

CHAPTER - 2

2.0. LITERARY RESEARCH

2.1. INTRODUCTION

Spirituality is the symbol of India in the world arena. The method to attain spirituality is yoga. In this twenty-first century, yoga has been spreading throughout the world. *Āṣṭanga Yogā*, given by Sage *Patañjali* who is the father of yoga, is the source of yoga for most people. One of the oldest languages in the world is the *Tamiḷ* language. Yoga has been described in many kinds of literature in the *Tamiḷ* language. *Tirumantiram*, written by Saint *Tirumūlar*, is one among them and is an elaborate guide to those who travel on the spiritual path. One chapter in *Tirumantiram* explains in detail about *Āṣṭanga Yogā*.

2.1.1. AIM

This literature review aims to bring out concepts outlined in ancient *Tamiḷ* literature relevant to psychological wellbeing that can help address the challenges of emerging adults.

2.1.2. OBJECTIVES

- To analyze the similarities between *Patañjali Yogasūtra* and literature in the *Tamiḷ* language.
- To explore the special contributions of *Tamiḷ* literature to Yoga.

- To explore concepts related to enhancing emerging adults' psychological well-being from literature in the *Tamiḷ* language.

2.1.3.METHODOLOGY OF THE REVIEW

The texts studied include *Tirumantiram* (Tirumular, 2009), *Tirukkuraḷ* (Pope et al., 2002), *Ātticcūṭi* (Avviyar, 2011), *Avvaikkuraḷ* (Pandian, 2013) and *Patañjali Yogasūtra* (Taimni, 2010). This chapter first outlines the similarities between *Patañjali's Yogasūtra* and *Tamiḷ* literature and then it outlines the special contributions of *Tamiḷ* literature to yoga. The concept of personality and *karmā* is explored from *Cittar's* perspective, further exploring methods to develop one's personality.

2.2. ĀŚTANGA YOGĀ

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि ॥ २ ॥२९ ॥

yamaniyamāsanaprāṇāyāmapratyāhāradhāraṇādhyānasamādhayo'ṣṭāvāṅgāni || 2.29||

Meaning:

The eight limbs of yoga include self-control, fixed observances, posture, breath control, abstraction, concentration, contemplation, and trance (Taimni, 2010).

இயம நியமமே எண்ணிலா ஆதனம்

நயமுறு பிராணாயா மம் பிரத்தி யாகாரஞ்

சயமிகு தாரணை தியானஞ் சமாதி

அயமுறும் அட்டாங்க மாவது மாமே. (திருமந்திரம் 552)

yama niyamamē eṇṇilā ātaṇam
nayamuru pirāṇāyā mam piratti yākārañ
cayamiku tāraṇai tiyāṇaṅ camāti
ayamuṛum aṭṭāṅka māvatu māmē. (Tirumantiram 552)

Meaning:

Yamā, Niyamā, and Āsanā numberless

Prāṇāyāmā wholesome and *Pratyāhārā* alike,

Dhāraṇā, Dhyānā and *Samādhi* to triumph

- These are the eight strong limbs of yoga (Tirumular, 2009).

2.2.1. YAMĀ

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥ २ ॥३० ॥

ahimsāsatyāsteyabrahmacaryāparigrahā yamāḥ || 2.30||

Meaning:

Violence, deceit, theft, lying, incontinence, and acquisitiveness are prohibited under the self-control pledge (Taimni, 2010).

கொல்லான்பொய் கூறான் களவிலான் எண்குணன்
நல்லான் அடக்க முடையான் நடுச்செய்ய
வல்லான் பகுந்துண்பான் மாசிலான் கட்காமம்
இல்லான் இயமத் திடையில்நின் றானே. (திருமந்திரம் 554)

Kollāṅpoy kūṛāṅ kaḷavilāṅ eṅkuṅaṅ
nallāṅ aṭakka muṭaiyāṅ naṭucceyya
vallāṅ pakuntunpāṅ mācilāṅ kaṭkāmam
illāṅ iyamat ṭṭaiyilniṅ rāṅē. (Tirumantiram 554)

Meaning:

He doesn't commit murder, tell lies, or steal;

He is of noted virtues; he is upright, gentle, and just.

He expresses his joys and is flawless.

The man who adheres to *Yamā's* teachings neither drinks nor indulges in desire

(Tirumular, 2009).

