

**RELEVANCE OF SPIRITUAL INTELLIGENCE FOR THE INDIAN ARMED
FORCES**

**A Dissertation submitted to Panjab University, Chandigarh for award of Master
of Philosophy in Social Sciences, in partial fulfilment of the requirement for the
Advanced Professional Programme in Public Administration (APPPA)**

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CERTIFICATE

I have the pleasure to certify that the dissertation titled "**Relevance of Spiritual Intelligence for the Indian Armed Forces**" is a bona-fide research work carried out by **Air Commodore Bhupender Singh Kanwar VSM** under my guidance and supervision. The dissertation is a result of his own research and to the best of my knowledge no part of it has earlier comprised in other monograph, dissertation or book.

This is being submitted to the Panjab University, Chandigarh, for the award of Master of Philosophy in Social Sciences in partial fulfilment of the requirement for the Advanced Professional Programme in Public Administration (APPPA) of the Indian Institute of Public Administration (IIPA), New Delhi.

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DISCLAIMER

The findings, interpretations, views, recommendations and conclusions in the dissertation are those of the author and should not be attributed in any manner to any authority, organization or individual.

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**EXECUTIVE SUMMARY - “ RELEVANCE OF SPIRITUAL
INTELLIGENCE FOR THE INDIAN ARMED FORCES”**

This thesis studies the relevance of Spiritual Intelligence (SI) for the Officers of Indian Armed Forces. Literature review of available research on SI revealed a research gap in study of SI in Indian Armed Forces and non-availability of SISRI (Spiritual Intelligence Self reporting Inventory) scale based on the Indian Philosophy of Four Paths of Yoga namely Jnana Yoga (JY), Karma Yoga (KY), Raja Yoga (RY) and Bhakti Yoga (BY). Most of the current studies, whether in India or abroad, use David king’s SISRI (Spiritual Intelligence Self Reporting Inventory) 24 scale to measure SI.

A detailed study of Western and Indian approaches to SI reveals that there are major differences in two approaches. The Western approach to SI is outwardly looking, atomistic, reductionist approach by disintegrating objects into smaller parts to understand their functioning. It is empirical and rationality based on observation of physical world. Indian spiritual quest looks inwards, is holistic systems approach, to understand our true nature through intuition and considers self-awareness to be the beginning of journey of our knowledge. Western approach decouples spirituality from religion and see it as a separate field of science and modern psychology while as per the Indian approach, entire secular and religious knowledge lies within us. Therefore, there was a need to study SI from Indian perspective among Officers of Indian Armed Forces. While Western approach is driven by materialism and aims to improve quality of life in this life through material success, Indian Approach is more comprehensive aimed at solving the problem of suffering in life through making one free from the cycle of life and death and bondage to this world by achieving Moksha through the Four Paths of Yoga. One can choose any of the paths based on his temperament and attributes

and liberate himself. All the paths are complimentary and a mixed path approach with one of the paths being dominant is the best option.

The study employed a mixed research strategy and an explanatory research design. For validation of SISRI scale it used Quantitative as well Qualitative methods. It used Quantitative technique of online surveys to determine level of Spiritual Intelligence of Officers of the Indian Armed forces.

This study attempted to study the concepts of the Four Paths of Yoga based on various Indian scriptures like Upanishads, Bhagvad Gita, Patanjali Yoga Sutra and Narada Bhakti Sutras etc to determine the core concepts of these four paths, then converted them into measurable parameters and created a SISRI 35 scale based on these parameters. Based on pilot study questionnaire it was reduced to SISRI 31, which was further reduced to SISRI 28 (Yoga) post Cronbach's Alpha (CA) score analysis.

In this final SISRI 28 (Yoga) scale GY, BY, KY and All Yoga have CA score more than 0.7 indicating good scale reliability, however, RY CA value falls marginally short at 0.656. Therefore, there is a scope to refine RY related questions in future studies to ensure that their CA value is >0.7 to make this SISRI 28 (Yoga) universally applicable. Also, responses from officers of religions other than Hinduism were limited and future studies can aim to get more widespread samples to compare religion based SI scores for this scale. A total of 255 responses were found valid out of 265 responses of a Random Convenience based sampling collected through Google Forms using WhatsApp. Analysis of results showed that The average SI mean score of 255 responses was 3.34 which indicated positive Spiritual Intelligence orientation amongst officers of Indian Armed Forces.

The results of this study validate the importance of SI in enhancing the quality of life and reducing stress levels as well as enhancing coping skills amongst officers of Indian Armed forces. Indian approach of the Four Paths of Yoga comes out a much more comprehensive approach as compared to Western approaches to SI. Survey analysis proves an overwhelming majority of officers feel that formal introduction of education on SI will help them in enhancing their professional competence and improving quality of life.

Based on the value of means of SI, Officers scored highest on All Yogas (3.549) and lowest on Jnana Yoga (3.241). Jnana Yoga concepts are complex and require formal training and exposure to comprehend them. Karma Yoga score (3.414) was second highest as most of Indians are familiar with the concept of the Law of Karma and use it in day-to-day life.

Thus, we can conclude that the Four Paths of Yoga is more comprehensive approach towards SI which offers ultimate liberation through Moksha. Officers having a high mean SI score were better equipped to handle stress, face success and failure with equanimity and had greater sense of meaning in life. Inclusion formal education on SI and techniques of meditation, yoga Asanas and Pranayama and such spiritual sadhnas can improve quality of professional and personal life in Armed Forces.

CHAPTER 1 - INTRODUCTION

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णश्च पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

Om! That is infinite (Man), and this (universe) is infinite.

The infinite proceeds from the infinite.

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.

Om! Peace! Peace! Peace!

-Brihadaranyaka Upnishda

This chapter introduces the subject of Spiritual Intelligence (SI) , giving brief historical background in Western and Indian context, defines statement of problem, research objectives, research design, justification for study, scope & limitation, data collection methods and finally chapterization scheme.

We live in interesting times which are seeing growing convergence between science and religion as can be seen by growing acceptance by science of spirituality in general and Spiritual Intelligence in particular as a very important form of intelligence. While science is outwardly looking, taking a reductionist approach by disintegrating objects into smaller parts to understand their functioning, Indian spiritual quest looks inwards through the systems approach to understand our true nature, knowing which opens doorways to knowing Brahman and entire universe. The scientific approach to

knowledge is through empiricism and rationality based on observation of physical world, while the Indian approach to spiritual knowledge is through intuition. Indian epistemology considers self-awareness to be the beginning of journey of our knowledge. In our daily life Spiritual Intelligence helps in greater self-autonomy, compassion, human bonding, meaningful life which improves the quality of our life as well as of those that we come in contact with. Benefits of Spiritual Intelligence have been proven through scientific research in enhancing self-motivation, mental agility, inter person relations, physiological health, ethics and leadership skills.

Spirituality and intelligence existed as separate concepts till Danah Zohar combined them into one concept of Spiritual Intelligence in 1997. Concept of intelligence was initiated by Spearman in 1904 through theory of General Intelligence. William Stern designed IQ test in 1914 and Gardner identified multiple intelligences in 1993. Gardner recognised eight intelligences in 1999 and later also proposed ninth intelligence as Existential Intelligence. Salovey and Mayer introduce Emotional Intelligence in 1990 which was further developed by Daniel Goleman.

Spirituality is integral part of every religion and is the underlying philosophy of any religion. However, the current approaches, especially of western scholar, to spiritual intelligence appear to decouple spirituality from religion and see it as a separate field of science and modern psychology. Spiritual Intelligence (SI) is widely accepted as having an impact on everyday life by enhancing meaning and purpose of life, impacting mental and physical health by developing coping skills and improving workplace qualities like leadership, performance, teamwork job satisfaction and organisational commitment. While the existing theories on SI have described various parameters of SI in great detail, they do not provide a concrete solution about how to develop these parameters. In the Indian context, Indian philosophy has always believed that human

suffering is caused because of our bondage to this world. The purpose of human life is to understand our true nature which is Sat Chit Anand (Existence, Consciousness and Bliss). Understanding our true nature will liberate us from this bondage and free us from the cycle of life and death and lead us to achievement of moksha. Spirituality or SI can be developed through spiritual practices. As per Swami Vivekananda Vedanta there are four ways of achieving Moksha (freedom from the cycle of life and death) through Jnana Yoga, Karma Yoga, Bhakti yoga and Raj Yoga. Each of these paths can individually enhance our spiritual intelligence and make us better human beings.

“Study of mind and consciousness through established scientific methods is often difficult due to the observed-observer dichotomy. Cartesian approach of dualism considering the mind and matter as two diverse and unconnected entities has been questioned by oriental schools of Yoga and Vedanta as well as the recent quantum theories of modern physics. Freudian and Neo-freudian schools based on the Cartesian model have been criticized by the humanistic schools which come much closer to the Vedantic approach of unitariness”.¹

Western approach distinguishes between body and mind and sees Spiritual Intelligence as a function of mind through neural networks of our brain. Vedantic philosophy considers body and mind to be distinct from consciousness as attributes spiritual wisdom to our realising the true nature of our consciousness which is Atman and is the same as Brahman. The Mahavakya of “Aham Brahman Asmi” or I am Brahman amply underscores this point. To unravel SI, Western approach focuses on empiricism and perceptual paradigm, though science does not understand the functioning of mind fully yet. It does not explain the experiential aspect or the subjective state of being oneself. This approach is fine for the worldly things but since consciousness is not a physical

thing, the physical laws of this world do not apply to it and it can't be defined from the perspective of the physical world.

Existing approaches to SI, are based on cognitive and motivation theories. Cognitive theories focus on mental processes like memory, ability to perceive, mental images and thinking. These are affected by the cultural background, level of education and the state of health of the observer. But they fail to explain the nature of the 'cognizer' behind the process of cognition, the 'man behind the machine'. The Indian scripture of Drig Drishya Viveka (seer and seen) from incisive insights to overcome the dichotomy of observer and observed.

Indian philosophy in general, and Advaita Vedanta (non-duality) in particular believe in the unity of Atman, Brahman and Maya (world). Einstein's theory which established the inter-convertibility of matter and energy pointed towards this unitary approach in physics. Several studies in modern physics, particularly in quantum mechanics have offered further proof of this unitary concept. Early findings by physicists like Erwin Schrodinger, neurobiologists like John Eccles, Wilder Penfield, RW Sperry, Karl Pibram have advanced this thinking. EF Schumacher in his "Guide for the Perplexed" has gone to the extent of emphasizing the need for the scientists with dualistic thinking to take recourse to "seeking self-knowledge of inner world."²

Occupational stressors are various job-related stressors which negatively influence the performance and well-being of the employees (Kang, 2005). Indian armed forces, like any other armed forces have an exceedingly difficult working condition and therefore suffer high degree of occupational stress. "As many as 1,113 cases of suspected suicides

took place in the armed forces from 2010 to 2019, according to data provided by the government. Of the total 1,113 cases, 891 took place in the army, 182 in the air force and 40 in the navy, as per the data shared by Minister of State for Defence Shripad Naik in a written reply to a question in Lok Sabha”³. Spiritual intelligence can play an especially important role in reducing levels of stress as well as enhancing coping skills amongst armed forces personnel. Therefore, there is a need to study the level of spiritual intelligence amongst Indian armed forces personal.

Statement of the Problem

Spiritual Intelligence concept originated in 1990’s and it evolved from IQ and EQ. The term was coined by Danah Zohar and considerable research has been done on the subject in the last few decades. Current research into SI reflects scientific approach wherein it is considered a product of neural networking in human brains. This approach does not recognize consciousness as a separate entity from mind. Thus, consciousness is assumed to arise from physical part of the brain. Indian philosophy has always considered consciousness as distinct from mind and body. Further, Western approach to Spiritual Intelligence while doing full justice to it’s existence and importance , does not offer any concrete solution of how to develop it.

Spiritual wisdom has been an integral part of the Indian Philosophy. It answers questions like who am I? What is the purpose of life? What is right and what is wrong? What is good and what is evil? What is the purpose of human endeavor? Indian Philosophy through the Four Paths of yoga- Jnana Yoga, Karma Yoga, Raj Yoga and Bhakti Yoga offers very concrete paths which can be followed independently or in

combination to attain our real potential by realizing our true nature. There is a considerable cynicism in the West towards Indian Philosophy as it is considered unscientific and superstitious. This cynicism arises because of lack of in-depth understanding of the Indian Philosophy. Further, there is a widening chasm between scientific approach which is based on, as Danah Zohar puts it, on Atomism, Determinism and Objectivism and looks at things by disaggregation using a reductionist approach. It is based on breaking up a thing into smaller and smaller parts to understand how it functions. Discovery of Higg's Boson or God particle through Hadron Collider is an example of this approach. While this approach works well for worldly material things, it has its limitation in understanding nonmaterial consciousness. The approach of Indian Philosophy has been to have a holistic look, something akin to Systems Approach to understand how and why of things and life. For a better understanding of Spiritual Intelligence there is a need to have an approach which synergizes these two approaches. This is what this paper aims to do. The latest developments in the field of Quantum Physics are validating the core concepts of Vedanta philosophy of time and space being illusion and the nature of reality. Therefore, more and more Quantum Physicists are drawing inspiration from Vedanta for answers to the challenges thrown up by Quantum Physics. From totally denying the existence of consciousness, scientists are moving towards exploring the Hard Problem of Consciousness and Hard Problem of Matter and beginning to grasp the import of the possibility that consciousness does not arise out of matter but all matter arises out of consciousness (Brahman) and dissolves into consciousness. Vedanta has declared thousands of years back that "Brahman satyam jagat mithya, jivo brahmaiva naparah" or Brahman is the only truth, the world is unreal, and there is ultimately no difference between Brahman and individual self. This concept, which questions reality as we perceive and know based

on our observations, is being validated by the Quantum Physics findings of reality being subject to the observer. As a quantum particle is observed its changes its behaviour from wave form to particle form.

Therefore, this dissertation aims to synergize the existing concept of Spiritual Intelligence with the Indian Philosophy to overcome the limitations imposed by the Western scientific approach to understand consciousness which is not a thing arising of matter hence not subject to the physical laws of this world. All researchers of Spiritual Intelligence accept that Spiritual Intelligence has the potential of human transformation. This dissertation aims to determine the correlation between professional success and contentment with Spiritual Intelligence in the Indian Armed Forces.

Research Objectives

The research objectives of the study are :-

- To examine the existing Spiritual Intelligence concept of Western scientific approach and Indian Philosophy of the Four Paths of Yoga.
- To draw common features and differences between the Western and Indian perspective of Spiritual Intelligence.
- To design a Self Intelligence Self Reporting Inventory (SISRI) based on the Four Path of Yoga perspective with a particular reference to Indian Armed Forces.

Research Questions

The research questions based on the above research objectives are -

- What are the common features and differences between existing concepts of spiritual intelligence and spiritual intelligence based on the Four Paths of Yoga ?
- Do the Four Paths of Yoga based on Indian Philosophy offer an alternative perspective on Spiritual Intelligence?
- To determine the level of spiritual Intelligence of the officers of the Indian Armed Forces?
- Do the Indian armed forces need formal education on Spiritual Intelligence with a particular reference to professional competence and quality of life .

Research Strategy Design

The study employs a mixed research strategy and an explanatory research design. The study would provide a description as well as meaning of Spiritual Intelligence from the perspective of Indian Philosophy of the Four Paths of Yoga and build a theory based on this. It will include meaning of spiritual Intelligence, its importance and the way to achieve it in the light of Indian Philosophy. For validation of Spiritual Intelligence Self Reporting Inventory (SISRI) it will use Quantitative as well Qualitative methods. It will

use Quantitative technique of online surveys to determine level of Spiritual Intelligence of Armed forces Officers.

Rationale / Justification

Existing Spiritual Intelligence is predominantly based on the Western scientific perspective with little research from the perspective of the Indian Philosophy. There are very few academicians who have written on the subject from the perspective of Vedanta Philosophy of The Four Paths of Yoga. In the Western philosophy understanding of Spiritual Intelligence is based on what is perceived by body and mind. From the Indian perspective, spirituality is connecting with consciousness. This dissertation aims to synergize Western and Indian perspective about Spiritual Intelligence.

This dissertation aims to develop a SIISRI tool based on the Spiritual Intelligence from the perspective of Indian Philosophy of The Four Paths of Yoga. This will help measure the levels of SI in the Indian context.

Importance of Spiritual Intelligence in transformation of human life is established beyond doubt by research in this field. This dissertation will assess the level of Spiritual Intelligence in officers of the Indian Armed Forces and determine if there is a need for formal education on the subject in the Armed Forces.

Scope / Limitations/ Delimitation

The scope of this dissertation is limited to understanding Spiritual Intelligence from the perspective of Indian Philosophy of the Four Paths of Yoga i.e. Jnana Yoga, karma Yoga, Raja Yoga and Bhakti Yoga. The Spiritual Intelligence Self Reporting Inventory (SISRI) tool, based on the four Paths of Yoga, will be tested on a small group of Indian Armed Forces Officers and would need to be validated on a larger group.

Method of Data Collection. Data will be collected using following methodology.

- Research papers, books, and monographs published by various think tanks and distinguished authors.
- Daily Periodicals and professional literature.
- Online resources.
- Survey of the Indian Armed Forces officers.

Chapterization Scheme

The broad chapterization scheme for this research report is as follows: -

- Chapter 1. Introduction and Research Design.
- Chapter 2. Review of Literature.

- Chapter 3. Analysis of existing Western & Indian Spiritual Intelligence concepts
- Chapter 4. The Four Path of Yoga - Jnana
- Chapter 5. Karma Yoga
- Chapter 6. Raja Yoga.
- Chapter 7. Bhakti Yoga.
- Chapter 8. Empirical Study & Results
- Chapter 9. Conclusion, Limitations and Recommendations.

CHAPTER 2-

LITERATURE REVIEW

This chapter covers literature review on the subject of SI. It traces the origin of SI, discusses existing theories on SI and the evolution of present SI concepts and analyses research work done in this field. Then the research gaps in the existing research work are identified and these research gaps are addressed in the subsequent chapters of this dissertation.

Existing Theories Of Spiritual Intelligence.

Drigas states “Spiritual Intelligence constitutes the backbone of every subsystem of human intelligence as it integrates, matures and transforms every physical, intellectual, and emotional ability and leads to the highest forms of self-awareness, self-knowledge and consciousness. The realization of our true Self, of our hidden and highest potentialities is tied inseparably with the hierarchical organization of knowledge through metacognition and executive functions. Specifically, higher order forms of self-observation, self-regulation through attentional, emotional and impulse control, problem solving, mental flexibility and adaptation could reveal our true and eternal identity.”

4

Jung incorporated roots of spirituality into his theories. He was convinced that the spiritual life constituted the very root of psychic life. “The main task is to discover and fulfil our deep-innate potential, much as the caterpillar contains the potential to become butterfly”. Self means becoming a homogeneous being, a totality of balanced spiritual and psychological forces, or in other word an “individuality” (Jung, 1959 as cited in

Haynes, 2016).⁵ Among Jung's four functions of consciousness, feeling and intuition are mostly related with SQ⁶. Another Jung's theory, the theory of synchronicity supports the idea that there is always a meaningful connection between the 'subjective' inner psychic condition and the 'objective' external events.⁷

Dabrowski's theory of positive disintegration contributed to the concept of spiritual intelligence⁸. He identified five forms (psychomotor, sensual, emotional, imaginal and intellectual) that enable one to manifest an unusual capacity to care, an insatiable love of learning, a vivid imagination and endless energy⁹. In the other part, individual development is a process of lower cognitive and emotional structures being disintegrated and replaced by higher. Particularly in the last two levels of development, individuals are able to be compassionate, to live in service of humanity, to operate with spiritual concerns, to resolve inner conflicts, to seek harmony. Obviously, Dabrowski's model represents the core behaviours of spiritual intelligence¹⁰.

Rogers¹¹ person-centered theory gives prominence to the fundamental element of 'actualizing tendency', a term describing an inherent tendency within ourselves to grow and reach our full potential. Self-actualization is the ongoing process of maintaining and enhancing the individual's self-concept through reflection, reinterpretation of experience. Individuals aim to incorporate in the same way the "real self" and the "ideal self", thereby cultivating the appearance of the fully functioning person."¹² Self-actualization, according to Maslow's theory is the coincidence of the positive qualities of self-awareness, the realization of personal potential, self-fulfilment, pursuing personal development and peak experiences¹³.

Weschler (1940) defines Intelligence as the aggregate or global capacity of the individual to act purposefully, to think rationally and to deal effectively with his environment.

Howard Gardner (1993) considered the idea of spiritual intelligence when he came up with his theory of multiple intelligences, but chose not to include Spiritual Intelligence (Gardner, 1993). His reason for not including SI in his list of intelligences was mainly due to its inability to lend itself to the strict scientific criteria for intelligence. As a compromise, he proposed the replacement of spiritual intelligence with "existential intelligence" (Gardner, 1999). Gardner's theory of multiple intelligences, as presented in his book *Frames of Mind* and completed in his book *Intelligence reframed: Multiple intelligences for the 21st century* lists eight Intelligences. Visual-Spatial Intelligence is related to the ability to perceive visual-spatial stimuli. Verbal-Linguistic Intelligence concerns particular skills in different spoken and written functions of language. Bodily-Kinaesthetic Intelligence refers to the ability to control body movements and skilful handling of objects. Logical-Mathematical Intelligence refers to arithmetic skills and mathematical thinking, as well as the ability to handle logical and numerical patterns. Inter-Personal Intelligence contains abilities to discern the purposes, the motivations and the moods of the others. Intra-Personal Intelligence is related to the ability of an individual to control his/her own feeling and self-knowledge. Musical Intelligence involves sensitivity to sounds, abilities to appreciate rhythm, execute and composite musical structures. Naturalistic Intelligence refers to the ability of an individual to detect and connect different elements in nature as well as the ability to recognize natural forms and patterns.

Zohar (1997) asserted that spiritual intelligence is the factor to the well-being of a person and for fulfilling life. Zohar and Marshall (1999) define it as "the intelligence

that makes us whole, that gives us our integrity. It is the soul 's intelligence, the intelligence of the deep self. It is the intelligence with which we ask fundamental questions and with which we reframe our answers). Further, Zohar and Marshall (2000) defined spiritual intelligence as the intelligence with which we address and solve problems of meaning and value, the intelligence with which we can place our actions and our lives in a wider, richer, meaning giving context, the intelligence with which we can assess that one course of action or life-path is more meaningful than another.

Danah Zohar defined 12 principles underlying spiritual intelligence¹⁴:

- Self-awareness: Knowing what I believe in and value, and what deeply motivates me.
- Spontaneity: Living in and being responsive to the moment.
- Being vision- and value-led: Acting from principles and deep beliefs and living accordingly.
- Holism: Seeing larger patterns, relationships, and connections; having a sense of belonging.
- Compassion: Having the quality of "feeling-with" and deep empathy.
- Celebration of diversity: Valuing other people for their differences, not despite them.
- Field independence: Standing against the crowd and having one's own convictions.
- Humility: Having the sense of being a player in a larger drama, of one's true place in the world.
- Tendency to ask fundamental "Why?" questions: Needing to understand things and get to the bottom of them.

- Ability to reframe: Standing back from a situation or problem and seeing the bigger picture or wider context.
- Positive use of adversity: Learning and growing from mistakes, setbacks, and suffering.
- Sense of vocation: Feeling called upon to serve, to give something back.

Robert Emmons defines spiritual intelligence as "the adaptive use of spiritual information to facilitate everyday problem solving and goal attainment." Emmons (2000) regards Spiritual Intelligence as a set of skills and abilities which are relevant to spirituality and they are used in an adaptive manner to solve problems related to meaning, higher-consciousness and transcendence.¹⁵ He originally proposed 5 components of spiritual intelligence¹⁶:

- The capacity to transcend the physical and material.
- The ability to experience heightened states of consciousness.
- The ability to sanctify everyday experience.
- The ability to utilize spiritual resources to solve problems.
- The capacity to be virtuous.

Zohar & Marshall (2000) stated that when spiritual intelligence is high, we appear to be intellectual and have proper behaviour. However, when spiritual intelligence is low, people will appear to have problematic behaviour. They stated, individuals with high spiritual intelligence demonstrated higher measures of satisfaction and performance. Zohar & Marshall (2004) believed, spiritual intelligence must be grown and developed with training. It can be learned again, and it can be modified. To achieve this, we should search for those capabilities of an individual's being and behaviour which signify the presence of spiritual intelligence at work.

Wolman (2001) ¹⁷ defined spiritual intelligence as “the human capacity to ask ultimate questions about the meaning of life, and to simultaneously experience the seamless connection between each of us and the world in which we live.”

Vaughan (2002) suggests that SQ implies a capacity to see things from more than one perspective, to recognize the profound relationships between perception, belief, and behaviour, to connect the personal to the transpersonal, to deepen awareness of our relationship to the transcendent. She offers the following description: "Spiritual intelligence is concerned with the inner life of mind and spirit and its relationship to being in the world." She states that SQ (includes awareness of the body, mind, soul, and spirit that increases as consciousness evolves. According to Vaughan spiritual intelligence depends on familiarity with at least three modes of knowing (sensory, rational, and contemplative) as well as of multiple levels of consciousness.¹⁸ Consciousness expansion is associated with practices that quiet the mind and refine perpetual sensitivity to energy, beauty, sound, light. She is convinced that everyone has the potential of developing spiritual intelligence, just as everyone has a capacity for intuition, thinking, sensing, and feeling¹⁹.

Sisk D (2002) describes spiritual intelligence as a deep awareness of self in mind-body-spirit Unity that connects us with the Universal Mind.²⁰

Zohar and Marshall (2004) defined, "Spiritual intelligence is the intelligence with which we access our deepest meanings, purposes and highest motivations." They introduced 12 qualities of SQ namely self-awareness, spontaneity, being vision, holism, compassion, celebration of diversity, field independence, humility, tendency to ask fundamental "why" questions, ability to reframe, positive use of adversity, and sense of vocation.

Nasel DD (2004)²¹ defined spiritual intelligence as the “ability to draw on one’s spiritual abilities and resources to better identify, find meaning in, and resolve existential, spiritual, and practical issues. Such resources and abilities, be it prayer, intuition, or transcendence, ought to be relevant to facilitating an individual’s capacity for finding meaning in experiences, for facilitating problem solving, and for enhancing an individual’s capacity for adaptive decision making.”

Wigglesworth, Cindy (2006)²² determined 21 skills in four categories, which reflect the move towards less ego and greater expansion of awareness. She defines spiritual intelligence as "the ability to act with wisdom and compassion, while maintaining inner and outer peace, regardless of the circumstances." She breaks down the competencies that comprise SQ into 21 skills, arranged into a four-quadrant model similar to Daniel Goleman's widely used model of emotional intelligence or EQ. The four quadrants of spiritual intelligence are defined as²³:

- Higher Self / Ego self-Awareness
- Universal Awareness
- Higher Self / Ego self-Mastery
- Spiritual Presence / Social Mastery

Self-actualization, according to Maslow’s theory²⁴ is the coincidence of the positive qualities of self-awareness, the realization of personal potential, self-fulfilment, pursuing personal development and peak experiences. Maslow described human development through a hierarchy of basic needs all leading towards Self – actualization and “Transcendence”. In the level of Transcendence, one helps others to self-actualize, to find self-fulfilment and realize their potential. Transcendence involves intuition, an

increased sense of meaning, relevance to others and to the world, exchange of wisdom, finding spiritual significance in life.

Amram, Y. (2007) was the first author in developing the ecumenical grounded SI theory based on interviews among people regarded as spiritual intelligent. Initially, he identified seven major themes and subthemes of SQ, which were almost universal across participants. In a subsequent collaborative research [40] the model was re-classified into the following five inter-related domains of Consciousness, Meaning, Transcendence and Truth²⁵.

Ken O'Donnell advocates the integration of spiritual intelligence (SQ) with both rational intelligence (IQ) and emotional intelligence (EQ). IQ helps us to interact with numbers, formulas and things, EQ helps us to interact with people and SQ helps us to maintain inner balance. To calculate one's level of SQ he suggests the following criteria²⁶:

- How much time, money and energy and thoughts do we need to obtain a desired result.
- How much bilateral respect there exists in our relationships?
- How "clean" a game we play with others.
- How much dignity we retain in respecting the dignity of others.
- How tranquil we remain in spite of the workload.
- How sensible our decisions are?
- How stable we remain in upsetting situations.
- How easily we see virtues in others instead of defects.

David B. King defines spiritual intelligence as a set of adaptive mental capacities based on non-material and transcendent aspects of reality, specifically those that "...contribute

to the awareness, integration, and adaptive application of the nonmaterial and transcendent aspects of one's existence, leading to such outcomes as deep existential reflection, enhancement of meaning, recognition of a transcendent self, and mastery of spiritual states." King further proposes four core abilities or capacities of spiritual intelligence²⁷

Critical Existential Thinking: This principle involves the cognitive ability to think critically and to integrate scientific knowledge to personal experiences in order to come to original conclusions or personal philosophies about existential issues.

- The capacity to critically contemplate the nature of existence, reality, the universe, space, time, and other existential/metaphysical issues; also, the capacity to contemplate non-existential issues in relation to one's existence (i.e., from an existential perspective).

Personal Meaning Production: The ability to transform physical and mental experiences in a meaningful life purpose through cognitive and emotional processes such as symbolization and integrative organization. It is the ability to derive personal meaning and purpose from all physical and mental experiences, including the capacity to create and master a life purpose.

Transcendental Awareness: The ongoing awareness of a transcendent Self, an inner knowing, a waking state of consciousness. Self-realization as cognitive and metacognitive processes outcome could be achieved through depth and holistic perception as well as self-awareness and reflection. It is the capacity to identify transcendent dimensions/patterns of the self (i.e., a transpersonal or transcendent self), of others, and of the physical world (e.g., nonmaterialism) during normal states of

consciousness, accompanied by the capacity to identify their relationship to oneself and to the physical.

Conscious State Expansion: The ability to enter and exit higher states of consciousness (pure, cosmic, unitive consciousness). It is the ability to enter and exit higher states of consciousness (e.g. pure consciousness, cosmic consciousness, unity, oneness) and other states of trance at one's own discretion (as in deep contemplation, meditation, prayer, etc.).

As per Srivastava, Prem Shankar (2017)²⁸ there are 11 determinants of spiritual intelligence (SI) based on a theoretical framework in Indian Scenario. These include Physical, Intellectual, Psychological, Social, Emotional, Ethical, Aesthetical, Religious, Modern, Divine traits Spirituality, and Yoga and Meditation. He defines Spiritual Intelligence “as the ability to apply and embody spiritual resources and qualities in terms these 11 traits, to enhance daily functioning and wellbeing”.

Sharma, Sakshi (2015) explored factors influencing occupational stress faced by Indian army soldiers and evaluated applicability of the scale used for measuring occupational stressors. Structured interview schedules were used to collect firsthand data from a sample of 415 soldiers. Exploratory Factor Analysis (EFA) highlights lack of control at work, role conflict, inadequate awareness about profession, workload and job pressure, and indifferent organisational attitude as the major occupational stressors in the Indian army. In addition, Confirmatory Factor Analysis (CFA) confirms occupational stressor as an eight factor model in the army. The study recommends implementing commitment-based management approach and techniques such as Sahaja Yoga meditation in the army.

Also, Vineeth V. Kumar and Manju Mehta have also researched the concept, extensively. Operationalizing the construct, they defined spiritual intelligence as "the capacity of an individual to possess a socially relevant purpose in life by understanding 'self' and having a high degree of conscience, compassion and commitment to human values."²⁹

Research Gaps.

The spiritual intelligence has a special value for the Indian armed forces, particularly in the context of its professional competence of its officers to deal with respective situations and develop a quality of life to the best of their satisfaction. In this regard value of Indian way of life drawn from Vedanta has a direct relevance for application of spiritual intelligence and better understanding of western context.

There is significant research gap in understanding Spiritual Intelligence from the perspective of Indian Philosophy. While most of the existing Western literature on Spiritual Intelligence is based on external query, rationality and worldly logic; the concept of Indian Spiritual enquiry is directed inwards, it focuses on understanding our true nature through an inwards journey. While Western concepts offer various parameters of SI, they do not specifically focus on how to achieve or enhance SI. Indian philosophy is focussed on understanding of true nature of self (Atman), world (Maya) and Supreme (Brahman).

Further, Western interpretation of Spiritual Intelligence is seen as a non-religious concept which provides the answers to questions like what is the purpose of life? What is good and bad? What is right and wrong? Who am I? In Indian Philosophy same questions are addressed based on eternal truths contained in Vedanta scriptures.

While the existing theories on SI have done in depth research in defining spiritual intelligence, measuring it through SISRI scale and determining its impact on quality of life; these theories do not lay down a concrete approach towards enhancing spiritual intelligence levels in an individual through spiritual practices. This is a particularly important research gap which can be filled up by the Indian philosophy of the Four Paths of Yoga.

Further there is no evidence of any research having been carried out on the level of spiritual intelligence in the Indian armed forces with an aim to enhance their professional competence and quality of life.

Chapter Summary Thus it can be seen in this chapter that current concepts on SI are primarily based on the Western philosophy and there is hardly any research done on identifying SI constructs based on the Indian Philosophy, particularly on the Four Paths of Yoga. Also there is hardly any study conducted on measuring SI level of the officers of the Indian Armed Forces. All current research on SI depend primarily on SISRI 24 scale of David King as there is no Indian SISRI scale. Therefore, spiritual intelligence concept and SISRI scale based on the Indian Philosophy may offer enriching insights for enhancing our understanding of SI.

CHAPTER - 3

ANALYSIS OF EXISTING WESTERN & INDIAN SPIRITUAL INTELLIGENCE CONCEPTS.

This chapter analyses differences in Western and Indian Philosophical approach towards Spiritual Intelligence. It analyses the genesis of Western Philosophy and Indian Darshan System, the problems they attempt to solve, and the methods adopted by these two approaches to address the problems.

Philosophy is the study of the general and fundamental nature of reality, existence, knowledge, values, reason, mind, and language. The Ancient Greek word (philosophia) was probably coined by Pythagoras and literally means “love of wisdom” or “friend of wisdom”. From Indian perspective philosophy is called ‘Darshan’ i.e., to see or experience reality. Detailed comparative study of Western and Indian philosophy is beyond the scope of this thesis but only those concepts which affect Spiritual Intelligence shall be discussed.

Spiritual intelligence is the intelligence that makes us whole, that gives us our integrity. Spiritual intelligence provides us with complete personality and truthfulness. It is the intelligence of our spirit. By the help of this intelligence, we contemplate over the basic questions of our life and reshape our answers. The term ‘Spiritual Intelligence’ is a Western term which can be roughly translated to ‘adhyatmic budhhimani’ or ‘Adhyatmic jnana’.

All the religions and philosophies in the world are primarily aimed to explain the relationship between the three concepts of 'I', the individual: universe and God. Western philosophy and Abrahamic religions relate 'I' with ego through the instrument of mind and considers all three of them to be real entities and separate from each other. Mind is accepted as finer element than grosser body and is considered the seat of emergence of consciousness. Western philosophies let God be the sole domain of religion and primarily is focussed on explaining the relationship between the individual and the world as witnessed and experienced through our sense organs and mind.

Indian philosophy also addresses these three issues of 'I, universe and God. Advaita Vedanta considers 'I' or Atman to be same as God or Brahman, and the universe being 'Maya'- illusory appearance and mere projection of Brahman. Thus, it reduces the problem of three entities into a singularity of Brahman alone. This is exemplified by 'brahma satyam jagat-mithya jivo brahmaiva napara'. Implying that this world is unreal, only Brahman is real and an individual (Atman) is not different from Brahman.

Indian philosophy is integrated with religion while western philosophy is independent of religion. There is strong emphasis on "spirit", it employs perception, reasoning, intuition, & traditional authority in its pursuit of philosophical "vision". There is recognition of many perspectives on truth. in Indian philosophy, there are questions that are both anthropological & theological. What is the nature of the Self (Atman)? What is the relationship between the Self & "God" (Brahman)? What is the relationship between the body, the mind, the ego, & the Self? Does the finite individual really exist? What is the solution to the problem of suffering? How can the Self be liberated from suffering? Indian philosophy contains both secular and religious knowledge. It believes

that entire knowledge is within us and once we know ourselves (Atman) we can know about entire universe. It is inward looking, using introspection, and meditation on subject matter to know about it. It clearly divides Antahkarana (instrument of internal awareness) into four things- Manas (mind), Buddhi (intellect), Chitta (memories) and Ahamkara (ego). All four paths of yoga believe that we can know ourselves only when we control our mind, purify our heart and detach ourselves from the world. The prime motive for philosophical quest here is gaining permanent release from suffering through Moksha (except Charvaka) or freedom from cycle of birth and death. Hence reincarnation is important aspect of many Indian philosophical schools.

Western Philosophy is independent of religion. In Western Philosophy. It lays emphasis on reason, analysis, and “scientific” methods of thinking and is critical of intuition & traditional authority to see the perspective on truth. It has a scientific approach which is aimed at validation of truth based on perception, observation, analysis, validation and repeatability of results. Here focus I on perception and we can only observe what our sense organs aided by scientific instruments can see. Thus, before microscope came, microscopic organism did not exist as per science. “The scientific method is an empirical method of acquiring knowledge. It involves careful observation, applying rigorous scepticism about what is observed. It involves formulating hypotheses, via induction, based on such observations; experimental and measurement-based testing of deductions drawn from the hypotheses; and refinement (or elimination) of the hypotheses based on the experimental findings.”³⁰ It is concerned only with secular knowledge. The trigger for enquiry is intellectual pursuit to obtain knowledge about worldly things. Thus, it only satisfies intellectual curiosity but does not offer freedom from suffering.

In Indian Philosophy accent on synthesis, the unity of things. In Western Philosophy accent is on analysis. Indian philosophy focuses on esoteric (inner) aspects. All solutions, knowledge is within us we require proper tuning of our bodies and mind through spiritual practices (sadhana) to acquire it. It offers hope for liberation of each human being through free will and endeavour (Puruṣhartha) based on ethics (Dharma). There is complete trust in inner being and innate capabilities of human beings to achieve the highest – Brahman through practice (sadhana).

Western philosophy focuses on exoteric (outer) aspects and outer dependent looking for solutions in worldly phenomenon. Western thought is highly dissecting. It likes to disaggregate things, break them into smaller and smaller parts and tries to understand the whole through parts. It loves the specificity of knowledge. It is focused on achieving goals in life as defined by material success by gaining wealth, knowledge and progress in life. The main values are success and achievement. The majority of success and achievement criteria have an external nature (money, faith, popularity, etc.). The way to the top is through active outside intervention.

Indian philosophy is based on Collectivism. A human being is an integral part of the universe and the society and people are fundamentally connected. Duty towards all others is an important matter. Western philosophy is based on Individualism. A human being has an individualistic nature and is an independent part of the universe and the society. Individualism is stronger. Hence Western approach is individual aggrandization through material gains, while Indian approach comprehensively shuns worldly pleasures as temporary and as hinderance as the cause attachment to the world and cause bondage. Indian approach propagates Dharma, Artha, Kama and Moksha or doing our actions with ethics as foundation and after enjoying these pleasures ethically without being slaves of them, and

realise that these are transitory, short lived futile and move towards the goal of Moksha. All the main exponents of Indian Philosophy achieved liberation in their own way, be it Buddha, Mahavira, Shankaracharya. Contrary to this no western philosopher can really claim to have achieved liberation.

