

**IMPACT OF INTEGRATED YOGA MODULE ON  
LEADERSHIP COMPETENCIES OF MANAGERS  
BASED ON VEDANTA MODEL OF LEADERSHIP**

**Thesis submitted by**

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### Certificate

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## DECLARATION

I hereby declare that this study was conducted by me at Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA), Bengaluru, under the guidance of Dr. Sony Kumari, Dr. K. B. Akhilesh and Dr. H. R. Nagendra at S-VYASA University, Bengaluru.

I also declare that the subject matter of my thesis titled **“Impact of Integrated Yoga Module on Leadership Competencies of Managers Based on Vedanta Model of Leadership”** has not previously formed the basis of the award of any degree, diploma, associate-ship, fellowship or similar titles.

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STANDARD INTERNATIONAL TRANSLITERATION CODE USED TO  
TRANSLITERATE SANSKRIT WORDS

a =	अ	ña =	ञ	Pa =	प
ā =	आ	ca =	च	pha =	फ
i =	इ	cha =	छ	ba =	ब
ī =	ई	ja =	ज	bha =	भ
u =	उ	jha =	झ	ma =	म
ū =	ऊ	ñ =	ञ	ya =	य
r̥ =	ऋ	ṭa =	ट	ra =	र
r̄ =	ॠ	ṭha =	ठ	la =	ल
e =	ए	ḍa =	ड	va =	व
ai =	ऐ	ḍha =	ढ	śa =	श
o =	ओ	ṇa =	ण	ṣa =	ष
au =	औ	ta =	त	sa =	स
m̐ =	अं	tha =	थ	ha =	ह
ḥ =	अः	da =	द	kṣa =	क्ष
ka =	क	dha =	ध	tra =	त्र
kha =	ख	na =	न	jña =	ज्ञ
ga =	ग				
gha =	घ				



## ABSTRACT

**Abstract:** Leadership remains one of the most researched topics but scientific mechanisms behind the phenomenon are not yet known completely. This research work was organised with two major tasks – Developing ‘Vedanta Model of Leadership’ which is based on extensive literature research of ancient texts especially Advaita Vedanta of Adi Shankaracharya and providing empirical evidence with yoga intervention using modern theories and measurement tools based on them. The purpose of this research was to explore the impact of Integrated Yoga Module on Leadership competencies with three measurements scales - Indian Transformational Leadership (ITL), Decision Making Style, Quality of Life (QOL) and Guna Personality Inventory and test model for leadership phenomenon. We conducted the Randomized control trial study on total 126 Managers with 90 days of intervention. Integrated Yoga Module (Yoga group) (n=63) and Physical Exercise (PhyEx group) (n=63) participants. Experiments revealed that Leadership competencies are affected by both Integrated Yoga Module and Physical Exercise significantly ( $p < 0.001$ ). RM ANOVA results show that Yoga group has shown high effect size than Physical Exercise and has consistent significant effect over repeated measures. Integrated Yoga Module has positive impact on most of domain variables of Indian Transformational Leadership, Decision Making Style and Quality of Life with emotional and cognitive domains requiring willpower and self control while Physical Exercise has partial inconsistent impact only on few domains of the Leadership Competencies. Integrated Yoga Module increases Satva Guna and Physical Exercise increases Rajas guna while both reduce Tamas Guna in Human System.

## **Background**

Since the beginning of cultural civilization, humanity is persistently in quest of competent leadership. Leadership development is rapidly moving to include substantial components involving international markets, world economic trends, and focus on particular regions.

As we leave behind the machine model of life and look more deeply into the dynamics of living systems, we begin to glimpse an entirely new way of understanding fluctuations, disorder, and change. Ethical and moral questions are no longer religious concepts but key elements in the relationship any organization has with colleagues, stakeholders and communities. (Margaret J. Wheatley, 2009).

There are various studies available related to effect of yoga practices on organisational success factors or impact of yoga way of life on emotional intelligence of managers. It is also found that Cyclic Meditation (CM) which is essential part of Integrated Yoga Module (IYM) enhances managerial efficiency. (Adhia, Nagendra & Mahadevan, 2010)

We are conceptualizing leadership as a system phenomenon which is composed of interacting forces within and without of three integrated components of self, people and situations and are propelled by force of willpower which results in a symbiotic state of existence for all round holistic development.

### **Leadership theories & leadership phenomenon:**

We are exploring this new model of leadership through this research.

1. Self when acting as Leader, in view of Ultimate Truth is Brahman.
2. People when act as Followers are also Brahman in the form of Individual souls (Jiva), hence are not separate from Him. People and followers are just an expression of Leader and they *are* leaders themselves.
3. While situations and contextual states of management are modifications of forces in Prakruti and are nothing but collective expressions from leader and his followers.
4. There are propelling forces running this triad are represented as Sankalpa of Brahman & Jiva, Conviction by Self & people and Will-Power of Leaders & Followers.
5. These forces enables them control Prakruti, Situations or Context.

The leader of highest wisdom (Rajarshi) has leadership competencies related to yogic characteristics. Such a Leader is explained in Vivekachudamani by Adi Sankaracharya as enlightened while alive ('Jivanmukta') and in Bhagawad Geeta by Lord Krishna as person with steady wisdom ('Sthitaprajna'). The power of Will (Sankalpa) increases multiple times when the leader has steady wisdom state of Sthitaprajna.

**New perspectives in leadership:**

These concepts are represented by various scales. Each component is measured separately. Let's explore following concepts of Leadership competencies -

- a) Leader or self – Indian Transformational Leadership
- b) Followers or people – Decision Making Style
- c) Context or situations – Quality of life
- d) Leaders characteristics – Guna Personality

Consciousness is considered an 'informational entity' which exists in relative reality of world. Bruch and Ghoshal (2004) have tried to define and explain the meaning through deconstructing Will-power as a capability and rather argue that a person's willpower relies on a combination of his or her energy and focus. This is the stage where Integrated Yoga Module seems to work towards development.

## **AIMS AND OBJECTIVES**

### **Aim:**

To study impact of Integrated Yoga Module on development of Leadership Competency of managers.

### **Objective:**

- a. To develop 'Vedanta Model of Leadership' based on ancient Indian wisdom of yoga (Advaita Vedanta philosophy of Adi Shankaracharya).
- b. To study the impact of Integrated Yoga Module (IYM) on Leadership Competencies of Managers.

### **Hypotheses**

1. Integrated yoga Module (IYM) has impact on Leadership Competencies.
2. Integrated yoga Module (IYM) has impact on Decision making style of Managers.
3. Integrated yoga Module (IYM) has impact on Quality of Life of Managers.
4. Integrated yoga Module (IYM) has impact on Guna Characteristics of Managers.

### **Null hypotheses**

1. Integrated yoga Module (IYM) does not have impact on Leadership Competencies.
2. Integrated yoga Module (IYM) does not have impact on Decision making style of Managers.
3. Integrated yoga Module (IYM) does not have impact on Quality of Life of Managers.
4. Integrated yoga Module (IYM) does not have impact on Guna Characteristics of Managers.

## **METHODS:**

### **Participants -**

Managers/Executives, professionals, employees between 25 -55 yrs of age.

### **Design -**

This research study was planned as a Randomized Controlled Trial (RCT). Participants in one group were given training with Integrated Yoga Module (IYM) while participants in the other group were given training with Physical Exercise (PhyEx).

### **Assessments:**

1. Indian Transformational Leadership Scale (ITLS)
2. London Business School Researchers – Decision Making Style Questionnaire (LBS-DMSQ)
3. World Health Organisation- Quality of Life (WHOQOL-BREF)
4. Guna Personality Inventory (GPI)

### **Intervention:**

Experimental Intervention- 1 hr daily of Integrated Yoga Module Training sessions comprising Suryanamaskar, set of asanas, and cyclic meditation [Table 2] along with informational sessions once a week on four paths of yoga namely Karma yoga, Bhakti Yoga, Raja Yoga and Jnana Yoga for Yoga group.

Control Intervention - Physical exercises comprising general warming up and relaxation techniques [Table 3] along with once a week general health sessions for PhyEx group.

Consent forms were taken from all participants. Participants were provided with adequate information on scales and method of responding to items in scale. The responses were collected at regular intervals of 1<sup>st</sup>, 30<sup>th</sup>, 60<sup>th</sup> and 90<sup>th</sup> day.

## **RESULTS**

### **Leadership phenomenon**

The literature studies reveal that Concept of Sankalpa was very well discussed and recommended by all scriptures of Prasthanas Traya – Brahma Sutra, Upanishads and Bhagawad Gita. Adi Shankaracharya has written elaborate and in depth commentaries with examples of day to day life. Four Yogas are also found to be more effective when integrated and it is evident that practicing all yogas together is effective. In fact the growth of yoga practitioners in all yogas is simultaneous, continuous and cyclic rather than step wise. Yogas are interdependent and mutually coexisting for multidimensional growth of Leaders and followers.

### **Empirical study**

All measurement scales were used separately to indicate the impact. Each domain area under the scales was considered in context of Leadership model and calculated separately. Repeated Measures Analysis of Variance (ANOVA) results have indicated that main effect of Integrated Yoga Module (IYM) and Physical Exercise intervention on variables is significant. As Mauchly's Test of Sphericity was not met, F statistics in Univariate Tests was used with Greenhouse-Geisser correction for analysis. Independent analysis of repeated measures in F statistics with 'Tests of Within-Subjects Effects' reveals following information on of each domain of Yoga group with Integrated Yoga Module (IYM) and PhyEx group with Physical Exercise.

There was a significant main effect of IYM intervention on domains of Leadership, Decision making and Quality of life. Effect size ( $\eta^2$ ) was also found to be more for Yoga group. Guna Variation results for Yoga Group shows that number of subjects

with Satva as predominant guna has increased while number of subjects with Rajas predominant guna has first increased initially and decreased afterwards. Subjects with Tamas predominant guna have sharply reduced indicating that Integrated Yoga Module increases Satva Guna. Guna variation in Physical Exercise group has shown that number of subjects with Rajas as predominant guna has increased more compared to increase in number of subjects with Satva as Predominant guna. Subjects with Tamas as predominant guna have reduced indicating that Physical Exercise increases Rajas guna. Thus we may conclude that Integrated Yoga Module increases Satva Guna while Physical Exercise increases Rajas guna and both reduce Tamas Guna in Human System.

**Conclusions:**

Leadership phenomenon is very well conceptualized through the concept of Will and will power in the Triad model of Self, People, and Situations. Integrated Yoga Module (IYM) works through enhancing Willpower and Self Control in better way than Physical Exercise and hence we can see more effect through Yoga. Physical Exercise may help you with better mental health hence emotional domains are showing good impact. This research also studied long-term effects of yoga practices on leadership, decision-making style and quality of life of managers.

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*“May the Self of the universe be pleased with this sacrifice of words and bestow His grace on me. May the sinners no longer commit evil deeds. May their desire to do good increase, and may all beings live in harmony with one another.”*

*– Sant Dnyaneshwar*

---

## *Chapter 1*

# Introduction



## 1 INTRODUCTION

Since the beginning of cultural civilization, humanity is persistently in quest of competent leadership. It is experienced repeatedly in history, the necessity for any society, nation or organisation to have leaders who act as agents of change towards development. Rather history of world is nothing but history of actions of these leaders and history of how progress or decline of society is outcome of nature of leadership by kings or rulers of that time. Leadership theories of the last few decades show that early theories started from a focus on the individual leader and proceed to include the effects on followers and context.

This thesis work is an attempt to provide a contribution towards filling these needs by providing the model of Leadership based on Advaita Vedanta – the ultimate reality of existence. Work is organised with two objectives - first developing Vedanta Model of Leadership which is based on extensive literature research of ancient texts and second is providing empirical evidence using modern theories and measurement tools based on them.

### 1.1 Leadership Theories & Leadership Phenomenon

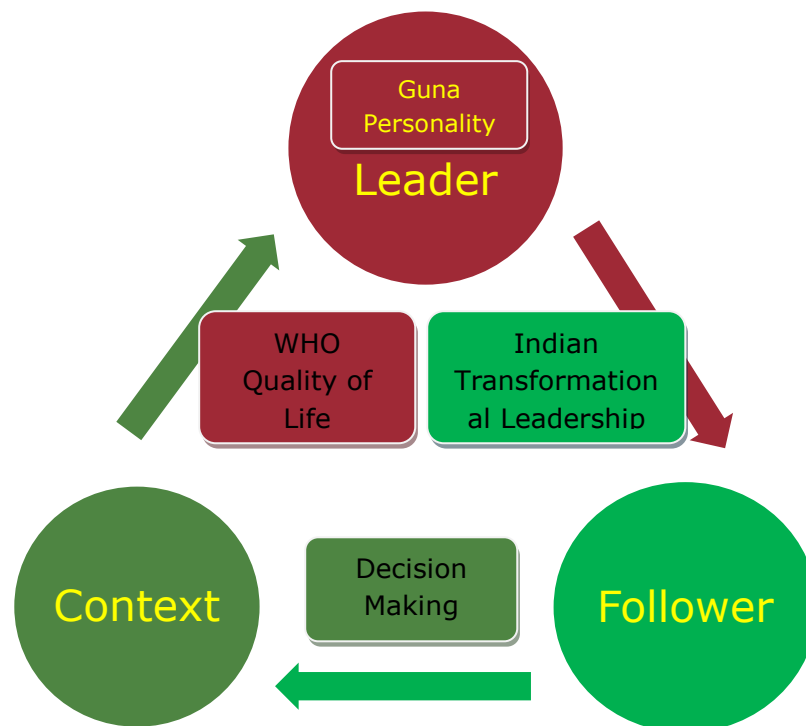
We are exploring new model of leadership through this research.

1. Self when acting as Leader, in view of Ultimate Truth is Brahman.
2. People when act as Followers are also Brahman in the form of Individual souls (Jiva), hence are not separate from Him. People and followers are just an expression of Leader and they *are* leaders themselves.

3. While situations and contextual states of management are modifications of forces in Prakruti and are nothing but collective expressions from leader and his followers.
4. There are propelling forces running this triad are Sankalpa of Brahman & Jiva, Conviction by Self & people and Will-Power of Leaders & Followers.
5. These forces enables them control Prakruti, Situations or Context. [Table 1]

<b>Model</b>	<b>Vedanta view</b>	<b>Social view</b>	<b>Organisation view</b>
<b>First Circle</b>	<b>Brahman</b>	<b>Self</b>	<b>Leader</b>
<b>Second Circle</b>	<b>Jiva</b>	<b>People</b>	<b>Follower</b>
<b>Third Circle</b>	<b>Prakruti</b>	<b>Situations</b>	<b>Context</b>
<b>Propellant</b>	<b>Sankalpa</b>	<b>Conviction</b>	<b>Will-Power</b>

**Table 1: Triad Concept of ‘Vedanta Model of Leadership’**



**Figure 1: Vedanta Model of Leadership – Process and Measurement Schematic**

## 1.2 New Perspectives in Leadership:

There are studies on partnership, followership, empowerment, teams, networks, and the role of context. Margaret Wheatley (2009) explains the complexity of relationships that contribute to a leader's effectiveness. Ethical and moral questions are no longer religious concepts but **key elements** in the relationship any organization has with colleagues, stakeholders, and communities. Eberly, Johnson, Hernandez, & Avolio (2013) has given a process model comprising multi-centric structure of leadership **event cycles** which have interaction between leader, follower and context and explained the probable mechanisms behind the leadership process.

A unified theory of leadership was developed with reference to Transcendental Meditation, which suggests that development of consciousness is a fundamental causal variable underlying the complexity of behaviors and psychological qualities associated with leadership. They explained four levels of leadership in which development of consciousness is first and fundamental level. They further argued that world class leaders have more frequent experiences of higher states of consciousness than comparison groups (Harung, Heato & Alexander, 1995). These concepts have further opened up discussions on Indian leadership recently. Reddy & Srinivasan (2015) have distinguished between leader development & leadership development and their implications for the design of training programmes - the knowing, being and doing gap and the need to synthesize Western and Indian approaches to leadership development.

Different Models of leadership based on Indian Wisdom and conceptualized & empirical research are given by Uday Pareek (2002).

The schools of leadership emerged as below –

1. Trait school
2. Behaviour School
3. Contingency School
- 4. Charismatic or Transformational School**
- 5. Emotional Intelligence School**
- 6. Competence School**

Meta analytic study by Gang Wang showed that transformational leadership is positively related to individual-level **follower** performance across criterion types, with a stronger relationship for **contextual** performance than for task performance across most study settings. In addition, transformational leadership was positively related to performance at the **team and organization** levels. (Gang Wang, 2011)

As we leave behind the machine model of life and look more deeply into the dynamics of **living systems**, we begin to glimpse an entirely new way of understanding fluctuations, disorder, and change. The layers of complexity, the sense of things being beyond our control and out of control, are but signals of our failure to understand a deeper reality of organizational life, and of life in general. Leadership, an amorphous phenomenon that has intrigued us since people began organizing, is being examined now for its relational aspects. Few if any theorists ignore the **complexity of relationships** that contribute to a **leader's effectiveness**. Instead, there are more and more studies on partnership, followership, empowerment, teams, networks, and the role of context.

### 1.3 Advaita Vedanta Philosophy:

Western philosophers also give emphasis on the concepts of leadership being rooted in holistic human development. Plato in his *The Republic* explained concept of 'Human Excellence'. Socrates went further with "philosopher king" as example for deciding on right conduct with regard to policy and principle, convention and nature, the world and the divine. (Darrell Dobbs 2003.)

The essence of all scriptures as monism or Advaita Philosophy is most scientific and logical theory of what we see and experience as Divine. **Advaita Vedanta Philosophy by Sankara**, through his criticisms and debates, has effectively negated other contemporary schools of philosophies and thinkers. Sankara has given intellectually insightful interpretation of Shrutis, Upanisads and Vedanta sutras and commentaries at the time when Hinduism was on decline and confusion had prevailed regarding religious truths in Indian Philosophy. (S. Radhakrishnan, 2006)

Indian Traditional Knowledge Base can leadership competencies as a whole based on Vedanta philosophy of oneness of existence i.e. 'Advaita Vedanta of Adi Shakaracharya'. The main principle of Adi Shakaracharya's philosophy which describes ultimate Truth is as mentioned below and it is said that everything else in religion is just a way to prepare your self for that stage of realisation.

1. There is only one existence known as Brahman.
2. Brahman manifests itself as Jivas and Prakruti.
3. Whatever experienced through mind-body complex is illusion - called as Maya.

This indicates three components – Brahman, Jiva and prakruti which are inter-operational through a power called as Maya.

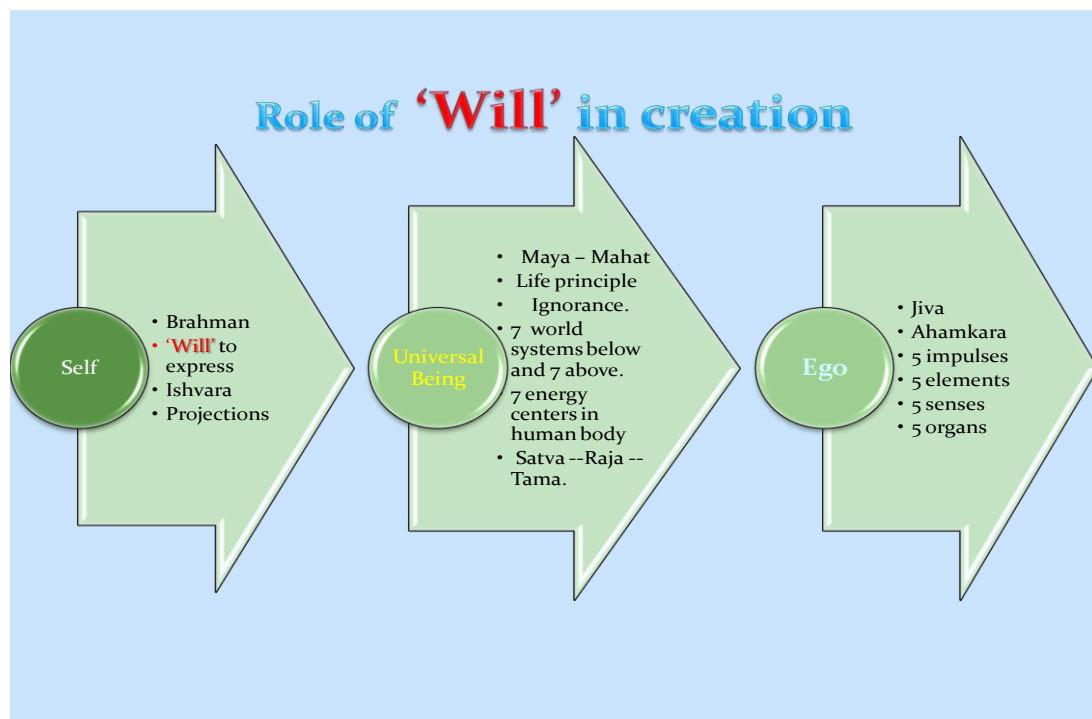
#### 1.4 Vedanta Model of Leadership:

World, like human beings, is a **Complex Adaptive System (CAS)**. As managers are part of the change **context itself**, they have to act in a way that is different from the traditional role of the administrative leader to become successful change leaders. (Blomme, 2012). One of the Process Model of leadership is studied by Marion B. Eberly other researchers. Their Process model of leadership examines the application of an integrative leadership to help determine the **psychological interactive processes** that constitute leadership. In particular, they identified the various dynamics involved in generating leadership processes by modelling how the **loci and mechanisms** interact through a series of **leadership event cycles**. (Eberly et al., 2013). In an organisational system of healthcare service provider Company, CAS provides managers of health and social care with an alternative mindset. Guiding principles are offered to these managers to facilitate development towards a more integrated system of health and social care. The possibility to benefit from the user's own resources is increased when organizations are viewed from a CAS perspective. CAS promotes emergent ways of working. (Edgren & Barnard, 2012).

We come across a model where we are considering the underlying truths of our existence. Scriptural evidences from writings have suggested this phenomenon much before. Gaudapada in *Mandukya Karika* established the view that no real creation ever took place. Everything that exists being in reality the non dual Brahman while according to Sankara, Man cannot ignore the world as long as he sees it; nor can he deny his relationships with other human beings or objects of the world as long as they appear to be real. Maya or **Prakruti** is said to consist of the three gunas, known as *sattva, rajas and tamas*. Brahman associated with collective ignorance is designated as **Isvara**. Brahman or pure consciousness associated with individual ignorance is called

the **Jiva** or individual living soul. Brahman uses Maya as material of creation. Besides fourteen world systems, the five gross elements produce the four kinds of gross bodies dwelling therein and food and drink appropriate to them. The body that *Jiva* assumes on earth is determined by its past *Karma*. (Swami Nikhilananda, 1947).

The Universe is manifested from Singular Brahman. They say that these existences – God, nature and soul are one. God is as it were the Soul and nature and soul are the body of God. (Swami Chetanananda, 2011). Hence Eternal Brahman has first the ‘Will’ to manifest at the beginning of each creation cycle, mentioned as ‘May I Be’. Then the creation takes place in maya to manifest the reality as we experience it in our material world.



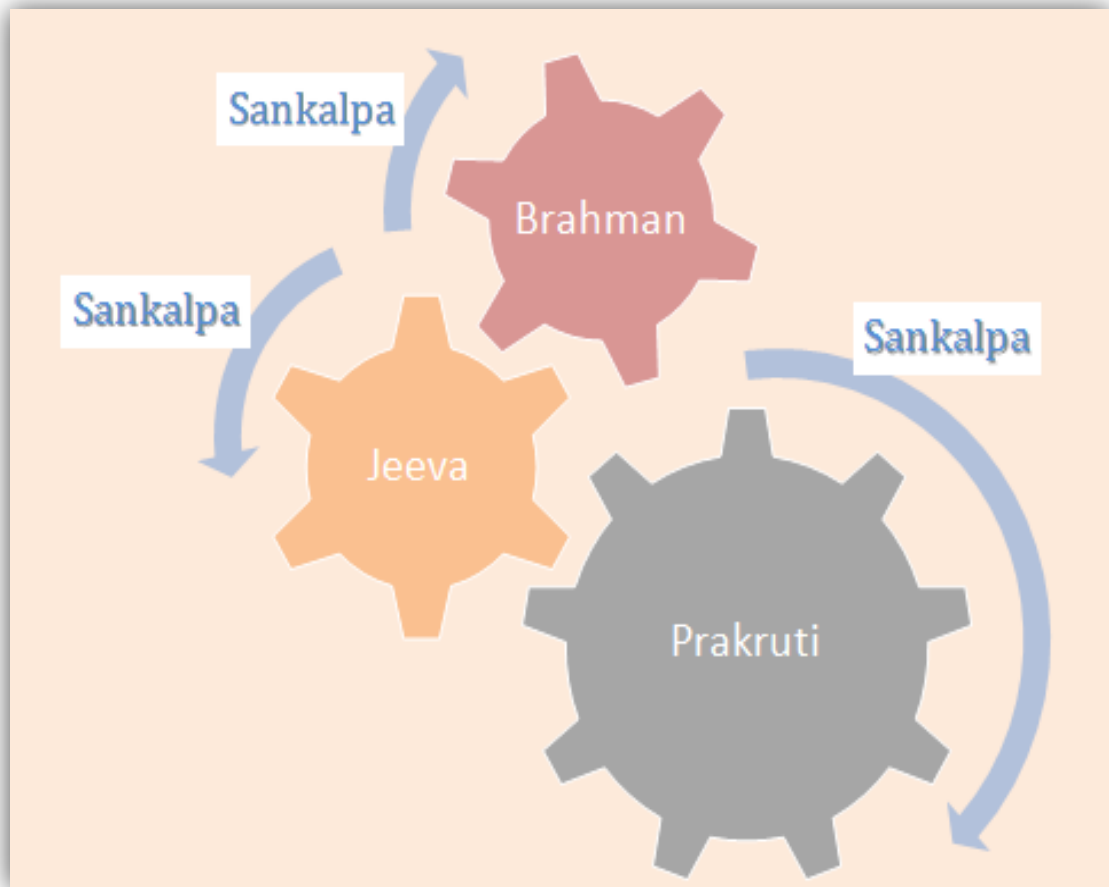
**Figure 2: Role of ‘Will’ power – (Sankalpa) in creation of entire existence.**

Components of Vedic Model of Existence [Figure2] are considered to explore the external manifested Leaders followers and contextual Situations.

The process of manifestation this Leadership is through leaders’ thoughts and ‘will’ (Sankalpa). [Figure- 3a &3b]. This Will-power is further operational in triad

model of Self – People – Situations. This ‘Sankalpa Shakti’ or Will-power is used by Leader to influence the people and situations. This competency can be developed through systematic practice of Yoga as given in Indian Traditional Knowledge base. This Will is termed as Sankalpa in Indian Scriptures and is expressed externally in organisational context as decision making by organisational leaders. If leadership is process of attaining the equilibrium then it operates between the components of system where the leader expresses his own will to influence others and controls the Situations.

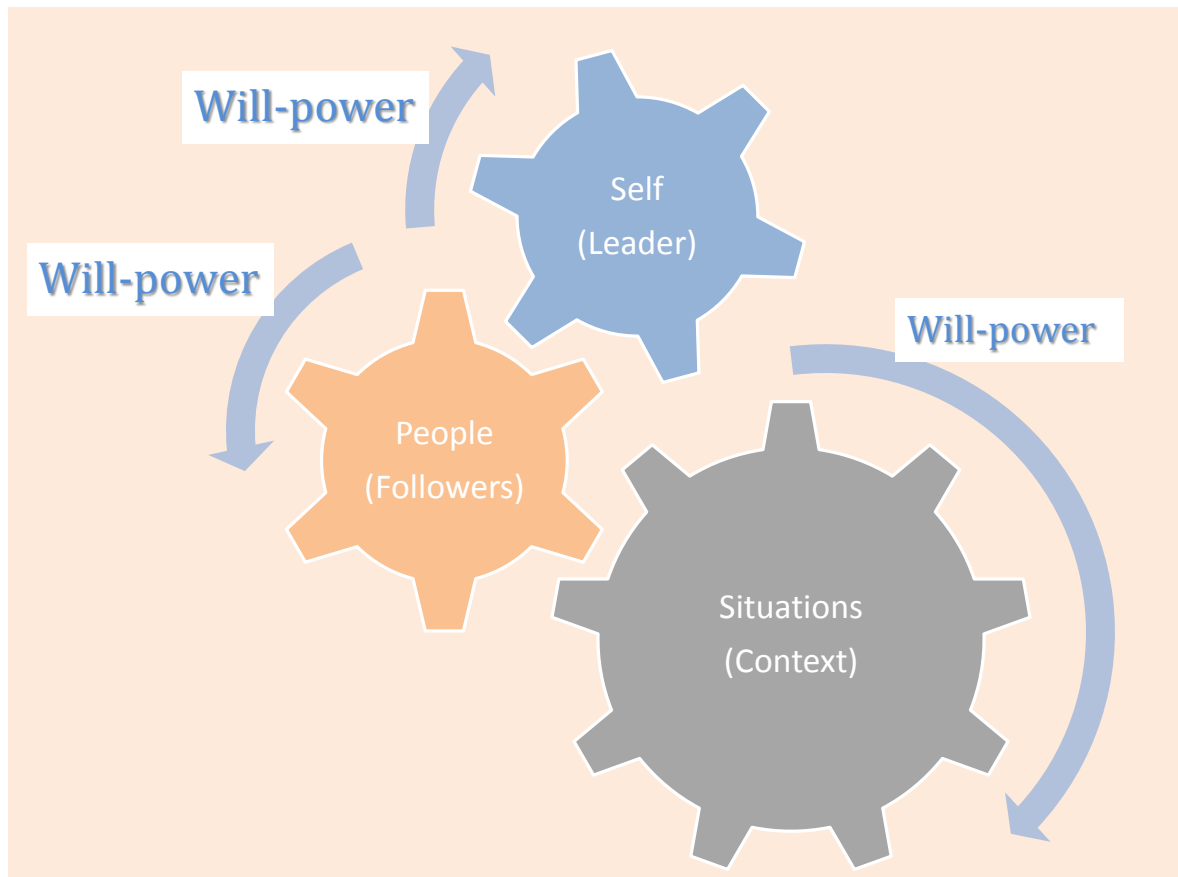
In words of Swami Vivekananda, *“God is a circle with its circumference nowhere and centre everywhere...Individuality in universality is the **plan of creation**. Each cell has its part in bringing about consciousness. Man is individual and at the same time universal. It is while realising our individual nature that we realise even our national and universal nature. Each is an **infinite circle** whose centre is everywhere and circumference nowhere. By practice one can feel universal Selfhood which is the essence of Hinduism. He who sees in every being his own Self is a Pandita (sage)...”* (Swami Vivekananda, 1907)



**Figure 3a: Yogic Model of Existence – ‘Sankalpa’ as propellant.**

Entire Existence is moved through ‘Sankalpa’. Brahma’s Sankalpa to ‘BE’ manifested the universe and then Karma chain has resulted in propelling the world of Maya.

Swami Vivekananda states - *“The highest Advaitism cannot be brought down to practical life. Advaitism made practical works from the plane of Vishishtadvaitism. Dvaitism—small circle different from the big circle, only connected by Bhakti; Vishishtadvaitism—small circle within big circle, motion regulated by the big circle; Advaitism—small circle expands and coincides with the big circle. In Advaitism "I" loses itself in God. God is here, God is there, God is "I".* (Swami Vivekananda, 1907)



**Figure 3b –Apparent Model of the Organisation - ‘Will’ Power as propellant**

‘Will’ of leader and followers act as propellant. Chain of actions and reactions reflects the results in different situations.

Swami Vivekananda states – *“The soul is a circle whose circumference is nowhere (limitless), but whose centre is in some body. Death is but a change of centre. God is a circle whose circumference is nowhere and whose centre is everywhere. When we can get out of the limited centre of body, we shall realise God, our true Self.”*  
(Swami Vivekananda, 1907)

These concepts are represented by various scales. Each component is measured separately. Let’s explore following concepts -

- e) Leader or self – Indian Transformational Leadership
- f) Followers or people – Decision Making Style

g) Context or situations - Quality of life

Bruch and Ghoshal (2004) have tried to define and explain the meaning through deconstructing Will-power as a capability and rather argue that a person's willpower relies on a combination of his or her energy and focus.

This is the stage where Integrated Yoga Module seems to work towards development.

*“The winds of grace are always blowing, but you have to raise the sail.”*  
*- Sri Ramakrishna*

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## *Chapter 2*

# LITERATURE REVIEW

## 2 LITERATURE REVIEW

### 2.1 Background and scope

#### 2.1.1 Philosophy

The philosophy is concerned with the understanding of the life and the universe. It is aimed at comprehending the nature of existence. Philosophy is a human endeavor that leads to the Ultimate Truth. The English word ‘philosophy’ has its root in the Greek term – ‘**philo–sophia**’. The term ‘philo’ refers to **love** and ‘sophia’ refers to **human reason**. The Greek terms can be literally translated in English as “love of reason” or “love of human judgment and discrimination.”

#### 2.1.2 Indian Philosophy

Philosophy in India is essentially spiritual. After the overcoming the ordinary struggles for existence, an intelligent man, most probably, will turn towards discovering the meaning of life. Result of such attempts is philosophy and spirituality. It is the intense spirituality of India, and not any great political structure or social organization that it has developed, has enabled it to resist the ravages of time and the accidents of history. This process can be in two directions –external and internal. According to Swami Budhananda, human beings can have two aspirations. External is worldly prosperity and wellbeing called **abhyudaya** and other is internal spiritual illumination called as **nishchreyasa**.

From the Indian viewpoint, the word ‘philosophy’ suggests **observing and surveying** the existence. In Sanskrit, the philosophy is referred to as ‘darshana’. The Sanskrit word ‘darshana’ has its root in the word ‘drs’ that means ‘to see’, ‘to look’ or ‘to view’. Seeing or viewing the reality and the facts of

experience forms the basis of philosophy. Senses, mind and even consciousness are involved in this 'seeing'. Seeing also encompasses '**contemplation**'. Seeing is not simply a sensory activity. 'Seeing' may primarily be a perceptual observation. But it may also concern the conceptual knowledge or an intuitional flash. Thus 'darshana' suggests vision. In other words, 'darshana' is a whole view revealed to the inner self, what we term as the soul or the spirit or the inner being. Philosophy or 'darshana' is concerned with the **vision of 'truth and reality'**.

In Sanskrit, the 'philosophy' is also referred to as 'tatva'. The Sanskrit word 'tatva' is concerned with 'the nature of reality.'

### **2.1.3 History and Culture**

It is a fact in history that the destiny of world has very often been shaped by great persons of character and will rather than common men who would rather follow these leaders conveniently. Culture is translated as **Sanskriti** which means refinement or **refined condition**. It also refers to the process of cultivating or preparing. This refinement was mostly done throughout **training and education** of human beings individually and collectively. The methods of such trainings have given rise to various **civilizations** in the world. Based on their own way of human development of thought the **way of searching for higher reality** has progressed as religion.

Indian society was guided through principles of ancient Hindus where the dharma or ethics and spirituality formed the center of their life. Various principles like four purusharthas and varna-sharma dharmas, other than that to propagate this through gurukula way of education. Vivekananda has very

beautifully explained this phenomenon of Hindu Man – “He does everything in religious manner. He eats religiously, he sleeps religiously, he rises in the morning religiously, he does good things religiously; and he also does bad things religiously”.

Culture is what you are while civilization is what you do. Civilizations and culture do not always go together. They can be harmonized if combined in right proportions. India fortunately has this harmony in ancient times. This is harmonizing is exactly what the ancient sages or rishis of India have done. **Rajarshis like Janaka or Sri Rama** administered their kingdoms and sages like **Vyasa or Vasistha** have guided them accordingly. These were the leaders who established the path of Dharma to be followed by everyone for sustained happiness.

This study is being undertaken to explore this Leadership phenomenon as principles of Advaita Vedanta and understand Leadership competencies of such Leaders of highest knowledge of Dharma.

## 2.2 Aims and objectives

**Aim** – To develop conceptual framework for Vedanta Model of Leadership.

**Objectives** –

1. To study the literature for Indian Philosophy and scriptures to explore the development of **Vedanta Darshana**.
2. To assimilate and organize the principles of **Advaita Vedanta** applicable for management.
3. To study the literature of **Adi Shankaracharya** and understanding his concept of Advaita Vedanta.
4. To study nature of Brahman, phenomenon of creation and methods of developing leadership competency.
5. To organize the relevant verses mentioning guidelines for Rajarshis (Kings) or leaders.
6. To explore the concepts of **Jivanmukta** sthiti and Sthitaprajna as the leadership competency.
7. To explore the concept of **Sankalpa** or ‘Will’ as primary propellant of apparent world in motion.

## 2.3 Materials and methods

As this study is related to the leadership phenomenon the books written by two of kingmakers are used –

1. Vidyanaraya – Jivanmukti Viveka
2. Chanakya – Chanakya Sutras

Of these **Chanakya sutras** are dealing with **external** world of a leader - more of a handbook of managers of activity while the **Jivanmukti Viveka** are dealing with internal world of the leader – more of a secret book of reference for managing **internal, the essential** world.

Hence we are obvious to study further the books from Adi Shankaracharya- the source, the initiator of lineage of guru tradition from which the Vidyanaraya belongs.

Study includes the core of Indian Philosophy known as Prasthanana Traya as below -

There are three categories –

1. Shruti Prasthanana – Upanishads
2. Smriti Prasthanana – Bhagawad Gita
3. Nyaya Prasthanana – Brahma Sutra

In addition to these we explored the literature by Adi Shankaracharya

1. Atmabodha – Self Knowledge
2. Tatvabodha – Knowledge of Vedanta ( reality of creation)
3. Vivekachudamani – Crest Jewel of Discrimination
4. Upadesha Sahastri – Advice for Method of Self- realization

In order to understand the science and application methods of yoga practices following books are referred –

1. Jnana Yoga - Brahma Sutras
2. Raja Yoga – Patanjali Yoga Sutras
3. Bhakti Yoga – Narada Bhakti Sutras
4. Karma Yoga – Karma Yoga Sutra Shatakam

The details of all these books and their authors are given at their respective places.

The authentic source of scriptures containing Shankara bhashya on them is used. Most of them are published by Advaita Ashrama or Ramakrishna Mission and are translated by monks of Ramakrishna Order with their deep understanding of the subject matter.

First each verse is stated with Sanskrit and then the standard transliteration is stated. The method used for classification is also based on by Adi Shankaracharya and further it was divided into Concept of Leadership phenomenon.

These verses are grouped as per their relevance to our concepts as below -

1. Knowledge of Self (Atma Bodha)
2. Knowledge of creation and reality ( Tatva Bodha)
3. Discrimination of real and non real (Viveka)
4. Advise on methods of practice for Self Realization. (Upadesha)
5. Leadership phenomenon – Advaita Vedanta
6. State of the leader – Jivanmukta Sthiti
7. Sankalpa – Propellant of World.

The short list of the books referred for literature survey was given in Appendix 10.6. Though this list is indicative of primary sources, many other books available elsewhere are used and online public resources were of help in enhancing the content.

## 2.4 Vedic sources and classical yogic texts

### 2.4.1 Vedas

Dharma is the principle of Religion. These principles are generally referred from literature. Religions of world are based on some of the authoritative book for their wisdom base. Like Bible, Koran, Dhammapada but for Hindus there is no such single book. Some say Ramayana or Mahabharata or Bhagawad Gita etc. but if we study more it is found that Hindu religion considers Vedas as their final authority. It is said that Vedas has fourteen parts (angas).

अंगानि वेदास्चत्वारो मीमांसा न्याय विस्तरः ।

पुराणं धर्मशास्त्रं च विद्या ह्येता चतुर्दशः । ।

aṅgāni vedāscatvāro mīmāṃsā nyāya vistaraḥ  
purāṇaṁ dharmasāstraṁ ca vidyā hyetā caturdaśaḥ

Four Vedas, six vedaangas – shikha for pronunciation, vyakarana for grammar, chandas –the meter, Niruktaas - etymology, Jyotisha- astrology, Kalpa – procedure, meemaansa- interpretation of texts, Nyaya – the logic, Puraana – mythology, Dharma shastras – code of conduct. Four Vedas are Rigveda, Yajurveda, Sama Veda, Athrva veda. And they are considered as pramaana in Hindu religion. Vedas are said to be without the beginning and their authorship is attributed to no one hence they are considered as not of human origin.

The word veda means to know. This knowledge is of self and reality. It is of the One being known as Brahman or Aatma. Entire knowledge base of Vedas is divided into karma kanda – the rituals and Jnana kanda – the knowledge represented by Vedas at the end. These are known as Upanishads and as they come at the end of vedas, they are known as Vedanta.

*“The mistake is that we want to tie the whole world down to our own plane of thought and to make our mind the measure of the whole universe.” - Swami Vivekananda*

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## 2.5 Six systems of Philosophy

Indian philosophy, in search of reality and true meaning of life, has led many ancient philosophers to give their systems of thinking. There are major six systems evolved and named as darśana - is to see or experience, were schools of thought. Humanity pressed by the limitations of human life came to know that life is full of misery and search began for the ways to come out of these. Almost all darśana discovered that this misery can be reduced or removed through practice of methods given by each of them.

These ṣaḍ-darśana are started by sages and rishis are as – The ṣaḍ-darshana (six philosophical views) are nyaya (logic), vaishesika (atomic theory), sankhya (analysis of matter and spirit), yoga (the discipline of selfrealization), karma-mimamsa (science of work) and vedanta (science of God realization). In India, the philosophy is not restricted to the intellectual pursuit. According to Indian view, the word 'philosophy' is concerned with 'the revelation of the nature of reality' or 'the vision of Ultimate Truth and Reality'.

The following characteristics are common to all other systems:

1. All the schools emphasize that the philosophy must have a positive impact on life of man. The schools have a general agreement on the importance of the **Purushartha**. All the schools agree that the philosophy should help man in realizing the main ends of human life: the purusharthas, i.e. dharma, artha, kama and moksha.

2. All the systems reflect that the philosophy should lead a man from darkness and ignorance to light and knowledge.
3. There is a general agreement among the systems that the truth and reality should be verifiable. They should be substantiated with reasoning and experience. An experience may be **sensory, conceptual or intuitional**.
4. It is accepted by all the schools that man's suffering results from his ignorance. Man can conquer ignorance and attain total freedom (moksha) in this bodily existence.
5. There is a general agreement on man's essential spirituality.

All philosophies deal with common characteristics that can be compared with Vedanta model of leadership. *Self as God, People as soul of each and Situations as World and Phenomenon as goal* of each 'Darshana' or philosophy are explained in following content.

### 2.5.1 Nyaya: The Philosophy of Logic and Reasoning

The nyaya system of philosophy was established by the sage Gautama. This philosophy asserts that obtaining valid knowledge of the external world and its relationship with the mind and self is the only way to attain liberation. Knowledge - Pramana is that through which or by which the pramana (valid knowledge) is received.

**God** - Ishwara- They consider creation by five elements and Ishwara or God as cause of creation. Five elements are eternal and Ishwara is just efficient cause.

**Soul** - Jiva - They are infinite in number. They have a mind which makes them experience the world of five elements.

**World** - the objects of the world are twelve major categories: soul, body, senses, and objects of the senses, cognition (buddhi), mind (manas), activity, mental modifications, rebirth, feelings, suffering, and absolute freedom from all sufferings.

**Goal** - is moksha – freedom from transmigration by acquiring true knowledge.

### 2.5.2 Vaisesika: Vedic Atomic Theory

The founder of vaisesika philosophy is the sage Kanada, who was also known as Uluka. Seven categories of reality are - dravya (substance), guna (quality), karma (action), samanya (generality), vishesa (uniqueness), samavaya (inherence), and abhava (nonexistence). Nine padarthas are recognized as - earth, water, fire, air, ether, time, direction, soul, and mind.

**God** – Mahaishwara or Paramatma - The Supreme Lord is endowed with perfect wisdom, detachment, and excellence (jnana, vairagya and aisvarya).

**Soul** – Mahaishwara releases the adrsta related to individual beings, which guides the individuals in their flow through the currents of life. The karma of each soul is its own earnings, deposited in the safe of the Supreme Being, which come back to the self with interest.

**World** - functioning of atoms is guided or directed by the Supreme being. The moral order set by of the Supreme Being directs the operation of atoms according to the past samskaras of individual beings.

**Goal** - is moksha – freedom from transmigration by acquiring true knowledge.

### 2.5.3 Sankhya: Nontheistic Dualism

Sankhya philosophy, considered by some to be the oldest of all the philosophical schools, was systematized by an ancient thinker named Kapila. 24 principles – aham, mahat-buddhi, mind, 5 sense perceptions, 5 organs of actions, 5 tanmatras, 5 mahabhutas. There are only three independent sources of valid knowledge: perception, inference, and testimony.

The special feature of Sankhya is its summing up of all of the nyaya and vaisesika constituents of reality into two fundamental principles: purusa and prakrti. There are twenty four principles of existence.

**God** – Purusha – consciousness. That conscious self who guides the operation of prakrti and its manifestations is purusa.

**Soul** – there are many selves or conscious principles -- one in each living being - human beings, animals, birds, insects, and plants etc.

**World** - world evolves from the interaction of active prakrti with conscious purusa. Sankhya philosophy posits that the whole universe is evolved from the gunas. sattva, rajas, and tamas are the underlying qualities from which the universe we perceive is derived. The state in which they are in their natural equilibrium is called prakrti.

**Goal** – The mind, ego, and intellect do not function for themselves; they exist to provide experiences to purusa. The concept of liberation and the will to liberate or to be liberated, which is found in all human beings, in the sayings of sages, and in the scriptures, are for liberation of purusha. Evolution of prakrti will give purusha chance of liberation. There are two kinds of liberation: jivana mukti and videha mukti.

#### 2.5.4 Yoga: Self-Discipline for Self-Realization

The word yoga is derived from the Sanskrit root yuj, which means "to unite." The yoga system provides a methodology for linking up individual consciousness with the Supreme Consciousness. This school of yoga, also known as astanga-yoga (the yoga of eight parts), is closely allied to sankhya philosophy. Indeed, astanga-yoga is the practical application of sankhya philosophy for the attainment of liberation. It is called patanjala-yoga because it was systematized by the sage Patanjali. His work is known as Patanjala-yoga-sutra.

The eight components (asta-anga) of this yoga system (see chart below) are: restraints (yamas); observances (niyamas); posture (asana); breath control (pranayama); sense withdrawal (pratyahara); concentration (dharana); meditation (dhyana); and spiritual absorption (samadhi).

It is also known as saishwara sankhya as all concept are same except that in yoga darshana they accept the supreme being as one only. Hence there are 25 principles.

**God** – Ishwara - is that particular purusa who is unaffected by the afflictions of ignorance, egoism, desire, aversion, and fear of death.

**Soul** – there are many selves or conscious principles -- one in each living being - human beings, animals, birds, insects, and plants etc.

**World** - world evolves from the interaction of active prakruti with conscious purusa. Sankhya philosophy posits that the whole universe is evolved from the gunas. sattva, rajas, and tamas are the underlying qualities from which the universe we perceive is derived. The state in which they are in their natural equilibrium is called prakrti.