அறவினை யாதெனின் கொல்லாமை கோறல்
பிறவினை எல்லாந் தரும்.(திருக்குறள்321)

Araviṅai yāteṅiṅ kollāmai kōṛal
piṛaviṅai ellān tarum. (Tirukkural 321)

Meaning:

The essence of virtue is never to destroy life. The endangerment of life is the root of all evil (Pope et al., 2002).

ஏற்பது இகழ்ச்சி. (ஆத்திச்சூடி - 8)

Ērpatu ikaḷcci. (Ātticcūṭi - 8)

Meaning:

To accept alms is a shameful act.

2.2.2. NIYAMĀ

शौचसंतोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ॥ २ ॥३२ ॥

śaucasantoṣatapaḥsvādhyāyeśvarapraṇidhānāni niyamāḥ || 2.32||

Meaning:

Observances consist of purity, contentment, austerity, introspection, and self-surrender (Taimni, 2010).

தூய்மை அருளுண் சுருக்கம் பொறைசெவ்வை
வாய்மை நிலைமை வளர்த்தலே மற்றிவை
காமம் களவு கொலையெனக் காண்பவை
நேமி யீரைந்து நியமத்தானாமே. (திருமந்திரம் 556)

Tūymai aruḷuṇ curukkam poraicevvai

vāymai nilaimai vaḷarttalē marrivai

kāmam kaḷavu kolaiyeṇak kāṇpavai

nēmi yīraintu niyamattāṇāmē. (Tirumantiram 556)

Meaning:

Purity, mercy, thrifty eating, and endurance

He fervently appreciates forthrightness, sincerity, and perseverance; desire, stealing, and murder. He detests. Thus, with virtues ten, stands the person who observes *Niyamā*'s methods (Tirumular, 2009).

மனத்துக்கண் மாசிலன் ஆதல் அனைத்தறன்

ஆகுல நீர பிற - திருக்குறள்) .34)

Maṇattukkaṇ mācilaṇ ātal anaittaraṇ

ākula nīra pira. (Tirukkuraḷ - 34)

Meaning:

Purity of mind is the measure of a person's virtue; all other virtue is merely show (Pope et al., 2002).

2.2.3. ĀSANĀ

स्थिरसुखम् आसनम् ॥ २ ॥४६ ॥

sthirasukham āsanam ॥ 2.46॥

Meaning:

The posture should be relaxed and consistent (Taimni, 2010).

ततो द्वन्द्वानभिघातः ॥ २ ॥४८ ॥

tato dvandvānabhighātaḥ ॥ 2.48॥

Meaning:

No attacks from the opposite pairs followed from that (Taimni, 2010).

பத்திரங் கோமுகம் பங்கயங் கேசரி

சொத்திரம் வீரம் சுகாதனம் மோரேழும்

உத்தமு மாமுது வாசன மெட்டெட்டுப்

பத்தோடு நூறு பல்லாசனமே. (திருமந்திரம் 563)

Pattiraṅ kōmukam paṅkayaṅ kēcari

cottiram vīram cukātaṇam mōrēḷum

uttamu māmutu vācaṇa meṭṭeṭṭup

pattōṭu nūru pallācaṇamē. (Tirumantiram 563)

Meaning:

Patrā, Kōmukā, Patma and Cim'ma, cottira, vīra, and cuka

These seven make up the eight, together with notable *Svastikā*.

However, the total number of *āsanās* is eighty and hundred (Tirumular, 2009).

2.2.4. PRĀṆĀYĀMĀ

बाह्याभ्यन्तरस्तम्भवृत्तिदेशकालसंख्याभिः

परिदृष्टो दीर्घसूक्ष्मः ॥ २ ॥५० ॥

bāhyābhyantarastambhavṛttirdeśakālasaṅkhyābhiḥ

paridr̥ṣṭo dīrghasūkṣmaḥ ॥ 2.50॥

Meaning:

It is being changed externally, internally, or restrained; it is governed by space, time, and quantity, (and progressively becomes) prolonged and subtle (Taimni, 2010).

बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः ॥ २ ॥५१ ॥

bāhyābhyantaraviṣayākṣepī caturthaḥ ॥ 2.51॥

Meaning:

The fourth (variety) *Prāṇāyāmā* is that which transcends the realm of internal and outward (Taimni, 2010).

ततः क्षीयते प्रकाशावरणम् ॥ २ ॥५२ ॥

tataḥ kṣīyate prakāśāvaraṇam || 2.52||

Meaning:

The light-covering is removed from that (Taimni, 2010).