Indian approach stresses that till all the fruits of our past actions(karma) are exhausted we will be in bondages and continue in the cycle of life and death. Abrahamic religions believe that there is no reincarnation and based on our actions in this life we go to eternal heaven of hell. On the same line Western philosophy is focussed only on this life. Whatever one has to achieve has to be in this life only hence it is based on materialism. It stresses now and here and believes everything to be accounted for in this very life.

According to Fritjof Capra, "the emphasis of rational thought is epitomised in Descartes' celebrated statement, 'Cognito, ergo sum' - 'I think, therefore, I exist.' This indicates strong identification with their rational mind rather than with the whole organism. This division between the mind and the body has led to a view of the universe as a mechanical system consisting of separate objects, which in turn were reduced to fundamental building blocks whose properties and interactions were thought to completely determine all-natural phenomena. This mechanistic conception of the whole world is still the basis of most of our sciences and continues to have a tremendous influence on our lives. Academic disciplines become fragmented, and this has served as a rationale for treating the universe as if it consisted of separate parts to be exploited by different groups."³¹

In western philosophy emphasizes the importance of parts of a whole rather than the whole. Indian philosophy, on the other hand, emphasizes the whole. That's one of the reasons Indian sages never differentiated between secular and religious knowledge. All

of their teachings were not meant to be taken as separate truths, but as parts that would eventually lead to the revelation of the one Truth. All things are seen as independent and inseparable parts of a cosmic whole, as they arise from the same ultimate reality. The Indian traditions refer to this ultimate, indivisible reality as Brahman.

Indian traditions focus on the whole rather than the parts. It emphasizes the importance of transcending the material world, thereby finding one's true divine inner nature through experience and intuition.

Western Philosophy follows a vertical development, it can be understood as the teachings of Plato, Socrates, Epicurus, Aristotle led to Rationalist and Empiricist Philosophers, Kant unified up to some extent these two thoughts. Kant's idea was then further used by other philosophers. Thus, it is an incremental approach, with each philosopher adding his new bit which need not be in synch with previous philosophers. Thus, Western philosophy is continuously evolving and is fragmented, without any on particular school offering all the solutions. Indian Philosophy follows a parallel horizontal development, various schools of philosophy developed Independent from each other, each complete in its own respect. For example, Buddhism, Jainism, Sankhya, Yoga school of thoughts are in themselves fully developed, independent and are different from each other yet offering complete solution to human suffering. Whatever has been written in scriptures thousands of years back still holds good, nothing absolutely new has been added only different scholars have given a fresh interpretation of eternal truths which have not changed since thousands of years.

Kant has admitted that there is something beyond reason, something which the reason cannot grasp and a transcendental something which transcends reason. That something

is Brahman of the Upanishads. That something is the Immortal Self or Atman of the Vedantins

While Western philosophy depends on reason, Indian philosophy relies on intuition for knowledge. Intuition does not contradict reason but transcends reason. Intuition is the way to Brahma Jnana or knowledge of the Self attained through purity of heart and Nirvikalpa Samadhi. Reason helps you to march to the door of intuition.

Other major difference in two approaches is on the question of consciousness. Western scientific approach accepts that consciousness is rooted in the physics and chemistry of the brain and both mind and consciousness are product of physical matter. How it is created from matter is an issue yet to be resolved by science. “The appearance of consciousness from mere physical complexity seems equally mysterious no matter what precise form the complexity takes.”³²

The mystery origin of consciousness is called by scientists as ‘hard problem of consciousness’ and question about origin of matter is called ‘hard problem of matter’. As Morch puts it “Might the hard problem of consciousness and the hard problem of matter be connected? Philosophers and neuroscientists often assume that consciousness is like software, whereas the brain is like hardware. This suggestion turns this completely around. When we look at what physics tells us about the brain, we actually just find software—purely a set of relations—all the way down. And consciousness is in fact more like hardware, because of its distinctly qualitative, non-structural properties. For this reason, conscious experiences are just the kind of things that physical structure could be the structure *of*.”³³

The solution has a striking resonance with the Advaita Vedanta philosophy’s central percept that entire universe is projection of Brahman or the universal consciousness.

Thus, the question about origin of matter or the hard problem of consciousness is resolved. There is no longer any question of how consciousness arises from non-conscious matter because all matter is intrinsically conscious. Thus, instead of consciousness arising from matter, it is the matter that arises from consciousness and it is matter that depends on consciousness- as relations depend on relata, structure depends on realizer, or software on hardware. This is the crux of non-dual approach of Advaita Vedanta wherein there is nothing except Brahman.

This shocking and radical view in synch with Quantum Physics laws also wherein light and nano particles behave in totally different way and exist as both wave and particle form and change their state when being observed, as if they are conscious that they are being observed. Also, quantum entangled Like the hard problem of consciousness, the hard problem of matter cannot be solved by experiment and observation or by gathering more physical detail. This will only reveal more structure, science captures reality in mathematical terms.

However, majority of neuroscientists do not agree with the viewpoint of Morch above or similar views of that of David Chalmer of Galland Strauss. Majoritarian view is that consciousness is product of neural networks in our brain. They consider that consciousness is the result of the growing complexity of the brain connectivity. But a Vedantins would argue, that mind shines (or borrows) in the reflected consciousness and neural activity as recorded in the brain imaging is due to this reflected consciousness and consciousness does not arise from brain.

As Dana Zohar puts it, “Evidence has been demonstrated in 90s that there is a ‘God spot’ in the brain, located among neural connections in the temporal lobes; activated during discussion of spiritual topics. Also, that there is a neural process in the brain

devoted to unifying and giving meaning to our experience – the ‘binding problem’. Singer and Gray have now isolated synchronous oscillations which pass over specific areas of the brain, i.e., electrical signals oscillating at various frequencies. ECGs of people meditating show coherent brain waves across large areas of brain. Magnetoencephalography has enabled detection of oscillations at 40 Hz over the whole brain. It is postulated that these enable information processing between the serial and parallel neural systems in the brain; provide a neural basis for consciousness itself; and are the neural basis for SQ.”³⁴ But this proposition is again subject to questioning by Vedantins as these are symptoms of reflected consciousness, these oscillations are due to consciousness but no other way around.

Chalmers suggests something called proto consciousness is a property of all matter; form of the philosophical view (Whitehead et al) that consciousness pervades the universe. If neural oscillations in the brain were a coherent version of a fundamental property pervading the whole universe, then SQ roots us at the very heart of the universe. And SQ becomes an expression of what most people have usually called God. Dana Zohar wonders whether the oscillations are quantum oscillations, i.e., with characteristics of both waves and particles.

Collective SQ is low in modern society – we live in a spiritually dumb culture characterised by materialism, expediency, narrow self-centredness, lack of meaning and dearth of commitment. But we can raise SQ as individuals.

2. The crisis of meaning Search for meaning is the primary motivation in our lives. When it goes unmet our lives feel shallow or empty. For many today this need is not met; and so, the fundamental crisis of our times is a spiritual one.

Symptoms of a meaning-deprived society
 Obsession with health. Fear of death.
 Diseases of meaning – cancer, heart disease, dementias, depression, fatigue, addictions.
 Threats of extinction – holocaust and similar, so painful we refuse to think about them
 Search for immediate pleasure and satisfaction, due to loss of capacity of imagination.

40 Hz oscillations are among the fastest and occur all over the brain. They aren't present in patients in coma, or under anaesthetic, or in dreamless sleep, but they are in dreams. They form a means by which experience can be bound together and placed in a frame of wider meaning.

Neuropsychologist called Persinger experienced God for first time when he set a device to stimulate tissue in his temporal lobes (the bit under the temples). Epileptics, who have seizures there, have above average tendency to report profound spiritual experiences. But scientists are missing an important point here that epileptics are not fully functional people but spiritual enlightened people like Buddha, Rama Krishna Parma Hansa, Swamy Vivekanand, Shankaracharya, Rama Maharishi are fully functional people who have helped transform this world.

Bhat has argued so well that “Consciousness and mind are often considered synonymous. The neurobiological approach of elucidating the consciousness suffers from certain flaws in that it only defines and quantifies the consciousness by way of certain parameters like levels of awareness and discusses consciousness in terms of its mechanisms like a cerebral state characterized by electrochemical flow in the certain group of nerve cells like reticular activating system (RAS). It fails to explain the experiential aspect or the subjective state of being oneself or the ‘I’ experience which everyone experiences in day-to-day life.”³⁵

Swamy Jitamnanda, using Drig Drishya principles, argues that “The studies of ‘Mind’ as well as ‘Consciousness’ through established scientific methods of research are often difficult due to the observed (object) and the observer (subject) dichotomy. The difficulty of objectivizing an entity which is purely in the experiential domain is immediately apparent. The root of the problem is that most of such interpretations are based on the dualistic and the reductionist approach of Rene Descartes, who considered mind and matter as two different entities. The Newtonian determinism taught that the physical world is governed by iron laws and everything in the physical world is predictable and thus ultimately controllable. His strict distinction between observer/observed left us in a dualistic world where there is no place for human struggle for higher evolution.³⁶ Dana Zohar and Ian Marshal also question this approach. “This mechanistic approach is what is being seriously questioned by the Quantum theories of modern physics. We are mind machines or gene machines, our bodies are a collection of parts, our behaviour is conditioned and predictable, our souls – an illusion of archaic religious language, our thinking the mere activities of the cells in the brain..... How can we find the meaning of our human experience in this picture?”³⁷

Vedantic philosophy being based on subjective experience and intuitive approach are in non-perceptual paradigm and therefore do not lend themselves to the scientific techniques of validation based on perceptual paradigm. Specifically, as Drig Drishya Viveka argues that observer and observed cannot be the same. Since Consciousness/Brahman is the ultimate observer or seer, it cannot be observed or seen by anything else as if it can be seen then it becomes observed and hence Jada (insentient) with respect to observer, which is not possible as consciousness is always sentient. Compared to Western body mind dichotomy, Indian philosophy considers body as the gross and grosser aspect of the underlying unitary reality of ‘Atman’ or ‘Brahman’.

Here consciousness is explained in the singular and as the only reality but appearing in its manifestations as plural due to ignorance (Avidya) or false identification as self (Asmitha). One appearing as many is a perceptual error. Mind is the subtle form of matter where in the body and its components are considered the grossest forms. Consciousness, on the other hand, is considered finer than 'mind matter' and is considered all pervasive, omnipresent and omniscient. The ancient seers (the rishis) claimed that such truths are revealed only by intuitive research by diving deep into the self in the process of absorption (Samadhi) hence they cannot be validated by scientific techniques. Hence the conclusion that however hard science may try it cannot figure out genesis of consciousness using scientific tools.

Scientific temperament is at times very rigid and criticizes Indian conception of reality, consciousness and cosmology as being esoteric, unscientific and not verifiable by the rigorous standards of present-day science. This is so because Indian philosophy begins where Western philosophy ends. Logically speaking it is incorrect to put any limits to science of what is possible in the future discoveries. Charles Eugene Guyes a Swiss physicist who maintained that it is the scale of observation, which creates the phenomena. Thus, it will be completely incorrect to say that bacteria did not exist before the microscope was made or the stars did not exist before the first telescope was made.

On the same analogy, it will be unscientific to put limits to science of self a science based on intuitive approach. Vedantic cosmology and origin, expansion and collapse of universe seem to have inspired scientific explanation of origin of universe in Big Bang theory. Latest cutting-edge developments in Quantum Physics seem to support Vedantic contention that consciousness is not subject to time, space and causation. In studies of mind and consciousness, the difficulty of using conventional scientific indices of deduction based on the principle of observability, repeatability and demonstrability of

a phenomenon is immediately apparent as the subject of observation and study is the one that is being used as a measure too. The mind-body dichotomy that has been mentioned earlier is at the root of the problem here. Quantum theories of modern physics finally may show that body and mind dichotomy, a relic of Cartesian view too may fall flat in the future.

Genesis of experience from the neural signalling and networking is the hard problem in science of consciousness. As David Chalmers puts it “Hard Problem twenty years on.” Hard problem is hard because we yet cannot ‘reduce’ the function of consciousness. Indian view is clear that consciousness cannot be defined. It can be qualified. It is immortal, eternal and infinite, conceived in biology as ‘Ananda’, the ecstasy of Divine perfectness. The thing, which does not satisfy these criteria, is not consciousness. So neural networks cannot be the origin of consciousness.

Edwin Nharirire has beautifully summarized the key points of Spiritual Intelligence concepts by various scholars in following two table.

Model	Definition	Key Factors	Distinctive Position	Measurement
Amram (2007)	SI is the ability to embody spiritual resources and qualities to enhance daily functioning and wellbeing	Consciousness, grace, transcendence, truth, peaceful surrender to self & inner directedness	Identified five factors which are universal and can operate across religions	Integrated Spiritual Intelligence Scale (ISIS)

Zohar & Marshall (2000)	SI is the intelligence used to address and solve problems of meaning and values.	Defined 12 principles underlying SI including self-awareness, spontaneity, vision, compassion, etc.	12 Principles of SQ	None
Emmons (2000)	SI is the adaptive use of spiritual information to facilitate everyday problem-solving and goal-attainment.	Defined five components of SI, four of which are ability-based, and one is behaviour based.	Four ability-based components of SI. Dropped the 5th in his revision	No Measure
King (2008)	SI is a set of mental capacities based on non-material and transcendent aspects of reality.	Personal Meaning Production (PMP), Conscious States Expansion (CSE), Transcendence Awareness (TA) & Conscious State Expansion (CSE)	4 Factor Theory of SI	SISRI-24 – A 24- item self-report inventory

Kumar & Mehta (2011)	SI is the capacity to possess a socially relevant purpose in life by understanding self and having a degree of conscience, compassion, and commitment to human values.	Purpose in life, Human Values, Compassion, Commitment towards humanity, Understanding self & Conscience	Identified six factors from Factor Analysis based on the Eastern Collectivist culture	Scale for Spiritual Intelligence (SSI) – 20 item self-report measure of SI.
Wigglesworth (2012)	SI is the ability to act with wisdom and compassion while maintaining peace regardless of the circumstances.	SQ21 Four Quadrant Model: Higher Self/Ego self-awareness, Universal Awareness, Higher self/Ego self-mastery & Spiritual Presence/Social Presence	Came up with 21 competences or skills making up SI	SQ21 – a self-assessment inventory based on the SQ21 Four Quadrant Model

Table 3.1 The key points of Spiritual Intelligence. Source³⁸.

Summary of Key Themes from the Models of SI.

Factor/Model	Amram	Zohar	Emmons	King	Kumar & Mehta	Wigglesworth
Meaning/Purpose	✓	✓		✓	✓	✓
Transcendence	✓		✓	✓	✓	✓
Compassion/Values		✓	✓		✓	✓
Inner Peace/Tranquillity	✓			✓		
Conscience/Value driven	✓	✓			✓	✓
Spiritual States			✓	✓		✓
Commitment/Dedication	✓	✓		✓	✓	✓
Motivation/Focus/Goal orientation		✓			✓	✓
Relationship with self & other	✓	✓	✓	✓	✓	
Consciousness/Awareness	✓	✓	✓	✓		✓
Non-materialism			✓	✓		

Table 3.2 Summary of Key Themes from the Models of SI. Source³⁹.

Indian Philosophy Systems

Samkhya is one of the six systems of Indian Philosophy (Shad-darshana). A brief listing of these six systems is given below.⁴⁰

Nyaya: A system of logical realism, founded by Gautama, known for its systems of logic and epistemology and concerned with the means of acquiring right knowledge. Nyaya: A system of logical realism, founded by Gautama, known for its systems of logic and epistemology and concerned with the means of acquiring right knowledge.

Vaisheshika: Philosophy founded by Kanada teaching that liberation is to be attained through understanding the nature of existence, which is classified in nine basic realities (dravyas): earth, water, light, air, ether, time, space, soul and mind. Nyaya and Vaisheshika are viewed as a complementary pair, with Nyaya emphasizing logic, and Vaisheshika analysing the nature of the world.

Sankhya: A philosophy founded by the sage Kapila, author of the Sankhya Sutras. Sankhya is primarily concerned with the “25 categories of existence/evolution – tattvas”. The first two are purusha and primal nature, prakriti—the dual polarity, viewed as the foundation of all existence. Prakriti, out of which all things evolve, is the unity of the three gunas: sattva, rajas and tamas. Sankhya and Yoga are considered an inseparable pair whose principles permeate all of Hinduism.

Yoga: The tradition of philosophy and practice codified by Patanjali in the Yoga Sutras. It is also known as raja yoga, “king of yoga,” or ashtanga yoga, “eight-limbed yoga.” Its object is to achieve, at will, the cessation of all fluctuations of the mind, and the attainment of Self Realization.

Mimamsa: Also known as Purva Mimamsa. Founded by Jaimini, author of the Mimamsa Sutras, who taught the correct performance of Vedic rites as the means to liberation.

Vedanta: Also, known as Uttara Mimamsa: “End (or culmination) of the Vedas.” For Vedanta, the main basis is the Upanishads and Aranyakas (the “end,” anta, of the Vedas), rather than the hymns and ritual portions of the Vedas. The teaching of Vedānta is that there is one Absolute Reality, Brahman.

Man is one with Brahman, and the object of life is to realize that truth through right knowledge, intuition and personal experience. The Vedanta Sutras (or Brahma Sutras) were composed by Rishi Badarayana.

Thus, it can be seen clearly that the approaches of Western and Indian Philosophies and concepts of spiritual Intelligence are quite different. Western philosophical approach is scientific, extroverted, atomistic, disaggregates, is aimed at satisfying intellectual curiosity about world, is removed from religion and is aimed at improving quality of life in this world in this life through materialistic achievements.

Indian Philosophical approach or Darshan is based on self-enquiry to know our real nature, is introverted, believes that all knowledge whether secular or religious is within us, is systems approach, integrative and synthesis oriented. It is aimed solving the problem of suffering in life by breaking free from the cycle of life and death by aiming for Moksha (through Four Paths of Yoga).

CHAPTER -4

JNANA(GYANA) YOGA

This chapter covers the concepts of Brahman, Atman, Jiva, Maya, Avidya and Moksha, theories of creation, and Viveka or discrimination techniques. These fundamental concepts need to be understood before we try to understand the path of Jnana Yoga. Then the chapter covers the path of Jnana Yoga, Sadhna or spiritual practices required to prepare for the path and obstacles in Sadhna.

As per Swamy Vivekananda, the grandest idea in the Vedanta is that we may reach the same goal by different paths. All the four paths of Jnana, Karma, Bhakti and Raja Yoga described in the Indian Philosophy have the same destination of self-realisation. Each of these paths is suitable for a person with different tendencies and temperament. In the end, all these four paths converge and become one. Jnana Yoga path is based on the Advaita Vedanta Philosophy. This chapter covers basic concepts which are foundation of Jnana Yoga which is based on Advaita Vedanta. These concepts include concepts of Brahman, Atman, Moksha and Maya Neti Neti technique and three bodies concepts: various Vivekas or discrimination techniques like Drig Drishya Viveka (Seer and seen), Panch Kosha Viveka, Avastha Traya Viveka and Nitya Anitya Viveka.

Advaita Vedanta can be defined as a marg (path) which teaches the essence of Vedas that there is one supreme reality (non-dual) - Nirguna Brahman (निर्गुण ब्रह्म) rest everything is illusion or projection of Brahman. It is the path that leads to “Praptasya praapti and nirvritasya nirvritti”. You get (understand/realise) what you already have i.e., you are Brahman and lose what you never had i.e., false association of ‘I’ with our body and mind. Essentially this means that we realise our true nature and lose our

ignorance which creates a veil of Maya or illusion and makes us believe that we are this body and mind.

Advaita Vedanta is based on three pillars of Vedanta (upanishads), Gita and Brahma Sutra, together called as Prasthantrayi. Vedanta declares that our real nature is divine: pure, perfect, eternally free. We do not have to become Brahman, we are Brahman. Our true Self, the Atman, is one with the Brahman. Jnana Yoga belongs to the fourth Ashrama - Sanyasa Ashram, though there have been exceptions like Raja Janaka who practiced it while being in Grihastha Ashram.

Four Mahavakyas

Purpose of spiritual life and Jnana yoga or Advaita Vedanta is to correct the false perception of “I am the body and mind”; and know our true nature which is Brahman. This fact has been re iterated by the four great aphorisms or Mahavakyas.

Statement	Veda	Upanishad	Type	Meaning	Philosophy
Prajnanam Brahma	Rig	Aitareya	Declarative (Lakshana Vakya)	Brahman is Intelligence	Dvaita
Tat Twam Asi	Sama	Chandogya	Instructive (Upadesha Vakya)	That thou art	Visistadvaita
Ayam Atma Brahma	Atharva	Mandukya	Practical (Abhyasa Vakya)	The Self is Brahman	Visistadvaita
Aham Brahmasmi	Yajur	Brihadaranyaka	Experiential (Anubhava Vakya)	I am Brahman	Advaita

Table 4.1 Panch Mahavakyas - source⁴¹

“Prajnanam Brahma' is a Lakshana Vakya which gives a definition of Brahman and imparts Tatbodha-Jnana and originates in Aitareya Upanishad of Rig-Veda. ‘Aham Brahma Asmi' is an Anubhava Vakya that gives Sakshi-Jnana and comes from Brihadaranyaka Upanishad of Yajur-Veda. ‘Tat Twam Asi' is Upadesha Vakya and bestows Brahman Jnana. Here guru instructs the disciple. It originates from

Chhandogya Upanishad of Sama Veda. 'Ayam Atma Brahma' is Sakshatkara Vakya which confers Brahma-Jnana. You can take any Mahavakya and meditate on it as you do on OM"⁴².

“One of the primary sources of Jnana yoga is Advaita Vedanta. It is the philosophy which describes that there is only one reality and one truth that is brahman. All else is non real and non-eternal and is of transient nature. Brahman is changeless, formless, indivisible, unchanging, immutable beyond gunas that is attributes, beyond the reach of 5 senses, mind and beyond the realms of Maya.”⁴³

Advaita Vedanta Concepts

To understand Advaita Vedanta, which is the path of Jnana Yoga, we need to understand following basic concepts. The details of these concepts are placed at **Annexure I** at the end of chapter 9.

- Concepts of Brahman, Atman, Jiva, Maya, Avidya and Moksha.
- Theories of creation, Neti Neti viveka and concept of three bodies.
- Viveka or discrimination techniques to distinguish real from unreal like -Drig Drishya Viveka (Seer and seen), Panch Kosha Viveka, Avastha Traya Viveka and Nitya Anitya Viveka.

PATH OF JNANA YOGA

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम्।अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते।।1BG-

2.5।। “Greater is their trouble whose minds are set on the unmanifested; for the goal;

the unmanifested, is very hard for the embodied to reach. The path is difficult because the aspirant has to give up attachment to the body from the very beginning of his spiritual practice. The embodied are those those who identify themselves with their bodies and have Dehabhimana. The imperishable Brahman is very hard to grasp and reach for those who are attached to their bodies. Further, it is extremely difficult to fix the restless mind on the formless and attribute less Brahman.”⁴⁴

Sri Ramana Maharshi in Sri Ramana Gita Chapter 7 says “ones who have purified their mind through sadhana (meditation) or by Sattvik Karma in past lives can practice Advaita Vedanta. He further says that one who does not give much importance to his body and senses and has no interest in the worldly affairs instead of being surrounded by worldly issues are considered as eligible for Self-Enquiry”. Visualising the concept of Nirguna Brahman and meditating upon it is difficult for an embodied person who cannot imagine himself to be separate from the body and mind. For them whose consciousness is strongly clinging to body, sakara upasana is always a better option.

Advaita is for Purified minds and with subtle intellects. Jnana, Advaita is not for everybody. So long as there is connection of the Ahamkara, or the principle of egoism, and the rest with the body and the sense-organs, there are pleasure and pain and transmigratory existence for the self or the knower. Ahamkara is the notion of 'I' and 'mine' in the gross and subtle bodies. The ignorant are attached to the body. They cannot rise above the sense of 'I' and 'mine' in the gross body. The discriminating few rise above it through Knowledge.

As per the three states of reality, from the perspective of a higher state of reality, lower states of reality are false and dreamlike. A person who wakes up from dream realises that what happened in dream was only Pratibhasika reality and it cannot touch Vyavaharika reality in waking state, the way water on lotus leaf cannot wet it. Similarly, a person who reaches the stage of Paramarthika reality realises that compared to this stage, Vyavaharika reality was a dream, though a longer one than the Pratibhasika reality dream, but false, nonetheless. Thus, the waking state and the dreaming state are of the same quality or nature and are equal (Samana). It will be realised that this life on earth is only a fantastic dream of the mind when the Supreme Absolute or Para-Brahman is realised. As seen in Ajata Vada, in reality there is no creation. The world itself is an appearance of Brahman in Consciousness. “The world is superimposed upon Brahman through Adhyaropa. Through Apavada-Yukti the superimposition is sublated or negated, and everything is realised to be the Absolute Brahman.”⁴⁵

As Swami Sarvapriyananda says, the journey in Jnana Yoga is not a journey in space or time or from this life to next life to realise our true nature. This is journey from ignorance to knowledge by removing the veil of Maya through knowledge about our true nature. This path does not give you or make you something, it merely shows who you are, have always been and will always be i.e., Brahman, but have been deluded into believing that you are this body and mind by attachment to the world. Jnana Yoga or Advaita Vedanta shows it right now and here, through various techniques of Viveka (Panch Kosha, Drig Drishya, Traya Avastha). You will grasp this reality immediately if you have sharp intellect, but it is extremely difficult to hold on to it for embodied person and requires preparation of Sadhana Chatushtaya. That is why ancient Gurus used to follow Arundhati-Vasishtha Nayaya technique. In this technique, a newly

married couple is shown the only twin star system which revolve around each other by slowly pointing out in evening to features on land, then a tree in that direction, then some bright star, then nearby star and then finally this pair of dimly lit twin stars. Purpose of pointing this to guide them to have a relationship like this unique pair where both stars revolve around each other. This technique ensures that a seeker moves through the discipline of Sadhana Chatushtaya gradually mastering each step and only once he is fully ready does the qualified Guru point out to disciple “Tat Tvam Asi”. Student through the process of Shravan, manan and nidhidhyasana then realizes this reality in his life to attain the highest, Brahman. Therefore, all that every Upanishad, Sutra and scriptures does is provide pointers towards our true nature, it requires a fully prepared student to catch on these pointers under guidance of an able Guru to understand reality.

Sadhna (Spiritual Practice)

Sadhana means any spiritual practice that aids the aspirant to realise God. Sadhana Chatushtaya are a sequence of steps or means of practice that are outlined in the teachings of Vedanta and Jnana Yoga. They must be cultivated on the path to self-realization and form the foundation for deeper understanding and development. There are four “pillars of knowledge” that make up the steps of sadhana Chatushtaya, and they include six virtues, or Shatsampatti. All require the practitioner to bring an attitude of patience and intellectual curiosity to their spiritual practice. Three-fold process of Sadhna are Shravan (listening, reading about scriptures), manan (contemplation over scriptures) and nidhidhyasana (daily practice and realisation).

The Method of Identification with Brahman

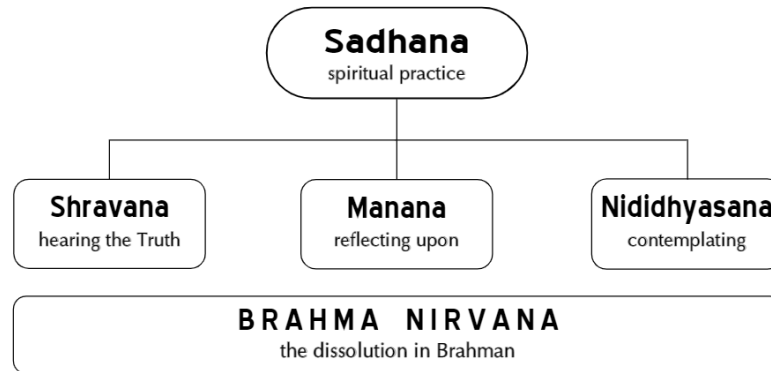


Image 4.1 Sadhna. source⁴⁶.

As per Vivek Chudamani the fourfold Sadhana of the student in the path of Jnana Yoga consists of Viveka, Vairagya, Shadshampati or sixfold virtues and Mumukshutva or strong yearning for liberation.

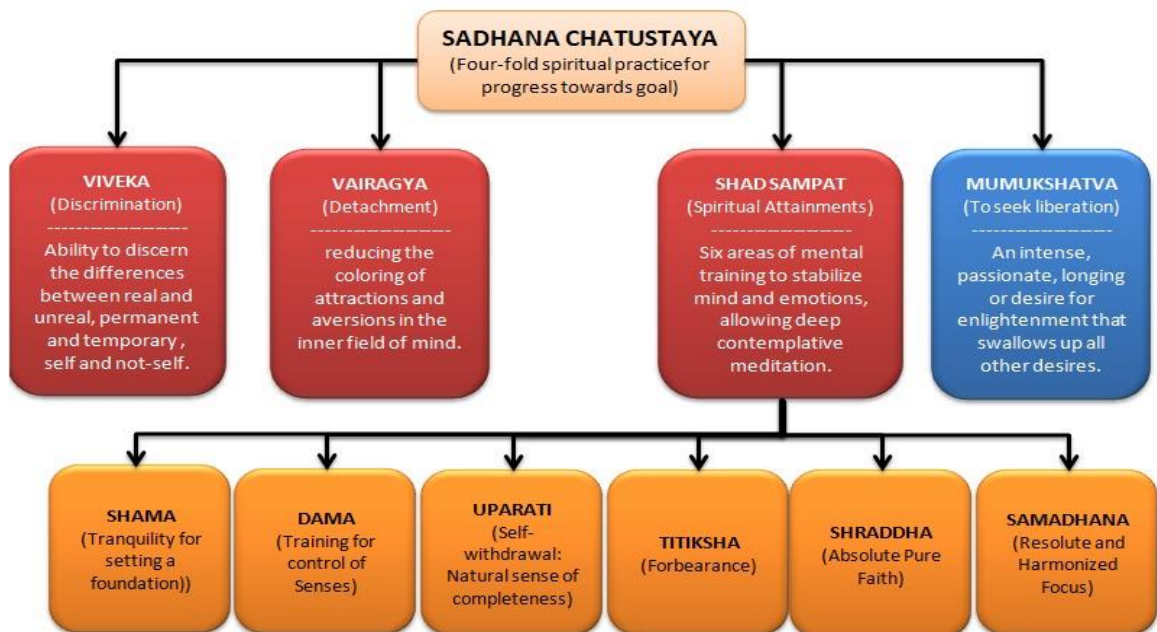


Image 4.2 Sadhna Chatustaya. source.⁴⁷

Viveka is the discrimination between the real and the unreal, the permanent and the non-permanent, Atman and Anatma. You must first develop Viveka or discrimination

between the real and the unreal. Advaita uses the instrument of viveka or discriminative knowledge to dis-associate with by generating dispassion in the worldly activities.

Vairagya is dispassion for the enjoyment of objects herein and hereafter. Then only you will have success in the practice of Sama. Vairagya born of Viveka only will be of a lasting nature. As in other parts of yoga, detachment is a prerequisite for journey on the path of Jnana yoga. Detachment does not come easy and requires our regular practice of with Vedantic meditation upon supreme OM, Brahman, Atman or self, all being the same for Advaita Vedantin, and learn to withdraw the senses back from worldly objects like tortoise withdraws its limbs.

Shadshampati or sixfold virtues consist of following six components: -

Sama is serenity of mind produced by the constant eradication of Vasanas or desires. Whenever desires crop up in mind instead of yielding to them, reject them through discrimination, right enquiry and dispassion. This will lead to tranquillity of mind and mental strength by constant practice. The mind restrained from aimless wandering. It's vrittis or out-going tendencies are curbed. If the desires are eradicated, the vrittis of mind will also die by themselves. The mind will then be detached from the sense objects by continually observing their defects and remain fixed on Brahma. In the practice of Sama, the five Jnana-Indriyas or organs of knowledge, viz., ear, skin, eye, tongue and nose are also controlled.

Dama is the control of the external organs, i.e., the organs of action or the five Karma-Indriyas, viz., organ of speech, hands, feet, genitals and the anus and the external instruments, the organs are withdrawn and fixed in their respective centres.

Uparati is renunciation of all works and taking up Sannyasa. Uparati follows the practice of Sama and Dama. Uparati is self-withdrawal. It consists in the mind-function ceasing to act by means of external objects. Uparati is extreme abstention. It is the turning of the mind from the objects of enjoyment.

Titiksha is the power of endurance. A Titikshu is able to bear pain, insult, heat and cold. He does not care to redress them. He is free from anxiety. He does not lament on this score.

Sraddha is unshakable faith in the existence of Brahman, in the teachings of Guru and scriptures, and faith in one's own Self. If anyone possesses these qualifications, he will get Samadhana.

Samadhana is one-pointedness of mind and burning desire for liberation. The mind will move naturally towards the inner Self always.

Mumukshatva This is the great desire for enlightenment and liberation which eventually subsumes all other more superficial desires.

Once you have Vivek and Vairagya along with firm determination for liberation, all other qualities gradually develop within. Regular prayers and surrender to God also help a lot. Being prepared to leave everything for Self-realization is an asset. Adi Sankaracharya exhorted that one has to undergo the disciplinary stages of Sadhna before getting initiated into the mystery of Existence. One should not be initiated into the Truth of the Absolute unless he is found well developed in all these qualities.

Jivanmukti and Videha Mukti Advaita has a concept of Jivan Mukti. When a person becomes eternally free while living in this body, he is called Jivan Mukta. After the body is permanently dropped (death), one attains Videha mukti. Deha means body and Vi-deha means without body. Hence, Videha mukti means liberation without body i.e., be as pure consciousness without attaching to anything. To a Jnani, there is no difference in the state of Jivan Mukti and Videha Mukti. The only difference is dropping of body. A Jnani already knows that he is not a body and has permanently dropped association with all 5 bodies. Advaita says that one can be liberated here and now, in this physical body. Liberation does not come after one leaves physical body. No one knows what happens after one dies. He does not come back to tell us his experience of Mukti. Only a Jivan Mukta can explain the state which is actually inexpressible. One does not need to drop his body to become liberated. One only needs to disassociate with body and everything that is non-self. When mind is destroyed, one is eternally liberated.

Three Categories of a Thing – Example 'Brahman'

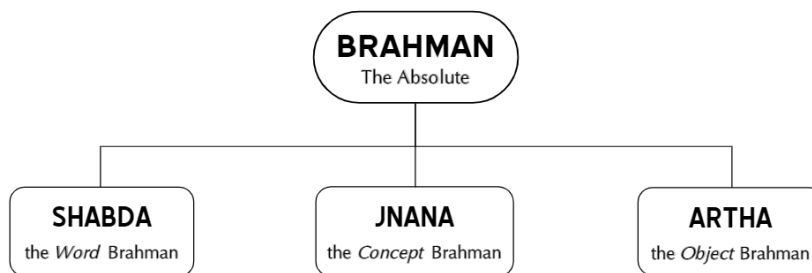


Image 4.3 Categories of a thing. source⁴⁸.

Samadhi

When the mind is completely absorbed in one object of meditation, it is termed Samadhi. Raja Yogis practise Nirodha-Samadhi. Jnana Yogis or Vedantins practise Badha-Samadhi. In the practice of Nirodha-Samadhi the Raja Yogi stops all the Vrittis

of the mind by concentrating on one form. In the practice of Badha-Samadhi the Jnana Yogi abandons all names and forms and takes up the one essence viz., Sat-Chit-Ananda Brahman that is the substratum for all these names and forms. There is Vyapakata in the Sadhana of a Jnana Yogi. He does Sadhana even while walking. Wherever he sees he tries to see the one underlying essence and rejects the names and forms. He is in Sahaja-Samadhi even while moving. But a Raja Yogi sits and meditates. He is in need of a steady, definite pose. He cannot be in Samadhi while walking or moving. In Vedanta, meditation is termed as Nididhyasana. Nididhyasana leads to Sakshatkara or Nirvikalpa Samadhi. One who has experienced Nirvikalpa Samadhi will not return to the state of embodiment once again. In Advaita Vedanta, one meditates on the Self and establishes himself in own true nature. A vedantin does not consider himself different from the God / Atman / Brahman. Hence, he meditates with Ananya Bhava (अनन्य भाव), i.e. I am not different from Brahman.

Obstacles in Vedantic Sadhana

Ahamkara is the greatest obstacle to Self-realisation. It is the attitude of I know everything, I am always right, I have done so and so. Raga and Dvesha are two extreme emotions and as Bhagwad Gita tell both extremes are alike and must be avoided as they generate sorrow and suffering and attachment. They must be destroyed through the knowledge of the Supreme Brahman. Either through proper understanding and discrimination or through Pratipaksha Bhavana these currents should be destroyed.

“The Jnana Yogi practises neither Pratyahara nor Chittavritti-nirodhah like the Raja Yogi. He tries to behold the One Undivided Essence of Satchidananda in all names and

forms. He stands as a witness or Sakshi of all the Vrittis. All Vrittis gradually die by themselves. The Jnani's method is positive (Samyagdarshana), whereas a Raja Yogi's method is negative (Nirodha).”⁴⁹

There are seven links factors in the chain of bondage responsible for our attachment to world and resultant suffering. Misery is result in the chain of cause and effect. Every link depends for its existence upon the previous link⁵⁰. The seven links are:

CHAIN OF BONDAGE



Image 4.4 Chain of bondage. source author.

“If the root cause Ajnana (ignorance of the Self) is removed by Atma-jnana or knowledge of the Self, the other links will be broken by themselves. From ignorance, non-discrimination (Aviveka) is born; from non-discrimination, Abhimana (ego); from Abhimana, Raga-Dvesha (strong like dislike); from Raga-Dvesha, Karma; from Karma, this physical body; from the physical body results misery. If you want to annihilate misery, you must get rid of embodiment. If you want to get rid of embodiment, you must not perform actions. If you wish to cease to act, you must abandon Raga-Dvesha. If you want to free yourself from Abhimana, you must destroy Aviveka and develop Viveka or discrimination between the Self and non-self. If you want to get rid of Aviveka, you must annihilate Ajnana. If you want to get rid of Ajnana, you must get knowledge of the Self. There is no other way of escaping this chain.”⁵¹

“Raga-Dvesha, Vasanas, Samskaras and Gunas are intertwined, and they co-exist. The seat of Raga-Dvesha is the mind and the senses. Destruction of one will lead to the destruction of others. But the destruction of the source, Avidya or Ajnana, the seed of Samsara, through Brahma-Jnana will destroy everything to the very root. The cultivation of virtues like Maitri (friendship), Karuna, (mercy), Mudita (complacency) and Upeksha (indifference) can thin out or attenuate Raga-Dvesha. This is the Pratipaksha-Bhavana method or cultivation of the opposite positive qualities, of the Raja Yogins.”⁵²

Since our true nature is Sat Chit Anand, we always aspire and strive to become limitless, eternally happy and live forever. But being unaware of a true nature, we try to realize these goals within the limitations of this world. All the enjoyment and happiness that we get from the worldly objects are transient and limited and after experiencing short lived pleasures we again feel miserable and stay trapped in the cycle of karma and hey birth and death. Also, excessive indulgence in these pleasures he has diminishing returns and the senses themselves are worn out by too much enjoyment; further, sin generally accompanies these enjoyments and makes man unhappy beyond comparison. Therefore, an intelligent person realises the futility of chasing these worldly pleasures and looks for something which is long lasting. Only the realization of a true nature of being Brahman which is beyond time, space, and causation can satisfy such a seeker who has a strong desire to attain the highest.