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### 2.5.5 Karma-mimamsa: Elevation through the Performance of Duty

The first systematic work on this school of Vedic thought is the Mimamsa-sutra of Jaimini. The philosophical systems of karma-mimamsa and vedanta are closely related to each other and are in some ways complimentary. Karma-mimamsa may be considered as a stepping stone to Vedanta.

**God** – Vedas are supreme and Ishwara does not exist.

**Soul** – there are infinite number of souls. They are eternal but undergo transmigration because of karma.

**World** – the world is real. It is made of living bodies and objects exist for pleasure and pain of the soul.

**Goal** – by exhausting the karmas by performing karmas as given in Vedas and respective duties. When karmas gets exhausted, soul does not take birth hence liberated.

### 2.5.6 Vedanta Philosophy

Vedanta means end of Vedas. This is also called as uttara mimamsa. The scriptures are divided into three categories – Prasthanaya trayā – Shruti prasthanaya – represented by Upanishads, Nyaya prasthanaya – represented by brahma sutras, and Smriti prasthanaya – represented by bhagawad gita and puranas like – Ramayana and Mahabharata. But basis of Vedanta darshana is Brahma sutra also known as Vedanta-sutras. **Badarayana** wrote brahmasutras to systematize the teachings of Upanishads. Vedanta philosophy accepts only one source of knowledge as pramana i.e. shruti pramana. Because of ambiguous sutras of brahma sutras, their interpretations have much difference in meanings and hence three systems of Vedanta are recognized – **Advaita, Vishishthadvaita, Dvaita.**

The great scholar Badarayana (500-200 B.C.) initiated the efforts to simplify the Upanishadic philosophy. Badarayana is also known as Ved Vyasa. He was the first scholar to take up the challenging task of systemizing the immensely vast philosophical doctrines of the Upanishads. The result of his efforts was one of the most illustrious works on Vedanta. Badarayana's work is known as Brahma-Sutra or Vedanta-Sutra. It is also referred to as Uttar-Mimamsa-Sutra. The Brahma-Sutra has **555** sutras. Most of them are aphoristic and not comprehensible at first sight. Hence, a number of commentaries were written to interpret them. Among these the commentaries of **Shankaracharya, Ramnujacharya and Madhavacharya** are regarded as authentic and are held in very high view. They are regarded as the greatest scholars of Indian philosophy. They are not only the principal commentators of Brahma-Sutra (Vedanta-Sutra) but are also its leading interpreters. Thus,

we have three major schools of Vedanta based on the philosophy of the distinguished trio: Advaita (non-dualism) of Shankaracharya, Vishishtadvaita (qualified non-dualism) of Ramnujacharya and Dvaita (dualism) of Madhvacharya. All three schools are founded on the Vedanta philosophy. However, there have been differences among them.

The Vedanta philosophy is focused on the **Jagat** (the universe), the **Jiva** (individual soul) and the **Brahman** (the Supreme Being). Brahman is the repository of all knowledge and power. Jivas are trapped in the Jagat. Attached to the physical world and driven by passions and desires, they remain chained to ceaseless actions (karma). As a result, they subject themselves to countless births in various forms. Their transmigration from this birth (life) to the next depends on the karma (the quality of action). Moksha or Mukti (liberation) is the goal of life. This philosophy, in general, is accepted by all the three schools. Now let us understand the basic difference among the three schools.

**Dvaita** refers to ‘two’. Dvaita School is based on the concept of dualism. Madhavacharya emphasizes the distinction between God and individual soul (Jiva). In addition, the school differentiates God from matter as well as the soul from matter. The school maintains that the God, Jiva and the Jagat are three separate and **everlasting** entities. God governs the world and has control over the souls. The souls in its ignorance remains shackled in the world. By devotion and God’s mercy, the soul can migrate to the Heaven above. It can obtain Mukti from the cycle of life and death and live with God forever in the Heaven.

**Vishishtadvaita** literally means 'qualified non-dualism'.

Ramanujacharya stresses that God alone exists and known as Brahman. He is not formless, the Cosmos and the Jivas form his body. When the Jiva (soul) realizes that he is a part of Paramatman (God), the soul is liberated. On liberation, his soul enjoys infinite consciousness and infinite bliss of God. The soul is **in communion** with God, but it does not share the power of the creation or destruction.

**Advaita** means 'non-dualism'. First principle of Advaita is that Brahman is the sole Supreme Reality. Brahman, Jiva and Jagat are not different, separate entities. We will explore further this in detail as this forms the basis of Vedanta Model of Leadership.

*“The Vedanta recognizes no sin, it only recognizes error. And the greatest error, says the Vedanta is to say that you are weak, that you are a sinner, a miserable creature, and that you have no power and you cannot do this and that.” - Swami Vivekananda*

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## 2.6 Advaita Vedanta

Advaita literally means non-duality, and it is a monistic system of thought. It deals with the non-dual nature of Brahman and Atman. Advaita is considered the most influential sub-school of the Vedanta school of Hindu philosophy. **Gaudapada** was the first person to expound the basic principles of the Advaita philosophy in a commentary on the conflicting statements of the Upanishads. Gaudapada's Advaita ideas were further developed by Shankara.

अद्वैतं परमार्थो हि द्वैतं तद्भेद उच्यते ।

तेषामुभयथा द्वैतं तेनायं न विरुध्यते । १८। - माण्डुक्य कारिका

advaitam paramārtho hi dvaitam tadbheda ucyate |  
teṣāmubhayathā dvaitam tenāyam na virudhyate |18| - māṇḍukya kārīkā

Non-duality is the highest Reality, since duality is said to be product of it. But for them there is duality either way. Therefore this view (of ours) does not clash (with theirs).

Scholars argue that Gaudapada's main work, Mandukya Karika, is infused with philosophical terminology of Buddhism, and uses Buddhist arguments and analogies. Some of the scholars have opinion that there are clear differences between Shankara's writings and the Brahmasutra, and many ideas of Shankara are at odds with those in the Upanishads. Radhakrishnan, on the other hand, suggests that Shankara's views of Advaita were straightforward developments of the Upanishads and the Brahmasutra, and many ideas of Shankara are derived from the Upanishads.

### 2.6.1 Sri Shankara Digvijayam -

The Madhaviya is the most authentic and widely known among the different Sankaravijayas today. It is certainly the most popular such text in the Advaita tradition, and is also known as the Samkshepa Sankarajaya. The popularity of this work derives from the fame of its author, Madhava, who is actually Jagadguru Sri Vidyananda, the 12th Acharya of the Sringeri Sharada Peetham.

Shankara was born to Aryamba and Shivaguru, a Nambudri Brahmana who belonged to the Vedic branch of Krishna Yajur Veda. Shankara's birthplace was Kalady in Kerala, on the banks of the Poorna river. This event of the birth of Sri Shankara in 788 A.D marked the beginning of the revival of the Vedic system. He is considered as incarnation of Lord Shiva. The One sitting under the banyan tree, Lord Dakshinamurti (Shiva), the Teacher of the Supreme Truth through the medium of silence, left his place of meditation. He is now moving about in the form of Shankaracharya, imparting his precious advice of knowledge to the world. He also stated that the direct method for realization is not worship but the path of knowledge, which consists in hearing the instruction of teacher, reflecting on its meaning and finally meditating on Truth with single minded devotion.

The Advaita Vedanta focuses on the following basic concepts - Brahman, atman, vidya (knowledge), avidya (ignorance), maya, karma and moksha.

1. **Brahman** is the Ultimate, Supreme Reality. Brahman is eternal. Brahman is beyond words. It is beyond names and forms. Brahman cannot be perceived nor could it be described by words. It is beyond senses and intellect. It is

indefinable. However, if at all it has to be described; Brahman can be considered as Pure Consciousness.

In Vedanta philosophy, the *svarupa* of Brahman is referred to as *Sachchidananda*. Brahman is Sachchidananda i.e. Sat-Chitta-Ananda (Pure Existence-Pure Consciousness-Pure Bliss). Brahman is eternal, immutable, inexpressible and unthinkable pure-existence, but it is not the cause or the creator of the universe.

2. **Atman** is the inmost Self or Spirit of man but different from the 'empirical ego'. Atman is the fundamental, ultimate, eternal, immutable pure consciousness. Thus, it appears that Brahman is the ultimate reality behind all world-objects and Atman is pure spirit in all beings. Brahman and Atman are not different realities; they are referred to separately, which they are not. They are the eternal, all-pervading realities underlying all existence. They are two different 'labels' for one and the same reality behind all the objects, all matter, all beings of the universe.
3. **Maya** is the unique power (shakti) of Brahman. Maya is 'trigunatmika'; it has three gunas or attributes. But Shuddha Brahman is nirguna and is free from attributes. Brahman alone is the Supreme Reality. When Nirguna Brahman comes to attune with Maya and acknowledges the gunas of maya, it is known as Saguna Brahman. Saguna Brahman is God, the creator, sustainer and destroyer of the world. Saguna Brahman is Ishvara or a 'personal god.' Man worships gods in different forms and names.
4. **Vidya (Knowledge)** is realisation. **Brahman manifests** itself in the world with the help of Maya. The world and the world objects come into existence due to the power of maya. Maya and its creation are termed illusory. It does

not mean that the world is not real. Unreality and illusion are different. An illusion may not be an unreality for an illusion is grounded in reality. Reality is that which exists on its own. Maya is dependent on Brahman. Maya has created the world of appearances. So the **world is illusion**. But this does not mean at all that the world is non-existent. The Advaita Vedanta, with the help of the famous ‘rope – snake’ illustration, maintains that, ‘it is neither ultimately real nor wholly unreal but illusory and non-existent.’

5. **Avidya (ignorance)** has its seat in the human intellect. Avidya means not only absence of knowledge, but also erroneous knowledge. A man trapped in Avidya does not know what is real and thinks that the appearances are real. An individual identifies himself with empirical self. He equates his existence with the physical body. Under the influence of Maya and Avidya, he dissociates himself from the Ultimate Reality. When the man acquires knowledge, the duality of the self and Brahman disappears. He realizes that the self is really one with Brahman. This realization of the self puts an end to the ignorance.
6. **Moksha** is freedom from bondage of ignorance. Man suffers in the grip of incessant desires and ignorance. Upon realization of the self, one becomes free from the shackles of desires, aspirations, passions, karma and avidya. This is Moksha (kaivalya) or liberation. Moksha is to be attained - here and now - during this life-span only.
7. Knowledge and truth are of two kinds: the lower one and the higher one. The lower, conventional knowledge and truth is referred to as *vyavavahrika satya*. It is a product of the senses and the intellect. The higher one is referred to the *paramarthika satya*. It is absolute. It is beyond words, thoughts, perception or

conception. It is in no way, related to the senses and the intellect. It is non-perceptual and non-conceptual. It is a product of sublime intuition and divine vision. The higher knowledge and truth brings about radical transformation in an individual.

8. Advaita Vedanta recognizes the six pramanas (sources and criteria of valid knowledge) on the basis of the Mimamsa school of Kumarila Bhatta. They are as follows: Perception (pratyaksha), Inference (anumana), Testimony (shabda), Comparison (upamana), Postulation (arthapatti), Non-cognition (anupalabधि).

### 2.6.2 Advaita Vedanta Model

Everything done by humans is aimed at **happiness**. Some accumulate money, not necessarily for itself, but for the happiness it supposedly brings. Others seek happiness in life threatening sports which produce a thrill, an ecstasy. They take in chemicals, pills, alcoholic drinks and drugs to change our state of mind for the better. Belief in God is never intended to make one miserable. It will be interesting to know that though science and technology has developed so much they are unable to find the solution for the mind and its happiness.

### 2.6.3 Advaita Vedanta and Science

Science is seen to consider the world around us as the only reality and to confine its search for the truth to this material world. But Advaita declares the world to have only **relative reality** and that the absolute truth lies beyond this world. The theories of relativity in respect of time and space and quantum physics in respect of the root of matter have completely changed how we understand the world.

In relativity, there is no more absolute time and space. We now know that time and space depends on the **frame of the observer**, if one observer is moving very fast with respect to the other, time appears to run slow for him. This also has the consequence that space also changes between observers, two observers would not agree on the length of an object. Similarly, the mass of objects also have different values for different observers. Thus there is no absolute time or space in present science. This also has the consequence that the law of causation is also relative, since two phenomena which may be seen

as a sequence of cause and effect from one perspective would be seen as simultaneous from another perspective. Denying the law of cause and effect is an important precept of Advaita as it shows the unreality of the world.

**Quantum physics** has brought us even closer to the Advaita viewpoint. The search for the roots of the world goes deeper and deeper into unreality. The absolutely real atoms of the Newtonian world are now seen to be an illusion and their base is quantum particles. Quantum physics implies a paradigm change in physics, there is now no fixed reality to the ultimate building blocks. Physicists universally accept that there is no absolute reality in quantum particles. Moreover two components of position and speed cannot be exactly measured for quantum particles. You can either measure the speed correctly and not the position or correct position and not the speed. This gives us a world of probability. A physicist of today would have no problems in accepting the tenets of Advaita that the world is not absolutely real.

In the field of consciousness studies also, whereas the earlier position was that consciousness is but a phenomenon or byproduct of matter, this is not accepted at present. The present position among researchers in consciousness is that of Functionalism, in which it is accepted that consciousness is not a product of matter but exists in a different dimension to matter, the **‘information’ dimension**, and matter only acts as a support, not as its causative factor. Hence the view of Advaita that consciousness exists in the Chit dimension matches quite well with modern thinking on **consciousness as ‘informational entity’**.

#### **2.6.4 Three levels of truth.**

Thus Advaita also recognizes three levels of truth.

1. The first is – “trikalabaadhya satya” - what we call the Eternal Truth.
2. The second is - “vyaavahaarika satya.” - true only until Brahma-jnana is attained.
3. The third is - “praatibhaasika satya” - seems real only during the time of perception.

## 2.7 Literature Review and references of Sanskrit shlokas

Vedanta philosophy is represented by Prasthanā Traya which includes Brahma Sūtra, Upanishads and Bhagawad Gita. Shankara has not only written commentary on all three but out of compassion of mankind has also written the books to guide and explain the vast concept with relevant examples. The shlokas in literature review are classified with the same titles as of the books to understand the concept in same sense as expected by Adi Shankaracharya. The four books – Atmabodha, Tatvabodha, Vivekavhudamani and Upadesha Sahastri are referred to as primary concept given by Shakara. Supportive shlokas from Brahma Sūtra, Upanishads and Bhagawad Gita are included to make it complete with Prasthanā Traya. The examples provided by Vedanta scriptures and Shankara are mentioned separately and are useful in comprehending subtle truths in Vedanta. There are three great misconceptions regarding Shakara's (Adi Shankaracharya's) philosophy.

- i. Firstly, that he discourages the performance of duties and advocates the discipline of non action for realization of truth. But Shankara says that by practice of knowledge, outer action drops away by itself and the actor remains satisfied with whatever comes of its own accord.
- ii. Secondly, it is contended that because of the loyalty of non dualism, Shankara is against the Hindu God's and goddesses. But we know that he has written melodious prayers for Gods and Goddesses.
- iii. Thirdly, the critics say that Shankara moved from teachings of seers of upanishads by negating the reality of world while upanishads, according to them, are holding the affirmative and optimistic view of life.

*“I will give up twenty thousand such bodies to help one man. It is glorious to help even one man.” – Sri Ramakrishna*

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## **2.8 Concept of Jivanmukti**

Jivanmukti is a state where sage is free while living, from the trammels of births and deaths. Even in the case of a Jivanmukta, though the instinctive mind with low desires is destroyed, the spiritual Sattvic mind does not perish. Like flowers and fruits latent in a seed, a residue of Sattva, the cause of intelligence, rests always in the heart. If you say that his mind is completely annihilated as soon as he attains Jnana, Jivanmukti state is impossible. How will he be able to do Vyavahara (worldly dealings) without an instrument viz. the mind? A Jnani identifies himself with the all-pervading Brahman and uses his mind and body as His instruments for Vyavahara (worldly activities); an Ajnani identifies himself with his body. There have been cases of Jivanmuktas like Raja Janaka who attained Jnana and who utilised mind and body in this manner for the well-being of the humanity at large. Sri Rama and Sri Krishna were ever resting on Brahman even when they were ruling their kingdoms. They were ever very conscious of their essential Sat-Chit-Ananda Brahmic nature, even though they assumed human forms. They utilised their minds and bodies as their instruments when they were doing various activities.

**Empirical Existence and Existence-Reality:** Even this world does not disappear as absolutely as is supposed in Jivanmukti state. Empirical world, in fact, ceases to exist. But, this does not mean annihilation. It merely means that existence changes its form and colour, as it were, for the Absolute. It is empirical existence and not all-existence which vanishes. Existence-Reality remains, but its limited forms vanish. Externality has to go; spatial and temporal views of things must go; causal determination of one thing by another must go; many-ness and oneness must go. This is inevitable. But, the

universe with all its reality will not go even for the liberated soul. It will merely change its form, meaning and significance. Nothing will disappear except a false view, a limited horizon, erroneous idea and a circumscribed vision. Fact, Reality, Existence, however, will remain as fundamental as ever; but the viewpoint will change.

The mind of the Jnanis cannot be termed as a mind, but only as Tattva (Reality). That which gets differentiated through diverse objects is the mind. The mind of a Jnani, on the other hand, becomes stainless, like copper transmuted into gold by alchemic process. The mind of a Jnani is Sattva itself, while persons without Jnana will follow the path chalked out by their minds. When a Jnani sees outside, he may simply see, but the Vritti may not assume Vishayakara as in the case of worldly-minded persons. Just as the mind is free from any Vishayakara in deep-sleep state in all, it is free from any Vishayakara in the waking state also in a Jnani. The world appears to him as a mere dream. He dwells in Brahman even while working. In those that have cognised their Self, the pure Vasanas with which they perform Karmas will not entail them rebirths. The mind of such a Jnani is called Sattvic, but a mind without Jnana is generally termed Manas.

**The Perfectly Balanced Mind:** Now, mark the nature of the mind of a Jivanmukta. It is perfectly balanced under all circumstances. His mind is always cool and unaffected by the Dvandvas (pairs of opposites). His mind is free from Harsha and Soka (elation and depression). It is neither elated by enjoyments nor depressed by sorrow and grief. Without being affected by the pleasures or pains of enjoyments though moving in them, the mind of a Jivanmukta will become inured to them. Through internal contentment and freedom from pains, there will arise in the Jnani an equanimity of mind in all circumstances and at all places. Even when pains and the rest attaching themselves to his body exhibit themselves on his face, his mind never writhes under them or their

antithesis. It is free from impure Vasanas. There will be no anger or desire. There will not arise any evil impulse of Kama in such a mind. There is not the least longing for objects. His mind is above worldly things. He is not affected by the world. He need not have a separate room or Asana. He need not close the eyes. He need not do any Pratyahara of the senses. A mind which, though apparently enjoying the diverse objects, does not, in reality, enjoy them, may be stated to be Brahman itself.

**Dual Consciousness:** An occultist learns through self-control and discipline to work on two planes at once, that is, to be partly out of his body at the same time when he is working on the physical plane; so that, while he is writing or speaking, he may be doing other things with his astral body. When such is the case with an occultist, little need be said of a full-blown Jnani who is resting on his own Svarupa. A Jnani has dual consciousness. He has consciousness of Brahman as well as consciousness of the world. He sees the world as a dream within himself. A Jnani is always in Samadhi. There is no 'in Samadhi' and 'out of Samadhi' for a Jnani like that of a Raja Yogi.

When you play on the harmonium, you adjust the tune first. It may be fixed either on the second reed or the fourth reed according to the strength and power of your voice. Then you begin to play on the various reeds. The Sapta Svaras are pronounced now. You can play now various Raga-Raginis. He who is aware of the main Sruti can be compared to a Jnani who knows the Atman or support for this universe. He who is aware of the Sapta Svara only without knowing the fundamental Sruti is like an Ajnani who is unaware of the Atman, but who has knowledge of the sense-objects only. When you see an object with your eyes, you know that it is through the light of the sun that you are able to see it. You have a double Drishti. Similarly, a Jnani has always a double Drishti when he does Vyavahara. Even when he works, he knows he is not working; he is unattached. Even though he sees the world, it is all Brahman and Brahman for him.

**Sama Bhava and Sama Drishti:** There is a slight difference between Sama Bhava and Sama Drishti. The former is the condition of the mind (as balanced in pleasure and pain, gain and loss, heat and cold, victory and defeat). The latter is the condition of knowledge. The Jnani sees the Atman alone in a poor man and a king. When you are expecting to meet a friend of yours at the railway station, the mind tries to see him in several other persons with a like physiognomy (Sadrisya), because the mind is engrossed with the one idea of meeting a particular friend at a particular time. The mind is very eager to see him. A God-intoxicated man, on the contrary, sees God in a tree, a stone, boy, child, girl, cow, dog-in fact, in everything. Realizing that "Sarvam khalvidam brahma."

## 2.9 Jivanmukti Viveka of Vidyaranya

Jivanmukti viveka is treatise written by sage **Vidyaranya**. The subject under this treatise is Jivanmukti or liberation while living in the body. Sage Vidyaranya (A.D. 1296 - 1386) was disciple of Vidyatirtha, Bharathi Krishnatirtha, Shankarananda and Srikanthanatha. It was he who established the city of Vidyanagara. There were two Kshatriya warriors **Harihara and Bukka** who made it possible and assisted him. Vidyanagara was later on developed as mighty Vijayanagara Empire. He continued to guide the rulers of kingdom until his last days. Vidyaranya was also pontiff of the Sringeri Sharadapeetham from **A.D. 1377 to 1386**. It is one of the monasteries established by Shankara. It was under his inspiration and guidance that his younger brother Sayanacharya wrote detailed commentaries on all four Vedas, now known as '**Vedarthaprakash**'. In the post Shankara period, he was one of the best exponents of Advaita Vedanta Philosophy.

### 2.9.1 Literature review Jivanmukti Viveka

It becomes necessary to take review of this work separately. For the model of leadership based on Advaita Vedanta we must consider the guidance of kingmaker like Vidyaranya through his detail treatise of Jivanmukti Viveka.

'Jivanmukti Viveka' is in prose and is composed into five chapters. We are separately providing the literature review with this book in detail by providing the shlokas relevant to the conceptual exploration of Vedanta Model of Leadership as below –

जीवन्मुक्ति विवेकः

jīvanmukti vivekaḥ

## 2.9.2 Chapter 1 – Evidence of Possibility of Jivanmukti

### 1. जीवन्मुक्ति प्रमाण प्रकरणम्

jīvanmukti pramāṇa prakaraṇam

विरक्ति द्विविधा प्रोक्ता तीव्रा तीव्रतरति च।

सत्यामेव तु तीव्रायां न्यस्येद्योगी कुटीचके। १-४।

virakti dvividhā proktā tīvrā tīvratarati ca ।

satyāmeva tu tīvrāyām nyasyedyogī kuṭīcake ।1-4।

Indifference towards the worldly things is said to be of two degrees: strong and stronger. When the yogi is strong in his renunciation, he should become a katicaka, (i.e., a hermit who stays away from the world).

शक्तो बहूदके तीव्रतरायां हंससंज्ञिते।

मुमुक्षुः परमे हंसे साक्षाद्विज्ञानसाधने। १-५।

śakto bahūdake tīvratarāyām hamsasamjñite।

mumukṣuḥ parame haṁse sākṣādvijñānasādhane ।1-5।

(When the renunciation of the katicaka stage become stronger) he will be able to become a bahudaka, (i.e., one who moves from place to place without having a permanent abode). With his stronger renunciation, he befits himself to the state of hamsa, which becomes mature, takes him to the state of a paramahamsa, wherein he can attain the Supreme Knowledge directly.

द्वयं तीव्रतरे ब्रह्मलोक-मोक्ष-विभेदतः।

तल्लोके तत्त्वविद्धं सो लोकेऽस्मिन्परंहंसकः। १-१०।

dvayaṁ tīvratāre brahmaloka-mokṣa-vibhedataḥ ।

tallope tatvavidhāṁso loke'sminparamhamsakaḥ ।1-10।

Among those with stronger detachment, from the point of view of moving towards the goal of Brahmaloaka or moving towards the goal of liberation, there are the

other two types of renunciation. One who attains the Truth in the other world (Brahmaloka) is the hamsa; he who attains the same in this very world is paramahansa.

श्रीरामः -

śrīrāmaḥ -

ब्रह्मन्विदेहमुक्तस्य जीवन्मुक्तस्य लक्षणम्।

ब्रूहि येन तथैवाहं यते शास्त्रजया दृशा ।१- ८९।

brahmanvidehamuktasya jīvanmuktasya lakṣaṇam ।

brūhi yena tathaiivāhaṁ yate śāstra jayā dṛśā |1- 89|

(Sri Rama): ‘O Brahmana, please tell me the characteristics of the liberated-after-death and of the the liberated-while-living. I will try towards that end as per the directions of the scriputers.’

वसिष्ठः -

vasiṣṭhaḥ -

यथास्थितमिदं यस्य व्यवहारवतोऽपि च।

अस्तं गतं स्थितं व्योम स जीवन्मुक्त उच्यते।१-९०।

yathāsthitamidaṁ yasya vyavahāravato'pi ca ।

astam gataṁ sthitam vyoma sa jīvanmukta ucyate |1-90|

(Vasistha): ‘He is said to be liberated-while-living (jivanmukta) to whom this (world of senses) ceases to exist although he is transacting with it (in the usual way) and to whom the all-pervading consciousness only exists.’

नोदेति नास्तमायाति सुखे दुःखे मुखप्रभा।

यथाप्राप्ते स्थितिर्यस्य स जीवन्मुक्त उच्यते।१-९१।

nodeti nāstamāyāti sukhe duḥkhe mukhaprabhā ।

yathāprāpte sthityasya sa jīvanmukta ucyate |1-91|

(Vasistha): ‘He whose face neither beams in happiness nor becomes drowned in sorrow, (and) he whose body is maintained from whatever comes of its own accord, is said to be liberated-while-living (a jivanmukta).’

यो जागर्ति सुषुप्तिस्थो यस्य जागन्न विद्यते।

यस्य निर्वासनो बोधः स जीवन्मुक्त उच्यते। १-९२।

yo jāgarti suṣuptistho yasya jāganna vidyate ।

yasya nirvāsano bodhaḥ sa jīvanmukta ucyate ।1-92।

(Vasistha): 'He who is wide awake although in deep sleep, who has no (distinguished) waking state, and whose knowledge is free from desires, is called jivanmukta.'

रागद्वेषभयादीनामनुरूपं चरन्नपि।

योऽन्तर्व्योमवत्यच्छः स जीवन्मुक्त उच्यते। १-९३।

rāgadveṣabhayādīnāmanurūpaṁ carannapi ।

yo'ntarvyomavatyacchaḥ sa jīvanmukta ucyate ।1-93।

(Vasistha): 'He who is absolutely pure at heart like the clear sky, although responsive to the spurs of love, hate, fear and the like, is called a jivanmukta.'

यस्य नाहङ्कृतो भावो बुधिर्यस्य न लिप्यते।

कुर्वतोऽकुर्वतो वाऽपि स जीवन्मुक्त उच्यते। १-९४।

yasya nāhaṅkṛto bhāvo budhiryasya na lipyate ।

kurvato'kurvato vā'pi sa jīvanmukta ucyate ।1-94।

(Vasistha): 'He whose intellect is not tainted and whose inner self is not affected by the feeling of "I am the doer" caused by egotism while being engaged or not in (rites and other) activities, is called jivanmukta'.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः।

हषामर्षभयान्मुक्तः स जीवन्मुक्त उच्यते। १-९५।

yasmānnodvijate loko lokānnodvijate ca yaḥ ।

haṣāmarṣabhayānmuktaḥ sa jīvanmukta ucyate ।1-95।

शान्तसंसारकलनः कलावानपि निष्कलः।

यः सचित्तोऽपि निश्चित्तः स जीवन्मुक्त उच्यते। १-९६।

śāntasamsāarakalanah kalāvānapi niṣkalah |

yaḥ sacitto'pi niścittaḥ sa jīvanmukta ucyate |1-96|

(Vasistha): 'He who is free from all worldly thoughts, although skilled in arts, is without any, (and) who is, as it were, without a mind although having one, is called a jivanmukta'.

यः समस्तार्थजातेषु व्यवहार्यपि शीतलः।

परार्थेष्विव पूर्णात्मा स जीवन्मुक्त उच्यते। १-९७।

yaḥ samastārthajāteṣu vyavahāryapi śītalah |

parārtheṣviva pūrṇātmā sa jīvanmukta ucyate |1-97 |

(Vasistha): 'He who, although transacting with all sorts of sense-objects, remains cool as if they are concerned with someone else, and he who is self-integrated into a whole, is said to be a jivanmukta'.

Ati varnashrami – who has transcended all four stages of life.  
By parameshvara to vishnu in setu samhita.

अतिवर्णाश्रमी प्रोक्तो गुरुः सर्वाधिकारिणाम्।

न कश्यति भवेच्छिष्यो यथाऽहं पुरुषोत्तम। १४।

ativarṇāśramī prokto guruḥ sarvādhikāriṇām |

na kaśyati bhavecchiṣyo yathā'haṁ puruṣottama |1-14|

'The one who has transcended the four stages (ativanasrami) is said to be the guru for all the rightful claimants (of the above-mentioned stages of social life); (therefore) O Purushottama, he should never become a disciple to anybody like Me'.

अदित्यसंनिधौ लोकश्रेष्ठे स्वयमेव तु।

तथा मत्संनिधानेन समस्तं चेष्टते जगत्। २१।

adityasannidhau lokaśceṣṭate svayameva tu |

tathā matsannidhānena samastam ceṣṭate jagat |21|

‘He who learns from Vedas and Vedanta that: the whole universe is engaged in activity due to my presence just as people automatically engage themselves in work during presence of the sun (daytime)’, will become an antivarnashrami.

न कर्ता नैव भोक्ता च न च भोजयिता तथा।

केवलं चित्सदानन्दो ब्रह्मैवात्मा यथार्थतः।३४।

na kartā naiva bhoktā ca na ca bhojayitā tathā ।

kevalam citsadānando brahmaivātmā yathārthataḥ ।34।

‘(The Self is) neither doer, nor the enjoyer; neither (does it) cause these (in others); in reality, the Self is Brahman, which is knowledge, Existance and Bliss Absolute’.

### 2.9.3 Chapter 2 – Practical methods of purification of latent tendencies

2. वासनाक्षय प्रकरणम्

vāsanākṣaya prakaraṇam

जीवनमुक्ति साधनं

jīvanamukti sādhanam

In upashama prakarana of vashishta ramayana, Vasistha says -

वासनाक्षयविज्ञानमनोनाशा महामते।

समकालं चिराभ्यस्ता भवन्ति फलदायिनः।११६।

vāsanākṣayavijñānamanonāśā mahāmate ।

samakālam cirābhyastā bhavanti phaladāyinaḥ ।116।

The knowledge of Truth, annihilation of the mind and the effacement of the latent impressions are the means for jivanmukti.

यावद्विलीनं न मनो न तावद्वासनाक्षयः।

न क्षीणा वासना यावत्तावच्चितं न श्याम्यति।११०।

yāvadvilīnam na mano na tāvadvāsanākṣayaḥ ।

na kṣīṇā vāsanā yāvattāvaccitam na śyāmyati ।110।

Three pairs are derived from these means when they are coupled mutually; among them, the pair consisting of dissolution of mind and effacement of impressions has mutual causal relationship which is being described negatively here, thus: Until the mind is dissolved there cannot be effacement of latent impressions, and until the latent impressions are affected, the mind cannot dissolve.

यावन्न तत्वविज्ञानं तावच्चित्तशमः कुतः ।

यावन्न चित्तोपशमो न तावत्तत्ववेदनम् । १११ ।

yāvanna tatvavijñānaṁ tāvaccittaśamaḥ kutaḥ ।

yāvanna cittopaśamo na tāvattatvavedanam ।111।

The mutual causal relation between knowledge of Reality and dissolution of the mind is told in negative way thus: ‘How can the mind be calm till there is knowledge of Reality? And there cannot be knowledge of Reality till the mind is calmed’.

यावन्न वासनानाशस्तावत्तत्त्वावगमः कुतः ।

यावन्न तत्वसंप्राप्तिर्न तावद्वासनाक्षयः । ११२ ।

yāvanna vāsanānāśastāvattatvāvagamaḥ kutaḥ ।

yāvanna tatvasamprāptirna tāvadvāsanākṣayaḥ ।112।

The mutual causal relation between knowledge of Reality and effacement of the latent desires (impressions) is told in negative way thus: ‘How can there be knowledge of Reality till the latent desires are not effected? And there cannot be effacement of desires till the knowledge of Reality attained.’

तस्माद्राघव यत्नेन पौरुषेण विवेकिना ।

भोगेच्छां दूरतस्त्यक्त्वा त्रयमेतत्समाश्रयेत् । ११४ ।

tasmādrāghava yatnena pauruṣeṇa vivekinā ।

bhogeccchāṁ dūratastyaktvā trayametatsamāśrayet ।114।

Ways to obtain the three means—knowledge of the Truth etc., are described thus: ‘Therefore, O Raghava, man of discrimination should give up, with mainly effort, the desire to enjoy and resort to these three means (i.e., effacement of the latent impressions)’.

In vakyavrutti it is said –

प्रारब्धकर्मवेगेण जीवन्मुक्तो यदा भवेत्।

कञ्चत्कालमथारब्धकर्मबन्धस्य संक्षये।५२।

prārabdhakarmavegeṇa jīvanmukto yadā bhavet |  
kaṣṭkālāmathārabdhakarmabandhasya saṁkṣaye |52|

निरास्तातिशयानन्दं वैष्णवं परमं पदम्।

पुनरावृत्तिरहितं कैवल्यं प्रतिपाद्यते।५३।

nirāstātiśayānandaṁ vaiṣṇavaṁ paramaṁ padam |  
punarāvṛttirahitaṁ kaivalyaṁ pratipādyate |53|

Videhamukti is described by many as taking place only after the existing body falls apart. And Sruti also states thus: ‘He is delayed here only as long as he is not released (from the body). Then he reaches (the good)’. In the *Vakyavrutti* also (it is said that) ‘The jivanmukta is implied to remain here for sometime by the force of prarabdhakarma. Then, when the strength of the bonds of that karma is spent up, he attains to that all-blissful, Supreme State that is the absolute existence of the Self from which there is no return’. (52-53)

Laghuyoga vasistha - examples of a ‘known thief’ and watching of festival by travellers –

परिज्ञायोपभूक्तो हि भोगो भवति तुष्टये।

विज्ञाय सेवितश्चोरो मैत्रिमेति न चोरताम्। १५-१४।

pariṣāyopabhūkto hi bhogo bhavati tuṣṭaye |  
viṣāya sevitaścoro maitrimeti na coratām |15-14|

Such mind too will have to undergo prarabdha, which has been justified by Vasistha thus: ‘Just as a thief who is being entertained, will not steal when he is known to be a thief and becomes friendly’.

अशङ्कितोपसंप्राप्ता ग्रामयात्रा यथाऽध्वगैः।

प्रेक्ष्यते तद्वेव ज्ञैर्भोगश्रीरवलोक्यते। १५-१५।

aśaṅkitopasaṁprāptā grāmayātrā yathā'dhvagaiḥ |  
prekṣyate tadveva jñairbhogaśrīravalokyate |15-15|

When one enjoys knowing full satisfaction. As travellers while going on their way unexpectedly come across a village festivity, watch it (unconcernedly), so also the wise enjoy seeing the beauty of enjoyments’.

#### 2.9.4 Chapter 3 – Apperent destruction of mind

### 3. मनोनाश प्रकरणम्

manonāśa prakaraṇam

When all the latent impressions stand effaced (all the desires dissolved), the dissolution of the mind follows itself. This being so, yet the effacement of latent impressions is maintained(only) when the dissolution of the mind is well-practised independantly (and severly). It cannot be said that it is maintained by mere practise of tonguelessness, impotence and the like, because, when the mind is dissolved, the tonguelessness etc., follow automatically and hence effort in their practise is not required.

अत एव मनसो नाशनियत्वम् जनक आह -

ata eva manaso nāśaniyatvam janaka āha –

सहस्राङ्कुरशाखात्मफलपल्लवशालिनः ।

अस्य संसारवृक्षस्य मनो मूलमिति स्थितम् । १९-५३ ।

sahasrāṅkuraśākhātmaphalapallavaśālinah ।

asya saṁsāravṛkṣasya mano mūlamiti sthitam ।19-53।

सङ्कल्पमेव तन्मन्ये सङ्कल्पोपशमेन तत् ।

शोषयामि यथा शोषमेति संसारपादपः । १९-५४ ।

saṅkalpameva tanmanyē saṅkalpopaśamēna tat ।

śoṣayāmi yathā śoṣamēti saṁsārapādapaḥ ।19-54।

प्रबुद्धोऽस्मि प्रबुद्धोऽस्मि दृष्टश्चोरो मयाऽऽत्मनः ।

मनोनामेह हन्म्येनं मनसाऽस्मि चिरं हतः । १९-५५ ।

prabuddho'smi prabuddho'smi dṛṣṭaścoro mayā'atmanah ।

manonāmeha hanmyenam manasā'smi ciram hataḥ ।19-55।

Janaka speaks about dissolution of mind thus – ‘It is established that mind is the root of sansara tree with its thousands of sprouts, branches leaves and fruits. I guess that mind is none other than desire or will and by way of snubbing the desire, I shall destroy the mind. Thus World tree will dries up (without the supply of nutrients) . I am aware! I am awakened ! and I have found the thief by name “mind” who steals the atman. I will kill him here and now. He has been killing me for long”

मनः सङ्कल्पकं ध्यात्वा संक्षिप्यात्मनि बुद्धिमान्।

धारयित्वा तथाऽऽत्मानं धारणा परिकीर्तिता। अमृतनाद उपनिषद् - १५।

manaḥ saṅkalpakam dhyātvā saṅksipyātmani buddhimān |  
dhārayitvā tathā"tmānaṁ dhāraṇā parikīrtitā | amṛtanāda  
upaniṣad - 15|

Holding the mind on to some particular object, And the Sruti also (says thus): ‘The intelligent one (i.e. the aspirant), having studied the mind as the tool of will, would collect it, concentrate it on the Self, and maintains it there thus. This is called dharana’.

#### 2.9.5 Chapter 4 – the purpose and advantages of jivanmukti

#### 4. स्वरूपसिद्धि प्रयोजन प्रकरणम्

svarūpasiddhi prayojana prakaraṇam

श्रीशुकः -

śrīśukaḥ -

स्वयमेव मया पूर्वमेतज्ज्ञातं विवेकतः।

एतदेव हि पृष्ठेन पित्रा मे समुदहृतम्। ३-४३।

svayameva mayā pūrvametajjñātaṁ vivekataḥ |

etadeva hi pṛṣṭhena pitrā me samudahṛtam |3-43|

At first Suka realized the Truth himself, but was doubtful about it; he asked his father (Vyasa) who instructed him the same thing. But was still doubtful about it; so he went to Janaka and (again) was instructed by him the very same thing.

भवताऽप्येष एवार्थः कथितो वाग्विदां वर।

एष एव च वाक्यार्थः शास्त्रेषु परिदृश्यते। ३-४४।

bhavatā'pyeṣa evārthaḥ kathito vāgvidām vara |  
eṣa eva ca vākyārthaḥ śāstreṣu paridrśyate |3-44|

Then he addressed Janaka thus: "I knew this (Truth) myself through (my own) discrimination before, and this alone my father properly illustrated when (I) asked (him); you have also told the same.

यथाऽयं स्वविकल्पोत्थः स्वविकल्पपरिक्षयात्।

क्षीयते दग्धसंसारो निस्सार इति निश्चयः। ३-४५।

yathā'yam svavikalpotthaḥ svavikalpaparikṣayāt |  
kṣīyate dagdhasamsāro nissāra iti niścayaḥ | 3-45|

O the best among the learned, and this alone is the meaning of the (great) sentence found in the scriptures. This execrable world is, as the mind has imagined to be; and when such imagination is lost, gets destroyed.

तत्किमेतन्महाबाहो सत्यं ब्रूहि ममाचलम्।

त्वत्तो विश्रान्तिमाप्नोमि चेतसा भ्रामितं जगत्। ३-४६।

tatkimetanmahābāho satyaṁ brūhi mamācalam |  
tvatto viśrāntimāpnomi cetasā bhrāmitaṁ jagat |3-46|

There is no worth this, for sure. O mighty one, is this (realization of mine) true? Tell me, then the unshakeable Truth. This world is an imagination of the mind. Through your advice, I shall get (some) rest (for such a mind of mine).

जनकः -

janakaḥ -

नातः परतरः कश्चिन्निश्चयोऽस्त्यपरो मुने।

स्वयमेव त्वया ज्ञातं गुरुतश्च पुनः श्रुतम्। ३-४७।

nātaḥ parataraḥ kaścinniścayo'styaparo mune |  
svayameva tvayā jñātaṁ gurutaśca punaḥ śrutam | 3-47|

‘Janaka replied: O sage, there is no other certification of any kind better than what you have realized for yourself and again heard from your father.’

अव्युच्छिन्नश्चिदात्मैकः पुमानस्तीह नेतरः।

स्वसङ्कल्पवशाद् बद्धो निस्सङ्कल्पस्तु मुच्यते। ३-४८।

avyucchinnaścidātmaikaḥ pumānastīha netaraḥ ।

svasaṅkalpavaśād baddho nissaṅkalpastu mucyate ।3-48।

There is only one undivided Purusa, who is pure consciousness, and none else here (in this world). (Man) becomes bound by his own ideations and becomes free when it subsides.

मुने त्वया स्फुटं ज्ञातं ज्ञेयं स्वस्य महात्मनः।

भोगेभ्यो विरतिर्जाता दृश्याद्वा सकलादिह। ३-४९।

mune tvayā sphuṭam jñātam jñeyam svasya mahātmanah ।

bhogebyho viratirjātā dr̥śyādvā sakalādiha ।3-49।

O sage, you have clearly known what was to be known; non-attachment in enjoyments has bred into your great self; (similarly) in all the perceivable objects (in this world).

प्राप्तं प्राप्तव्यमखिलं भवता पूर्णचेतसा।

न दृश्ये यतसे ब्रह्ममुक्तस्त्वं भ्रान्तिमुत्सृज। ३-५०।

prāptam prāptavyamakhilam bhavatā pūrṇacetasā ।

na dr̥śye yatase brahmamuktastvam bhrāntimutsr̥ja ।3-50।

O Brahman, as you are of perfect mind, you have got whatever has to be got, and are not attempting to get perceivable things (of the world); you are free, (please) give up delusion.

## 2.9.6 Chapter 5- Path and code of conduct for renunciation

### 5. विद्वत्संन्यास प्रकरणम्

vidvatsaṁnyāsa prakaraṇam

तस्मिंश्च विदिततत्वो लोकव्यवहारैर्विक्षिप्यमाणो मनोविश्रान्ति

कमयमानोऽधिकारी।

केवलयोगी तत्वज्ञानाभावेन त्रिकलज्ञानकाशगमनदिशु

योगेश्वर्यचमत्कारव्यवहारेष्वासक्तः संयमविशेषैस्तत्र तत्रोद्युङ्क्ते।

tasmiṁśca viditatatvo lokavyavahāirvikṣipyamāṇo  
manoviśrānti kamayamāno'adhikārī | kevala yogī  
tatvajñānābhāvena trikalajñānakāśagamanadiśu  
yogēśvaryačamatkāravvyavahāreṣvāsaktaḥ saṁyamaviśeṣaistatra  
tatrodyuṅkte |

Question is on Vidvatsanyasa and the enlightened one, being distracted by worldly activities and desiring tranquility of mind is fit for it.

Because of not being enlightened, 'Only Yogi' practices yoga but becomes interested in the miraculous feates or occult powers such as omniscience, levitation etc. and tries to aquire them by application of sanyamas.

नित्यपूतस्थत्वं वेदपुरुषत्वं च मुखतो विशदयन्नर्थात् 'का स्थिति ?' इति

प्रश्नस्योत्तरं सुत्रयति - 'महपुरुषो यत्चित्तं तत्सर्वदा मय्येवावस्थपयति' -

तस्मादहं च तस्मिन्नेवावस्थितः इति। - परमहंस उपनिषद् -१

nityapūsthatvaṁ vedapuruṣatvaṁ ca mukhato  
viśadayannarthāt kā sthiti iti praśnasyottaraṁ sutrayati -  
mahapuruṣo yatccittaṁ tatsarvadā mayyevāvasthapayati -  
tasmādahaṁ ca tasminnevāvasthitaḥ iti | - paramahaṁsa  
upaniṣad -1

while expounding in person the vedapurusha and the state of adiding in the everpure Supreme Self (the state of the Yogi paramahamsa, Lord Pajapati indirectly brings the answer to the question ‘What is that state? Thus : ‘the great soul, whatever be his mind, keeps that always in Me; and so I also abide in him alone’)

ननु विद्यमाने स्वदेहे तत्परित्यागो न सम्भवतीत्वाशङ्क्याह 'स्ववपुः कुणपमिव  
दृश्यते यतस्तद्वपुरपध्वस्तम्' ।

nanu vidyamāne svadehe tatparityāgo na sambhavatītvāśaṅ  
kyāha svavapuḥ kuṇapamiva drśyate  
yatastadvapurapadhvastam ।

In anticipation of a doubt such as – while one’s body exists, it is not possible to give it up – shruti says further : ‘ His own body appear like a corpse ( to the Yogi-paramahamsa) because the same has been abandoned ( i.e. already separated from the Self).

## 2.10 Principles of Advaita (mahavakyas)-

The *Mahavakyas* are the Great Sentences of Advaita Vedanta and Jnana Yoga, and are contained in the Upanishads. It refers to four primary quotations from the four Upanishads that verify the reality of the self. Some scholars also consider two more Mahavakyas totaling it to six. They are as below -

प्रज्ञानं ब्रह्म । ३-३। - ऐतरेय उपनिषद्, ऋग्वेद

prajñānam brahma | 3-3 | - aitareya upaniṣada, ṛgveda

Pure knowledge (Consciousness) is Brahman.

अयमात्मा ब्रह्म। १।४। - माण्डुक्य उपनिषद्, अथर्व वेद

ayamātmā brahma | 1|4 | - māṇḍukya upaniṣada, atharva veda

This self (Atma) is Brahman.

तत् त्वम् असि। ६-८-७। - छादोग्य उपनिषद्, साम वेद

tat tvam asi | 6-8-7 | - chādogya upaniṣada, sāma veda

Thou art That or You are That.

अहम् ब्रह्मास्मि । १-४-१४। - बृहदारण्यक उपनिषद्, यजुर्वेद

aham brahmāsmi | 1-4-14 | bṛhadāraṇyaka upaniṣada, yajurveda

I am Brahman.

सर्वं खल्विदं ब्रह्म। ३-१४-१। - छान्दोग्य उपनिषद्, साम वेद

sarvaṁ khalvidam brahma | 3-14-1 | - chāndogya upaniṣada

All of this is Brahman.