ஏறுதல் பூரகம் ஈரெட்டு வாமத்தால்

ஆறுதல் கும்பம் அறுபது நாலதில்

ஊறுதல் முப்பத் திரண்டதி ரேசகம்

மாறுதல் ஒன்றின்கண் வஞ்சக மாமே. (திருமந்திரம் 568)

Ērutal pūrakam ireṭṭu vāmattāl

ārutal kumpam aṟupatu nālatil

ūrutal muppat tiraṇṭati rēcakam

mārutal oṇṟiṅkaṇ vañcaka māmē. (Tirumantiram 568)

Meaning:

Pūrakam is to be inhaled through the left nostril, *matras* 6 and 10.

For *matras* 4 and 6, *Kumpakam* is to hold onto that breath.

After that, for *matras* 2 and 30, *Rēcakam* is to exhale.

As a result, form alternates between left to right and right to left, with *Kumpakam* in the middle (Tirumular, 2009).

இரேசக பூரக கும்பக மாற்றிற்

றராசுபோ னிற்குந் தலை. (அவ்வைக்குறள் 5:8)

Irēcaka pūraka kumpaka māṟṟiṟ

rarācupō ṇiṟkun talai. (Avvaikkuraḷ 5:8)

Meaning:

The practice of *Pūrakam*, *Rēcakam* and *Kumpakam* Will ensure balance and steadiness of mind.

2.2.5. PRATYĀHĀRĀ

स्वविषयासंप्रयोगे चित्तस्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ॥ २ ॥५४ ॥

svaviṣayāsamprayoge cittasvarūpānukāra ivendriyāṇāṃ pratyāhāraḥ || 2.54||

Meaning:

Pratyāhārā, also known as abstraction, is essentially the mind's senses imitating one another by distancing themselves from their stimuli (Taimni, 2010).

ततः परमा वश्यतेन्द्रियाणाम् ॥ २ ॥५५ ॥

tataḥ paramā vaśyatendriyāṇām || 2.55||

Meaning:

Then follows the greatest mastery over the senses (Taimni, 2010).

ஒருக்கால் உபாதியை, ஒண்சோதி தன்னைப்
பிரித்துணர் வந்த உபாதிப் பிரிவைக்
கரைத்து உணர்வு உன்னல், கரைதல் உள்நோக்கல்
பிரத்தியாகாரப் பெருமையது ஆமே. (திருமந்திரம் 585)

Orukkāl upātiyai, oṅcōti taṅṅai

pirittuṅar vanta upātip pirivaik

karaittu uṅarvu uṅṅal, karaital uṅōkkal

pirattiyākārap perumaiyatu āmē. (Tirumantiram 585)

Meaning:

Dissolve the ego after it has been separated from the *Māyā* and from the Lord. Then come consciousness, reflection, and ego-loss, which make up *Pratyāhārā*'s splendor (Tirumular, 2009).

ஒருமையுள் ஆமைபோல் ஐந்தடக்கல் ஆற்றின்
எழுமையும் ஏமாப் புடைத்து. (திருக்குறள் - 126)

Orumaiyuḷ āmaipōl aintaṭakkal ārrin
eḷumaiyum ēmāp puṭaittu. (Tirukkuraḷ - 126)

Meaning:

If one maintains their five senses throughout one birth, like a tortoise, it will serve as protection for them throughout the seven subsequent births (Pope et al., 2002).

2.2.6. DHĀRAṆĀ

देशबन्धश्चित्तस्य धारणा ॥ ३ ॥१ ॥

deśabandhaścittasya dhāraṇā || 3.1||

Meaning:

The act of focusing involves limiting one's mental space (object of concentration) (Taimni, 2010).

அரித்த உடலை ஐம் பூதத்தில் வைத்துப்
பொருத்த ஐம்பூதம் சத்தாதியில் போந்து

தெரித்த மனாதி சத்தாதியிற் செல்ல
தரித்தது தாரணை தற்பரத்தோடே. (திருமந்திரம் 597)

*Aritta uṭalai aim pūtattil vaittup
porutta aimpūtam cattātiyil pōntu
teritta maṇāti cattātiyir cella
tarittatu tāraṇai tarparattōṭē. (Tirumantiram 597)*

Meaning:

To suppress element five's nagging bodily sensations; to retain cognitive components within their *Tanmātras*, the inner cognitive organs must include five ingredients. In actuality, *Dhāraṇā* is the discipline of holding the *Tanmātras* within the Being Uncreated (Tirumular, 2009).