The Jiva falsely superimposes the body and other limiting adjuncts which are not Self upon himself and identifies himself with them. This identification constitutes bondage. The freedom from this identification is Moksha. From illusion springs separation, difference, duality, manifoldness, and variety. Illusion is born of ignorance. All sorrows,

tribulations, miseries, and troubles have their root in ignorance. Ignorance creates illusion and separateness. Therefore, destroy the ignorance by the sword of knowledge of the Self and become free⁵³.

Karma, Bhakti, Yoga and Jnana are not watertight compartments and are not mutually exclusive. Seeker may take any path based on his nature and temperament (gunas) or take a mix and match or follow all paths with one path as main path. Karma Yoga removes selfishness, Bhakti Yoga purifies heart, Raja Yoga stills mind, and Jnana Yoga provides the insight. In the end all paths lead to knowledge of our true nature and are focussed on dissolving our ego based on identity with our body and mind. Para Bhakti is Jnana only. Bhakti is not divorced from Jnana. On the contrary, Jnana intensifies Bhakti. Karma purifies the heart. Bhakti removes the tossing of the mind. Raja Yoga steadies the mind and destroys Sankalpas. Every Yoga is a fulfilment of the preceding one and Jnana of all the preceding three. The practice of Karma Yoga, Bhakti Yoga and Raja Yoga prepares the aspirant for the reception of knowledge of the Self. Ignorant people jump at once to Jnana Yoga, without first having a preliminary training in Karma Yoga hence they fail miserably to realise the Truth.

First thing that a person senses after birth is awareness about surrounding which is experienced through reflected consciousness and this awareness stays till death. Despite being integral part of our lives and every life experience that we have, we know so little about it. As David Chalmers put it “there is nothing that we know more intimately than conscious experience, but there is nothing that is harder to explain. The really hard problem of consciousness is the problem of experience. When we think and perceive, there is a whirlpool of information-processing, but there is also a subjective aspect. As

Nagel (1974) has put it, there is something it is like to be a conscious organism. This subjective aspect is experience. When we see, for example, we experience visual sensations: the felt quality of redness, the experience of dark and light, the quality of depth in a visual field..... What unites all these states is that there is something it is like to be in them. All of them are states of experience.”⁵⁴

Advaita is unitary approach of Non-Duality and considered the outer world as a projection of the unitary consciousness. The individualized consciousness experienced by a person is perceptual error due to ignorance (Avidya) which causes a feeling of ‘I’ ness (Asmitha). The individualized consciousness then because of Raga and Dwesha gets entangled in the web of the world there by forgetting the true nature of self as universal consciousness. The individualized consciousness thus also is fearful of losing its existence and that ‘desire to cling to life’ and that fear is described as ‘Abhinivesha’. The liberation (Moksha) is the final goal of every being and the aim of existence and that can happen by getting rid of this ignorance (Avidya) that ‘I’ am different than the universal consciousness.

Thus, in this chapter we saw that Jnana Yoga is the path of knowledge which we gain by removing the veil of Avidya created by Maya because of our ignorance. The realisation in this path can be instantaneous, provided the spiritual seeker is prepared through sadhana to understand his own true nature which is nothing but Atman or Brahman. But it is difficult to live the reality of ‘Aham Brahma Asmi’ in our daily lives and requires Shravan, Manan, Nidhidhyasana with a mind purified through the process of Sadhna Chatushtaya to achieve Moksha. This is the path for removing ignorance in mind about our true nature through the path of knowledge or wisdom. We always were

and will always be Brahman, only we need to see and realize this reality to achieve Moksha.

CHAPTER 5-KARMA YOGA

काममया एवायं पुरुष इतिसा यथाकामो भवति तत्क्रतुर भवति
यात्क्रतुर भवति तत कर्म कुरुतेयत कर्म कुरुते तद अभिसम पद्यते

You are what your deep, driving desire is. As your desire is, so is your will.

As your will is, so is your deed. As your deed is, so is your destiny.

-Brihadaranyaka Upanishad.

This chapter discusses the path of Karma Yoga. Various concepts of Karma Yoga, types of Karma, concept of Trigunas - Tamas, Rajas, Sattva, Laws of Karma, Free will & Destiny, Nishkama Karma, Levels of Karma Yoga, and concept of Dharma and non-attachment are discussed in this chapter as they are the foundation the path of Karma Yoga. It is the path of action which requires a selfless attitude (Nishkam Karma) to achieve Moksha.

“ जहातीह उभे सुकृतदुष्कृते। तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम्”।।BG 2-50।।

Bhagavat Gita defines Karma Yoga as one who prudently practices the science of work without attachment can get rid of both good and bad reactions in this life itself. Therefore, strive for Yoga, which is the art of working skillfully (in proper consciousness). working without personal motivation does not reduce the quality of our work; instead, we become even more skilful than before.⁵⁵

Concept of karma is inherent in all the Indian philosophies including Hinduism Sikhism, Buddhism and Jainism. Karma Yoga is one of the four paths to moksha. However, there is no single scripture which lays down the philosophy of Karma Yoga and information

is scattered in different texts like Vedas Upanishads as in Bhagavat Gita and it needs skill and knowledge to shift through these texts and understand the meaning of karma Yoga.

Karma includes every conscious thoughts, words , action. Sakama Karma leaves impressions called samskara on Chitta which define our character and influences our action. Nishkam Karma breaks cycle of samsara's and does not create new karma. We are responsible for what we are (past karma) and what we will be (present karma). In Rajayoga samskaras are fried totally by Asamprajnata Samadhi. Good deeds rooted in Dharma cause good samskaras while bad deeds rooted in Adharma cause bad samskaras. These samskaras are the cause of rebirths.

As Swamy Vivekananda says “Actions produce Samskaras or impressions or potencies. The impressions coalesce together through repetition and form habits. Tendencies develop into habits and character. The sum-total of the tendencies of a man is his character. Karmas manufacture character and character manufactures will. If the character is pure and strong, the will also will be pure and strong, and vice versa”.

Actions that we perform with full awareness are the ones that make the greatest impression on our mind. In other words, it is the intention behind the action that gives power to that action. The prefix sam means well planned, well thought out, and kara means “the action under-taken.” Thus, “samskara” means “the impression of, the impact of, the action we perform with full awareness of its goals.” When we perform such an action, a subtle impression is deposited in our mindfield. Each time the action is repeated, the impression becomes stronger. This is how a habit is formed. The stronger the habit, the less mastery we have over our mind when we try to execute an action that

is contrary to our habit patterns. We all have seen how our habit patterns subtly yet powerfully motivate our thoughts, speech, and actions⁵⁶.

Concept of Karma.

All work done is not karma and it must pass muster of following conditions to be called karma:

- Karma must be done by a living being in a living body or sentient person.
- karma must be done consciously. There must be a sense of agency or doer ship of an act. There should also be a sense of enjoyment as well as a suffering of the good and bad results respectively or bhogtritva. No action totally good or bad, pure or impure – it depends on intentions
- There should be a moral dimension in the work that we do in terms of being good and bad or righteous and unrighteous for it to be called karma.
- There must be free will or freedom of choice in doing a karma. Any action done under pressure of somebody and without free will does not qualify to be karma.
- There must also be cosmic result which means all good Karma will lead to Punya and good results while bad Karma led to Papa or bad results.

Basic Concepts of Karma Yoga

Before we begin to unravel the mystery of Karma Yoga, it is important to understand some basic concepts like meaning of Karma, Laws of Karma, role of Free Will and Destiny in human endeavours and concepts of Dharma. These concepts are explained in detail in the Appendix to the chapter.

Approaches to Karma Yoga

There are the three gunas of sattva, rajas and tamas which decide the approach that we take to karma. Though Sattva is a desirable quality, yet it also binds a man. It is a golden shackle. Rajas is the source of attachment and thirst for life. It causes attachment to action. Tamas binds man to heedlessness (Pramada), laziness (Alasya) and sleep (Nidra). We must work like masters and not slaves and that is only possible if we are able to move from Tamas and Rajas towards Sattvic nature. While working as slaves results in selfishness and attachment, working as masters of our own minds leads us to the bliss of non-attachment. Expectations of returns for the work hinders our spiritual progress and brings misery.

Calm Sattvic energy	Love any work as you do it	Working like a master
Active Rajasic Energy	Doing the work, you like	Working like a master/Slave
Dull negative Tamasic energy	Grumbling, frustration, negative mindset	Working like a slave

Table 5.1 Gunas and approaches to work. Source author

The Katho Upanishad gives analogy of a chariot with five horses. Here “the chariot is the body, the horses are the five senses, the reins in the mouth of the horses are the mind, the charioteer is the intellect, and the passenger seated behind is the soul residing in the body. The senses (horses) desire pleasurable things. The mind (reins) is not exercising restraint on the senses (horses). The intellect (charioteer) submits to the pull of the reins (mind). So, in the materially bound state, the bewildered soul does not direct the intellect in the proper direction. Thus, the senses decide the direction where the chariot will go. The soul experiences the pleasures of the senses vicariously, but these do not satisfy it. Seated on

this chariot, the soul (passenger) is moving around in this material world since eternity.”⁵⁷

Impulsive reactions brings bondage, suffering, stress and slavery to senses. Conscious response brings joy, control over senses and freedom. It helps us work as a master and not as a slave.

As Bhagwat Gita says attachment is root cause of self-destruction.

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते |सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते || BG 2-62 ||

A person who thinks of sense objects develops an attachment for them. From this attachment desires are born and from desires, anger is born.

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः |स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति || BG-2-63 ||

Anger gives birth to delusion and this delusion results in confusion of memory. When memory is confused, intelligence is destroyed and from the destruction of intelligence, the person perishes.

From Sakam to Nishkam Karma To achieve liberation from the cycles of life and death we require to renounce selfish work and desires or Sakam work and move towards pure unselfish or Nishkaam work. Bhagavat Gita exhorts us to work incessantly. All work is by nature composed of good and evil. There is no action which does not bear good and evil fruits at the same time. But good and bad are both bondages of the soul. The solution reached in the Gita about the bondage-producing nature of work is that if we do not attach ourselves to the work we do, it will not have any binding effect on our soul. This is the one central idea in the Gita work incessantly but be not attached. We shall try to understand what is meant by non-attachment to work. Karma yoga has two

levels. At lower level or in first stage focus is on doing good actions and not harming others. This which will help us become more sattvic in nature and yield good results in terms of happiness, success and fulfilling our desires. But these pleasures are short lived and do not provide everlasting happiness. This level of karma yoga does not liberate us from the cycles of life and death. To achieve Moksha, we need to practice karma yoga at the highest level through Nishkam Karma or without any desire. Liberation means complete freedom from the bondage of good as well as evil. A golden chain is as much a chain as an iron ore. Therefore, bad impressions or samskaras need to be vanished from mind through good actions. Once the bad impressions have been removed, even good samskaras need to be removed from the Chitta by adopting Nishkam Karma in Karma Yoga. The practice of Nishkam Karma Yoga destroys sins and impurities of the mind and causes Chitta Shuddhi or purity of the Antahkarana. There are five stages in such transition as per Swamy Vivekananda.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन। मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥BG -2-47॥

“You have a right to perform your prescribed duties, but you are not entitled to the fruits of your actions. Never consider yourself to be the cause of the results of your activities, nor be attached to inaction”. The result that we get depends on many things which are not under our control.

Levels of Karma Yoga

As per Swamy Vivekanand, there are five levels of Karma Yoga.

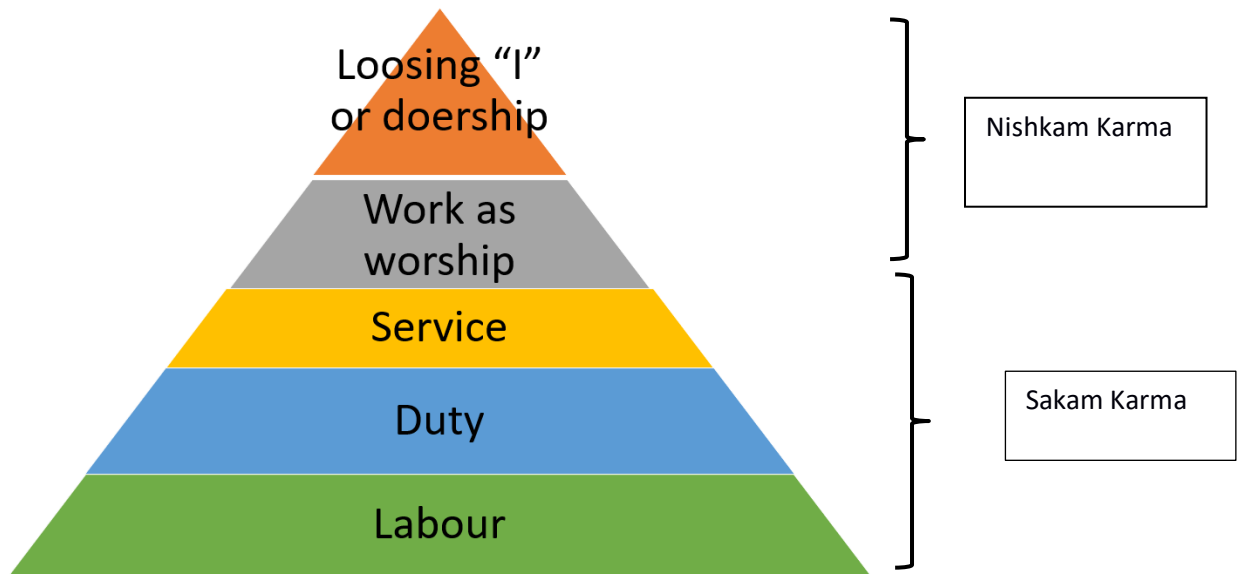


Image 5.1 Levels of Karma Yoga. Source author.

- **Labour** This is the kind of work that majority of human beings do. This kind of work can be related to more physical and mechanical work which is done under compulsion there is no sense of responsibility, but the person is doing this work only for his survival to earn his livelihood and meet basic needs of life. It is very mechanical, animal like and stressful. Selfish work is slave's work.
- **Duty** This is the physical and intellectual work where there is attachment or compulsions There is a sense of responsibility and one does his work out of sense of duty. There is engagement and sense of happiness but also expectation of rewards and returns but it is less selfish than Labour.
- **Service** This is the first level of Nishkam karma. In this kind of work or karma one carries out physical or intellectual work voluntarily but there is subtle attachment to the work. There is a self-enforced sense of responsibility and also a sense of charity. There is an attachment to gain name and fame from this. For example, social work done by most of us.

- **Work as Worship** This is the highest level of Nishkam karma. The final stage of karma yoga is losing the I or sense of doer ship. In this case all actions are enlightened actions which arise out of understanding or to nature and the bondage that selfish work entangles us in. There is complete freedom, there is no responsibility. Here the nature or God is considered to be responsible for all work and you are working for the sake of work only. One does not think of anything and devotes his whole life to it for the time being. Work is done with complete engagement and joy but without any attachment. The fruits of work are offered to God. One never feels attached to the results. Whatever one sees, feels, hear, or does is for Him.

Importance of Giving up Attachment.

If you adopt an attitude in which everything given by us is a free offering to the world, without any thought of return, then our work will bring you no attachment. Attachment comes only where we expect a return. One should be attached to nothing while doing his duty in life. Detach yourself from the world; you are in the world but not of it, and that whatever you do in it do not do it for your own sake.

With training in non-attachment, you will realize will realise that the world does not depend upon you or anybody for anything. When you give something to a man and expect nothing, do not even expect the man to be grateful. You gave him what he deserved; his own karma got it for him; your karma made you the carrier of it. With non-attachment there is neither good nor evil as only selfishness creates difference between good and evil and then only will you be free from the bondage of results and samskaras. By being non-attached you vanquish the control of universe over you, you set yourself free and there is no more slavery, and everything becomes harmonious.

First, we have to attain this state of non-attachment, and then we have to work incessantly.

Bhagwat Gita stresses on Nishkam Karma by giving up attachment in many shlokas.

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् | नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता - BG-2-57 He who is free from attachment and neither rejoices when he achieves good nor hates evil and has steady wisdom and perfect knowledge.

तस्मादसक्तः सततं कार्यं कर्म समाचर असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः - BG-3.19
Therefore, after giving up attachment, always perform your work as your duty. The one performing duty without attachment to the fruit of the work will certainly attain the Supreme.

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः | कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥BG-4-20॥ Having given up attachment to the results of action, he who is ever-contented, dependent on nothing, he really does not do anything even though engaged in action (sense of doership is given up).

Conscious Decision vs Impulsive Reaction

Most of the time we immediately respond to a situation as a matter of impulse and compulsion which is based on a samskaras which create or habits and define a character. For many decisions in our life taken unconsciously as we do not say yes or know consciously. There is tiny fleeting window of opportunity when the reactions bubble up from the unconscious/subconscious mind rising to conscious mind, before expressed in speech & action. This is a tiny window in which we can accept or reject, bypass or replace these conditioned responses with more skillful thought and conscious responses. There is need to stop this impulse and consciously respond to situations and events

rather than yielding to our immediate impulses. This will ensure that of free will prevails over or impulses or samskaras and we are taking decisions and making choices consciously. To respond consciously to a situation, we need to act as a Saakshi or a witness, unattached, unaffected and detached from the event standing away thinking over what to do and then choose action accordingly.

As per Sigmund Freud our conscious mind controls 10 % of our thoughts & perceptions (Superego, Ego), sub conscious mind- Superego, Ego (not currently in focal awareness, memories & stored knowledge) controls 50 % Unconscious - Superego, Id (processes occur automatically, not available for introspection, fears, unacceptable desires, irrational immoral wishes, selfish needs) controls 40 %⁵⁸. Path to yoga and wisdom is to awaken into conscious action. Power of decision available all the times to us we need to consciously change our thoughts, words and actions bad to good.

For a person who is high on karma yoga, the Gita (Radhakrishnan, 1948|1993) predicts a number of positive outcomes like the end of sorrow (chapter 2, verse 65); peace (chapter 2, verses 66, 70, & 71); happiness (chapter2, verse 66); bliss (chapter2, verse 72); and satisfaction (chapter 3, verse 17). The state of a karma yogi is described as one who is completely satisfied with his or her current state and is not hankering after any other state of existence. Such a state can be reached only when one is completely satisfied with one's life.⁵⁹

Pravritti & Nivritti

Pravritti, the natural tendency of every human being—taking everything from everywhere and heaping it around one centre, that centre being man's own sweet self. When this tendency begins to break and is replaced by nivritti, or “revolving away

from,” then begin morality and religion. Both pravritti and nivritti are of the nature of work: the former is evil work, and the latter is good work.

Nivritti is the fundamental basis of all morality and religion; and the very culmination of it is entire self-abnegation, readiness to sacrifice mind and body and everything for another being. When a man has reached that state, he has attained to the perfection of karma-yoga.

Unselfishness liberates us from the limiting circles of Me and Mine to expansion of this circle to include whole of the creation as mine. Narrower the circle more selfish we are.

The Vedas have ordained two paths, Pravritti and Nivritti, to guide the active life of people, both as an individual pursuing spiritual goal and as a member in a social set up. Pravritti dharma entails one to follow the worldly path and seek salvation, while Nivritti dharma is rooted in renunciation of the worldly aims⁶⁰.

Pravritti means to live amidst worldly duties and interests with the senses and actions directed primarily towards the external world. Nivritti, on the other hand, is the path of “turning back”, the path of turning within towards spiritual contemplation, and placing God at the centre of our existence after fulfilling our familial and professional duties. For as long as we live in Pravritti our thoughts turn mainly towards worldly things – to pleasure and hobbies and worrying about position, income and possessions.

Neti, Neti & Iti, Iti

There are two ways to get over attachment. One is called “Neti, neti” (“Not this, not this”); the other is called “Iti” (“This”); the former is the negative, and the latter is the positive, way. The Neti Neti way is the more difficult path of reasoning and best suited

for the difficult path of Jnana Yoga. Only men of the very highest, exceptional minds and gigantic wills can stand up and say, “No, I will not have this,” and the mind and body obey their will, and they come out successfully. But such people are rare. The vast majority of mankind choose the positive way, the way through the world, making use of their bondage in order to break that very bondage. This is also a kind of giving up; only it is done slowly and gradually, by knowing things, enjoying things, and thus obtaining experience and knowing the nature of things until the mind lets them all go at last and becomes unattached. The former way of obtaining non-attachment is by reasoning, and the latter way is through work and experience. This is the path of Karma Yoga, in which there is no cessation from.⁶¹

Let us do good because it is good to do good; he who does good work even in order to get to heaven binds himself down, says the karma-yogi.

Karma Yoga is the path of “Atmano mokshartham jagat hitaya cha”- Rig Veda. It means for the salvation of our individual self and for the well-being of all on earth. Unlike other 3three paths of yoga, which are the paths of solitude, this is the path of being part of physical world. You are in the world, but the world is not in you. This path offers hope for Moksha for everyone irrespective of whatever work a person does. What you do is not important but how you do is important. Ideally you must choose the job as per your temperament as was the basis of Varna system. However, if you do not get a job of your choice, still it is possible to achieve Moksha through it by doing unattached and selfless work with pure mind. Karma Yoga spiritualises everything action that we do by making it an offering to the God.

To conclude, in this chapter we saw the path of karma or action to yoga. We will bear the consequences of all our actions through Karma Phala and our samskaras which are

result of our karmas (actions, speech and thoughts) and define our character. This path requires one to give up selfishness, do unselfish work (Nishkam karma), work like an offering to God without any expectations of reward or results. Since results depend on our past karmas, working without any result orientation but work for the sake of work. Nishkam Karma frees us from the bondage of life and death and leads to Moksha.

CHAPTER 6 - RAJA YOGA

This chapter covers the concept of Sankhya Philosophy which is the philosophical foundation of the path of Raja Yoga. Then it discusses Patanjali's Ashtaang Yoga which has eight limbs of Yama - restraint, Niyama - religious observances, Asana - posture, Pranayama - control of breath, Pratyahara - abstraction of Indriyas, Dharna - concentration, Dhyana - meditation, Samadhi - superconscious state or trance. The concepts of Mind and various types of Samadhis are also covered.

Raja Yoga is the next path to Moksha through the medium of Patanjali's Ashtang Yoga. It is based on the Sankhya Philosophy and equires one to have a focussed mind to achieve Moksha through Nirbeeja and Megha Samadhi. It is focussed on shifting from Tamas to Rajas to Sattav and finally going beyonf three Gunas and stilling the modifications of our mind through the practice of Ashtang Yoga. In thi schapter we will see

Sankhya Philosophy

Raja Yoga is based on Patanjali's Ashtang Yoga which is further based on Sankhya Philosophy. Therefore before we understand the intricacies of Raja Yoga we need to understand the Sankhyan Philosophy which lays down the concept of Prakriti and Purusha, Three Gunas (Tamas, Rajs and Sattav), 23 tanmatras, concept of mind and Patanjali's ashtaang Yoga. These concepts are explained in detail in **Annexure -III** at end of chapter 9.

RAJA YOGA

Raja yoga is based on the Sankhya philosophy. Raja Yoga is best suited for liberation or achievement of moksha when a person is suffering from distraction of mind. The Yogi sits at ease, watches his mind and silences the bubbling thoughts. He stills the mind and restrains the thought-waves and enters into the thoughtless state or Asamprajnata Samadhi. It helps the student in Advaitic realisation of oneness eventually the Purusha. Patanjali Maharshi is the exponent of Yoga Philosophy. Yajnavalkya Smriti mentions that Hiranyagarbha was the original teacher of Yoga. Patanjali is only a compiler or explainer of the Yogic precepts, doctrines and tenets taught by Hiranyagarbha.

योगश्चित्तवृत्तिनिरोधः॥Patanjali Yoga Sutra (PYS)1-2॥ *Yoga is the suppression of the modifications of the mind-stuff.* Chitta is a tool of our 'internal sense of organs (Antahkarana)' which let us think, imagine, feel and process according to our intellect. It can't be compared with some physical organ system like the brain. It consists of manas (mind), buddhi (intellect) and ahankara (ego). It is the software of experiencing the outer world through the body (hardware) & realizing the inner-self.⁶² 'Chitta' means 'mind-stuff' or subconscious mind. It always keeps thinking, drifting from one thought to another thought and has been compared to a monkey who is restless. All the thoughts in mind are correlated with shapes of which constitute Vrittis. It gets transformed or modified (Parinama). These transformations or modifications are the thought-waves, whirlpools or Vrittis. Nirodha means restraint or suppression of the modifications or restraining of the thought-waves.

If the Chitta thinks of a cow, the Vritti of a cow is formed in the lake of the Chitta at once. As soon as mind drifts to another thought, form of that thought is created. The

mind gets modified into a Vritti by assuming actually the form of the object it perceives. Countless rising and subsiding in the ocean of the Chitta of such Vrittis is the cause of the restlessness of the mind. These Vrittis are caused by Samskaras or Vasanas (desires). If you annihilate all desires, all Vrittis will subside by themselves and the mind becomes calm, serene and silent leading to peace and bliss. Mind is constituted by the 3 gunas Rajas Tamas and Sattva and various combinations of these 3 gunas lead to various modifications of mind. Peace of mind (Santa Vritti) is a Sattvic, lust Rajasic and Laziness is a Tamasic Vritti. There is a constant internal conflict between good and evil Vrittis.

Every Vritti that rises in chitta, leaves a definite impression in the sub-conscious mind called Samskara or latent impression. The sum total of all Samskaras is known as Karmasaya (receptacle of works) or Sanchita Karma (accumulated works). When the soul leaves the physical body, it carries with it the astral body of seventeen Tattvas and the Karmasaya as well to the mental plane. This Karmasaya is burnt in toto by the highest knowledge obtained through Nirvikalpa Samadhi⁶³.

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ PYS-1-3 ॥ - *Then, the seer rests in his own nature.* When a lake, is in a state of turmoil, on account of the turbulent waves, we can't see the bottom of the lake. When the waves subside, we can clearly see the bottom of the lake. Similarly, when the mind is in an agitated condition because of various Vrittis, we cannot rest in our own nature. You cannot see or realise your own self. But when the Vrittis subside, we can rest in our own state. You do not identify yourself with the Vrittis now.

वण्त्तसारूप्यभ इत्यत्र ॥ PYS-1-4 ॥ - *At other times (other than that of concentration) the seer is identified with the modifications.* Then means when all the Vrittis subside or

done through Chitta Vritti Nirodha. By suppressing the transformations of the mind, the Sadhaka acquires great Siddhis. He becomes an adept or a great Siddha. Yoga is a complete suppression of the tendency of the mind to transform itself into objects, thoughts, etc. It demands continuous and steady practice. Then comes unlimited strength, peace, bliss and knowledge. This leads to Asamprajnata Samadhi and Kaivalya, the highest stage of Raja Yoga.

PATANJALI ASHTAANG (EIGHT LIMBS OF) YOGA

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि ॥PYS-2-21 ॥

Yama - restraint, Niyama - religious observances, Asana - posture, Pranayama - control of breath, Pratyahara - abstraction of Indriyas, Dharna- concentration, Dhyana - meditation, Samadhi - superconscious state or trance, are the eight limbs of Yoga. Yama is the practice of Ahimsa, Satyam, Asteya, Brahmacharya and Aparigraha. Niyama is the observance of the five canons, viz., Saucha, Santosha, Tapas, Svadhyaya and Ishvarapranidhana. By practising Yama and Niyama, the Yogic practitioner purifies his mind. By practising Asana, he gets steadiness and firmness of body. By practising Pranayama, he removes the tossing of mind and destroys Rajas and Tamas. By practising Pratyahara, he gets mental strength, peace of mind and inner focus. By the practice of Dharana, he gets Ekagrata (one-pointed) state of mind. By practising Dhyana, he fills the mind with divine thoughts. By practising Samadhi, he destroys the seeds of births and deaths, and gets immortality and Kaivalya, the, the highest goal of human life. By the practice of the eight Angas of Yoga, dirt of the mind five Klesas are removed and discrimination of Prakriti-Purusha comes by itself.

Yama

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥PYS-2-30॥

Non-killing, truthfulness, non-stealing, continence, and non-receiving are called Yama.

Yama or restraints includes abstinence from injury and killing, truthfulness, abstinence from theft or falsehood, continence, abstinence from avariciousness or greed. Yama is the very foundation of Yoga, on which the superstructure of Yoga is built. Practice of Yama is really the practice of Sadachara (right conduct). The noble eightfold path of Buddhists deals with the practice of Yama only. Ahimsa is not causing of pain to any creature in any way, at any time, in thought, word and deed. Subsequent restraints their origin in this and before practicing them ahimsa needs to be perfected by the practitioner. Satya, speaking truth, is the most important qualification of a Yogi. As per Hitopadesa, if truth and one thousand Asvamedha Yajnas are weighed in a balance, truth alone will outweigh. “Truthfulness, equality, self-control, absence of envious emulation, forgiveness, modesty, endurance, absence of jealousy, charity, thoughtfulness, disinterested philanthropy, self-possession, and unceasing and compassionate harmlessness, are the thirteen forms of truth”⁶⁴.

Asteya or non-stealing, when established, all kinds of wealth approach the Yogi. One should be satisfied with what one gets through honest means. The root motivation for stealing is lack of control over desires and trying to get things beyond your means. So, we must discipline the Indriyas and control the mind. Brahmacharya by the establishment of celibacy, vigour is gained. Brahmacharya is purity in thought, word and deed and destroying the desire of lust from the mind. The chaste brain has tremendous energy, gigantic will power, without that there can be no mental strength. Aparigraha or abstinence from greed provides the knowledge of the creation of existence and previous births comes. Aparigraha is freedom from greed or

covetousness. One should not try to keep or try to get in possession anything beyond the very necessities of life. Gifts from others affect the mind of the receiver. As people are extremely selfish, they make presents with various motives. These motives affect the receiver. The mind of the receiver becomes impure by receiving gifts.

Niyama

शौचसंतोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ॥PYS-2-32 ॥ *Internal and external*

purification, contentment, mortification, study of scriptures, and worship of God or self-surrender, are the Niyamas. So, when this purity is established, the first sign will be that you do not care to think you are a body. It is only when purity comes that we get rid of this body idea. Santosha gives supreme happiness to the practitioner through contentment. Through Tapas, mortification, due to the destruction of impurities, arise psychic powers in the body and senses. By Svadhyaya or study of scriptures comes the communion with the tutelary deity. By Ishvarapranidhana or self-surrender comes attainment of Samadhi, superconscious state.

Asana

स्थिरसुखमासनम् ॥PYS-2-46 ॥ *Posture is that which is firm and pleasant.* Asana is steady, comfortable posture. Patanjali does not lay much stress on either Asanas or Pranayama in Yoga sutra. As per him Asana is merely a tool to achieve a stable and steady posture so that you can sit comfortably for a long time to undertake meditation. Detailed forms of yoga asanas and pranayama have been discovered by Hath yogi's subsequently to awaken Kundalini. Where Hatha Yoga ends, there Raja Yoga begins. Hatha Yoga and Raja Yoga cannot be separated. They are interdependent. In good asana the practitioner is free from the disturbance of the pairs of opposites like heat and cold, pleasure and

pain, etc., which constitute all our worldly experiences. If you get mastery over one Asana, then only you are fit for taking up lessons in Pranayama and Dhyana. Hatha Yoga concerns with the physical body and control of breath. Hatha is considered to be a compound word formed of two syllables `Ha' and `tha'; `Ha' means the moon (Ida Nadi) and `tha' means the sun (Pingala). These correspond to the breaths, which flow through the left and right nostrils. Hatha Yoga teaches the way to unite the sun and the moon, the Prana and Apana through the regulation of breath. If the Asanas are not firm, the mind will be distracted, and you can't concentrate. Keep the head, neck and trunk in one straight line. Stick to one Asana; either Padma, Siddha, Svastika or Sukha and make it quite steady and perfect by repeated attempts. The body is closely related to the mind and a weak, sickly body means a weak mind also. Though the body is Jada (insentient) and useless, yet it is an important instrument for Self-realisation. The instrument must be kept clean, strong and healthy. The purification is acquired by the regular performance of six practices (Shat Karmas), viz., Dhauti, Basti, Neti, Nauli, Trataka and Kapalabhati. Asana or posture gives strength. Mudra gives steadiness (Sthirata). Pratyahara gives calmness (Dhairya). Pranayama produces lightness of body. Dhyana gives perception (Pratyakshatva) of Self. Samadhi gives isolation (Nirliptata) or Kaivalyam which is verily the freedom or final beatitude.

Pranayama

वाह्याभ्यन्तरविषयाक्षेपी चतुर्थः ॥PYS-2-51 ॥ *The fourth is restraining the Prana by directing it either to the external or internal objects. All knowledge secular and spiritual is there within us in our chitta it can be recalled through intuition and meditation and pranayama is an important step towards that. The Chitta is made of Sattva, but is covered by Rajas and Tamas particles, and by Pranayama this covering is removed.*

Pranayama is based on very scientific principles. "Tasmin Sati Svasaprasvasayor-gativicchedah Pranayamah"-Regulation of breath or the control of Prana is the stoppage of inhalation and exhalation, which follows after securing that steadiness of posture or seat, Asana. By exercising control over breathing one can control the subtle Prana inside and control of Prana means control of Mind. When we are tense, we breathe fast and when we are calm, we breathe slowly. Therefore, by controlling our breath we can control our mind and emotions. "The chief aim of Pranayama is to unite the Prana with the Apana and take the united Prana-Apana slowly towards the head. The effect or fruit of Pranayama is Udghata or awakening of the sleeping Kundalini"⁶⁵.

Pranayama means the restraint of vital energies. It is the control of vital energy which tingles through the nerves of persons. He who conquers this is not only the conqueror of his own existence on the physical and mental plane, but the conqueror of the whole world. For, the Prana is the very essence of cosmic life, that subtle principle which evolved the whole universe into its present form, and which is pushing it towards its ultimate goal. To the Yogi the whole universe is his body. The matter which composes his body is the same that evolved the universe. The force which pulsates through his nerves is not different from the force which vibrates through the universe. The conquest over the body does, therefore, mean to him the conquest over the forces of nature. According to the Hindu Philosophy, the whole nature is composed of two principal substances. One of them is called the Akasa or ether and the other, Prana or energy. These two may be said to correspond to matter and force of the modern scientists.

Pratyahara

स्वविषयासम्प्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ॥PYS-2-54 ॥

Pratyahara or abstraction is that by which the senses - five Jñānendriyas or powers of perception, and five Karmendriyas or powers of action, the locus of mind's awareness is shifted from external worldly objects towards inward thus shutting off whatever the sensory organs perceive from reaching mind. Pratyahara is derived from two Sanskrit words: prati and ahara, with ahara meaning food, or anything taken into ourselves, and prati, a preposition meaning away or against. Together they mean "weaning away from ahara", or simply ingestion⁶⁶. It is the withdrawal of the Indriyas from the worldly objects. Practice of Yama, Niyama and Pranayama purify mind and make it calm. Pratyahara is the most important anga in Yoga Sadhana which eventually culminates in Dharana, Dhyana and Samadhi. It leads to good concentration conquest over vikshepa or distraction of mind and is helpful in meditation. Just as the tortoise draws in on all sides its limbs, so also, the Yogi withdraws all his senses from the objects of sense through the practice of Pratyahara. Pratyahara and Dharana are interdependent, and one can't be practiced without the other. When the organs are controlled the Yogi can control all emotions and actions. For Patanjali, it is a bridge between the bahiranga (external) aspects of yoga namely, yama, niyama, asana, pranayama, and the antaranga (internal) yoga⁶⁷.

Dharana

देशबन्धः चित्तस्य धारणा ॥PYS-3-1॥ *Dharana is holding the mind on to some particular object. Dharana (concentration) is when the mind holds on to some object, either in the body, or outside the body, and keeps itself in that state.*

Asana entails working with the physical body and bringing it into harmony; pranayama creates harmony with the energetic body; pratyahara is associated with the emotional body; and dharana brings these three evolutions to their culminating point – namely

working with the mental body and attaining harmony with our thoughts, which is the most difficult task on the eight-step path. Dharana forms the basis for the three ethereal stages of yoga: dharana (concentration), dhyana (deep contemplation) and samadhi (enlightenment)⁶⁸.

Dharana or concentration is the fixing the mind on one object or idea. Dharana is the fixing of the mind on something external or internal. The mind can be fixed externally on the picture of God or other object or point. Internally it can be fixed on any Chakra, breath or any part of the body or on any abstract idea. Having controlled the Prana through Pranayama and the Indriyas through Pratyahara, next step is to focus mind on one object to restrain it from wandering and creating endless Vrittis or modifications in the mind. In Dharana there is only one Vritti or wave in the mind-lake. Since mind is only focused on one object, it assumes the form of only that one object. All other operations of the mind are suspended or stopped. Pranayama steadies the mind, removes the Vikshepa and increases the power of concentration. Fixing the mind on something is Dharana or concentration of mind. Dharana can be done only if you are free from the distractions of mind.

When the seer does not abide in his own native state, he connects himself with the various Vrittis. He becomes assimilated with transformations. During the time of concentration, the seer identifies himself with his own native state. At other times of concentration, the seer identifies with his Vrittis. When all the Vrittis are controlled and when the mind is one-pointed, it is transparent like a crystal. The mind loses itself in the object concentrated upon. The mind acquires the power of appearing in the shape of whatever is presented to it, be it the knower, the knowable or the knowledge. Just as the crystal becomes coloured by the colour of the object placed before it and then shines

according to the form of the object, so also this mind is coloured by the colour of the object presented to it, and then appears in the form of the object⁶⁹.

There are five Yoga Bhumikas or stages or five states of mind, viz., Kshipta (wandering); Mudha (forgetful); Vikshipta (gathering mind); Ekagrata (one-pointed); Nirudha (controlled or well-restrained). In Kshipta state the rays of the mind are scattered. It is always wandering. In Mudha state, the man does not know anything. He is quite dull. He will harm others. In Vikshipta state, the mind is centred for a short time only; but wanders about for a long time. In Ekagrata state, it is one-pointed and concentrated. You can enter into Samadhi with the help of this mind. In Nirudha state, all the Vrittis are controlled. This is the state of Vritti-Sonya. But Samskaras which are the seeds for Vrittis are here. No Yoga is possible in the first three states of mind. Yoga is possible in the fourth and fifth states only⁷⁰. Concentration purifies and calms the surging emotions, strengthens the current of thought and clarifies the ideas.

