



YOGA FOR THE PURIFICATION OF MIND

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Sabba papassa akaranam- Kusalasa upasampada

Sacittapariyodapanam-etam Buddhana sasanam

To cease from all evil

To cultivate good

To purify one's mind-

This is the advice of all the **Buddhas. Dhammapada**

1.Introduction

The man is separated from other living creatures with his wisdom and knowledge. He tries to explore nature to know the natural devises. The competition between nature and man leads the man to dominate the nature, but his efforts are in-vain. The nature is so powerful, strong and mysteries and does not allow the man to prevail over it. Out the possessed knowledge man tries to fulfill his needs with wrong interpretation of nature. This interpretation makes man proud. The prejudicial activities of man force into adapt ill-qualities by which he is slowly drag to the problematic society only the thing is to be learned by man is to gain control over his mind. Man without having grip on his mind even the powerful king like Dhuryudhan of Mahabharata was thrown from his seat. Most of despots like Hittlar had lost their kingdom due unbalanced decision taken by them, their prejudice and proud do not all them think wisely. So the most unconquered thing in the universe is only one human mind.

Dhrama Shastras like Manudharma Sastra, Unishads and the secular works like Arthasastras like Kautalya have warned the king to be free from imbalanced thoughts. Even in the modern society number of events are being happened which thrown man into trouble some life. Too bloody wars of 21st century are result of imbalanced thoughts of the rulers. The new invention nuclear technology, chemical weapons the device nuclear submarines are springs of imbalanced thoughts of intellectual minds. There no peace ever prevails in the universe since the invention of deadly weapons same situation has been prevailed in the Middle East and in the Far East. The reasons for this proud and jealousy is nothing but losing control over our mind. The causes for losing grip of our mind are many ways. No psychologist is a position to ascertain particular causes for failure to control the mind of human being society has been surrounded by numerals problems. We have to explore the society



into turbulence.

2. CAUSES FOR PROVOCATION OF MIND

Mind is presumed to be a moving vehicle but not static. The human mind is known for its flexibility. The flexibility leads the man to adopt a numerous qualities by which his mind or citta is losing its grip over his body. Many causes are to be assertion for man to be misguided by the thoughts originated from the flexibility. They are aggression, jealousy, Anger, Lust, greediness and Miser.

2.1 Aggression

Aggression is said to be the most dangerous inherent quality that have been position by man. Aggression is a dangerous weapon that takes away the life of man. Aggression is responsible for the most of crimes which are to be dealt by the penal codes. The Judges trail the criminals want to test the psychological behavior of the criminals. If the criminal commit crime out of aggression which makes them psycho, there would an excuse from the punishment being inflected upon them. Aggressions on the part of rulers make them to lose their kingdom. We have an illustration from Mahabharat how the aggression responsible for the loss of valuable human life. Similarly, in the 20th century the wealth and glory of German was washed away by callous. This violence ultimately is responsible for loss of peace in the society. Rowdism, Vandalism is twines of aggression. Hence the aggression shall be shunned to make our mind perfect.

2.2 Jealousy

Jealousy makes man a coward. The term Jealousy is linked with the woman by *Puranas*. Generally the women folk is said to be possessed the virtue of Jealousy. The *Upanishads* have cautioned the man from beware of the Jealousy. The Jealousy of the third princes of Dhasharadha leads Ayoudhya to distribution. According Lord Buddha, desires and Jealousy are twin qualities which makes man for hunger of power and wealth. Similarly the Jain Philosophy warned the man against the Jealousy which through him into life of despair. The famous historical works *Mudra Rudraksham* and *Devi Chandra Gupta* have given illustration for sorrowful of life sovereign who were with Jealousy. Jealousy is the un-virtue character. The man with Jealousy cannot produce provocative thoughts, and cannot think in wise manner. He visualized his fellow beings with doubts keep man away from pleasant full life. There would be no peaceful co-existence. The Jealousy would lead for the turmoil in the society. Modern day's marriages are totally failure due the cause of Jealousy habituated by human being. Jealousy makes mind imbalance by which the man is circumbs to mental ill health.