एकम् एवाद्वितियम् ब्रह्म। ६-२-१। - छान्दोग्य उपनिषद्, साम वेद

ekam evādvitīyam brahma | 6-2-1 | - chāndogya upaniṣada

Brahman is one, without a second.

## 2.11 Nyaya Prasthana – Brahma Sutra

The Upanishads do not contain any ready-made consistent system of thought. At first sight they seem to be full of contradictions. Hence arose the necessity of systematizing the thought of the Upanishads. Badarayana, to whom the authorship of the Brahma-Sutras or Vedanta-Sutras is ascribed, is not the only one who had tried to systematize the philosophy of the Upanishads. From the Brahma-Sutras itself we find that there were other schools of Vedanta which had their own following. Names of Audulomi, Kasakristna, Badari, Jaimini, Karshnajini, Asmarathya and others are mentioned. All this shows that Badarayana's Sutras do not constitute the only systematic work in the Vedanta school, though probably the last and best. All the sects of India now hold this work to be the great authority and every new sect starts with a fresh commentary on it —without which no sect can be founded in this country.

At present only five of these great commentators have a large following—Sankara, the exponent of Monism; Ramanuja, the exponent of Visishtadvaita or qualified Monism; Nimbarka, the exponent of Bhedabhedavada or the theory of difference and non-difference; Madhva, the exponent of Dualism; and Vallabha, the exponent of Suddhadvaitavada. All of these systems seem to be based on the views of one or other of the ancient Vedanta schools which we find Badarayana referring to in his Sutras.

The Brahmasuutra is a very terse and logical examination of the essential teaching of the upanishhads, seeking to show the nature of Brahman and the superiority of the philosophy of Vedanta. It is usually studied with the help of a commentary or bhashya, the best known being the one by Shankara.

### 2.11.1 Definition of Brahma

Brahma sutras or Vedanta sutras are logical explanation of Truth or existence of Self called as Brahman.

जन्मद्यस्य यतः।१-१-२। - ब्रह्मसुत्र

janmadyasya yataḥ |1-1-2| - brahmasutra

(Brahman is that omniscient, omnipotent cause) from which proceed the origin etc., (i.e. sustenance and dissolution) of this (world).

समान नामरूपत्वच्चावृत्तावप्यविरोधो दर्शनात् स्मृतेश्च।१-३-३०। - ब्रह्मसुत्र

samāna nāmarūpatvaccāvṛttāvapyavirodho darśanāt smṛteśca  
|1-3-30| - brahmasutra

And because of the sameness of names and forms (in every fresh cycle) there is no contradiction (to the eternity of the Vedic words) even in the revolving of the world cycles, as is seen from the Sruti and Smriti.

कम्पनात्।१-३-३९।- ब्रह्मसुत्र

kampanāt |1-3-39| - brahmasutra

(Prana is Brahman) on account of the vibration (spoken of the whole world)

ज्योतिर्दर्शनात्।१-३-४०। - ब्रह्मसुत्र

jyotirdarśanāt |1-3-40| - brahmasutra

Light (is Brahman) on account of ( Brahman) being seen (as the subject of the texts).

आकाशोऽर्थान्तरत्वादिव्यपदेशात्।१-३-४१। - ब्रह्मसुत्र

ākāśo'rthāntaratvādivyapadeśāt | 1-3-41 | - brahmasutra

Akasa (is Brahman) because it is declared to be something different etc. (from names and forms and yet their revealer).

सुषुप्त्युत्क्रान्त्योर्भेदेन ।१-३-४२। - ब्रह्मसुत्र

suṣuptyutkrantyorbhedena ।1-3-42। - brahmasutra

Because of the supreme Self being shown as different ( from the individual soul) in the state of deep-sleep and death.

पत्यादिशब्देभ्यः ।१-३-४३। - ब्रह्मसुत्र

patyādiśabdebhyaḥ ।1-3-43। - brahmasutra

On account of words like 'Lord' etc. ( the Self in the text under discussion is the supreme Self).

*“Good Motive, Sincerity and Infinite love can conquer the world. One single soul possessed of these virtues can destroy the dark designs of millions of hypocrites and brutes.” - Swami Vivekananda*

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## **2.12 Smriti Prasthanas - Bhagavad Gita**

Bhagavad Gita also referred to as Gita, is the most popular Hindu Scripture known to the entire world. Gita is a part of the ancient Sanskrit epic Mahabharata written by Veda Vyasa Rishi. This one book contains the essence of all the Vedas. It is the best summary of the Upanishadic teachings. Gita, contains **700** verses, while the Mahabharata comprises 97,400 verses, hence it is likened to a **pendant** on the necklace of the Mahabharata.

In this text we find Vedanta philosophy, human psychology, and all the aspects of human life and goals. It forms the spiritual core of the Mahabharata. The stories of the Mahabharata lend a charm to the philosophy. They convey the subtle concepts by way of endearing narratives that are easier to understand and remember.

The physical location of the Mahabharata was Kurukshetra, a little north of Delhi. However the spiritual plane of inner conflict, emptiness and uncertainty is experienced by all at some point of time. Though the Gita was given out 5000 years ago it is as alive now as on the day it was delivered for its contents are eternal principles that apply to all human beings, at all times, anywhere in the world. The context of the Gita is a conversation between Lord Krishna and the Pandava prince Arjuna taking place in the middle of the battlefield before the start of the Kurukshetra War with armies on both sides ready to battle. Lord Krishna explains to Arjuna his duties as a warrior and prince, and elaborates on principles of human life.

ॐ पार्थाय प्रति बोधितां भगवता नारायणेन स्वयं

व्यासेन ग्रथितां पुराण मुनिनां मध्ये महाभारतं।

अद्वैतामृत वर्षिणीं भगवतीं अष्टा दशा ध्यायिनीम्

अम्ब त्वामनुसन्दधामि भगवद्गीते भव द्वेषिणीम् । १ । - गीता ध्यानम्

om pārthāya prati bodhitām bhagavatā nārāyaṇena svayaṁ  
vyāseṇa grathitām purāṇa muninām madhye mahābhāratam |  
advaitāmṛta varṣiṇīm bhagavatīm aṣṭā daśā dhyāyinīm  
amba tvāmanusandadhāmi bhagavadgīte bhava dveṣiṇīm |1|  
- gītā dhyānam

Bhagavad Gita taught to Arjuna, by Lord Narayana himself, written in the middle of the Mahabharata by the Old Sage Vyasa. O Divine mother, she who showers Elixir of Advaita on us, O mother of 18 chapters, I meditate on thee, O Bhagavad gita, the destroyer of illusion of manifestation (Samsaara)

*Swami Vivekananda said - "The teachings of Krishna as taught by the Gita are the grandest the world has ever known. He who wrote that wonderful poem was one of those rare souls whose lives sent a wave of regeneration through the world. The human race will never again see such a brain as his who wrote the Gita."*

### **Teaching of Gita:**

The theme of the Bhagavad Gita is that you are God. You are not the finite, weak, vulnerable individual you imagine yourself to be. You are the mighty Spirit that makes your heart pulsate, liver and kidneys function meticulously, lungs transfer gases perfectly. You are the Divine Power that lends life to every cell in the body, every emotion in the mind and every thought that flutters through the intellect. You are the same Force that guides the planets around the sun, the Milky Way

galaxy in its trajectory and every star and heavenly body in the universe. But for some reason you do not know it. It is this ignorance of your identity that is the root cause of all your troubles. The Gita introduces you to yourself and your divine nature. With this knowledge all sorrows come to an end.

वसुदेवसुतं देवं कंस चाणूर मर्दनम्

देवकी परमानन्दं कृष्णं वन्दे जगद् गुरुम् ।५। - गीता ध्यानम्

.vasudevasutam devam kamsa canura mardanam

devakī paramānandaṁ kṛṣṇaṁ vande jagad gurum।5। - gītā dhyānam

O son of Vasudeva, O Lord who destroyed Kamsa and Chanuura, O Joy of mother Devaki, Salutations O Krishna, the teacher of the world.

It was Adi Sankaracharya who extracted the Gita and gave it a special status.

The Bhagavad Gita draws its knowledge from the Upanisads which in turn gained inspiration from the four Mahavakyas or great aphorisms. An aphorism is a short maxim, brief statement or principle. During the pre-Vedic times the human intellect was sharp and brilliant. The student needed only a suggestion by way of the Mahavakyas. These were four concise, potent statements of fact defining God, Brahman.

The following quote of Swami Vivekananda tells the significance of Bhagawad Gita.

*“We read in the Bhagavad-Gita again and again that we must all work incessantly. All work is by nature composed of good and evil. We cannot do any work which will not do some good somewhere; there cannot be any work which will not cause some harm somewhere. Every work must necessarily be a mixture of good and evil; yet we are commanded to work incessantly. Good and evil will both have their results, will produce their Karma. Good action will entail upon us good effect; bad action, bad. But good and bad are both bondages of the soul. The solution reached in the Gita in regard to this 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. We shall try to understand what is meant by this ‘non-attachment to work.’ ”*

## 2.13 Bhagavad Gita verses

श्रीमद् भगवद्गीता

śrīmad bhagavadgītā

### 2.13.1.1 Atmabodha – know your SELF

नासतो विद्यते भावो नाभावो विद्यते सतः।

उभयोरपि दृष्टोऽन्तः त्वनयोस्तत्त्वदर्शिभिः ॥ २- १६ ॥

nāsato vidyate bhāvo nābhāvo vidyate sataḥ |

ubhayorapi druṣṭo'ntaḥ tvanayostatvadarsībhiḥ || 2- 16 ||

There is no existence for unreal and there is no absence of Real. Both the things have been seen by the seers of principles of truth.

ब्रह्मार्पणं ब्रह्म हविः ब्रह्माग्नौ ब्रह्मणा हुतम्।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ।४-२४।

brahmārpaṇam brahma haviḥ brahmāgnau brahmaṇā hutam |

brahmaiva tena gantavyam brahmakarmasamādhinā | 4-24 |

The offering process is Brahman, the offered clarified butter is brahman, offered by brahman, in the fire of brahman; by that, brahman alone is to be reached by one who is in the samadhi of brahma-action.

### 2.13.1.2 Tatvabodha – know the creation and reality

अन्नाद् भवन्ति भूतानि पर्जन्यात् अन्नसम्भवः।

यज्ञात् भवति पर्जन्यो यज्ञ कर्म समुद्भवः ॥ ३- १४ ॥

annād bhavanti bhūtāni parjanyaṭ annasambhavaḥ |

yajñāt bhavati parjanyo yajña karma samudbhavaḥ || 3- 14 ||

‘From food come forth beings; from rain, food is produced: from *yajna* is born of *karma* or action’.

कर्म ब्रह्मोद्भवम् विद्धि ब्रह्माक्षर समुद्भवम्।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ ३- १५ ॥

karma brahmodbhavam viddhi brahmākṣara samudbhavam ।  
tasmātsarvagataṁ brahma nityaṁ yajñe pratiṣṭhitam ॥3 -15॥

‘Know *karma* to have risen from the Veda, and the Veda from the Imperishable. Therefor, the all-pervading Veda is ever centred in *yajna*’.

यज्ञार्थात् कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ३ - ९ ॥

yajñārthāt karmaṇo'nyatra loko'yaṁ karmabandhanaḥ ।  
tadarthaṁ karma kaunteya muktasaṅgaḥ samācara ॥ 3 - 9 ॥

‘The world is bound by actions other than those performed for the sake *yajna*; do you, therefore, O son of Kunti, perform action for *yajna* alone, devoid of attachment.’

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः।

अहङ्कारविमुढात्मा कर्ताहमिति मन्यते ॥ ३ - २७ ॥

prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ ।  
ahaṅkāraviamuḍhātmā kartāhamiti manyate ॥ 3 - 27 ॥

‘The *gunas* of *prakṛti* perform all actions; with the understanding deluded by egotism, the human being thinks, “I am the doer”.

प्रकृतिं पुरुषं चैव विद् ध्यनादी उभावपि।

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥ १३ - १९ ॥

prakṛtiṁ puruṣaṁ caiva vid dhyanādī ubhāvapi ।  
vikārāṁśca guṇāṁścaiva viddhi prakṛtisambhavān ॥ 13 - 19 ॥

‘Know that *Prakṛti* and *Purusa* are both beginningless; and know also that all modifications and *gunas* are born of *Prakṛti*’.

### 2.13.1.3 Vivekachudamani – Crest Jewel of Discrimination

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन।

बहुशाखा ह्यनन्तश्च बुध्योऽ व्यवसायिनाम् ॥ २ -४१ ॥

vyavasāyātmikā buddhirekeha kurunandana ।

bahuśākhā hyanantaśca budhyo' vyavasāyinām ॥ 2- 41 ॥

‘In this, O scion of Kuru, there us but a single *buddhi* with a one-pointed determination. The purpose of the undecided are innumerable and many-branching’.

### 2.13.1.4 Upadesha Sastri – Advice for practice for self realization

योगस्थ कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय।

सिध्यासिध्योः समो भूत्वा समत्वं योग उच्यते ॥ २-४८ ॥

yogastha kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya ।

sidhyāsidyoh samo bhūtvā samatvaṁ yoga ucyate ॥ 2- 48 ॥

‘Being steadfast in *yoga*, O Arjuna, perform actions, abandoning attachment, remaning unconcerned as regards success and failure. This evenness of mind is known as *yoga*.’

कर्मणो ह्यपि बोधव्यं बोधव्यं च विकर्मणः।

अकर्मणश्च बोधव्यं गहना कर्मणो गतिः ॥ ४- १७ ॥

karmaṇo hyapi bodhavyaṁ bodhavyaṁ ca vikarmaṇaḥ ।

akarmaṇaśca bodhavyaṁ gahanā karmaṇo gatiḥ ॥ 4. 17 ॥

‘ For verily, (the true nature) even of *karrma* or action should be known, as also, that of *vikarma* or forbidden action, and of *akarma* or inaction: the nature of *karma* is deep and impenetrable’.

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः।

कर्मिभ्यश्चाधिको योगी तस्मात् योगी भवार्जुन ॥ ६ - ४६ ॥

tapasvibhyo'dhiko yogī jṣānibhyo'pi mato'dhikaḥ ।

karmibhyaścādhiko yogī tasmāt yogī bhavāṛjuna ॥ 6 - 46 ॥

‘The *yogi* is regarded as superior to those who practise asceticism, and also to those who have obtained knowledge (through the scriptures); the *yogi* is also superior to the performers of action (enjoined in the scriptures). Therefore, be you a *yogi*, O Arjuna’

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु।

मां एव एष्यसि युक्तवैवं आत्मानं मत्परायणः ॥ ९ - ३४ ॥

manmanā bhava madbhakto madyājī mām namaskuru ।

mām eva eṣyasi yuktvaivam ātmānaṁ matparāyaṇaḥ ॥ 9 - 34 ॥

‘Fill thy mind with Me, be My devotee, sacrifice unto Me, bow down to Me; thus having made your heart steadfast in Me, taking Me as the supreme Goal, you shall come to Me’.

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः।

मय्यर्पित मनो बुद्धिः यो मद्भक्तः स मे प्रियः ॥ १२ - १४ ॥

santuṣṭaḥ satataṁ yogī yatātmā dṛḍhaniścayaḥ ।

mayyarpita mano buddhiḥ yo madbhaktaḥ sa me priyaḥ ।

॥ 12 - 14 ॥

‘Ever content, steady in meditation, self—controlled, and possessed of firm conviction, with mind intellect fixed on Me—one who is thus devoted to Me, is dear to Me’.

### 2.13.2 Nature of Jivanmukta or Sthitaprajna Yogi

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान्।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २ - ५५ ॥

prajahāti yadā kāmānsarvānpārtha manogatān ।

ātmanyevātmanā tuṣṭaḥ sthitaprajñastadocyate ॥ 2 - 55 ॥

‘When one completely casts away, O Partha, all the desires of the mind, satisfied in the Self alone by the Self, then he or she is said to be one of steady wisdom’.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन।

सुखं व यदि वा दुःखं स योगी परमो मतः ॥ ६ - ३२ ॥

ātmaupamyena sarvatra samaṁ paśyati yo'rjuna ।

sukhaṁ va yadi vā duḥkhaṁ sa yogī paramo mataḥ ॥ 6 - 32 ॥

‘One who judges pleasure or pain everywhere by the same standard as one applies to oneself, that *yogi*, O Arjuna, is regarded as the highest’.

मानापमानयोः तुल्यः तुल्यो मित्रारिपक्षयोः।

सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ १४ - २५ ॥

mānāpamānayoḥ tulyaḥ tulyo mitrāripakṣayoḥ ।

sarvārambhaparityāgī guṇātītaḥ sa ucyate ॥ 14 - 25 ॥

‘He or she is said to have gone beyond the *gunas* who is same in honour and disgrace, same to friend and foe, and who has relinquished all undertakings.’

### 2.13.3 Vedanta Model of Leadership

मयाऽध्यक्षेण प्रकृतिः सूयते सचराचरम्।

हेतुनाऽनेन कौतेय जगत् विपरिवर्तते ॥ ९ - १० ॥

mayā'dhyakṣeṇa prakṛtiḥ sūyate sacarācaram ।

hetunā'nena kauteya jagat viparivartate ॥9 -10॥

‘By reason of my over-all power under my authority, *Prakṛiti* produces all this, the moving and the unmoving; the world wheels round and round, O son of Kunti, because of this’.

कार्यकरण कर्तृत्वे हेतुः प्रकृतिरुच्यते।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ १३ - २० ॥

kāryakaraṇa kartṛtve hetuḥ prakṛtirucyate ।

puruṣaḥ sukhaduḥkhānām bhoktṛtve heturucyate ॥13 - 20 ॥

‘In the production of body and senses, *Prakṛti* is said to be the cause; in the experience of pleasure and pain, *Purusa* is said to be the cause’.

ममैवांशो जीवलोके जीवभुतः सनातनः।

मनःषष्ठानि इन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५ - ७ ॥

mamaivāṁśo jāvaloke jāvabhutaḥ sanātanaḥ |

manaḥṣaṣṭhāni indriyāṇi prakṛtisthāni karṣati ||15 - 7 ||

‘An eternal portion of Myself, having become a living soul in the world of the living, draws (to itself) from external nature, the (five) senses with mind for the sixth’.

आधिष्ठानं तथा कर्ता करणं च पृथग्विधम्।

विविधाश्च पृथक्केष्टा दैवं चैवात्र पञ्चमम् ॥ १८ - १४ ॥

ādhiṣṭhānaṁ tathā kartā karaṇaṁ ca pṛthagvidham |

vividhāśca pṛthakceṣṭā daivaṁ caivātra pañcamam || 18 - 14 ||

‘The body as well as the agent, the various senses, the different functions of manifold kind, and the presiding divinity, the fifth of these (are causes of all that comes to manifest in world)’.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः।

निबध्नन्ति महाबाहो देहे देहिनं अव्ययम् ॥ १४ - ५ ॥

satvaṁ rajastama iti guṇāḥ prakṛtisambhavāḥ |

nibadhnanti mahābāho dehe dehinaṁ avyayam ||14 - 5||

‘O mighty armed one, the *gunas-sattva*, *rajas* and *tamas*— born of *Prakṛti*, bind the immutable embodied being to the body.’

तत्र सत्त्वं निर्मलत्वात् प्रकाशकं अनामयम्।

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ १४-६ ॥

tatra satvaṁ nirmalatvāt prakāśakaṁ anāmayam |

sukhasaṅgena badhnāti jñānasāṅgena cānagha | 14-6 |

‘of these, O sinless one, *sattva*, because of being pure, is luminous and harmless; it binds by attachments to happiness and by attachment to knowledge.’

रजो रागात्मकं विद्धि तृष्णा सङ्ग समुद्भवम्।

तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनाम् ॥ १४ - ७ ॥

rajo rāgātmakam viddhi trṣṇā saṅga samudbhavam ।

tannibadhnāti kaunteya karmasaṅgena dehinām ॥ 14 - 7 ॥

‘Know *Rajas* to be of the nature of passion, giving rise to thirst and attachment; it binds fast, O son of Kunti, the embodied one, by attachment to action.’

तमस्तु अज्ञानजं विद्धि मोहनं सर्वदेहिनाम्।

प्रमाद आलस्य निद्राभिः तन्निबध्नाति भारत ॥ १४- ८ ॥

tamastu ajṣānajaṃ viddhi mohanaṃ sarvadehinām ।

pramāda ālasya nidrābhiḥ tannibadhnāti bhārata ॥ 14- 8 ॥

‘And know *Tamas* to be born of ignorance, stupefying all embodied beings; it binds fast, O descendant of Bharata, by miscomprehension, indolence and sleep’.

#### 2.13.4 Leadership

कर्मणैव हि संसिद्धिमस्थिता जनकादयः।

लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि। ३ - २०।

karmaṇaiva hi saṃsiddhimasthitā janakādayaḥ ।

lokasaṅgrahamevāpi saṃpaśyan kartumarhasi । 3 - 20 ।

‘Verily, through action alone, Janaka and others attained perfection; even with the view to ensure *lokasaṅgraha*, the stability of human society, you should perform action’.

यद्यद् आचरति श्रेष्ठः तत्तदेवेतरो जनः।

स यत् प्रमाणं कुरुते लोकस्तत् अनुवर्तते ॥ ३ - २१ ॥

yadyad ācarati śreṣṭhaḥ tattadevetaro janah ।

sa yat pramaṇam kurute lokastat anuvartate ॥3 - 21 ॥

‘Whatever the superior person does, that is also followed by others; what standard he or she demonstrates by action, people follow that.’

तस्मात् शास्त्रम् प्रमाणं ते कार्याकार्य व्यवस्थितौ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुं इहार्हसि ॥ १६ - २४ ॥

tasmāt śāstram pramāṇam te kāryākārya vyavasthitau |  
jñātvā śāstravidhānoktaṁ karma kartuṁ ihārhasi || 16 - 24 ||

‘So, let the *sastras* be your authority in ascertaining what ought to be done and what ought not to be done. Having known what is said in ordinance of the *sastra*, you should act in the world.’

### 2.13.5 Sankalpa - the propellant

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव।

न ह्य सन्यस्त सङ्कल्पो योगी भवति कश्चन ॥ ६ - २ ॥

yaṁ saṁnyāsamiti prāhuryogaṁ taṁ viddhi pāṇḍava |  
na hya sanyasta saṅkalpo yogī bhavati kaścana || 6 - 2 ||

‘Know that to be devotion to *yoga* of action which is called renunciation, O Pandava; for none becomes a *yogi* of action without renouncing selfish endeavours’.

यदा हि नेन्द्रियर्थेषु न कर्मस्वनुषज्जते ।

सर्व संकल्प संन्यासी योगारूढः तदोच्यते ॥ ६ - ४ ॥

yadā hi nendriyarthēṣu na karmasvanu ṣajjate |  
sarva saṅkalpa saṁnyāsī yogārūḍhaḥ tadocyate || 6 - 4 ||

‘Verily, when there is no attachment either to sense-objects or to actions, having renounced all selfish endeavours, then is one said to have risen to *yoga* state.’

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।

भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया। १८-६१।

īśvaraḥ sarvabhūtānām hṛddeśe'rjuna tiṣṭhati |  
bhrāmayan sarvabhūtāni yantrārūḍhāni māyayā | 18-61 |

‘The Supreme Lord, O Arjuna, dwells in the hearts of all beings, causing all beings, by His *Maya*, to revolve, (as if) mounted on a machine’.

*“All power is within you; you can do anything and everything. Believe in that, do not believe that you are weak; do not believe that you are half-crazy lunatics, as most of us do nowadays. You can do anything and everything without even the guidance of any one. All power is there. Stand up and express the divinity within you.” — Swami Vivekananda*

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## 2.14 Shruti Prasthanā – Upanishads

The central theme of the Upanishads is the problem of philosophy. It is the search for what is true. The seers of the Upanishads try to lead us to this central reality which is infinite existence (sat), absolute truth (cit), and pure delight (ananda). The word ‘Vedānta’ usually refers to the Upanishads. All these works constitute the Vedānta philosophy.

सदेरुपनिपूर्वस्य क्विपि चोपनिषद्भिवेत्।

मन्दीकरणभावाच्च गर्भादेः शातनात्तथा। २-१-२६। - उपदेश साहस्री

saderupanipūrvasya kvipi copaniṣadbhivet |  
mandīkaraṇabhāvācca garbhādeḥ śātanāttathā|26|

- upadeśa sāhastrī

The word ‘*Upnishat*’ is derived from the root ‘*sad*’ prefixed by two particles ‘*Upa*’ and ‘*ni*’ and followed by the suffix ‘*kwip*’. So that which loosens the bondage of birth, old age, etc., enables a man to approach *Brahman* and destroys birth, death, etc., is called *Upnishat*.

There are ten major Upanishads from which the following shokas or verses are selected with ‘*shankara bhashya*’, commentary by Adi Shankara, on them. Translations by monks of Ramakrishna order are referred.

### 2.14.1 Upanishads - on Knowledge of Self

यत्तद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादं।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भुतयोनिं परिपश्यन्ति धीराः। १-१-६।

-मुण्डक उपनिषद्

yattadadreśyamagrāhyamgotramavarṇamacakṣuḥśrotram  
tadapāṇipādam | nityam vibhum sarvagataṁ susūkṣmaṁ  
tadavyayaṁ yadbhutayoniṁ paripaśyanti dhīrāḥ | 1-1-6|

- muṇḍaka upaniṣada

(By the higher knowledge) the wise realize everywhere that which cannot be perceived and grasped, which is without source, features, eyes, and ears, which has neither hands nor feet, which is eternal, multiformed, all-pervasive, extremely subtle, and undiminishing, and which is the source of all.

#### 2.14.1.1 What happens when self is realized ?

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः।

क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे। १-२-८। - मुण्डक उपनिषद्

bhidiate hrdayagranthiśchidyante sarvasaṁśayāḥ |  
kṣīyante cāsya karmāṇi tasmin dṛṣṭe parāvare |1-2-8 |

- muṇḍaka upaniṣada

When the Self, which is both the high and low, is realized, the knot of the heart gets untied, all doubts become solved, and all one's action become dissipated.

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण।

अधश्चोर्ध्वं च प्रसृतं ब्रह्मवेदं विश्वमिदं वरिष्ठम्। २-२-११। - मुण्डक उपनिषद्

brahmaivedamamṛtaṁ purastād brahm paścād brahma  
dakṣiṇataścottareṇa | adhaścordhvaṁ ca prasṛtaṁ brahmavedaṁ  
viśvamidaṁ variṣṭham |2-2-11| - muṇḍaka upaniṣada

All this that is in front is but Brahman, the immortal. Brahman is at the back, as also on the right and the left. It is extended above and below, too. This world is nothing but Brahman, the highest.

सर्वं ह्येतत् ब्रह्म अयमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् । २ । -माण्डुक्य उपनिषद्  
sarvaṁ hyetat brahma ayamātmā brahma so'yamātmā catuspāt  
|2| - māṇḍukya upaniṣada

All this is surely Brahman. This Self is Brahman. The Self, such as It is, is possessed of four quarters.

नान्तःप्रज्ञं अ बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।  
अदृष्टमव्यवहार्यमग्राह्यामलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं  
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः । ७ ।

-माण्डुक्य उपनिषद्

nāntaḥpraṁjāṁ a bahiṣpraṁjāṁ nobhayataḥpraṁjāṁ na  
praṁjānaghanam na praṁjāṁ nāpraṁjāṁ |  
adrṣṭamavyavahāryamagrāhyāmalakṣaṇamacintyamavyapadeśy  
amekātmapratyayasāraṁ prapaṣcopaśamaṁ śāntaṁ  
śivamadvaitaṁ caturthaṁ manyante sa ātmā sa vijñeyaḥ |7|  
- māṇḍukya upaniṣada

They consider the Fourth to be that which is not conscious of the internal world, nor conscious of the external world, nor conscious of both the worlds, nor a mass of consciousness, nor conscious, nor unconscious; which is unseen, beyond empirical dealings, beyond the grasp (of the organ of action), uninferable, unthinkable, indescribable; whose valid proof consists in the single belief in the Self, and that is to be known.

कार्यकारणबद्धौ ताविष्येते विश्वतैजसौ ।

प्राज्ञः कारणबद्धस्तु द्वौ तौ तुर्ये न सिध्यतः । ११ । -माण्डुक्य कारिका

kāryakāraṇabaddhau tāviṣyete viśvataijasau |  
prāṁjāḥ kāraṇabaddhastu dvau tau turye na sidhyataḥ |11|  
- māṇḍukya kārikā

Those two, viz Visa and Taijasa are held to be conditioned by the cause and effect. Prajna is conditioned by cause. But both these do not exist in Turiya.

सदेव सोम्येदमग्न आसीदेकमेवाद्वितीयं।

तद्वैक आहुरसदेवेदमग्न आसीदेकमेवाद्वितीयं

तस्मादसतः सज्जायत। ६-२-१। - छान्दोग्य उपनिषद्

sadeva somyedamagna āsīdekamevādvitīyaṁ |

tadvaika āhurasadevedamagna āsīdekamevādvitīyaṁ

tasmādasataḥ sajjāyata |6-2-1| - chāndogya upaniṣada

‘O good looking one, in the beginning this was Existing alone, One only, without second. With regard to that some say, “In the beginning this was non-existence alone, one only, without second. From that non-existence issued existence.”

#### 2.14.1.2 Realisation that Everything springs from Self

तस्य ह वा एतस्यैव पश्यत एवं मन्वानस्यैवं विजानत आत्मतः प्राण आत्मत

आशात्मतः स्मर आत्मत आकाश आत्मतस्तेज आत्मत आप आत्मत

आविर्भावतिरोभवावात्मतो बलमात्मतो विज्ञानमात्मतो

ध्यानमात्मतश्चित्तमात्मतः सङ्कल्प आत्मतो मन आत्मतो वागात्मतो

नामात्मतो मन्त्रा आत्मतः कर्मण्यात्मत एवेदुँ सर्वमिति। ७-२६-१।

- छान्दोग्य उपनिषद्

tasya ha vā etasyaiva paśyata evaṁ manvānasyaivaṁ vijānata ātmataḥ  
prāṇa ātmata āśātматаḥ smara ātmata ākāśa ātmatasteja ātmata āpa ātmata  
āvīrbhāvatirobhavāvātmato balamātmato vijñanamātmato  
dhyānamātmataścittamātmataḥ saṅkalpa ātmato mana ātmato vāgātmato  
nāmātmato mantrā ātmataḥ karmaṇyātmata eveduṅ sarvamiti |

| 7-26-1| - chāndogya upaniṣada

‘Of that man indeed who sees thus, who reflects thus, who realises thus, the vital force springs from the Self, hope springs from the Self, memory springs from the Self, Space springs from the Self, fire springs from the Self, water springs from the Self, appearance and disappearance springs from the Self, food springs from the Self, strength springs from the Self, understanding springs from the Self, meditation springs from the Self, intelligence springs from the Self, will springs

from the Self, mind springs from the Self, speech springs from the Self, name springs from the Self, text springs from the Self, rites springs from the Self. All these springs from the Self’.

### 2.14.1.3 Self is identified with intellect

Assuming the intellect it moves between the two worlds.

कतम आत्मेति योयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः

स समानः सन्नभौ लोकावनुसंचरति ध्यायतीव लेलायतीव

स हि स्वप्नो भुत्वेमं लोकमतिक्रामति मृत्यो रूपाणि । ४-३-७।

- बृहदारण्यक उपनिषद्

katama ātmeti yoyam vijñānamayaḥ prāṇeṣu hr̥dyantarjyotiḥ  
puruṣaḥ, sa samānaḥ sannubhau lokāvanusaṁcarati dhyāyatīva  
lelāyatīva sa hi svapno bhutvemaṁ lokamatikrāmati mṛtyo  
rupāṇi | 4-3-7| - bṛhadāraṇyaka upaniṣada

‘Which is the self?’ ‘This infinite entity (Purusa) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being identified with dream, it transcends this world-the forms of death (ignorance etc)’.

प्राणेन रक्षन्नवरं कुलायं बहिष्कुलायादमृतश्चरित्वा ।

स ईयतेऽमृतो यत्र कामं हिरण्मयः पुरुष एकहंसः । ४-३-१२।

- बृहदारण्यक उपनिषद्

prāṇena rakṣannavaraṁ kulāyaṁ bahiṣkulāyādamṛtaścaritvā |  
sa īyate'mṛto yatra kāmaṁ hiraṇmayāḥ puruṣa ekahaṁsaḥ  
|4-3-12| - bṛhadāraṇyaka upaniṣada

‘The radiant infinite being who is immortal and moves alone, preserves the unclean nest (the body) with the help of the vital force, and roams out of the nest. Himself immortal, he goes wherever he likes.

## 2.14.2 Upanishads - on creation and reality

श्रोत्रस्य श्रोत्रं मनसो मनो यद् वाचो ह वाचं स उ प्राणस्य प्राणः।

चक्षुषाश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकदमृता भवन्ति। १-२। - केनोपनिषद्

śrotrasya śrotram manaso mano yad vāco ha vācam sa u  
prāṇasya prāṇaḥ | cakṣuṣāścakṣuratimucya dhīrāḥ  
pretyāsmāllokadamṛtā bhavanti | 1-2 | - kenopaniṣada

Since He is the Ear of the ear, the Mind of the mind, the Speech of speech, the Life of life, and the Eye of the eye, therefore the intelligent men after giving up (self-identification with the senses) and renouncing this world, become immortal.

यदा पन्चावतिष्ठन्ते ज्ञानानि मनसा सह।

बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम्। २-३-१०। - कठोपनिषद्

yadā pañcāvatiṣṭhante jñānāni manasā saha |

buddhiśca na viceṣṭate tāmāhuḥ paramāṃ gatim | 2-3-10 |

- kaṭhopeniṣada

When the five senses of knowledge come to rest together with the mind, and the intellect, too, does not function, that state they call the highest.

### 2.14.2.1 Brahman created Itself by Itself

असद्वा इदमग्र आसीत् । ततो वै सदजायत।

तदात्मानं स्वयमकुरुत। तस्मात्तत्सुकृतमुच्यत इति। २-६-१।

- तैत्तरीय उपनिषद्

asadvā idamagra āsīt | tato vai sadajāyata |

tadātmānaṃ svayamakuruta | tasmāttatsukṛtamucyata iti |

| 2-6-1 | - taitarīya upaniṣada

In the beginning all this was but the un-manifested (Brahman). From that emerged the manifested. That Brahman created Itself by Itself. Therefore It is called the self-creator.

स इक्षितेमे नु लोका लोकपालान्नु सृजा इति।

सोऽद्भुय एव पुरुषं समुद्धृत्यामुर्छयत्। १-१-३। - ऐतरेय उपनिषद्

sa ikṣite me nu lokā lokapālān nu sṛjā iti |

so'dbhuya eva puruṣaṁ samuddhṛtyāmurchayat |1-1-3|

- aitareya upaniṣada

He thought, 'These then are the worlds. Let Me create the protectors of the worlds. 'Having gathered up a (lump of the) human form from the water itself, He gave shape to it.'

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यमोषधयः संभवन्ति।

यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् संभवतीह विश्वम् ।

।१-१-७। मुण्डक उपनिषद्

yathorṇanābhiḥ sṛjate gr̥ṇate ca yathā pṛthivyamoṣadhayaḥ sambhavanti | yathā sataḥ puruṣāt keśalomāni tathā'kṣarāt sambhavatīha viśvam | 1-1-7| - muṇḍaka upaniṣada

As a spider spreads out and withdraws (its thread), as on the earth grow the herbs (and trees), and as from a living man issues out hair (on the head and body), so out of the imperishable does the Universe emerge here (in this phenomenal creation).

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते।

अन्नात्प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ।१-१-८। -मुण्डक उपनिषद्

tapasā cīyate brahma tato'nnamabhijāyate |

annātpṛaṇo manaḥ satyaṁ lokāḥ karmasu cāmṛtam |1-1-8 |

- muṇḍaka upaniṣada

Through knowledge Brahman increases in size. From that is born from food (the Unmanifested). From food evolves Prana (Hiranyagarbha); (thence the cosmic) mind; (thence) the five elements; (thence) the worlds; the imortality that is *karmas*.

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः ।

तस्मादेतद् ब्रह्म नाम रूपमन्नं च जायते । १-१-९ । -मुण्डक उपनिषद्

yaḥ sarvajñaḥ sarvavidyasy jñānamayaṁ tapaḥ ।

tasmādetad brahma nāma rūpamannaṁ ca jāyate । 1-1-9 ।

- muṇḍaka upaniṣada

From Him, who is omniscient in general and all knowing in detail and whose austerity is constituted by knowledge, evolve this (derivative) Brahman, name, colour, and food.

Prajna, taijasa, vishva are three categories and are in fact one entity only.

बहिष्प्रज्ञो विभुर्विश्वो ह्यन्तःप्रज्ञस्तु तैजसः ।

घनप्रज्ञास्तथा प्राज्ञ एक एव त्रिधा स्मृतः । १-१ । -माण्डुक्य कारिका

bahiṣpraṁśo vibhurviśvo hyantaḥpraṁśastu taijasaḥ ।

ghanapraṁśāstathā prāṁśa eka eva tridhā smṛtaḥ । 1-1 ।

- māṇḍukya kārīkā

Vidva experiences the external things and is all-pervading; but Taijasa experiences the internal things; similarly, Prajna is a mass of consciousness. It is but the same entity that is thought of in three ways.

#### 2.14.2.2 why creation ?

विभुतिं प्रसवं त्वन्ये मन्यन्ते सृष्टिचिन्तकाः ।

स्वप्नमयास्रूपेति सृष्टिरन्येर्विकल्पिता । १-७ । -माण्डुक्य कारिका

vibhutiṁ prasavaṁ tvanye manyante sṛṣṭicintakāḥ ।

svapnamayāsrūpeti sṛṣṭiranyervikalpitā । 1-7 । - māṇḍukya kārīkā

Others steeped in cogniton about creation consider origination as an exuberance (of God), while by others it is imagined that creation is comparable to dream or magic.

इच्छामात्रं प्रभो सृष्टिरिति सृष्टौ विनिश्चिताः।

कालात्प्रसूतिं भूतानां मन्यते कालचिन्तकाः। १-७-८। -माण्डुक्य कारिका

icchāmātram prabho sṛṣṭirīti sṛṣṭau viniścitāḥ |

kālātprasūtim bhūtānām manyate kālacintakāḥ |1-7-8| -  
māṇḍukya kārīkā

With regard to creation some have the firm conviction that creation is a mere will of the Lord. People engrossed in the thought of time (to mean astrologers) consider that birth of beings is from time.

भोगार्थं सृष्टिरित्यन्ते क्रीडार्थमिति चापरे।

देवस्यैष स्वभावोऽयमाप्तकामस्य का स्पृहा। १-७-९। -माण्डुक्य कारिका

bhogārtham sṛṣṭirityante krīḍārthamīti cāpare |

devasyaiṣa svabhāvo'yamāptakāmasya kā sprhā | 1-7-9|

- māṇḍukya kārīkā

Some others say that creation is the enjoyment (of God), while still others say that it is for (His) disport. But it is the very nature of the Effulgent Being, (for) what desires can One (God) have whose desires is fulfilled?

मनो ब्रह्मेत्युपासीत्येत्यध्यात्ममथाधिदैवतमाकाशो

ब्रह्मेत्युभयमादिष्टं भवत्यध्यात्मं चाधिदैवतं च। ३-१८-१। - छान्दोग्य उपनिषद्

mano brahmetyupāsītyetyadhyātmamathādhidaivatamākāśo

brahmetyubhayamādiṣṭam bhavatyadhyātmam cādhidaivatam

ca |3-18-1| - chāndogya upaniṣada

The mind is to be meditated on as Brahman. This is on the personal plane. Then follows the meditation on the divine plane. Space is Brahman. Both these become enjoined, the personal and the divine.

इति तु पन्चम्यामाहुतावापः पुरुषवचसो भवन्तीति

स उल्बावृतो गर्भो दश वा नव वा मासानन्तः

शयित्वा यावद्वाथ जायते। ५-९-१। - छान्दोग्य उपनिषद्

iti tu pancamyāmāhutāvāpaḥ puruṣavacaso bhavantīti  
sa ulbāvṛto garbho daśa vā nava vā māsānantah  
śayitvā yāvadvātha jāyate |5-9-1| - chāndogya upaniṣada

Thus indeed, after the fifth oblation, waters come to be called a person. Covered by a membrane, that foetus having slept inside for ten or nine months or the time needed, takes birth thereafter.

#### 2.14.2.3 Brahman said - I shall become many

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत

तत्तेज ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत

तस्माद्यत्र क्वच शोचति स्वेदते वा पुरुषस्तेजस

एव तद्ध्यपो जायन्ते। ६-२-३।

- छान्दोग्य उपनिषद्

tadaikṣata bahu syāṁ prajāyeyeti tattejo'sṛjata  
tatteja aikṣata bahu syāṁ prajāyeyeti tadapo'sṛjata  
tasmādyatra kvaca śocati svedate vā puruṣastejasa  
eva tadhyāpo jāyante |6-2-3| - chāndogya upaniṣada

That (Existance) saw, 'I shall become many. I shall be born.' That created water. Therefore, whenever and wheresoever a person suffers or sweats, that occurs from fire indeed. Water comes out from that.

त आप ऐक्षन्त बः व्यः स्याम प्रजायेमहीति

ता अन्नमसृजन्त तस्माद्यत्र क्वच वर्षति तदेव भुयिष्ठमन्नं

भवत्यद् भ्य एवतदध्यन्नाद्यं जायते। ६-२-४। - छान्दोग्य उपनिषद्

ta āpa aikṣanta baḥ vyaḥ syāma prajāyemahīti  
tā annamasṛjanta tasmādyatra kvaca varṣati tadeva  
bhuyiṣṭhamannaṁ bhavatyad bhya evatadadhyannādyam jāyate  
|6-2-4| - chāndogya upaniṣada

Those water saw: 'We shall become many, we shall born excellently.' They created food. Therefore, whenever and wherever it rains, there food becomes plentiful. There the edible food is surely born out of water.

तस्य क्व मूलं स्यादन्यत्राद् भ्योऽद् भिः सोम्य शुङ्गेन तेजो मुलमन्विच्छ तेजसा  
सोम्य शुङ्गेन सन्मुलमन्विच्छ सन्मुलाः सोम्येमाः सर्वाः प्रजाः सदयतनाः  
सत्प्रतिष्ठा, यथा न खुलु सोम्येमास्रो देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति  
तदुक्तं पुरुस्तादेव, भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि सम्पद्यते मनः  
प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम्। ६-८-६। - छान्दोग्य उपनिषद्  
tasya kva mūlam syādanyatrād bhyo'd bhiḥ somya śuṅgena tejo  
mulamanviccha tejasā somya śuṅgena sanmulamanviccha  
sanmulāḥ somyemāḥ sarvāḥ prajāḥ sadayatanāḥ satpratiṣṭhā,  
yathā na khulu somyemāsro devatāḥ puruṣam prāpya  
trivṛttrivṛdekaikā bhavati taduktaṁ purustādeva, bhavatyasya  
somya puruṣasya prayato vānmanasi sampadyate manaḥ prāṇe  
prānastejasi tejaḥ parasyām devatāyām | 6-8-6|  
- chāndogya upaniṣada

Where can be the root of that apart from being in water? O good-looking one, through water which is the sprout, understand fire as the root. O good-looking one, through fire which is the sprout understand Existence as the root. O good-looking one, all these beings have Existence their root. Existence as their abode. Existence as their merger. O good-looking one, as to how each one of these three gods becomes three-fold and three-fold after coming in contact with a person, has already been stated earlier. O good-looking one, of this person when he departs, (the organ of) speech is withdrawn into the mind, mind into the fire, fire into the supreme Deity.

तद्वै तदेतदेव तदास -- सत्यमेव

स यो हैतं महद्यक्षं प्रथमजं वेदं सत्यं ब्रह्मेति जयतीमांल्लोकान्

जित इन्वसावसत् य एवमेतं महद्यक्षं प्रथमजं वेद सत्यं ब्रह्मेति

सत्यं ह्येव ब्रह्म। ५-४-१। - बृहदारण्यक उपनिषद्

tadvai tadetadeva tadāsa -- satyameva sa yo haitam  
mahadyakṣam prathamajam vedam satyam brahmeti  
jayatīmāmllokān jita innvasāvasat ya evametam mahadyakṣam  
prathamajam veda satyam brahmeti satyam hyeva brahma ।

| 5-4-1 | - bṛhadāraṇyaka upaniṣada

That (intellect-Brahman) was but this-Satya (gross and subtle) alone. He who knows this great, adorable, first-born (being) as the Satya-Brahman, conquers these worlds, and his (enemy) is thus conquered and becomes non-existent-he who knows this great, adroable, first-born(being) thus, as the Satya-Brahman, for Satya is indeed Brahman.

### 2.14.3 Upanishads - on discrimination in real and non-real

यस्तु सर्वाणि भुतान्यात्मन्येवानुपश्यति ।

सर्वभूतेषु चात्मानं ततो न विजुगुप्सते । ६ । - ईशोपनिषद्

yastu sarvāṇi bhūatānyātmanyevānupaśyati ।

sarvabhūteṣu cātmānaṁ tato na vijugupsate । 6 ।- Īśopaniṣada

He who sees all beings in the Self itself, and the Self in all beings, feels no hatred by virtue of that (realization).

विद्यां चविद्यां च यस्तद्वेदोभयं सह ।

अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते । ११ । - ईशोपनिषद्

vidyāṁ cavidyāṁ ca yastadvedobhayaṁ saha ।

avidyayā mrtyuṁ tīrtvā vidyaya'ṁṛtamāśnute । 11 ।- Īśopaniṣada

He who knows these two; *vidya* and *avidya* together, attains immortality through *vidya* by crossing over death through *avidya*.

यन्मनसा न मनुते येनाहुर्मनो मतम् ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते । १-६ । - केनोपनिषद्

yanmanasā na manute yenāhurmano matam ।

tadeva brahma tvam viddhi nedam yadidamupāsate । 1-6 ।

- kenopaniṣada

That which man does not comprehend with the mind, that by which, they say, the mind is encompassed, know that to be Brahman and not what people worship as an object.

#### 2.14.3.1 Example of chariot

आत्मानं रथिनं विद्धि शरीर रथमेव तु ।

बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च । १-३-३ । - कठोपनिषद्

ātmānaṁ rathinaṁ viddhi śarīra rathameva tu ।

buddhiṁ tu sārathim viddhi manaḥ pragrahameva ca । 1-3-3 ।

- kathopaniṣada

Know that (individual) self as the master of the chariot, and the body as the chariot. Know the intellect as the charioteer, and the mind as verily the bridle.

विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः।

सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम्। १-३-९। - कठोपनिषद्

vijñānasārathiryastu manaḥ pragrahavānnaraḥ |

so'dhvanaḥ pāramāpnoti tadviṣṇoḥ paramam padam |1-3-9|

- kathopaniṣada

The man, however, who has as his charioteer a discriminating intellect, and who has under control the reins of the mind, attains the end of the road; and that is the highest place of Visnu.