Dhyana or Meditation

तत्र प्रत्ययेकतानता ध्यानम् ||PYS-3-2|| *Allowing your thoughts to flow in an uninterrupted stream results in contemplation (dhyana).* An unbroken flow of knowledge to that object is Dhyana. Vivekananda explains Dhyana in Patanjali's Yogasutras as, "When the mind has been trained to remain fixed on a certain internal or external location, there comes to it the power of flowing in an unbroken current, as it were, towards that point. This state is called Dhyana"⁷¹ There is a continuous current in the mind of one object like the flow of water in a river (Pravaha). There is only one Vritti in the mind. It is Ekarupa-Vritti Pravaha. The meditation should be done at the appointed time daily. Then the meditative mood will come by itself without any effort⁷².

For our initial practitioner it is difficult to meditate, and it takes a long time and continuous practice to gradually get into the habit of meditation. There must be graduated practices and the mind must be rendered very subtle for higher practices of concentration and meditation. In the beginning of practitioner may focus on Sagun Sakaar Brahman or personal deity and after practice and becoming a mature meditator he can start meditating on Nirgun Nirakar Brahman.

Dhyanam nirvishayam manah-When the mind becomes Nirvishaya (free from thinking of sense-objects and their enjoyments), it is meditation." (Patanjali Yoga Sutras) In Dhyana, the meditator is not conscious of the act of meditation (i.e., is not aware that he/she is meditating) but is only aware that he/she exists (consciousness of being), his mind and the object of meditation. Dhyana is distinct from Dharana, in that the yogi contemplates on the object of meditation and the object's aspects only, free from distractions, with his mind during Dhyana. With practice, the process of Dhyana awakens self-awareness (soul, the purusha or Atman), the fundamental level of existence and Ultimate Reality in Hinduism, the non-afflicted, conflict less and blissful state of freedom and liberation (moksha).⁷³

Michael Washburn states that the Yogasutras text identifies stepwise stages for meditative practice progress, and that "Patanjali distinguishes between Dharana which is effortful focusing of attention, Dhyana which is easy continuous one-pointedness, and Samadhi which is absorption, ecstasy, contemplation"⁷⁴

Samadhi

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥PYS-3-3॥ *When that, giving up all forms, reflects only the meaning, it is Samadhi. Insight (samadhi) occurs when only the subject*

matter of the orientation shines forth without any being affected by the person in question. Dharana, Dhyana, and Samadhi when practised in regard to one object is Samyama. When a man can direct his mind to any particular object and fix it there, and then keep it there for a long time, separating the object from the internal part, this is Samyama; or Dharana, Dhyana, and Samadhi respectively. The form of the thing has vanished, and only its meaning remains in the mind. The objects of knowledge are infinite, and they are divided into the gross, grosser, grossest, and the fine, finer, finest, and so on. This Samyama should be first applied to gross things, when you begin to get knowledge of the gross, slowly, by stages, it should be brought to finer things. One needs to progress slowly in stages from one to other⁷⁵.

तद्वैराग्यादपि दोषबीजक्षये कैवल्यम् ॥PYS-3-50॥ Samyam can give various siddhis (supernatural powers) and knowledge. Non-attachment (vairagya) even from that omniscience destroys the foundation of all disbalances (dosha) and results in liberation (kaivalya). He attains aloneness, independence. Then that man is free. When he gives up even the ideas of omnipotence and omniscience, there will be entire rejection of enjoyment, of the temptations from celestial beings. When the Yogi has seen all these wonderful powers, and rejected them, he reaches the goal.

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यम् ॥PYS-3-55॥ When the soul realises that it depends on nothing in the universe, from gods to the lowest atom, that it is called Kaivalya (isolation) and perfection. It is attained when this mixture of purity and impurity called mind has been made as pure as the Purusa Itself; then the Sattva, the mind, reflects only the unqualified essence of purity, which is the Purusa.

वितर्कविचारानन्दास्मितारूपानुगमात् संप्रज्ञातः ॥ PYS-1-17 ॥ The conscious (*samprajñāta*) [experience in the state of absolute unity (*samādhi*)] sequence of forms of gross contemplation (*vitarka*), of subtle contemplation (*vicāra*), the gross experience of delight (*ānanda*) and the subtle experience of the Self (*asmitā*).

Types of Samadhi⁷⁶

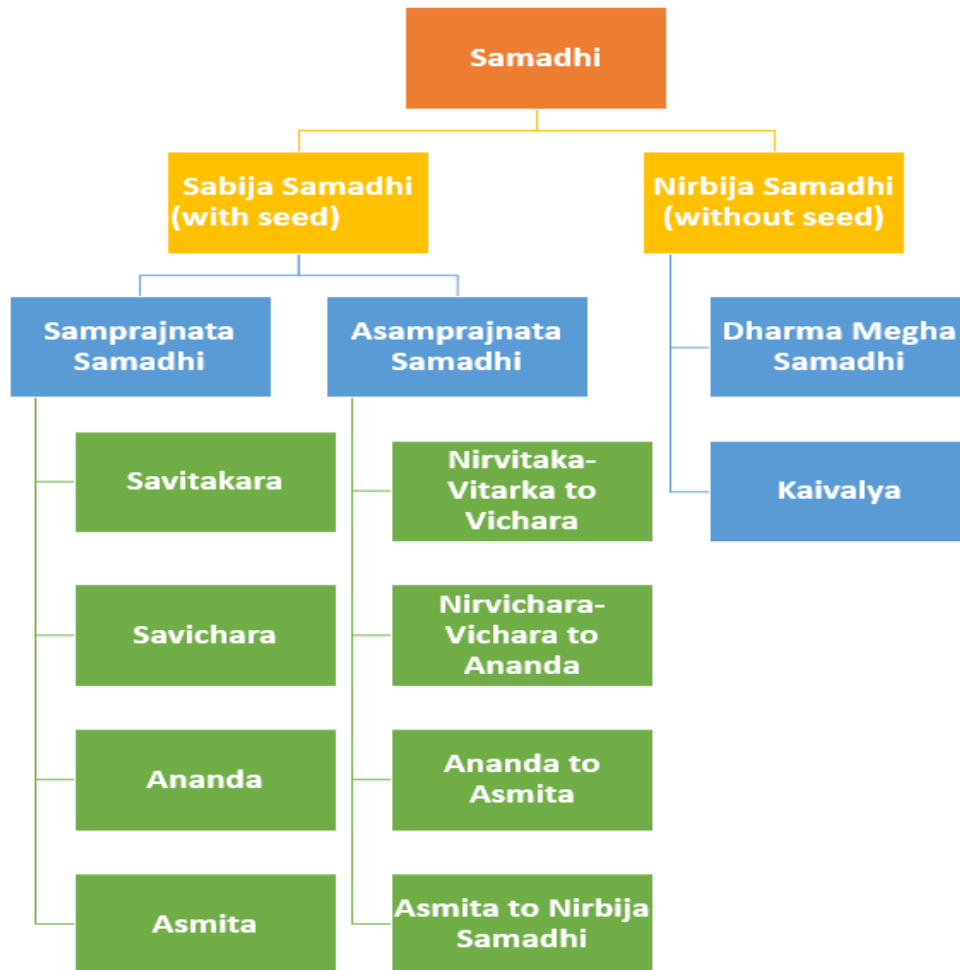


Image 6.1 Types of Samadhi. Source author

Details of these samadhis are explained in the Appendix.

To conclude we saw in this chapter that Raja Yoga is the path of Moksha through control of mind through Ashtang Yoga which includes Yama, Niyama, Asana, Pratyahara,

Dharna, Dhyana and finally Samadhi. One we are able to control Vrittis of mind, we can witness our real self. This path is the solution for the problem of scattered mind. It is based on the Sankhya philosophy.

CHAPTER -7

BHAKTI YOGA

This chapter covers meaning of Bhakti, history and scriptures based concepts of Bhakti Yoga, requirements and techniques of Bhakti Yoga, six classifications of Bhakti, secrets of Bhakti, types of devotee, impediments to devotion, emotions of and benefits of Bhakti. Various concepts of Bhakti Yoga as described in Narada Bhakti Sutra and Bhagwad Gita are discussed in detail.

Bhakti yoga is one of the four paths of Indian philosophy for achieving Moksha. This is the path of love and devotion to God. It is the easiest path of Moksha which does not require any special preparation but unconditional love to God. In this chapter we will see definition of Bhakti and Bhakti Yoga, scriptures-based concepts of Bhakti, requirements of Bhakti, concepts like Isvara, renunciation, triangle of love, Bhakti technique, types of Bhakti and devotee and finally benefits of Bhakti.

Through the paths are different, but the end destination and the ultimate reality is one. The path of bhakti is best suited for people who are emotional, loving and devotional. The essence of all the paths of yoga is the annihilation of the ego and control over mind. While the paths of Gyan yoga and Raja yoga may appear to be divergent from bhakti yoga, a deeper analysis and understanding shows that all these paths converge at the end. Wise people say that the path of bhakti yoga is the easiest and most natural way, one which does not require any special preparation except for the purity of mind and love. All that is expected from a devotee is to shift the

locus of his love and affection from the external world to the eternal God. It is the path of unconditional total self-surrender of ego or individuality. After surrender, what remains is the Absolute of the Vedantins. The path of Gyan yoga and bhakti yoga converge since both focus on dissolution of the ahankara or ego, though the approaches for this is different. The Jnānis hold bhakti to be an instrument of liberation; the bhaktas look upon it as both the instrument and the thing to be attained. As per Prabhupada Bhagavad-Gita, "Religion without philosophy is sentiment, or sometimes fanaticism, while philosophy without religion is mental speculation." The great disadvantage of Bhakti is that in its lower forms it often degenerates into hideous fanaticism leading to communal violence.

Bhakti

“The term Bhakti originates from the Sanskrit word “Bhaj” which means love, attachment, faith, devotion, & prayer. A devotee in Bhakti loves God for the sake of love without any fear and selfish expectations. It’s called “*Parma Prem Rupa*”. It also means "attachment, devotion to, fondness for, homage, faith or love, worship, piety to something as a spiritual, religious principle or means of salvation".⁷⁷

Bhakti is single point focused attention and spontaneous attachment to God. The devotee is entirely possessed by Him and absorbed in Him. Bhakti is a very deep and intense emotion of love of the devotee for the Divine. It’s the purest, unselfish and most beautiful form of love where the devotee is connected with God in his/her every breath. Love or Prem is the crowning consummation of Bhakti. Love of God is the completion and perfection of devotion.

“Bhakti softens the heart and removes jealousy, hatred, lust, anger, egoism, pride and arrogance. It infuses joy, divine ecstasy, bliss, peace and knowledge. All cares worries and anxieties, fears, mental torments and tribulations entirely vanish. The devotee is freed from the samsaric wheel of births and deaths. He attains the immortal abode of everlasting peace, bliss and knowledge. Love for God is as sweet as nectar by tasting which one becomes immortal. One who lives, moves and has his being in God becomes immortal.”⁷⁸

The Bhakta, being totally absorbed in the God, is therefore always blissful. ‘Yatra mano yati tatra samadhayah’. For a devotee wherever the mind goes there it experiences Samadhi, for it does not find an object of enjoyment. Unlike the samadhi of Raja Yoga, which needs years practice of the Ashtanga Yoga to reach the stage of Nirvikalpa Samadhi, a devotee, because of his total love of God, easily moves to samadhi very easily. Some more concepts of Bhakti like Renunciation, Isvara, secrets of Bhakti, Triangle of love, Types of Devotee, impediments to Bhakti and practices supporting Bhakti and are explained in Appendix.

Bhakti Yoga

Bhakti yoga is one of three yoga taught in Bhagavad Gita. Bhakti yoga is, according to Peter Bishop, “a devotee's loving devotion to a personal god as the path for spirituality”.⁷⁹ The tradition has ancient roots. Bhakti is mentioned in the Shvetashvatara Upanishad where it simply means participation, devotion and love for any endeavour.

Bhakti yoga, also called Bhakti Marga, is a spiritual path or spiritual practice within Hinduism focused on loving devotion towards any personal deity. Bhakti

Marga is a part of the religious practice in Vaishnavism, Shaivism, and Shaktism⁸⁰.

Bhakti Yoga means union of one's Atman with the Brahman through intense love for God. It involves making Divine the centre of all your worldly activities.

Bhakti-Yoga is a real, genuine search after the Lord, a search beginning, continuing, and ending in love. "Bhakti is intense love of God," says Narada in his bhakti aphorisms. "When a man gets it, he loves all, hates none; he becomes satisfied for ever." "This love cannot be reduced to any earthly benefit"—because so long as worldly desires last that kind of love does not arise. "Bhakti is greater than karma, greater than Jnana, and greater than Raja Yoga," because these have in view the attainment of an object, while bhakti is its own fruition, "its own means, and its own end."⁸¹

History of Bhakti Yoga

Bhakti Yoga is the oldest form of Yoga with its roots in the ancient Indian scriptures like Shvetashvatara Upanishad, Bhagavad-Gita, Bhagavad-Purana and Narada Bhakti Sutra. However, it was only after the composition of Bhagavad-Gita around 500 B.C that Bhakti Yoga was recognized as one of the paths to liberation (Moksha).

Bhakti As Per Scriptures

In commenting on the sutra of Patanjali, "Or by the worship of the Supreme Lord," Bhoja says: "Pranidhāna ('worship') is that sort of bhakti in which, without one's seeking results, such as sense enjoyments and so forth, all works are dedicated to the Lord, who is the Teacher of teachers." Vyāsa also, when commenting on the same sutra, defines pranidhāna as "the form of bhakti by which the mercy of the Supreme Lord comes to the yogi and blesses him by granting him his desires." According to Śāṅḍilya, "bhakti is intense love of God." The best idea of bhakti, however, is given by the king

of bhaktas, Prahlāda: “May that intense and deathless love which ignorant people have for the fleeting objects of the senses do not slip away from my heart as I keep meditating on Thee!⁸²

Rishi Shandilya says - **आत्मरत्यविरोधेनेति शाण्डिल्यः -NBS-18-1.18** (NBS-Narada Bhakti Sutra) – “*Bhakti results from one's removing all obstructions to taking pleasure in the Supreme Self.*” Narada, however, says- **नारदस्तु तदर्पिताखिलाचारता तद्विस्मरणे परमव्याकुलतेति – NBS-19-2.01** – “*Bhakti consists of offering one's every act to the Supreme Lord and feeling extreme distress in forgetting Him.*” The Gopis of Vrindavan, Mira are true embodiments of Bhakti. They are most exalted devotees because they gave everything, and sacrificed everything, for their beloved.

Those on path of Bhakti consider it superior to all other paths. **सा तु कर्मज्ञानयोगेभ्योऽप्यधिकतरा -NBS-2.25.** “*Pure devotional service, on the other hand, is far superior to fruitive work (Karma Yoga), philosophical speculation (Gyan Yoga), and mystic meditation (Raja Yoga)*”. Krishan tells Arjuna - **चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन । आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ BG 7-16 ॥**– “*O best among the Bharatas, four kinds of pious men begin to render devotional service unto Me -- the distressed, the desire of wealth, the inquisitive, and he who is searching for knowledge of the Absolute.*”

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते । प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ BG 7-17 ॥ “*Of them, the man of Knowledge, endowed with constant steadfastness and one-pointed devotion, excels. For I am very much dear to the man of Knowledge, and he too is dear to Me.*” **उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् । आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ BG 7-18 ॥** “*All these devotees are undoubtedly magnanimous souls, but he who is*

situated in knowledge of Me I consider to be just like My own self. Being engaged in My transcendental service, he is sure to attain Me, the highest and most perfect goal."

Lord Krishna recommends this in the Bhagavad-Gita that devotion is important in any activity. Devotion makes any Karma, Karma Yoga. **यत्करोषि यदश्रासि यज्जुहोषि ददासि यत्। यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् -BG-9.27 (BG-Bhagwad Gita) -"Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform—do that, O son of Kunté, as an offering to Me."**

Lord Krishna considers devotion highest form of Yoga. **योगिनामपि सर्वेषां मद्गतेनान्तरात्मना। श्रद्धावान्भजते यो मां स मे युक्ततमो मतः-BG-6.47 – "Even among all the yogis, he who adores Me with his mind fixed on Me and with faith, he is considered by Me to be the best of the yogis."**

Although knowledge is important, it is not an absolute requisite for bhakti as Lord can bestow enlightenment upon any person, regardless of his education. Therefore, while knowledge may help one to take up and prosecute bhakti, but knowledge is not the source of bhakti. As per Narada bhakti is not dependent on anything else for nourishment. **तत्तु विषयत्यागात् सङ्गत्यागात् च -NBS-35-3.2- "One achieves bhakti by giving up sense gratification and mundane association. Renunciation is possible because of the spiritual life offers higher pleasure."** **प्रमाणान्तरस्यानपेक्षत्वात् स्वयं प्रमाणत्वात् -NBS-59-4.09 -** The reason devotional service is the easiest of all spiritual processes is that *"it does not depend on any other authority for its validity, being itself the standard of authority"*. As per Narada the truth of bhakti is proven by one's directly experiencing its fruits in one's own life. Bhakti helps to purify one's heart since it leads to the loss of material desires. Bhakti is the embodiment of peace and supreme ecstasy.

Happiness derived from pure bhakti is the highest because it is eternal, whereas material enjoyment is bound to be disrupted.

त्रिरूपभङ्गपूर्वकम् नित्यदास्यनित्यकान्ताभजनात्मकं प्रेम कार्यं प्रेमैव कार्यम् -NBS 66-4.16 - After breaking through the aforementioned coverings of the three modes of nature, one should act only in pure love of God, remaining perpetually in the mood of a servant serving his master, or a lover serving her beloved. intimate servants of the Supreme Lord are fully absorbed in loving Him.

वादो नावलम्ब्यः- NBS-74-5.8 - Narada discourages the egotistic wrangling spirit. One who is proud of his debating skills and eager to defeat others will lose his humility, which, as Narada says in Sutra 27, is essential for Bhakti. Such argumentation leads to excessive entanglements and is never decisive. **अहिंसासत्यशौचदयास्तिव्यादिचरित्राणि परिपालनीयानि NBS-78-5.12** – “One should cultivate such good qualities as nonviolence, truthfulness, cleanliness, compassion, and faith.”

Ways to Render Devotional Service

गुणमाहात्म्यासक्ति-रूपासक्ति-पूजासक्ति-स्मरणासक्ति-

दास्यासक्ति-सख्यासक्ति-

वात्सल्यसक्ति-कान्तासक्ति-आत्मनिवेदनासक्ति-तन्मयतासक्ति-परमविरहासक्ति-रूपा

एकधा अपि एकादशधा भवति -NBS-82-5.16

“Although devotional service is one, it becomes manifested in eleven forms of attachment: attachment to the Lord's glorious qualities, to His beauty, to worshipping Him, to remembering Him, to serving Him, to reciprocating with Him as a friend, to caring for Him as a parent, to dealing with Him as a lover, to surrendering one's whole

self to Him, to being absorbed in thought of Him, and to experiencing separation from Him. This last is the supreme attachment.”

In Bhakti the state of Brahma-Bhuta, or the joy of discovering one's eternal nature, is only the beginning of spiritual life. Moksha is also not the ultimate goal. As stated in the Ädi Purana," devotee is also awarded the nectar of devotional service besides Moksha. सा त्वस्मिन् परप्रेमरूपा -NBS-1.1 – “*Devotional service manifests as the most elevated, pure love for God.*” Devotee does not desire anything, neither grieves nor hates anything, does not indulge in sensual pleasures, nor becomes zealous.

Requirements of Bhakti Marg

As per Bhakti Rasamrita Sindhu: Bhaktiyoga ka Sampurna Vigyana⁸³ there are following requirements of Bhakti Marg: -

Faith One should have sufficient faith that the only process for attaining love of God is bhakti, devotional service to the Lord. Throughout the Bhagavad-Gita Lord Krishna teaches that one should give up all other processes of self-realization and fully surrender unto Him. This highest stage of love is above mundane religiosity, wealth, sense gratification, and above even liberation, or salvation. Thus, love of God begins with the firm faith that one who engages in full devotional service has attained perfection in all these processes. The next stage in the process of elevation to love of God is sadhu-sanga - association with persons already in the highest stage of love of God.

Anartha Nivritti In Anartha-Nivritti, all the misgivings of material life are vanquished. A person gradually reaches this stage by regularly devotion to God under the guidance of the spiritual master. Unless a person is pure, he cannot engage in Bhakti. To have self-realisation, one must destroy all hankerings after pleasure. But Narada

assures us that, even though we throw away the pleasures of the world, we shall lose nothing; for devotion itself is all sweetness, all-delight, all-bliss. Unlike transient pleasures, everlasting love of God rewards us with eternal bliss.

Nishtha Nishtha is firm faith in the Lord. Nishtha ensures that no one can deviate him from the path of faith in God.

Ruchi Ruchi or taste and Asakti or attachment for the Lord are next stages. Asakti is the beginning of love of God. By progressing, one then advances to the stage of relishing a reciprocal exchange with the Lord in ecstasy (bhava).

Prema by constant reciprocation with the Lord, the devotee is elevated to the highest stage of love of God, **Prema**. **अमृतस्वरूपा च । NBS-3-1.3।** - When a person attains the perfection in the stage of love of God, he becomes liberated even in his present body and achieves Moksha. Similarly, Krishna tells Arjun. **जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः । त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ।। Bhagwad Gita 4-9।।** - He who thus knows truly the divine birth and actions of Mine does not get birth after casting off the body. He attains Me, O Arjuna.

Bhakti Technique

Develop devotion through japa, kirtan, sattvic food, worship (puja), etc. Yearn for God-vision and Love Him with all you hear and remember Him constantly. Practise Sadachara (right conduct). Cultivate virtues and eradicate vices. Be good. Be kind to all. Be humble, pure, speak the truth control anger, have a large heart and develop compassion.

Surrender yourself completely to God with complete love and faith. Think that nothing is yours and everything belongs to God. Trust Him that whatever he will do will be good and he will take care of you always and ever. The entire being, mind, intellect, Chitta and egoism, must be surrendered to the Lord. Desire and egoism are two great obstacles to self-surrender. Never grumble after surrendering to God even in calamity. Accept whatever happens as his Divine will. He is much wiser than you. Instead of praying for removal of sufferings, pray to Him for giving you the power of endurance and patience to bear the calamity.

A devotee looks at adversities, trials and tribulations as a result of his karma and as means to cleanse and strengthen him. Adversity is the greatest treachery and teaches fortitude and humility. Every adversity must strengthen your faith in God. Prahlada, Mira and Sakku Bai were tortured in various ways. But the Lord gave them strength and peace.

Six Classifications of Bhakti

There are the six classifications in Bhakti:

1. Apra (lower) and Para (higher) Bhakti.
2. Ragatmika and Vidhi Bhakti.
3. Sakamya and Nishkamya Bhakti.
4. Vyabhicharini and Avyabhicharini Bhakti.
5. Mukhya (primary) and Gauna (secondary) Bhakti.
6. Sattvic, Rajasic and Tamasic Bhakti

Ragatmika Bhakti is otherwise known as Mukhya or primary Bhakti. Para Bhakti is also primary devotion. Sakamya Bhakti is Gauna or secondary devotion. Nishkamya Bhakti, Avyabhicharini Bhakti or Para Bhakti is otherwise known as Ananya Bhakti.

Apara Bhakti It is the lower form of devotion where the devotee worships only his favourite personal God through all rituals and ceremonies. This idea of devotion is very narrow as the devotee disregards all other forms of God. This is rooted in desires and ego. In Apara Bhakti the devotee is a neophyte. He observes rituals, symbolism and ceremonies. He rings bells, applies sandal-paste to the Murti and offers flowers, Arghya, Naivedya, etc. He has no expanded heart. He is sectarian. He dislikes other kinds of Bhaktas who worship other Devatas.

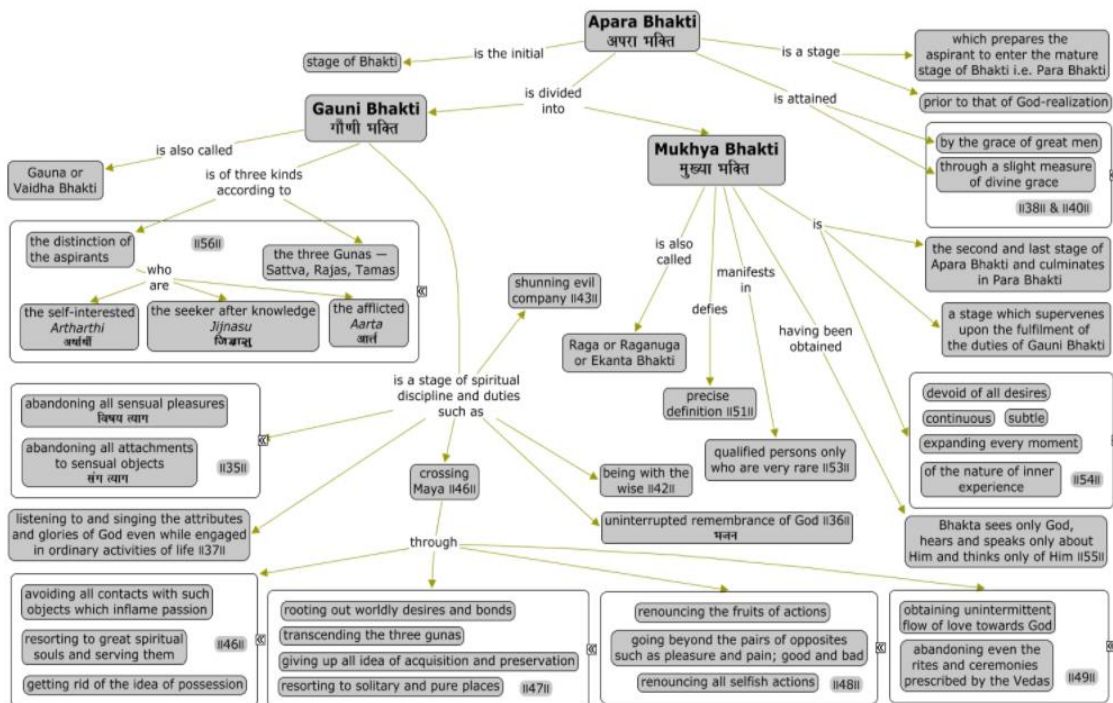


Image 7.1 Apara Bhakti. Source.⁸⁴

Para-Bhakti the Devi-Bhāgavata defines Para-Bhakti as: “As oil poured from one vessel to another falls in an unbroken line, so, when the mind in an unbroken stream

thinks of the Lord, we have what is called Para-Bhakti, or supreme love.” When the heart is purified and cleansed and filled to the brim with the divine nectar of love, all other ideas of God become simply puerile and are rejected as being inadequate or unworthy. “Para Bhakti is Nirguna Bhakti which is free from the three Gunas. It is the spontaneous, unbroken flow of pure love towards God. It is Ahaituki (free from any sort of motive) altogether. It is Avyavahita or unmeditated devotion towards God. This type of devotee does not care for divine Vibhuti even if they are offered. He wants the lotus feet of the Lord. He does not want even Kaivalya Mukti or absolute independence. He wants to serve God. He wants to see His face always. He wants pure divine love. God is the be-all and end-all of the devotee of Para Bhakti.”⁸⁵ Para bhakti is the highest form of pure love for God for the sake of love without selfish desires or expectations. A devotee of Para Bhakti type is all-embracing and all-inclusive and has cosmic love or Visva Prem. He is free from Vedic rituals or religious rituals and practices. He welcomes all misfortunes and suffering as messengers of God. Para Bhakti is Jnana only. This is the highest culminating point in devotion. Sant Nama Dev, Tukaram, Rama Das and Tulsidas had Para Bhakti.

Ragatmika Bhakti In this there are no shackles, barriers of customs or rules of society but an absolutely free flow of divine love. He does not care about what world will say. He is exuberant like a child in loving God. The Gopis of Vrindavana and Mira had Ragatmika Bhakti. Despite being a queen, Mira was so deep in love with Krishna that she danced around in streets singing songs of glory of Lord. This clearly showed the exalted state of her heart that was deeply saturated with the nectar of devotion towards Lord Krishna.

Vidhi Bhakti In this the devotee observes rules and ceremonies and has certain restrictions.

Sakamya Bhakti Is showing devotion to God with expectations and worldly desires of wealth, success and other material gains. It is kind of transactional devotion and hence lower form of devotion. God grants all wishes if the devotion is intense, and prayers are done with genuine heart. However, the devotee never gets ultimate satisfaction and liberation through Sakamya bhakti because there is always a selfish desire and the love for God is not unconditional.

Nishkamya Bhakti Nishkamya Bhakti is the highest form of bhakti where the devotee loves God with the purest heart without any desires and feel his presence at all times. The divine grace bestows upon the devotee and he gets all the divine gifts (wisdom, power etc) from God without asking anything. Prahlada only had Nishkamya Bhakti from the very beginning while Dhruva had Sakamya Bhakti initially but later realised God and became Nishkama Bhakt.

Vyabhicharini Bhakti Is to love God for some time and then wife, children and property for some time.

Avyabhicharini Bhakti To love God and God alone for ever and ever is Avyabhicharini Bhakti. Mark this carefully!

Mukhya (primary) Bhakti In Mukhya bhakti, God is the primary aspect of devotee's life. And devotee's love for God is pure and spontaneous.

Gauna (secondary) Bhakti Bhakti is devotion as a secondary aspect of devotee's life, and he loves God according to his attributes or **Gunas**.

Sattvic Bhakti In Sattvic Bhakti the quality of Sattva predominates in the Bhakta. He worships God to please Him, to destroy Vasanas etc. The seeker only aspires for God and has no desires for materialistic concerns.

Rajasic Bhakti In Rajasic Bhakti the quality of Rajas predominates in the devotee. Rajasic Bhakti involves devotion to seek material riches. He worships God to get wealth, name and fame.

Tamasic Bhakti In Tamasic Bhakti the quality of Tamas predominates in the devotee. It involves devotion to achieve success through unfair means. He is motivated by wrath, arrogance, jealousy and malice in showing devotion to God. He worships God for destroying his enemy and for getting success through unlawful means. E.g., a thief praying to God to help him succeed in stealing.

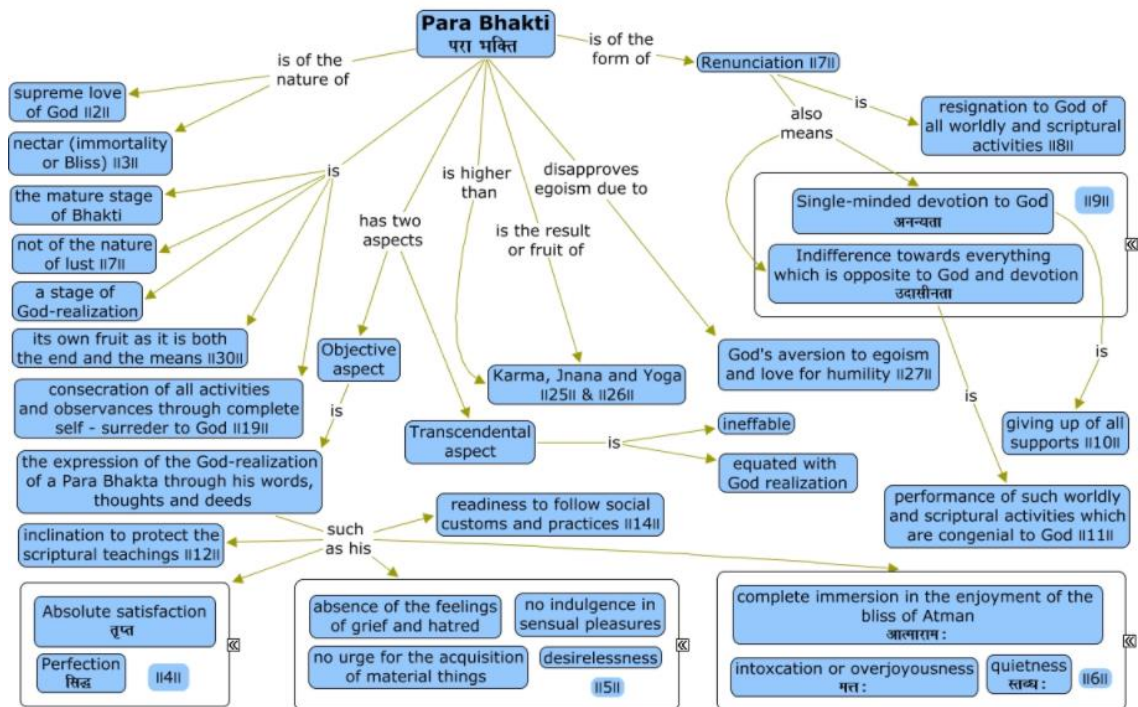


Image 7.2 Para Bhakti. Source.⁸⁶

To conclude we saw in this chapter that Bhakti Yoga is one of the best easiest path to liberation. It just requires the devotee to shift the focus of his soul from external worldly objects to God. It requires him to have complete trust in God and leave everything to him. A deep trust that whatever God does will be good for me. It requires never giving up love for him even in most trying circumstances. This path requires a pure heart capable of unconditional love without expecting anything in return, if there is an expectation in return then it is lower form of Bhakti.

CHAPTER-8

EMPIRICAL STUDY & RESULTS

The chapter covers empirical study and results of the thesis. It includes Research Questions, research population and sampling, biographical analysis of responses, data collection and cleaning procedure, dimensions of SISRI 31 (Yoga), use of reliability analysis tools like Cronbach's Alpha to determine reliability of subscales and process to refine it to SISRI 28 (Yoga). This chapter also analyses results in terms of Linear Regression analysis and comparison of means of various questions to answer research questions.

This chapter also serves to scientifically and practically contribute to the way we measure Spiritual Intelligence using the Indian Philosophy based Four Paths of Yoga -Jnana Yoga (JY), Karma Yoga (KY), Raja Yoga (RY) and Bhakti Yoga (BY) in general and amongst Indian Armed Forces officers in particular. Currently there is no SISRI scale based on the Four Paths of Yoga and a new scale has been proposed by this study. This chapter seeks to describe the empirical research process used to answer the research questions and test the research hypotheses SI amongst officers of Indian Armed Forces. It focuses on the population of interest, the sample size, measurement instruments, data collection techniques used as well as the ethical issues considered by the researcher during the research process. The purpose of the empirical study was to find the strength and structure of the relationship between SI, EI, and CA with burnout among aid workers.

Research Questions

- What is the level of spiritual Intelligence of the officers of the Indian Armed Forces.

- Do the Indian armed forces need formal education on Spiritual Intelligence with a particular reference to professional competence and quality of life?

The empirical study to answer the above questions had the following steps.

Research Population And Sample

The population of interest is officers of Indian Army, Indian Navy and Indian Air Force.

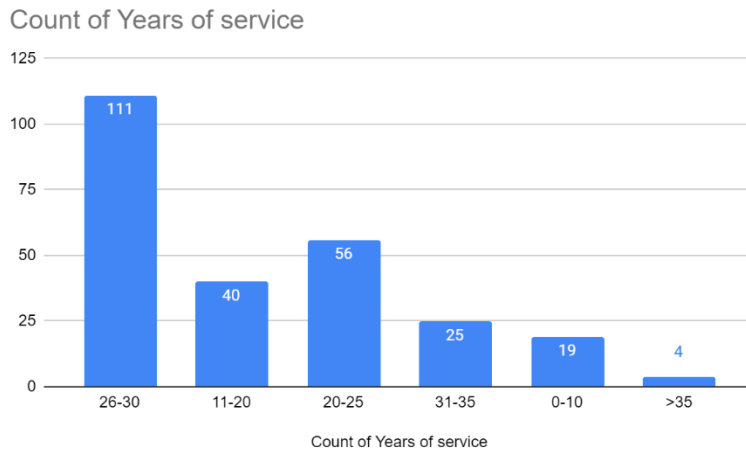
Research Sample. In this study, a non-probability method of convenience sampling was used. A sample of 255 Armed Forces Officers were selected using non-probability sampling methods from the eligible. This sampling technique was necessitated by prevailing COVID 19 pandemic which did not allow travel and physical contact with target audience. Further shortage of time for research necessitated convenience over guarantee of all elements of the population being given an equal chance of being selected to be part of the sample. Therefore, 300 officers were forwarded Google Form link of questionnaire on WhatsApp. Out of them 265 took part in the survey. A targeted sample of 255 was high enough for meaningful analysis as it was way above the recommended 200. Response spread across Army, Navy and Air Force is as shown below.

Years of service spread of respondents is shown below in table

Service Seniority	Freq
0-5	3
6-10	16
11-15	16
16-20	24
21-25	56
26-30	113
31-35	25
36-40	2
Total	255

Chart 8.1 Years of service and frequency.

Bulk of responders were from service seniority of 21 to 30 years.



Religion based spread of responses is shown below in table 8.2.

were Hindus.

Bulk of responders

Religion	Freq
Hinduism	215
Sikhism	15
Supreme Power	1
Jainism	3
Indian	6
Agnostic	4
Christianity	7
Islam	4

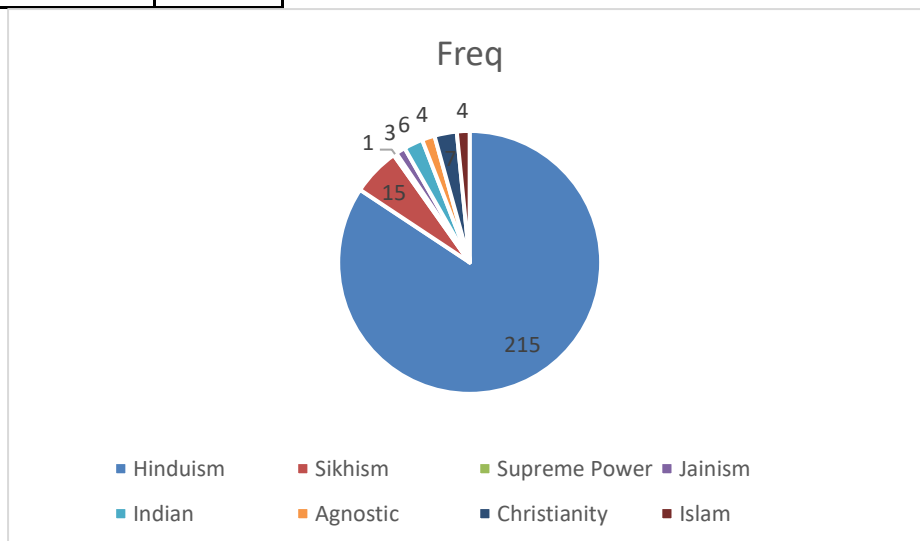


Chart 8.2 Religion and frequency.