2.3 Anger

The third un-virtue is the Anger. The Anger of the man is responsible for total destruction of society. The anger makes the man not distinguish between right and



wrong. The anger sometimes leads to man to loss his caliber and capacity. So, Mahatma Gandhi had adapted the technique of Satyagraha instead of showing his anger arms and ammunition. The moderates in the freedom struggle asked their country man to show their anger through constitutional methods. The Buddhist has taught their follower to talk softly, with pleasing manner by which a man can conquer his anger. According to Buddhist only with the pleasing manner a man curb the violent thought from the minds of the antisocial elements. Anger stands opposite to love and affection. The Greeks and Romans have fully concerted with view put forward by Indian philosophers. Anger man is hungry man. According to Rama Krishna Paramahansa whenever man with anger is satisfied, the anger can be removed from his mind then he become a lovable person. The man must be aware of the results being produced out of anger. The anger makes man improper. The anger man cannot visualize the society with pure heart. The anger creates chaos in the society.

2.4 Lust

Lust, Desire and Kama are synonym words. Generally kama is an accepted norm for Uttama Santhana (virtue children). Kama is said to be enjoyed with an open mind and with virtues person for virtual children. "To fulfill the lust marriage has been only the organization prescribed by social law givers in the ancient society." Women are expected to main chastity but, there is no such rule being imposed on men which leads to the discrimination between men and women. The best example for the lust in Ramayana is the lustiest desire of Ravana with Sita was ultimate response for war, between Rama and Ravana in which demise of Ravana was occurred. Similarly from annals of history a story was retold that the love and lust of Prudvi Raj with Rani Samyukta made Jaya Chandra fories who has helped Mohamad of Gori to defeat and kill Prudvi Raj. The defeat of Prudvi Raj paved the way for Muslim to establish their rule in India. Lust is one of the causes for annoyance and jealousy among the men and women. Lust is the primary factor for breaking down of families in India. Lust is primary motive for psychological imbalance which made men mad. Thus lust should be at any cost shunned as for the advice of MahaVeera, the Jain Thirthenkara. He has advocated Bramhacharya (bachelor life). Lust is also said to be the cause for the spreading of diseases. Like AIDS at present-day. So that for the maintenance of psychological balance every man should devoid of lust.

2.5 Greed

Greed is a sin of excess. However, greed is applied to a very excessive or rapacious desire and pursuit of wealth, status and power. St.Thomas Aquinas wrote that greed was "a sin against God, just as all mortal sins, in as much as man condemns things eternal for the sake of temporal things." The greedy behavior includes disloyalty, deliberate betrayal, or treason, especially for personal gain, for example through bribery. Scavenging and hoarding of materials or objects. Theft and robbery especially by means of violence, or manipulation of authority are all actions that may be inspired by greed.



We must have a pure mind if we want to relies the Self. Unless the mind is set free and caste away all desires, aggression, jealousy, anger, lust and greed, it cannot enter into the domain of Supreme Peace and unalloyed felicity of the immortal abode.

Mind is compared to a garden. Just as we can cultivate good flowers and fruits in a garden by ploughing and manuring the land and removing the weeds and thorns and watering the plants and trees, so also we can cultivate the flower of devotion in the garden of our mind by removing impurities of the mind such as aggression, jealousy, anger, lust and greed etc., and watering it with Divine thoughts. Weeds and thorns grow in the rainy season, disappear in the summer, but their seeds remain underneath. As soon as there is a shower, the seeds again germinate and sprout out. Even so the *Vrittis* or modifications of the mind manifest on the surface of the conscious mind, then disappears and assume a subtle state, the form of *Samskaras* of impressions. The *Samskaras* again become *Vrittis* either through internal or good fruits. So also, when the mind is pure, when the mind is free from aggression, jealousy, anger, lust and greed etc., we can have the fruit of good practice of yoga.

Therefore cleanse the mind of its impurities first through proper yogic practice.

3. YOGA IN THE ANNALS OF HISTORY

The meditative postures in the sites at Mohenjodaro and Harappa of the Indus Valley period (3000-2000 BC)) strongly suggested that yoga tradition is not only over 4000 years old, but was in fact given special recognition in the Indian society well before the Vedic period.

Vedic (2000-1500 BC): “Yoga can be traced back to the *Rig Veda* itself, the oldest Hindu text which speaks about yoking our mind and insight to the Sun of Truth. Great teachers of early Yoga include the names of many famous Vedic sages like *Vasishtha*, *Yajnavalkya*, and *Jaigishavya*.