ॐ ब्रह्मविदाप्नोति परम्। तदेषाऽभ्युक्ता।

सत्यं ज्ञानमनन्तं ब्रह्म। यो वेद निहितं गुहायां परमे व्योमन्।

सोऽश्नुते सर्वान् कामान् सह। ब्रह्मणा विपश्चितेति ॥ २-१-१। - तैत्तरीय उपनिषद्

om brahmavidāpnoti param | tadeṣā'bhyuktā |

satyaṁ jñānamanantaṁ brahma | yo veda nihitaṁ guhāyām

parame vyoman | so'snute sarvān kāmān saha | brahmaṇā

vipaściteti | 2-1-1 | - taitarīya upaniṣada

*Om!* The knower of Brahman attains the highest. Here is verse uttering that very fact: 'Brahman is truth, knowledge, and infinite. He who knows that Brahman as existing in the intellect which is lodged in the supreme space in the heart, enjoys, in identification with all-knowing Brahman, all desirable things simultaneously.

स यो ह वै तत्परम् ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति।

तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति। ३-२-९।

- मुण्डक उपनिषद्

sa yo ha vai tatparam brahma veda brahmaiva bhavati

nāsyābrahmavitkule bhavati | tarati śokaṁ tarati pāpmānam

guhāgranthibhyo vimukto'mṛto bhavati |3-2-9|

- muṇḍaka upaniṣada

Anyone who knows that supreme Brahman, becomes Brahman indeed. In his line is not born anyone who does not know Brahman. He overcomes grief, and rises above aberrations; and becoming freed from the knots of the heart, he attains immortality.

### 2.14.3.2 *Om is all this*

ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं भूतं भवद्भविष्यदिति सर्वमोङ्कार एव।

यच्चन्यत् त्रिकालातीतं तदप्योङ्कार एव। १। -माण्डुक्य उपनिषद्

omityetadakṣaramidaṁ sarvaṁ tasyopavyākhyānaṁ bhūtaṁ  
bhavadbhaviṣyaditi sarvamoṅkāra eva | yaccanyat trikālātītaṁ  
tadapyoṅkāra eva |1-1| - māṇḍukya upaniṣada

This letter is that is *Om* is all this. Of this a clear exposition (is started with) : All that is past, present, or future is verily *Om*, And whatever is beyond the three periods of time is also verily *Om*.

प्रणवं हीश्वरं विद्यात् सर्वस्य हृदि संस्थितम्।

सर्वव्यापिनमोङ्कारं मत्वा धीरो न शोचति। २८। -माण्डुक्य कारिका

praṇavaṁ hīśvaraṁ vidyāt sarvasya hṛdi saṁsthitaṁ |  
sarvavyāpinamoṅkāraṁ matvā dhīro na śocati |28|

- māṇḍukya kārīkā

One should know *Om*, to be God seated in the hearts of all. Meditating on all-pervasive *Om*, the intelligent man grieves no more.

### 2.14.3.3 *Importance of OM chanting-*

ओमित्येतदक्षरमुद् गीथमुपासीत।

ओमिति ह्रुद्गयति तस्योपव्याख्यानम्। १-१-१। - छान्दोग्य उपनिषद्

omityetadakṣaramud gīthamupāsīta |  
omiti hrudgayati tasyopavyākhyānam |1|

- chāndogya upaniṣada

One should meditate on this letter *Om* which is Udgitha. Since one starts singing the Udgitha by uttering *Om*, therefore its proximate exposition is being commenced.

Vedas begin with om -

तेनेयं त्रयि विद्या वर्तत ओमित्याश्रवयत्योमिति

शंसत्योमित्युद् गायत्येतस्यैवक्षरस्यापचित्यै महिम्ना रसेन। १-१-९।

- छान्दोग्य उपनिषद्

teneyam trayi vidyā vartata omityāśravayatyomiti  
śamsatyomityud gāyatyetasyaivakṣarasypacityai mahimnā  
rasena |9| - chāndogya upaniṣada

These Vedic rites are begun with it. After uttering Om (the Adhvaryu) chants the hymns (for the gods), (the Hota) praises (the gods), (the Udgata) sings. (These rites are meant) for the worship of this very *Om*. Through the greatness and essence of *Om* ( are begun the rites enjoined by the Vedas).

Meditation on mind gets freedom for movement. Is there anything greater than mind?

स यो मनो ब्रह्मेत्युपास्ते यावन्मनसो गतं तत्रास्य यथाकामचारो भवति,

यो मनो ब्रह्मेत्युपास्तेऽस्ति भगवो मनसो भुय इति मनसो वाव भुयोऽस्तीति तन्मे

भगवान्ब्रवीत्विति। ६-३-२। - छान्दोग्य उपनिषद्

sa yo mano brahmetyupāste yāvanmanaso gatam tatrāsya  
yathākāmacāro bhavati , yo mano brahmetyupāste'sti bhagavo  
manaso bhuya iti manaso vāva bhuyo'stīti tanme  
bhagavānbravītviti |6-3-2| - chāndogya upaniṣada

‘Anyone who meditates on the mind as Brahman, anyone who rely on the mind as Brahman, he gets freedom of movement as far as the range of the mind extends’.

#### 2.14.3.4 Example of Rope seen as Snake

अनिश्चिता यथा रज्जुरन्धकारे विकल्पिता।

सर्पधारादिभिर्भावैस्तद्ब्रह्मात्मा विकल्पितः। १७। -माण्डुक्य कारिका

aniścītā yathā rajjurandhakāre vikalpitā |  
sarpadhārādibhirbhāvaistadvadātmā vikalpitaḥ | 17 |  
- māṇḍukya kārīkā

As a rope whose nature has not been well ascertained is imagined in the dark to be various things like a snake, a line of water, etc., so also is the Self imagined variously.

निश्चितायां यथा रज्ज्वा विकल्पो विनिवर्तन्ते।

रज्जुरेवेति चद्वैतं तद्वैदात्मविनिश्चयः। १८। -माण्डुक्य कारिका

niścītāyām yathā rajjvā vikalpo vinivartante |  
rajjureveti cadvaitam tadvaidātmaviniścayaḥ |18| - māṇḍukya  
kārīkā

As illusion (on the rope) ceases and rope alone remains when the rope is ascertained to be nothing but the rope, so also is the ascertainment about the Self.

#### 2.14.3.5 Example of Jar

आत्मा ह्याकाशवज्जीवैर्घटाकाशैरिवोदितः।

घटादिवच्च संघातैर्जातावेतन्निदर्शनम्। ३। -माण्डुक्य कारिका

ātmā hyākāśavajjīvairghaṭākāśairivoditaḥ |  
ghaṭādivacca saṁghātaiṛjātāvetannidarśanam |3|  
- māṇḍukya kārīkā

Since the Self is referred to as existing in the form of individual souls in the same way as space exists in the form of spaces confined within jars, and since the Self exists in the form of composite things just as space exists as jars etc., therefore in the matter of birth this is the illustration.

घटादिषु प्रलिनेषु घटाकाशादयो यथा।

आकाशे संप्रलियन्ते तद्वज्जीवा इहात्मनि। ४। - माण्डुक्य कारिका

ghaṭādiṣu pralīneṣu ghaṭākāśādayo yathā |  
ākāśe saṁpraliyante tadvajjīvā ihātmani | 4 | - māṇḍukya kārīkā

Just as the space confined within the jars etc. merge completely on the disintegration of the jars etc., so do the individual soul merge here in this Self.

यथैकस्मिन् घतकाशे रजोधुमादिभिर्युते।

न सर्वे संप्रयुज्यन्ते तद्विज्जीवा सुखादिभिः।५। -माण्डुक्य कारिका

yathaikasmin ghatakāše rajodhumādibhiryute |

na sarve samprayujyante tadvijjivā sukhādibhiḥ |5|

- māṇḍukya kārīkā

Just as all the space confined within the various jars are not darkened when one of the spaces thus confined becomes contaminated by dust, smoke, etc., so also is the case with all the individuals in the matter of being affected by happiness etc.

जरामरणनिर्मुक्ताः सर्वे धर्माः स्वभावतः।

जरामरणमिच्छन्तश्च्यवन्ते तन्मनीषीया।१०। -माण्डुक्य कारिका

jarāmarāṇanirmuktāḥ sarve dharmāḥ svabhāvataḥ |

jarāmarāṇamicchantaschyavante tanmanīṣīyā |10|

- māṇḍukya kārīkā

All souls are intrinsically free from old age and death, and being engrossed in that thought, they deviate (from their nature).

#### 2.14.3.6 Example of firebrand in motion -

ऋजुवक्रादिकाभसमलातस्पन्दितं यथा।

ग्रहणग्राहकाभासं विज्ञानस्पन्दितं तथा।४७। -माण्डुक्य कारिका

rjuvakraḍikābhasamalātaspaṇḍitaṁ yathā |

grahaṇagrāhākābhāsaṁ vijñānaspanditaṁ tathā |47|

- māṇḍukya kārīkā

As the movement of firebrand appears to be straight or crooked, so is it vibration of Consciousness that appears to be the knower and the known.

अस्पन्दमानमलातमनाभासमजं यथा।

अस्पन्दमानं विज्ञानमनाभासमजं तथा।४८। -माण्डुक्य कारिका

aspandamānamalātamanābhāsamajam yathā |  
aspandamānam viṣṣānamanābhāsamajam tathā |48|  
- māṇḍukya kārikā

As the firebrand, when not in motion, becomes free from appearances and birth, so Consciousness, when not in vibration, will be free from appearances and birth.

अलाते स्पन्दमाने वै नाभासा अन्यतो भुवः।

न ततोऽन्यत्र निस्पन्दन्नालातं प्रविश्यन्ति ते। ४९। -माण्डुक्य कारिका

alāte spandamāne vai nābhāsā anyato bhuvah |  
na tatonyatra nispandannālātam praviśyanti te | 49 |  
- māṇḍukya kārikā

When the firebrand is in motion, the appearances do not come to it from anywhere else. Neither do they go anywhere else from the firebrand when it is at rest, nor do they (then) enter into it.

न निर्गता अलातात्ते द्रव्यत्वाभवयोगतः।

विज्ञानेऽपि तथैव स्युराभासस्याविशेषतः। ५०। -माण्डुक्य कारिका

na nirgatā alātātte dravyatvābhavayogataḥ |  
viṣṣāne'pi tathaiva syurābhāsasyāviśeṣataḥ |50|  
- māṇḍukya kārikā

They did not issue out of the firbrand, by reason of their unsubstantiality. With regard to Consciousness also the appearance must be of a similar kind, far as an appearance there is no distinction.

यावद् हेतु फलावेशः संसारस्तावदायतः।

क्षीणे हेतुफलावेशे संसारं न प्रपद्यते। ५६। -माण्डुक्य कारिका

yāvad hetu phalāveśaḥ saṁsārastāvadāyataḥ |  
kṣīṇe hetuphalāveśe saṁsāram na prapadyate | 56 |  
- māṇḍukya kārikā

As long there is mental preoccupation with causality, so long does the worldly state continue. When engrossment with causality is exhausted, one does not attain the worldly state.

धर्मा य इति जायन्ते जायन्ते ते न तत्वतः ।

जन्म मायोपमं तेषां सा माया न विद्यते । ५८। -माण्डुक्य कारिका

dharmā ya iti jāyante jāyante te na tatvataḥ ।

janma māyopamaṁ teṣāṁ sā māyā na vidyate । 58 ।

- māṇḍukya kārīkā

The entities that are born thus are not born in reality. Their birth is as that of a thing. Through Maya (magic). And that Maya again has no reality.

### 2.14.3.7 Infinite existence

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति

भूमैव सुखं भूमा त्वेव विजिज्ञासीतव्य इति

भूमानं भगवो विजिज्ञास इति । ७-२३-१। - छान्दोग्य उपनिषद्

yo vai bhūmā tatsukhaṁ nālpe sukhamasti

bhūmaiva sukhaṁ bhūmā tveva vijijñāsītavya iti

bhūmānaṁ bhagavo vijijñāsa iti । 7-23-1। - chāndogya upaniṣada

‘That which indeed is the Infinite, that is joy, There is no joy in the finite. The Infinite alone is joy. But the Infinite indeed has to be sought after’  
one does not see anything else or understand anything else.

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ

यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा तदमृतमथ यदल्पं

तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित इति स्वे महिम्नि यदि व न महिम्नीति ।

। ७-२४-१। - छान्दोग्य उपनिषद्

yatra nānyatpāśyati nānyacchṛṇoti nānyadvijānāti sa bhūmātha

yatrānyatpāśyatyanyacchṛṇotyanyadvijānāti tadalpaṁ yo vai

bhūmā tadamṛtamatha yadalpaṁ tanmartyaṅ sa bhagavaḥ

kasminpratiṣṭhita iti sve mahimni yadi va na mahimnīti ।7-24-1।

- chāndogya upaniṣada

‘The Infinite is that where one does not see anything else, and does not hear anything else, and does not understand anything else. Hence, the finite is that where one sees something else, hear something else, and understand something else. That which indeed is the Infinite, is immortal. On the other hand, that which the finite, is mortal’.

Mind chanted the devine song for gods to think common good for gods but as asuras struck it hence we come across that evil when we think improper things.

अथ ह मन ऊचुः तं न उद् गायेति। तथेति, तेभ्यो मन उद् गायत। यो मनसि भोगस्तं देवेभ्य आगायत् यत्कल्याणं सङ्कल्पयति तदात्मने। ते विदुरनेन वै न उद् गात्रात्येष्यन्तीति तमभिदृत्य पाप्मनाविध्यन्। स यः स पाप्मा यदेवेदमप्रतिरूपं सङ्कल्पयति स एव स पाप्मा। एवमु खल्वेता देवताः पाप्मभिरुपासृजन् एवमेनाः पाप्मनाविध्यन्। १-३-६।

-बृहदारण्यक उपनिषद्

atha ha mana ūcuḥ taṁ na ud gāyeti | tatheti tebhyo mana ud gāyata | yo manasi bhogastaṁ devebhya āgāyat yatkalyāṇaṁ saṅkalpayati tadātmane | te viduranena vai na ud gātrātyeṣyantīti tamabhidṛtya pāpmanāvidhyan | sa yaḥ sa pāpmā yadevedamapratirūpaṁ saṅkalpayati sa eva sa pāpmā | evamu khalvetā devatāḥ pāpmabhirupāsrjan evamenāḥ pāpmanāvidhyan |1-3-6| - bṛhadāraṇyaka upaniṣada

They said to the mind, ‘Chant (the Udgitha) for us.’ ‘All right’, said the mind and chanted for them. The common goods comes of the mind, is secured for the Gods by chanting, while the fine thinking it utilised for itself. The Asuras knew that through this chanter the gods would surpass them. They charged it and struck it with evil. That evil is what we come across when one thinks improper things. Likewise they also touched these (other) deities with evil, struck them with evil.

### 2.14.3.8 Like a spider, Self emanates the world

स यथोर्णनाभिस्तन्तुनोच्चरेत् यथाग्नेः क्षुद्रा विस्फुलिङ्गा व्युचरन्ति  
एवमेवास्मादात्मनः सर्वे प्राणाः सर्वे लोकाः सर्वे देवाः,  
सर्वाणि भूतानि व्युच्चरन्ति तस्योपनिषत् सत्यस्य सत्यमिति प्राणा वै सत्यं  
तेषामेष सत्यं ।२-१-२०। - बृहदारण्यक उपनिषद्

sa yathorṇanābhistantunoccaret yathāgneḥ kṣudrā visphulingā  
vyucaranti evamevāsmādātmanah sarve prāṇāḥ sarve lokāḥ sarve  
devāḥ, sarvāṇi bhutāni vyuccaranti tasyopaniṣat satyasya  
satyamiti prāṇā vai satyaṁ teṣāmeṣa satyaṁ |2-1-20| -  
brhadāranyaka upaniṣada

As a spider moves along the thread (it produces), and as from a fire tiny sparks fly in all directions, so from this Self emanate all organs, all worlds, all gods and all beings. Its secret name (Upanishad) 'the Truth of truth.' The vital force is truth, and It is the Truth of that.

### 2.14.3.9 Knower and known

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति, तदितर इतरं पश्यति,  
तदितर इतरं शृणोति, तदितर इतरमभिवदति, तदितर इतरं मनुते, तदितर इतरं  
विजानाति; यत्र वा अस्य सर्वमात्मैवाभूत्तत्केन कं जिघ्रेत्, तत्केन कं पश्येत्,  
तत्केन कं शृणुयात्, तत्केन कमभिवदेत्, तत्केन कं मन्वीत्, तत्केन कं  
विजानीयात् ? येनेदं सर्वं विजानाति तं केन विजानीयात् ? विज्ञातारमरे केन  
विजानीयादिति। २-४-१४। - बृहदारण्यक उपनिषद्

yatra hi dvaitamiva bhavati taditara itaraṁ jighrati taditara  
itaraṁ paśyati, taditara itaraṁ śṛṇoti taditaramabhivadati  
taditara itaraṁ manute taditara itaraṁ, vijānāti yatra vā asya  
sarvamātmaivābhūttatkena kaṁ jighret tatkena kaṁ paśyet  
tatkena kaṁ śṛṇuyāt tatkena kamabhivadet tatkena kaṁ manvīt

tatkena kaṁ vijānīyāt? yenedaṁ sarvaṁ vijānāti taṁ kena  
vijānīyāt ? viṣṭāramare kena vijānīyāditi |2-4-14 | -  
bṛhadāraṇyaka upaniṣada

Because when there is duality, as it were, then one smells something, one sees something one hears something, one speaks something, one thinks something, one knows something. But when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this known-through what, O Maitreyi, should one know the Knower?

#### 2.14.4 Upanishads – on Practices for Self realization

ॐ ईश्या वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्।

तेन त्यक्त्वा भुञ्जिथा मा गृधः कस्यस्विद्धनम् ।१। - ईशोपनिषद्

om īśyā vāsyamidaṁ sarvaṁ yatkiṣca jagatyāṁ jagat ।

tena tyaktva bhunjithā mā gṛdhaḥ kasyasviddhanam ।1।

- īśopaniṣada

*Om.* All this — whatsoever moves on the earth— should be covered by the Lord. Protect (your self) through that detachment. Do not covet anybody's wealth. (Or —Do not covet, for whose is wealth?)

##### 2.14.4.1 Shreyas and preyas

अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरुषं सिनीतः।

तयोः श्रेय अददानस्य साधु भवति हियतेऽर्थाद्य उ प्रेयो वृणीते। १-२-१।

- कठोपनिषद्

anyacchreyo'nyadutaiva preyaste ubhe nānārthe puruṣaṁ  
sinītaḥ । tayoh śreya adadānasya sādhu bhavati hiyate'rthādya u  
preyo vṛṇīte । 2-1 । - kaṭhopaniṣada

The preferable is different indeed; and so, indeed, is the pleasurable different. These two, serving divergent purposes, (as they do) bind men. Good befalls him who accepts the preferable among these two. He who selects the pleasurable, falls from the true end.

वेदमनुच्याचर्योऽन्तेवासिनमनुशास्ति।

सत्यं वदः। धर्मं चरः। स्वाध्यायान्मा प्रमदः।

आचार्याय प्रियं धनमहुत्य प्रजातन्तु मा व्यवच्छेत्सीः।

सत्यान्न प्रमदितव्यम्। धर्मन्न प्रमदितव्यम्।

भुत्यै न प्रमदितव्यम्। स्वाध्यायप्रवचनभ्यां न प्रमदितव्यम्

।१-११-१। - तैत्तरीय उपनिषद्

vedamanucyācaryo'ntevāsinamanuśāsti |

satyaṁ vadaḥ | dharmaṁ caraḥ | svādhyāyānmā pramadaḥ |

ācāryāya priyaṁ dhanamahrutya prajātantu mā vyavacchetsīḥ |

satyānna pramaditavyam | dharmanna pramaditavyam |

bhutyai na pramaditavyam | svādhyāyappravacanabhyāṁ n

pramaditavyam | 1-11-1 | - taitarīya upaniṣada

Having taught the Vedas, the preceptor imparts the post-instruction to students: 'Speak the truth. Practise righteousness. Make no mistake about study. Having offered the desirable wealth to the teacher, do not cut off the line of progeny. There should be no deviation from righteous activity. There should be no mistake about protection of yourself. Do not neglect propitious activities. Do not be careless about learning and teaching.

सत्येन लभ्यस्तपसा ह्येष आत्मा

समग्ज्ञानेन ब्रह्मचर्येण नित्यम्।

अन्तः शरीरे ज्योतिर्मयो हि शुभ्रो

यं पश्यन्ति यतयः क्षीणदोषाः।३-१-५। - मुण्डक उपनिषद्

satyena labhyastapasā hyeṣa ātmā

samagjñānena brahmacaryeṇa nityam |

antaḥ śarīre jyotirmayo hi śubhro

yaṁ paśyanti yatayaḥ kṣīṇadoṣāḥ | 3-1-5 | - muṇḍaka upaniṣada

The bright and pure within the body, that the monks with (habitual effort and) attenuated blemishes see, is attainable verily through truth, concentration, complete knowledge, and continence, practised constantly. (The Self is) *labhyah*, attainable; *satyena*, through truth, though the rejection of untruth; and further, *tapasa hi*, verily through the concentration, of the mind and the senses, which meaning (of *tapas*) follows from the Smṛti.

एतद्वै सत्यकाम परं चापरं च ब्रह्म यदोकारः।

तस्माद्विद्वानेतेनैवाऽऽयतनेनैकतरमन्वेति। २। - प्रश्न उपनिषद्

etadvai satyakāma param cāparam ca brahma yadomkārah |

tasmādvīdvānetenaivā'yatanenaikataramanveti |2|

- praśna upaniṣada

O Satykarma, this very Brahman, that is (known as) the inferior and superior, is but this *Om*. Therefore the illumined soul attains either of the two through this one means alone.

ऋग्भिरेतं यजुर्भिरन्तरिक्षं सामभिर्यत् तत् कवयो वेदयन्ते।

तमोकारेणैवाऽऽयतनेनान्वेति विद्वान्

यतच्छान्तमजरममृतमभयं परं चेति। ७। - प्रश्न उपनिषद्

ṛgbhiretaṁ yajurbhirantarikṣaṁ sāmabhiryat tat kavayo

vedayante | tamomkāreṇaivā'yatanenānveti vidvān

yatacchāntamajaramamṛtamabhayaṁ param ceti |7|

- praśna upaniṣada

The intelligent know this world that is attainable by *Rk mantras*, the intermeditate space achievable by the *Yajur mantras*, and that which is reached by *Sama mantras*. The enlightened man attains that (threefold) world through *Om* alone; and through *Om* as an aid, he reaches that also which is the Supreme (Reality) that is quite and beyond old age, death, and fear.

तेनोभौ कुरुतो यश्चैतदेवं वेद यश्च न वेद।

नाना तु विद्या चविद्या च यदेव विद्यया करोति श्रद्धयोपनिषदा

तदेव वीर्यवतीति खल्वेतस्यैवाक्षरस्योपव्यख्यनं भवति। १-१-१०।

- छान्दोग्य उपनिषद्

tenobhau kuruto yaścaitadevaṃ veda yaśca na veda ।

nānā tu vidyā cavidyā ca yadeva vidyayā karoti  
śraddhayopaniṣadā

tadeva vīryavatīti khalvetasyaivākṣarasyoṣvavyakhyanaṃ  
bhavati ।10।

Both he who knows this (*Om*) and who does not, perform rites with that (*Om*). But knowledge and ignorance are different. Only that which is done with knowledge, faith and meditation, that alone becomes more powerful. This truly is the proximate exposition of this very letter *Om*.

त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति प्रथमस्तप एव द्वितीयो  
ब्रह्मचर्याचार्यकुलवासी

त्रितीयऽत्यन्तमात्मानमाचार्यकुलेऽवसादयन्सर्व एते पुण्यलोका भवन्ति

ब्रह्मसंस्थोऽमृतत्वमेति। २-२३-१।

trayo dharmaskandhā yajṣo'dhyayanaṃ dānamiti  
prathamastapa eva dvitīyo brahmacaryācāryakulavāsī  
tritīyao'tyantamātmānamācaryakule'vasādayansarva ete  
puṇyalokā bhavanti brahmasaṁstho'mṛtatvameti ।2-23-1।

There are three divisions of virtue. One is sacrifice, study and charity. The second austerly itself. The third is the Brahmacarin living in the house of his teacher, wholly dedicating himself there for life. All these become the attainers of the virtuous worlds; the man established in Brahman attains immortality.

*“Stand up, be bold, be strong. Take the whole responsibility on your own shoulders, and know that you are the creator of your own destiny. All the strength and succor you want is within yourself. Therefore make your own future.” —Swami Vivekananda*

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## **2.15 Adi Shankaracharya’s literature works**

Sri Adi Shankaracharya is arguably the most important philosopher in the history of Advaita Vedanta. It is Shankaracharya’s interpretation of the source texts of Vedanta that lays the foundation for classical Advaita. He taught the universality of the Vedic religion and successfully rid it of the contradictions of its partisan adherents of different schools. He also synthesized the triple way of karma, bhakti and jnana assigning to each its proper and necessary place in the unitary method of achieving liberation from the ills of samsara.

All these stemmed from the philosophy of Advaita which he taught as the central truth of the Upanishads, the Bramhasutras and the Bhagavat Gita known as the Prasthanatraya of Indian philosophy. He explained this at length lucidly and cogently in a language characterized as prasannagambhira in his commentaries on all three of them. That they have been surviving in the thoughts and utterances of men during the centuries that have elapsed since He wrote and that they have secured understanding appreciation even from people of alien faiths in lands far removed from ours is eloquent vindication of their truth and vitality.

A large number of (short) Advaita treatises, called Prakarana Granthas, are also attributed to Sankara. These works are often used to teach beginners. A large number of Stotras (hymns) are also attributed to Sankara. These range from the famous Bhaja Govindam hymn to the Dakshinamurti Stotram.

Apart from the aforementioned major works, Sri Adi Shankaracharya is also said to have written numerous other texts, like the Yogasutra Vivarana Bhashya and a commentary on the Adhyatma Patala of the Apastamba Dharmasutra, and commentaries on the Vishnu Sahasranama and Lalita Trishati. A Sankhya work called Jayamangala and a Nyaya work called Sthirasiddhi are also attributed to him.

His notable works can be summarized as - Prasthanas Trayi Commentaries, i. e. Commentaries on Brahma Sutra, Major Upanishads and Bhagawad Gita, Prapancha Sara, Sarva VedAnta SiddhAnta Sara Sangraha Upadesha Sahasri, Viveka Chudamani Atma Bodha, Tatva Bodha, He has also written praises and prayers to Lord Ganesha, Vishnu, Shiva, Dakshinamurthy, Shakti, Lakshmi, and other deities etc.

*“Bondage is of the mind; freedom too is of the mind. If you say 'I am a free soul. I am a son of God who can bind me' free you shall be.”*

*- Sri Ramakrishna*

## 2.16 Atma Bodha - Know Your Self

Atmabodha or Self knowledge is a short treatise on Advaita Vedanta. It consists of only sixty eight verses in melodious Sanskrit. The ideas of divinity of the soul and reality of the absolute have become part of common human knowledge. Sankara takes every opportunity to insist that the essence of man and the universe is Existence-Knowledge-Bliss Absolute, the unity of existence. Self knowledge serves the practical purpose of destroying the pain and suffering and also the positive end of helping everyone enjoy supreme peace and blessedness here in this very life.

### 2.16.1 Characteristics of Brahman

यल्लाभान्नापरो लाभो यत्सुखान्नपरं सुखं।

यज्ज्ञानान्नापरं ज्ञानं तद् ब्रह्मेत्यवधारयेत्। ५४। - आत्मबोधः

yallābhānnāparo lābho yatsukhānnaparam sukham |

yajjñānānnāparam jñānam tad brahmetyavadhārayet |54| -  
ātmabodhaḥ

Realize that to be Brahman the attainment of which leaves nothing more to be attained, the blessedness of which leaves no other bliss to be desired, and the knowledge of which leaves nothing more to be known.

तिर्थगुर्ध्वमधः पूर्ण सच्चिदानन्दमद्वयम्।

अनन्तं नित्यमेकं यतद् ब्रह्मेत्यवधारयेत्। ५६। - आत्मबोधः

tirthagurdhvamadhaḥ pūrṇa saccidānandamadvayam |

anantaṁ nityamekaṁ yatad brahmetyavadharayet |56|

- ātmabodhaḥ

Realize that to be Brahman which is Existence, Knowledge-Bliss Absolute, which is non-dual and infinite eternal and One, and which fills all the quarters – all that above and below and all that exists between.

स्वयमन्तर्बहिव्याप्य भसियन्नखिलं जगत्।

ब्रह्म प्रकाशते वह्निप्रतप्तायसपिण्डक्त। ६२। - आत्मबोधः

svayamantarbahirvyāpya bhasiayannakhilam jagat ।

brahma prakāśate vahniprataptāyasapiṇḍakta।62। - ātmabodhaḥ

The Supremen Brahman pervades the entire universe outwardly and inwardly and shines of Itself, like the fire that permeates a red-hot iron ball both inwardly and outwardly and shines of itself.

स्वयमन्तर्बहिव्याप्य भासयन्नखिलं जगत्।

ब्रह्म प्रकाशते वह्निप्रतप्तायसपिण्डवत्। ६२। - आत्मबोधः

svayamantarbahirvyāpya bhāsayannakhilam jagat ।

brahma prakāśate vahniprataptāyasapiṇḍavat।62। - ātmabodhaḥ

जगद्विलक्षणं ब्रह्म ब्रह्मणोऽन्यन्न किञ्चन।

ब्रह्मान्यद्भाति चेन्मिथ्या यथा मरुमरीचिका। ६३। - आत्मबोधः

jagadvilakṣaṇam brahma brahmaṇo'nyanna kiṣcana ।

brahmānyadbhāti cenmithyā yathā marumarīcikā ।63।

- ātmabodhaḥ

Brahman is other than the universe. There exists nothing that is not Brahman. If any objects other than Brahman appears to exist, it is unreal like mirage.

### 2.16.2 Method of knowing –

बोधोऽन्यसाधनेभ्यो हि साक्षान्मोक्षैकसाधनम् ।२। - आत्मबोधः  
अविरोधतया कर्म नाविद्यां विनिवर्तयेत्।

विद्याविद्यां निरुन्त्येव तेजस्तिमिरसङ्गवत्।३। - आत्मबोधः

bodho'nyasādhanebhyo hi sākṣānmokṣaikasādhanam । 2।

- ātmabodhaḥ

avirodhatayā karma nāvidyām vinivartayet ।

vidyāvidyām niruntyeva tejastimirasaṅgavat ।3। - ātmabodhaḥ

As fire is the direct cause of cooking, so Knowledge and any other form of discipline, is the direct cause of Liberation; For Liberation cannot be attained without Knowledge.

Action cannot destroy ignorance, for it is not in conflict with ignorance. Knowledge alone destroys ignorance, as light destroys dense darkness.

संसारः स्वप्नतुल्यो हि रागद्वेषादिसङ्कुलः।

स्वकाले सत्यवद्भाति प्रबोधे सत्यसद्भवेत्।६। - आत्मबोधः

samsāraḥ svapnatulyo hi rāgadveṣādisaṅkulaḥ।

svakāle satyavadbhāti prabodhe satyasadbhavet ।6।

- ātmabodhaḥ

The world, filled with attachment and aversions, and the rest, is like dream: it appears to be real as long as one is ignorant, but becomes unreal when one is awake.

एषमात्मारणौ ध्यानमधने सततं कृते।

उदितायगतिर्ज्वाला सर्वाज्ञानेन्धनं दहेत्।४२। - आत्मबोधः

eṣamātmāraṇau dhyānamadhane satataṁ kṛte ।

uditāyagatirjvālā sarvājñānendhanam dahet ।42। - ātmabodhaḥ

By constant meditation (comparable to the rubbing of the fire-wood) is kindled the flame of Knowledge, which completely burns up the fuel of ignorance.

स्थाणौ पुरुषवद् भ्रान्त्या कृता ब्रह्मणि जीवता।

जीवस्य तात्विके रूपे तस्मिन्दृष्टे निवर्तते।४५। - आत्मबोधः

sthāṇau puruṣavad bhrāntyā kṛtā brahmaṇi jīvatā ।

jīvasya tātvice rupe tasmindr̥ṣṭe nivartate ।45। - ātmabodhaḥ

Brahman appears to be a *jīva* through ignorance, as the stump of a tree appears to be a man. This *jīva-hood* is destroyed when the real nature of the *jīva* is realized.

श्रवणादिभिरुद्दिप्तज्ञानग्निपरितापितः।

जीवस्सर्वमलान्मुक्तः स्वर्णवद् द्योतते स्वयम्।६६। - आत्मबोधः

śravaṇādibhiruddiptajñānagniparitāpitaḥ।

jīvassarvamalānmuktaḥ svarṇavad dyotate svayam ।66।

- ātmabodhaḥ

The *jīva* free from impurities, being well heated in the fire of Knowledge kindled by hearing and so on, shines of himself, like gold.

### 2.16.3 Explanation with examples –

#### 2.16.3.1 – Example of Crystal

पञ्चकोशादियोगेन तत्तन्मय इव स्थितः।

शुद्धात्मा नीलवस्त्रादियोगेन स्फटिको यथा। १४। - आत्मबोधः

paṣcakośādiyogena tattanmaya iva sthitaḥ |

śuddhātmā nīlavastrādiyogena sphaṭiko yathā |14| - ātmabodhaḥ

On account of union with the five sheaths, the pure Atman appears to be like them, as the case with crystal, which appears to be endowed with such colors as blue or red when in contact with blue or red cloth.

#### 2.16.3.2 Example of King

देहेन्द्रियमोनोबुद्धिप्रकृतिभ्यो विलक्षणम्।

तदवृत्तिसाक्षिणं विद्यादत्मानं राजवत्सदा। १७। - आत्मबोधः

dehendriyamonobuddhiprakṛtibhyo vilakṣaṇam |

tadavṛttisākṣiṇaṁ vidyādatmānaṁ rājavatsadā |17| - ātmabodhaḥ

Realize Atman to be distinct from the body, sense-organs, mind, *buddhi*, and non-differentiated *Prakṛiti*, but the Witness of their functions, comparable to a king.

#### 2.16.3.3 Example of moon in water

अज्ञानान्मानसोपाधेः कर्तृत्वादीनि चात्मनि।

कल्पन्तेऽम्बुगते चन्द्रे चलनादि यथाम्मसः। २१। - आत्मबोधः

aṅśānānmānasopādheḥ kartutvādīni cātmani |

kalpante'mbugate candre calanādi yathāmbhasaḥ |21|

- ātmabodhaḥ

As the movement that belongs to water is attributed through ignorance, to the moon reflected in it, so also agency, enjoyment, and other limitations, which belong to the mind, are falsely attributed to Atman.

2.16.3.4 Example of rope seen as snake

रज्जुसर्पवदात्मानं जीवं ज्ञात्वा भयं वहेत्।

नाहं जीवः परात्मेति ज्ञातश्चेन्निर्भयो भवेत् ।२६। - आत्मबोधः

rajjusarpavadātmānam jīvaṁ jṣātvā bhayaṁ vahet।  
nāhaṁ jīvaḥ parātmeti jṣātaścennirbhayo bhavet ।26।  
- ātmabodhaḥ

The Soul regarding Itself as a *jīva* is overcome by fear, just like the man who regards a rope as a snake. The Soul regains fearlessness by realising that It is not a *jīva* but the Supreme Soul.

*“Man is a transitional being. He is not final. The step from man to superman is the next approaching achievement in the earth evolution. It is inevitable because it is at once the intention of the inner spirit and the logic of nature's process.” - Sri Aurobindo*

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## 2.17 Tatva Bodha - Know the creation or reality

Tattva Bodha was written in Sanskrit, in the eighth century by Adi Shankaracharya and means ‘the knowledge of truth.’ It is an introductory text outlining the fundamentals of Vedanta. Tatva bodha is just a booklet of around 50 paragraphs. Shankara has used question and answer method for the beginners. After explaining the qualifications necessary to realize the Self it deals with the relationship between the individual, the world and the Self. It explains the technical terms that form the basis of Vedanta. The book is published by Ramakrishna Mission, Chennai as ‘Insights into Vedanta’ in narrative format explaining the gist of Vedanta philosophy.

### 2.17.1 Creation - How Brahman became many?

#### 2.17.1.1 Nature of Maya

ब्रह्माश्रयासत्वरजोस्तमोगुणात्मिकामायाअस्ति। १८। - तत्वबोधः

brahmāśrayā satvarajostamogunaṭmikā māyā asti | 18 | - tatvabodhaḥ

*Brahmāśrayā* is that which has Brahman as the support; *sattav-rajastamogunatmika* of the nature of equipoise, activity and lethargy; *māyā* Maya asti is there.

### 2.17.2 The principle elements of creation

एतेषांपन्चतत्वानाम्समष्टिसत्त्विकांशान्मनो

बुद्ध्यहंकारचित्तान्तःकरणानिसम्भुतानि। २१-१। - तत्वबोधः

eteṣāṃ pancatatvānām samaṣṭisatvikāṃśānmano

buddhyahamkāraccittāntaḥkaraṇāni sambhutāni | 21-1 |

- tatvabodhaḥ

*Eteṣāṃ pancatatvānām* of these five elements *samaṣṭisatvikāṃśād* combined *sattava* quality *manobuddhyahamkāraccittāntaḥkaraṇāni* sambhutāni the mind, intellect, ego, memory and inner organs are born.

संकल्पविकल्पात्मकमनः।२१ - २। - तत्वबोधः

saṅkalpavikalpātmakam manah | 21 - 2 | - tatvabodhaḥ

निश्चयात्मिकाबुद्धिः।२१- ३। - तत्वबोधः

niścayātmikā buddhiḥ |21- 3| - tatvabodhaḥ

Manah the mind is saṅkalpavikalpātmakam that which wavers, buddhiḥ the intellect is niścayātmikā decisive.

### 2.17.3 Nature of the jiva and its bondage

अविद्याउपाधिःसन्आत्माजीवःइतिउच्यते।४-२८।- तत्वबोधः

avidyā upādhiḥ san ātmā jīvaḥ iti ucyate | 4-28 | - tatvabodhaḥ

*Avidyā upādhiḥ san ātmā jīvaḥ iti ucyate* the Self with the conditioning of ignorance is called jiva.

ब्रह्मैवाहमस्मीत्यपरोक्षज्ञानेननिखिलकर्मबन्धविनिर्मुक्तःस्यात्।५-३६-२।

- तत्वबोधः

brahmaivāhamasmītyaparokṣajñānena nikhilakarmabandha  
vinirmuktaḥ syāt | 5-36-2 | - tatvabodhaḥ

*Aparokṣa jñānena* by the immediate knowledge that *brahmaivāham asmī iti* I am Brahman Itself *nikhila-karma-bandha* all bondage of karma *vinirmuktaḥ syāt* becomes freed from.

### 2.17.4 Law of Karma

कर्माणिकतिविधानिसन्तीतिचेत्आगामिसंचितप्रारब्धभेदेनत्रिविधानिसन्ति

।५-३७-१। - तत्वबोधः

karmāṇi katividhāni santīti cet āgāmisāncita prārabdhahhedena  
trividhāni santi |5-37-1| - tatvabodhaḥ

*Karmāṇi* the fruits of action or karmas *katividhāni* are of how many types *santīti cet* if it is asked, *trividhāni santi* they are divided into three; *āgāmi-samcita-prārabdha-bhedena Agāmi, samcita and prārabdha.*

ज्ञानोत्पत्त्यनन्तरंज्ञानिदेहकृतंपुण्यपापरूपंकर्मयदस्ति तदागामीत्यभिदियते

।५-३७-२। - तत्वबोधः

*jñānotpatyanantaram jñanidehakṛtam puṇyapāparūpaṁ karma yadasti tadāgāmītyabhidiyate | 5-37-2 | - tatvabodhaḥ*

*Jñānotpatyanantaram* after awaking of knowledge *jñanideha-kṛtam* that which is done by the body of the person of knowledge *karma puṇya-pāpa-rūpaṁ* actions of the form of sin and virtue *yadasti* whatever are there *tadāgāmī iti abhidiyate* that is called *agami.*

*“One is safe to live in this world, if one has viveka and vairagya and along with these intense devotion to God.” – Sri Ramakrishna*

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## 2.18 Vivekachudamani – Crest Jewel of discrimination

Vivekachudamani is called ‘Crest jewel of discrimination’ as it teaches us to know the difference. Out of compassion for common men, a series of prakarana granthas was written by Adi shankara. There are 580 melodious verses that are good to chant. The acharya narrates a sustained dialogue between a Guru and a shishya on human predicament, the nature of Ultimate Reality and the means of attaining freedom from the trammels of Samsara. This book was written by Sankara to motivate the seekers of liberation to make intense efforts for liberation. Thinking, analysing and discrimination are the ways.

### 2.18.1 Impotence of human birth

दुर्लभं त्र्यमेवैतद्देवनुग्रहहेतुकम्।

मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः। ३। - विवेकचुडामणि

durlabham tryamevaitaddevanugrahaHetukam |

manuṣyatvaṁ mumukṣatvaṁ mahāpuruṣasaṁśrayaḥ | 3 |

- vivekacuḍāmaṇi

Only through God’s grace may we obtain those three rarest advantages — human birth, the longing for liberation, and discipleship to an illumined teacher.

### 2.18.2 Qualifications of seeker -

विवेकिनोविरक्तस्य शमदिगुणशालिनः।

मुमुक्षोरेव हि ब्रह्मजिज्ञासायोग्यता मता। १७। - विवेकचुडामणि

vivekinoviraktasya śamadiguṇaśalinaḥ |

mumukṣoreva hi brahmajijñāsāyogyatā matā | 17 |

- vivekacuḍāmaṇi

He alone is qualified to seek Brahman who has discrimination, whose mind is turned away from all enjoyments, who possesses tranquillity and the six of kind virtues, and who feels a longing for liberation.

*2.18.2.1 Mumukshuta – Will for freedom from bondage of little self*

अहंकारादिदेहान्तान् बन्धानज्ञानकल्पितान्।

स्वस्वरूपवबोधेन मोक्तुमिच्छा मुमुक्षुता। २७। - विवेकचुडामणि

ahamkārādidehāntān bandhānajaṣānakalpitān |

svasvarupavabodhena moktumicchā mumukṣutā | 27 |

- vivekacuḍāmaṇi

Longing for liberation is the will to be free from the fetters of ignorance — beginning with the ego –sense and so on, down to the physical body itself — through the realization of one’s true nature.

*2.18.2.2 Intense longing for liberation-*

वैराग्यं च मुमुक्षुत्वं तीव्रं यस्य तु विद्यते।

तस्मिन्नेवार्थवन्तः स्युः फलवन्तः शमादयः। २९। - विवेकचुडामणि

vairāgyam ca mumukṣutvam tīvram yasya tu vidyate |

tasminnevārthavantaḥ syuḥ phalavantaḥ śamādayaḥ | 29 | -

vivekacuḍāmaṇi

When renunciation and the longing for liberation are present to an intense degree within a man, then the practice to tranquillity and the other virtues will bear fruit and lead to the goal.

**2.18.3 Means of liberation –**

*2.18.3.1 Bhakti - as supreme mean for mumukshatvam*

मोक्षकारणसामग्र्यां भक्तिरेव गरीयसी।

स्वस्वरूपानुसन्धानं भक्तिरित्यभिधीयते। ३१। - विवेकचुडामणि

mokṣakāraṇasāmagryām bhaktireva garīyasī |

svasvarupānusandhānam bhaktirityabhidhīyate | 31 |

- vivekacuḍāmaṇi

Among all means of liberation, devotion is supreme. To seek earnestly to know one’s real nature — this is said to be devotion.

*2.18.3.2 Analysis of Vedanta will generate right knowlede*

वेदान्तार्थ विचारेण जायते ज्ञानमुत्तमम्।

तेनात्यन्तिकसंसारदुःखनाशो भवत्यनु। ४५। - विवेकचुडामणि

vedāntārtha vicāreṇa jāyate jñānamuttamam ।

tenātyantikasaṁsāraduḥkhanāśo bhavatyānu । 45 ।

- vivekacuḍāmaṇi

Meditation on the meaning of the truth as it is taught in Vedanta leads to the highest illumination. By this means, the misery of worldly life is altogether destroyed.

*2.18.3.3 Other means*

श्रद्धाभक्तिध्यानयोगान्मुमुक्षो -

मुक्तेर्हेतून्वक्ति साक्षाच्छ्रुतेर्गीः।

यो वा येतेष्वेव तिष्ठत्यमुष्य

मोक्षोऽविद्याकल्पिताद्धेहबन्धात्। ४६। - विवेकचुडामणि

śraddhābhaktidhyānayogānmumukṣo -

rmukterhetūnvakti sāksācchrutergerīḥ ।

yo vā yeteṣveva tiṣṭhatyamuṣya

mokṣo'vidyākālpitāddhehabandhāt । 46 । - vivekacuḍāmaṇi

Faith, devotion, and constant communion with God through prayer — these are declared by the sacred scriputers to be the seeker's direct means of liberation. To hom who abides by them comes liberation from that bondage of physical consciousness which has been forged by ignoranance.

#### 2.18.4 Phenomenon of mastery over life

Discriminate between higher Self and little self. Discard all identification with the body, identity and actions for little self. Vedanta scriptures say you are not little soul bound by body. Identify yourself with Brahman and then have intense thought for action. This knowledge will purify. Selfish work limits the will to generate seeds of desire. The selfish work with little 'will' creates bondage and seeds. These seeds are destroyed by working without selfish ends. The direction of 'will' or desire for action should be towards Supreme Self. Wrong will or thoughts full of selfish desires should be removed as it causes great fear when free man sees even a little difference in world. Practice disregard to outcomes of even past actions identified with little self.

#### 2.18.5 Perform your Swadharma –prescribed duties

श्रुतिप्रमाणैकमतेः स्वधर्म निष्ठा तयैवात्मविशुद्धिरस्य ।

विशुद्धबुद्धेः परमात्मवेदनं तेनैव संसारसमूलनाशः । १४८ । - विवेकचुडामणि

śrutipramāṇaikamateḥ svadharma niṣṭhā  
tayaivātmaviśuddhirasya ।  
viśuddhabuddheḥ paramātmavedanam tenaiva  
saṁsārasamūlanāśaḥ । 148 । - vivekacuḍāmaṇi

From faith in the scriptures comes fidelity to one's own duty; and by the performance of that duty comes purification of the heart. There only is the knowledge of the Supreme Self, and by that knowledge comes the destruction of the tree of the world with its roots and all.

कार्यप्रवर्धनाद् बीजप्रवृद्धिः परिदृश्यते ।

कार्यनाशाद् बीजनाशस्तस्मात्कार्य निरोधयेत् । ३१२ । - विवेकचुडामणि

kāryapravardhanād bījpravṛddhiḥ paridrśyate ।  
kāryanāśād bījanāśastasmātkārya nirodhayet । 312 ।  
- vivekacuḍāmaṇi

By selfish work, we increase the seed of desire, and if we stop Selfish actions, we stop seed. Therefore, one should stop all selfish action.