Instrumentation

To answer the research questions and test the research hypotheses, it is essential to establish how each of the concepts of JY, KY, RY and BY are related to SI. These variables have been determined based on the concepts as given in the Indian scriptures like Bhagwad Gita, Upanishads, Brahma Sutra, Patanjali Yoga Sutra, Narada bhakti Sutra etc and together constitute Spiritual Intelligence based on the Indian Philosophy of the Four Paths of Yoga.

Dimensions of the SISRI 31 (Yoga)

There is no existing scale for Spiritual Intelligence based on Four Paths of Yoga. This thesis makes an attempt to create a scale for this. Though there are total 31 items (questions) in the SISRI scale, since item 31 is specifically applicable to Armed Forces only, if we remove item 31 then this scale will be applicable to non-Armed Forces participants also, hence name SISRI 31 (Yoga). Initially the scale had 35 items and the scale was sent to five people for pilot study. Based on the feedback about duplication of some items, and some questions being ambiguous as people may not understand some core concepts, questions were refined and reduced from 35 to 31.

The scale consists of five subscales, viz.: Jnana Yoga with five items (1, 3,13, 15 and 16), Karma Yoga with twelve items (3,4,5,7,8,14,19,20,21,22,23 and 24), with two being reverse scored before summation, Raja Yoga with five items (25,26,27,28 and 29), Bhakti Yoga with five items (9,10,11 and 30), and finally, All Four Yoga with five items (6,12,17,18 and 31) with one being reverse scored before summation. The scale responses use a 5-point Likert scale from 1 (“not at all true of me”) to 5 (“completely true of me”). There were various constructs based on these JY, KY, RY and BY and

questions were framed for each construct or item. Details of these is given in table below.

	Questions	Total Questions	Negative Questions
Jnana Yoga	1,2,13,15,16	5	
Karma Yoga	3,4,5,7,8,14,19,20,21,22,23,24	12	8,23
Raja yoga	25,26,27,28,29	5	
Bhakti Yoga	9,10,11,30	4	
All Four Yoga	6,12,17,18, 31	5	18
Total		31	

Table 8.3 SISRI 31 Question details.

	Concept	Question	Questions per Concept	Questions per Yoga Path	Remarks
Jnana Yoga (JY)	Meaning in life	1	1	5	
	Our true nature	2,13,16	3		
	Moksha	15	1		
Karma Yoga (KY)	Law of Karma	3,4,19,24	4	12	
	Reincarnation	21	1		
	Samskara	5	1		
	Equanimity	8,14,	2		Q 8 is negative
	Free will & Destiny	20,23	2		23is negative
	Nishkam Karma (Selfless)	7,22	2		
Raja yoga (RY)	Three Gunas	25	1	5	
	Chitta Bhoomi (Mind state)	26	1		
	Ashtang Yoga	27, 28, 29	3		
Bhakti Yoga (BY)	Trust	9,10	2	4	
	Love, devotion	11,30	2		
All Yogas (AY)	Renunciation	6	1	5	
	Spiritual Practice	12	1		
	Meaning in Life	17,18,31	3		18 is negative
Total			31	31	

Table 8.4 SISRI 31 details

. Administration of the Dimensions of the SISRI 31 (Yoga)

It is administered to individuals or in groups. The instructions are simple and straightforward. While there is no time limit to complete the questionnaire, an average person will take about ten minutes for the 31 questions.

Justification For Its Use

There is no scale available for measuring SI based on the Indian Philosophy of Four Paths of Yoga. Therefore, this SISRI 31 (Yoga) was created based on core concepts of the Four Paths of Yoga philosophy.

Cronbach's Alpha Scores

Internal reliability of constructs of JY, KY, RY, BY and AY was done using Cronbach's Alpha. Higher scores represent higher levels of SI. Table presents the Cronbach's Alpha scores for SISRI-31.

Jnana Yoga - The subscale has five items (1, 3,13, 15 and 16), Its Cronbach's Alpha in this study is represented in table 8.5 below:

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.881	.880	5

This value is well above acceptable level of 0.7 so no change required in any item or question.

Karma Yoga - The subscale has twelve items: (3,4,5,7,8,14,19,20,21,22,23 and 24). Its Cronbach's Alpha in this study is represented in table 8.6 below:

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.707	.723	11

In the table above Cronbach's Alpha is .707 value of >70 Cronbach's Alpha is considered good. If we delete item 23 then value can be further increased to 0.771 as shown below in table 8.7: -

Item-Total Statistics					
	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
Q3	33.65	35.459	.464	.285	.670
Q4	33.26	35.835	.473	.427	.670
Q5	33.22	34.840	.546	.478	.659
Q7	34.30	35.767	.323	.124	.692
Q8	34.32	39.195	.211	.164	.705
Q14	33.94	34.695	.544	.342	.658
Q19	34.18	35.647	.312	.248	.695
Q20	34.25	35.712	.396	.185	.679
Q22	34.22	34.475	.523	.400	.660
Q23	34.14	44.390	-.189	.268	.771
Q24	34.08	34.510	.477	.411	.666

Raja Yoga - The subscale has twelve items: five items (25,26,27,28 and 29). Its Cronbach's Alpha in this study is represented in table 8.8 below.

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.649	.656	5

Cronbach's Alpha value is .649 which is slightly below the ideal value of 0.7 and it can be increased to 0.656 by **removing item 28**.

Item-Total Statistics					
	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
Q25	13.91	8.845	.374	.267	.610
Q26	13.41	9.373	.366	.260	.617
Q27	13.82	6.679	.511	.352	.538
Q28	13.36	8.430	.290	.102	.656
Q29	13.66	7.751	.513	.336	.543

Table 8.9 Cronbach's Alpha Raja Yoga Item total statistics

Bhakti Yoga - The subscale has five items (9,10,11 and 30). Its Cronbach's Alpha in this study is represented in table 8.10 below:

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.739	.745	4

Cronbach's Alpha value is .739 which represents good reliability of Bhakti Yoga scale. It can be improved to .797 by **removing item 10** as shown below in table 8.11

Item-Total Statistics					
	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
Q9	9.80	9.072	.562	.410	.663
Q10	10.40	10.114	.325	.115	.797
Q11	10.05	8.343	.701	.540	.584
Q30	10.73	8.472	.577	.389	.653

All Yoga The subscale has five items (6,12,17,18 and 31). Its Cronbach's Alpha in this study is represented in table below:

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.666	.662	5

Table 8.12 Cronbach's Alpha All Yoga.

Cronbach's Alpha value is .666 which represents good reliability of Bhakti Yoga scale. By **Deleting item 18** it can be increased to 0.730 which is above acceptable level of 0.7 as shown below in table 8.13.

Item-Total Statistics					
	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
Q6	14.21	10.362	.512	.293	.573
Q12	14.58	9.543	.469	.286	.590
Q17	14.47	9.707	.596	.374	.531
Q18	13.87	13.228	.121	.031	.730
Q31	13.85	10.681	.432	.208	.608

Thus, by removing item 18 we can improve All Yoga Cronbach's Alpha from 0.666 to 0.730 and by removing item 28 we can improve Raja Yoga CA value from 0.649 to 0.656. After these two removals there will be 29 items in the scale and after removing item 31 which is Armed Forces specific, there will be 28 items and hence it will become SISRI 28 (Yoga) scale which can have universal application.

Dimensions of the SISRI-28 (Yoga)

After removing item 18, 28 and 31, Cronbach's Alpha value is .921 which represents very good reliability of SISRI -28 (Yoga). In comparison Cronbach's Alphas of SISRI 24 developed by King and DeCicco (2009), ranges from .89 to .96.

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.923	.921	28

Table 8.14 SISRI 28 (Yoga) CA Value.

Data Collection Method And Procedure

This section deals with the data collection method and the procedure used in the study. It satisfies Step 3 about the administration of the measurement instruments described above.

Cross-Sectional Survey Method The study used the cross-sectional survey method to collect primary data from participants. As such, the researcher opted for a cross-sectional survey design. In this design, the variables are measured on the respondents just at one point in time. There is no need for follow-ups of respondents at another time (Whitely, 2002). This approach has many other advantages besides those associated with costs. Covid 19 pandemic required using the online method for survey.

Data Collection Procedure. To answer the research questions and test the research hypotheses, a quantitative research approach was used. The study primarily used the correlational method with no manipulation of study variables. The quantitative approach emphasises the generation of objective numerical data that can be transformed into statistics.

RESULTS

The overall purpose of the study was to study the level of SI amongst officers of Indian Armed Forces and determine if there is a need to introduce formal training of

spiritual practices like mediation, pranayama, asanas to improve SI for better work and life balance.

DATA COLLECTION, RESPONSE RATES, AND DATA CLEANING

Data Collection and Response Rates

The data collection was done using the google forms online method with questionnaires being distributed to organisations and/or participants directly. Researcher had received back 265 responses. The overall response rate was 88 percent.

Data Cleaning

Of the 265 questionnaires received, 11 of them were not fully completed and these were dropped from the analysis. After data clean-up, the final usable questionnaires were 254. The overall response rate was 84 percent.

BIOGRAPHICAL DESCRIPTIVE STATISTICS

The descriptive statistics of the sociodemographic variables are presented below in the following tables.

Rank Based Responses

Rank based distribution of responses is shown below in table 8.15.

Rank	Freq	Percent
Air Cmde	12	4.7
Brig	31	12.2
Capt	3	1.2
Capt (IN)	8	3.1
Cdr	2	0.8
Cmde	12	4.7
Col	53	20.8
Comdt	1	0.4
Gp Capt	63	24.7
Lt	1	0.4
Lt Cdr	2	0.8

3Lt Col	15	5.9
Lt Gen	1	0.4
Maj	12	4.7
Maj Gen	2	0.8
Sqn Ldr	7	2.7
Wg Cdr	30	11.8
Total	255	100

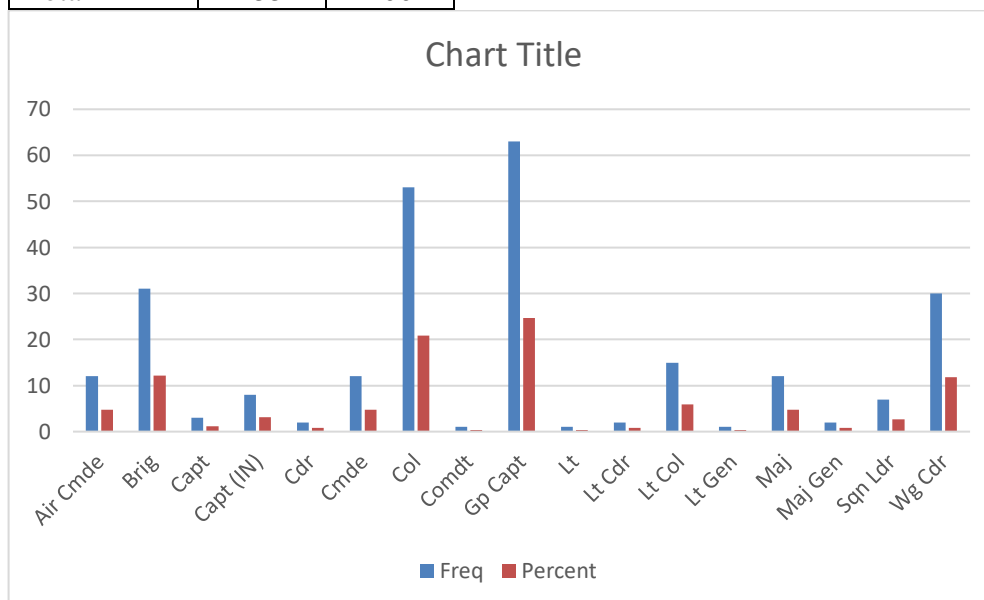


Chart 8.3 Rank based responses.

Religion Based Responses

Religion based distribution of responses is shown below.

Religion	Frequency	Percent
Agnostic	3	1.2
Christian	4	1.6
Christianity	3	1.2
Hinduism	215	84.3
Indian	6	2.4
Islam	3	1.2
Jainism	3	1.2
Muslim	1	0.4
None	1	0.4
Sikhism	15	5.9
Supreme Power	1	0.4
Total	255	100

Table 8.16 Religion based responses.

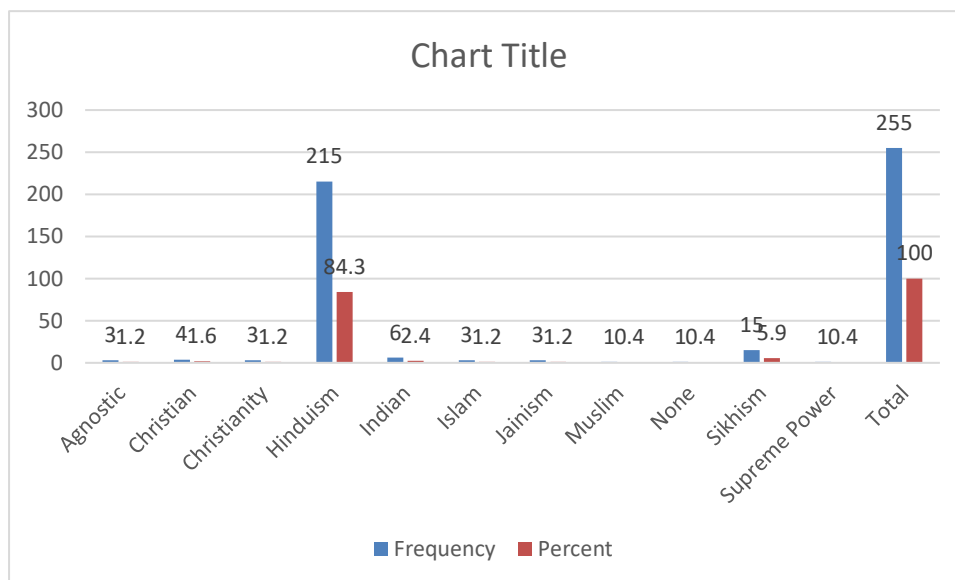


Chart 8.4 Religion based responses.

Years of Service Distribution

Years of service based distribution of responses is shown below.

Years of	Frequency	Percent
>35	3	1.2
0-10	19	7.5
11-20	40	15.7
20-25	56	22.0
26-30	112	43.9
31-35	25	9.8
Total	255	100.0

Table 8.17 Years of service based distribution.

Service Based Distribution

Based on service of responder’s distribution of responses is shown below.

Service	Frequency	Percent
Indian Army	117	45.9
Indian Air Force	112	43.9
Indian Coast Guard	1	.4
Indian Navy	25	9.8
Total	255	100.0

Table 8.18 Service of Responders.

Religion Based Comparison of SI Score

Comparative SI score

Correlation The study used the correlational approach to explore the strength of the relationship between JY, KY, RY, BY, and AY and SI of officers of Indian armed forces.

LINEAR REGRESSION ANALYSIS USING SPSS

It is used when we want to predict the value of a variable based on the value of another variable. The variable we want to predict is called the dependent variable (or sometimes, the outcome variable). The variable we are using to predict the other variable's value is called the independent variable (or sometimes, the predictor variable). I have used it to establish relationship between years of service seniority (independent variable) and Spiritual Intelligence (dependent variable).

Years of Service	SI Mean	Freq
1-5	3.1398	3
6-10	3.2762	16
11-15	3.375	16
16-20	3.2419	24
20-25	3.375	56
26-30	3.328	113
31-35	3.4748	25
36-0	3.3871	2

Table 8.19 Years of Service based SI Mean.

SUMMARY OUTPUT

<i>Regression Statistics</i>	
Multiple R	0.76576
R Square	0.586388
Adjusted R Square	0.517452
Standard Error	0.071851
Observations	8

Table 8.20 summary of output

This table provides the R and R^2 values. The R value represents the simple correlation and is 0.766 (the "**R**" Column), which indicates a high degree of correlation. The R^2 value (the "**R Square**" column) indicates how much of the total variation in the dependent variable, Spiritual Intelligence (SI), can be explained by the independent variable, Service Seniority. In this case, 58.6 % can be explained, which is reasonably large.

The next table is the **ANOVA** table, which reports how well the regression equation fits the data (i.e., predicts the dependent variable) and is shown below:

ANOVA					
	<i>df</i>	<i>SS</i>	<i>MS</i>	<i>F</i>	<i>Significance F</i>
Regression	1	0.043915	0.043915	8.506343	0.026751
Residual	6	0.030976	0.005163		
Total	7	0.074891			

	<i>Coefficients</i>		<i>Standard Error</i>	<i>t Stat</i>	<i>P-value</i>	<i>Lower 95%</i>
Intercept	3.179214		0.055986	56.78566	2E-09	3.042221
Service	0.006467		0.002217	2.916564	0.026751	0.001041
	<i>Upper 95%</i>	<i>Lower 95.0%</i>	<i>Upper 95.0%</i>			
	3.316208	3.042221	3.316208			
	0.011893	0.001041	0.011893			

Table 8.21 ANOVA.

This table indicates that the regression model predicts the dependent variable significantly well. Sig indicates the statistical significance of the regression model that was run. This value is 0.02675072. Here, $p < 0.05$, and indicates that, overall, the regression model statistically significantly predicts the outcome variable (i.e., it is a good fit for the data).

The **Coefficients** table provides us with the necessary information to predict price from income, as well as determine whether income contributes statistically significantly to the model (by looking at the "**Sig.**" column). Furthermore, we can use the values in the "**B**" column under the "**Unstandardized Coefficients**" column to present the regression equation as:

$$SI = 3.316 + 0.0065 (\text{service})$$

COMPARISON OF MEANS

SI Based on Religion When the value SI means based on religion were compared, though samples of religions other than Hinduism were limited, it showed an average mean of 3.34 meaning entire sample has scored well on SI. Agnostics expectedly scored low of 2.85 and except for them everyone scored above 3 indicating positive SI orientation. Sample sizes of Jainism, Indian (which itself is not a religion but reflection of patriotic sentiment), Islam and Agnostic were less than 7, so it would be difficult to generalise SI quotient of these religions based on limited sample sizes.

Religion	Freq	SI mean
Supreme Power	1	4.45
Hinduism	215	3.37
Sikhism	15	3.22
Christianity	7	3.19
Indian	6	3.12
Jainism	3	3.1
Islam	4	3.1
Agnostic	4	2.85
Total	255	3.34

Table 8.23 Comparison of Religion based SI means.

Comparison of SI Scores Based on Years of Service of Responder

A comparison of SI scores based on the years of service of responders is placed below in descending order. Since there was only one sample of Indian Coast Guard, its score can not be used to generalize SI score of entire Indian Coast Guards officers. However, in case of Indian Army, Indian Air Force and Indian Navy adequate numbers of responses were available and hence scores can be generalized. Thus, disregarding Indian Coast Guard, Indian Navy scored highest with SI mean score of 3.84, followed by Indian Air Force score of 3.36 and Indian Army had a score of 3.28.

Service	Freq	Mean SI
Indian Coast Guard	1	3.84
Indian Navy	25	3.55
Indian Air Force	112	3.36
Indian Army	117	3.28
Total	255	3.34

Table 8.23 Comparison of Years of Service based SI Mean.

Comparison of JY, KY, RY, BY and AY Scores

Based on the value of means of SI, Officers scored highest on All Yogas (3.549) and lowest on Jnana Yoga (3.241). Jnana Yoga concepts are complex and require formal training and exposure to comprehend them. While All Yoga had highest mean, Karma Yoga score (3.414) was second highest as most of Indians are familiar with the concept of the Law of Karma and use it in day to day life.

Yoga	SI Mean
Jnana Yoga	3.146
Bhakti Yoga	3.241
Raja yoga	3.403
Karma Yoga	3.414
All Yogas	3.549

Table 8.24 Comparison of JY, BY, RY, KY ,AY based SI Mean.

ANALYSIS OF SOME IMPORTANT QUESTIONS.

QN1 Analysis - 56 % of responders felt they life had deeper meaning.

1. I feel that the life has a deeper purpose than worldly pleasures and material achievement and that the real purpose of life is self-realization or knowing our true nature.

254 responses

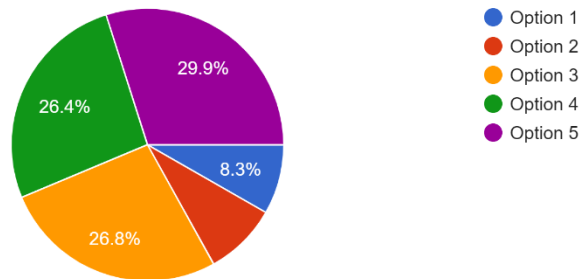


Chart 8.5 QN 1 analysis.

QN3 Analysis – “I always do what is right, even when nobody is watching me, because I know that I will have to bear the fruits of my actions (Karma), either in this life or next life” is based on Law of Karma and also is the basis of integrity. Mean score of this question was 3.71 implying strong belief in law of Karma and understanding it as the genesis of integrity.

QN4 Analysis – “I take full responsibility for what I am today, for my fortunes and misfortunes, and do not hold others responsible for it.” This question had a mean of 4.09 indicating and very high value and strong belief in life being fair, and not blaming others for own misfortunes but accept them as result of our own past actions. High score in this aspect indicates high resilience among officers to handle stressful situations.

QN7 Analysis - In respect of work in professional and personal life not a single respondent found work boring and tiring. 28 % had Duty Orientation wherein they did

work as a matter of Duty and with expectation, 16.5 % had Service orientation where they did work as service to society, 44.5 % did work joyfully without any expectation of rewards and 10.6 % did work as offering to God showing sign of losing sense of doership highest ideal of Karma Yoga. The mean score was 3.04 indicating positive SI orientation in Karma Yoga.

QN12 Analysis – “I regularly practice one or more of spiritual practices like -Yoga Asanas, Pranayama, Meditation, Worshipping God/Supreme Being/Universal Intelligence, Sudarshan Kriya etc.” Responses and means are tabulated below.

Option	Freq	Percent	SI Mean (all questions)
1	41	16.1	3.13
2	47	18.4	3.32
3	51	20.0	3.24
4	62	24.3	3.42
5	54	21.2	3.54

Table 8.25 Analysis of Q 12.

Compared to option 1 wherein responder does not follow any spiritual practice other options follow spiritual practices in increasing order. SI mean score (of all 31 questions) is also seen to increase with people progressively following regularly spiritual practices daily. Only exception in linear rise of SI mean is option 3 whose value is less than option 2. Thus it can be safely interpreted that with spiritual practice in our daily lives our Spiritual Intelligence will be enhanced.

QN14 Analysis “I am able to handle both success and failure with equanimity.”

This question is indicator of ability to handle stress as people with equanimity can stay calm in any situation. Except for option 2 which has a marginal dip, as we progress from option 1 to 5, SI mean score (of all 31 questions) sees a linear increase. This

implies a strong correlation between equanimity, which is indicative of stress handling capability, and score and SI mean score.

Option	Freq	SI Mean (all questions)
1	15	3.18
2	36	3.08
3	74	3.36
4	93	3.43
5	37	3.49

Table 8.26 Analysis of Q 14.

QN20 Analysis “I believe that we have free will in life to choose our actions and we shape our future with our actions and there is no role of luck or destiny.” This question is measure of self-belief in shaping our future through actions as well as resignation to fate (fatalism). Those choosing option 1 are fatalist while those choosing option fully believe that they shape their future. Options chosen by responders shows a very strong linear relationship between options and increasing SI mean (all 31 questions)

Option	Freq	SI Mean (all questions)
1	26	3.13
2	57	3.22
3	73	3.3
4	64	3.48
5	35	3.55

Table 8.27 Analysis of Q 20.

QN 27 Analysis “My spiritual practice helps me in achieving a state of happiness, calm and focussed mind.” This question had a mean score of 3.22 again indicating positive impact of spiritual practices on controlling mind. This question is an important indicator of importance of SI in leading a stress less and happy life. Responses show a very strong linear increasing relationship options and SI mean score(31 questions). This implies that SI can help overcome stress and being happy.

Option	Freq	SI Mean (all questions)
1	33	3.04
2	47	3.20
3	76	3.31
4	64	3.51
5	35	3.60

Table 8.28 Analysis of Q 27.

QN28 Analysis on greatest benefit of SI practice had a mean of 3.66 indicating higher order benefits of spiritual practice. Reported scores of Benefits of Physical fitness -19, Mental Fitness – 21, Emotional Fitness – 54, Happiness and Positivity -90 and Transcendence, higher state of consciousness, peace and bliss – 69. This question shows that there are immense higher order benefits to all followers of spiritual practices.

	Option	Freq
Q 28	1	19
	2	21
	3	54
	4	90
	5	69
Mean	3.66	

Table 8.29 Analysis of Q 28.

QN 31 Analysis “Formal training of Yoga, Pranayama, Meditation techniques, and spiritual practices will enhance Spiritual Intelligence of Armed Forces Officers and help them handle life and work-related stress better.” This question had a mean score of 3.9 implying very overwhelming majority of people in favour of formal training on to enhance SI. Comparison of officers wanting introduction of formal training on such spiritual practices showed that those with lower SI did not want such formal training, while those with higher SI who understood the value of these practices wanted formal training to be initiated in Armed Forces.

Option	Freq	SI Mean (all questions)
1	17	2.95
2	17	2.98
3	40	3.16
4	82	3.3
5	99	3.58

Table 8.30 Analysis of Q 31.

Survey questionnaire is placed as **Annexure VI** at end of chapter 9.

Thus, in this chapter we saw how the survey was conducted using random convenient sampling and received responses of 255 people. Post data cleaning analysis of replies was carried out. Mean score of SI level showed that officers of Indian Armed Forces have a good score of SI. It was convincingly proven by the responses analysis that formal introduction of SI training in Armed forces will help improve levels of SI as well as quality of professional and personal life. SISRI 31 (Yoga) was reduced to SISSRI 28 (Yoga) based on Cronbach's Alpha to provide a universal scale for measuring level of SI based on the Four Paths of Yoga.

CHAPTER-9

LIMITATIONS, CONCLUSION & RECOMMENDATIONS

The chapter covers the key findings reported from the analysis of the data obtained from the survey. It will also discuss the practical and theoretical implications of the findings as well as their significance, limitations of the current research and specific recommendations for future research.

LIMITATIONS

The study was conducted using random sampling technique and had following limitations.

- Based on years of service, the responses were skewed towards 21 to 30 years of service seniority bracket as survey was launched through WhatsApp using Google forms which were sent to officers in direct or indirect contact with the author.
- Further based on religion, responses were skewed towards Hinduism with minimal responses from other religions. This made interpolation of SI levels for other religions difficult.
- Prevailing Covid situation did not allow any visit to Armed forces units to interact with the target audience and clarify any doubts about survey.
- Though a pilot study was done to refine questionnaire, lack of time for writing dissertation thesis did not permit refining of survey questions adequately. Item 31 is Armed Forces specific and can be removed to make scale universally applicable. Further, by removing item 18 we can improve All Yoga Cronbach's Alpha from 0.666 to 0.730 and by removing item 28 we can improve Raja Yoga

CA value from 0.649 to 0.656. After these two removals and also removing item 31, there will be 28 items in the scale and hence it will become SISRI 28 (Yoga) scale which can have universal application. In this final universal scale GY, BY, KY and All Yoga have CA score more than 0.7 while only RY falls marginally short at 0.656. Therefore, there is a need to refine RY related questions to ensure that their CA value is >0.7 to make this SISRI 28 (Yoga) universally applicable.

CONCLUSION

The section seeks to summarize the conclusions reached regarding the research questions and research hypotheses.

RQ1 was -“What are the common features and differences between existing concepts of spiritual intelligence and spiritual intelligence based on the Four Paths of Yoga?”

As seen in chapter 3 Western and Indian approaches to Spiritual Intelligence are vastly different. While Western approach is driven by materialism and aims to improve quality of life in this life through material success, Indian Approach is more comprehensive aimed at solving the problem of suffering in life through making one free from the cycle of life and death and bondage to this world through the Four Paths of Yoga. While western approach is only descriptive as it describes various spiritual concepts and constructs, Indian approach is more comprehensive not only describing logically various concepts but also offering concrete solutions, which when followed by spiritual seeker through sadhna can liberate him or her. They have similarities in terms of offering a meaningful life, transcendental experience, compassion and improving quality of life. Western approach defines success in terms of material gains while Indian

approach repeatedly points to illusory nature of this universe and impels one to not get trapped by the pleasures of this world as they will lead to bondage.

RQ-2 was “Do the Four Paths of Yoga based on Indian Philosophy offer an alternative perspective on Spiritual Intelligence?”

As shown in chapters on Jnana Yoga, karma Yoga, Raja Yoga and Bhakti Yoga, Indian approach offers concrete paths which can independently lead one to Moksha. One can choose any of the paths based on his temperament and attributes and liberate himself. All the paths are complimentary and a mixed path approach is what most of spiritual seekers like Adi Shankaracharya, Ram Krishna Paramahansa, Vivekananda and many others have taken with one of the path being dominant in their approach. Thus it is proven that compared to Western Perspective on SI, Indian perspective offers an alternative and comprehensive perspective which is based on logic, scriptures and codified into sadhanas which one needs to follow to achieve Moksha in any of the four paths. All the Four Paths converge in the end and lead to the knowledge of Brahman.

RQ-3 was “What is the level of spiritual Intelligence of the officers of the Indian Armed Forces”

As seen in last chapter, SI of 255 officers of Indian Armed Forces was measured and was found to be 3.34 which indicates high level of SI. Detailed analysis has already been carried out in last chapter.

RQ-4 was “Do the Indian armed forces need formal education on Spiritual Intelligence with a particular reference to professional competence and quality of life?”

As seen in detailed analysis in last chapter, it has been convincingly proven that there is a need to include formal education on Spiritual Intelligence with a particular reference to professional competence and quality of life. As survey questionnaire analysis indicates, overwhelming majority of officers feel that formal introduction of education on Spiritual intelligence will help them in enhancing their professional competence and improving quality of life. Many other armed forces across the world have started teaching Yoga and meditation to the military personnel. In Indian Armed forces also Toga is being practiced on international Yoga day. But this is not adequate and teaching of concepts of SI based on Indian philosophy of Four Paths of Yoga can prove to be extremely beneficial. Though these concepts are based on Hindu scriptures, they are not religious but based on very sound logic and can be easily adapted for universal application.

RECOMMENDATIONS

Study proves that the officers of Indian Armed forces have apposite Spiritual Intelligence orientation irrespective of service seniority, religion or the service to which they belong to. Based on the study following are the recommendations:-

- There is a need to incorporate formal education on the Spiritual Intelligence based on Four Paths of Yoga concept in Indian Armed Forces to improve professional competence and quality of life.
- SISRI 28 (Yoga) needs further refinement in Raja Yoga based questions to bring its Cronbach Alpha score above 0.7 from current value of 0.656 to ensure high reliability of internal components of this scale.

- There is a requirement to undertake further study with more samples of officers of Indian Armed Forces from other religions like Islam, Christianity, Jainism, Sikhism and Buddhism to study the SI level of these officers, since number of responses from officers of these religion were limited.
- After these refinement SISRI 28 (Yoga) is suitable for universal application.

Thus, this chapter summarizes findings, limitations and recommendations of the thesis. Future study can refine SISRI 28 (Yoga) scale and specially Raja Yoga sub scale to get its CA value equal to or more than 0.7. Also, this scale needs to be tested on non-Armed Forces groups to study its efficacy in determining SI levels.

ANNEXURE - I (CHAPTER 4)

ADVAITA VEDANTA IMPORTANT CONCEPTS

SIX PRIMARY CONCEPTS

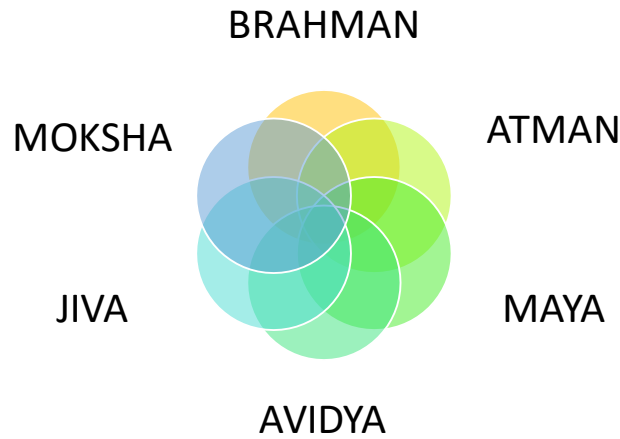


Image 4.5 Six Primary concepts of Advaita Vedanta - source author

Brahman

Brahman is beyond the three gunas (Sattva, Rajas, Tamas) (त्रिगुणातीत); time, space, Maya (माया); and five senses. He is inexpressible, meaning that words cannot describe him, five senses cannot experience him. So, one has to rise beyond the worldly realm of senses, mind and Maya to experience oneness with Brahman. There is no duality in Brahman (ब्रह्म). He is without beginning and end, indescribable, indivisible, undivided, peaceful, immutable, infinite, subtlest, and omnipresent, Nirakara (निराकार). Brahma is an infinite Vastu (Brahma Sarva Vastu) must be Nirakara (formless) and Vyapaka (all-pervading). He is unchanging and beginningless and causeless. Being beyond time, space and causation it is immortal. It does not decay or suffer diminution and is eternal. Being eternal, he is beginningless. Something that is an effect is not eternal and is

absorbed into its cause. But Brahman being the cause of all is not an effect and hence eternal. The Vedas exclaim from time immemorial, Ekam Sat Vipra Bahudha Vadanti, Existence is One, Sages call it by different Names Rig Veda, 1-164-146. He is jnana svarupa (ज्ञान स्वरूप) and has independent existence and does not depend upon anything else. The world itself shines as Brahman when the veil of ignorance is torn down by the dawn of Knowledge of the Imperishable.

Advaita asks one to rise from Sharira bhava to Jiva bhava to Atma Bhava. According to Advaita, Jiva, Shiva, Brahman are not different. Entire advaita can be summed up in half verse written by Adi Shankaracharya in Brahma Jnanavali as: -

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः - ब्रह्म ज्ञानावलीमाला - २०

Brahma Satyam Jagat Mithya Jivo Brahmaiva Na Aparah"-Brahma Jnanavali mala-20

This means that Brahman is the only truth, the world is unreal, and there is ultimately no difference between Brahman and individual self. Adi Shankaracharya was one of the greatest proponents of Advaita Vedanta. Though most people stick to Brahman satya, jagat mithya, Adi Shankara did not stop at jagat mithya, he went on to say after this 'Jagat satyam'. This 'Jagat satyam' is not from the point of view of duality, but from non-duality or one who knows his true nature by having Brahman Jnana, wherein there is nothing but Brahman alone and this universe (jagat) is also Brahman.

Non duality means that there is no duality of observer or seer (दृष्टा) and object of observation or observed or seen (दृश्य). To observe, experience or see anything one must be conscious of it. In the same way to experience or be a witness, consciousness has to be present i.e., one has to be aware of 'object of observation'. Hence, there is duality in

seer and seen. After the object of observation has merged into observer only pure consciousness remains. Seen or object merges into observer or seer once observer realises that object is just a mental projection, a false perception due to illusion of Maya. When one knows the art of discriminating real and unreal and see the source, one sees Brahman everywhere. Hence, it is said that the knower of Brahman is not different that Brahman itself. Same thing is conveyed by another Mahavakya (महावाक्य), sarvam khalu-idam Brahman (सर्वं खलु इदं ब्रह्म) – (Chhandogya Upanishad 3.14.1) i.e., whatever else you see is also Brahman or everything (else) is Brahman. It is not different from you; it is not separate from you.

असंगोहम असंगोहम असंगोहम पुनः पुनः सच्चिदानंदरूपोहम अहमेवाहमव्यहम।। - *Brahma Jnanavali mala* -2. Unattached am I, unattached am I (Atman), ever free from attachment of any kind; I am of the nature of Existence-Consciousness-Bliss (Sat Chitta Ananda – i.e., Brahman).

As Raman Maharishi says who can truly say that the universe is real, only the enlightened one who sees the entire universe as nothing else but Brahman. In reality there is no creation. The world itself is an appearance of Brahman. The world is superimposed upon Brahman through Adhyaropa. Through Apavada-Yukti the superimposition is sublated or negated, and everything is realised to be the Absolute Brahman.

Sagun Brahman (सगुण ब्रह्म) - Ishvara (ईश्वर)

Brahman, when working through Maya (माया), it's illusionary power, does the work of creation, preservation, and destruction, is called as Sagun Brahman or Ishwara. Saguna

means with gunas (गुण). To do anything, i.e., to act, one has to possess gunas. Possessing gunas does not mean Ishwara is bound by them. Advaita considers all forms of Sagun Brahman i.e., Ishwara or Bhagavan as equal. Though Ishwara is eternal, he is called so as he is connected with Maya. Without Maya, he is Nirguna Brahman.

Atman

“The Brihadaranyaka Upanisad emphatically proclaims that the Atman is the only reality, and that all plurality is a mere matter of words; the Chandogya Upanisad, instead of starting with the Atman, does so with the world, and comes to the same conclusion from this standpoint as well, viz., that the world is strictly speaking the Atman itself, since there is no other existence but the Atman”⁸⁷.

Atman (आत्मा) is Sat-Chit-Ananda (सच्चिदानन्द) and not different from Brahman. Sat means being or existence or real. Being is the intrinsic nature of Atman as heat is the intrinsic nature of fire. Atman has existed forever without a beginning or end. Chit means consciousness or awareness. Atman is Chit as it shines by itself unaided by any other light and illumines the whole universe by its own light. Atman is the consciousness, and our mind and body are illuminated by Atman as Moon is illuminated by Sun giving the illusion of Moon being self-illuminated. Similarly, mind gives a false impression of being self-conscious. Atman is Ananda or bliss which is eternal, uncaused, and unexcelled. All our experiences of happiness owe their existence to Ananda nature of Atman. The pleasure derived from worldly objects are temporary and subject to Upadhi or vehicle and degree and not absolute so it cannot be called the bliss of Atman which is absolute and eternal. We experience the bliss of Atman every day in deep sleep through absence of worldly worries and positive happiness, and we remember on waking up that we slept happily.

When 'I' or Atman identifies itself with the body and mind when trapped in into this samsara (संसार) it becomes Jiva. When it understands its true nature, detaches from the world and associates itself with Brahman, it merges into Brahman losing its individual identity. The word 'Atman' is used with reference to the soul in the individual. The term 'Brahman' is used with reference to the same Soul as the Universal Soul of all beings in the universe. The Atman is neither born, nor does it die. It is pure, and perfect Knowledge, unchanging and not conditioned in time, space, and causation.

Maya

The Doctrine of Maya is the pivotal principle in the Advaita Philosophy the final pronouncement of Indian speculation on the conception of Reality and Appearance⁸⁸. The ancient Rishis meditated deep over the nature of world of experience and came to the conclusion that this empirical world is identical with Ataman or Brahman. There is no duality between the two, between the world and the spirit. In the Rig-Veda the chief meanings assigned to the word "Maya" are "power" (Prajna, knowledge) and "deception" (Kapata). It is noticed that wherever it means "power" the idea of "mystery" necessarily goes with it i.e., it does not mean any "physical" power, but "a mysterious power of the will" which would translate into such Sanskrit expressions as Sankalpa Sakti or Iccha Sakti⁸⁹.