Patanjali’s Yoga Sutras: The Yoga Sutras are a compilation of Yogic thought that is largely Raja Yogic in nature, it was codified between the 2nd century BC and the 3rd century by Patanjali, and prescribes adherence to “eight limbs” (the sum of which constitute “Ashtanga Yoga”) to quiet one’s mind and merge with the infinite. Indeed, his “eight-limbed” path has formed the foundation for Raja Yoga and much of Tantra Yoga (a Hindu deific, Shiva-Shakti yoga system) and Vajrayana Buddhism (Buddhist Tantra Yoga) that came after.

Many generations of development are the sine quo non for the wide acceptance of any concept or practice or practice today’s votaries of yoga all around the world may be fully justified in considering themselves as in heritors of a vibrant and glorious tradition that goes back to at least 5000 years of human(society) history.

The practice of Yoga does not only deal with developing the body but also covers all the aspect of a person’s life as stated in the Eight Limbs of Yoga. It is concerned about the physical, mental and spiritual well-being of an individual as well



as his environment and relationship with other creatures. Real practice of these eight principles leads to deeper self-knowledge, love and respect towards other people and creatures, clean environment, healthy diet, and union with the Divine.

4. PATANJALI EIGHT LIMBS OF YOGA

Patanjali defines yoga practices as any effort that makes the mind still enough to see who we really are. Part of the human condition the part that can only lead to pain, is that we are blinded by the things around us and that we can't see our true, divine and blissful nature. This is avidya lack of vision. We forget who we are.

4.1 Yama (code of conduct)

Yama consists of five vows. They are: Ahimsa (non-violence), Satya (truthfulness), Asteya (non-stealing), Brahmacharya (continence), and Aparigraha (non-acquisitiveness). These virtues enhance psychological and spiritual well being of an individual.

Patnjali's lists the Yamas, the five human traits that we learn to tame through yoga and whose taming symbiotically helps us move into awareness of yoga. The yamas are about things that humans have to do a little of to stay alive. Like it or not, it's human nature to cause harm, to be dishonest, to steal, to waste energy and to be greedy. All of these are forms of harming. They are all kinds of himsa (violence). Those who are following the five yama's, they are protect from the sin of aggression, jealousy, anger, lust and greed.

4.2 Niyama (self regulation)

Niyama consists of five virtues. They are: Soucha (purification) Santosha (contentment), Tapas (mortification), Swadhyaya (study) and Ishwara pranidhana (surrendering to super power).

"Gita says Nirmamo Nirahankarah Sa Shantim Adhigacchati (11-71) which means that 'He that is without egoism and the sense of mine-ness, attains peace."

All the above Yama-Niyamas which are considered as the pillars of almost all religions will contribute for the building of a perfect personality thereby leads to holistic health of the Society.

4.3 Asanas (physical postures)

The asanas are designed to free our mind and body from tension and stress. It relaxes, rejuvenates, and energizes the body and aims to bring the body and the mind into a harmonious union. Asanas should be done with comfort, ease, alertness and steadiness, achieving a balance between ease and effort.

4.4 Pranayama (proper breathing)

Emotional excitement affects the rate or breathing; equally, deliberate regulation of breathing checks emotional excitement. As the very object of Yoga is to control and



still the mind, the practitioner first learns pranayama to master the breath. This will enable him to control the senses and so reach the stage of pratyahara. Only after crossed stage of pratyahara then will the mind be ready for concentration (dhyana).

The science of pranayama can be dealt with under three heads

1. Pranayama as a physical and mental exercise,
2. Pranayama as a purifier of body, nadis (nervous system) and mind,
3. Pranayama as healer of diseases.

4.5 Prayahara (withdrawal senses)

When this stage is reached, the practitioner of yoga goes through a searching self-examination. To overcome the deadly but attractive spell of sensual objects, he needs the insulation of adoration (bhakti) by recalling to his mind the Creator who made the objects of his desire. He also needs the lamp of knowledge of his divine heritage. The mind, in truth, is for mankind the cause of bondage and liberation; it brings bondage if it is bound to the objects of desire and liberation when it is free from objects. There is bondage when mind craves, grieves or is unhappy over something. The mind becomes pure when all desires and fears are annihilated. Both the good and the pleasant present themselves to men and prompt them to action. The yoga practitioner prefers the good to the pleasant. Others driven by their desires prefer the pleasant to the good and miss the very purpose of life.