அந்தத்தி லங்கி பழல்போலத் தானோக்திற்
பந்தப் பிறப்பறுக்க லாம். (அவ்வைக்குறள் - 51)

*Antatti laṅki paḷalpōlat tāṇōktir
pantap piṛapparuḱka lām. (Avvaiḱkuraḷ - 51).*

Meaning:

If you behold the inner Fire as hearth,
You can cut the bondage of birth.

2.2.7. DHYĀNĀ

तत्र प्रत्यैकतानता ध्यानम् ॥ ३ ॥२ ॥

tatra pratyayaikatānatā dhyānam || 3.2||

Meaning:

Contemplation is the uninterrupted movement of the mind in the direction of the meditation object of choice (Taimni, 2010).

வருமாதி யீரெட்டுள் வந்த தியானம்
பொருவாத புந்தி புலன்போக மேவல்
உருவாய சத்தி பரத்தியான முன்னுங்
குருவார் சிவத்தியானம் யோகத்தின் கூறே. (திருமந்திரம் 598)

Varumāti yīreṭṭuḷ vanta tiyānam
poruvāta punti pulanpōka mēval
uruvāya catti parattiyāna munṇuṅ
kuruvār civattiyānam yōkattiṅ kūṛē. (Tirumantiram 598)

Meaning:

Five elements and five senses make up the number ten. The internal organ *Buddhi* in turn confines the senses as it is contained one after the other. As a result, *Dhyānā* is born. The Para *Dhyānā* is the first and is *Cakti*-centered. The Civa *Dhyānā* is the second and is blessed by the Guru. These two are the ways of *Dhyānā* Yoga (Tirumular, 2009).

உற்றநோய் நோன்றல் உயிர்க்குறுகண் செய்யாமை
அற்றே தவத்திற் குரு. (திருக்குறள் - 261)

Urranōy nōṅṅal uyirkkurukaṅ ceyyāmai

arrē tavattir kuru. (Tirukkuraḷ - 261)

Meaning:

The essence of religious discipline is the ascetic's ability to endure the hardships that come with it and refrain from inflicting anguish on others (Pope et al., 2002).

ஆதியோடு ஒன்றும் அறிவைப் பெறுவதுதான்
நீதியால் செய்த தவம். (அவ்வைக்குறள் 89)

*Ātiyōṭu onrum arivaip peruvatu tān
nītiyāl ceyta tavam. (Avvaikkuraḷ 89)*

Meaning:

The ultimate aim is to merge only with *Āti*

The boon of penance according to the principles

2.2.8. SAMĀDHI

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥ ३ ॥३॥

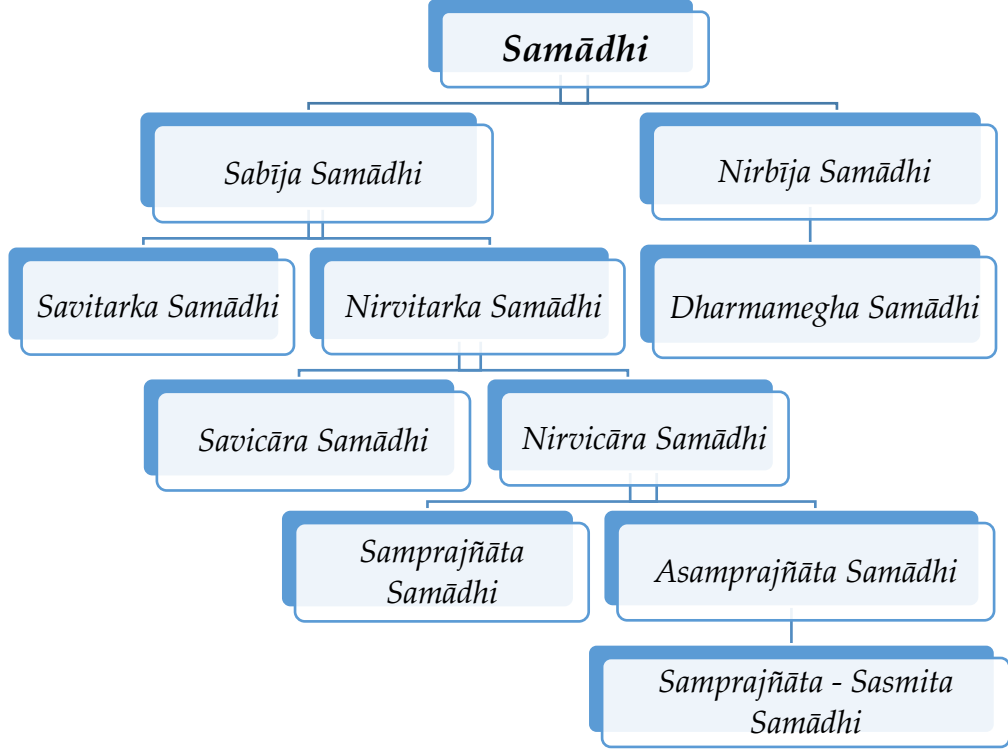
tadevārthamātranirbhāsaṁ svarūpaśūnyamiva samādhīḥ || 3.3||