The doctrine of Maya is an integral pillar of the Vedanta philosophy. Some scholars believe that the concept of Maya is not there in the original texts of Vedas or Upanishads, and it is the conception of Adi Sankaracharya who, influenced by Buddhist teachings and following traditions of Gaudapada created the concept. But Shashti Prabhu Dutt firmly concludes that "the conception of Maya is as old as some of the later books of the Rigveda where its forms are clearly noticeable, and that it gradually

developed through the speculation of the Upanishads and passing through the hands of Gaudapada and Sankara was crystallized into a technical form, elaborated more and more as time went on.”⁹⁰

There is one absolute undifferentiated reality Brahman and the entire empirical world which is nothing but Projection of brahman as Maya is an illusion or appearance. The way the objects of our dream vanish the moment we are awake, similarly the worldly objects become unreal once we acquire knowledge about our true nature. The term Maya signifies the illusory character of the finite world. Sankara explains the Maya conception by the analogies of the rope and the snake, the juggler and jugglery, the desert and the mirage, and the dreamer and the dream. "The doctrine of Maya, or the unreality of the duality of subject and object and the unreality of the plurality of souls and their environment, is the very life of the primitive Indian philosophy" (Gough, "Philosophy of the Upanishads," p. 237).

“Maya is the veil that covers our real nature and the real nature of the world around us. Maya is fundamentally inscrutable. Like any form of ignorance, Maya ceases to exist at the dawn of knowledge, the knowledge of our own divine nature. The changing world that we see around us can be compared to the moving images on a movie screen. without the unchanging screen in the background, there can be no movie. Similarly, it is the unchanging Brahman—the substratum of existence—in the background of this changing world that gives the world its reality.”⁹¹

Yet for us this reality is conditioned, like a warped mirror, by time, space, and causality—the law of cause and effect. Our vision of reality is further obscured by

wrong identification. We identify ourselves with the body, mind, and ego rather than the Atman, the divine Self.

Maya is mithya i.e., it is neither real nor completely unreal. Though it is unreal, it appears to be real. It does not have independent existence but depends upon and rests upon Brahman. Maya is Trigunatmika or made of Tamoguna- darkness and inertia, Rajoguna - passion and activity and Sattvaguna - divine light and purity.

“Isha Upanishad tells us that the veil (Maya) which covers the truth is golden, so rich, gaudy and dazzling that it takes away the mind of the observer from the inner contents. Katha Upanishad says how people live in ignorance and thinking themselves wise, move about wandering, like blind men leading the blind. Chhandogya tells us that the Atman is the only Reality; everything else is merely a word, a mode and a name. Brihadaranyaka Upanishad says ‘The Lord on account of Maya is perceived as manifold.’ Svetaswatara Upanishad in particular identifies Maya with nature when it says, ‘Know nature to be Maya and the ruler of Maya to be the Lord Himself.’ It describes God as a Mayin who creates this world by His power. Here it is claimed that the Mahesvara (or "Great Lord," who is identified in this text as Shiva) projects the physical world out of the substrata of the universe known as Brahman”⁹².

Brahman appears to us as the universe of multifarious names and forms because of our ignorance of Brahman, in the same way as a rope, when not recognized as such due to dim light, appears as a snake. This ignorance is also known by the names 'Nescience' and 'Maya'.

Ignorance and veil of Maya can be removed only by annihilating Avidya or Ajnana, the source for this Samsara, just as a tree can be destroyed only by annihilating its root. Avidya can be destroyed by knowledge of the Imperishable or Brahman, and not by indiscriminate suppression of the senses.

In Viveka Chudamani Sankara calls Maya is the power of the Lord, without beginning, indescribable is made up of the three gunas and is superior to the effects as their cause. It is to be inferred by one of clear intellect only from the effects it produces. It is that which brings forth this whole universe. Maya is neither existent nor non-existent nor partaking of both characters; neither same nor different nor both; neither composed of parts nor an indivisible whole nor both. It is most wonderful and cannot be described in words. Sankara concludes that this finite, mortal, ever-changing world that we see around us is born out of Maya alone and the basic truth is one only, Advaita.

Description of Ignorance

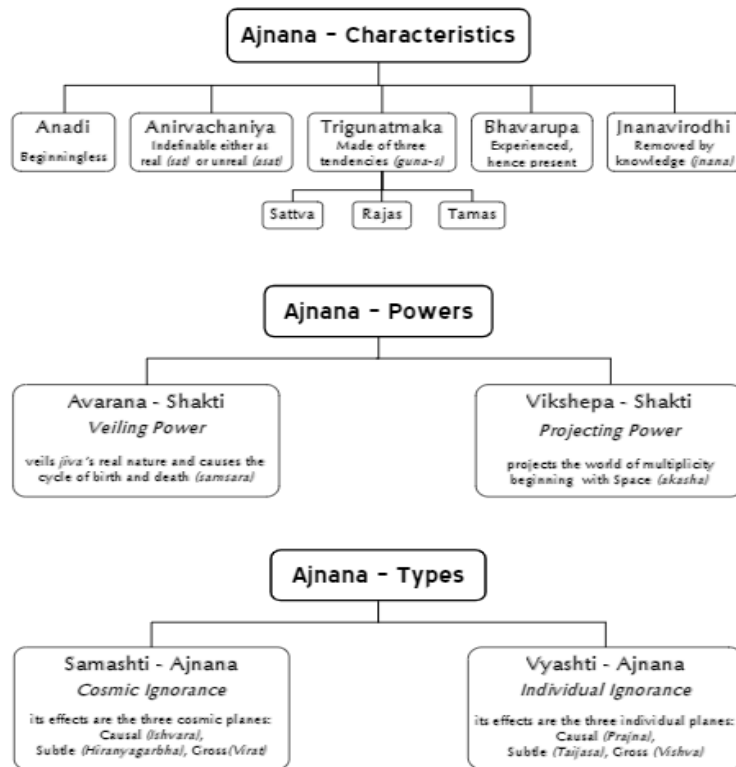


Image 4.6 Ajnana characteristics, powers and types. source⁹³.

Maya is also described in the scriptures by various other terms like prakriti, ajnana, shakti, nature, illusion, nescience, ignorance etc. Maya casts a very strong veil of ignorance and despite the Self being of the nature of Brahman, sees itself as body and mind and is trapped in this world and experiences suffering and miseries and cycles of life and death. Barman using his power of creates Maya or the illusion of this universe by transforming himself from undifferentiated to differentiate many and from Nirguna Brahman to Sagun Brahman or Ishwara to create this universe. Only once the remove the veil of Maya through knowledge can we realise our true divine nature.

Maya is also called Mithya. While Satya is one which is ever present, Asatya is not present at all the times. Mithya is the one which is actually not there, but it is experienced. It is also defined as something which is not present at all times. For e.g.,

waking state is absent in dream state, hence it is not eternal, hence mithya. Thus, while Maya is Satya for embodied, it is Mithya for enlightened souls. One has to rise above Maya and go beyond it to realize true nature of Self i.e., Brahman. Maya is defined as ma (not) and ya (this), meaning one which is not there. In Gita, Naishkarmya Siddhi, Tatva Bodh, Vivek Chudamani and some upanishads, Maya is defined as the one which is not real and not unreal (false). Hence the word used by Adi Shankara for Maya is Mithya. So Maya is often translated as illusion or appearance or unreal. Maya does not have absolute reality. Maya is not independent but is dependent upon Brahman. Since Maya has no independent existence, but a relative existence, hence it has to be defined in relation with something else, be it Brahman, Ishvara (Saguna Brahman) or this world. With Respect to Brahman, and Nirvikalp Samadhi, Maya is non-existent. With Respect to Jagat, i.e., relative reality, Maya is real. With Respect to Ishvara, Maya is its illusionary power.

Snake- Rope Analogy

This is one of the most commonly used analogy to explain the concept of Advaita Vedanta. Suppose you enter a dark room and suddenly see a snake. You switch on the light and immediately, you see and realize that it is just a rope. Snake was super imposed upon the rope by false perception. It was an illusion but seemed truth. Snake did not last for ever as it was not permanent and vanished without any trace and without any delay. Snake did not exist beyond rope and cannot exist with rope. Snake is dependent upon rope for its existence, and it cannot exist without rope. So, rope is its adhara (support), the substratum, based upon which snake rested. But the rope, being real, can exist without snake.

Now, replace 'snake' by ' Maya 'and 'rope' by 'Brahman' in above para. Maya was super imposed upon Brahman by false perception and was an illusion but seemed to be truth. Maya did not last for ever as it was not permanent and vanished without any trace and without any delay. Maya did not exist beyond Brahman and cannot exist with Brahman. Maya is dependent upon Brahman for its existence and cannot exist without Brahman. So, Brahman is it is adhara (support), the substratum, based upon which snake rested. Brahman can exist without Maya.

Jiva

Jiva is defined by Adi Shankara in Tatva Bodh and other prakarana granths as the one who associates itself with karma and fruits of karma, experiences pleasure and pain by associating with mind, body, intellect and ego. The attachment of body and the feeling that 'I am body is the one that produces bondage. Such a bound soul is called Jiva-atman or simply Jiva. It travels from one body to another and is trapped in the cycle of birth and death. One is free from Jiva bhava when one dis-associates itself or 'I' from 5 senses, 5 bodies (कोश, sheaths or koshas), mind, intellect and ego. A Jiva doesn't just refer to a human being, but any separate living entity, including animals and plants.

Jiva is the same Brahman which associates itself with Maya. "If Ishvara is the Self (Brahman) associated with its power of Maya at the macrocosmic level, the Jiva is the Self (Atman) associated with a particular body-mind-sense complex at the microcosmic level"⁹⁴. Jiva (individual), Jagat (World) and Ishwara (Saguna Brahmana) are all same are all actually the Self, just as the wave and the ocean are nothing but water. The difference between Jiva and Ishwara is that while Ishwara can take any form anywhere at will and can also again merge into Brahman at will, Jiva is bound and influenced by

Maya. Ishwara is always aware that he is 'Brahman'. That is why he is called Maya-Patti, or controller of Maya. Maya is the shakti of Brahman and cannot be separated from it like fire and its warmth.

The Shvetashvatara Upanishad compares the Jiva and the Paramatma to two friendly birds sitting on the same tree. समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः । जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥4-7॥ "Two birds sitting in the tree (the body). One bird, the Jiva is enjoying the fruits of the tree and the other the Paramatma is watching the Jiva." Śvetāśvatara Upaniṣad (4.7)

Maya creates upadhis or 'limiting adjunct'; something that apparently lends its qualities or attributes to something else. When upadhis (imitation) of both Jiva and Ishwara are removed, what is left is Nirguna Brahman. Duality is perceived due to error in perception and veil of Maya. Jiva was never separated from Brahman as Brahman is indivisible.

“In free state, beyond Maya, Jiva and Brahman are same as both Panch-Mahabhuta and Maya are Upadhis. When in duality, until Jiva is trapped in Panch-Mahabhuta, we as Jivas are ansha (part) of sarva (whole). If we take 'mind' into account along with Jiva, then each Jiva is unique with other i.e., each Jiva has unique personality and is different from Ishvara. The reality of being eternally free and one with Brahman is different from our day-to-day experience, indicating that we need to make 'an effort' to realize truth. While living in dual world, one needs to take refuge in Ishvara and pray to him to raise our consciousness beyond Maya and merge individuality (feeling of individual identity) into totality”⁹⁵.

Subject	In conjunction with	Transformed into	Qualities		
Atman	Panch Mahabhoota	Jiva	Alpavya (ignorant of true nature, having little knowledge)	Alpavyapi (limited in space or place)	Alpashaktiman (limited power)
Brahman	Maya	Ishvara	Sarvagya (all-knowing)	Sarvavyapi (omnipresent)	Sarvashaktiman (all-powerful)

Table 4.2 Atman & Brahman quality comparison. Source author.

Three Levels of Truths

Three Levels of truths are - Vyavaharika Satya, Pratibhasika Satya and Paramarthika Satya.

Vyavaharika Satya Vyavaharika Satya means that which is true or appears to be true in day-to-day life. In other words, it is practical reality.

Pratibhasika Satya Pratibhasa means illusion or appearance. Pratibhasika satya is the truth which is only true in the dream state. This truth is within mind. During sleep, mind creates another world. Dream world is true for dreamer, but when one is awake, this world disappears without leaving any trace.

Paramarthika Satya Paramartha means absolute truth or highest truth. Paramarthika satya means that which remains truth in all states at all times. That which is present everywhere, without beginning or end. There is no abhava or absence

of Paramarthika satya. Hence it is called as absolute truth. Shruti says Brahman is absolute truth.

Let's say that some layers of clouds veil Sun. Hence, we can say that Sun (Brahman) is veiled by ignorance (clouds). After the clouds move on or are removed from our vision, Sun appears again, and we can say that Sun (brahman) is found again. But in reality, we know that Sun can never be veiled by Clouds.

Drishti-Srishti-vada (Sanskrit: दृष्टिसृष्टिवाद) or 'the doctrine of creation through perception', is an offshoot of Advaita Vedanta, which doctrine maintains that.

Three Theories of Creation

Shristi-Dristi Vada considers that the world is fundamental and primary and gives rise to consciousness. This view is the realist view which matches with some the Western scientific scholar's view of consciousness studies as well as Darwinian Evolution Theory and is commonly accepted model of the universe in the West. It implies that first there was a universe in which life gradually evolved on planet Earth and eventually human life and human consciousness evolved. In Western philosophy this is known as the **Realist** view of reality. This holds good for embodied person who finds it hard to neglect the reality of physical world.

Dristi-Shristi Vada considers that consciousness is fundamental and primary and gives rise to the world, which is nothing but just an appearance, i.e., like in a dream, consciousness exists first and then this consciousness manifests the apparent dream-world and dream-subject/object duality. In Western philosophy this is known as

the **Idealist** view of reality. The perceived phenomenal world comes into existence only in the process of man's observation of the world which is seen as a world of his own mental construction; having no objective reality, it exists only in his mind.

Ajata Vada is the radical view that there never was any creation at all, and that there is only The Absolute. While first two theories are easy to grasp with the mind, Ajata Vada is an advanced and highly radical teaching that is difficult to comprehend, and it makes little sense to the mind. “Ajata Vada is usually associated with Gaudapada’s commentary on the Mandukya Upanishad but also features in several other scriptures such as Ribhu Gita, Yoga Vasishtha, the final few verses of Shankara’s Viveka Chudamani, the Ashtavakra Gita and Avadhuta Gita to name a few”⁹⁶.

Advaita Vedanta teachings progress gradually from Shrishti Drishti Vada (realist) to Drishti Shrishti Vada (Idealist) to Ajata Vada or no creation so that embodied person can understand these concepts easily.

Degrees of Reality & Three Theories of Creation

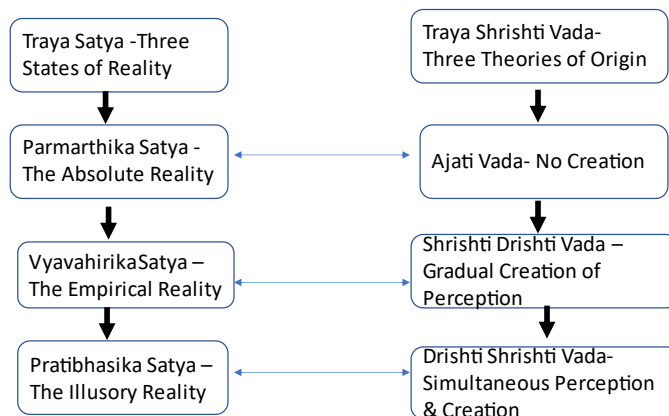


Image 4.7 Degrees of reality and three theories of creation. source⁹⁷.

Self-Enquiry through Neti-Neti (Negation)

तत्त्वमस्यादिवाक्येन स्वात्मा हि प्रतिपादितः । नेति नेति श्रुतिर्ब्रूयादनृतं पाञ्चभौतिकम् ॥ Avdhoot Gita 1-25 ॥ By such sentences as "That thou art," our own Self is affirmed. Of that which is untrue and composed of the five elements - the Shruti (scripture) says, "Not this, not this." It is called as path of negation - 'Neti - Neti' (नेति - नेति). na-iti, na-iti (न-इति, न-इति) means 'not this, not this'. The practice is the technique of self-enquiry based on seeker asking, "Who am I?" and then taking any thought or worldly object that the mind can conceive and logically negating and proving that this object is not Atman or 'I'. Seeker is required to use his discrimination or Viveka using various techniques like Drig Drishya Viveka, Panch Kosha Viveka, Atman Anatma Viveka or Traya Avastha Viveka to determine one's true nature.

After negation of what is 'not this' that which is not Atman or 'I', only pure consciousness remains. Idea is to separate or detach 'I' from that which is not 'I'. One cannot negate oneself or deny one's own existence at any time. Since 'I' cannot be negated, only what is different from 'I' can be negated. After negating which is not 'I', like peeling off layers of onion, what is left is emptiness, just you. Empty means nothing more remains to be negated. Now nothing that can be seen is left. In this process, observer is not negated, hence only the observer or real 'I' remains.

In world all things are associated with name and form. There is no form, which does not have a name and there is no name which does not have a form in this universe. Let us take example of a mango tree. Now remove, the name which is 'mango tree'. What remains is just a shape. Now remove shape. Only the knowledge that this was mango tree remains, the object of observation 'Mango Tree' is absent. Only the observer

remains and nothing else. The thing that remains is just knowledge. Hence Atman is called as Jnana-Svarupa (ज्ञान स्वरूप, of nature of giving knowledge). But one can only be aware of anything if one is conscious of it. Hence Atman is nothing but pure consciousness. Consciousness is the one which is responsible for any knowledge and has the quality or nature of giving knowledge called as Prakash-Svarupa (प्रकाश स्वरूप, of nature of light). In this process the observer himself is not negated, only object of observation is negated.

“Hence one reaches to a conclusion, ‘Aham Brahm Asmi’ (अहं ब्रह्मास्मि). Since this ‘I’ is nothing but pure consciousness, it reflects another mahaakya - Prajnanam Brahma (प्रज्ञानं ब्रह्म) meaning ‘consciousness is Brahman’. You began this journey by being in duality and you thought that ‘I’ is different from Brahman; hence Guru instructs you into a Mahavakya ‘Tat Tvam Asi’ (तत् त्वम् असि) meaning ‘That though art’ meaning ‘you are that Brahman’. After negating what is not ‘I’, ‘I’ merges with Brahman. Individual ego merges in Brahman and loses its individual identity. One concludes that ‘I’ i.e., Self-i.e., ‘Atman is Brahman’ i.e., ‘Ayam Atma Brahma’ (अयमात्मा ब्रह्म) - another Mahavakya. Sri Ramana Maharshi says that after Ego dissolves, another ‘I’ springs up spontaneously. But this is not ego. it is purna vastu (पूर्ण वस्तु, completeness). Hence this ‘I’ is called as Atman (which is none other than Brahman.)”⁹⁸ These 4 Mahavakyas talk about the unity and oneness of Atman, Jiva, and Brahman (आत्मन्, जीव, ब्रह्मन्). Here Jiva and Atman are used interchangeably.

Three Bodies

Human body consists of there are three bodies, viz., gross body (physical), subtle body and causal body and their existence is dependent of Atman.

Gross body is the one seen by the physical eyes, that which is composed of flesh, bones, fat, skin, nerves, hair, blood, etc., is the physical body. This body grows in youth and decays in old age. It develops when good nourishing food is given, and decays if food is withdrawn, or if there is some disease. Because it disintegrates and decays, it is called Sarira. As the body is burnt after death, it is called Deha.

The subtle body is composed of seventeen Tattvas, viz., five Jnana Indriyas, five Karma Indriyas, five Pranas, mind and intellect. The subtle body develops through intense Abhimana or egoism and strong Raga-Dvesha, and decays when egoism and Raga-Dvesha are destroyed or decreased. The subtle body is burnt by the three kinds of Tapas, viz., Adhyatmic, Adhibhautic and Adhidaivic. Ajnana or Avidya alone constitutes the Karana Sarira.

The causal body develops through the idea, I am Jiva and decays when this idea is annihilated or decreased, when 'I' is identified with Brahman. The subtle and causal bodies are thickened in worldly-minded persons and are thinned out in earnest aspirants.

The fire of wisdom (Jnanagni) completely destroys the subtle and causal bodies. Subtle body is also called Linga Sarira as it enables one to have the experience of hearing, feeling, seeing, tasting and smelling and to realise the Atman through meditation. That which is the cause for the gross and subtle bodies is called Karana Sarira or causal body.

THE THREE BODIES

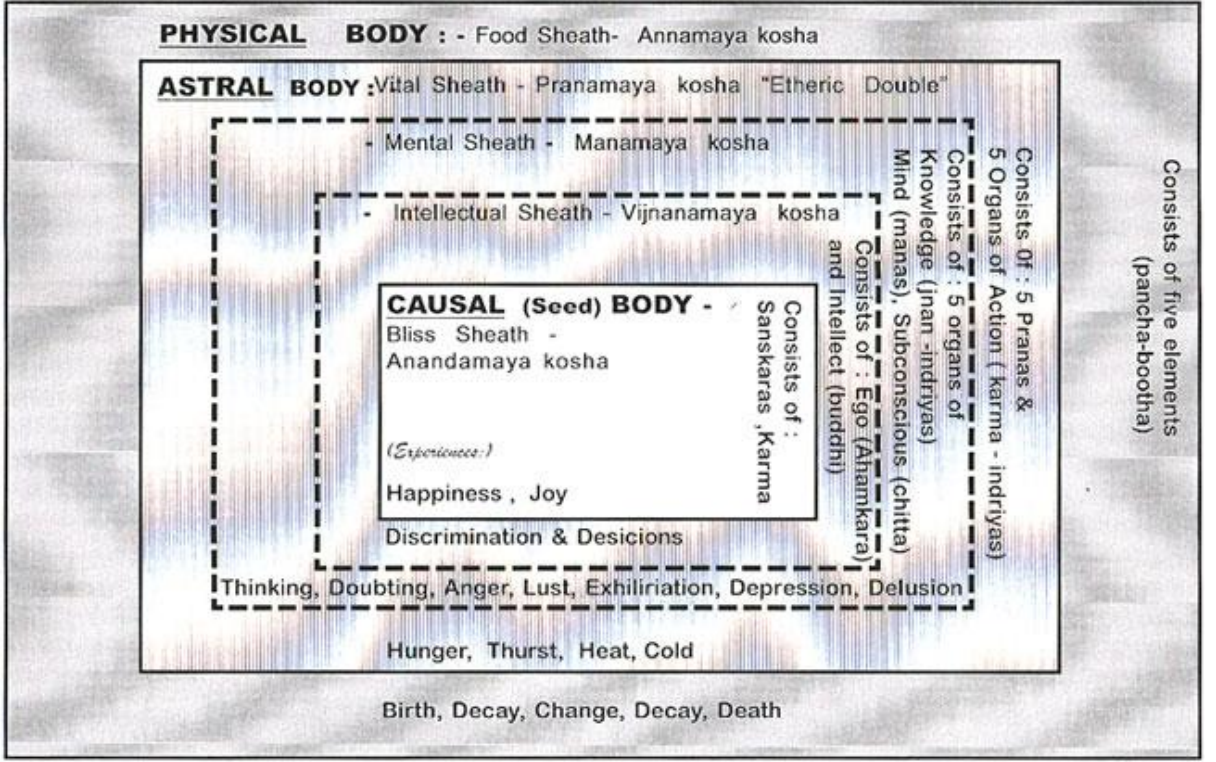


Image 4.8 Three Bodies. source⁹⁹.

Drig-Drishya (Seer and Seen) Viveka

Drig Drishya Viveka, as the name indicates, is an inquiry into the distinction of the 'Seer' (Drg) and the ' Seen ' (Drishya)

रूपं दृश्यं लोचनं दृक् तद्दृश्यं दृक्तु मानसं ।
दृश्यार्धावृत्तयस्साक्षी दृगेव न तु दृश्यते ॥ १ ॥

roopam drishyam lochanam drik, tat drishyam drik tu maanasamdrishyaa dheevrittayah saakshee, drik eva na tu drishyate.¹⁰⁰ The form (all objects of sense perception) is perceived, and the eye (for all the organs of perception such as nose, ears etc) is its perceiver. It (eye) is perceived, and the mind (the sense organs, unless the mind is attached to them, cannot perceive their objects) The mind with (Buddhi, Chitta, and

Ahamkara) its modifications is perceived and the Witness (the Self) is verily the perceiver, (the mind is controlled by the conscious Self), but It (the Witness) is not perceived (by any other). In a state of deep sleep, the sense organs do not perceive anything because the mind, at that time, ceases to function) is its perceiver.

Drig Drishya Viveka essentially covers the tenets of differentiation (viveka) between the seen (object) and the Seer (viewer) and slowly takes us to the core non dualistic teaching of the Self. Starting with the objects of visual perception, it very directly plunges into the core philosophy of intellectual discrimination and differentiation. Viveka means to differentiate¹⁰¹.

This is based on the principle that the observer and the observed must be different as they cannot be the same entity also observer cannot observe itself. For example, if eyes are observing a book, the book being observed has to be different from the eye observing it. Awareness of observing lies on the side of eye and not book. Eye is aware of book and not vice versa. Therefore, eye is conscious or sentient or has chetna while book is jada or insentient. The awareness lies on the side of the observer and not observed. Therefore, since the eyes see a variety of objects in front. The eyes cannot see themselves and are distinct from the objects. The objects may change but the eyes remain the same.

In relation to the observer, the observed changes, but observer remains unchanged. The forms etc. are objects of perception which are changing. They are perceived with their changes by the sense organs or eye which I relatively unchanging. Change is possible only in things which are imagined with reference to an unchanging substratum. The characteristic of the Seer is unchangeability. The objects change though their perceiver is constant. The appearances, like the snake etc., change but the rope is constant.

The Mind collects visual inputs from the eyes and hence is different from the eyes. The eyes may be semi blind, effected by cataract or vision problems but the mind is distinct from the plurality of the condition of the eyes. Compared to eyes, mind observes eyes hence mind is observer and eyes are observed as awareness about eyes lies on side of mind as eyes are not aware of and cannot observe mind.

Though the eye and other sense organs become the object of perception in its relation to the mind. The eye is subject to changes which are perceived by the mind; for it is the mind that thinks 'I am blind ' etc. The mind knows the changes because it is a unity. Though the nose, the skin, the tongue etc. are respectively perceivers with reference to their several objects, yet they themselves are perceived by the mind. Hence, the mind is the perceiver, and the sense-organs are objects of perception.

The Mind could be in different states of emotions like happy, sad, agitated, numbed with shock, and have drifting thoughts. These states of mind are observed by the self or 'me'. Therefore, this Self is the observer or 'Seer', and mind becomes the observed or 'Seen'. Hence the Mind becomes the 'Seen' and the Self the 'Seer'. Consciousness illumines (such other mental states as) desire, determination and doubt, belief and non-belief, constancy, modesty, understanding, fear and others, because it (Consciousness) is a unity. One might wonder that we can other people but actually we are only seeing their bodies and emotions, we can never see their 'Self' or there 'I' ness or their Atman. The Atman or the innermost Self is the ultimate perceiver. The Atman is beyond being perception because it is the consciousness itself which is perceiver of all and hence the subject or the ultimate Seer which cannot be seen by anything.

This proves that our true Self is our Atman which is nothing but Consciousness and same as Brahman. Moon is illuminated in reflected light of Sun, but we falsely perceive

that Moon is self-luminous. In the same way our body and mind are illuminated by the reflected consciousness of our Atman. Consciousness is everywhere. Consciousness shines through the body all the time. It is the mind that operates fully, partially or shuts down that we have different experience of wakefulness, dream, and deep sleep. Consciousness needs a mind to experience world. Just like Sunlight is everywhere but needs physical objects to reflect light for us to experience its luminescence.

Panch Kosha Viveka (Discrimination of Five Sheaths)

It is the innate tendency of the human mind to identify the Self with the five Koshas. This is due to ignorance (Avidya), Adhyasa or superimposition. The purpose of Pancha Kosha Viveka is to understand "Who am I?" or self-realisation. Five sheaths are covering the individual soul. They are the Anna Maya Kosha (food-sheath), Prana Maya Kosha (vital sheath), Mano Maya Kosha (mental sheath), Vijnana Maya Kosha (intellect-sheath) and Ananda Maya Kosha (blissful sheath). Atman is distinct from the five Koshas or sheaths. Just as the scabbard hides the sword, the outer shell covers the tamarind fruit, the coat covers the body, so also these five sheaths hide the Atman. The Anna Maya Kosha forms the gross body. The Prana Maya, Mano Maya, Vijnana Maya Koshas constitute the subtle or astral body or Linga Sarira. The Ananda Maya Kosha forms the causal body or Karana Sarira.

Kosha Attributes

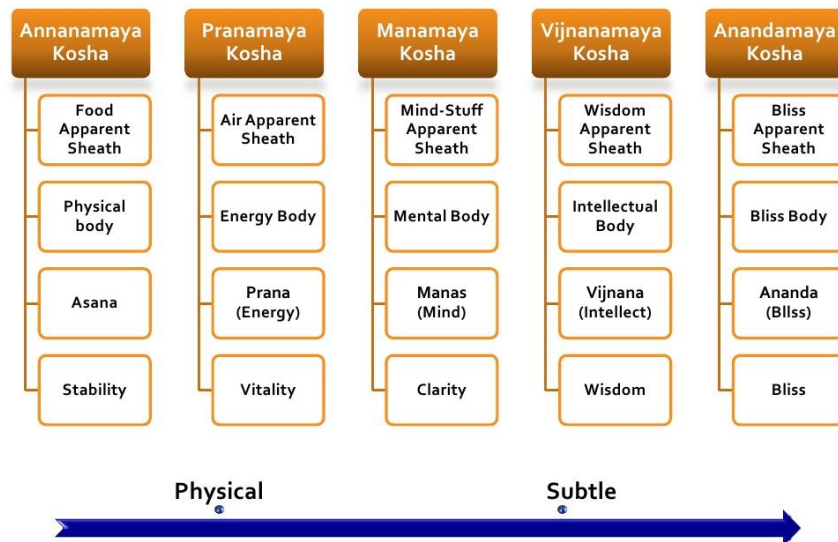


Image 4.9 Attributes of Koshas. source¹⁰².

Anna Maya Kosha is this gross body. This is the densest sheath and is the seat for the worldly experiences of pleasure and pain. It is subject to six changes (Shad-bhava - vikara, viz., birth, existence, growth, change, decay and death). It is a mass of skin, flesh, blood and bones. It does not exist prior to birth or posterior to death. It is not eternal but perishable and has a beginning and an end. It is ever changing and changes from child to old man with time. It is the effect of Tamoguna and is made of five elements which disintegrate after death. Therefore, it can't be one's own Self, the silent witness of changes in all things. The physical body is dead as it were during the dreaming state. The body cannot be the Self, because one continues to live even when limbs are gone, even when legs and hands are amputated.

Prana May Kosha It is second sheath and lies next to the physical body and has five vital pranas (airs) and five organs of action (Karma Indriyas). The energy that we feel in ourselves is due to the *prana* moving through the body. The strength of the *prana* is also the strength of the body. If the *prana* is weak, the body will also be weak. Permeated by this the Anna Maya Kosha engages itself in all activities as if it were living. It is an effect of Tamas Guna. It has no knowledge or awareness of itself. Therefore, it is Jada or inert like an inanimate object and has no consciousness. It has a beginning and an end, and it is born and dies with the death of physical body. It cannot be self-effulgent Atman, because it is a modification of Vayu and like the air it enters into and comes out of the body, being eternally dependent on the Self. It is like electric energy; it works, but it does not know that it is working. The Atman is pure consciousness and is eternally distinct from the Prana Maya Kosha. The Self is distinct from the vital sheath because it is the Knower of this sheath.

Five Pranas

NAME	COLOUR	CHAKRA	REGION	FUNCTION
PRANA	Yellow	Anahata	Chest	Respiration
APANA	Orange/ Red	Muladhara	Anus	Ejection of urine, faeces, reproduction
SAMANA	Green	Manipura	Naval	Digestion
UDANA	Violet/ Blue	Visuddha	Throat	Deglution separates physical body from astral

VYANA	Rose	Swadhisthana	Entire Body	Circulation of blood
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Table 4.3 Five Pranas. source¹⁰³.

Mano Maya Kosha The five organs of knowledge together with the mind constitute the Mano Maya Kosha or the mental sheath. This mind is the cause for the cause of ideas such as 'I' and 'mine'. It creates egoism or ahamkara. It experiences external world through sense and action organs. Mind is Jada or inert and is not self-conscious or self-luminous. It is a product of Sattva-Guna. It has a beginning and an end. There are conditions when the mind is not working at all. In utter delusion, in coma, in unconsciousness, in sleep, even in death itself, the mind does not function—but the Self or Atman continues. It is only an instrument in the hands of the subject who is its user. It is subject to modifications as thoughts keep wandering continuously and ever changing. Mind is associated with the Vrittis, viz., lust, anger, greed, etc. It has no steadiness. So, it is a Vikari. Its attributes are pleasure and pain. Therefore, it cannot be changeless, self-effulgent, pure Atman. The Atman exists even during deep sleep. This is proved by the man's remembrance in the morning to the effect that he enjoyed sound sleep the previous night and that he was aware of nothing during sleep. The Self is distinct from the Mano Maya Kosha, because it is the Knower of this sheath.

Vijnana Maya Kosha Buddhi or intellect with its modifications and the five organs of knowledge, constitutes the Vijnana Maya Kosha or the knowledge-sheath. While the mind just thinks, the intellect can understand, decide and judge. In deep sleep, the intellect also is dissolved, as is the case with the mind. Only in the waking condition do the mind and the intellect pervade the whole body. It is the rational faculty in us. The

knowledge sheath is highly luminous on account of its close proximity to the Atman. This knowledge-sheath cannot be the self-effulgent pure Atman, because it is subject to change, it has a beginning and an end; it is an effect of Sattva-Guna. It is Jada or insentient as it is not self-luminous. It is a limited thing and an object. It is not constantly present; it gets involved during deep sleep. An unreal thing cannot therefore be taken for the eternal, real Atman. It belongs to the subtle body. You are the Knower of this sheath and as such are entirely distinct from it.

Ananda Maya Kosha The fifth sheath is the Ananda Maya Kosha or Avidya in its Sattvic aspect causing the blissful experience of Sushupti or deep sleep. It is endowed with the three Vrittis, viz., Priya, Moda and Pramoda. Priya is the happiness that arises in one from the mere sight of a desired object. Moda is the happiness which one enjoys when he is in possession of a desired object. Pramoda is the happiness which one gets from the actual enjoyment of the desired object. This sheath makes itself spontaneously felt to the fortunate during the fruition of their virtuous deeds. This Ananda Maya Kosha has its fullest play during deep sleep. In the dreaming and waking states it has only a partial operation, caused by the sight of pleasant objects. The Ananda Maya Kosha also cannot be the Atman, because it is endowed with changeful attributes. It is a modification of Prakriti. It is the effect of past good deeds. It has an end. Even this sheath is not the true Self, because the true Self is directly conscious.

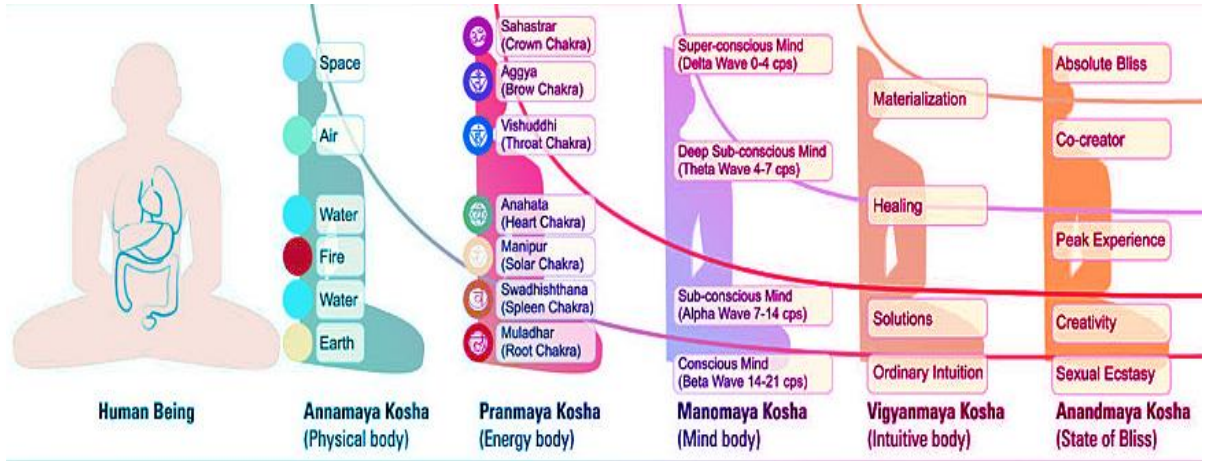


Image 4.10 Panch Koshas. source¹⁰⁴

Bodies, Sheaths, States and Internal Instrument

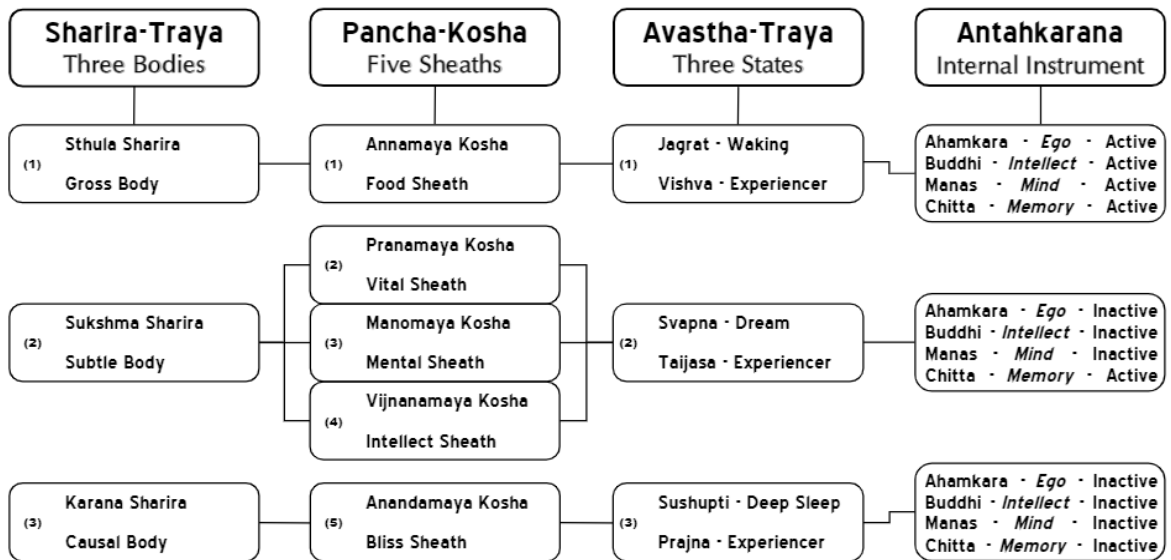


Image 4.11 Bodies, sheaths, states and internal instrument. source¹⁰⁵.