4.6 Dharana (concentration)

Dharana is fixing up of mind on a particular object. Mind will be strengthened and controlled if we fix it on a particular object. This step strengthens the mind and helps for the spiritual growth

4.7 Dhyana (Meditation)

Meditation with constant attention on the object of concentration is Dhyana (meditation). It is said in the *Upanishads* that a sin, which is as high and as stupendous as a mountain, can be pierced only through Dhyana (meditation) and not through any other means. It has been stated in *Vivek Churamani* that Dhyana (meditation) purifies the mind of Rajas and Tamas gunas and lights and the mind with Sattva guna, just as an alkali purifies gold and makes it bright and sparkling. Meditation is also an important tool to achieve clarity and Health.

Meditation is the foundation of self development and well being. Generally, almost imperceptibly, meditation transforms the quality of every life, stimulating creativity, exercising mental capacities and integrating body and mind. Through meditation we can open ourselves to path of self-knowledge, which ultimately leads to enlightenment. This path was taken twenty-five hundred years ago by the Lord Buddha, his penetrating investigation into the causes of unhappiness and means to perfect health culminated in the full realization of human potential. After his liberation the



Buddha taught that no matter what our background or present lifestyle, this awareness cannot fade with the passage of time.

4.8 Samadhi (enlightenment)

Samadhi is the state of super-consciousness and perfect calm. When the mind becomes one with the form of the object of its concentration in Dhyana, it leads one to the state of Samadhi. It is the climax of Dhyana. When Dhyana achieves maturity, mind loses the sense of duality with the object of concentration (Dhyana), leading to the state of Samadhi. This helps to unfold the world of knowledge and wisdom to the seeker and he reaches super-conscious state.

5. MIND, ITS MYSTERIES AND CONTROL

We practicing of yoga, the irritable impulses will grow feebler and feebler until we find that irritability has disappeared and that patience has become our normal attitude towards annoyances. In this manner we can develop various Virtues such as sympathy, self-restrain, purity, humility, benevolence, nobility, generosity, etc.

It is the actions of the mind that are truly termed Kamas. True liberation results from the disinterment of the mind. Those who have freed themselves from the fluctuation of their minds come into possession of the supreme meditation. Should the mind be purged of all its impurities, then it will become very calm and the entire Samaric delusions attendant with its births and deaths will be soon destroyed. Concentration of the mind on breath after purification can give us real happiness and knowledge. We are carried away to external objects through Raga and Moha. Dive deep. The Divine Flame, the Light of lights is burning there. Plunge deep. Merge within.

6. CONCLUSION

The mind is said to be two folds- pure and impure. It is pure when it is completely free from desires and impure when it is in union with desires. By making the mind motionless and freeing it from sloth and distractions, one reaches the state of mindlessness (amanaska), which is the supreme state of samadhi. This state of mindlessness is not lunacy or idiocy but the conscious state of the mind when it is free from thoughts and desires. There is a vital difference between an idiot or lunatic on the one hand, and a yoga practitioner striving to achieve a state of mindlessness on the other. The former is careless; the latter attempts to be carefree. It is the oneness of the breath and mind and so of the senses and the abandonment of all conditions of existence and thought that is designated Yoga.

If we apply fire to a green wood it will not burn, but if we apply fire to a piece of dried wood it will at once catch fire and burn. Even so, those who have not purified their minds will not be able to start the fire of meditation. They will be sleeping or dreaming or will be building castles in the air if they sit for meditation. But those who have removed the impurities of their minds by Japa, service, charity, Pranayama, etc., will enter into deep meditation as soon as they sit for meditation. The pure ripe mind



will at once burn with the fire of meditation

Do not cause pain or suffering to any living being from greed, selfishness, irritability, annoyance. Give up anger or ill-will. Give up the spirit of fighting, heated debates. Much energy will be wasted in useless channels. The blood will become hot. The nerves will be shattered. We must try our level best to keep a serene mind only. A serene mind is a valuable spiritual asset for us.

The deeper significance of the fourfold remedy of maitri (friendliness), karuna (compassion), mudita (delight), upeksa (disregard) cannot be felt by an unquiet mind. Experience has led person to conclude that for an ordinary man or woman in any community of the world, the way to achieve a quiet mind is to work with determination on two of the eight stages of Yoga mentioned by Patanjali. The mind (manas) and the breath (prana) are intimately connected and the activity or the cessation of activity of one affects the other. Hence, the Lord Buddha taught, the meditation control the mind, overcome the aggression, jealousy, anger, lust and greed. The Patanjali recommended yamas (code of conduct), niyamas (self regulation), pratyahara (withdrawal of senses), pranayama (rhythmic breath control), meditation for achieving mental equipoise and inner peace.

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