क्रियानाशे भवेच्चिन्तानाशोऽस्माद् वासनाक्षयः।

वासनाप्रक्षयो मोक्षः सा जीवन्मुक्तिरिष्यते। ३१७। - विवेकचुडामणि

kriyānāśe bhaveccintānāśo'smād vāsanākṣayaḥ |

vāsanāprakṣayo mokṣaḥ sā jīvanmuktiriṣyate | 317 |

- vivekacuḍāmaṇi

If you stop selfish work, you stop the internal desire. By stopping the internal desire, you stop the selfish thought. And the stopping of desire is what is called freedom even in this itself —jivanmukti.

### 2.18.6 Role of Yoga – How yoga works?

#### 2.18.6.1 Principles of living with yoga – what you practice

योगस्य प्रथमद्वारं वाङ् निरोधोऽपरिग्रहः।

निराशा च निरीहा च नित्यमेकन्तशीलता। ३६७। - विवेकचुडामणि

yogasya prathamadvāraṁ vāṅ nirodho'parigrahaḥ |

nirāśā ca nirīhā ca nityamekantaśīlatā | 367 | - vivekacuḍāmaṇi

This is the first door to yoga: the control of speech (not talking too much), then control of the mind. Practise non-receiving in the mind. Then, give up all expectations, then all desires, and always be alone.

#### 2.18.6.2 Process of merging of Panchkosha – what happens internally

वाचं नियच्छात्मनि तं नियच्छ

बुद्धौ धियं यच्छ च बुद्धिसक्षिणि।

तं चापि पूर्णात्मनि निर्विकल्पे

विलाप्य शान्तिं परमां भजस्व। ३६९। - विवेकचुडामणि

vācaṁ niyacchātmani taṁ niyaccha

buddhau dhiyaṁ yaccha ca buddhisakṣiṇi |

taṁ cāpi pūrṇātmani nirvikalpe  
vilāpya śāntim paramāṁ bhajasva | 369 | - vivekacuḍāmaṇi

First join word with the mind. (Everything seen is word — names), then mind with the intellect, intellect with ego, ego with the witness, and that witness with Brahman who is the Soul of all. And by joining that way, enjoy the external Bliss.

### 2.18.7 Role of Karma – right action

#### 2.18.7.1 Discriminate – that this life of body made of actions.

कर्मणा निर्मितो देहः प्रारब्धं तस्य कल्पताम्।

नानादेरात्मनो युक्तं नैवात्मा कर्मनिर्मितः। ४५८। - विवेकचुडामणि

karmaṇā nirmīto dehaḥ prārabdham tasya kalpatām |  
nānāderātmano yuktaṁ naivātmā karmanirmītaḥ | 458 |  
- vivekacuḍāmaṇi

This body is made by actions. Imagine prarabdha for the body. It belongs to it. But this Atman is beginningless. It is not proper to imagine prarabdha for the Atman. The Atman is not made by action.

#### 2.18.7.2 Give up the actions associated with bodily identification

प्रारब्धं सिध्यति तदा यदा देहात्मना स्थितिः।

देहात्मभावो नैवैष्टः प्रारब्धं त्यज्यतामतः। ४६०। - विवेकचुडामणि

prārabdham sidhyati tadā yadā dehātmanā sthitiḥ |  
dehātmabhāvo naivaiṣṭaḥ prārabdham tyajyatāmataḥ | 460 |  
- vivekacuḍāmaṇi

When one lives in the body, you can imagine prarabdha for him, but to live in the body is not desirable. Therefore, give up prarabdha.

**2.18.8 Example of potter's wheel - be the center of the circle.**

प्रारब्धकर्मपरिकल्पितवासनाभिः

सन्सारिवचरति भुक्तिषु मुक्तदेहः।

सिद्ध स्वयं वसति साक्षिवदत्र तूष्णी

चक्रस्य मूलमिव कल्पविकल्पशून्यः। ५५१। - विवेकचुडामणि

prārabdhakarmaparikalpitavāsanābhiḥ

sansārivaccarati bhuktiṣu muktadehaḥ |

siddha svayaṁ vasati sākṣivadatra tūṣṇī

cakrasya mūlamiva kalpavikalpaśunyaḥ | 551 |

- vivekacuḍāmaṇi

Why does he do all these things? This free soul, according to the desires of prarabdha karma, enjoys objects like a man of the world; but always established in Brahman, he remains quiet as the witness, like the pivot of a potter's wheel, free from motion.

*“I tell you one thing my child; if you want peace, do not find fault with others. Rather, see your own faults. Learn to make the world your own. No one is a stranger, my child; the whole world is your own.”*

*- Sri Sarada Devi*

## 2.19 Upadesha Sahastrī - Advice in Practice for Self Realization

In the eagerness to do good to the people, Adi shakaracharya, has taken great pains to write the book. To make it clear to seeker, the idea of distinction between oneself and one's body, mind etc. and then he will realize that the one is the only Existence, the goal of human life. There are many advises and persuasions given in this to guide the seeker for knowledge of Ultimate Reality.

Obligatory duties should be performed as they are with knowledge for producing liberation. Knowledge removes ignorance and sense of doership.

### 2.19.1 Obligatory duties should be performed

नानु कर्म तथा नित्यं कर्तव्यं जीवने सति।

विद्यायाः सहकारित्वं मोक्षं प्रति हि तद् व्रजेत्। २-१-८। - उपदेश साहस्रि

nānu karma tathā nityam kartavyam jīvane sati |

vidyāyāḥ sahakāritvam mokṣam prati hi tad vrajet |8|

- upadeśa sāhastrī

Obligatory duties should be performed (along with the practise of knowledge) as long as life lasts, because these duties co-operate with Knowledge in producing liberation.

कारकाण्युपमृद्नाति विद्या बुद्धिमिवोषरे।

इति तत्सत्यमादाय कर्म कर्तुं व्यवस्यति। २-१-१४। - उपदेश साहस्रि

kārakāṅyupamṛdnāti vidyā buddhimivoṣare |

iti tatsatyamādāya karma kartuṁ vyavasyati |14|

- upadeśa sāhastrī

The Knowledge (of one's own real nature) destroys the ideas of doership etc. (on the part of oneself like the right knowledge of the nature of the desert which

destroys) the conviction of there being water in it. When this is do, how can (a man of knowledge) accept them as true and perform actions?

### 2.19.2 Understand the nature of mind and intellect

मच्चैतन्यावभास्यत्वात्सर्वप्राणिधियां सदा।

पूर्मम् प्राणिनः सर्वे सर्वज्ञस्य विपाप्मनः। २-९-६। - उपदेश साहस्री

maccaitanyaāvabhāsyatvātsarvaprāṇidhiyām sadā ।

pūrmam prāṇinaḥ sarve sarvajñasya vipāpmanaḥ ।2-9-6।

- upadeśa sāhastrī

As the intellects of all beings are illuminated by My Consciousness all beings are bodies belonging to Me who am all-knowing and free from all sins and virtues.

प्रबोधरूपं मनसोऽर्थ योगजं स्मृतौ च सुप्तस्य च दृश्यतोऽर्थवत्।

तथैव देहप्रतिमानतः पृथग्दृशोः शरीरं च मनश्च दृश्यतः। २-१३-४९।

- उपदेश साहस्री

prabodharupam manaso'rtha yogajam smṛtau ca suptasya ca  
dṛśyato'rthavat ।

tathaiva dehapratimānataḥ pṛthagdṛśeḥ śarīraṁ ca manaśca  
dṛśyataḥ ।2-13-49। - upadeśa sāhastrī

The impressions of the objects known in the waking state, owing to the contact of the mind with them, are perceived like real objects in memory and dream. So the body, the mind and their impressions are different from the Self as they are objects of perception.

यथा ह्यन्यशरीरेषु ममाहन्ता न चेष्टते।

अस्मिंश्चापि तथा देहे धीसाक्षित्वाविशेषतः। २-१५-१२। - उपदेश साहस्री

yathā hyanyaśarīreṣu mamāhantā na ceṣyate ।

asmiṁścāpi tathā dehe dhīsākṣitvāviśeṣataḥ ।2-15-12।

- upadeśa sāhastrī

Just as the ideas of ‘me’ and ‘mine’ are not thought to exist in other bodies, so, also they do not exist in one’s own. For the Self is the common witness of all intellects.

चित्ते ह्यादर्शवद्यस्माच्छुद्धे विद्या प्रकाशते।

यमैर्नित्यैश्च यद्वैश्च तपोभिस्तस्य शोधनम्। २-१७-२२। - उपदेश साहस्री

citte hyādarśavadyasmācchuddhe vidyā prakāśate ।

yamairnityaiśca yadnaiśca tapobhistasya śodhanam ।2-17-22।

- upadeśa sāhastrī

When the mind becomes purified like mirror, Knowledge is revealed in it. Care should, therefore, be taken to purify the mind by Yama, Niyama, scarifices and religious austerities.

### 2.19.3 Advice to seeker -

#### 2.19.3.1 Attaining the knowledge is possible

नित्यमुक्तः सदैवास्मित्येवं चेन्न भवेन्मतिः।

किमर्थं श्रावयत्येव मातृवच्छृतिरादरात्। २-१८-३। - उपदेश साहस्री

nityamuktaḥ sadaivāsmityevaṁ cenna bhavenmatih ।

kimartham śrāvayatyeva māṭṛvacchṛtirādarāt ।2-18-3।

- upadeśa sāhastrī

If the conviction, ‘I am nothing but Existence and am ever free’ were impossible to be attained, why should the *Sruti* teach you that so affectionately like mother?

सिद्धादेवाहमित्यस्माद्युष्मद्धर्मो निशिध्यते।

रज्ज्वामिवाहिधीर्युक्त्या तत्वमित्यादिशासनैः। २-१८-४। - उपदेश साहस्री

siddhādevāhamityasmādyuṣmadharmo niśidhyate ।

rajjvāmivāhidhīryuktyā tatvamityādiśāsanaiḥ ।2-18-4।

- upadeśa sāhastrī

Just as the idea of snake is negated from rope (in a rope-snake), so everything of the nature of the non-self is negated from the eternally existing Self implied by the word “I” on the evidence of the *Srutis* ‘Thou art That’ etc., in which the implied meaning of the words have been ascertained by reasoning (and the scripture).

सदस्मिति च विज्ञानमक्षजो बाधते ध्रुवम्।

शब्दोत्थं दृढसंस्कारो दोषैश्चाकृष्यते बहिः। २-१८-१३। - उपदेश साहस्री

sadasmiti ca vijsānamakṣajo bādgate dhṛvam ।

śabdottham dṛḍhasamkāro doṣaiścākṛṣyate bahiḥ|2-18-13|

- upadeśa sāhastrī

Firm impressions originating from sense-perception do surely negate the Knowledge, 'I am Brahman' arising from the *Srutis*. Moreover an aspirant is attracted toward external objects through (such as attachment and so on).

### 2.19.3.2 Repeat 'thou art that'

सदसीति फलं चोक्त्वा विधेयं साधनं यतः।

न तदन्यत्प्रसंख्यानात्प्रसिद्धार्थमिहेष्यते। २-१८-१७। - उपदेश साहस्री

sadasīti phalam coktvā vidheyam sādhanam yataḥ ।

na tadanyatprasamkhyānātprasiddhārthamiheṣyate |2-18-17|

- upadeśa sāhastrī

Just as everywhere in the *Vedas* the means to an end is enjoined after stating the result to be achieved, so here the result 'Thou art That' is stated and the means can be nothing but this repetition which only is regarded as being capable of revealing an eternally existing thing.

उपलब्धिः स्वयंज्योतिर्दृशिः प्रत्यक्सदक्रियः।

साक्षात्सर्वान्तरः साक्षी चेता नित्योऽगुणोऽद्वयः। २-१८-२६। - उपदेश साहस्री

upalabdhiḥ svayamjyotirdṛṣiḥ pratyaksadakriyaḥ ।

sākṣātsarvāntaraḥ sākṣī cetā nityo'guṇo'dvayaḥ |2-18-26|

- upadeśa sāhastrī

(The Self is then known to be) Intelligence, Self-effulgent, a Seer, the Innermost, Existence, free from actions, directly cognised, the Self of all, the Witness, One imparting consciousness to others Eternal, devoid of qualities and without second.

न येषामेक एवत्मा निर्दुःखोऽविक्रियः सदा।

तेषां स्याच्छब्दवाच्यत्वं ज्ञेयत्वं चात्मनः सदा। २-१८-५७। - उपदेश साहस्री

na yeṣāmeka evatmā nirduḥkho'vikriyaḥ sadā।

teṣāṃ syācchabdavācyatvaṃ jñeyatvaṃ cātmanaḥ sadā ।2-18-57।

- upadeśa sāhastrī

The Self is never knowable and is not directly denoted by any word according to those who hold that. It is eternally changeless, free from pain and one only.

आभासस्तद्भावश्च दृशोः सीम्नो न चान्यथा।

लोकस्य युक्तितः स्यातां तद् ग्रहश्च तथासति। २-१८-८४। - उपदेश साहस्री

ābhāstadbhāvaśca dṛśeḥ sīmno na cānyathā ।

lokasya yuktitaḥ syātām tad grahaśca tathāsati ।2-18-84।

- upadeśa sāhastrī

The knowledge on the part of the people of the appearance and disappearance of the mental modifications is possible only on account of the Witness which is the limit and no other way. And if the reflection of the Self is accepted, the intellect may know itself to be *Brahman*.

स्वयंज्योतिर्न हि द्रष्टुरित्येवं संविदोऽस्तिताम्।

कौटस्थ्यं च तथा तस्याः प्रत्ययस्य तु लुप्तताम्।

स्वयमेवाब्रवीच्छस्त्रं प्रत्ययावगती पृथक्। २-१८-९८। - उपदेश साहस्री

svayamjyotirna hi draṣṭurityevaṃ samvido'stitām ।

kauṭasthyaṃ ca tathā tasyāḥ pratyayasya tu lupṭatām ।

svayamevābravīcchastraṃ pratyayāvagatī pṛthak ।2-18-98।

- upadeśa sāhastrī

The scripeters themselves discriminate between Knowledge Itself on the one hand and the knower, knowing and known on the other and prove that the former is changeless and really existing and that the latter deviate from existence as they say, 'It is self-luminous and the Knowledge of the knower does not (cease to exist).'

#### 2.19.4 Method of liberation through “Thou art That”

अहंशब्दस्य निष्ठा या ज्योतिषि प्रत्यगात्मनि।

सैवोक्ता सदसीत्येवं फलं तत्र विमुक्तता। २-१८-१०१। - उपदेश साहस्री

ahaṁśabdasya niṣṭhā yā jyotiṣi pratyagātmani ।

saivoktā sadasītyevaṁ phalaṁ tatra vimuktatā । 2-18-101।

- upadeśa sāhastrī

It is the indirectly expressed meaning of the word ‘I’ viz., the innermost and self-luminous Self which is expressed in the teaching. ‘Thou art That. And the result is liberation.

##### 2.19.4.1 Listening to – ‘Thou art That’

प्रतिबन्धविहिनत्वात्स्वयं चानुभवात्मनः।

जायेतैव प्रमा तत्र स्वात्मन्येव न संशयः। २-१८-१०४। - उपदेश साहस्री

pratibandhavihinatvātsvayaṁ cānubhavātmanaḥ ।

jāyetaiva pramā tatra svātmanyeva na saṁśayaḥ ।2-18-104।

- upadeśa sāhastrī

The right knowledge of the Self which is of the nature of Pure Consciousness is, no doubt, produced in one at the time of listening to the teaching as all obstacles are removed (beforehand).

दशमस्त्वमसीत्येवं वाक्यं स्यात्प्रत्यगात्मनि। २-१८-१७२। - उपदेश साहस्री

daśamastvamasītyevaṁ vākyaṁ syātpratyagātmani ।2-18-172।

- upadeśa sāhastrī

The sentence ‘Thou art That’ produces the immediate knowledge of Self-Brahman like the saying ‘You are the tenth’.

2.19.4.2 Negating the idea that I am unhappy

प्रत्यगात्मन आत्मत्वं दुःख्यस्मीत्यस्य बाधया।

दशमं नवमस्येव वेद चेदविरुद्धता। २-१८-१८९। - उपदेश साहस्री

pratyagātmana ātmatvaṁ duḥkhyasmītyasya bādhayā |  
daśamaṁ navamasyeva veda cedaviruddhatā |2-18-189|  
- upadeśa sāhastrī

There is no contradiction if by negating the idea that one is unhappy one knows oneself to be the Innermost Self (i.e. *Brahman*) like boy who knew himself to be the tenth and not one of the other nine.

दृशिरेवानुभूयेत स्वनैवानुभवात्मना।

तदाभासतया जन्म धियोऽस्यानुभवः स्मृतः। २-१८-२०५। - उपदेश साहस्री

ḍṛśirevānubhūyeta svanaivānubhavātmanā |  
tadābhāsatayā janma dhiyo'syānubhavaḥ smṛtaḥ |2-18-205|  
- upadeśa sāhastrī

The Witness is known by Itself which is the nature of knowledge only. It is the birth of the modification of the intellect pervaded by the reflection of Consciousness that is what is known to be the knowledge of the Self.

## 2.19.5 Examples -

### 2.19.5.1 Example of Ghata -

मनोबुद्धीन्द्रियाणां या अवस्थाः कर्मचोदिताः।

चैतन्येनैव भास्यन्ते रविणेव घटादयः। २-१५-२६। - उपदेश साहस्री

manobuddhīndriyāṅāṃ yā avasthāḥ karmacoditāḥ |

caitanyaenaiva bhāsyante raviṇeva ghaṭādayaḥ |2-15-26|

- upadeśa sāhastrī

The conditions of the mind, the intellect and the senses produced by actions are illumined by Pure Consciousness like jars and other things by the sun.

### 2.19.5.2 Like the boy who knows by hearing – ‘you are the tenth’

दशमस्त्वमसीत्येवं तत्त्वमस्यादिवाक्यतः।

स्वमात्मानं विजानाति कृत्स्नान्तःकरणेक्षणम्। २-१८-१७६। - उपदेश साहस्री

daśamastvamasītyevaṃ tatvatvamasyaādivākyaataḥ |

svamātmānaṃ vijānāti kṛtsnāntaḥkaraṇekṣaṇam|2-18-176|

- upadeśa sāhastrī

One knows one's own Self, the witness of the intellect and all the modifications, from the sentences such as ‘Thou art That’ like the boy who knew himself from sentence ‘You are the tenth’.

### 2.19.5.3 Eat sweets not poison

क्षुधया पीड्यमानोऽपि न विषं ह्यत्तुमिच्छति।

मिष्टान्नध्वस्ततृड् जानन्नमूढस्तं जिघति। २-१८-२३२। - उपदेश साहस्री

kṣudhayā pīḍyamāno'pi na viṣaṃ hyattumicchati |

miṣṭānnadhvastatṛḍ jānannāmūdhastaṃ jighati | 2-18-232|

- upadeśa sāhastrī

No one likes to eat poison even if pressed by hunger. So, no one who is not an idiot will knowingly wish to eat it when his hunger has been appeased by eating sweets.

### 2.19.6 Conversation between Self and mind –

अहं ममेति त्वमनर्थमीहसे परार्थमिच्छन्ति तवान्य ईहितम्।

न तेऽर्थबोधो न हि मेऽस्ति चार्थिता ततश्च युक्तः शम एव ते मनः

।२-१९-२। - उपदेश साहस्री

aham mameti tvamanarthamīhase parārthamicchanti tavānya  
īhitam | na te'rthabodho na hi me'sti cārthitā tataśca yuktaḥ  
śama eva te manaḥ |2-19-2| - upadeśa sāhastrī

Oh my mind, you indulge in vain ideas like 'me' and 'mine'. Your efforts accordingly are for one other than yourself. You have no consciousness of things and I have no desire of having anything. It is, therefore, proper for you to remain quite.

न चेत्स इष्टः सदसद्विपर्ययः कथं भवः स्यात्सदुसद् व्यवस्थितौ।

विभक्तमेतद् द्वयमप्यवस्थितं न जन्म तस्माच्च मनो हि कस्यचित्

।२-१९-२२। - उपदेश साहस्री

na cetsa iṣṭaḥ sadasadviparyayaḥ kathaṁ bhavaḥ syātsadusad  
vyavasthitau | vibhaktametad dvayamapyavasthitam na janma  
tasmācca mano hi kasyacit |2-19-22| - upadeśa sāhastrī

If the reversal of reality and unreality is not desirable, how can anything owe its origin to them which are of a fixed nature? For both of them stand without having any connection with each other. Nothing therefore, Oh my mind, is born.

*“Stand up then and be free. Know that every thought and word that weakens you in this world is the only evil that exists.”*

*- Swami Vivekananda*

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## 2.20 Implications for Leadership

### 2.20.1 Vedanta concept of leadership phenomenon

वेदान्त सिद्धान्तनिरुक्तिरेषा ब्रह्मैव जीवः सकलं जगच्च।

अखण्डरूपस्थितिरेव मोक्षो ब्रह्माद्वितीये श्रुतयः प्रमाणम् ।४७८।

- विवेकचुडामणि

vedānta siddhāntaniruktireṣā brahmaiva jīvaḥ sakalam jagacca |  
akhaṇḍarūpasthitireva mokṣo brahmādvitīye śrutayah  
pramāṇam |478 | - vivekacuḍāmaṇi

This is the sure decision of Vedanta: Brahman is all — the jiva and the world. To stay in that state constantly is what is called freedom. And Brahman is One without a second. The scripture is testimony.

वेदान्तविज्ञानसुनिश्चितार्थाः सन्यासयोगाद्यतयः शुद्धसत्त्वाः।

ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे। ३-२-६।

- मुण्डक उपनिषद्

vedāntavijñānasuniścītārthāḥ anyāsayogādyatayah śuddhasatvāḥ  
| te brahmalokeṣu parāntakāle parāmṛtāḥ parimucyanti sarve  
| 3-2-6 | - muṇḍaka upaniṣada

Those to whom the entity presented by the Vedantic knowledge has become fully ascertained, who are assiduous and have become pure in mind through the Yoga of monasticism — all of them, at the supreme moment of final departure, become identified with the supreme Immortality in the worlds that are Brahman, and they become freed on every side.

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः।

एनाऽऽक्रमन्त्यृषयो ह्याप्तकामा यत्र तत्सत्यस्य परमं निधानं।३-१-५।

- मुण्डक उपनिषद्

satyameva jayate nānṛtaṁ satyena panthā vitato devayānaḥ |  
enā''kramantyr̥ṣayo hyāptakāmā yatra tatsatyasya paramaṁ  
nidhānaṁ |3-1-5| - muṇḍaka upaniṣada

Truth alone wins, and not untruth. By truth is laid the path called Devayana, by which the desire less seers ascend to where exists the supreme treasure attainable through truth.

#### 2.20.1.1 Self is the inner director

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्यम्येष योनिः सर्वस्य प्रभवाप्ययौ हि

भूतानाम्।६। - माण्डुक्य उपनिषद्

eṣa sarveśvara eṣa sarvajña eṣo'ntaryamyaeṣa yoniḥ sarvasya  
prabhavāpyayau hi bhūtānām |6-6| - māṇḍukya upaniṣada

This one is the Lord of all: this one is Omniscient; this one is the inner Director (of all); this one is the Source of all; this one is verily the place of origin and dissolution of all beings.

Yagyavalkyas advice to king Janaka –

सलिल एको द्रष्टद्वैतो भवति, एष ब्रह्मलोकः सम्राडिति हैनमनुशशास

यज्ञवल्क्यः; एषास्य परमा गतिः, एषास्य परमा संपत्, एषोऽस्य परमो लोकः ,

एषोऽस्य परम आनन्दः, एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति

।४-३-३२। - बृहदारण्यक उपनिषद्

salila eko draṣṭadvaito bhavati eṣa brahmalokaḥ samrāḍiti  
hainamanuśāśāsa yajñavalkyaḥ; eṣāsyā paramā gatiḥ eṣāsyā  
paramā saṁpat eṣo'sya paramo lokaḥ eṣo'sya parama ānandaḥ;  
etasyaivānandasyānyāni bhūtāni mātrāmupajīvanti |4-3-32|

- bṛhadāraṇyaka upaniṣada

It becomes (transparent) like water, one, the witness, and without second. This is the sphere (state) of Brahman, O Emperor. Thus did Yajnavalkya instruct Janaka: This is its Supreme attainment, this is its glory supreme bliss. On a particle of this very bliss others begins to live.

*2.20.1.2 All is but perception of mind*

मनोदृश्यमिदं द्वैतं यत्किञ्चित्सचराचरम्।

मनसो ह्यमनीभावे द्वैतं नैवोपलभ्यते।३१। -माण्डुक्य कारिका

manodṛśyamidaṁ dvaitaṁ yatkiñcitsacarācaram |

manaso hyamanībhāve dvaitaṁ naivopalabhyate |31|

- māṇḍukya kārīkā

All this that there is — together with all that moves or does not move — is perceived by the mind (and therefore all this is but the mind); for when the mind ceases to be the mind, duality is no longer perceived.

मनसो निग्रहायत्तमभयं सर्वयोगिनाम्।

दुःखक्षयः प्रबोधश्चाप्यक्षया शान्तिरेव च।४०। -माण्डुक्य कारिका

manaso nigrāhāyattamabhayaṁ sarvayoginām |

duḥkhakṣayaḥ prabodhaścāpyakṣayā śāntireva ca |40|

- māṇḍukya kārīkā

For all these Yogis, fearlessness, the removal of misery, knowledge (of the Self), and everlasting peace are dependant on the control of the mind.

*2.20.1.3 It is imagination of self that creates the reality*

कल्पयत्यात्मनाऽऽत्मानमात्मा देवः स्वमायया।

स एव बुध्यते भेदानिति वेदान्तनिश्चयः।१२। - माण्डुक्य कारिका

kalpayatyātmanā"tmānamātmā devaḥ svamāyayā |

sa eva budhyate bhedāniti vedāntaniścayaḥ | 12|

- māṇḍukya kārīkā

The self-effulgent Self imagines Itself through Itself by the power of Its own Maya. The Self Itself cognizes the objects. Such is the definite conclusion of Vedanta.

जीवं कल्पयते पूर्वं ततो भावान् पृथग्विधान्।

बाह्यानाध्यात्मिकांश्चैव यथाविद्यस्तथास्मृतिः। १६। -माण्डुक्य कारिका

jīvaṁ kalpayate pūrvam tato bhāvān pṛthagvidhān |

bāhyānādhyātmikāṁścaiva yathāvidyastathāsmṛtiḥ | 16 |

- māṇḍukya kārīkā

First He imagines the individual (soul) and then He imagines the different objects, extrenal and mental. The individual gets his memory in a accordance with the kind of thought-impressions he has.

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः।

न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता। ३२। -माण्डुक्य कारिका

na nirodho na cotpattirna baddho na ca sādhakah |

na mumukṣurna vai mukta ityeṣā paramārthatā | 32 |

- māṇḍukya kārīkā

There is no dissolution, no origination, none in bondage, non striving or aspiring for salvation, and none liberated. This the highest truth.

यद्वै तन्न पश्यति पश्यन्वे तन्न पश्यति

न हि द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वात्।

न तु तद् द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्पश्येत्। ४-३-२३।

- बृहदारण्यक उपनिषद्

yadvai tanna paśyati paśyanve tanna paśyati

na hi draṣṭurdṛṣṭeर्विपरिलोपो vidyate'vināśitvāt |

na tu tad dvitīyamasti tato'nyadvibhaktam yatpaśet | 4-3-23 |

- bṛhadāraṇyaka upaniṣada

That it does not see that state is because, though seeing then, it does not see; for the vision of the witness can never be lost, because it is imperishable. But there is not that second thing separate from it which it can see.

### 2.20.2 Process of transformation

यस्यामतं तस्य मतं मतं यस्य न वेद सः।

अविज्ञातं विजानतां विज्ञातमविजनतम्। २-३। - केनोपनिषद्

yasyāmatam tasya matam matam yasya na veda saḥ |

avijsātam vijānatām vijsātamaviajanatam | 2-3| - kenopaniṣada

It is known to him to whom It is unknown; he does not know to whom It is known.  
It is unknown to those who know well, and known to those who do not know.

उत्तिष्ठत जाग्रत प्राप्य वरन्निबोधत।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्थत्कवयो वदन्ति । १-३-१४।

- कठोपनिषद्

uttiṣṭhata jāgrata prāpya varannibodhata |

kṣurasya dhārā niśitā duratyayā durgam pathasthatkavayo  
vadanti | 1-3-14| - kaṭhopaniṣada

Arise, awake, and learn by approaching the excellent ones. The wise ones describe that path to be as impassable as a razors edge, which, when sharpened, is difficult to tread on.

दुःखं सर्वमनुस्मृत्य कामभोगान्निवर्येत्।

अजं सर्वमनुस्मृत्य जातं नैव तु पश्यति। ४३। -माण्डुक्य कारिका

duḥkham sarvamanusmṛtya kāmabhogānnivaryet |

ajam sarvamanusmṛtya jātam naiva tu paśyati |43|

- māṇḍukya kārīkā

Constantly remembering that everything is full of misery, one should withdraw the mind from the enjoyment arising out of desire. Remembering ever the fact that birthless Brahman is everything, one does not surely perceive the born (viz the host of duality).

लये संबोधयेच्चित्तं विक्षिप्तं शमयेत्पुनः।

सकषायं विजानियात्समप्राप्तम् न चालयेत्।४४। -माण्डुक्य कारिका

laye sambodhayeccittam vikṣiptam śamayetpunah |

sakaṣāyam vijāniyātsamaprāptam na cālayet |44|

- māṇḍukya kārīkā

One should wake up the mind merged in deep sleep; one should bring the dispersed mind into tranquillity again; one should know when the mind is tinged with desire (and is in a state of lategency). One should not disturb the mind established in equipoise.

न कश्चिज्जायते जीवः संभवोऽस्य न विद्यते।

एतत्तदुत्तमं सत्यं यत्र किञ्चिन्न जायते।४८। & ।४-७१। -माण्डुक्य कारिका

na kaścijjāyate jīvaḥ sambhavo'sya na vidyate |

etattaduttamam satyam yatra kiṣcinna jāyate |48| & |4-71 |

- māṇḍukya kārīkā

No individual being, whichsoever, takes birth. It has no source (of birth). This (Brahman) is that highest Truth where nothing whatsoever takes birth.

यथा सोम्यकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं

स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम्।६-१-४।

- छान्दोग्य उपनिषद्

yathā somyakena mṛtpiṇḍena sarvaṁ mṛnmayam vijñātam

syādvācārambhaṇam vikāaro nāmadheyam mṛttiketyeva satyam

|6-1-4| - chāndogya upaniṣada

‘O good looking one, as by knowing lump of earth, all things made of earth become known: All transformation has speech as its basis, and it is name only. Earth as such is reality’.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते। ५-१-१। - बृहदारण्यक उपनिषद्

om pūrṇamadaḥ pūrṇamidaṁ pūrṇātpūrṇamudacyate |

pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate | 5-1-1|

- bṛhadāraṇyaka upaniṣada

Om. That (Brahman) is infinite, and this proceeds from the infinite (Then) taking the infinitude of the infinite (universe), it remains as the infinite (Brahman) alone.

ॐ यो ह वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च श्रेष्ठश्च स्वानां भवति

प्राणो वै ज्येष्ठश्च श्रेष्ठश्च, ज्येष्ठश्च श्रेष्ठश्च स्वानां भवति,

अपि च येषां बुभूषति, य एवं वेद। ६-१-१। - बृहदारण्यक उपनिषद्

om yo ha vai jyeṣṭhaṁ ca śreṣṭhaṁ ca veda jyeṣṭhaśca śreṣṭhaśca

svānām bhavati prāṇo vai jyeṣṭhaśca śreṣṭhaśca, jyeṣṭhaśca

śreṣṭhaśca svānām bhavati, api ca yeṣāṁ bubhūṣati, ya evaṁ veda

| 6-1-1| - bṛhadāraṇyaka upaniṣada

Om. He who knows that which is the oldest and greatest, becomes the oldest and greatest among people related to him. The vital force is indeed the oldest and greatest. He who knows it to be such becomes the oldest and greatest among people related to him as well as among those of whom he wants to be such.

*“May the darkness of sin disappear, may the world see the rising of the sun of righteousness, and may the desires of all creatures be satisfied.” – Sant Dnyaneshwar*

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## **2.21 Sankalpa – Will power**

The Sanskrit word ‘sankalpa’ is often translated in the West as “intention.” On a deeper level, your sankalpa is, “that which brings you into harmony.” The Vedas define ‘sankalpa’ as ‘the will that precedes all actions.’ It’s the thing that gets you out of bed in the morning. No, not the forced kind of will power when the alarm clock goes off and you begrudgingly drag yourself to the shower. It is the natural will, the one that feels like the authentic expression of your thoughts, your words and your actions.

Sankalpa shakti is a power. Without shakti you cannot be successful. All the great ones on the earth needed shakti; there was a shakti behind them to inspire them. Without inspiration, even the greatest ability is scattered. If you do not have sankalpa shakti, no mere technique imparted by either your teacher or the scriptures will help you. The teacher can give you all the techniques, but if you do not have sankalpa, nothing will happen. Sankalpa is determination. Willpower is a one-pointed mind plus determination. The more one-pointed your mind and the more determined you are, the more you will have willpower. If these two things are absent, then you will have no willpower. Usually you do not have enough concentration or determination to develop willpower, but you can build your dynamic will, and then you can do wonders. But the first aspect of shakti that you can see is not kundalini herself, but sankalpa shakti. One aspect of the great power of manifestation and creation is actually sankalpa shakti, or determination. This is a battlefield within. A meditator has to face this battlefield.

### 2.21.1 Creation is appereared after the WILL of Self.

ॐ आत्मा वा इदमेक एवाग्र आसीत्।

नान्यत् किञ्चन मिषत्।

स इक्षत् लोकान्नु सृजा इति । १-१-१ । - ऐतरेय उपनिषद्

om ātmā vā idameka evāgra āsīt ।

nānyat kimcana miṣat ।

sa ikṣat lokānnu sṛajā iti । 1-1-1 । - aitareya upaniṣada

Om! In the beginning this was but the absolute Self alone. There was nothing else whatsoever that winked. It made a will, 'Let Me create the worlds'.

ॐ केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः।

केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति । १-१ । - केनोपनिषद्

om keneṣitaṃ patati preṣitaṃ manaḥ kena prāṇaḥ prathamah  
praiti yuktaḥ । keneṣitāṃ vācamimāṃ vadanti cakṣuḥ śrotraṃ ka  
u devo yunakti । 1-1 । - kenopaniṣada

Willed by whom does the directed mind go towards its object? Being directed by whom does the vital force that precedes all, proceed (towards its duty)? By whom is this speech willed that people utter? Who is the effulgent being who desires the eyes and the ears?

यदेतद्धृदयं मनश्चैतत्।

संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं

मेधा दृष्टिर्धृतिर्मतिर्मनिषा जूतिः स्मृतिः

संकल्पः ऋतुरसुः कामो वश इति।

सर्वाण्येवैतानि प्रज्ञाआनस्य नामधेयानि भवन्ति। ३-१-२ । - ऐतरेय उपनिषद्

yadetaddhṛdayam manaścaitat |  
samjñānamājñānam vijñānam prajñānam  
medhā drṣṭirdhṛtirmatirmaniṣā jūtiḥ smṛtiḥ  
saṅkalpaḥ ṛturuṣaḥ kāmo vaśa iti |  
sarvāṇyevaitāni prajñānasya nāmadheyāni bhavanti |3-1-2 |

- aitareya upaniṣada

It is the heart (intellect) and this mind that were stated earlier, It is sentience, rulership, secular knowledge, presence of mind, retentiveness sense-perception, fortitude, thinking, genius, mental suffering, memory, ascertainment, resolution, life-activities, hankering, passion, and such others. All these verily are the names of Consciousness.

### 2.21.2 Will is bound by identification with little individual self

संकल्पं वर्जयेत् तस्मात् सर्वानर्थस्य कारणम्।

जीवतो यस्य कैवल्यं विदेहे स च केवलः।

यत्किञ्चित्पश्यतो भेदं भयं ब्रूते यजुःश्रुतिः। ३२९। - विवेकचुडामणि

saṅkalpaṁ varjayet tasmāt sarvānarthasya kāraṇam |

jīvato yasya kaivalyaṁ videhe sa ca kevalaḥ |

yatkiñcitpaśyato bhedaṁ bhayaṁ brūte yajuḥśrutiḥ| 329|

- vivekacuḍāmaṇi

Selfish desires must be abandoned as they are the cause of all the problems. He who is free even in this body, he is free without a body also. He who cannot make himself free in this body — how can he be free when there is no body? So try to be free in this body itself.

### 2.21.3 Conciousness is vibration

विज्ञाने स्पन्दमाने वै नाभसा अन्यतोभुवः।

न ततोऽन्यत्र निस्पन्दन्न विज्ञानं विश्यन्ति ते।५१।

न निर्गतास्ते विज्ञानाद् द्रव्यत्वाभावयोगतः।

कार्यकारणताऽभावाद्यतोऽचिन्त्याः सदैव ते।५२। -माण्डुक्य कारिका

viṣṣāne spandamāne vai nābhasā anyatobhavaḥ |  
na tato'nyatra nisbandanna viṣṣānaṃ viśyanti te |51|  
na nirgatāste viṣṣānād dravyatvābhāvayogataḥ |  
kāryakāraṇatā'bhāvādyato'cintyāḥ sadaiva te |52|  
- māṇḍukya kārikā

When Consciousness is in vibration, the appearances do not come to It from anywhere else. Neither do they go anywhere else from Consciousness when It is at rest, nor do they (then) enter into it.

चित्तस्पन्दितमेवेदं ग्रह्यग्राहकवदद्वयम्।

चित्तं निर्विशयं नित्यमसङ्गं तेन कीर्तितम्। ७२। -माण्डुक्य कारिका  
cittaspanditamevedaṃ grahyagrāhakavadadvayam |  
cittaṃ nirviśayaṃ nityamasāṅgaṃ tena kīrtitam | 72 |  
- māṇḍukya kārikā

This duality, possessed of subject and object, is a mere vibration of Consciousness. And Consciousness is objectless; hence It is declared to be eternally without relations.

#### 2.21.4 Man is identified with his conviction

सर्वं खल्विदं ब्रह्म तज्जलानिति शन्ति उपासीत।

अथ खलु क्रतुमयःपुरुषो यथाक्रतुरस्मिंल्लोके

पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत। ३-१४-१। - छान्दोग्य उपनिषद्

sarvaṃ khalvidaṃ brahma tajjalāniti śanti upāsīta |  
atha khalu kratumayaḥpuruṣo yathākraturasmimlloke  
puruṣo bhavati tathetaḥ pretya bhavati sa kratuṃ kurvīta  
|3-14-1| - chāndogya upaniṣada

All this is Brahman. (This) is born from, dissolves in, and exists in that. Therefore, one should meditate by becoming calm. Because a person is identified with (his) conviction, (therefore) just as the conviction a man has in this world, so does he become after departing from here. Therefore he should shape his conviction.

### 2.21.5 Brahman appears like mind

मनोमयः प्राणशरीरो भारूपः सत्यसन्कल्प

आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः

सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः। ३-१४-२। - छान्दोग्य उपनिषद्

manomayaḥ prāṇaśarīro bhārupaḥ satyasankalpa

ākāśātmā sarvakarmā sarvakāmaḥ sarvagandhaḥ

sarvarasaḥ sarvamidamabhyātto'vākyaṇādarah |3-14-2|

- chāndogya upaniṣada

(He) appears like the mind, has Prana as the body, has form of consciousness, is of true resolves, is of the nature like space, is the performer of all actions, is possessed of all good essences, pervades all this, is devoid of speech, free from hankering.

### 2.21.6 Sankalpa is greater than mind

‘Sankalpa is greater cosmic power than the mind (thoughts). Sankalpa gives speech and mantras.

सङ्कल्पो वाव मनसो भुयान्यदा वै सङ्कल्पयतेऽथ

मनस्यत्यथ वाचमीरयति तामु नाम्निरयति नाम्नि

मन्त्रा एकं भवन्ति मन्त्रेषु कर्माणि। ६-४-१। - छान्दोग्य उपनिषद्

saṅkalpo vāva manaso bhuyānyadā vai saṅkalpayate'tha

manasyatyatha vācamīrayati tāmu nāmnirayati nāmni

mantrā ekaṁ bhavanti mantreṣu karmāṇi | 6-4-1|

- chāndogya upaniṣada

‘Will indeed is greater than mind. When anyone wills, then he thinks, then he utters speech. Then he impels that in the form of name(s). The *mantras* become united name(s), and the rites in the *mantras*’.

### 2.21.7 Everything operates through sankalpa or WILL

तानि ह वा एतानि सङ्कल्पैकायनानि सङ्कल्पत्मकानि सङ्कल्पे प्रतिष्ठितानि  
समकृपतां द्यावापृथिवी समकल्पेतां वायुश्चाकाशं च  
समकल्पन्तापश्च तेजश्च तेषां संकृत्ये वर्षं सङ्कल्पते वर्षस्य संकृत्या  
अन्नं सङ्कल्पतेऽन्नस्य संकृत्ये प्राणाः सङ्कल्पन्ते प्राणानां  
मन्त्राः सङ्कल्पन्ते मन्त्राणां संकृत्ये कर्माणि सङ्कल्पन्ते कर्मणां संकृत्यै  
लोकः सङ्कल्पते लोकस्य संकृत्यै सर्वं सङ्कल्पते स एष सङ्कल्पः  
सङ्कल्पमुपास्वेति।

| ७-४-२ | - छान्दोग्य उपनिषद्

tāni ha vā etāni saṅkalpaikāyanāni saṅkalpatmakāni saṅkalpe  
pratiṣṭhitāni samakṛpatām dyāvāpṛthivī samakalpetām  
vāyuścākāśam ca samakalpantāpaśca tejaśca teṣān saṅkṛptye  
varṣam saṅkalpate varṣasya saṅkṛptyā annaṅ saṅkalpate'nnasya  
saṅkṛptye prāṇāḥ saṅkalpante prāṇānān mantrāḥ saṅkalpante  
mantrāṇān saṅkṛptye karmāṇi saṅkalpante karmaṇān  
saṅkṛptyai lokaḥ saṅkalpate lokasya saṅkṛptyai sarvaṅ  
saṅkalpate sa eṣa saṅkalpaḥ saṅkalpamupāssveti |7-4-2|  
- chāndogya upaniṣada

‘Those things that are thus, have will as their one goal, are identified with will, are established on will. Heaven and Earth willed. Air and Space willed. Water and Fire willed. Rain wills in accordance with their will. Food wills through the will of rainfall. The vital forces will in accordance with the will of food. The *mantras* will in accordance with the will of vital forces. The rites will in accordance with the will of the *mantras*. The result (of rites) wills in accordance with the will of rites. Everything wills in accordance with the will of results. This such is will. Meditate on will.

### 2.21.8 Leadership by man of realization with unfailing will

In this world, people follow somebody's command or land etc for their livelihood. This shows defect of non independence.

स ब्रुयज्ञास्य जरयैतज्जीर्यति न वधेनास्य हन्यत

एतत्सत्यं ब्रह्मपुरमस्मिन्कामाः समाहिता

एष आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः

सत्यकामः सत्यसङ्कल्पो यथा ह्येवेह प्रजा अन्वाविशन्ति

यथानुशासनं यं यमन्तंभिकामा भवन्ति यं जनपदं यं क्षेत्रभागं तं

तमेवोपजीवन्ति। १८-१-५। - छान्दोग्य उपनिषद्

sa bruyajñāsya jarayaitajjīryati na vadhenāsya hanyata  
etatsatyam brahmapuramasminkāmāḥ samāhitā  
eṣa ātmāpahatapāpmā vijaro vimṛtyurviśoko vijighatso'pipāsaḥ  
satyakāmaḥ satyasaṅkalpo yathā hyeveha prajā anvāviśanti  
yathānuśāsanam yaṁ yamantambhikāmā bhavanti yaṁ janapadam yaṁ  
kṣetrabhāgam taṁ tamevopajīvanti | 8-1-5| - chāndogya upaniṣada

He should say, 'This (Brahman) does not become deformed through the decrepitude of this (body), is not killed on the killing of this (body). This is the true city which is Brahman. Desires are located on it. This is the Self which has no sin, no decrepitude, no death, no sorrow, no hunger, no thirst, has unfailing desires, unfailing will. In the very same way as here (in this world) people follow the command of their own king, and whatever neighborhood, province, or whichever piece of land they are desirous of having, they accept those very ones for their livelihood (so also ignorant people, depending on others, enjoys the fruits of their actions).

### 2.21.9 Through mere 'Will' it happens as per scriptures

संकल्पादेव तु, तद्भूतेः।४-४-८। - ब्रह्मसुत्र

saṅkalpādeva tu tachrū teḥ |4-4-8| - brahmasutra

But through mere will (the released souls attain their purpose), for the scriptures say so.

## 2.22 Sthitaprajna and Jivanmukta – State of Leader

जीवन्मुक्तस्तु तद्विद्वान्पूर्वोपाधिगुणान्स्त्यजेत्।

सच्चिदानन्दरूपत्वात् भवेद् भ्रमरकीटवत्।५०। - आत्मबोधः

jīvanmuktastu tadvidvānpūrvopādhiguṇāmrastyajet |  
saccidānandarupatvāt bhaved bhramarakīṭavat |50|  
- ātmabodhaḥ

A Jivanmukta, endowed with Self-Knowledge, gives up the traits of previous upadhis. Because of his realization that he is of the nature of Existence-Knowledge-Bliss Absolute; he verily becomes Brahman, like the cockroach becoming a bhramara insect.

उपाधिस्थोऽपि तद्धमैरलिप्तो व्योमवन्मुनिः।

सर्वविन्मुढवत्तिष्ठेदस्को वायुवच्चरेत्।५२। - आत्मबोधः

upādhistho'pi taddhamairalipto vyomavanmuniḥ |  
sarvavinmuḍhavattiṣṭhedaskto vāyuvaccaret |52| - ātmabodhaḥ

Though associated with *upadhis*, he the contemplative one, is undefined by their traits, like the sky and he remains unaltered under all conditions, like a dumb person. He moves about unattached like the wind.

वर्तमानेऽपि देहेऽस्मिञ्छायावदनुवर्तिनि।

अहंताममताऽभावो जीवन्मुक्तस्य लक्षणम्। ४३१। - विवेकचुडामणि

vartamāne'pi dehe'smiñchāyāvadanuvartini |  
ahaṁtāmamatā'bhāvo jīvanmuktasya lakṣaṇam | 431 | - vivekacuḍaṁaṇi

He who follows the body as one follows a shadow, and yet with no idea of “me” or “mine” in this body — he is called a jivanmukta, free even in this world.