Avastha Traya (Three States of Consciousness) – Viveka

Avastha Traya Viveka is method of discrimination between the three states and realising that only Turiya or Atman is real. The three states of consciousness - waking (जाग्रत), dream (स्वप्न), deep sleep (सुषुप्ति) and. The fourth, Turiya (तुरीय), though called fourth is actually not a state as it is beyond three states and all the three states exist in Turiya. Fourth state is actually nothing but consciousness itself and hence not separate

state but pervades all three other states and hence the name Avastha Traya. In Advaita these three states should be investigated thoroughly before one starts the meditation on the Atman, which is hidden in all these names and forms, which is the witnessing consciousness of all the three states. As soon as you wake up, the dream becomes unreal. The waking state does not exist in the dream. Both dream and waking state are not present in deep sleep. Deep sleep is not present in dream and waking state. Therefore, all the three states are unreal. They are caused by the three qualities, Sattva, Rajas and Tamas.

The Absolute Consciousness and The Three States

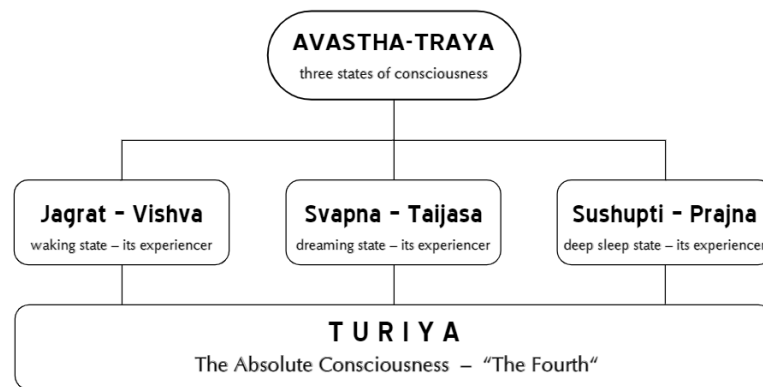


Image 4.12 Absolute Consciousness and three states. source¹⁰⁶.

Jagrat is the waking state in which consciousness is turned outwards and shining through the body-mind-intellect bundle experiencing the world of material objects and the subtle world of feelings, emotions, thoughts, ideas, memories, etc. Man enjoys the five gross objects of senses as sound, etc., through the five organs of knowledge. Everyone primarily views his or herself as a waker with the conviction that the waking state physical, emotional, and intellectual objects are real.

Svapana is the dreaming state in which consciousness is turned inwards. The Self illumines only subtle objects, a replay of the vasanas gathered in the waking state expressing in pictorial form and man enjoys the five objects of sense through these vasanas. Like the waker, the dreamer believes he or she and his world is real. The body and all senses are at rest and the mind alone works. Mind itself is the subject and the object. It creates all dream-pictures. Jiva is called Taijasa in this state. There is Antah-prajna (internal consciousness). All dreams appear in light, even though the waking senses are inactive, because the Self, Consciousness, is shining through the dreamer, just as it shines through the waker.

In deep sleep state or Sushupti all senses and the mind are at rest. The mind is involved into its cause, the Karana Sarira. The Ananda Maya Kosha is functioning. Sleep is defined as the state, saturated with happiness, where one loses consciousness, doesn't desire any external objects, doesn't see any internal objects, and is both Self and self-ignorant. There is a veil between the Jiva and Brahman. "The sleeper is called Prajna or mass of consciousness. In the other state's consciousness flows outward and inward but in sleep it loses direction and becomes formless. The sleeper ego is extremely subtle, its presence indicated by the fact that we experience limitlessness and bliss. In the waking and dream states bliss is sporadic because it is broken by many divisions of thought and feeling. We know of the sleeper's experience because it reports a good sleep after transforming into a waker. Were the waker actually a different ego from the sleeper, or the dreamer, it wouldn't recall the experience of sleep or dream. The deep sleep state is free of both waking and dream egos and objects because the vasanas projecting them have become dormant; hence it is referred to as the "seed" state. When

the “seeds” sprout, one becomes a waker or a dreamer and experiences the appropriate world.”¹⁰⁷

Turiya or the fourth state transcends the above three states. The sage who has controlled the mind and the senses, who is above body-consciousness, and the three Guans, who is identifying himself with the Sat-Chit-Ananda Brahman is in the enjoyment of this blissful or super-conscious state. This is the transcendental state of Moksha or final beatitude. Turiya or the fourth state is that state in which the individual soul rests in his own Sat-Chit-Ananda Svarupa or the highest Brahmic consciousness during Nirvikalpa Samadhi. For a Jiva who is whirling in the mire of Samsara, there are three states. “When one knows the true nature of the desert, one no longer runs after the illusory water of the mirage, and when one knows the true nature of the rope, one is not frightened by the idea of the snake falsely superimposed upon it. The realization of the self as Turiya destroys ignorance, desire, attachment, aversion, etc.”¹⁰⁸ Turiya is that state which transcends all these three states. Turiya is Atman or Brahman.

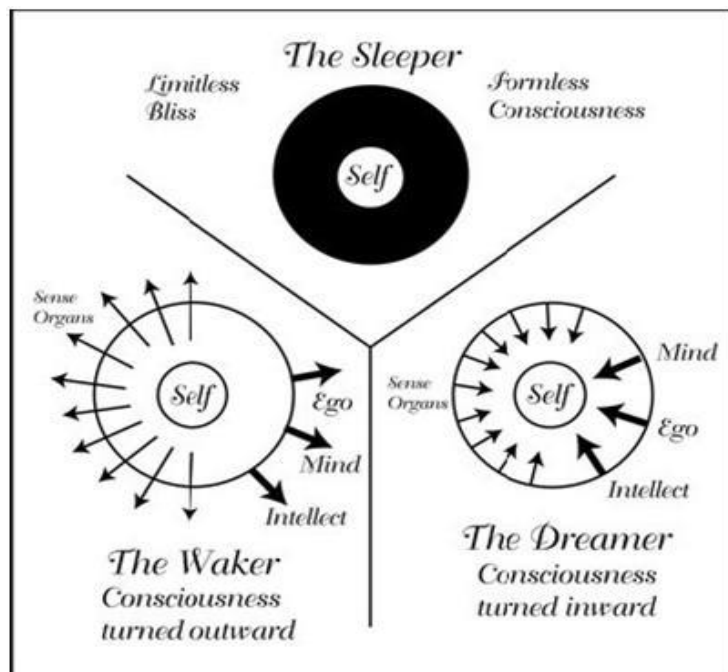


Image 4.13 Traya Avastha- three states. Source¹⁰⁹.

<u>AUM</u>	<u>Name of level</u>	<u>States Consciousness</u>	<u>Levels of Consciousness</u>	<u>Levels of Reality</u>
A	Vaishvanara	Waking	Conscious	Gross
U	Taijasa	Dreaming	Unconscious	Subtle
M	Prajna	Deep Sleep	Subconscious	Causal
Silence	Turiya Fourth	Turiya/ Fourth	Consciousness/ Self / Atman	Absolute Reality

Image 4.14 Three levels of consciousness and levels of reality. Source¹¹⁰

Maya is only experienced in waking and dream state, but not in deep sleep and Turiya. Hence Maya is not eternal i.e., it is not present in all states and hence cannot be real. Still since it is experienced in waking and dream state, it is not altogether false, at least from point of view of waking and dream state. Hence it is called as mithya. From standpoint of supreme reality and from Ajata Vada (अजात वाद) i.e., in Braahmi sthiti, Nirvikalpa Samadhi, Maya is non-existent. Maya and this world are experienced in day-to-day life. Adi Sankara calls this world is relatively real (Vyavaharika Satya).

To summarise, “Awake (Jagritawasta or Vaisvanara) that we remain consciously aware of our surroundings. In Dream state (Swapna Avastha or Taijasa) except for the movement, everything that an awake person experiences, can be experienced. A person in dream, however, is not aware of the fact that he is dreaming and thus remains completely unaware of the fact that as a person (individual self) he was once in a state of ‘being awake’. Similarly, in deep sleep (Sushuptiawastha or Pragna) the individual who is experiencing it simply is not aware of the other two states of ‘being awake’ or “being in dream”. Thus, there is a ‘stateboundness’ for the individual who is experiencing these states. Who is this ‘individual self’ who remains but constant yet

experiencing other three different states in different timelines? Upanishads proclaim that there is a fourth state of existence called 'Thuriya' where in the 'individual self' can experience all other three states simultaneously and that state of existence is when the 'individual self' is merged with the 'universal consciousness' or attained the liberated state of 'Purusha' or 'Brahman' Purusha is a state of self-existence which is static, undifferentiated and universal. It is a superconscious state which encompasses all other three states of consciousness-the 'Jagrat'(awake), 'Swapna' (dream) and 'Sushupti' (deep sleep). There is no object-subject polarity (duality) in this universal state, and it is unitary or singular.”¹¹¹

Nitya Anitya (Eternal Non -Eternal) Viveka

Anitya (अनित्य) means one which is not Sasvat (शाश्वत) or eternal.

From nitya - anitya viveka i.e., by discrimination between eternal and temporary, one can neglect this world as it is not permanent and subject to constant change. In other words, the worldly objects are not permanent unlike eternal Atman / Brahman and hence wise one should discriminate between nitya vastu Atman and anitya vastu an-atman (not atman), develop dispassion for the an-atman and should withdraw senses from these objects.

ANNEXURE - II (CHAPTER 5)

BASIC CONCEPTS OF KARMA YOGA

Law of Karma or Causation

In yoga philosophy the law of karma describes how a person's intentional good and bad mental actions produce quantitatively proportional reactions of pleasure and pain in the mind of the person doing the actions. The law of karma plays a fundamental role in benevolently guiding human beings towards the spiritual goal of life – the supreme consciousness – from which they evolved in the cosmic cycle of creation¹¹².

The law of karma or causation is a fundamental and universal law which governs the maintaining the logical order and functioning of the entire universe. All the other laws of the nature are subordinate to this law. This law dictates that every karma i.e., every action, every thought and every spoken word will lead to results which the doer of this karma will have to bear. The seed has its cause in the tree and itself becomes in turn the cause of a tree.

“The cause is found in the effect and the effect is found in the cause. The effect is similar to the cause. This is the universal chain of cause and effect which has no end. No event can occur without having a positive, definite cause at the back of it. There is no such thing as a chance or accident. All the physical and mental forces in nature obey this grand law of cause and effect”¹¹³. Vasana is the seed of desire. Samskara is the plant that grows when the seed of vasana sprouts. Karma is the action you perform when driven by desire.

Repeated experience reinforces the saṃskāra. This explains why thoughts, desires, feeling keep on popping up into our minds without our volition or control – they are all

due to the latent subconscious content of our minds. So, the accumulation of saṁskāras— both positive and negative, (neutral acts and experiences produce only vague mental impressions of little consequence unless reinforced by repeated practice) — form our mental disposition or svabhāva.¹¹⁴ As you think so you become (yad bhāvam tad bhavati!).

Anything beyond our senses and mind (Infinite existence) is not subject to Law of Karma. Universe originates from freedom (Brahman) and rests in bondages of our ignorance and goes back to Freedom. To be free, we have to go beyond limits of universe – give up attachment of senses and mind to universe and you will be free immediately.

As swami Vivekananda says in the song of sanyasin whosoever identifies himself with body and mind or wears a name and form must wear the chain of karma phala as well as samskara.

"Who sows must reap," they say, "and cause must bring

The sure effect; good, good; bad, bad; and none

Escape the law. But whosoever wears a form

Must wear the chain." Too true; but far beyond

Both name and form is Âtman, ever free.

Know thou art That, Sannyâsin bold!

Say -"Om Tat Sat, Om!"¹¹⁵

Karma has three results or effects. First is the immediate effect. For example, if you feed a hungry man the immediate effect would be the hunger of the hungry man is vanquished. Next is effect on your mind. The kind act of feeding a hungry brings joyful experience to your mind. This joyful experience is recorded as a samskara or subtle

impression in the subconscious mind or Chitta. The Samskara causes a tendency. Tendency develops into a habit by repetition of the actions. The habit manifests as character. Character develops into destiny. The third effect is the cosmic result or Karam Phala. All good karma will lead to good result and bad karma too bad result. Whatever you threw at the world comes back to you with equal force. Therefore, the law of karma defines the basis of why we need to be Humane and good to other people because as we sow show shall we reap. This is the reason why every religious scripture preaches being good to others and not harming others. It is the foundation of natural justice where all your good deeds will be rewarded, and bad deeds will be punished eventually. Ignorance or avidya about our true nature is the root cause of all suffering. Avidya leads to Kama or desire. Desire leads to action or karma and since we are doing this karma consciously, we are bound to bear the results of this karma either in this life or in future lives. It is our own Karma that brings joy, misery, pleasure, pain, gain, loss, success and defeat. Karma Phala which gives results immediately is also called Drishta Phala and Karma which does not give result is called Adrishta Phala and this result will manifest later on this life or next lives.

The law of karma explains why apparently good things happen to bad people and bad thing happens to good people. This explains why some children die when they are young, and some are born with defects. This leads to the concept of reincarnation where a person takes birds after death to bear the fruit of his karma in this life. This law is also a great motivation for a human being to be just, honest can offers hope of rising to sublime heights in this life. It also explains why they will always be good and evil people in this world and the evils of this world can never truly be eradicated till all the human beings give up doing actions. This law provides the foundation for reincarnation or rebirth theory as we continue to be part of life and death cycle till all karma is

exhausted. This law provides the most logical, transparent, just and fair explanation of unpredictable and predictable events in life, which are hard to understand without the knowledge of this law.

As Vivekananda says “If all people understand this law correctly and discharge their daily duties carefully, they will rise to sublime heights in the ladder of spirituality. They will be moral and virtuous and have a happy, peaceful and contented life. They can bear the burden of Samsara with patience, endurance and strength of mind. There will not be any room for complaint when they see inequalities in birth, fortune, intelligence and capacities. There will be heaven on earth. All will rejoice even in suffering. Greed, jealousy, hatred, anger and passion will vanish. Virtue will reign supreme everywhere. We will have a glorious Satyayuga now with peace and plenty everywhere. Blessed is the man who understands and lives in the law, for he will soon attain God-consciousness and become one with the Lawgiver. Then the law will no longer operate on him”¹¹⁶.

Based on the time of performance of Karma there are three types of Karma. The first is the Sanchita Karma. These are the sum total and storehouse of all our actions, good or bad, in the innumerable past lives that we have left behind or from the time we began to discriminate right from wrong and thus started acting on our own responsibility and with our own initiative. The whole of it is recorded and preserved. The second is Prarabdha-the inevitable Karma-that portion of our Karma whose results are manifesting in this life which needs to be worked out in this life. Out of infinite Sanchita Karma some finite karma which is ripe for bearing results leads to rebirth. Entire Prarabdha Karma is exhausted in this life itself and nothing is carried forward. It is a debt which is overdue and needs to be paid in the form of sorrow and suffering, gain and loss. The third form is that of Agami (forthcoming) or Kriyamana, that Karma which is in the course of making. It is this which preserves our freewill with certain limitations

and ensures our future success and allows us to shape our destiny. The Sanchita and Agami Karma are destroyed by getting Brahma Jnana or knowledge of the Self or God. But the Prarabdha can only be exhausted by experiencing their fruits in the present life. Sanchita Karma are like arrows in the quiver which the archer has earned or gathered over many lifetimes. Prabdha Karma is like an arrow which has just left the bow and it is bound to hit the target and nothing can stop it. Agami Karma is like the arrow that you have put on the bow and are about to release it.

Law of Karma & Reincarnation has been an integrated philosophy in almost every religion on this planet. Vedantic scriptures especially The Bhagavad Gita and Upanishads testify to the immortality of soul. Soul changes body like we change old clothes and wears a new body but the rewards and punishments subsequent to the karmic actions in the previous birth will have to be accepted in the present birth as willed by the providence¹¹⁷.

According to Hinduism human individual has three bodies: physical or gross body (Sthula Sharira), subtle body (Linga Sharira), and causal body (Karana Sharira). The term which we call death is fall of gross body. The soul survives along with subtle and causal body where samskaras are stored. Man must take birth again and again with the help of gross body till all the Samskaras are consumed. You can consume Samskara (karma-phala) only in human life with the help of conscious living and power of will. It is not possible in any other life and that is why human life is considered as extremely important from the liberation point of view¹¹⁸.

Free Will and Destiny

Karma Yoga is wrongly understood to be fatalism or resigning to the fate assuming that whatever will happen will happen based on your destiny. According to Yoga Vasishtha

is unequivocal in boldly stating that "there is nothing like destiny other than the effect of our previous efforts (II-6-4). Our previous efforts are called our destiny (II-6-36). Our previous and present efforts, in case they are in contrary directions, are the two rams fighting against each other. The more powerful of the two always overthrows the other (II-6-10). Whether they are the past or the present samskara efforts, it is the stronger ones that determine our destiny. In either case, it is man's own effort that determines his destiny by virtue of its strength (II-6-8). Man determines his own destiny by his thought. He can make those things also happen which were not destined to happen (V-24-28). There is nothing in the world which cannot be achieved by man by right sort of efforts." (III-96-8)".

As per Prof Radhakrishnan "the human agent is free-he is not the plaything of fate or driftwood on the tide of uncontrolled events. He can actively mould the future instead of passively suffering the past. The past may become an opportunity or an obstacle. Everything depends on what we make of it and not what it makes of us."¹¹⁹

As per Swamy Vivekanand doctrine of karma is totally opposite of that of fatalism. While fatalism promotes resignation, despair, weakness and bondage doctrine of karma incentivises action to determine your destiny and shape your future. Law of karma offers hope of salvation to every individual, promise of happiness and presupposes the freedom of the will. The doctrine of karma offers the most rational logical and scientific explanation of why things happen the way they happen in this universe. it offers a great encouragement strength and consolation to motivate a man to fight his current circumstances for improvement in his life condition, success in this world and finally freedom from the cycle of life and death through moksha.

The doctrine of karma reinforces the sense of responsibility for the state that a person is in today because of his past karmas or Sanchita Karma which have started manifesting in terms of Prarabdha Karma. It helps an individual to accept unpleasant and unfavourable circumstances in life more willingly and gracefully and not to worry about the past or future but focus on this present moment since he can shape his future based on the karmas that he does in present moment through Agami Karma.

Everything that we perceive around us is struggling towards freedom, from the atom to man, from the insentient, lifeless particle of matter to the highest existence on earth, the human soul. Karma-yoga is the attaining through unselfish work of that freedom which is the goal of all human nature. Every selfish action, therefore, retards our reaching the goal, and every unselfish action takes us towards the goal.

Dharma

Dharma is a very complex word which is difficult to explain as there is no equivalent word in the English language. The word Dharma comes from the root 'Dhri' which means 'to support' or 'to hold on'. That which brings well-being to human beings is Dharma. Any action which upholds, supports and sustains this universe is Dharma. Rishi Kanada, the author of Vaiseshika philosophy says in the opening Sutra: "That which brings Nisreyasa and Abhyudaya (supreme bliss and exaltation), is Dharma. That which elevates you and brings you nearer to God is right. That which takes you down and away from God is wrong. That which is done in strict accordance with the injunctions of the Sastras is right, and that which is done against the injunctions of the Sastras is wrong." Any action that brings liberation and exaltation is Dharma. It is righteousness and duty. Anything that takes towards spirituality and realization is your

duty. As taught by Lord Krishna to Arjuna in the battlefield of Kurukshetra, “Ahimsa paramo dharma. Dharma himsa tathaiva cha”. That is non-violence or non-injury through thoughts, speech and words is the ultimate Dharma. So too is violence in service of Dharma. Selfishness clouds understanding. There are no black and whites or absolute right and wrong in life but shades of grey. These shades of grey need to be interpreted with Dharma as the foundation to correctly identify what is right and wrong. Therefore, if a man has even a tinge of selfishness, he cannot detect what is right and wrong. A very pure, subtle, sharp intellect is needed for this purpose.

Types of Dharma There are various types of Dharma as per stage of life, job and role of a person and circumstances which a person is expected to perform.

- Ashram dharma – Four stages Brahmacharya, Grihastha, Vanaprastha, Sanyasa. Each order of life has its own duties. In none of these stages must a man grasp at the special duties of the other three.
- Varna dharma – Brahman, Kshatriya, Vaishya, Shudra – Job/class related based on aptitude.
- 'Svadharmā' means one's own duty in accordance with the Varnashrama or caste and order of life which are founded according to the Gunas or qualities born of the nature of man. Example a household who is a warrior also.
- Visheshā dharma – situation related to duty e.g., Arjuna was General in the army of Pandavas.
- Samanya Dharma – truth, self-control, being humane.

- Apada Dharma – special Dharma applicable during critical and dangerous circumstances like calamity. Normal rules of dharma do not apply but apada dharma rules apply.

Four Purusharthas. Man evolves through the practice of Dharma according to his caste and order of life, and eventually attains Self-realisation. “Puruṣārtha (पुरुषार्थ) literally means an "object of human pursuit". It is a key concept in Hinduism and refers to the four proper goals or aims of a human life. The four puruṣārthas are Dharma (righteousness, moral values), Artha (prosperity, economic values), Kama (pleasure, love, psychological values) and Moksha (liberation, spiritual values)”¹²⁰. Dharma tops the list of the four Purusharthas. Dharma gives wealth, satisfaction of desires and liberation in the end. Therefore, Dharma should be the foundation of all our endeavours in our life. Moksha

ANNEXURE – III (CHAPTER 6)

SANKHYA PHILOSOPHY

Sankhya is regarded as the most ancient of the Indian Schools of thought. Kapila is the founder of Sankhya and the author of “Sankhya Sutra”. The basic aim of Sankhya is to eliminate the three-fold “dukkha” (suffering) – adhibhautika (physical), adhyatmika (self-inflicted, mental), adhidaivika (divine). Patanjali Yoga Philosophy is based upon that of the Sankhyas, only that in the latter there is no place for God, while with the Yogis God has a place. The Yogis and Sankhyas both avoid the question of creation. In Raja Yoga Isvara (the Supreme Ruler) is a special Purusa, untouched by misery, the results of actions, or desires. Since Raja Yoga is based on Sankhya Philosophy, it is important to understand this before we attempt to understand Raja Yoga philosophy.

Sankhya is strongly dualistic and has historically been theistic or nontheistic, with some late atheistic authors, such as the author of the Sankhya Sutras¹²¹. Sankhya philosophy regards the universe as consisting of two independent realities: Puruṣa ('consciousness') and Prakriti ('matter'). Purusha is pure consciousness, the soul, Self, or knower. It is not substance, rather essence, beyond time and activity. Prakriti is matter and Nature. It is the power of manifestation in all objects and holds all three Gunas in equilibrium. These two realities exist parallel without affecting each other. Jiva ('a living being') is that state in which purusha is bonded to prakriti in some form. This fusion, state the Sankhya scholars, led to the emergence of buddhi ('intellect') and ahamkāra ('ego').

Prakriti is the creative energy that is unconscious and source of origin of universe. From prakriti arises Mula Prakriti which is the primordial matter or the manifested cosmos

through the combinations of 3 gunas of Sattwa, Rajas and Tamas. While the three characteristics makes the framework for the manifestation of the cosmos, it is further manifested into 23 elements or Tanmatras. The first is the Mahat tattva which forms the basis for the Buddhi or Cosmic Intelligence. The Buddhi gives rise to Ahankara. Ahankara with the help of Sattwa characteristic expresses into the subtle substance of thoughts called as Mind, 5 organs of perception called Jnanendriyas, 5 organs of action called Karmendriyas. The same Ahankara with the help of Tamas characteristic expresses into the 5 gross elements called Pancha Bhutas (earth, water, fire, air and ether) and 5 subtle elements (the senses of touch, smell, taste, vision and hearing); called Pancha Tanmatras. The Rajas characteristic provides energy for the evolution and existence of these 23 elements.

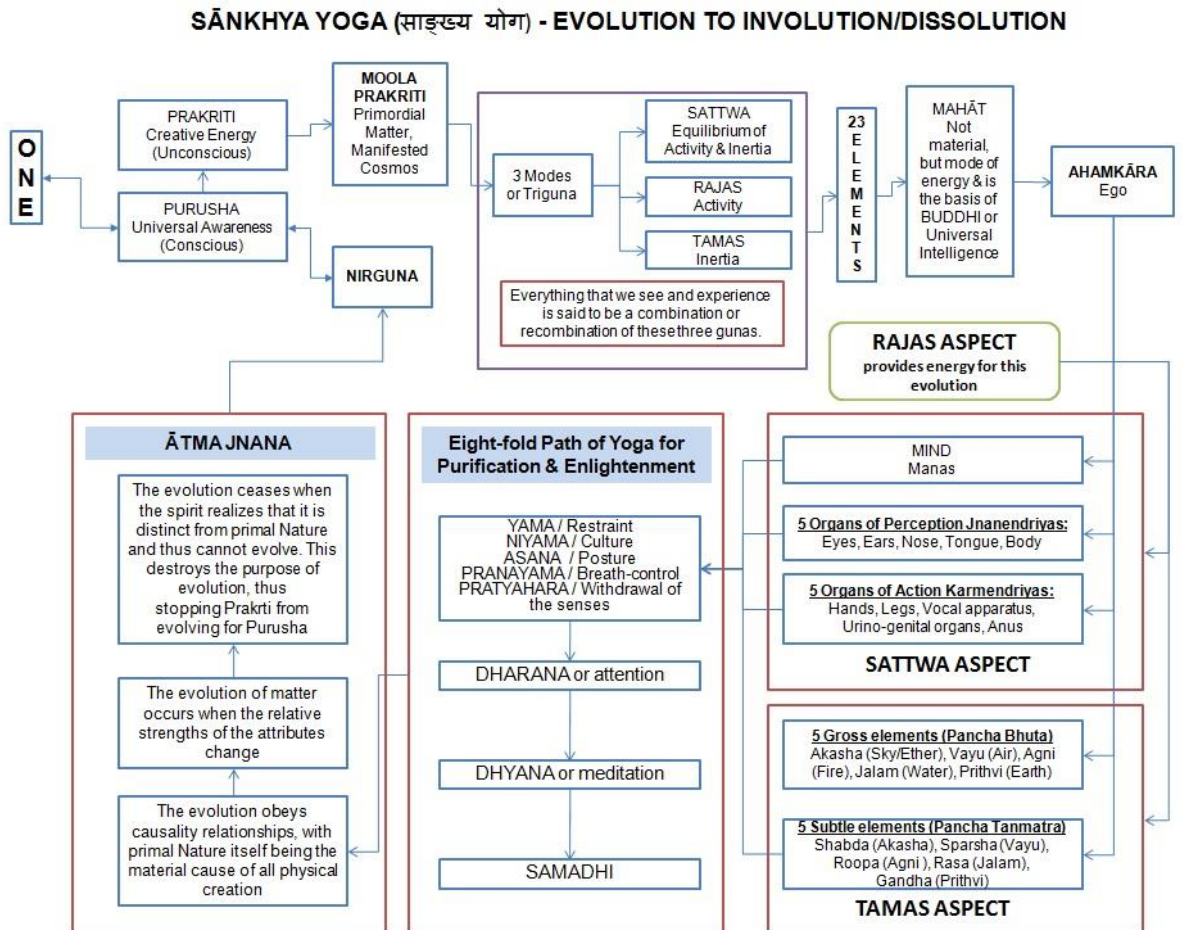


Image 6.2 Sankhya Yoga. source¹²²

The most subtle part of these 23 elements is mind it needs to be quietened and calmed through Patanjali Ashtaang Yoga. While the Yama, Niyama, Asana methods of practice reduce the effect of Rajas characteristic; the Pranayama, Pratyahara reduces the effect of Tamas characteristic and makes the aspirant to look into its mind through Dharana. During the Dhyana the mind is perceived as something else. And, during Samadhi the mind is treated as nothing but a bundle of thoughts and is just a wave which is part of the ocean, hence is completely ignored. This rises to Atma Jnana where the aspirant (henceforth called as Spirit) clearly realizes that It (He/She) is not only different from Prakriti and also a part of it which was its temporary existence and is beyond the three characteristics or Triguna and goes beyond duality. Then Once the Spirit completely realizes the transitoriness and the impermanence of the manifested cosmos as only an expression of the Purusha or Unmanifested, it merges into That - rather is constantly in that Universal Awareness.

Some of the main themes that are presented in the Sankhya philosophy are theory of causation (satkaryavada), concept of duality, theory of evolution of the material universe, concept of liberation (moksha, kaivalya) and theory of knowledge (pramana)

Theory of cause and effect (Satkaryavada) The effect is already pre-existent in the cause. For example, milk being the cause, its effect yogurt pre-exists in the milk. Based on a certain specific trigger, the effect gets manifested from the cause. The philosophy of evolution of all aspects of this material universe is based on this principle.

Principle of duality – Purusha and Prakriti This universe is the creation of two distinct, independent entities called Purusha and Prakriti. Both these entities are eternal and real. Purusha is pure consciousness whereas Prakriti is the primordial

material entity, which has no consciousness of its own. The universe gets manifested from the unmanifest Prakriti through the proximity and conjunction between Purusha and Prakriti. The two work together just as a lame person and a blind person would help each other to arrive at their destination. Having reached the destination, they part ways and become independent of each other. That final state of freedom from each other is termed as the state of “Kaivalya”¹²³.

Purusha Purusha is un-caused; neither produced nor does it produce; attribute-less; absolute; infinite; all-pervasive; inactive; solitary; unsupported; non-emergent; not made of parts; independent; witness only, isolated and free (kaivalya); non-doer (akartrbhava); consciousness (chetana); a free, action-less witness. It is “pure consciousness”, Universal Awareness and Universal Consciousness. In common parlance, Purusha is usually translated as the soul, atman, the Self etc. Since Prakriti has no consciousness of its own, it uses the reflected consciousness from Purusha so that the intellect, mind, ego and the senses can perform their respective functions. Sankhya also establishes the multiplicity of Purushas. Each individual being is its own Purusha. Prakriti is presented as being common to all Purushas¹²⁴.

Prakriti Prakriti, in its unmanifest form (usually called Mula Prakriti or Pradhana) is independent, uncaused, eternal, and all-pervading but has no consciousness of its own. It is the cause of this material creation. However, for creation, it uses the proximity and conjunction with Purusha whose consciousness gets reflected into Prakriti to help with the creation.

The three gunas (Sattva, Rajas and Tamas) Everything in this material universe is made of three gunas – Sattva (purity), Rajas (action) and Tamas (dullness). The unmanifest Prakriti is the combination of these three gunas present in a state of perfect balance or equilibrium. Due to the proximity between Purusha and Prakriti, this balance is disturbed (vikriti) in favour of Rajas and the dominance of Rajas leads to the evolution of this material world, including the human being. The gunas are not the qualities or attributes of Prakriti but as its very form itself and work in conjunction with each other just like oil, wick and the flame work together in a lamp to create light.” An intrinsic quality of the gunas is that they are always in a state of constant flux. If one of the gunas, say Sattva, is dominant at a given instance of time, at the very next moment one of the other gunas, Rajas or Tamas may assume dominance. It’s these gunas that are responsible for developing raga (attachment) and dvesha (aversion) in humans which propel one to action. These actions which can be punya (good or benevolent), apunya (bad or evil) or a mix of these two, result in this perpetual cycle of birth, death and rebirth (called “samsara”)¹²⁵.

Concept of Liberation Sankhya recognizes that we are always dealing with three types of suffering on account of ignorance – we are not aware of our true nature. Even what may seem pleasurable for the time being will ultimately result in disappointment and suffering. We are constantly identifying ourselves with the mind-body complex which results in the perpetual cycle of birth, death and re-birth. The way to overcome this suffering is to develop a pure discriminatory wisdom (viveka) which will lead to the state of complete freedom (kaivalya). In this state Purusha, who is free from any limitations of space, time and causation, is no more entangled with Prakriti and the intellect (buddhi) has become fully aware of this separation. This is termed as liberation or self-realization¹²⁶.

In essence, to attain liberation, we need to reverse the path of evolution described above. As described there, evolution begins at the Mula Prakriti level, and goes through buddhi (intellect), ahamkara (ego), mind, the five tanmatras (sense perceptions) and finally all the indriyas (11 senses) and the 5 great elements. The involution process is just the reverse – one starts by contemplating on the gross elements. Then, moving up the chain, one goes through contemplation on the five tanmatras, ego and the intellect. When the intellect is purified and the ego has been completely subdued, the final state of self-realization is reached¹²⁷. This process of involution – going from the gross back to the subtle-most element, finally merging with Mula Prakriti or the unmanifest Prakriti is termed as “prati-prasava” (going back to the womb) in both Sankhya and the yoga sutras. “Through the practice of the 23 tattvas (elements) and realizing the truth, one attains the wisdom of “I am not”, “nothing belongs to me” and “not-I”. This wisdom is free of any misconception, is pure and leads to the knowledge of absolute truth.”¹²⁸

Patanjali describes the final state of liberation (kaivalya) “thus, the supreme state of Independence (kaivalya) manifests while the gunas reabsorb themselves into Prakriti, having no more purpose to serve the Purusha. Or to look from another angle, the power of pure consciousness settles in its own pure nature.” (sutra 4.34)

Sankhya Philosophy of Mind

Hiranyagarbha, otherwise known as Karya Brahman and Sambhuti, is cosmic mind. He is the sum total (Samashti) of all the minds. The individual mind is connected with the cosmic mind. Cosmic mind, Hiranyagarbha, superconscious mind, infinite mind, universal mind are synonymous terms¹²⁹. In Sankhya philosophy, Mahat is the term used to denote "cosmic mind" or "universal mind." It is the first principle that is derived from Avyakta. From Mahat comes Ahankara. From Sattvic Ahankara comes mind.

Mind is no other than Ahankara, the idea of 'I'. It is, indeed, difficult to eschew this idea of 'I'. Mind always attaches itself to something objective (Sthula). It cannot stand by itself. It is only this. Mind is the collection of Samskaras, a bundle of habits, a collection of desires arising from contact with different objects. It is also a collection of feelings aroused by worldly botherations; ideas gathered from different objects. Now, these desires, ideas and feelings constantly change.¹³⁰

Vrittis (Modifications) of Mind The mental modifications are five kinds, (some) painful and (others) not painful. These are Pramana- direct perception, Viparyaya - false perception, Vikalpa-imagination, Nidra-sleep and Smriti -Memory. The painful Vrittis have to be controlled by the not-painful Vrittis, and these in turn have to be mastered by Para Vairagya or absolute non-attachment or dispassion or indifference to sensual enjoyments. The painful Vrittis are those which bring the afflictions and become the field for the growth of the vehicle of actions (Karmasaya). Vrittis that emanate from Rajas and Tamas are all painful ones. All Vrittis that proceed from Sattva Guna are not-painful ones. Through Vairagya and Abhyasa the painful Rajasic-Tamasic Vrittis are to be controlled. Good Samskaras are generated by Vairagya and Abhyasa. The afflictions of mind are ignorance (Avidya), egoism, attachment (Raga), hatred (Dvesha) and clinging to life (Abhinivesa). All these disorders ruffle the mind like physical malady. Therefore, they are great impediments to meditation. Raga, Dvesha and Abhinivesa are to be destroyed when they are in subtle state by raising opposite modifications.

ANNEXURE -IV (CHAPTER 6)

TYPES OF SAMADHI

The details of types of Samadhi that follows below has been collated from vedicjourney.com without any major alteration as it explains the concept in a very comprehensive manner. According to Raja Yoga, Samadhi is of two kinds, viz., Samprajnata and Asamprajnata. In the former, the seeds of Samskaras are not destroyed. In the latter, the Samskaras are fried or annihilated in toto. That is the reason why the former is called Sabija Samadhi (with seeds) and the latter as Nirbija Samadhi (without seeds or Samskaras).

Samprajnata Samadhi (Savikalpa).

The Savikalpa samadhi is associated with deliberation, reflection, bliss, and I-am-ness¹³¹, it finally leads to Asamprajnata Samadhi. Samprajnata Samadhi is accompanied by argumentation, deliberation, happiness, egoism and form. It is also known by the name Savikalpa Samadhi or Sabija Samadhi. It brings perfect knowledge of the object of meditation. The mind continuously assumes the nature and becomes one with the object of its contemplation. The Yogi attains all the powers of controlling the nature in this Samadhi. Savikalpa is deliberative samadhi where mind is deliberating upon a gross manifest or physical object which sense organs can perceive. When this deliberation ends it becomes Nirvikalpa samadhi. This the first level of samadhi where you are peaceful, quiet, in meditation but you are available to the outside world. In this state, you are sitting quietly, consciously getting rid of disturbances of your mind and meditating. If some stimulus happens, you use your prajna (knowledge) to respond; that is the Samprajnata Samadhi. In this Samadhi come all the powers of controlling nature.

Knowledge is power, and as soon as we begin to know a thing, we get power over it; so also, when the mind begins to meditate on the different elements it gains power over them. That sort of meditation where the external gross elements are the objects is called Savitarka. Tarka means question, Savitarka with-question. Questioning the elements, as it were, that they may give up their truths and their powers to the man who meditates upon them.

The Samprajnata Samadhi is of four kinds, as shown in image above. These give intensive joy, but they are not the best and finest forms of Samadhi. They cover the gross or the subtle elements of nature and the organs of sense. They give you the direct knowledge of the elements, objects and instruments of knowledge and some freedom. These stages are steppingstones to graduate to higher forms of Samadhi. To begin with, meditation is done on a gross form. When one advances in this meditation, he can do meditation on subtle things or ideas. Mind should be gradually disciplined and trained in meditation. When the mind is extremely attached to gross objects, it is not possible to fix it on subtle objects all at once. One should pass through successive stages before he attains the highest Asamprajnata or Nirvikalpa Samadhi.

All the forms of Samprajnata Samadhi are Salambana Yoga (with support) and Sabija Yoga (with seed of Samskara). The Yogins enjoy a form of freedom.

Ritambhara, Prajnaloka, Prasannavahita are the three stages or Bhumikas of Samprajnata Samadhi. In Ritambhara the content of the mental Vritti is Satchidananda. There is still a separate knower. You get real wisdom. In the second, every kind of Avarana (veiling) is removed. The third state is the state of peace in which the mind is destitute of all mental modifications. The knowledge that you get from testimony and inference is above objects of the world; but the knowledge that you obtain from

Samadhi is Divine Knowledge¹³². It is super-sensual, intuitive knowledge where reason, inference and testimony cannot go. Samprajñata samadhi gives greater clarity, understanding, peace, and non-attachment because the positive samskaras which are laid down in the chitta as the result of samadhi, help to overpower our negative samskaras. However, Samprajñata samadhi states are impermanent, and thus ego, attachment, desires, fears, etc. can all reappear in the waking state. Savikalpa samadhi is a state of conditioned oneness. The meditator experiences the merging of his soul with infinite consciousness; however, he cannot preserve the experience outside of meditation. It is simply an experience of meditateness. Patanjali says that, for a short period of time, you lose all human consciousness. In this state, the concepts of time and space are different than in material nature. However, this is not yet a permanent state and everybody has to return to ordinary consciousness. In Samprajñata Samadhi there are four varieties viz., Savitarka, Savichara, Sananda and Asmita.

