- (83) Wikipedia –Integral yoga

XX
XX

Appendix

The following may probably be the Research topics:-

- 1 Compilation of scientific studies of various Yoga systems, which are being carried out through- out the world.
- 2 To study the effect of various Yoga systems on the health, brain, intelligence and other organs of persons. Here, it is sufficient to mention that a lot of work is going on in India and abroad in this direction.
- 3 To study the medical effects on various diseases using “Bhaktamber Stotra” of Acharya Mantungacharya. As is well known, forty eight locks were broken the moment Mantungacharya recited, ‘Bhaktamber Stotra’. These days, some persons are curing some diseases by reciting some verses of Bhaktamber Stotra.
- 4 To study the effect of activation of third eye towards the improvement of memory, wisdom and ageing of different yogis, Jains and non Jains. It is said that by the meditation, fasting and observance of various religious processes, the condition of activation of third eye is getting fulfilled. There may be a good no. of sages whose help may be sought for such work.