Meaning:

The same (contemplation) when there is consciousness only of the object of meditation and not of itself (the mind) is *Samādhi* (Taimni, 2010).

Figure 2.1

Stages of Samādhi according to Patanjali Yoga Sutra



சமாதி யமாதியிற் றான்செல்லக் கூடும்
சமாதி யமாதியிற் றானெட்டுச் சித்தி
சமாதி யமாதியில் தங்கினோர்க் கன்றே
சமாதி யமாதி தலைப்படுந் தானே. (திருமந்திரம் - 618)

Camāti yamātiyir rāṇcellak kūtum
camāti yamātiyir rāṇettuc citti
camāti yamātiyil taṅkiṇōrk kaṅrē
camāti yamāti talaippaṭun tāṇē. (Tirumantiram - 618)

Meaning:

Yamā and the rest come to an end with *samādhi*.

Samādhi is the culmination of the eight *Siddhis*, and only those who follow

the road from *yamā* to its conclusion will reach its end, achieve *Samādhi* (Tirumular, 2009).

அனைத்துருவ மாய வறிவை யகலில்
தினைத்துணையு மில்லை சிவம். (அவ்வைக்குறள் - 16:6)

Aṇaitturuva māya vaṛivai yakalil
tiṇaittuṇaiyu millai civam. (Avvaikkuraḷ - 16:6)

Meaning:

Apart from the Intelligence which has become all
Not one iota of *Civā* can be found.

2.2.9. STAGES OF CONSCIOUSNESS

Table 2.1

Stages of Consciousness according to Yogasūtra

Characteristics of the states of consciousness	Stages of the <i>Guṇas</i>	Vehicle for expression in Vedantic terminology
<i>Vitarka</i>	<i>Viśeṣā</i>	<i>Manomaya Kośa</i>
<i>Vicāra</i>	<i>Aviśeṣā</i>	<i>Vijnāna maya Kośa</i>
<i>Ānanda</i>	<i>Liṅga</i>	<i>Ānandamaya Kośa</i>
<i>Asmita</i>	<i>Aliṅga</i>	Ātma

2.2.10. STAGES OF CONSCIOUSNESS IN TIRUMANTIRAM

The wakeful state is known as “*naṇavu (jāgrit)*”, the dream state is known as “*kanavu*”

(*Swapnā*)”, the deep sleep state is known as “*cuḷutti* or *āḷurakkam (susupti)*”, the *turiya* state is known as “*appāl (beyond)*”, and the “*turiyāṭīta* state or *aṭītam*” is known as “*appālukkappāl (beyond the beyond)*”. These terms are used by *Tamiḷ Cittars* (Anand & Menon, 2017).

According to *Tirumantiram*, of the three *gunas*, the *sattva guṇa* is in charge of staying awake, the *rajo guṇa* is in charge of dreaming, and the *tamo guṇa* is in charge of deep sleep. The *turiya* is *nirguṇa* because it lies outside of the three *Guṇas* (verse 2296) (Anand & Menon, 2017).

The majority of states of consciousness, according to *Tirumantiram*, are experienced in the *Cakala* phase. In *Cakala*, the *kevala*, *Cakala*, and *Cutta* each go through five levels of consciousness. The states of consciousness felt when doing yoga are included in the *Cakala* state. There are twenty different states of consciousness available in the *Cakala* state. The *Cutta* experience comprises of five states, but the actual *kevala* experience consists of five states in addition to these. There are hence thirty distinct states of consciousness in all (Anand & Menon, 2017).