Asamprajñata Samadhi

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ॥ PYS-1-18 ॥ *There is another Samadhi which is attained by the constant practice of cessation of all mental activity, in which the Chitta retains only the unmanifested impressions. This is the perfect superconscious Asamprajñata Samadhi, the state which gives us freedom. The first state does not give us freedom, does not liberate the soul. A man may attain to all powers, and yet fall again. When this state, Asamprajñata, super-consciousness, is reached, the Samadhi becomes seedless. In that sort of concentration when there is consciousness, where the mind has succeeded only in quelling the waves in the Chitta and holding them down, they are still there in the form of tendencies, and these tendencies (or seeds) will become waves again, when the time comes. But when you have destroyed all these tendencies,*

almost destroyed the mind, then it has become seedless, there are no more seeds in the mind out of which to manufacture again and again this plant of life, this ceaseless round of birth and death. You may ask, what state would that be, in which we should have no knowledge? What we call knowledge is a lower state than the one beyond knowledge¹³³. All old tendencies of restlessness, and dullness, will be destroyed, as well as the tendencies of goodness too. Those good and evil tendencies will suppress each other, and there will remain the Soul, in all its glorious splendour, untrammelled by either good or bad, and that Soul is omnipresent, omnipotent, and omniscient. By giving up all powers it has become omnipotent, by giving up all life it is beyond mortality; it has become life itself.

Asamprajñata samadhi, “beyond higher knowledge,” a very high stage in which there is no object of concentration; rather, the yogi’s consciousness is merged into absolute consciousness, Purusha. It destroys the seeds of all samskaras remaining in the chitta (the mind-field) and thus gives ultimate freedom, or kaivalya, it is the only state that brings about an alteration of consciousness which is completely permanent. It is extremely difficult to attain because of the high degree of mental purity, desire lessness, and non-attachment which is required to achieve it. Because it is non-dual in nature—and thus there is no sense of an experience and an object of experience in asamprajñata samadhi; meditation experiences” cannot be properly discussed in relation to this samadhi.

Savitarka Samadhi

This is the Samadhi with reasoning. It is a superficial attempt of the mind to grasp any object. In this Samadhi, Sabda (sound), Artha (meaning), Jnana (knowledge) are mixed

up. He will obtain the direct perception of all the peculiar features, the excellences (Gunas) and defects (Doshas) of the object of meditation. There are three factors in the comprehension of a word, e.g., cow— (1) cow, the word, (2) cow, the object, (3) cow, the idea in the mind. When the meditator imagines these three to be one and the same, it is an instance of Vikalpa or fanciful notion of the word, object and idea. The 'cow ' as a word, the 'cow' as an object and the 'cow' as an idea, though different from one another, are cognised as indistinct. The mixture of these three, sound, meaning and knowledge constitute perception or cognition of an object.

Nirvitarka Samadhi

The Yogi meditates on the elements as they are by taking them out of time and space, without questioning or reasoning or argumentation. This is a subtle form of Samadhi. Nir means “without”: nirvitarka samadhi refers to the state in which the mental alternations of shabda, artha, and jñana are suspended. The less-real components, shabda and jñana, fall away completely, while the mind is absorbed in only artha, or form, and loses its awareness of being the knower. The mind becomes immersed in artha alone, which is actually not only the image of the physical form but also the feeling, function, and essence of it, revealed through the mind’s one-pointed absorption in its form. As the mind goes deeper into the artha of the object the gross form is transcended, and the subtle underlay of the object is revealed.

Savichara and Nirvichara Samadhi.

As the mind goes deeper into the artha of the object the gross form is transcended, and the subtle underlay of the object is revealed. When the meditation goes a step higher, and takes the Tanmatras as its object, and thinks of them as in time and space, it is called

Savichara, with-discrimination. When the same meditation gets beyond time and space and thinks of the fine elements as they are (the primary elements egoism or Ahankara, Mahat Tattva or intellect and Prakriti), it is called Nirvichara, without-discrimination. The Yogi will get knowledge of the Tanmatras. He will obtain control over the Tanmatras. He will get the direct perception of the various subtle forms of the object culminating in primordial matter or Mula Prakriti. As this samadhi deepens, the yogi may begin to develop an understanding of the true nature of time and space and may also gain knowledge of certain aspects of the mahat, or cosmic mind (objects up to Prakriti). In this samadhi Sattva guna alone is active. Tamas guna is suppressed, resulting in the inactivation of memory and any cognition of subtle form; and Rajas guna is also suppressed, which stops the fluctuations in the mind's cognitive process. For the first time true one-pointed concentration, the sattvic state of Ekagara Chitta, becomes possible. Even subtle thoughts do not occur. Because of the experiential knowledge gained in this samadhi, the yogi practicing at this level comes to view the universe as one of subtle energies and subtle forms. The perceptual limitations of time and space are transcended; the mind ceases to fluctuate between time, space, and causality.

Sananda Samadhi

The next two stages of samprajñata samadhi—sananda and sasmita—are also considered nirvichara, in that they also are without reflection, but they represent a more advanced development of the nirvichara process. when people feel blissful sensations during sadhana, on a gross level the breath is equal in both nostrils, and on the subtle level pranic flow in Ida and Pingala nadis is balanced. This is called the Sushumna breath because the residual prana of the sushuma, the kundalini, flows in Sushumna

nadi, causing Sattva guna to dominate. “It creates a feeling of peace. That peace is ananda.” In sananda samadhi the experience of that ananda, that sattvic flow, is untainted by any other vrittis, or thoughts, save the awareness of the pleasure of receiving that bliss. Sananda means “with ecstasy.”

In this the elements are given up, either as gross or as fine, and the object of meditation is the interior organ, the thinking organ, and when the thinking organ is thought of as bereft of the qualities of activity, and of dullness, it is then called Sanandam, the blissful Samadhi. In this Samadhi the gross and the five elements are given up. In this Samadhi the gross and the five elements are given up. The Yogi meditates on the Sattvic mind itself. He thinks of the mind which is devoid of Rajas and Tamas. In sananda samadhi the yogi experiences a state of rapture or ecstasy, and the only thought in the mind is the wordless awareness of the feeling of “I am in pleasure, I am happy.”

Asmita Samadhi

When the Sattvic ego only remains during deep meditation, is called Asmita Samadhi. There is only Prajna of 'Aham-Tvam' in this Samadhi. The Yogi who has reached this stage is a Videha (without body). In this Samadhi the mind is the object of meditation. It bestows the knowledge of the subject of all experiences. The Self knows the Self. The Sattvic state of the ego only remains. The Yogi can think himself now as without his gross body. He feels that he has a fine body. This Samadhi takes the Yogi to the root of experiences and shows the way to freedom. The Yogi feels "I am (Asmi) other than the body". He experiences that the gross, subtle and joyous Samadhis are not the highest Samadhis. He finds defects in them also and gets disgusted with them. He proceeds further and practises Asmita Samadhi. He experiences Self-consciousness (Asmita). He

experiences a feeling of ‘enough’ and develops dispassion in its highest form (Para Vairagya). This finally leads to the development of Asamprajnata Samadhi. Even the ahankara, or ego-sense—despite its power, its pervasive nature, and its seeming solidity ...is only a vritti, a single thought of individualized existence. This vritti too can be suppressed, and when this happens the yogi can directly perceive the source of the ahankara: the mahat, or the cosmic mind, and the asmita vritti, the pure “I-sense” which shines within it. This pure “I-ness” of the cosmic mind is universal, the same in all beings. From a bhakti yoga perspective, we would say that the individual ego merges into the cosmic ego, and the person now worships God in everything. The feeling of this samadhi is one of deep and pure peace, free from thoughts and any awareness of individuality. The ecstasy experienced in the previous samadhi becomes subtler, and now clearly seems to emanate from within rather than from some external source. The three gunas, necessary for the creation of the universe, are active in the cosmic mind, and they are not transcended at this level of samadhi, nor have the remaining samskaras in the yogi’s chitta been destroyed. Nor is the “Self” which is perceived at this stage the true, ultimate, non-dual Self, but its light is seen. For the yogi who is able to navigate (to find a direction across) this stage, eventually attaining discriminative wisdom and perfect purity of mind and surrendering all attachments, the potential is there to attain the stage which leads to asamprajñata samadhi, and finally to kaivalya: complete, final, and eternal union with the real, eternal Purusha.

Nirbija Samadhi

तस्यापि निरोधे सर्वनिरोधान्निर्वीजः समाधिः॥PYS-1-51॥ *By the restraint of even this (impression, which obstructs all other impressions), all being restrained, comes the Nirbija ‘seedless’ Samadhi. It is the highest state of samadhi, or spiritual bliss and Self-*

realization, in yoga and Buddhism. It is referred to in Patanjali's Yoga Sutras as the ultimate goal of Raja yoga. In contemporary yoga, Nirbija Samadhi is sometimes considered to be synonymous with the activation of kundalini. Some describe Nirbija Samadhi in terms of dualism, as a non-dual state of consciousness. When a yogi enters this state, he/she has transcended all illusions of duality and has seen through all projections of separation. The experience of Nirbija Samadhi is, therefore, said to be one where the mind becomes radiant and formless, entirely free from conditioning, projection and attachment. It is a state of spiritual oneness, where the mind entirely dissolves. There is no longer any distinguishing between the known and the knower, subject and object, or the seer and the seen. The only thing present at this stage is pure, empty consciousness: only self-aware being. This is Nirbija Samadhi. Patanjali seems to say that, in the state of Nirbija Samadhi, one comes to experience the (seeming) emptiness between the moments of time. One learns eventually to perform samadhi on this emptiness between the moments of time. When this is successful, one has mastered dharma mega samadhi. One literally jumps out of time and into eternity. Nirbija Samadhi can also be described as the highest state of yoga and the embodiment, or end product, of all meditation.

Scientific Proof of Benefits of Meditation.

Studies have indicated that heart rate slows down during quiet meditation and quickens in the moments of ecstasy during meditation (Tamini, 1975). Meditations like TM, Zen, relaxation response and other calming forms of meditation generally decrease the rate of heartbeat (Bono, 1984; Delmonte, 1984a). However, very pronounced decrease in heart rate is found among long term practitioners only. There is strong evidence that meditation lowers blood pressure for the people who are normal or moderate

hypertensive (Sears & Raeburn, 1980; Swami Karmananda Saraswati, 1982; Wallace et al., 1983). However, most studies indicate that the benefit disappears once practice is discontinued (Patel, 1976). Evidence from many studies indicates that during meditation alpha activity increases significantly (Delmonte, 1984a; Daniels & Fernhall, 1984). Alpha waves are slow and high amplitude brain waves with frequency ranging from eight to thirteen cycles per second. Alpha activity is generally indicator of deep relaxed state of mind. Long term meditation practitioners also exhibit theta brain wave activity (five to seven cycle per second) during which they report peaceful and pleasant experience with intact self-awareness (Jacobs & Luber, 1989; Delmonte, 1984a). Research also indicates that during meditation right brain activity increases (Pagano & Frumkin, 1977). Delmonte (1984b) reported that meditation practice may begin with left-hemisphere activity, which then shifts towards the right hemisphere, while in advanced meditation both left- and right hemisphere activity are largely inhibited or suspended. Schwartz (1975) pointed that meditation practices can lead to heightened cortical arousability and decreased limbic arousability, which lead to heightened perception and reduction of emotional activity. Goleman (1976) reported that meditators showed a significantly increased cortical excitation during meditation and a simultaneous limbic inhibition. One of the recent research performed on the monks of Dharamshala, Himanchal Pradesh, have proved that their prefrontal lobes is lit even when they are not meditating (Davidson et al., 2003). This area is responsible for positive emotions¹³⁴.

ANNEXURE V (CHAPTER 7)

CONCEPTS IN BHAKTI YOGA

Cultivating Bhakti

Bhakti is all sweetness and is enshrined in the heart of the devotee so he will be all sweetness, too. And all his words, thoughts and deeds will be characterised by sweetness. यत्प्राप्य न किञ्चिद् वाञ्छति न शोचति न द्वेष्टि न रमते नोत्साही भवति । NBS-5-

1.51 - *“A person engaged in such pure bhakti neither desires anything for sense gratification, nor laments for any loss, nor hates anything, nor enjoys anything on his personal account, nor becomes very enthusiastic in material activity.”*

Rāmānuja in commentary on the Vedānta Sutrasta states: “The attaining of bhakti comes through discrimination, controlling the passions, practice, sacrificial work, purity, strength, and suppression of excessive joy.” Purity is absolutely the basic discipline, the bedrock upon which the building of bhakti rests. “Cleansing the external body and discriminating about food are both easy, but without internal cleanliness and purity these external observances are of no value whatsoever. The qualities conducive to purity, as given by Rāmānuja, are - satya, truthfulness; ārjava, sincerity; dayā, doing good to others without any gain to oneself; ahimsā, not injuring others by thought, word, or deed; anabhidhyā, not coveting others’ goods, not thinking vain thoughts, and not brooding over injuries received from another.”¹³⁵

Renunciation

The greatest purifier among all is renunciation. In all the yogas renunciation is necessary. This is the stepping-stone and the real heart of all spiritual practices. In the

Kaivalya Upanishad it is said: " न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः। परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ - *“Neither by action nor by progeny nor by riches, but by renunciation alone immortality is attained. ”* Desire is an enemy of devotion. “Without renunciation, Bhakti can never be cultivated in the heart. Asakti (attachment to sensual enjoyments) is the obstacle in developing devotion. Through Vairagya and discrimination all these pleasure- centres should be destroyed. Then through constant, steady Abhyasa of Japa and Dhyana, it should be turned towards God. The struggle is doubtless, keen and hard.”¹³⁶

Gita says: तमेव शरणं गच्छ सर्वभावेन भारत। तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम्॥18.62॥- *“Flee unto Him for shelter with all thy being, O Bharata! Through His grace you will attain the supreme Peace and the eternal Abode.”* The whole heart, mind, intellect, Chitta and soul must be given to God without any reservation. This is "sarva-bhavana". When you meditate, you must be free from thoughts of fear, worry or anxiety.

The Karma-Yogi’s renunciation takes the shape of giving up all the fruits of his actions. The Raja-Yogi knows that the whole of nature is intended as a means for the soul to acquire experience, and that the result of all the experiences of the soul is that it becomes aware of its eternal separateness from nature. The Raja-Yogi learns the lesson of renunciation through his own experience of nature. The Jnana-Yogi has the harshest of all renunciations to go through, for he has to realize from the very first that the whole of this nature is an illusion. He has to at once and by the sheer force of rational conviction to tear himself away from all bondage to nature. Of all renunciations, the most natural, so to say, is that of the bhakti-yogi. Here there is no violence, nothing to give up, nothing to tear off, as it were, from ourselves, nothing from which we have to

separate ourselves violently. The bhakta's renunciation is easy, smooth-flowing, and as natural as the things around us.

Attachment and identification with worldly pleasures is associated with animal instincts and related to our basic instincts of physical security and pleasures. As a person progresses intellectually and on spiritual path, these worldly pleasures take a back seat and intellectual insights are more meaningful and fulfilling. When a person achieves goes beyond intellect and reaches plane of spirituality and divine inspiration, he connects with the Eternal and experiences bliss which unlike worldly pleasures is eternal. Once he gets a taste of this bliss worldly attachments just melt away.

As Swami Vivekanand put it. "When a ship all of a sudden comes near a magnetic rock, and its iron bolts and bars are all attracted and drawn out, and the planks are loosened and float freely on the water. Divine grace thus loosens the binding bolts and bars of the soul, and it becomes free. So, in this renunciation auxiliary to devotion there is no harshness, no dryness, no struggle, no repression or suppression. The bhakta has not to suppress any single one of his emotions; he only strives to intensify them and direct them to God."¹³⁷ The bhakta's renunciation is the vairagya, or non-attachment for all things that are not God, which results from Anuraga, or great attachment to God. This is the ideal preparation for the attainment of the supreme bhakti.

Isvara

The Isvara of Bhakta is the Sagun Sakara Brahman or personal God. His Isvara is same as Brahman of Vedanta. He is "the Eternal, the pure, the ever free, the almighty, the all-knowing, the all-merciful, the teacher of all teachers. He is the Lord; whose nature is inexpressible Love. The personal God worshipped by the bhakta is not separate or

different from Brahman. Brahman, as Unity or the Absolute, is too much of an abstraction to be loved and worshipped. So, the bhakta chooses the relative aspect of Brahman, that is, Isvara, the Supreme Rule.¹³⁸

Secret of Bhakti-Yoga

Brahman being unmanifested Absolute, is abstract and difficult to grasp and experience. Thus, the Path of Gyan Yogi, who is required to meditate on this abstract Brahman, is extremely difficult. This is particularly true for those who has just started their journey on the path of Gyan Yoga, as they still identify themselves with the body and mind or are embodied.

“In bhakti-yoga the central secret is, therefore, to know that the various passions and feelings and emotions in the human heart are not wrong in themselves; only they have to be carefully controlled and given a higher and higher direction, until they attain the very highest condition of excellence. The highest direction is that which takes us to God; every other direction is lower.”¹³⁹

God is Smashthi, universal whole, while any other entity is Vyashthi, limited entity. Therefore, Bhakti is about loving Smashthi over Vyashthi. If we love the universal whole, we love the entire universe. But if we love a limited entity, then we are not loving God, and our love is selfish and limited. Once we love God, loving the world and doing good to it will all come easily. When the soul succeeds in enjoying the bliss of this supreme love, it also begins to see Him in everything. Our heart thus becomes an eternal fountain of love. And when we reach even higher states of this love, all the little differences between the things of the world are entirely lost.

Once one starts seeing God in everything in the intense state of bhakti, worship is offered to everyone—to every life and to every being. “Knowing that God is in every being, the wise have thus to manifest unswerving love towards all beings. As a result of this kind of intense, all absorbing love comes the feeling of perfect self-surrender, the conviction that nothing that happens is against us. Then the loving soul is able to say, if pain comes, Welcome, pain!” If misery comes, it will say, “Welcome, misery! You are also from the Beloved.”¹⁴⁰

The Triangle of Love

Like three corners of triangle, Love for God has three angles. The first angle is that love needs to be unconditional, without any expectations of returns. Love does not beg. If there is any expectation, then love becomes transactional. Only love without any worldly motive behind it is true love, else it becomes only a modification of infatuation and delusion. True devotee needs nothing from God but only showers his love of God. When God is attained, everything else is attained. Bhakti even for liberation is equally degenerate. Love knows no reward. Love is always for love’s sake. The bhakta loves because he cannot help loving. When you see some beautiful mountains, you just love them without any expectation. Let your position be always that of the giver. Give your love unto God, but do not ask anything in return from Him.

The second angle of the triangle of love is that love knows no fear. Those who love God through fear are the lowest of devotees—not fully evolved men. They worship God from fear of punishment. It is a degradation. Fear arises from the selfishness. The smaller and the more selfish I make myself, the greater is my fear.

The third angle of the triangle of love is that love knows no rival, for in it is always embodied the lover's highest ideal.

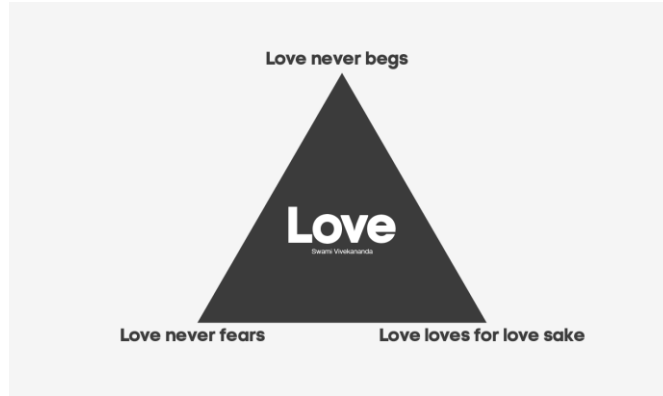


Image7.3 Triangle of love. source.¹⁴¹

A new devotee feels that he is separate from God and everything is God except himself. He feels that he is the only one who is not God, and all else is God. This is the lower Bhakti, and the presence of the ego hampers the ultimate experience. The higher kind of Bhakta feels that he himself is included in God and that he has no independent existence. His ego is rooted out completely and this is the realisation of Para Bhakti or Vedanta. Here his emotions stop, and he becomes a calm ocean without waves. His mind is stilled, and it merges into the Universal Truth. This is the culmination of Bhakti.

Types of Devotees

People approach God for different reasons. According to Bhagavad Gita, there are four types of devotees- चतुर्विधा भजन्ते मम जनः सुकृतिनो अर्जुन आर्तो जिज्ञासु अर्थार्थी ज्ञानी च भरतर्षभ

Arta Devotee **Those** Devotees who are experiencing pain and suffering either at physical level or at mental level and are very much upset with their lives

and have no hope and are completely shattered but still have faith in GOD. They approach GOD to get liberated from their pains. Artas are not high level of Bhaktas and remember God only to alleviate suffering. When the problems get solved, these devotees again go back to their state of doubt about the existence of God.

Artharthi (Devotees with certain wishes) Artharthi devotees want material things like wealth, family, fame from God. Their devotion to God is for the fulfilment of desires and wishes.

Jigyasu (Knowledge Seeker) A Jigyasu has faith in God and is curious to know more about God through inquiry and study of scriptures.

Jnani (Self Realised) Jnani bhaktas are self-realized devotees who know the ultimate truth of life i.e., God (Brahman). They are in touch with their divine nature and totally immersed in the love of God.

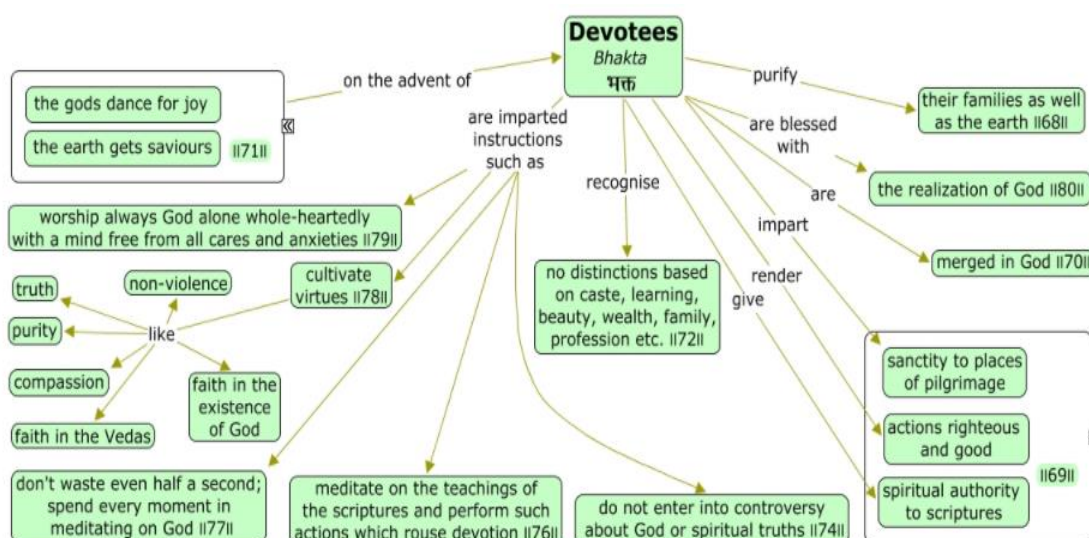


Image 7.4 Types of Devotee. source.¹⁴²

Impediments to Devotion

According to Prabhupada there are six impediments to the discharge of devotional service, and six activities favourable to progress in devotional service¹⁴³.

Atyahara The first impediment is atyahara, overeating or accumulating more wealth than we need. When we give free rein to the senses to enjoy to the highest degree, we become degraded.

Pryasa Next obstacle is prayasa, endeavouring extremely hard for material things. A devotee should not be very enthusiastic about attaining any material goal. He should not be like persons who engage in fruitive activities, who work extremely hard day and night to attain material rewards.

Prajalpa Is talking of mundane subject matter. Many people unnecessarily talk of the daily happenings in the newspapers and pass the time without any profit. A devotee, however, does not indulge in unnecessary talks of politics or economics.

Niyamagraha Becoming enamoured of Vedic ritualistic, rules and regulations is the next impediment, called niyamagraha. Because a devotee fully engages in the supreme service of the Lord, he automatically fulfils all other obligations and doesn't have to execute adhere to all Vedic rituals. A fully devoted person has no obligations to fulfil except executing devotional service. Krishna also tells in Gita-
सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज। अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः।।Bhagwad Gita-18.66।। Abandoning all forms of rites and duties, (religious rituals) take refuge in Me alone. I shall free you from all sins. (Therefore) do not grieve.

Finally, a devotee should not be greedy, nor should he mix with ordinary materialistic men (Jana-sanga) to avoid pollution of his mind.

Practices Supporting Devotion

Utsaha One should be very enthusiastic to attain the perfection stage in devotion and progress in spiritual path but not about material achievements.

Nishchaya This means confidence. When one becomes disappointed in God, that disappointment must be rejected and replaced with confidence in attaining the ultimate goal, love of God.

Dhairya The devotee should patiently follow the rules and regulations of devotional service so that the day will come when he achieves, perfection of devotional service. He should not lament for any loss or any reverse in his advancement in spiritual life.

Tat-Tat-Karma-Pravartana Furthermore, a pure devotee is not envious, hateful, or lazy in the discharge of devotional service. Confident of his advancement, he continually performs his prescribed devotional duties.

Sanga Tyaga and Sato Vritti The last two items are Sanga-Tyaga, giving up the association of non-devotees, and Sato-Vritti, following in the footsteps of the previous acharyas.

These practices greatly help the devotee remain fixed on the path of devotion and avoid the tendency to enjoy temporary, material things. Thus, the activities of a devotee remain always pure and without any contamination of the material world.

Bhakti In Context of Various Hindu Traditions Different devotees follow different personal God or Goddess according to one's faith such as Krishna, Radha, Shiva, Vishnu, Saraswati, Durga, & Sita. There are mainly four teaching traditions (denominations) or devotional sections in Hinduism based on the

worship of different deities such as Vishnu-Vaishnavism, Shiva - Shaivism, Shakti -Shaktism, and Smartism or Panchayatana puja

Vaishnavism Devotees of Vaishnavism worship God Vishnu as the Supreme God. They also worship Vishnu's ten incarnations (Avatars) out of which the two most-revered ones are Krishna and Rama.

Shaivism Devotees of Shaivism known as Shaivas or Shaivites believe in Shiva as the Supreme God. Shaivites pray various forms of Shiva such as Natraja (Cosmic Dancer), linga (Immeasurable) and many more. There are twelve manifestations of Shiva.

Shaktism Devotees of Shakti (Devi) known as Shaktas worship Goddess Shakti in different forms such as Kali, Lakshmi, Durga, and Saraswati.

Smartism – Devotee of All Gods. The branch of Hinduism treats all deities as same is called Smartism. This tradition follows two ideas of God (Brahman) which are the saguna Brahman and nirguna Brahman.

A devotee can focus on any deity such as Vishnu, Shiva, Surya in the practice period. Once the aspirant has achieved significant command in his spiritual pursuits, his attention will eventually start focusing on the true nature of ultimate reality and he will attain union with the Brahman.

Emotions of Bhakti

There are five major emotions or Bhavas with which a devotee worships God. These include - Shanta – Peaceful emotion, Dasya – Servant devotee, Sakhya –

Friend Attitude, Vatsalya – Motherly emotion, and Madhurya – Beloved emotion. These emotions define how devotee experiences his relationship with God. “A devotee can love God like a friend, a loyal servant, a loving mother, and a beloved. One can practice Bhakti yoga in whichever emotion suits your temperament.”¹⁴⁴

Shanta Bhava The devotee is calm, poised and peaceful and he does not exhibit many emotions, however, his heart is full of intense love and full of joy. Bhishma was an example of Shanta Bhava. All devotees who renounce this world have Shanta Bhava.

Dasya Bhakta When a devotee aspires to serve God whole-heartedly with a servant attitude, this is known as Dasya Bhava. Hanuman used to serve Lord Rama whole-heartedly like a faithful servant. Many people worship God with Dasya bhava. Their names are like Ram Das, Sitaram Das.

Sakhya Bhava In Sakhya Bhava, the devotee loves God as an equal like a friend. This bhava is difficult to experience as devotee and God are on equal terms as friends. This bhava demands purity, understanding, openness, and courage to experience a relationship of a deeply intimate friendship with God. This Bhava can be attained only by people who are very mature and developed in Bhakti. Example of this is relationship between Arjuna and Lord Krishna.

Vatsalya Bhava The devotee loves God as his little child. The devotee loses all fears and selfish desires in this Bhava as a mother cannot be afraid of her loving child. Nor can she expect anything from a small son. Yashoda’s love for her son, little Krishna.

Madhurya Bhava In Madhurya Bhava, the devotee shares a relationship of the lover and the beloved with God. This is the highest form of Bhakti. The devotee and God feel one with each other while still being separate. Madhurya Bhava is totally different from earthly love as the former is selfless love for Divine while the latter is a selfish based on ego needs. Example of this is Lord Gauranga, Jayadeva, Mira and Andal.

Benefits of Bhakti Yoga

When we follow the **path of karma yoga**, it automatically develops caring nature within us & with caring nature, one can enjoy the fruits of Bhakti yoga. Less dependence on the external world. The locus of control of the devotee shifts from the external world to internal world and he is less dependent upon the external world - relationships, situations, fame, money, etc. for love and happiness. He has found an ocean of eternal peace and love through his unselfish devotion to God.

Bhakti Removes all doubts and fears of the devotees, even the fear of death as a true devotee only aspires for the love of God and wants nothing else. Cultivates compassion and love and compassion for everyone. He sees God in everything and has compassion for everything as everything is his creation. Bhakti removes all negative emotions and replaces them with positive sattvic emotions. He will avoid negative people yet love them in his mind.

Provides emotional and mental stability. It gives sense of equanimity in all happy as well as sad moments I life as devotee takes both in his stride. He considers all suffering a part of the process of spiritual growth. Even in worst calamities he maintains equanimity without any anger and pain. He is calm and cheerful always.

Dissolves the ego. Absolute surrender vanishes the sense of 'I' or ego in devotee. He detaches himself from this world and even his body and mind and merges into God. He is without any desires as he has found the eternal bliss and joy of the divine love in his heart. He is content within himself and hence, is not distracted by the power of worldly Maya.

Provides the ability to discriminate (viveka). A devotee develops an ability to discriminate between real from unreal, temporary happiness (Maya) from eternal joy (Divine love).

Purifies the heart. A devotee never feels envious to see anyone more blessed than him as he sees God in every being. He wishes good for one and all.

ANNEXURE – VI (CHAPTER 8)**SURVEY QUESTIONNAIRE****RELEVANCE OF SPIRITUAL INTELLIGENCE FOR THE INDIAN ARMED
FORCES**

I am Air Cmde BS Kanwar. Presently I am undergoing Advanced Professional Programme in Public Administration (APPPA) from the Indian Institute of Public Administration (IIPA). As part of this programme, I am pursuing M Phil degree from Punjab University. Towards this I am working on dissertation on the topic of 'Relevance Of Spiritual Intelligence for the Indian Armed Forces'. For the dissertation I have designed a survey questionnaire using google forms to collect inputs from officers of Indian Armed Forces. You are kindly requested to complete the form. Spiritual Intelligence (SI) is widely accepted as having an impact on everyday life by enhancing meaning and purpose of life, impacting mental and physical health by developing coping skills and improving workplace qualities like leadership, performance, teamwork job satisfaction and organisational commitment. Western approach distinguishes between body and mind and sees Spiritual Intelligence as a function of mind through neural networks of our brain. Indian philosophy considers body and mind to be distinct from consciousness and attributes spiritual wisdom to us realising our true nature - consciousness which is Atman and is the same as Brahman/Supreme Being. Spiritual wisdom has been an integral part of the Indian Philosophy. It answers questions like who am I? What is the purpose of life? What is right and what is wrong? What is good and what is evil? What is the purpose of human endeavour? Indian Philosophy through the Four Paths of yoga- Jnana Yoga, Karma Yoga, Raj Yoga and Bhakti Yoga offers very concrete paths which can be followed independently or in combination to attain our real potential by realizing our true nature. Therefore, this dissertation aims to synergize the existing concept of Spiritual Intelligence with the Indian Philosophy to overcome the limitations imposed by the Western scientific approach to understand consciousness which is not a thing arising of matter hence not subject to the physical laws of this world. All

researchers of Spiritual Intelligence accept that Spiritual Intelligence has the potential of human transformation. This dissertation aims to determine the correlation between professional success and contentment with Spiritual Intelligence in the Indian Armed Forces.

Consent Form for Online Survey

It should take approximately 10 min to complete this survey.

PARTICIPATION Your participation in this survey is voluntary. You may refuse to take part in the research or exit the survey at any time.

BENEFITS You will receive no direct benefits from participating in this research study. However, your responses may help us learn more about Spiritual Intelligence amongst officers of Indian Armed Forces.

RISKS The possible risks or discomforts of the study are minimal. You may feel a little uncomfortable answering some survey questions. **CONFIDENTIALITY** Information shared by you on this survey is totally confidential and will not be shared with anyone. To ensure this the names or email id of responders is not being recorded.

Basic Information

1. Your Service * - 1. Indian Army 2. Indian Navy 3. Indian Air Force 4. Other
2. Rank * _____
3. Years of service * _____
4. Your religion/faith _____

Survey Questionnaire

Following questionnaire has been designed to measure various thought processes, states of mind and behaviour characteristics and spiritual orientation. Read each statement carefully and choose one option that best describes you. Please select your response based on how you are

rather than what you would like to be, The five possible responses imply: 1-Not at all true of me. 2-Not very true of me. 3-Somewhat true of me. 4-Very true of me. 5-Completely true of me.

SISRI -30

SPIRITUAL INTELLIGENCE SELF REPORTING INVENTORY (YOGA)

1. I feel that the life has a deeper purpose than worldly pleasures and material achievement and that the real purpose of life is self-realization or knowing our true nature. (JY-1)

2. I am able to see myself (Soul or Atman) as distinct from my body and mind. (JY-2)

3. I always do what is right, even when nobody is watching me, because I know that I will have to bear the fruits of my actions (Karma), either in this life or next life. (KY-1)

4. I take full responsibility for what I am today, for my fortunes and misfortunes, and do not hold others responsible for it. (KY-2)

5. I feel that all my actions, thoughts and words leave impressions on my mind (samskaras), these impressions shape my habits, nature and character. (KY-3)

6. The root cause of suffering in life are our endless desires and I try to curb and control my desires. (All -1)

7. In respect of work in my professional and personal life (KY-4)

1-I find work tiring and boring (Labour)

2- I do my work out of a sense of duty but do have expectations of reward. (Duty orientation)

3- I do my work as service to society since it is the right thing to do and gets me good name. (Service Orientation)

4-I do my work joyfully for the sake of work without any expectations of reward. (work for sake of work)

5-I do all my work with total devotion as an offering to God/Supreme Being/Universal Intelligence without any expectations of reward. (Losing sense of doer-ship)

8. After working very hard to achieve my goals in life, I become extremely happy when I achieve them and extremely disappointed if I do not succeed. (KY-5 negative)

9. I totally trust and believe in God/Supreme Being/Universal Intelligence Being and feel whatever he will do will be for my good. (BY-1)

10. I have faith in God/Supreme Being/Universal Intelligence and (BY-2)

1-I pray to him during my difficult times to overcome difficulties.

2-I pray to him to ask for material gains, happiness, and success.

3- I pray to him and undertake spiritual studies to know more about him and about his Divine nature.

4-I pray to him because he is the Ultimate Reality.

5-I pray to him because of my deep love for him without any expectations of return.

11. Devotion to God/Supreme Being/Universal Intelligence gives purifies my heart and brings humility and compassion. (BY-3)
12. I regularly practice one or more of spiritual practices like -Yoga Asanas, Pranayama, Meditation, Worshipping God/Supreme Being/Universal Intelligence, Sudarshan Kriya etc (All-2)
13. I am able to observe thoughts in my mind and feel that 'I' am different from my body and mind. (JY-3)
14. I am able to handle both success and failure with equanimity. (KY-6)
15. I think that purpose of life is liberation from the cycle of life and death through Moksha/Nirvana. (JY-3)
16. I know that I am Spirit (Soul/) Atman and am aware that my true nature is Eternal existence, consciousness and bliss (Sat Chit Anand). (JY-4)
17. I am able to find deeper meaning in life with my commitment to work or my spiritual orientation. (All -3)
18. I find life frustrating and meaningless at times. (All-4 negative)
19. I believe that our present life is result of our past actions (karma) and future life is result of present actions (karma). (KY-7)
20. I believe that we have free will in life to choose our actions and we shape our future with our actions and there is no role of luck or destiny. (KY-8)

21. We continue to be in the state of bondage of cycle of birth and death till we exhaust all our past actions (karmas). (KY-9)

22. I am able to perform selfless work (Nishkaam karma) and believe that it can lead to Moksha/Nirvana. (KY-10)

23. Our destiny is pre-determined, and we are just playing our role in life like actors without any control over destiny. (KY-11 Negative)

24. I do all my work with best of our abilities without worrying about results as results are not in my hand and depend on my past actions (karmas). (KY-12)

25. My nature is best described by- (RY-1)

1-Lazy, easy-going and procrastinator. (Tamasic)

2- Sometimes very active sometimes very lazy and dull. (Tamo-Rajasik)

3- Always active, full of energy, working hard and excited. (Rajasik)

4-Always calm and composed even when involved in intense activity. (Sattvik)

5-At eternal peace and bliss with nothing in the world affecting me ever. (Beyond three Gunas)

26. I can best describe my mental state as - (RY-2)

1-Always thinking about worldly things and rarely focussed. (Kshipta Chitta)

2-Always forgetful, lazy and dull. (Mudha Chitta)

3-Mind is focussed for short period of time but wandering most of the times. (Vikshipta Chitta)

4-Mind totally focussed on my work. (Ekagra Chitta)

5-Mind always well controlled and restrained and totally focussed and can easily move to thoughtless state. (Nirudha Chitta)

27. My spiritual practice helps me in achieving a state of happiness, calm and focussed mind. (RY-3)

28. I believe in nonviolence and always try to avoid emotional and physical harm and pain to others. (RY-4)

29. The greatest benefit that I get from my spiritual practice can be best described as- (RY-5)

1-It helps me staying physically fit.

2-It helps me staying mentally fit.

3- It helps me staying emotionally fit.

4-It brings tremendous happiness and positivity.

5-It transcends me to higher states of consciousness, and I experience bliss and peace.

30. I feel that complete devotion to my personal God/Supreme Being/Universal Intelligence or Ultimate Reality can lead me to liberation. (BY-4)

31. Formal training of Yoga, Pranayama, Meditation techniques, and spiritual practices will enhance Spiritual Intelligence of Armed Forces Officers and help them handle life and work-related stress better. (All -4)

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