लीनधीरपि जागर्ति यो जाग्रद्धर्मविवर्जितः।

बोधो निर्वासनो यस्य स जीवन्मुक्त इष्यते। ४२९। - विवेकचुडामणि

līnadhīrapi jāgarti yo jāgraddharmavivarjitaḥ |

bodho nirvāsano yasya sa jīvanmukta iṣyate | 429 |

- vivekacuḍāmaṇi

He whose intellect is merged in Brahman, who though wakeful, is yet free from effects of wakefulness, and whose knowledge is free from desire — he is called a jivanmukta, free even in this world.

गुणदोषविशिष्टेऽस्मिन्भावेन विलक्षणे।

सर्वत्र समदर्शित्वं जीवन्मुक्तस्य लक्षणम्। ४३३। - विवेकचुडामणि

guṇadoṣaviśiṣṭe'sminbhāvena vilakṣaṇe |

sarvatra samadarśitvaṁ jīvanmuktasya lakṣaṇam | 433 |

- vivekacuḍāmaṇi

In this nature that is composed of good and evil, one who sees sameness everywhere he is a jivanmukta, free even in this world.

तदेष श्लोकः

tadeṣa śloka

न पश्यो मृत्युं पश्यति न रोगं नोत दुःखताम्।

सर्वं पश्यः पश्यति सर्वमाप्नोति सर्वशः। इति। - छान्दोग्य उपनिषद्

na paśyo mṛtyuṁ paśyati na rogaṁ nota duḥkhatām |

sarvaṅha paśyaḥ paśyati sarvamāpnoti sarvaśaḥ | iti |

- chāndogya upaniṣada

‘Here is a verse with regard to that:

‘The man of realisation does not meet with death, nor disease, nor even sorrow.

The man of realisation sees everything, attains everything in every way.’

य आत्मापहतपाप्मा विजरो विम्युर्विसोको विजिघत्सोपिपस

सत्यकाम सत्यसंकल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वाँश्च

लोकानप्रोति सर्वाँश्च कामान्यस्तमात्मानमुविद्य विजानातीति ह प्रजापतिरुवाच ।

।८-७-१। - छान्दोग्य उपनिषद्

ya ātmāpahatapāpmā vijaro vimtyurvisoko vijighatsopipasa  
satyakāma satyasankalpaḥ so'nveṣṭavyaḥ sa vijijñāsitavyaḥ sa  
sarvāṅśca lokānaproti sarvāṅśca kāmānyastamātmānamuvidya  
vijānātīti ha prajāpatiruvāca |8-7-1| - chāndogya upaniṣada

Once upon a time Prajapati said, 'The Self which has no sin, no decrepitude, no death, no sorrow, no hunger, no thirst, has unfailing desires, unfailing will— That has to be known, that has to be enquired into for realization. He who, after knowing that Self, realizes It, attains all the worlds, and all the desires'.

In this very body he realized Brahman when all desires of mind are gone as snakes cast off their slough.

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।

अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुत इति ॥

तद्यथाहिनिर्ल्वयनि वल्मीके मृता प्रत्यस्ता शयीत एवमेवेदं शरिरं शेते

अथायम् शरीरोऽमृतः प्राणो ब्रह्मैव तेज एव

सोऽहं भगवते सहस्रं ददामीति होवाच जनको वैदेहः ।४-४-७।

- बृहदारण्यक उपनिषद्

yadā sarve pramucyante kāmā ye'sya hṛdi śritāḥ |  
atha martyo'mṛto bhavatyatra brahma samaśnuta iti ||  
tadyathāhinirlvayani valmīke mṛtā pratyastā śayīta  
evamevedaṁ śariraṁ śete athāyam śarīro'mṛtaḥ prāṇo brahmaiva  
teja eva so'haṁ bhagavate sahastram dadāmīti hovāca janako  
vaidehaḥ |4-4-7| - bṛhadāraṇyaka upaniṣada

Regarding this there is this pithy verse: 'When all the desires that dwell in his heart (mind) are gone, then he, having been mortal, becomes immortal, and attains Brahman in this very body.' Just as the lifeless slough of a snake is cast off and lies in the ant-hill, so doesthis body lie. Then the self becomes disembodied and immortal, (becomes) the Prana (Supreme Self), Brahaman, the Light. 'I give you a thousand (cows), sir said Janaka, Emperor of Videha.

## 2.23 Qualification of Adhikari – leadership competency

सम्यक् विज्ञानवान् योगी स्वात्मन्येवाखिलं जगत्।

एकं च सर्वमात्मनमीक्षते ज्ञानचक्षुषा। ४७। - आत्मबोधः

samyak vijñānavān yogī svātmanyevākhilam jagat |

ekam ca sarvamātmanamīkṣate jñānacakṣuṣā |47| - ātmabodhaḥ

The yogi endowed with complete enlightenment sees, through the eye of knowledge, the entire universe in his own Self and regards everything as the Self and nothing else.

मेधावी पुरुषो विद्वानुहापोहविचक्षणः।

अधिकार्यात्मविद्यायामुक्तलक्षणलक्षितः। १६। - विवेकचुडामणि

medhāvī puruṣo vidvānuhāpohavicakṣaṇaḥ |

adhikāryātmavidyāyāmuktalakṣaṇalakṣitaḥ | 16 | - ātmabodhaḥ

A man should be intelligent and learned, with great powers of comprehension, and able to overcome doubts by the exercise of his reason. One who has these qualifications is fit for the knowledge of the Atman.

देहेन्द्रियेष्वहंभाव इदंभावस्तदन्यके।

यस्य नो भवतः क्वपि स जीवन्मुक्त इष्यते। ४३८। - विवेकचुडामणि

dehendriyeṣvahaṁbhāva idāmbhāvastadanyake |

yasya no bhavataḥ kvapi sa jīvanmukta iṣyate | 438 |

- vivekacuḍāmaṇi

He who does not feel his identification with the body or senses or with any objects of the world — he is a jivanmukta, free even in this life.

यतो वाचो निवर्तन्ते। अप्राप्य मनसा सह।

आनन्दं ब्रह्मणो विद्वान्। न बिभेति कुतश्चेति। २-९-५। - तैत्तरीय उपनिषद्

yato vāco nivartante | aprāpya manasā saha |

ānandaṁ brahmaṇo vidvān | na bibheti kutaścneti |2-9-5|

- taitarīya upaniṣada

The enlightened man is not afraid of anything after realizing that Bliss of Brahman, failing to reach which, words turn back along with mind.

तस्मै स विद्वानुपसन्नाय सम्यक् प्रशान्तचित्ताय शमान्विताय।

येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्वतो ब्रह्मविद्याम्। १-२-१३।

- मुण्डक उपनिषद्

tasmai sa vidvānupasannāya samyak praśāntacittāya  
śamānvitāya | yēnākṣaram puruṣam veda satyam provāca tām  
tatvato brahmavidyām |1-2-13| - muṇḍaka upaniṣada

To him who has approached duly, whose heart is calm and whose outer organs are under control, that man of enlightenment should adequately impart that knowledge of Brahman by which one realizes the true and imperishable Purusa.

*“The existence of poverty is the proof of an unjust and ill-organised society, and our public charities are but the first tardy awakening in the conscience of a robber.” - Sri Aurobindo*

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## **2.24 Chanakya Sutras – Principles for business leaders**

### **2.24.1 Chanakya**

Chanakya is also known as Kautilya or Vishnugupta (350-283 BC). He was the mentor and prime minister of the great Indian emperor, Chandragupta Maurya 340-293 BCE. His two famous books are ArthaSastra and Chanakya Sutras.

About 2300 years ago the Greek conqueror **Alexander** the Great invaded the Indian sub-continent. His offensive upon the land’s patchwork of small Hindu empires proved to be highly successful due to the disunity of the petty rulers. It was ChanakyaPandit who, feeling deeply distressed at heart, searched for and discovered a qualified leader in the person of **Chandragupta Maurya**. Although a mere dasi-putra, that is, a son of a maidservant by the Magadha King Nanda, Chandragupta was highly intelligent, courageous and physically powerful. Chanakya cared little that by birth he should not have dared to approach the throne. A man of acute discretion, Chanakya desired only that a ruler of extraordinary capabilities be raised to the exalted post of King of Magadha so that the offensive launched by the **Yavanas** (Greeks) could be repressed. It is said that Chanakya had been personally offended by King Nanda and that this powerful brahmana (Brahmin) had vowed to keep his long sikha (hair) unknotted until he saw to the demise of the contemptuous ruler and his drunken princes. After the Nanda downfall, it became easy for Chandragupta to win the support of the Magadha citizens, who responded warmly to their new heroic and handsome young

ruler. Kings of neighboring states rallied under Chandragupta's suzerainty and the last of the Greeks headed by Alexander's general Seleucus were defeated.

With the dual obstacles of the Nandas and Alexander's troops out of the way, ChanakyaPandit used every political device and intrigue to unite the greater portion of the Indian sub-continent. Under the able guidance and spiritual teachings of Chanakya, King Chandragupta Maurya conquered all the lands up to Iran in the Northwest and down to the extremities of Karnataka or Mysore state in the South (India). It was by his wits alone that this skinny and ill-clad brahmin directed the formation of the greatest Indian empire ever before seen in history. Thus the indigenous Vedic culture of the sacred land of Bharata (India) was protected and the spiritual practices of the Hindus could go on unhampered. It is perhaps the way that Chanakya applied his teachings of neeti-shastra (political science) that has made him stand out as a significant historical figure. The great Pandit teaches us that lofty ideals can become a certain reality if we intelligently work towards achieving our goal in a determined, progressive and practical manner.

### 2.24.2 Chanakya Sutras

Chanakya Sutras has wonderful guideline principles to help a person to achieve goals of life and attain good success.

#### चाणक्य सूत्र

cāṇakya sūtra

सुखस्य मूलम् धर्मः।१।

sukhasya mūlam dharmah | 1 |

Basis of happiness (is) ethics.

धर्मस्य मूलम् अर्थः।२।

dharmasya mūlam arthah | 2 |

Basis of ethics is resources.

अर्थस्य मूलम् राज्यम्।३।

arthasya mūlam rājyam |3|

Basis of resources is kingdom (enterprise).

राज्यमूलम् इन्द्रियजयः।४।

rājyamūlam indriyajayah | 4 |

Enterprise is rooted in conquering (body) organs.

इन्द्रियजयस्य मूलम् विनयः।५।

indriyajayasya mūlam vinayah | 5 |

Conquering organs is rooted in training/discipline.

विनयस्य मूलम् वृद्धोपसेवा।६।

vinayasya mūlam vṛddhopasevā | 6 |

Moral training is based in serving the elders.

वृद्धोपसेवया विज्ञानम् । ७ ।

vṛddhopasevayā vijñānam । 7 ।

Worldly (Special) knowledge through serving learned elders.

विज्ञानेन आत्मानम् संपादयेत् । ८ ।

vijñānen ātmānam sampādayet । 8 ।

Equip yourself fully with special knowledge.

संपादितात्मा जितात्मा भवति । ९ ।

sampāditātmā jitātmā bhavati । 9 ।

One who has acquired knowledge becomes one who has conquered himself.

जितात्मा सर्वार्थैः संयुज्येत । १० ।

jitātmā sarvārthaiḥ saṁyujyeta । 10 ।

The self-conquered shall endow himself with all accomplishments and virtues.

*“True knowledge is not attained by thinking. It is what you are; it is what you become.” – Sri Aurobindo*

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## 2.25 Yoga – process and methods of four yoga

Yoga practices are also mentioned in Upanishads and Bhagawad Gita. The importance of continuous practice has been mentioned in following verse from Kathopanishad. The major scripture used under logical enquiry of knowledge are denoted as sutras. These sutras are comparable to equations in any scientific theory and they denote the definitive truth in minimum words. Sutras define most subtle aspects of knowledge and bring clarity. Hence for Yoga based study on leadership has used these books as authoritative resources on Four Yogas – Karma Yoga, Bhakti Yoga, Raja Yoga and Jnana Yoga. Four Yogas used in this context are based on teachings of Swami Vivekananda and the books based on his lectures on four yogas are referred along with the scriptures.

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम्।

अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ। २-३-११। - कठोपनिषद्

tām yogamiti manyante sthirāmindriyadhāraṇām ।

apramattastadā bhavati yogo hi prabhavāpyayau । 2-3-11 ।

- kathopaniṣada

They consider that keeping of the senses steady as yoga. One becomes vigilant at that time, for yoga is subject to growth and decay.

*“He is born in vain who having attained the human birth so difficult to get, does not attempt to realize God in this very life.” - Sri Ramakrishna*

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## **2.26 Jnana Yoga**

Jnana Yoga refers to path of Knowledge. The methods used are three fold – **Shravana** (listening), **Manana** (reflecting or contemplating) and **Nidhidhyasana** (experiencing). Listening to ‘Tat Tvam Asi’ and reflecting on its meaning and finally experiencing the reality of Ultimate Truth is the process given in this yoga. But to attain liberation by listening only, the seeker has to be purified enough through sadhana and abhyasa, that degree of purification is said to be possible only after many births.

### *2.26.1.1 Introduction -*

Jnana yoga is the yoga of knowledge—not knowledge in the intellectual sense—but the knowledge of Brahman and Atman and the realization of their unity. Where the devotee of God follows the promptings of the heart, the jnani uses the powers of the mind to discriminate between the real and the unreal, the permanent and the transitory.

Jnanis, followers of non-dualistic or Advaita Vedanta, can also be called monists for they affirm the sole reality of Brahman. Of course, all followers of Vedanta are monists: all Vedantins affirm the sole reality of Brahman. The distinction here is in spiritual practice: while all Vedantins are philosophically monistic, in practice those who are devotees of God prefer to think of God as distinct from themselves in order to enjoy the sweetness of a relationship. Jnanis, by contrast, know that all duality is ignorance. There is no need to look outside ourselves for divinity: we ourselves already are divine.

### *2.26.1.2 Process - Listen, Contemplate, Realize*

What is it that prevents us from knowing our real nature and the nature of the world around us? The veil of maya. Jnana yoga is the process of directly rending that veil, tearing it through a two-pronged approach.

The first part of the approach is negative, **the process of neti, neti**—not this, not this. Whatever is unreal—that is impermanent, imperfect, subject to change—is rejected. The second part is positive: whatever is understood to be perfect, eternal, unchanging—is accepted as real in the highest sense.

In Self-affirmation we continually affirm what is real about ourselves: we are not limited to a small physical body; we are not limited by our individual minds. We are Spirit. We were never born; we will never die. We are pure, perfect, eternal and free. That is the greatest truth of our being.

The philosophy behind Self-affirmation is simple: **as you think, so you become**. We have programmed ourselves for thousands of lifetimes to think of ourselves as limited, puny, weak, and helpless. It is the worst poison we can ingest. If we think of ourselves as weak, we shall act accordingly. If we think of ourselves as helpless sinners, we will, without a doubt, act accordingly. If we think of ourselves as Spirit - pure, perfect, and free -we will also act accordingly.

### *2.26.1.3 Methods -*

This is the most difficult path, requiring tremendous strength of will and intellect. Taking the philosophy of Vedanta, the Jnana Yogi uses his mind to inquire into its own nature. We perceive the space inside and outside a glass as different, just as we see ourselves as separate from God. Jnana Yoga leads the devotee to experience his unity

with God directly by breaking the glass, dissolving the veils of ignorance. Before practicing Jnana Yoga, the aspirant needs to have integrated the lessons of the other yogic paths - for without selflessness and love of God, strength of body and mind, the search for self-realization can become mere idle speculation.

A student who treads the path of Truth must, therefore, first equip himself with Sadhana Chatushtaya - the "four means of salvation". They are discrimination, dispassion, the six-fold quality of perfection, and intense longing for liberation - **Viveka, Vairagya, Shad-Sampat and Mumukshutva**. Then alone will he be able to march forward fearlessly on the path.

**Viveka** is discrimination between the real and the unreal, between the permanent and the impermanent, between the Self and the non-Self.

**Vairagya** is dispassion for the pleasures of this world and of heaven. The Vairagya that is born of Viveka is enduring and lasting.

The third requisite is **Shad-Sampat**, the sixfold virtue. It consists of Sama, Dama, Uparati, Titiksha, Sraddha and Samadhana. All these six qualities are taken as one because they are calculated to bring about mental control and discipline, without which concentration and meditation are impossible.

1. Sama is serenity or tranquility of mind which is brought about through the eradication of desires.
2. Dama is rational control of the senses.
3. Uparati is satiety; it is resolutely turning the mind away from desire for sensual enjoyment. This state of mind comes naturally when one has practiced Viveka, Vairagya, Sama and Dama.

4. Titiksha is the power of endurance. An aspirant should patiently bear the pairs of opposites such as heat and cold, pleasure and pain, etc.
5. Sraddha is intense faith in the word of the Guru, in Vedantic scriptures and, above all, in one's own self. It is not blind faith but is based on accurate reasoning, evidence and experience. As such, it is lasting, perfect and unshakable. Such a faith is capable of achieving anything.
6. Samadhana is fixing the mind on Brahman or the Self, without allowing it to run towards objects. The mind is free from anxiety amid pains and troubles. There is stability, mental poise and indifference amid pleasures. The aspirant has neither like nor dislikes. He has great inner strength and enjoys unruffled peace of mind, due to the practices of Sama, Dama, Uparati, Titiksha and Sraddha.

**Mumukshutva** is intense desire for liberation or deliverance from the wheel of births and deaths with its concomitant evils of old age, disease, delusion and sorrow.

#### *2.26.1.4 Seven stages of Knowledge –*

There are seven stages of Jnana or the seven Jnana Bhumikas.

First, Jnana should be developed through a deep study of AtmaJnanaSastras and association with the wise and the performance of virtuous actions without any expectation of fruits. This is **Subheccha** or good desire, which forms the first Bhumika or stage of Jnana. This will irrigate the mind with the waters of discrimination and protect it. There will be non-attraction or indifference to sensual objects in this stage. The first stage is the substratum of the other stages. From it the next two stages, viz., Vicharana and Tanumanasi will be reached.

Constant **AtmaVichara** (Self-enquiry) forms the second stage.

The third stage is Tanumanasi. This is attained through the cultivation of special indifference to objects. The mind becomes thin like a thread. Hence the name Tanumanasi. Tanu means thread - threadlike state of mind. The third stage is also known by the name **AsangaBhavana**. In the third stage, the aspirant is free from all attractions. If any one dies in the third stage, he will remain in heaven for a long time and will reincarnate on earth again as a Jnani. The above three stages can be included under the Jagrat state.

The fourth stage is **Sattvapatti**. This stage will destroy all Vasanas to the root. This can be included under the Svapna state. The world appears like a dream. Those who have reached the fourth stage will look upon all things of the universe with an equal eye.

The fifth stage is **Asamsakti**. There is perfect non-attachment to the objects of the world. There is no Upadhi or waking or sleeping in this stage. This is the Jivanmukti stage in which there is the experience of AnandaSvaroop (the Eternal Bliss of Brahman) replete with spotless Jnana. This will come under Sushupti.

The sixth stage is Padartha Bhavana. There is knowledge of Truth.

The seventh stage is **Turiya**, or the state of super consciousness. This is Moksha. This is also known by the name Turiyatita. There are no Sankalpas of mind. All the Gunas disappear. This is above the reach of mind and speech. Disembodied salvation (Videhamukti) is attained in the seventh stage.

There is no difficulty at all in Atma-Darshan, in Self-Realization. You can have this **within the twinkling of an eye** as Raja Janaka had, before you can squeeze a flower with fingers, within the time taken for a grain to fall when rolled over a pot. You must do earnest, constant and intense practice.

Following Mahavakya from Chandogya Upanishad [6-8-7] is considered as the means.

स य एषोऽणिमैतदात्म्यमिदं सर्वं तसत्यं स आत्मा तत्वमसि श्वेतकेतो,

इति भुय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच।

।६-८-७। - छान्दोग्य उपनिषद्

sa ya eṣo'ṇimaitadātmyamidam sarvaṁ tasatyam sa ātmā tatvamasi  
śvetaketu , iti bhuya eva mā bhagavānvijsāpayatviti tathā somyeti  
hovāca |6-8-7| - chāndogya upaniṣada

‘That which this subtle essence, all this has got That as the Self. That is Truth. That is the Self. Thou art that, O Svetaketu.’ ‘May the venerable sir explain to me again’.  
He said, ‘Let it be so, O good-looking one’.

### 2.26.2 Brahma Sutras

It is in the nature of man, with his intellect, that he seeks to enquire into the causes of observed phenomena. The six topics of enquiry for a 'student of life' relate to the individual, the world, the cause for these two, suffering, liberation from this suffering and the means for attaining such liberation. Any consistent explanation for all of these is deemed a philosophy or darshana. There are 12 specific philosophies identified in India. Six of these are called **aastika** and the other six **naastika**. Aastika refers to those systems which accept the Vedas as a valid means for acquiring knowledge. Conversely, the **naastika** philosophies do not recognize the Vedas as valid or reliable sources of knowledge. These latter philosophies prefer to rely upon direct perception and inference or reasoning as the means for knowledge.

The Brahasutra consists of four chapters; each chapter is divided into four sections and each section is divided into topics of which there are total of 191 or 192 depending on how the sutras are divided. Most of the topics are concerned with statements in the 10 principal upanishads. The topics are divided into sutras of which there are a total of 555. Each of the four chapters is concerned with a particular theme. The first chapter endeavors to establish that the central theme of the upanishads is **Brahman**. This is necessary because some of the other philosophies do not accept this. The second chapter shows there are **no contradictions** in the teaching since this would constitute a defect. There are three types of contradiction defined – internal (i.e. the Vedic statements themselves contradicting each other); contradiction with statements from smriti; contradiction with logic. The third chapter discusses the **means** for attaining Brahman, both direct and indirect (the latter covering such aspects as ritual etc., which

are merely means for purifying the mind). The fourth chapter is about the **'fruits'** of knowledge of Brahman, namely liberation from bondage and suffering, both delayed and immediate. Each topic consists of 5 aspects. The first is the **'subject'**, which is usually an idea from one of the ten principal Upanishads. The second element is the **'doubt'** inherent in the subject (if there is none, there is no need for enquiry). Thirdly, the **objections and reasoning** of other philosophies are considered. Fourthly, these objections are logically refuted and a **conclusion** consistent with Advaita is drawn. Finally, the connection with the previous topic is shown.

**Shankara's discussion of adhyaasa** - This effectively divides into six topics– the definition of error, objections to the theory as described, answers to these objections, showing the possibility for error, proof of the theory, conclusion.

Shankara gives two definitions of Adhyaasa. The simpler is that it occurs when the attributes of one thing are superimposed on another. Thus a snake is seen instead of a rope or silver is seen inside of a shell. The second suggests that it occurs when a previously experienced object is seen instead of the actual. This accounts for the fact that a snake could not be seen instead of the rope unless the observer knew what a snake was and had previously seen a real one (or an image of one). A third indirect definition is the one mentioned earlier; that it occurs when real and unreal are mixed up.

Shankara's introduction to the bhashya (called adhyasabhashya) is central to the entire advaitic philosophy, covering the explanation of the **basic errors or mistakes** (adhyaasa) that we make that lead us to our belief in a separate existence and hence to the eternal cycle (samsara) of suffering. Prior to discussing this, there is an introduction to the use of inferential logic, since this is fundamental for understanding the arguments

of the Brahmasutra. A distinction is made between valid and illusory knowledge. What constitutes a valid means of knowledge is crucial to the understanding of this subject of adhyaasa. The senses are usually regarded as our principal source of knowledge but, apart from the fact that information from the senses is not always reliable, much of what is discussed is not directly observable to the senses. Thus we have to be aware of the source of the information and the types of error that can occur in using this as a means of knowledge.

### 2.26.3 Brahma Sutras - verses

Brahma Sutras or Vedanta Sutras also provide the knowledge of 'Self' by critical analysis. Each shoka (verse) is translated to provide the proper meaning as below -

सुषुप्त्युत्क्रान्त्योर्भेदेन । १-३-४२ ।

susuptyutkrantyorbhedena |1-3-42|

Because of the supreme Self being shown as different ( from the individual soul) in the state of deep-sleep and death.

पत्यादिशब्देभ्यः । १-३-४३ ।

patyādiśabdebhyaḥ |1-3-43|

On account of words like 'Lord' etc. ( the Self in the text under discussion is the supreme Self).

### 2.26.4 Brahma's will is cause of the world

प्रकृतिश्च प्रतिज्ञादृष्टान्तानुप्रोधात् । १-४-२३ ।

prakṛtiśca pratijñādṛṣṭāntānuprodhāt | 1-4-23 |

(Brahman is) the material cause also, on account of this view alone) not being contradictory to the proposition and the illustration (cited in the Sruti).

अभिध्योपदेशच्च । १-४-२४ ।

abhidhyopadeśacca |1-4-24 |

Also on account of the statement of will (to create on the part of the supreme Self, It is the material cause).

साक्षाच्चोभयाम्नानात् । १-४-२५ ।

sākṣāccobhayāmnānāt |1-4-25|

And because the Sruti states that both (the creation and the dissolution of the world) (have Brahman as) the direct (cause).

आत्मकृतेः परिनामात् । १-४-२६।

ātmakṛteḥ parināmāt | 1-4-26|

(Brahman is the material cause of the world) because (the Sruti says that) It created  
Itself by undergoing modification.

योनिश्च हि गीयते । १-४-२७।

yonīśca hi gīyate | 1-4-27 |

And because (Brahman) is called the origin.

न प्रयोजनत्वात् । २-१-३२।

na prayojanatvāt | 2-1-32|

Brahman is not the creator of the world on account of every activity having a motive.

न कर्माविभागादिति चेत् न अनादित्वात् । २-१-३५।

na karmāvibhāgāditi cet na anāditvāt | 2-1-35|

If it be said that is not possible for want of any distinction in work before creation we  
say no because of the world being without a beginning.

सर्वधर्मोपपत्तेश्च । २-१-३७।

sarvadharmopapatteśca | 2-1-37|

and because all attributes (require for the creation of the world) are possible ( only in  
brahman, it is the cause of the world).

स्मरन्ति च । २- ३-४७।

smaranti ca | 2-3-47|

The smritis also state(that).

अदृष्टानियमात् । २- ३-५१।

adr̥ṣṭānīyamāt | 2-3-51|

There being no fixity about the unseen principle (there would result that confusion for  
those who believe in many souls, each all-pervading).

कृतात्ययेऽनुशयवान् दृष्टस्मृभ्याम्, यथेतमनेवं च। ३-१-८।

kṛtatyayenuśayavan dr̥ṣṭasmṛbhyām yathetamanevaṁ c |3-1-8 |

On the exhaustion of (good) work (the soul) with the residual Karma (descends to this earth), as is known from the Sruti and Smriti, along with the path (it) went by (from here) and differently too.

आनर्थक्यमिति चेत् न तदपेक्षत्वात्। ३-१-१०।

ānarthakyamiti cet na tadapekṣatvāt |3-1-10|

If it be said (by such interpretation of the word ‘conduct’ good conduct would become) purposeless, (we say) not so, on account of (Karma) being dependant on that (good conduct).

सुकृतदुष्कृते एवेति बादरिः। ३-१-११।

sukṛtaduṣkṛte eveti bādariḥ |3-1-11 |

But (conduct) is merely good and evil work; thus (the sage) Bādari (thinks).

मायमात्रं तु कात्स्यन्येनन्मिष्यत्स्वरुपत्वात्। ३-२-३।

māyamātram tu kātsyenyenannbhivyaktsvvarupatvāt |3-2-3|

But (the dream world is) mere illusion, on account of its nature not being manifest with the totality (of attributes of the waking state).

प्रकृतैतावत्त्वं हि प्रतिषेवति, ततो ब्रवीतै च भूयः। ३-२-२२।

prakṛtāitāvattvaṁ hi pratiṣevati tato bravītai c bhūyaḥ |3-2-22|

What has been mentioned up to this is denied (by the words ‘Not this,’) and (the Sruti) says something more than that (after words).

### 2.26.5 Brahman is experienced in perfect meditation

अपि च संराधने, प्रत्यक्षानुमानाभ्याम्। ३-२-२४।

api ca samrādhane pratyakṣānumānābhyām |3-2-24|

And moreover (Brahman is experienced) in perfect meditation, (as we know) from the Sruti and Smriti.

संज्ञातश्चेत्, तदुक्तम्, अस्ति तु तदपि। ३-३-८।

samjñātaścēt taduktam asti tu tadapi |3-3-8|

If on account of the name (of both Vidyas being the same, it be said that they are one), it has already been answered. But even that (identify the name in Vidyas admitted to be different) exists.

आनन्दादयः प्रधानस्य। ३-३-११।

ānandādayaḥ pradhānasya |3-3-11|

Bliss and other attributes (which depict the true nature) of the subject (i.e. Brahman) (have to be combined from all places in the meditation on Brahman).

#### 2.26.6 Knower of Brahman becomes Brahman

पुरोषार्थोऽतः, शब्दादिति बादरायणः। ३-४-१।

puroṣārthotaḥ śabdāditi bādarāyaṇaḥ |3-4-1|

From this (results) the purpose of man because of the scriptures; thus (says) Bādarāyaṇaḥ leads to Liberation. The scriptural referred to is texts like: “The knower of the Self goes beyond grief”; “He who knows that Supreme Brahman becomes indeed Brahman”; “The knower of Brahman attains the highest”.

विधिवां धारणवत्। ३-४-२०।

vidhivām dhāraṇavat |3-4-20|

Or rather (there is an) injunction (in this text), as in the case of carrying (of the sacrificial fuel).

सर्वापेक्षा च यज्ञादिश्रुतेः अश्ववत्। ३-४-२६।

sarvāpekṣā ca yajñādiśruteḥ aśvavat |3-4-26|

And there is necessity of all works, for the scriptures prescribe sacrifices etc. (as means to the attainment of Knowledge, though they are unnecessary for the attainment of its results, viz. Liberation), even as the horse (is used to draw a chariot and not for ploughing).

सर्वान्नानुमतिश्च प्राणात्यये, तद्दर्शनात्। ३-४-२८।

sarvānnānumatiśca prāṇātyaye taddarśanāt |3-4-28|

(only) when life is jeopardized (there is) permission to take food indiscriminately, because the Sruti declares that.

### 2.26.7 Duties of the Āsrama are to be performed

विहितत्वाच्चाश्रमकर्मापि। ३-४-३२।

vihitatvāccāśramakarmāpi |3-4-32|

And the duties of the Āsrama (are to be performed) also (by him who does not desire Liberation), because they are enjoined (on him by the scriptures).

ऐहिकमप्यप्रस्तुप्रतिबन्धे तद्दर्शनात्। ३-४-५१।

aihikamapyaprastupratibandhe taddarśanāt |3-4-51|

(The fruition of Knowledge may take place) even in this life if there be no obstruction to it (the means adopted), because it is so seen from the scriptures.

एवं मुक्तिफलानियामः तदवस्थावघृतेस्तदवस्थाव धृतेः। ३-४-५२।

evam muktiphalāniyāmaḥ tadavasthāvaghṛtestadavasthāva dhṛteḥ |3-4-52|

With the respect to Liberation, the fruit (of Knowledge) there is no rule like this, because the Sruti asserts that state (to be immutable).

आवृत्तिः असकृदुपदेशात्। ४-१-१।

āvṛttiḥ asakṛdupadeśāt |4-1-1|

The repetition (of hearing, reflection, and meditation on the teaching of the Self is necessary), on account of the repeated instruction by the scriptures.

ब्रह्मदृष्टिः, उत्कार्षात्। ४-१-५।

bramhadṛṣṭiḥ utkāṛṣāt |4-1-5|

(The Symbol is) to be viewed as a Brahman (and not in the reverse way), on account of the elevation (of the symbol thereby).

आसीनः, सम्भवात्।४-१-७।

āsīnaḥ sambhavāt |4-1-7|

(One has to practice Upasana) sitting, because (in that way alone) it is possible.

ध्यानाच्च।४-१-८।

dhyānācca |4-1-8|

And on account of meditation (implying that).

स्मरन्ति च।४-१-१०।

smaranti ca |4-1-10|

The Smṛti texts also say (the same thing).

तदधिगम उत्तरपूर्वाघयोरश्लेषविनाशौ, तद्- व्यपदेशात्।४-१-१३।

tadadhigama uttarapūrvāghayoraśleṣavināśauo tad- vyapadeśāt

|4-1-13|

When that (Brahman) is realised (there result) the non-clinging and destruction of the subsequent and previous sins respectively, because of it is (so) declared (by the scriptures).

अनारब्धकार्ये एव तु पूर्वे, तदवधेः।४-१-१५।

anārabdhakāryeṁ eva tu pūrveṁ tadavadheḥ |4-1-15|

But (of his) former works only those have not begun yield results (are destroyed by Knowledge); (for) death is the limit (set by the scriptures for Liberation to take place).

कार्यात्यये तदध्यक्षेण सहातःपरम् अभिधानत्।४-३-१०।

kāryātyaye tadadhyakṣeṇa sahātaḥparam abhidhānat |4-3-10|

On the dissolution of the Brahmanoloka (the souls attain), along with the ruler of that world, what is the higher than that (i.e the Supreme Brahman), on account of the declaration of the Sruti.

मुक्तः प्रतिज्ञानात् । ४-४-२ ।

muktaḥ pratiḥsānāt |4-4-2|

(The Self which manifests Its true nature attains) Liberation, (as is known) from the premiss (made in the scriptures).

### 2.26.8 Through mere will liberation is possible

संकल्पादेव तु, तच्छ्रुतेः । ४-४-८ ।

samkalpādeva tu tachrū teḥ |4-4-8|

But through mere will (the released souls attain their purpose), for the scriptures say so.

अभावं बादरिः, आह ह्येवम् । ४-४-१० ।

abhāvaṁ bādariḥ āha hyevam |4-4-10|

There is absence (of body and organs, in the case of the released souls) (considers) Bādari, because (the scripture) says thus.

प्रत्यक्षोपदेशादितिचेत्, न, आधिकारिकमण्डलस्थोक्तेः । ४-४-१८ ।

pratyakṣopadeśāditicet na ādhikārikamaṇḍalasthokteḥ |4-4-18|

If it is said (that the released soul attains absolute powers) on account of direct teaching (of the scriptures), (we say) no, for the scriptures declares (that the released soul attains Him) who entrusts the sun etc. (with their offices) and resides in those spheres.

विकारावर्ति च तथा हि, स्थितिमाह । ४-४-१९ ।

vikārāvartim ca tathā hi sthitimāha |4-4-19|

And (there is a form of the Supreme Lord) which is beyond all created things, because so the scripture declares (His) existence (in a two-fold form).

Following quote from Swami Vivekananda's lectures on Jnana Yoga will give the essence.

*“Individuality in universality is the plan of creation. Each cell has its part in bringing about consciousness. Man is individual and at the same time universal. It is while realising our individual nature that we realise even our national and universal nature. Each is an infinite circle whose centre is everywhere and circumference nowhere. By practice one can feel universal Selfhood which is the essence of Hinduism. He who sees in every being his own Self is a Pandita (Sage).”*

*“The essence of the endless Vedas is this: Seek the shelter of God and repeat His name with all thy heart. The result of the cogitations of all the Shastras is also the same; Tuka says: The principle of the eighteen Puranas is also identical.” – Sant Tukaram*

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## **2.27 Bhakti Yoga**

### *2.27.1.1 Introduction*

Bhakti connotes devotion, or love, and love implies service. Service refers to that activity which is intended to please the beloved. Thus "**devotional service**" is an eloquent definition of Bhakti. Love is the most fundamental drive of every living entity. We cannot be happy without satisfying this desire to love, and we will not be able to perfectly fulfill this desire without permitting its expansion to the most inclusive extent.

### *2.27.1.2 Process – Love the God intensely*

For those more emotional than intellectual, bhakti yoga is recommended. Bhakti yoga is the path of devotion, the method of attaining God **through love** and the loving recollection of God. Most religions emphasize this spiritual path because it is the most natural. As with other yogas, the goal of the bhakta, the devotee of God, is to attain God-realization—oneness with the Divine. The bhakta attains this through the force of love, that most powerful and irresistible force of emotions.

Love is accessible to everyone: we all love someone or something, frequently with great intensity. Love makes us forget ourselves, our whole attention being devoted to the object of our adoration. The ego loosens its grip as we think of our beloved's welfare more than our own. Love gives us concentration: even against our will, we constantly remember the object of our love. In an easy and totally painless way, love creates the preconditions necessary for a fruitful spiritual life.

The point to remember is that God is our own, the nearest of the nearest and dearest of the dearest. The more our minds are absorbed in thoughts of Him as the case may be the closer we shall be to attaining the goal of human life, God-realization.

### *2.27.1.3 Methods –*

Srimad Bhagavatham elaborates nine forms of bhakti which, if cultivated and practiced regularly will no doubt lead us closer to the lord: shravanam, kirtanam, vishnohsmaranam, paada-sevanam, archanam, vandanam, daasyam, sakhyam, aatma-nivedanam (Srimad Bhagavatham - 7.5.23).

The nine forms of devotion are:

1. Shravanam – Hearing the names and glories of the Lord
2. Keertanam – Chanting His glories
3. Smaranam – Remembering the Lord
4. Paadasevanam – Serving the Lord’s feet
5. Archanam – Worshiping the Lord
6. Vandanam – Offering obeisance unto the Lord
7. Daasyam – Serving the Lord as His servant
8. Sakhyam – Developing friendship with the Lord
9. Aatma Nivedanam – Total surrender of oneself to the Lord

We gradually attain the states of Saalokya, Saaroopya, Saameepya and Saayujya. When we worship the lord, we attain the world/plane (loka) of that deity. This is called ‘Saalokya’. We then attain ‘Saaroopya’ or the form of that deity like Krishna’s dear friend Uddhava who had the exact form of Krishna due to his devotion.

Then, we attain 'Saameepya' or the proximity to that deity. Finally, we become one with that deity which is known as 'Saayujya'. Practically speaking, what it means is that when we do incessant chanting of the lord's name in the same place, divinity is created in that place around us.

Bhakti Yoga is path of love. Bhakti-Yoga is a real, genuine search after the Lord, a search beginning, continuing, and ending in love. The emotional culturing through removal of likes and dislikes are considered. A sense of vairagya is also required for divine love to generate in mind. Love for the Supreme Lord Ishvara. Love for any other being, however great cannot be Bhakti. Loving god alone and nothing else is the sign of growth in bhakti yoga. Finally intense love and longing purifies the mind so that the realizations of Truth occurs in due course of time.

Following verse from bṛhadāraṇyaka upaniṣada gives the difference of gross love and love for God. Self is dearer than son, wife and wealth. They are dear to us because of Self in them. This is how bhakta will lead to Liberation.

तदेतत्प्रेयः पुत्रात् प्रेयो वित्तात् प्रेयोऽन्यस्मात्सर्वस्मात् अन्तरतरं यदयमात्मा ।  
स योऽन्यमात्मनः प्रियं बृवाणं बृयात् प्रियं रोत्स्यतीति इश्वरो ह तथैव स्यात्  
आत्मानमेव प्रियमुपासीत स य आत्मानमेव प्रियमुपास्ते न हास्य प्रियं प्रमायुकं  
भवति ।१-४-८। - बृहदारण्यक उपनिषद्

tadetatpreyaḥ putrāt preyo vittāt preyo'nyasmātsarvasmāt  
antaratarām yadayamātmā | sa yo'nyamātmanaḥ priyam bṛvāṇam  
bṛyāt priyam rotsyatīti iśvaro ha tathaiva syāt ātmānameva  
priyamupāsīta sa ya ātmānameva priyamupāste na hāsya priyam  
pramāyukam bhavati |1-4-8| - bṛhadāraṇyaka upaniṣada

This Self is dearer than a son, dearer than wealth, dearer than everything else, and is innermost. Should a person (holding the Self as dear) say to one calling anything else dearer than the Self, '(What you hold) dear will die'.—he is certainly competent (to say so)—it will indeed come true. One should meditates upon the Self alone as dear, the dear ones are not mortal.

### 2.27.2 Narada Bhakti Sutra

The Bhakti Sutras of Narada and the Bhakti Mimansa of Shandilya are the most authoritative treatises among the ancient Sanskrit texts on Bhakti literature. These texts outlive the philosophy and the classical authority of the concept of Bhakti. The ancient form of Sutra literature in Sanskrit is often very terse and its meaning is obscure and is liable to various interpretations. There is always room for different and often clarity is lacking. Fortunately, the **Bhakti Sutras of Narada** stand out their clarity, simplicity and **internal coherence**. Among ancient texts such clarity and simplicity is very rare. The Narada Bhakti Sutra is a very ancient and authoritative scripture. Seers and Scholars of ancient as well as modern times have written their commentaries on it. Adi Shankaracharya (A.D. 788-820) has written a commentary on Narada Bhakti Sutra.

#### 2.27.2.1 About Narada

Narada is credited with the compilation of four treatises. These are Bhakti Sutras of Narada, NaradaSmiritiNardiyashiksha and Sangeetmakarand. Besides Naradaparabrajakopnishad, Nardiyapurana and Naradapancharatna are said to be inspired by him. Whether these works are by the same person or there were different persons named Nard's, we cannot ascertain. A careful study of the Sutras makes it clear that these are the conclusions reached by someone who is a realised soul like the divine sage Narada.

Narada is a divine sage. He is mentioned in ancient scripture and Puranas quite frequently. The personality of Narada, as depicted in these Puranas, is such that we can accept that these Sutras are based on his experiences. Narada finds mention in Rigveda as a seer of Mantra. Two more mantras of Rigveda are said to be composed by Narada, jointly with sage Parnata. Samaveda also makes a mention of Narada. In the Puranas Narada is known as the divine minstrel and he is also given credit as the inventor of Veena. Narada is mentioned as the son of Brahma and also an incarnation of Lord Vishnu. He is the third incarnation of Lord Vishnu. But Narada has his share of detractors too.

Narada is known as a divine messenger. He is constantly wandering around in all three worlds and he gives information to all, the Devas, the Rakshas and the men. He is a friend, Philosopher and guide to all. He is mentioned in Shabdakalpadruma as one who gives knowledge of God. He works for the ultimate good. Destruction of demon Bhasmasura, insult of Ravan by Bali, killing of all the sons of Devaki by Kamsa etc. are deeds done for the public good by Narada. During the period when Hiranyakashyapa went for penance, Narada protected women of Rakshas from the vindictive devas, he gave shelter to the wife of Hiranyakashyapa and through his grace, Prahlada, who was in the womb of his mother, became a devotee of God. He also guided Dhruva to reach his goal. Thus, we see that the status of Narada is very exalted one.

Narada is a **yogi's yogi**, a Jnani's Jnani and the foremost among the devotees, (Bhaktas). He has a unique combination of Yoga, Jnana and Bhakti. But he finds the path of Bhakti as the easiest and open to all. Ultimately all the path of Yoga, Jnana and Bhakti merge into one, as they lead to the same goal. But the path of Bhakti is easiest in the beginning. The path of Narada is that of devotion.

### 2.27.3 Narada Bhakti Sutra - verses

नारदभक्तिसुत्र

nārada bhakti sutra

अथातोभक्तिं व्याख्यास्यामः । १-१ ।

athāto bhaktim vyākhyāsyāmaḥ |1-1|

Therefore, I will try to explain the process of devotional service.

### 2.27.4 Bhakti is love of God

सतस्मिन्परमप्रेमरूपा । १-२ ।

sa tasmin paramapremarūpā |1-2|

Devotional service manifests as the most elevated, pure love for God.

अमृतस्वरूपा च । १-३ ।

amṛta svarūpā ca |1-3|

This pure love for God is eternal.

यल्लब्ध्वा पुमान्सिद्धो भवत्यामृतो भवति तृप्तो भवति । १-४ ।

yal labdhvā pumān siddho bhavatyāmṛto bhavati tṛpto bhavati |1-4|

Upon achieving that stage of transcendental devotional service in pure love of God, a person becomes perfect, immortal and peaceful.

नारदस्तु तदर्पिताखिलाचारतातद्विस्मरणे परमव्याकुलतेति । २-१९ ।

nāradastu tadarpitākḥilācāratā tadvismarāṇe paramavyākulateti

|2-19|

Narada, however, says that bhakti consists of offering one's every act to the Supreme Lord and feeling extreme distress in forgetting Him.

सातुर्मज्ञानयोगेभ्योऽप्यधिकतरा । २-२५ ।

sā tu karmajñānayogebhyo'pyadhikatarā |2-25|

Pure devotional service, on the other hand, is far superior to fruit-seeking work, philosophical speculation, and mystic meditation.

### 2.27.5 Bhakti is fruit of all endeavours

फलरूपत्वात् । २-२६ ।

phala rūpatvāt |2-26|

After all, bhakti is the fruit of all endeavors.

ईश्वरस्याप्यभिमानिद्वेषित्वाद्दैन्यप्रियत्वाच्च । २-२७ ।

īśvarasyāpyabhimānidveṣitvāddainyapriyatvācca |2-27|

Furthermore, the Lord dislikes the proud but is pleased with the humble.

स्वयंफलरूपेतिब्रह्मकुमारः । २-३० ।

svayaṁ phalarūpeti brahmakumārah |2-30|

But the son of Brahma says that bhakti is its own fruit.

मुख्यतस्तुमहत्कृपयैवभगवत्कृपालेशाद्वा । २-३८ ।

mukhyatastu mahatkr̥payaiva bhagavatkr̥pāleśādvā | 2-38 |

Primarily, however, one develops bhakti by the mercy of great souls, or by a small drop of the Lord's mercy.

महत्सङ्गस्तुदुर्लभोऽगम्योऽमोघश्च । २-३९ ।

mahatsaṅgastu durlabho'gamyo'moghaśca | 2-39|

The association of great souls is rarely obtained, difficult to understand, and infallible.

लभ्यतेऽपितत्कृपयैव । २-४० ।

labhyate'pi tatkr̥payaiva |2-40|

The association of great souls can be attained—but only by the Lord's mercy.

### 2.27.6 Pure love transforms into subtle consciousness

गुणरहितंकामनारहितंप्रतिक्षणवर्धमानम्अविच्छिन्नंसूक्ष्मतरमनुभवरूपम् । २-५४ ।

guṇarahitaṁ kāmanārahitaṁ pratikṣaṇavardhamānam avicchinnam  
sūkṣmataramanubhavarūpam |2-54|

Pure love of God manifests as the most subtle consciousness, devoid of material qualities and material desires, increasing at every moment and never interrupted.

सुखदुःखेच्छालाभादित्यक्ते काले ।

प्रतीक्षमाणे क्षणार्धमपि व्यर्थं न नेयम् । ३-७७ ।

sukhaduḥkhecchālābhādityakte kāle |

pratīkṣamāṇe kṣaṇārdhamapi vyartham na neyam |3-77|

Patiently enduring till the time when one can put aside material happiness, distress, desire, and false gain, one should not waste even a fraction of a second.

त्रिसत्यस्यभक्तिःएवगरीयसीभक्तिःएवगरीयसी । ३-८१ ।

trisatyasya bhaktiḥ eva garīyasī bhaktiḥ eva garīyasī

Devotional service is the most precious possession of a person who honestly uses his body, mind and words.

Following quote from one of the lectures of Swami Vivekananda gives essence of Bhakti Yoga.