Table 2.2*Stages of Consciousness according to Tirumantiram*

கீழாவத்தை <i>Kīlāvattai</i>	மத்தியாலவத்தை <i>matityālavattai</i>	நின்மலாவத்தை <i>niṇmalāvattai</i>	யோகாவத்தை (மேலாலவத்தை) <i>yōkāvattai (mēlālavattai)</i>	பராவத்தை <i>parāvattai</i>	சுத்தம் <i>cuttam</i>
நனவு <i>naṇavu</i>	நனவில் நனவு <i>Naṇavil naṇavu</i>	நின்மல நனவு <i>niṇmala naṇavu</i>	துரியத்தில் நனவு <i>turiyattil naṇavu</i>	பர நனவு <i>para naṇavu</i>	சுத்த நனவு <i>cutta naṇavu</i>
கனவு <i>kaṇavu</i>	நனவில் கனவு <i>Naṇavil kaṇavu</i>	நின்மல கனவு <i>niṇmala kaṇavu</i>	துரியத்தில் கனவு <i>turiyattil kaṇavu</i>	பர கனவு <i>para kaṇavu</i>	சுத்த கனவு <i>cutta kaṇavu</i>
சுழுத்தி <i>cuḷutti</i>	நனவில் சுழுத்தி <i>Naṇavil cuḷutti</i>	நின்மல சுழுத்தி <i>niṇmala cuḷutti</i>	துரியத்தில் சுழுத்தி <i>turiyattil cuḷutti</i>	பர சுழுத்தி <i>para cuḷutti</i>	சுத்த சுழுத்தி <i>cutta cuḷutti</i>
துரியம் <i>turiyam</i>	நனவில் துரியம் <i>Naṇavil turियam</i>	நின்மல துரியம் <i>niṇmala turियam</i>	துரியத்தில் துரியம் <i>turiyattil turियam</i>	பர துரியம் <i>para turियam</i>	சுத்த துரியம் <i>cutta turियam</i>
துரியாதீதம் <i>turiyāṭitam</i>	நனவில் துரியாதீதம் <i>Naṇavil turiyāṭitam</i>	நின்மல துரியாதீதம் <i>niṇmala turiyāṭitam</i>	துரியத்தில் துரியாதீதம் <i>turiyattil turiyāṭitam</i>	பர துரியாதீதம் <i>para turiyāṭitam</i>	சுத்த துரியாதீதம் <i>cutta turiyāṭitam</i>

2.2.11. SUMMARY

Patañjali's Yogasūtra, believed to have been written sometime in the second century, is a collection of 196 verses, this text describes the path of *Raja Yoga*, often called "classical yoga". *Patañjali* organized the practice of yoga into an "eight limbed path" containing the steps and stages towards obtaining *Samadhi* or enlightenment (Sukumar, 2018). The *Tirumantiram*, believed to have been written in midfirst millennium CE, is a collection of approximately 3100 verses in lucid Tamil written by *Tirumūlar*. *Tirumūlar's* verses form the basis of the *Tamil Śaiva Siddhānta* philosophy; they also deal with *tantra* and yoga. The *Tirumantiram* is organized into nine *tantras*. The third *tantra* deals with *aṣṭāṅga yoga* and the *asta mahā-siddhis* (Kannikeswaran, 2021).

According to *Patañjali* yoga is the inhibition of the modifications of the mind. Whereas *Tirumūlar* says, merging with shiva is yoga. When comparing the *Patañjali Yogasūtra* with the *Tirumūlar Tirumantiram*, both the texts explain *Āstanga Yogā*, *Astamā Siddhis*, Four *pādaḥs*, *Pranava Samādhi* and *Mukti*. *Yogasūtra* defines *āsanā* whereas *Tirumantiram* has mentioned names of important *āsanās* and also said there are 126 and more *āsanās*. The *Yogasūtra* speaks of ten types of *samādhi* states. *Tirumantiram* elaborates on thirty types of states of consciousness. Apart from *Āstanga Yogā*, special techniques like *Pariyaṅka Yoga*, *Cantira Yoga* and *Kāya Citti Upāyam* are also mentioned in the *Tirumantiram*. *Tirukkuraḷ* talks about *yamā*, *niyamā*, *prāṇāyāmā* and *dhyānā*. *Ātticcūṭi* says about *Yamā*. *Avvaikkuraḷ* describes *Prāṇāyāmā*, *Dhāraṇā* and *Samādhi*.