*“That love of God grows and assumes a form which is called Para-Bhakti or supreme devotion. Forms vanish, rituals fly away, books are superseded; images, temples, churches, religions and sects, countries and nationalities — all these little limitations and bondages fall off by their own nature from him who knows this love of God. Nothing remains to bind him or fetter his freedom. 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 get loosened and freely float 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, nor repression, nor suppression. The Bhakta has not to suppress any single one of his emotions, he only strives to intensify them and direct them to God.”*

*“Dare to be free, dare to go as far as your thought leads, and dare to carry that out in your life” – Swami Vivekananda*

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## **2.28 Raja Yoga**

### *2.28.1.1 Introduction*

Rāja Yoga ("Royal yoga," "Royal Union," also known as Classical Yoga or simply Yoga) is one of the six orthodox (astika) schools of Hindu philosophy, outlined by Patanjali in his Yoga Sutras. It is also sometimes referred to as Aṣṭāṅga (eight-limbed) yoga because there are eight integral practices on its yogic path. Raja yoga is concerned principally with the cultivation of the mind using meditation to control the mind and subdue mental fluctuations in order to still the mind and achieve liberation.

### *2.28.1.2 Process - Mastering the Mind*

Raja yoga, is the royal path of meditation. As a king maintains control over his kingdom, so can we maintain control over our own “kingdom”—the vast territory of the mind. In raja yoga we use our mental powers to realize the Atman through the process of psychological control. Raja Yoga is path of **self control**. This is mastery over the energies of body. Yogic methods mentioned in Patanjali Yoga Sutras are practiced to gain **control over the life forces**. The eight parts of Patanjali yoga are yama, niyama, asana, pranayama, pratyahara, dharana, dhyana, samadhi. The science of Raja-Yoga proposes to put before humanity a practical and scientifically worked out method of reaching this truth. It means of observing the internal states. The instrument is the mind itself. The power of attention, when properly guided and directed towards the internal world, will analyse the mind, and illumine facts for us. The basic premise of raja yoga is that our perception of the divine Self is obscured by the disturbances of

the mind. If the mind can be made still and pure, the Self will automatically, instantaneously, shine forth.

While we may have grown accustomed to living with an uncontrolled mind, we should never assume that it's an acceptable, if not inevitable, state of affairs. Vedanta says that we can master the mind and, through repeated practice, we can make the mind our servant rather than being its victim. The mind, when trained, is our truest friend; when left untrained and reckless, it's an enemy that won't leave the premises. Meditation is an **intensely personal matter**; only a **genuine spiritual teacher** can accurately gauge the student's personal tendencies and direct the student's mind accordingly.

### *2.28.1.3 Methods –*

Rāja Yoga seeks to discipline and calm one's body and thoughts so that their true spiritual nature will shine forth. By learning to control the universe of one's own mind, it is said that a yogi (practitioner of yoga) can attain spiritual liberation (enlightenment).

Compiled by the Sage Patanjali Maharishi in the Yoga Sutras, the Eight Limbs are a progressive series of steps or disciplines which purify the body and mind, ultimately leading the yogi to enlightenment. These 8 limbs are:

1. Yamas - The Yamas or restraints (Don'ts) are divided into five moral injunctions, aimed at destroying the lower nature. They should all be practiced and developed by the letter but also more importantly in the spirit. They should all be practiced in word, thought and deed.

- a) Ahimsa or non-violence
  - b) Satyam or truthfulness
  - c) Brahmacharya or moderation in all things (control of all senses). Also refers to celibacy
  - d) Asteya or non-stealing
  - e) Aparigraha or non-covetousness
- 2) Niyamas - The Niyamas or observances (Do's) are also divided into five and complete the ethical precepts started with the Yama.. These qualities are:
- a) Saucha or purity - this internal and external cleanliness.
  - b) Santosha or contentment
  - c) Tapas or austerity
  - d) Swadhyaya or study of the sacred texts
  - e) Ishwara Pranidhana which is constantly living with an awareness of the divine Presence (surrender to God's Will)
- 3) Asanas – Postures, different sitting, standing, supine and prone postures. If one learns to get steady posture for longer duration, it helps in meditation.
- 4) Pranayama - regulation or control of the breath. Asanas and Pranayama form the sub-division of Raja Yoga known as Hatha-Yoga
- 5) Pratyahara - withdrawal of the senses in order to still the mind.
- 6) Dharana - concentration. The last 3 steps constitute the internal practice of Raja Yoga. When Dharana is achieved, it leads to the next step:
- 7) Dhyana - meditation is that state of pure thought and absorption in the object of meditation. There is still duality in Dhyana. When mastered Dhyana leads to the last step:

8) Samadhi - the super conscious state. In Samadhi non-duality or oneness is experienced. This is the deepest and highest state of consciousness where body and mind have been transcended and the Yogi is one with the Self or God.

Further, spirituality is caught, not taught. A genuine spiritual teacher ignites the flame of spirituality in the student by the power of his or her own attainment: the student's candle is lit by the teacher's flame. Our candles cannot be lit by books any more than they can be lit by unqualified teachers who speak religion without living it. True spirituality is transmitted: only pure, unselfish teachers who have achieved some level of spiritual awakening can enliven our own dormant flame.

Following verses from chandogya Upanishad give importance of body and prana or breathing. The meaning provided here is that mind control, mana prashanama, is important in yoga which is possible through proper moderation in food and breathing.

Food becomes Mind and Mind is bound to Prana -

अन्नमशितं त्रेधा विधियते तस्य यः स्थविष्ठो

धातुस्तत्पुरीषं भवति यो मध्यमस्तन्मांसं

योऽणिष्ठस्तन्मनः। ६-५-१। - छान्दोग्य उपनिषद्

annamaśitam tredhā vidhiyate tasya yaḥ sthaviṣṭho  
dhātustatpurīṣam bhavati yo madhyamastanmāṁsam  
yo'ṇiṣṭhastanmanaḥ |6-5-1| - chāndogya upaniṣada

Food when eaten becomes divided in three ways. Of it, that which is the grossest ingredient, that turns into faeces. That which is the medium constituent becomes flesh. That which is the subtlest becomes mind.

स यथा शकुनिः सुत्रेण प्रबद्धो दिशं दिशं

पतित्वान्यत्रायतनमलब्ध्वा बन्धनमेवोपश्रयत

एवमेव खलु सोम्य तन्मनो दिशं दिशं पतित्वान्यत्रायतनमलब्ध्वा

प्राणबन्धनं हि सोम्य मन इति। ६-८-२। - छान्दोग्य उपनिषद्

sa yathā śakuniḥ sutreṇa prabaddho diśaṁ diśaṁ  
patitvānyatrāyatanamalabdhvā bandhanamevopaśrayata  
evameva khalu somya tanmano diśaṁ diśaṁ patitvānyatrāyatanamalabdhvā  
prāṇabandhanaṁ hi somya mana iti | 6-8-2| - chāndogya upaniṣada

As a bird bound to string, flying in all directions and failing to get abode, anywhere else, repairs to the place of bondage alone, in this very way indeed, O good-looking one, that mind, flying in all directions and failing to get abode, anywhere else, resorts to the vital force itself, for, O good-looking one, the mind is bound to the vital force’.

### **2.28.2 Patanjali Yoga Sutra**

The greatest classical text from the yoga school of Indian philosophy is the **Yoga Sutras by Patanjali**.

The Yoga Sutras of Patanjali, written almost 2,500 years ago, is the earliest treatise on yoga, and an Indian classic. In this work, Sage Patanjali elucidates, in a scientific manner, on how to control one's thoughts — it's a process that makes the mind so powerful that when it focuses on any subject, the result is complete knowledge.

In the section known as Vibhuti Pada (Divine Powers), Patanjali talks about how by concentrating on various subjects such akash (space) or various parts of the body a yogi understands the laws of the universe and the human body. At the end of Vibhuti Pada, Patanjali also discusses the concept of space and time - and what he says is similar to what Einstein talked almost more than two millennia later. To paraphrase one of the world's foremost experts on relativity, Einstein's theory of gravitation refers simply to how events and the interval between events build space-time. The geometric nature of space-time gives rise to gravity, tells the mass how to move, and is the basis of universe and the movement of all heavenly bodies.

Patanjali says, "By making sanyam (combination of concentration, meditation and samadhi) on a single moment and on the sequence of moments, a yogi gets vivek (exalted knowledge) so that he/she can comprehend all objects in universe simultaneously irrespective of their location and sequence of change." Or in other words, the mind of God!

Similarly, there are other sutras whose knowledge is mirrored by modern science. These "threads" on yoga or union, are extremely terse, stating concisely and often precisely, essential points or techniques. Originally these teachings were oral and were explained and interpreted by commentaries from a teacher guiding the student.

The book consists of 195 sutras and is divided into four sections. The first two sections give instructions on how to practice yoga for control of thought waves; the third section is on the physical powers that a yogi obtains due to his or her practice; and the last section is on how to get liberated from the cycle of birth and death. The sutras are divided into four chapters, or padas: samadhi, sadhana, vibhuti, and kaivalya.

#### *2.28.2.1 Samadhi Pada*

The first chapter is about enlightenment, focusing on concentration and meditation. The 51 sutras discuss the process to become One. The sutras define yoga, obstacles to achieving yoga, the purpose of yoga, the importance of abhyasa (constant practice), and vairagya (detachment from material experiences).

#### *2.28.2.2 Sadhana Pada*

The second chapter is about the practice. The Yamas and Eight-Limbed system of yoga are introduced. The 54/55 sutras outline Karma, Kriya yoga, Ashtanga yoga, and the first six parts of the Eight Limbs of Yoga are discussed in-depth.

#### *2.28.2.3 Vibhuti Pada*

The third chapter is about the results, power, and manifestation once union is achieved. The 56 sutras clarify the last two Limbs, dhyana and samadhi, as well as introduce the power of simultaneously activating the last three limbs. The chapter begins to highlight the ability of yoga to empower the mind.

#### *2.28.2.4 Kaivalya Pada*

The last chapter is about liberation, or moksha. The 34 sutras clarify liberation and what is achieved by the mind. This final chapter is devoted to complete, unconditional, and absolute liberation. While reading all of the sutras is suggested, reading and making one sutra pure in your life is enough. The sutras are tools to foster the inner experience and elevate the spirit. Practice leads to wisdom and the ability to allow the inner light to guide the present moment, or atha.

### 2.28.3 Yoga Sutras of Patanjali - verses

पतञ्जलि योग सुत्र

patañjali yoga sutra

### 2.28.4 1<sup>st</sup> chapter – Samadhi pada

#### 2.28.5 Definition of Yoga

योगश्चित्तवृत्तिनिरोधः । २ ।

yogaścittavrittinirodhaḥ | 2 |

Yoga is the control of thought waves in the mind.

तदाद्रष्टुःस्वरूपेऽवस्थानम् । ३ ।

tadā draṣṭuḥ svarūpe'vasthānam | 3 |

Then man abides in his real nature.

वृत्तिसारूप्यमितरत्र । ४ ।

vṛttisārūpyamitaratra | 4 |

At the other times, when he is not in the state of yoga, man remains identified with the thoughtwaves in the mind.

अभ्यासवैराग्याभ्यां तन्निरोधः । १२ ।

abhyāsavairāgyābhyāṁ tannirodhaḥ | 12 |

They are controlled by means of practice and non-attachment.

तत्रस्थितौ यत्नोऽभ्यासः । १३ ।

tatra sthitau yatno'bhyāsaḥ | 13 |

Practise is the repeated effort to follow the disciplines which give permanent control of the thought waves of the mind.

सतुदीर्घकालनैरन्तर्यसत्कारसेवितोदृढभूमिः । १४ ।

sa tu dīrghakālanairantaryasatkārasevito dṛḍha bhūmiḥ | 14 |

Practice becomes firmly grounded when it has been cultivated for long time, uninterruptedly, with earnest devotion.

दृष्टानुश्रविकविषयवितृष्णस्यवशिकारसंज्ञावैराग्यम् । १५ ।

dṛṣṭānuśravika viṣayavitr̥ṣṇasya vaśikāra sañjñā vairāgyam | 15 |

Non-attachment is self-mastery; it is freedom from desire for what is seen or heard.

तस्यवाचकःप्रणवः । २७ ।

tasya vācakaḥ praṇavaḥ | 27 |

The word which express Him is Om.

मैत्रीकरुणामुदितोपेक्षाणां

सुखदुःखपुण्यापुण्यविषयाणां

भावनातश्चित्तप्रसादनम् । ३३ ।

maitrīkaruṇāmuditopekṣāṇām

sukhaduḥkhaṇyāpuṇyaviṣyāṇām

bhāvanātaścitta prasādanam | 33 |

Undisturbed calmness of mind is attained by cultivating friendliness toward the happy, compassion for the unhappy, delight in the virtuous, and indifference toward the wicked.

यथाभिमतध्यानाद्वा । ३९ ।

yathābhimatadhyānād vā | 39 |

Or by fixing the mind upon any divine form or symbol that appeals to one as good.

तज्जःसंस्कारोन्यसंस्कारप्रतिबन्धी । ५० ।

tajjaḥ saṁskāro nyasaṁskārapratibandhī | 50 |

The impression which is made upon by that samadhi wipes out all other past impressions.

तस्यापिनरोधेसर्वनिरोधान्निर्बीजःसमाधिः ।५१।

tasyāpi nirodhe sarvanirodhānnirbījaḥ samādhiḥ | 51 |

When the impression made by that samadhi is also wiped out, so that there are no more thought waves at all in the mind, then one enters the samadhi which is called “seedless”

### 2.28.6 2<sup>nd</sup> Chapter – Sadhana Pada

#### 2.28.7 Method of Kriya yoga

तपःस्वाध्यायेश्वरप्राणिघाणानिक्रियायोगः ।१।

tapāḥ svādhyāyeśvara prāṇidhāṇāni kriyāyogaḥ | 1 |

Austerity, study, and the dedication of the fruits of one’s work to God: these are the preliminary steps toward yoga.

सुखानुशयीरागः ।७।

sukhānuśayī rāgaḥ |7|

Attachment is that which dwells upon pleasure.

दुःखानुषयीद्वेषः ।८।

duḥkhānuśayī dveṣaḥ | 8 |

Aversion is that which dwells upon pain.

ध्यानहेयास्तद्वृत्तयः ।११।

dhyānaheyāstadvṛttayah | 11 |

In their fully developed form, they can be overcome through meditation.

क्लेशमूलःकर्माशयोदृष्टादृष्टजन्मवेदनीयः ।१२।

kleśamūlaḥ karmāśayo dr̥ṣṭādr̥ṣṭajanmavedanīyaḥ |12 |

A man's latent tendencies have been created by his past thoughts and actions. These tendencies will bear fruits, both in this life and in lives to come.

स्वस्वामिशक्त्योःस्वरूपोपलब्धिहेतुःसंयोगः । २३ ।

svasvāmiśaktyoḥ svarūpopalabdhihetuḥ saṁyogaḥ | 23 |

The Atman—the experiencer—is identified with Prakriti—the object of experience—in order that the true nature of both Prakriti and Atman may be known.

विवेकख्यातिरविप्लवाहानोपायः । २६ ।

vivekakhyātiraviplavā hānopāyaḥ | 26 |

Ignorance is destroyed by awakening to knowledge of the Atman, until no trace of illusion remains.

### 2.28.8 Yoga practice leads to wisdom

योगाङ्गानुष्ठानादशुद्धिक्षयेज्ञानदीप्तिराविवेकख्यातेः । २८ ।

yogaṅgānuṣṭhānādaśuddhikṣaye jñānadīptirā vivekakhyāteḥ | 28 |

As soon as all impurities have been removed by the practice of spiritual disciplines—the “limbs” of yoga— a man's spiritual vision opens to the light giving knowledge of the Atman.

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि । २९ ।

yamaniyamāsanaprāṇāyāmapratyāhāradhāraṇādhyānasamādhayo'ṣṭāva aṅgāni | 29 |

The eight limbs of yoga are: the various forms of abstention from evil-doing (yama), the various observance (niyamas), posture (asana), control of the mind from sense objects (pratyahara), concentration (dharana), meditation (dhyana) and absorption in the Atman (Samadhi)

### 2.28.9 Definition of Asana

स्थिरसुखम्आसनम् ।४६।

sthirasukham āsanam | 46 |

Posture (asana) is to be seated in a position which is firm but relaxed.

प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् ।४७।

prayatnaśaithilyānantasamāpattibhyām | 47 |

Posture becomes firm and relaxed through control of the natural tendencies of the body, and through meditation on the Infinite.

ततोद्वन्द्वानभिघातः ।४८।

tato dvandvānabhighātaḥ | 48 |

Therafter, one is no longer troubled by the dualities of sense-experience.

### 2.28.10 3rd Chapter 3 – Vibhuti Pada

देशबन्धश्चित्तस्यधारणा ।१।

deśabandhaścittasya dhāraṇā | 1 |

Concentration (dharna) is holding the mind within a center of spritual consciousness in the body, or fixing it on some divine form, either within the body or outside it.

### 2.28.11 Definition of meditation

तत्रप्रत्ययैकतानताध्यानम् ।२।

tatra pratyayaikatānatā dhyānam | 2 |

Meditation (dhayna) is an unbroken flow of thought toward the object of concentration.

तदेवार्थमात्रनिर्भासंस्वरूपशून्यमिवसमाधिः ।३।

tadevārthamātranirbhāsaṁsvarūpaśūnyamiva samādhiḥ | 3 |

When, in meditation, the true nature of the object shines forth, not disorted by the mind of the perceiver, that is absorption (samadhi)

त्रयम्एकत्रसंयमः ।४।

trayam ekatra saṁyamah | 4 |

When these three—concentration, meditation and absorption—are brought to bear upon one subject, they are called samyama.

सत्त्वपुरुषान्यताख्यातिमात्रस्यसर्वभावाधिष्ठातृत्वम्सर्वज्ञातृत्वंच ।५०।

sattvapuruṣānyatākhyātimātrasysarvabhāvādhiṣṭhāṭṛtvam  
sarvajñāṭṛtvaṁ ca | 50 |

By making samyama on the discrimination between the sattwa guna and the Atman, one gains omnipotence and omniscience.

#### 2.28.12 4<sup>th</sup> Chapter 4 – Kaivalya Pada

जन्मौषधिमन्त्रतपःसमाधीजःसिद्धयः ।१।

janmauṣadhimantratapaḥ samādhījaḥ siddhayaḥ | 1 |

The psychic powers may be obtained either by birth, or by means of drugs, or by the powers of words, or by the practice of austerities, or by concentration.

कर्मशुक्लाकृष्णंयोगिनःत्रिविधमइतरेषाम् ।७।

karmaśuklākṛṣṇaṁ yoginaḥ trividham itareṣām | 7 |

The karma of the yogi is neither white nor black. The karma of others is of three kinds; white, black or mixed.

जातिदेशकालव्यवहितानाम्अप्यानन्तर्यस्मृतिसंस्कारयोःएकरूपत्वात् ।९।

jātideśakālavavyavahitānām apyānantaryaṁ smṛtisaṁskārayoḥ  
ekarūpatvāt | 9 |

Because of our memory of past tendencies, the chain of cause and effect is not broken by change of species, space or time.

परिणामैकत्वाद् वस्तुतत्त्वम् ।१४।

pariṇāmaikatvād vastutattvam ।14 ।

Since the gunas work together within every change of form and expression, there is a unity in all things.

तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम् ।२५।

tadā vivekanimnaṁ kaivalyapragbhāraṁ cittam ।25।

When the mind is bent on the practice of discrimination, it moves toward liberation.

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः ।२६।

tacchidreṣu pratyayāntarāṇi saṁskārebhyaḥ । 26 ।

Distractions due to past impressions may arise if the mind relaxes its discrimination, even little.

ततः क्लेशकर्मनिवृत्तिः ।२९।

tataḥ kleśakarmanivṛttiḥ । 29 ।

These come cessation of ignorance, the cause of suffering, and freedom from the power of karma.

Following quote by Swami Vivekananda reveals the essence of Raja Yoga.

*“According to the Raja-Yogi, the external world is but the gross form of the internal, or subtle. The finer is always the cause, the grosser the effect. So the external world is the effect, the internal the cause. In the same way external forces are simply the grosser parts, of which the internal forces are the finer. The man who has discovered and learned how to manipulate the internal forces will get the whole of nature under his control. The Yogi proposes to himself no less a task than to master the whole universe, to control the whole of nature.”*

*“The best way to find your self is to lose yourself in the service of others.” – Mahatma Gandhi*

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## **2.29 Karma Yoga**

Karma Yoga is path of selfless service. The word Karma is derived from the Sanskrit Kri, to do; all action is Karma. Technically, this word also means the effects of actions. Karma Yoga is the path of ‘action’, of putting in all efforts, without being attached to the outcome. Karma yoga can be applied to everything you do: from the most trivial, ordinary tasks to greater, more challenging works. When action is performed selflessly, with full focus and attention, it brings fulfillment and freedom. Acting without being attached to the fruits of one's deeds – this alone can lead to union with the Self, which is the goal of yoga.

### *2.29.1.1 Introduction -*

Karma yoga is the yoga of action or work; specifically, karma yoga is the path of dedicated work: renouncing the results of our actions as a spiritual offering rather than hoarding the results for ourselves. Karma is both action and the result of action. What is experienced today is the result of our karma—good and bad—created by previous actions. This chain of cause and effect that have been created can be snapped by karma yoga: fighting fire with fire, we use the sword of karma yoga to stop the chain reaction of cause and effect. By disengaging the ego from the work process, by offering the results up to a higher power, whether a personal God or to the Self within, the whole snowballing process can be stopped. Even sitting and thinking is action. Since action is inevitable, an integral part of being alive, it needs to get reoriented into a path to God-realization.

All humans tend to work with expectations in mind: people work hard in our jobs to get respect and appreciation from our colleagues and promotions from the boss. They clean our yards and make them lovely with the hope that our neighbors will be appreciative if not downright envious. They work hard in school to get good grades, anticipating that this will bring us a fine future. They cook a splendid meal with the expectation that it will be received with praise. They dress nicely in anticipation of someone's appreciation. So much of their lives are run simply in expectation of future results that we do it automatically, unconsciously.

#### *2.29.1.2 Process – Law of Karma*

The simple and precise definition of Karma is that "each and every physical action or deed that you perform with the cooperation of the mind, right from morning to evening, during the whole day and night, during the whole week, whole month, and whole year and during the whole of your life right from birth to death is called Karma".

For example, getting up, sitting down, taking bath, washing, walking, standing, going to job, doing business, crying, laughing, awakening, seeing, not-seeing, joking, inhaling, exhaling, thinking, not-thinking, speaking, not-speaking, eating, not-eating, drinking, not-drinking, smelling, not-smelling, touching, not-touching, grasping or throwing by hands, excreting, not excreting, procreating and not procreating etc. - all these physical actions performed by all your ten senses, organs and limbs, performed as influenced and propelled by the likes and dislikes, attachments and non-attachments and with the co-operation of your mind and intellect are called 'Karma'.

All these Karmas are divided into three categories according to their stages as under-

(1) Kriyaman Karma - means an action done at the spur of a moment or time in the present tense which instantaneously bears fruit and results in reaction then and there.

(2) Sanchit Karma - (Cumulative Karma) means the actions done but not yet ripe to give fruits immediately or on the spot but take some time to get ripened. Such Karmas are kept in abeyance pending in the balance waiting for the opportune time to become ripe, to give fruits in future. Till then they remain in balance and are accumulated (Sanchit). Until their fructification, these Sanchit Karmas would not be neutralised.

(3) Prarabdha Karma - means those actions, out of the accumulated Sanchit Karmas which have now become ripe and are ready to give fruits. They are commonly known as destiny, luck, fate, fortune etc.

There are three types of karma – Sukrama, Akarma, Vikarma. Actions which are add-on to the karmic account are called 'Sukrama'. These leaves great impact on karmic accounts. These increase the value in the accounts. It has no cause and effects or we can say which does not affect our karmic accounts. The actions relating to our daily routine like: daily essential activities of going toilet, cleansing, eating etc. are called Akarma. Actions which are performed under the influence of five vices and results in the subtraction to the Karmic accounts of an individual, is called as 'Vikarma'. These gives negative impact on Karmic accounts.

#### **Law of Karma works like this -**

Each individual has a huge bag of karma (Sanchita Karma) good/ bad karmas accumulated from all the past births. To this, one's present life karmas (Agami karma) gets accumulated. Again from this, a small bag of karma (Prarabhda Karma) is

removed to be enjoyed/borne during this lifetime. So whatever karma we might do in this life, good or bad, one does not get to reap its result in this life, as it again gets accumulated (as Agami karma) into the Sanchita karma, to be endured in any one of the future lives if not in this life. But the above is not true too. We have astrology to guide us about the possible karmas that we might be facing during our life time. So based on the suggestion of the astrologer, we do have some prayaschitta karmas which can be done in this lifetime to reduce the ill effects of the karmas that one might be facing in the future.

### *2.29.1.3 Methods -*

Thus all the human wants, desires, likes, requirements etc. are categorised into four categories in our scriptures as under: dharma (ethics, religion), artha (wealth-unlimited worldly materialistic objects), kama (enjoyment - desire to enjoy wealth for sensegratification), moksha (liberation-emancipation from the cycle of birth and death).

For dharma and moksha, a man should always constantly do purushartha (efforts) and should never leave it to prarabdha. As for artha and kama he should totally leave them to prarabdha as he is going to get only that much of wealth (artha) and enjoyment (kama) which is destined in his prarabdha (luck, fate, fortune) and nothing more in spite of all his purushartha (efforts).

The main purpose of having a human body is to acquire moksha i.e liberation from the cycle of birth and death and secure union (yoga) with god from whom you are separated. That is the only final target and ultimate goal of human life. It is within the means of every person to unshackle himself from the mortal bondage, merging his essential self into the supreme universal reality. What is more, every person has also the

freedom of choice to accept this as his goal, because in the ultimate analysis he is surely an intrinsic part of the same Supreme Reality and is irrefutably destined to be merged into the same, thereby achieving true salvation which is the birthright and essence of the soul.

The method to wipe off completely all the Kriyaman Sanchit and Prarabdha Karmas is prescribed as under:

(1) First of all you should control your present Kriyaman Karmas which is within your powers and competence. You should perform only those Kriyaman Karmas which would not be accumulated as Sanchit Karmas during your present lifetime. Thus you stop the flow and do not allow any new Karmas to be accumulated increasing the present stock of your Sanchit Karmas which you have earned during your past births.

(2) Then all the Sanchit Karmas in balance earned and accumulated uptill now because of your past deeds should be got completely burnt in the fire of knowledge.

(3) And the Prarabdha Karmas have to be exhausted only by enjoying and suffering them during this lifetime in the present birth.

Following verse from Chandogya Upanishad says the nature of work.

In this world, results of actions get exhausted. And in other worlds (lunar and solar worlds etc.), results of virtue get exhausted. Hence try to realise the Self before you depart from this world.

तद्यत्थेह कर्मजितो लोकः क्षीयत एवमेवामुत्र पुण्यजितो लोकः क्षीयते

तद्य इहत्मानमननुविद्य ब्रजन्त्येताश्च सत्यान् कामाँस्तेषा सर्वेषु लोकेष्वकामचारो  
भवत्यथ य इहत्मानामनुविद्य ब्रजन्त्येताश्च सत्यन्कामाँस्तेषा सर्वेषु लोकेषु कामचारो  
भवति।८-१-६। - छान्दोग्य उपनिषद्

tadyattheha karmajito lokah kṣīyata evamevāmutra puṇyajito lokah  
kṣīyate,  
tadya ihatmānamanānuvidya vrajantyetāśca satyān kāmāmsteṣā  
sarveṣu lokeṣvakāmacāro bhavatyatha ,  
ya ihatmānāmanuvidya vrajantyetāśca satyankāmāsteṣā sarveṣu  
lokeṣu kāmācāro bhavati |8-1-6| - chāndogya upaniṣada

As to that, as in this world the result acquired through action gets exhausted, in the very same way the result acquired through virtue gets exhausted in the other world. Therefore, in this world those who depart without realizing the Self and these unfulfilling desires, for them there is no freedom of movement in all the worlds. On the other hand, in this world those who depart after having realized the Self and these unfulfilling desires, for them there is freedom of movement in all the worlds.

### 2.29.2 Karma Yoga Sutra shatakam

It was written by Swami Harshananda to compile and organize the various diversified guidelines given in scriptures into one concise logical method. It covers all aspects of Karma yoga.

कर्म योग सूत्र शतकम्

karma yoga sūtra śatakam

अथातः कर्म योगं व्याख्यास्यामः । १ ।

athātaḥ karma yogam vyākhyāsyāmaḥ |1|

This is the first aphorism of Karma-yoga desired to be expounded.

### 2.29.3 Definition of Karma Yoga

निष्कामत्वकौशलास्तिक्यबुद्धिलक्षणः कर्मयोगः । ५ ।

niṣkāmatvakauśalāstikyabuddhilakṣaṇaḥ karmayogaḥ |5|

Characteristics of Karmayoga are described—

Desirelessness, proficiency and faith in the existence of the highest good—these characterise Karmayoga. Niṣkāmatva to be without attachment towards fruits of actions. Kauśalā is skill. Astikyabuddhi is the belief in the existence of the highest good and the unshakable faith that it can be attained through Karmayoga.

इदंशब्दवाच्यं जगत् । १८ ।

idaṁśabdavācyaṁ jagat |18|

That is the world which is expressed by the word ‘this’.

तत्कर्ममयम् । १९ ।

tatkarmamayam |19|

That world which is expressed by the word ‘this’ is full of karma.

त्रिगुणात्मकं च ।२०।

triguṇātmakam ca |20|

It has inherent in it, the three gunas.

#### 2.29.4 World is mixture of good and bad.

अत एव शुभाशुभसङ्किर्णम् ।२१।

ata eva śubhāśubhasaṅkirṇam |21|

That is why (it is) a mixture of good and bad.

शुभाशुभसमष्टिः स्थिरैव ।२२।

śubhāśubhasamaṣṭiḥ sthiraiva |22|

The sum-total of good and bad is (always) constant.

नियतादृष्टोत्पन्नत्वाद्विशिष्टसर्गस्य ।६।

niyatādrṣṭotpannatvādviśiṣṭasargasya |6|

Because a particular creation is made in accordance with a fixed amount of adrsta (i.e. 'the unseen' or karma).

#### 2.29.5 World's defects will revert

तद्दोषहरणं श्वलूमवत् ।७।

taddoṣaharaṇam śvalūmavat |7|

The removal of defects can be likened to the (straightening of) a dog's tail.

मोक्षो नैष्कर्म्यम् ।२७।

mokṣo naiṣkarmyam |27|

Moksa is freedom from action.

कर्मणो नैष्कर्म्यम् ।२८।

karmaṇo naiṣkarmyam |28|

Freedom from action (is attained) through action.

कर्मणैव कर्मातिक्रान्तव्यम् । ३३ ।

karmaṇaiva karmātikrāntavyam |33|

Action has to be transcended through action alone.

बाह्यकार्यान्तरसंस्कारनिर्वर्तकञ्च । ३७ ।

bāhyakāryāntarasamskāranirvartakaṣca |11|

All actions produces a certain external effect and creates an internal impression at the same time.

संस्कारो ह्यासङ्गानुगुणः । ३८ ।

samskāro hyāsaṅgānugūṇaḥ |38|

Impression is proportional to attachment.

तस्मादसक्तिः कर्तव्या । ४५ ।

tasmādasaktiḥ kartavyā |45|

Therefore detachment has to be practiced.

#### 2.29.6 Do action for liberation

मोक्षेच्छया कुर्यात् । ५९ ।

mokṣecchayā kuryāt |59|

Action must be done with the desire for liberation.

कुर्याद्वा लोकसङ्ग्रहार्थम् । ६१ ।

Kuryādvā lokasaṅgrahārtham |61|

Action may be performed as loksanghaha (doing good to the world).

#### 2.29.7 Do ordained duties

नियतम् कर्तव्यम् । ७४ ।

niyatam kartavyam |74|

Ordained (duties) must be performed.

नियतं सर्वं समानम् ।७७।

niyataṁ sarvaṁ samānam |77|

All ordained duties are equal.

स्वधर्मपराः समानाः ।७८।

svadharmaparāḥ samānāḥ |78|

All those who are devoted to their respective duties are equal.

#### 2.29.8 Sastra is the source of authority.

शास्त्रं प्रमाणं ।८२।

śāstram pramaṇam |82|

Sastra is the source of authority.

श्रुतिस्मृतिवृद्धवचनव्यवहाराः शास्त्रम् ।८३।

śr̥tismṛtivr̥ddhavacanavyavahārāḥ śāstram |83|

Sastra means sruti, smriti, saying and actions of great man.

विषयचार्यपि प्रसन्नः ।९६।

viṣayacāryapi prasannaḥ |96|

He is at peace even though moving amidst sense-objects.

#### 2.29.9 Work like a master

स्वामिवत्करोति ।९७।

svāmivatkaroti |97|

He works like a master.

Following quote by Swami Vivekananda gives the secret of actions -

*“All the actions that we see in the world, all the movements in human society, all the works that we have around us, are simply the display of thought, the manifestation of the will of man. Machines or instruments, cities, ships, or men-of-war, all these are simply the manifestation of the will of man; and this will is caused by character, and character is manufactured by Karma. As is Karma, so is the manifestation of the will. The men of mighty will that the world has produced have all been tremendous workers — gigantic souls, with wills powerful enough to overturn worlds, wills they got by persistent work, through ages, and ages. Such a gigantic will as that of a Buddha or a Jesus could not be obtained in one life, for we know who their fathers were.”*

### 2.30 Literature Review mindmap

Following Mindmap [Figure 4] explains how the literature review is organized around the theme of Vedanta Model of Leadership. It includes Atma Bodha, Tatva Bodha, Vivekachudamani and Upadesha Sahastri as main literatures from Adi shankaracharya.

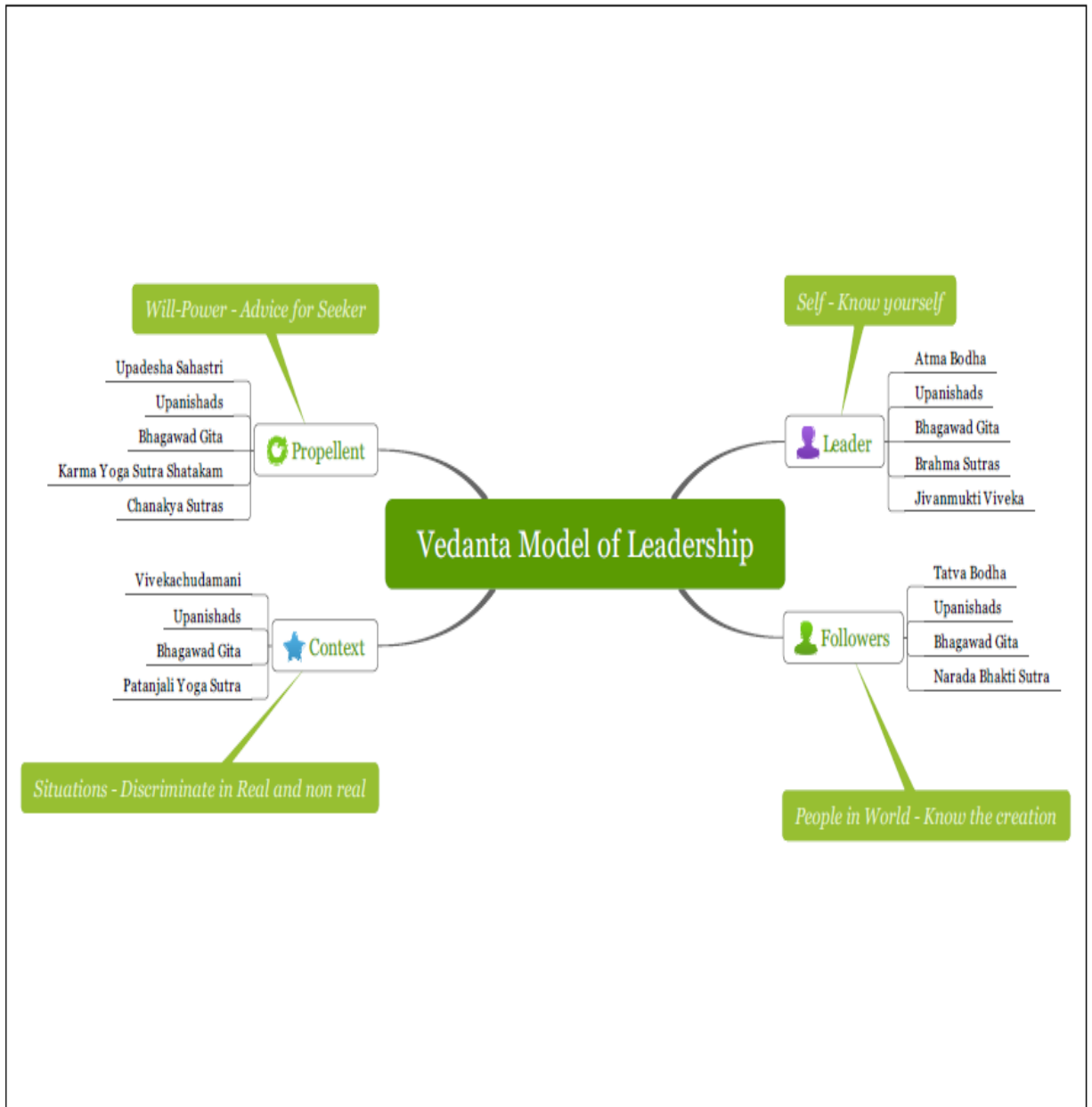


Figure 4: Literature Review mindmap

*“Take up one idea; make that one idea your life. Think of it, dream of it, Live on that idea let the brain, muscles, nerves, every part of your body be full of that idea, and just leave every other idea alone. This is the way to success.” - Swami Vivekananda*

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## *Chapter 3*

# REVIEW OF SCIENTIFIC LITERATURE ON LEADERSHIP

## **3 REVIEW OF SCIENTIFIC LITERATURE ON LEADERSHIP**

### **3.1 Introduction**

Philosophical concepts are interpreted in this study to relate with Self as leader and People as followers and Situations as context. There emerge three components of the system - **Leader, Follower and Context** propelled by **Will power**.

Leadership development is rapidly moving to include substantial components involving international markets, world economic trends, and focus on particular regions. Leadership and leadership development are seen as inherently collaborative, social, and relational processes. (Day, 2001). **Servant leadership** is introduced four decades ago by Greenleaf (1970). Studies have shown that the intent of the servant leadership is in their self concept- The “Being” of Leader. Researchers highlighted the moral foundations of the servant leadership paradigm (Sendjaya and Sarros, 2002). Essential to **spiritual leadership** are the key processes of firstly, creating a vision wherein leaders and followers experience a **sense of calling** so that their lives have meaning and make a difference and secondly, establishing a social/organizational culture based on the values of altruistic love whereby leaders and followers have a **sense of membership**, feel understood and appreciated, and have genuine care, concern, and appreciation for both self and others. (Louis W. Fry, John W. Slocum Jr.,2008).

*“A small body of determined spirits fired by an unquenchable faith in their mission can alter the course of history.”*

*– Mahatma Gandhi*

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### **3.2 Leadership phenomenon**

We are introducing operational definition of leadership as a system phenomenon which is composed of interacting forces within and without of three integrated components of self, people and situations, propelled by force of conviction which results in a symbiotic state of existence for all round holistic development.

Concepts which are represented as components of Vedanta model of Leadership are also used to provide the scientific literature are – Leadership, Decision Making Style, Quality of life, Willpower and effect on three Gunas.

Chakraborty S. K. has studied leadership phenomenon as concepts of Rishi Consciousness and Rishi Process and explained that managerial and organizational psychology for leadership is yet to grapple with the **most fundamental** of all the themes: the complete model of man which places the **spirit-core of SELF** in the centre. He further adds that, it would be useful to treat **organisations** (of any kind) only as a **second tier** concretization. First level of attention and pursuit must be directed to the whole **cosmic and transcendental** scheme of things. (Chakraborty, 1998).

Theories are developed to explain the inter relation of these components. Leader- follower and leader-situation are more popular among them. Follower-situation are studied more as in Organisational performance context rather than leadership phenomenon. Out of these three, leader and follower relationship, as given in Leader- Member Exchange (LMX) theory (Hersey & Blanchard 1969) explains relationship and influence by leaders while Situational Leadership Robert J. Sternberg and Victor Vroom (2002) theory explains how leadership can develop their

competency in different situations. The exchange leads to a consensus that emphasizes the importance of person–situation interaction. Leader- Member Exchange (LMX) process can be identified as **reciprocal sacrifice**. In-group members do more than expected for their leaders and in exchange they get more concern, understanding, help and support from their leaders. Instead of behaving due to the urges of emotions, controlling and coordinating the emotions will lead to a high level quality of LMX (Ordun and Acar, 2014). The essence of Bass’ theory on transformational leadership is that the transformational leader ‘**elevates the desires** of followers for achievement and **self-development**, whilst also promoting the development of groups and organizations’ (Bass and Avolio, 1990). They have further developed the factors for six leadership styles.

This phenomenon of Leadership can be made to happen and competencies for managers can be developed which necessarily comprises of cognitive intelligence, emotional intelligence and managerial qualities. Integrated yoga techniques like SMET at S-VYASA are found to enhance Emotional Competence. Studies have shown that the leaders with high emotional intelligence see changes as opportunities for something better and they cherish not stability but outgoing development of individual workers and the organization itself. (Sony Kumari, 2007).

It is also found that Cyclic Meditation (CM) which is essential part of Integrated Yoga Module (IYM) enhances managerial efficiency. There are various studies available related to effect of yoga practices on organisational success factors or impact of yoga way of life on emotional intelligence of managers. (Adhia, Nagendra & Mahadevan, 2010).

### 3.2.1 Leadership Theories

Scholars have initially explained how the characteristics and traits of the leader are core to leadership. Leadership theories are also available on inter-relations and behaviours. There are various theories developed trying to explain the influence of leadership on people and its relation with performance through management grid (Blake, Mouton, Barnes & Greiner, 1964). Initially it was thought of as only leaders traits (Stogdill, 1974) then they felt need to include leader's follower team (Belbin, 1993) further it was found to be not sufficient as situation and context in which leadership is exerted has impact on outcomes (Vecchio, 1987). Relational self-construal/personal identification plays a role in the dyadic leadership processes studied within the framework of leader-member exchange (LMX) theory (Graen & Uhl-Bien, 1995). According to Yukl (2008), most models of leadership have causal predictions; especially in field research settings.

### 3.2.2 Complexity Leadership & Transformational Leadership

We would like to focus on leadership phenomenon and its underlying system through the two major lines of thoughts. One is the **structural part** of leadership system with all components as explained in **Complexity leadership theory** and second is **process part** of leadership system as explained in **Transformational leadership**.

Firstly, Complexity theory provides structure of leadership phenomenon. Considering organisations as complex system in which effective leaders learn to **manage and develop networks**. They foster and cultivate **interdependencies** within and without the organization (Marion & Bacon, 1999). Complexity theory approaches matters more holistically. N. Clarke (2009) recognized the interrelatedness and

systemic nature of leadership and others consider this, as opposed to leaders, a process that emerges in the **interactive spaces between** people and ideas (Lichtenstein, Uhl-Bien, Marion, Seers, Orton, & Schreiber, 2006). Complexity science was used to develop Complexity Leadership Theory, a leadership paradigm that focuses on enabling the **learning, creative, and adaptive capacity of complex adaptive systems (CAS)** within a context of knowledge-producing organizations (Uhl-Bien, Marion, & McKelvey, 2007). This was further studied with the adaptive function and an interactive process between adaptive leadership and complexity dynamics that generates emergent outcomes for the firm (Uhl-Bien & Marion, 2009). Osborn (2008) further states that complexity theory focuses leadership efforts on behaviours that enable organizational effectiveness. Experimental studies have shown that when leaders encounter tasks that are overwhelmingly complex, they act in less transformational ways because they momentarily lack the psychological resources (Doci & Hofmans, 2015).

Secondly, Transformational leadership theory explains the process behind leadership phenomenon. Burns has first given the concept of Transformational leadership. He defines it that Transformational leadership is a relationship of mutual stimulation and elevation that converts **followers into leaders** and may convert **leaders into moral agents** (Burns, 1998). Bass & Steidlmeier (1999) stated that to be truly transformational, leadership must be grounded in moral foundations and mentioned four components: as idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration.

### 3.2.3 Leadership competencies

Initially we need be clear about difference between Leader's competency and leadership competency. Goleman, Boyatzis, & McKee, (2001) have stated that managing one's inner life is not easy and requires **right emotional and behavioral chain reaction**. Therefore the primal task of leaders is not driving earnings or strategy, but **driving emotions**—and consequently organizational performance—in the right direction. Leader, follower, situation and overall leadership phenomenon comprising these has been only recently in discussion. Battilana, Gilmartin, Sengul, Pache & Alexander (2010), studied leadership competencies for implementing planned organizational change, examined the relationship between two managers' leadership competencies and the likelihood that they would focus on three main activities associated with implementing planned organizational change as communicating, mobilizing, and evaluating. Hollenbeck, McCall & Silzer (2006) expressed importance of finding a more comprehensive, integrated model of leadership effectiveness that encompasses leadership behaviours, situations, and outcomes by expansion of current competency models.

### 3.2.4 Willpower & Leadership

Bruch & Ghoshal (2004) have tried to define and explain the meaning through deconstructing willpower as a capability and rather argue that a person's willpower relies on a combination of his or her energy and focus. Energy is defined to relate to a person's degree of personal commitment and involvement towards a purpose or cause while focus signals how well the person channels his or her energy towards the desired outcome. Impact of willpower on sustained learning on a strenuous mental task was

studied based on if willpower is viewed as a limited or non-limited resource (Miller, Walton, Dweck, Job, Trzesniewski, & McClure, 2012) while contemporary studies were considering it to like a muscle which depends on glucose for power (Gailliot et al., 2007). Role of will power in leadership is explained by Tom Karp (2015) and states that willpower is a process phenomenon to which certain generic principles apply, and he suggested a set of strategies for leaders for developing their willpower. Willpower is also linked to leader's performance in success of project. Only through the essential leadership element of willpower that basic skills sets can produce project success (Michael & ACP, 2013). Kugelman (2015) explains willpower from religious and psychological perspectives and how will power can be developed through training. Willpower has diverse significations: self-control, resoluteness, and effort; testing of the limits of endurance; ability to influence and lead others; a visible sign of character; a measurable trait; a goal of education and training. In this paper, we explore that the propelling force behind the leadership phenomenon is willpower and integrated yoga develops this willpower.

### 3.3 Indian Transformational Leadership

This study is an attempt to explore the impact of integrated Yoga Module (IYM) on domains of leadership competencies for Transformational Leadership in Indian context. Singh & Krishnan (2007) have developed a scale known as Indian Transformational Leadership scale, which was used in this research to measure the impact of integrated yoga on Indian Transformational leadership. It contains domains like Conviction in self, Non-traditional, Openness and nurturing, Performance oriented and humane, Personal Touch, Sensitive and conscientious. These domains have various reference studies available.

*Conviction in self* has been studied as a basic component of leadership Triad (Leavy, 2003) and was considered as soul of a leader (Newell, 2009). Conviction to lead has been studied by Mohler (2012) with its importance in decision making. Belief in God and religious conviction provides a framework for understanding and acting within one's environment, thereby acting as a buffer against anxiety and minimizing the experience of error. (Inzlicht, McGregor, Hirsh & Nash, 2009)

*Traditional and Non-traditional* ways of leadership has been compared as conservative (Howard, 1963) and its relevance to power authority (Douglas, 1979) and political survival (Miller, 1968). Openness and nurturing is found to be important for leaders with moral consciousness and self reflection for leader (Branson, 2007) development to full potential for followers.

Role of *openness, nurturing* and generative aspects are given in complex leadership systems (Surie & Hazy 2006). Self nurturing was also studied along with spiritual practices and mindfulness in the context of leadership practice (Pipe & Bortz, 2009). *Performance orientation* in leadership was emphasised with organisational culture (Javidan, 2004) and follower's cultural orientation on performance (Jung &

Avolio, 1999) Goal orientation was associated with follower's performance (Moss & Ritossa, 2007)

A high positive relationship between *personal values* balance and leadership effectiveness was found (Bruno & Lay, 2008) personal factors associated with leadership are mentioned by Stogdill (1948).

Leaders' *sensitivity* was considered to be a prerequisite of authentic leadership along with Self-knowledge (Begley, 2006) while followers sensitivity to transformational leadership was developed by cultivating regulatory focus.

*Conscientiousness* is an essential component of leadership competency profile in project managers (Muller & Turner, 2010) while goal focused leadership enables expression of conscientiousness (Colbert & Witt, 2009).

### 3.3.1 How Integrated Yoga Develops Leadership Competency?

Yoga was originated in Ancient India is being practiced as Spiritual methods of enlightenment. While impact of yoga on leadership was not sufficiently studied, there is ample scope of such a research to be conducted. Fry (2003) published his ground breaking work of Spiritual leadership by incorporating **calling and membership** as two key follower needs for spiritual survival. Spiritual leadership theory is inclusive of the religious, ethics and values-based approaches to leadership. He also introduced a generic definition of *God as a higher power with a continuum* upon which humanistic, theistic, and pantheistic definitions of God can be placed. One approach is directing the leadership towards Spirituality and spiritual identity as core of authentic leadership. Klenke (2007) introduced a model of authentic leadership that rests on a single explanatory concept – **identity** - which specifies three interrelated identity systems: the **self-identity** system, the **leader-identity** system, and the **spiritual-**

**identity** system. The developmental processes of leader and follower self-awareness and self-regulation are emphasized by Gardner et al. (2005).

Capra (1996) mentions that if a living system can maintain its self-identity, it can **self-organize** to a higher level of complexity, a new form of itself that can deal better with the present. A living system is a **network of processes** in which every process contributes to all other processes. The entire network is engaged together in reproducing itself. This implies that living systems are renewed every moment and are in constant dynamic state of equilibrium.

Yoga works in same systemic way for development of willpower in human system though the phenomenon and understanding operational mechanisms behind it requires more exploration with technical instruments measuring human energies. Yoga Philosophy contains four paths like Karma Yoga, Bhakti Yoga, Raja Yoga, Jnana Yoga. (Nagendra & Nagarathna, 2004). An experimental study was conducted on the effect of optimism and belief in the **Law of Karma on Transformational Leadership**. Transformational leadership is significantly positively related to leader's optimism and leader's belief in the law of Karma. (Chadha, Jain & Krishnan, 2013).

Integrated Yoga is essentially a combination of Swami Vivekananda's concept of four yogas - Jnana Yoga, (Vivekananda, 2014), Raja Yoga (Vivekananda, 2016), Karma Yoga (Vivekananda, 2015) and Bhakti Yoga (Vivekananda, 2015) by which holistic development and growth of human beings is observed. G. Yogeshwar (1994) has explained paths of yoga for emotional culture and spiritual wisdom. Integrated Yoga Module comprising all four yogas and its impact on Leadership competency thus becomes a relevant intervention. Yogic practices of Integrated Yoga Module have been studied therapeutically and also on managers. It is found to be effective for mental health of managers. (Ganpat & Nagendra, 2011). Kumari S. (2013) has studied

effect of yoga practices on **emotional dynamics** of managers through emotional intelligence and emotional competence. Subhash Sharma (2007) has given the **VEDA** model of leadership to represent ancient wisdom with four aspects corresponding to four Yogas – Vision, Enlightenment, Devotion, Action corresponding to four yogas Raja Yoga, Gyan Yoga, Bhakti Yoga, Karma Yoga respectively.

### **3.3.2 Managerial Implications**

At this stage it is worth considering managerial implications of leadership phenomenon in organisations or societies at large. Management and leadership have been studied as levels of growth. Managers are developed as leaders and often effective leaders are also efficient managers. The efficient manager adopts impersonal attitudes toward goals, which themselves are deeply embedded in the organization's history and culture. Leaders, on the other hand, are active instead of reactive, shaping ideas and adopting a personal attitude toward goals Zaleznik (1977). Leadership is about influencing people to make big things happen while management is a process of organizing people to get things done. They are different skills, but equally critical to success in today's workplace. The key is to know which approach works best in which situation (McLeod, 2012). The Leader communicates vision and builds trust (Hyden, 1994). The behaviors identified in this study as enhancing perceptions of trust in leaders are demonstrated by managers who behave ethically, positively influence organizational culture, treat employees fairly and consistently, encourage employee growth and development, and promote work-life balance. (Gordon, Gilley, Avery, Gilley, & Barber, 2014). Yoga based techniques may be helpful for working professionals in moving and managing feelings of anger and frustration. Study examined the effect of yoga on working professionals in reducing aggression and **counterproductive work behavior** thereby increasing organisational performance.

(Dwivedi, Kumari, Akhilesh & Nagendra 2015). Gentry, & Sparks, (2012) conducted study in forty countries and analysed whether certain leadership competencies are universally endorsed by managers across countries (supporting convergence) as being important for success in organizations, or if the importance of the leadership competencies were dependent upon certain cultural dimensions (supporting divergence). The most recent research on the skills, knowledge, abilities, and other characteristics that define effectiveness of senior executive is examined and integrated in a comprehensive and systematic way by Zaccaro (2001).

We are proposing through this study a leadership phenomenon which is not dependent on any of leader, follower or context. *It is integrated, interactive, complex and adaptive system of three components - self as leader, people as his followers and situations as context.* These components are propelled by force of willpower of both self and people, mutually developing each other while making favourable changes in organisational or social situations. Further we consider that willpower is a state of **energy balance in human system** which can be developed through regular training of body-mind complex. This energy balance is attained and enabled through integrated yoga practices based on Indian yoga philosophy. Leadership competencies refer here as indicators of behavioural changes resulting from practice of willpower by leaders. These competencies are very well represented in Indian Transformational Leadership Questionnaire.

## 3.4 Decision-making Style

### 3.4.1 Introduction

Decision-making is defined as process of choosing the best solution from the available alternatives. The decision-making phenomenon has three components – individual decision-making style, collectives' bias and perception and situational constraints. Business organisations' performance relies largely on decision-making by managers for most favourable outcome. All managerial problems can be described and solved through a series of connected decisions. Improving decision-making requires development of body–brain–mind by thorough training. Yoga-based practices have proved to help in balancing the body–brain–mind complex system.

**Decision-making style:** *a habitual pattern* individuals use in decision-making (Driver, 1979), and individuals' characteristic mode of perceiving and responding to decision-making tasks (Harren, 1979). Study of decision-making process and phenomenon is more relevant through patterns of decision-making rather than single choice. Building such a habit pattern requires regulation of innate energies in body–brain–mind system which includes physiological and psychological and cognitive aspects.

### 3.4.2 Physiological Aspects of Decision-making Style

There were various physiological studies available showing the role of brain and body metabolism in development of willpower through self-regulation. **Self-regulation** has been studied by Bechara with respect to drug addicts. Addiction is the product of an *imbalance* between two separate, but interacting neural systems that control decision-making: an *impulsive*, amygdala system for signalling pain or pleasure of immediate prospects and a *reflective*, prefrontal cortex system for signalling pain or pleasure of future prospects. After an individual learns social rules, the reflective system controls

the impulsive system via several mechanisms. Drugs can modulate the cognitive resources that are needed for operation of the reflective system and for exercising the willpower to resist drugs (Bechara, 2005). According to Gailliot and team, willpower is a particularly expensive mental act, engaging many areas of the brain and requiring high levels of fuel. *Self-control relies on glucose* as a limited energy source. Laboratory tests of self-control showed that self-control requires a certain amount of glucose to operate unimpaired. A single act of self-control causes glucose to drop below optimal levels, thereby impairing subsequent attempts at self-control (Gailliot *et al.*, 2007). Much recent research suggests that **willpower—the capacity to exert self-control**—is a limited resource that is depleted after exertion. V. Job and his associates proposed that whether depletion takes place or not depends on a person's **belief** about whether willpower is a limited resource. (Job *et al.*, 2010) Self-control, when considered as self-infiltration, regulation, internal power to make choice among the alternatives available with low or highly attractive outcomes. A new prediction is that self-infiltration should occur in processing low-attractive goals or ideas and not in processing high-attractive ones, because the latter are internalised through integration or identification with the self (Baumeister and Vohs, 2003).

### 3.4.3 Psychological Aspects of Decision-making Style

Eisenhardt (1999) argues in particular that *intuition* seems to give managers a better grasp of the **changing dynamics** in which they have to operate nowadays. Crossan *et al.* (1999) studied the expertise/affect divergence and distinguished between expert intuition that relies on past pattern recognition and *entrepreneurial intuition* that enables decision-makers to **connect patterns** in a new way. Parker and Fischhoff

(2005) introduced a battery of seven tasks chosen to represent skills needed by normatively competent decision-makers.

#### 3.4.4 Cognitive Aspects

Baumeister and others have emphasised on thinking process based on willpower as the primary characteristics of optimal decision. When psychologists isolate the personal qualities that predict 'positive outcomes' in life, they consistently find two traits: *intelligence and self-control*. So far, researchers still haven't learned how to permanently increase intelligence. But they have discovered, or at least rediscovered, how to improve self-control. According to Baumeister, research into *willpower* and *self-control* is **psychology's best hope** for contributing to human welfare (Baumeister *et al.*, 2011). Development of willpower to exercise free will while making decisions is a crucial step and resistance to temptations of short gain at the cost of long-term benefits. Self-regulation is the second form of free will, if rationality is the first and we concede that the two may be intertwined. The capacity to alter one's behaviour so as to maximise situational payoffs, achieve long-term gains and conform to meaningful even abstract standards is also highly adaptive. (Baumeister and Vohs, 2003).

Improving decision-making ability does not always deal with type of problems but also the ability to **learn, comprehend and master the very phenomenon** of decision-making. This indicates changing and controlling the very thinking process resulting in unique decision-making style. This study is conducted to explore the domains of human psyche and cognition pertaining to decision-making style. Nicholson *et al.* (2001) have developed the relevant *domains of decision-making style* in the scale developed for managers to apply in financial decisions. This measurement scale is suitable to be used for business managers and also have domains relevant to

cognitive, emotional and situational variables. They have proposed that decision-making style emerges as a result of five attributes – achievement orientation vs passive response, intuitive vs deliberative thinking, emotional involvement vs emotional balanced vs rational approach, risk preference vs risk averse and routine & systems vs autonomy. We may state that to become effective with decision-making skills, managers need to develop a **habitual pattern** of making proper choice. This pattern – decision-making style – can be developed by enhancing willpower and self-regulation through controlling the internal sources of energy in body–brain–mind system.

Cognitive styles measured by the Myers–Briggs indicator were studied to isolate how style influences decision behaviour. *Cognitive style* was found to be an important factor in the decision to adopt and the assessment of risk. Decisions seem to be a function of the decision maker’s cognitive makeup which differs for different psychological types (Henderson and Nutt, 1980). Cognitive style in decision-making often refers to individual ‘thinking practices’ central to the understanding of decision processes (Hunt *et al.*, 1989).

**Emotional involvement** of decision maker was studied by Pfister and Bohm (2008). They have identified four functional requirements that are distinct types of emotional mechanisms behind them as the information function – pleasures and pains, the speed function – affect programmes and somatic markers, the relevance function – discrete emotions and the commitment function – moral sentiments. Human choices are remarkably susceptible to the manner in which options are presented. The framing effect was specifically associated with amygdala activity, suggesting a key role for an *emotional system* in mediating decision biases (De Martino *et al.*, 2006).

**Heuristics** have often been described as something akin to strategies that people use deliberately to simplify judgmental tasks that would otherwise be too difficult for

the typical human mind to solve (Fiske and Taylor, 1991). Kahneman and Frederick (2002) identified that heuristics and biases programme was guided by the idea that *intuitive judgments* occupy a position – perhaps corresponding to evolutionary history – between the automatic parallel operations of *perception* and the controlled serial operations of *reasoning*. Evans (2003) explains two distinct cognitive systems underlying reasoning. *System1 (intuitive)*, a set of autonomous subsystems that includes innate input modules, domain-specific knowledge and learning mechanism. *System2 (reasoning)* is evolutionarily recent and distinctively human: It permits abstract reasoning and hypothetical thinking but is constrained by working memory capacity and correlated with measures of general intelligence.

Arroba (1977) conducted empirical study in which six styles of decision-making were isolated and validated by content analysis. Using cluster analysis, the styles were found to group into types along a *passive–active continuum* of involvement in the decision. Four sample studies were conducted to develop a conceptually consistent and psychometrically sound measure of decision-making style. Construct definitions were developed from prior theory, and items were written to assess *rational, avoidant, intuitive and dependent* decision-making styles (Scott and Bruce, 1995).

### 3.4.5 Yoga as Effective Technique to Improve Decision-making

Tang and others have studied effects of meditation training on mechanisms underlying willpower and **self-regulation**. These studies found that many forms of everyday life activity and of specific training exercises may work to improve self-regulation, executive attention in brain and adopting different brain state (Tang and Posner, 2009). Evidence, available from randomised controlled studies of **meditation training** with young adults, have shown that 5-day practice can produce improvement

in executive attention, reduce stress and build a more positive mood (Tang *et al.*, 2007).

Participants in the yoga group showed increased self-reported positive effect and reduced stress and psychological distress, compared with participants in the control group. The mechanism of how yoga works was not clearly understood yet. However, such studies revealed preliminary evidence to suggest that yoga practice leads to better regulation of the sympathetic nervous system and **hypothalamic–pituitary–adrenal system** (Pascoe and Bauer, 2015).

Meditation and yogic practices are known to bring balance of the cognitive brain state or energy levels in body–mind complex which may be termed Trigunas – **Satva, Rajas and Tamas**. Yoga practices help one to balance the energies through discipline and following a specific yoga way of life. There was an improvement in *Sattva*, *Rajas* and *Tamas* reduced in the groups. The general health status improved in both the yoga and control groups (Deshpande *et al.*, 2009). There are studies showing preliminary evidence that mindfulness-based stress reduction may potentially facilitate moral reasoning and decision-making in adults (Shapiro *et al.*, 2012). Hence, this study was conducted by providing intervention of integrated yoga module (IYM) and comparing it with physical exercise (PhyEx).

Yoga works in same systemic way for development of willpower in human system though the phenomenon and understanding operational mechanisms behind it requires more exploration with technical instruments measuring energies in human system.

### 3.5 Quality of Life

Quality of Life is a holistic concept which includes the physical, emotional, intellectual, or Spiritual satisfaction in a person's everyday life. There are various factors that affect the Quality of life such as health belongingness, financial stability and quality of the environment. Quality of life impacts overall performance and productivity.

Concept of Quality of Life was well discussed by Phillips (2006) assessing the criteria for judging and attempts to raise quality of life, including the **satisfaction of basic and social needs**, autonomy to enjoy life and **social connectivity**. Rapley (2003) explored every aspect of the concept and its application in his book on quality of life - from the calculation of Quality-Adjusted Life Years to conversation analysis, from the estimation of the quality of life of **nation states** to ethnographic studies of the life quality of individual disadvantaged people.

Smith, Avis & Assmann (1999) gave structural model of the determinants of quality of life was given by found that when rating QOL, patients give greater emphasis to mental health than to physical functioning. Quality of life and health status are distinct constructs, and that the two terms should not be used interchangeably. Patients give much greater emphasis to **mental health** than to physical functioning. Kenneth Land and his associates studied social indicators of Quality of Life in their book which discusses several of QOL main concepts: happiness, positive psychology, and subjective wellbeing.(Land, Michalos, & Sirgy, 2011). Relations between **spirituality and religiousness and QOL** are examined as are the effects of educational attainment on QOL and marketing, and the associations with economic growth.

### 3.6 Quality of Life as base of Quality of Work Life:

Skrovan and American Society for Training and Development (ASTD) defined the Quality of work life as a process for the working organization, which enables the employees at each hierarchy to actively participate in building the organization environment, developing organizational model so as to produce the organizational achievements. (Skrovan,1983).

Thorough treatment of the roles of our organizational culture and leadership are acting as base that provides the seedbed for quality work life. Development of transformational intelligence, **self-management skills** and personal financial management are necessary. (Steenkamp & Van Schoor, 2002). A significant improvement in QOL scores was observed for the three health related QOL domains in SKY intervention arm. This low cost strategy improved physical and psychological state of PLHIV calling for up scaling with effective monitoring for sustainability of quality of life. (Mawar et al., 2015).

Leadership has been applied in corporate organizations for various requirements in recent years. It is extensively studied with respect to leader, leader competency and leadership development. Daniel Goleman, (1998) states that trained psychologists are employed to develop **competency models** for identifying, training, and promoting likely stars in the leadership firmament. The models of leadership emphasize on influence by leader on followers. Managing **leader, people and organization** comprises new perspectives on leadership. The Center for Creative Leadership's leadership book explains on how institutions can facilitate the process of leadership development. (Velsor, McCauley & Ruderman, 2010). Avolio, Walumbwa & Weber (2009) examined works that has been done on substitutes for leadership, servant leadership, spirituality and leadership, cross-cultural leadership, and e-leadership.

### 3.6.1 World Health Organisation – Quality of Life scale:

The World Health Organization's Quality of Life (WHO-QOL) survey instrument was developed through an extensive process that included international and cross-cultural vetting. The result is a full version consisting of 100 questions (WHOQOL-100) organized according to six domains of QOL) in facets of four questions each: environment (eight facets), level of independence (four facets), physical capacity (three facets), **psychological health (five facets)**, social relationships (three facets), and **spirituality (one facet)**. (Agnihotri et al., 2010)

Individual preferences for specific ecosystem components and restorative environments are significantly associated with quality of life (QOL). (Ogunseitan, 2005)

### 3.6.2 Why yoga? –Yoga is a way of life

Yoga affects the health and wellbeing positively is well known fact today. Yoga is recently studied for its beneficial effects on body and disease conditions. Yoga is considered as **alternative treatment** for most of the psycho-physiological ailments. The National Center for Complementary and Integrative Health (NCCIH) defines mind-body medicine as a variety of techniques designed ‘to use the mind to affect physical functioning and promote health’. (Chan et al., 2017). Complementary and alternative medicine (CAM) are classified into 5 types - Mind-body therapies, Biologically-based therapies, Manipulative and body-based methods, Energy Therapies, Whole Alternative medical systems used traditionally. (NIH, 2009). Koithan (2009) introduced CAM systems with insights on how these therapies share a perspective that inherited and/or acquired **imbalances in the patient's overall constitution**, not disease localized in a specific organ isolated from the rest of the body, is at the root of the manifestations of disease or dysfunction. In search of better

solution with this perspective, yoga based techniques were studied by scholars. Nash & Newberg (2013) considers yoga **based meditation as a mind–body technique** that refers to a broad variety of practices with the general goal of training the mind through regulation of attention and/or emotion to affect body functions, symptoms, and state of being. They found that SOC focuses on factors that support human health and well-being, was suggested to act as a potential pathway for maintaining and improving quality of life independently from the disease status.

More research has recently been done to find the mechanism of how yoga works. Tom Gard et al., (2014) have provided a theoretical framework and **systems-based network model of yoga** that focuses on integration of top-down and bottom-up forms of self-regulation and presented the available evidence for yoga affecting **self-regulatory pathways**, integrating existing constructs from behavior theory and cognitive neuroscience with emerging yoga and meditation research.

Campbell and his team has studied the relationships between physical health and **spiritual belief**, religious practices, and congregational support and found that Physical health is positively related to frequency of attendance at religious services, which may be related to better health leading to increased ability to attend services. (Campbell, Yoon & Johnstone, 2010).

### **3.6.3 Effect of yoga on Quality of life:**

Yoga could be considered an **ancillary treatment option** for patients with depressive disorders and individuals with elevated levels of depression (*Cramer, 2013*). Therapeutic yoga which comprises postures and practice and involves instruction in yogic practices are found to be effective in enhancing muscular strength and body flexibility, promote and improve respiratory and cardiovascular function, promote recovery from and treatment of addiction, reduce stress, anxiety, depression,

and chronic pain, improve sleep patterns, and enhance overall well-being and quality of life. (Woodyard, 2011). Various studies were available showing therapeutic effect of Yoga in diseases like Cancer (Ülger, & Yağlı, 2010) and Asthama. (Bidwell at al., 2012). Rocha et al., (2012) studied physiological and psychological effects of yoga. Quality of life in chronic low back pain was studied as RCT by P. Tekur (2010). Rakhshani et al., (2010) also conducted the effect of integrated yoga module on pregnant women while R. Saxena at al. (2017) states that the practice of yoga causes a reduction in the pain intensity and improves the quality of life in patients with chronic pelvic pain.

#### **3.6.4 Yoga for Quality of Life**

Peterson & Webb recognized on relevance of religion and spirituality for QOL researchers across a wide set of disciplines and its future scope. The undeniable influence of religion and spirituality at the macro-level of cultures, the internal and external worlds of individuals embedded in any culture are touched by religion and spirituality – even for individuals who deny any religious affiliation or beliefs. (Peterson & Webb, 2006).

Pukeliene & Starkauskiene gives the model of measurement of quality of life with two **environments of quality of life - external and internal**. They in turn are divided into four groups of factors, including natural, political, social and economic environments as well as physical, personal developmental, social and material well-beings, which constitute the basis of the theoretical model for measurement of quality of life. (Pukeliene & Starkauskiene, 2011).

In contrast to popular belief, Da silva & pareira recently found that spiritual beliefs are poorly correlated with the quality of life index, and there is a moderate

association between these beliefs and some aspects of **mindfulness**. (Da Silva & Pereira, 2017).

There are various meta-analytical studies available to further support the effectiveness of Yoga and related practices on domains of quality of life.

Meditation retreats are moderately to largely effective in reducing depression, anxiety, stress and in ameliorating the quality of life of participants. (Khoury et al., 2016). Mindfulness meditation improves pain and depression symptoms and quality of life, additional well-designed, rigorous, and large-scale RCTs are needed to decisively provide estimates of the efficacy of mindfulness meditation for chronic pain. (Hilton et al, 2016). Bivariate correlation between the spirituality and quality of life resulted in moderate effect size supporting conceptual framework of spirituality being considered as unique concept in relation to spirituality. (Sawatzky, 2005). The effects of yoga intervention on quality-of-life (QOL) and sleep quality in the elderly living in old age homes was tested with **WHO-QOL-BREF** and found that subjects in the yoga group had significant improvement in all the domains of QOL and total sleep quality. (Hariprasad, 2013). A short yoga program for the patient to practice at home seems to have an antihypertensive effect, as well as a positive effect on self-rated quality of life compared to controls. (Wolff et al., 2013). Previous studies and the recent randomized control trials (RCTs) indicate that yoga can reduce pain and disability, can be practiced safely, and is well received by participants. (Chang et al., 2016).

Comparative studies of two interventions of Yoga and Physical Exercise were also studied for health related quality of life (HRQoL). Exercise has established efficacy as an anti depressant in people with depression. Exercise significantly improved physical and psychological domains and overall QoL. (Lau, Yu & Woo, 2015). Effects on social relationship and environment domains were not significant.

Yoga training also improved general health perceptions, physical component and social functioning domains score of HRQoL. Studies on healthy people also reveal interesting facts that there were no relative improvements of cognitive function among healthy seniors in the yoga or exercise group compared to the wait-list control group. Those in the yoga group showed significant improvement in quality-of-life and physical measures compared to exercise in wait-list control groups. (Oken, et al., 2006).

## 3.7 Conclusion

### 3.7.1 Leadership, Will and Will-Power:

Past psychological studies discuss the importance of Will in human life. Great will-power is an asset, provided one also possesses high ideals with tendencies to be useful and do good.” (Goddard, Henry H., 1948). Further its role in management was also area of interest for many researchers. Especially in human psychology and effect of self-control. Will-power for self control is expressed through a approach builds on the processes of state Self-regulation that have been identified as characterizing the pursuits of individuals who may already perceive substantial control over a given task. (Higgins, et al., 1996) Bruch and Ghoshal (2004) have tried to define and explain the meaning through deconstructing Will-power as a capability and rather argue that a person’s willpower relies on a combination of his or her **energy and focus**. Energy is defined to relate to a person’s degree of personal **commitment and involvement** towards a purpose or cause while focus signals how well the person **directs and channels** his or her energy towards the desired outcome. According to them ambitious goals, long-term projects, high uncertainty and extreme opposition are examples of some forces that stimulate willpower. (Bruch and Ghoshal, 2004)

“Morality in decision-making is, in many cases, certainly a test, but not a test of character per se or even of depth of character, but a test of willpower. I argue that it is a leader’s potential lack of willpower that influences his or her ability to act morally, rather than defining who they “are” in terms of character traits, virtues, and cultural or social breeding.” (Tom Karp, 2012). He further studied on possible ways of Will-power development. “Willpower governs acts of leadership. Willpower is a capability that has been found to be genetic, but which also is possible to develop by raised awareness, disciplined practice, and extending one's comfort zones by exposing

oneself to challenges. Willpower is a mental capability, and if leaders develop their ability to focus their time and manage their energy, and become more aware of their feelings, they may improve their willpower. Additionally, their **energy balance** matters: taking care of basics including paying attention to nutrition and to resting, as well as taking up some form of physical/mental practice may have a positive impact on a leader's willpower.” (Tom Karp, 2014).

“What is certain is that fundamental religious and cultural narratives (e.g., the Bhagavad Gita, Thora, Odyssey, Bible, and Koran) have, at all times, shaped problems involving the exercise of will. The view of will and willpower is therefore fundamentally embedded in the story of sin, with its emphasis on moral conflict and temptation versus long term self-interest. Belief in **free will** and its effect on leadership and the notion of free will allows people anticipate and to work for a better future, and hence, free will is needed to experience accomplishment, autonomy, control, dignity, and positive relationships. (Kane, 1996; Clarke, 2003).

### **3.7.2 Integrated Yoga**

There are four paths of yoga as propounded by Swami Vivekananda. Karma Yoga is the yoga of action, Bhakti is yoga of love and devotion, Raja Yoga is conquering the internal nature (Vivekananda, 2015) and Jnana Yoga (Vivekananda, 2014) is the yoga of knowledge. Swami Vivekananda’s concept of **Jnana Yoga, Raja Yoga, Karma Yoga and Bhakti Yoga** was explained by Yogeshwar (1994). Swami Vivekananda expanded the scope of Yoga to encompass all streams - Jnana, Bhakti, and Karma - also to lay the foundation for the four main streams of Yoga. (Nagendra, 2008). We used yoga philosophy of Swami Vivekananda developed into Integrated Yoga Module (IYM) which can be practiced with combination of asana, meditation,

devotional sessions and knowledge sessions. Physical exercise was developed with specific techniques and moves in dynamic and relaxation mode for body.

Swami Vivekananda states, *“Freedom of the will — it is as you feel you are free to act. But this freedom is a species of necessity. There is one infinite link before, after, and between the thought and the action but the latter takes the name of freedom — like a bird flitting through a bright room. We feel the freedom and feel it has no other cause. We cannot go beyond consciousness; therefore we feel we are free. We can trace it no further than consciousness. God alone feels the real freedom. Mahapurushas (saints) feel themselves identified with God; hence they also feel the real freedom.*

(Swami Vivekananda, 1907, Vol 6)

This is the stage where Integrated Yoga Module seems to work towards development.

*“Work for work’s sake, worship for worship’s sake. Do good because it is good to do good. Ask no more”*

*– Swami Vivekananda*

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## *Chapter 4*

# AIMS AND OBJECTIVES

## **4 AIMS AND OBJECTIVES**

### **4.1 Aim**

To study impact of Integrated Yoga Module on development of Leadership Competency of managers.

### **4.2 Objective**

- a. To develop 'Vedanta Model of Leadership' based on ancient Indian wisdom of yoga (Advaita Vedanta philosophy by Adi Shankaracharya).
- b. To study the impact of Integrated Yoga Module (IYM) on Leadership Competencies of Managers.

### **4.3 Research questions**

1. Does Integrated Yoga Module (IYM) has impact on Leadership competencies based on Indian Transformational Leadership?
2. What changes does Integrated Yoga Module (IYM) make in Quality of life of Managers?
3. Does Integrated Yoga Module (IYM) make changes the Decision making style of the leaders?
4. What changes does Integrated Yoga Module (IYM) make in Guna characteristics of leaders?

### **4.4 Hypotheses**

1. Integrated yoga Module (IYM) has impact on Leadership Competencies.
2. Integrated yoga Module (IYM) has impact on Quality of Life of Managers.
3. Integrated yoga Module (IYM) has impact on Decision making style of Managers.
4. Integrated yoga Module (IYM) has impact on Guna Characteristics of Managers.

#### **4.5 Null hypotheses**

1. Integrated yoga Module (IYM) does not have impact on Leadership Competencies.
2. Integrated yoga Module (IYM) does not have impact on Quality of Life of Managers.
3. Integrated yoga Module (IYM) does not have impact on Decision making style of Managers.
4. Integrated yoga Module (IYM) does not have impact on Guna Characteristics of Managers.

*“Follow the heart. A pure heart sees beyond the intellect; it gets inspired; it knows things that reason can never know, and whenever there is conflict between the pure heart and the intellect, always side with the pure heart even if you think what your heart is doing is unreasonable.” – Swami Vivekananda*

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## *Chapter 5*

# RESEARCH METHODS

## **5 RESEARCH METHODS**

### **5.1 Participants**

Managers/Executives, professionals, employees between 25 -55 yrs of age. Both men and women are included. Participants in this study are healthy managers with min 2 years experience of working in various companies. Intervention was given by trained yoga teachers and physical education teachers during August 2015 to December 2015.

#### **5.1.1 Sample size**

Sample size was calculated using G- Power and based on previous studies with similar intervention. The sample size of 60 was planned. Total participants were 126 in number - 63 participants in each group. Integrated Yoga group has 24 Women and 39 Men (Age: Mean=33.55, SD=6.88) and Physical Exercise group has 19 Women and 44 Men (Age: Mean= 33.71, SD=7.49).

#### **5.1.2 Selection and source of participants**

Participants were selected by providing them the consent forms and those who opted to join willingly. Source of the participants are Business organizations, Govt. and Non Govt. organizations, academic Institutions.

#### **5.1.3 Inclusion criteria**

1. Experience of at least 2 years on leadership oriented tasks/projects.
2. At least 1 yr of association with the reporting supervisor/ leader.

#### **5.1.4 Exclusion criteria**

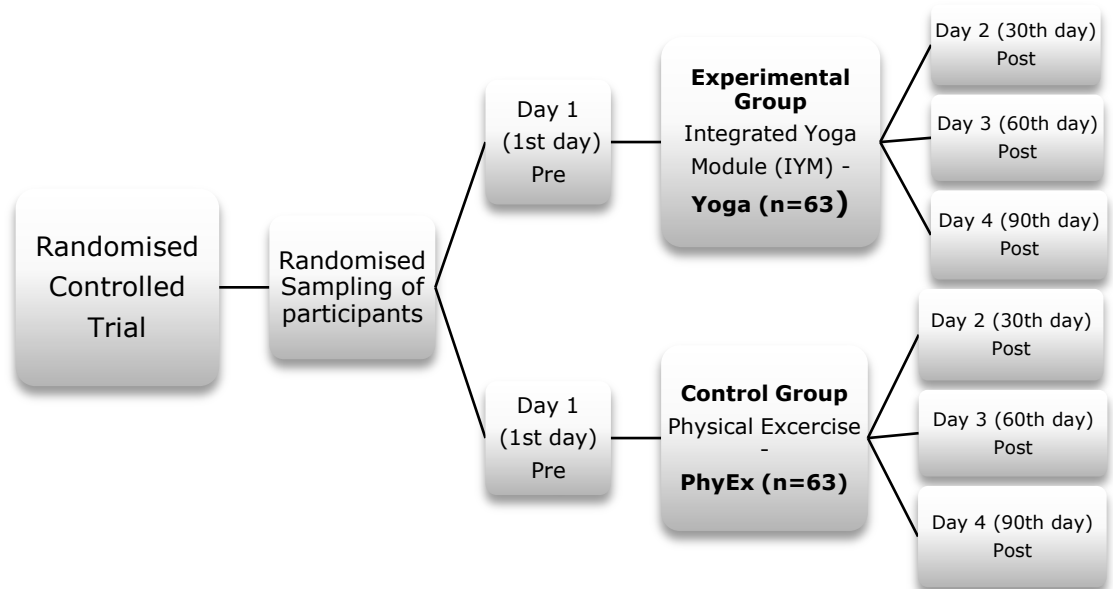
1. Unhealthy individuals – acute or chronic illness, on medication, surgery in last 3 months.
2. Those undergoing other leadership or succession programmes.

#### **5.1.5 Ethical consideration**

1. This study has been approved by Institution ethics committee.
2. The confidentiality of the data of participants was maintained and only codes were used for analysis.
3. All interventions used are safe for the participants and they are taken care by professional certified yoga teachers and physical education teachers.

## 5.2 Design: Randomized controlled trial experimental design (RCT).

This research study was planned as a Randomized Controlled Trial (RCT). Participants [Figure- 5] in one group were given training under Integrated Yoga Module (IYM) while participants in the other group were given training with Physical Exercises.



**Figure 5: Research Design - Randomized controlled trial study with repeated measures**

### **5.3 Variables studied**

1. Indian Transformational Leadership - These variables are listed as - Performance-oriented and humane, Openness and nurturing, Sensitive and conscientious, Personal touch, Conviction in self, Non-traditional.

2. Decision Making Style – The scale LBS-DMSQ has variables listed as achievement orientation, intuitive thinking, emotional involvement, risk preference, routine and systems.

3. Quality of Life - Four domains of WHOQOL-BREF are Physical health, Psychological Health, Social Relationships and Environment.

4. Guna Personality Inventory (GPI) – Satva, Rajas and Tamas.

### **5.4 Intervention**

Experimental Intervention- 1 hr daily of Integrated Yoga Module Training sessions comprising Suryanamaskar, set of asanas, and cyclic meditation [Table 2] along with informational sessions once a week on four paths of yoga namely Karma yoga, Bhakti Yoga, Raja Yoga and Jnana Yoga for Yoga group.

Control Intervention - Physical exercises comprising general warming up and relaxation techniques [Table 3] along with once a week general health sessions for PhyEx group.

Consent forms were taken from all participants. Participants were provided with adequate information on scales and method of responding to items in scale. The responses were collected at regular intervals of 30<sup>th</sup>, 60<sup>th</sup> and 90<sup>th</sup> day.

### 5.4.1 Experimental: Integrated Yoga Module\* (IYM)

**Table 2: Experimental: Integrated Yoga Module\* (IYM), (Yoga)**

<b>Practices</b>	<b>Detail Guidelines</b>	<b>Time</b>
<b>Surya namaskara (Sun salutation)</b>	12 postures combined with breathing and chanting. Two rounds – slow and dynamic	20 min
<b>Pranayama – yogic breathing practices</b>	Kapalbhati (Forceful inhalation-exhalation – 21 rounds) Vibhagiya pranayama (Sectional breathing 5 rounds) Nadishuddhi pranayama (Alternate nostril breathing – 9 rounds) Sitli, sitkari, sadanta pranayama (cooling breathing) Bhramari pranayama (breathing with Honey bee sound)	10 min
<b>Cyclic meditation</b>	Starting prayer 1 min: Instant relaxation technique (IRT) Centring – balancing on foot Ardha kati chakrasana (lateral AKC) 3 min: quick relaxation/technique (QRT) Vajrasana (sitting on knees) Shashankasana (Moon position) Ustrasana (Camel position) 14 min: deep relaxation technique (DRT) Ending prayer.	30 min
*Developed by Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA), Bangalore.		

## 5.4.2 Cyclic Meditation Steps

Step I: Starting Prayer

लये संबोधयेत् चित्तं विक्षिप्तं शमयेत् पुनः

सकषायं विजानीयात् समप्राप्तं न चालयेत् ।

laye sambodhayet cittam vikṣiptam śamayet punaḥ

Sakaṣāyam vijānīyāt samaprāp taṁ na cālayet।

(Maṇḍūkya Kārikā 3-44)

Step II: Instant Relaxation Technique (IRT) 1 min

Step III: Centering

Step IV: Standing Asanas - Ardha Kati Chakrāsana

Step V: Quick Relaxation Technique (QRT) – 3 min

Phase I -Observing the abdominal movements.

Phase II -Associate with breathing.

Phase III - Breathing with feeling.

Step VI: Sitting Ásanas - Vajrāsana, Śaśāṅkāsana, Śaśāṅkāsana,

Uśtrāsana

Step VII: Deep Relaxation Technique (DRT) – 15 min

Step VIII. Closing Prayer

ॐ सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।

सर्वे भद्राणि पश्यन्तु माकश्चित् दुःखभाग् भवेत् ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

Om sarve bhavantu sukhinaḥ sarve santu nirāmayāḥ ।

Sarve bhadraṇi paśyantu mākaścit duḥkhabhāg bhavet ॥

Om śāntiḥ śāntiḥ śāntiḥ ॥

Rub the palms of the hands together and place them gently over the closed eyes. With beautiful smile on your face gently open your eyes.

। हरिः ॐ तत् सत् । |Hariḥ om tat sat |

### 5.4.3 Control: Physical Exercise

**Table 3: Control: Physical Exercise\* (PhyEx)**

Practices	Detail Guidelines	Time
<b>Warm up exercises</b>	Loosening of ankles, knee caps and waist Spine twisting Shoulder movements, hand movements, head, neck, and wrist movements and rotations	10 min
<b>Stretches</b>	Leg stretch, hand stretch Lumbar stretch Side leg stretch, folded leg lumbar stretch Dog stretch, tiger stretch and dorsal stretch	10 min
<b>Sit ups and push ups</b>	Sit ups and push ups	10 min
<b>Dynamics</b>	Forward bending Backward bending Side bending Twisting Twisting and bending	10 min
<b>Supine</b>	Single leg raising Alternate leg raising Both leg raising Rocking and rolling Cycling	10 min
<b>Supine rest</b>	Supine rest (guided)	10 min
*Based on guidelines given by WHO on Physical Activity for healthy adults.		

## **5.5 Data extraction**

Data extraction was done by using following Questionnaires. All measurements forms are collected individually by the assistants.

### **5.5.1 Indian Transformational Leadership Scale (ITLS)**

Indian Transformational Leadership Scale was used to measure the Leadership Competencies. The items in the scale to you and same at regular intervals of 1<sup>st</sup> as Day1, 30<sup>th</sup> as Day2, 60<sup>th</sup> as Day3 and 90<sup>th</sup> as Day4. Questionnaire has 41 item statements with objective choice in Likert Scale- scoring is given as 1 for strongly disagree to 5 for strongly agree.

The items were grouped to represent sub-dimensions of the competencies of Indian Transformational Leadership. These variables are listed as - *Performance-oriented and humane, Openness and nurturing, Sensitive and conscientious, Personal touch, Conviction in self, Non-traditional* (Singh & Krishnan, 2007).

Hypothesis-1a - Integrated Yoga Module has impact on Leadership competencies of Managers.

Hypothesis-1b - Physical Exercise has impact on Leadership competencies of Managers.

### **5.5.2 London Business School researchers (LBS-DMSQ)**

Decision-making style questionnaire developed by London Business School researchers (LBS-DMSQ) was used to measure the decision-making phenomenon. The items in the scale to you and the same at regular intervals of 30<sup>th</sup>, 60<sup>th</sup> and 90<sup>th</sup> day – analysed as Day 1 refers to data collection on 1<sup>st</sup> day, Day 2 refers to data collection on 30<sup>th</sup> day, Day 3 refers to data collection on 60<sup>th</sup> day, Day 4 refers to data collection

on 90th day. Questionnaire has 41 item statements with objective choice in Likert Scale – scoring is given as 1 for strongly disagree to 5 for strongly agree.

These items were grouped to represent domains of the decision-making styles. These variables are listed as achievement orientation, intuitive thinking, emotional involvement, risk preference, routine and systems (Figure 1).

Hypothesis-2a – Integrated yoga module has consistent positive impact on decision-making style of managers.

Hypothesis-2b – Physical exercise has consistent positive impact on decision-making style of managers.

### **5.5.3 World Health Organisation - Quality of Life (WHOQOL-BREF)**

Participants were provided with adequate information on scales and method of responding to items in scale. WHOQOL-BREF was used to measure domains of quality of life. The responses were collected at regular intervals of 30<sup>th</sup>, 60<sup>th</sup> and 90<sup>th</sup> day.

WHOQOL-BREF is a valid and reliable alternative to the assessment of domain profiles using the WHOQOL-100. WHOQOL-BREF may also be of use to health professionals in the assessment and evaluation of treatment efficacy. The WHOQOL-BREF contains a total of 26 questions. To provide a broad and comprehensive assessment, one item from each of the 24 facets contained in the WHOQOL-100 has been included. In addition, two items from the Overall quality of Life and General Health facet have been included. (Whoqol Group, 1998).

Four domains of WHOQOL-BREF are Physical health, Psychological Health, Social Relationships and Environment. All are separately analysed with transformed scores to 4-20 scale as per the guidelines given in WHOQOL-BREF manual.

Hypothesis-3a - Integrated Yoga Module has impact on Quality of Life of Managers.

Hypothesis-3b - Physical Exercise has impact on Quality of Life of Managers.

#### **5.5.4 Guna Personality Inventory (GPI)**

Guna Personality Inventory (GPI) was used to measure the Three Gunas of participants and define their Guna scores. Composition of Satva, Rajas and Tamas in percentage for each participant was analysed. This measurement was used as supportive to the Vedanta Model of Leadership by showing the effect of Yoga in increasing the Satva and reducing the Rajas and Tamas.

Hypothesis-4a - Integrated Yoga Module has impact on Guna personality of Managers.

Hypothesis-4b - Physical Exercise has impact on Guna personality of Managers.

#### **5.6 Data Analysis**

Data analysis was done by using the SPSS software version 23.

Two groups were Yoga and Physical Exercise. RM ANOVA method of analysis for two groups.

*“First they ignore you, then laugh at you, then they fight you,  
then you win.” – Mahatma Gandhi*

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## *Chapter 6*

# RESULTS

## 6 RESULTS

### 6.1 Introduction

All measurement scales were used separately to indicate the impact. Each domain area under the scales was considered in context of Leadership model and calculated separately. Repeated Measures Analysis of Variance (ANOVA) have indicated that main effect of Integrated Yoga Module (IYM) and Physical Exercise intervention on variables is significant. As Mauchly's Test of Sphericity was not met, F statistics in Univariate Tests was used with Greenhouse-Geisser correction for analysis. Independent analysis of repeated measures in F statistics with 'Tests of Within-Subjects Effects' reveals following information on of each domain of Yoga group with Integrated Yoga Module (IYM) and PhyEx group with Physical Exercise. Following data analysis methods were used for study of each domain of each scale.

1. Descriptive Statistics – with Mean and SD of all four levels of measurements.
2. Repeated Measure analysis of Variance (RM-ANOVA)
  - (a) Univariate Tests for Yoga Group
  - (b) Univariate Tests for PhyEx group
3. Multivariate Test ( Wilks Lamda – if relevant)
4. Cross tabulation for effect of Yoga
5. RM ANOVA graphical plots showing consecutive effect at each level of measurements.

## 6.2 Indian Transformational leadership

Indian Transformational leadership Questionnaire has 6 domains of Leadership. Each domain was analysed separately. Data Analysis was conducted using SPSS software. Descriptive analysis of Mean and Standard deviation [Table 4] has indicated that differential effects of Physical Exercise and Integrated Yoga Module. Yoga group has increased mean and reduced standard deviations indicating better effect of integrated Yoga module on leadership competencies.

### 6.2.1 Descriptive Analysis

**Table 4: Descriptive Analysis showing Mean and SD values for ITL.**

Domains of Leadership	Group	N=63	1st	30th	60th	90th	Total
<b>Conviction in self</b>	PhyEx	Mean	14.14	14.43	14.81	14.56	14.484
		SD	3.926	3.206	2.878	3.232	3.311
	Yoga	Mean	13.98	15.29	15.94	16.22	<b>15.357</b>
		SD	3.391	2.679	2.124	2.317	2.628
<b>Non-traditional</b>	PhyEx	Mean	14.19	14.38	14.52	14.70	14.448
		SD	3.975	3.240	2.810	3.145	3.293
	Yoga	Mean	14.14	14.41	14.60	14.68	<b>14.460</b>
		SD	2.934	2.407	2.159	2.263	2.441
<b>Openness and nurturing</b>	PhyEx	Mean	14.68	14.33	13.94	14.75	14.425
		SD	3.136	2.634	2.494	2.383	2.662
	Yoga	Mean	13.78	15.40	15.97	16.11	<b>15.313</b>
		SD	2.992	3.119	2.590	2.522	2.806
<b>Performance oriented and humane</b>	PhyEx	Mean	14.14	14.02	14.37	14.19	14.179
		SD	3.340	3.490	3.259	2.950	3.260
	Yoga	Mean	14.11	15.24	16.00	15.71	<b>15.266</b>
		SD	3.547	3.330	2.834	2.926	3.159
<b>Personal Touch</b>	PhyEx	Mean	14.81	15.37	15.48	15.32	15.242
		SD	3.560	3.018	2.799	3.141	3.129
	Yoga	Mean	14.54	15.73	15.33	16.25	<b>15.464</b>
		SD	2.895	2.350	1.992	2.207	2.361
<b>Sensitive and conscientious</b>	PhyEx	Mean	13.49	13.81	14.13	14.06	13.873
		SD	3.058	2.856	2.624	2.705	2.811
	Yoga	Mean	13.43	14.16	14.76	14.83	<b>14.294</b>
		SD	3.004	2.707	2.153	2.247	2.528

\*PhyEx- Physical Exercise, Yoga- Integrated Yoga Module (IYM), SD- Standard

Deviation

## 6.2.2 Repeated measures Analysis of Variance (RM ANOVA)

Repeated measures Analysis of Variance (ANOVA) have indicated that main effect of Integrated Yoga Module (IYM) and Physical Exercise intervention on leadership Competency variables is significant. As Mauchly's Test of Sphericity was not met, F statistics in Univariate Tests was used with Greenhouse-Geisser correction for analysis. Independent analysis of repeated measures in F statistics with 'Tests of Within-Subjects Effects' reveals following information on of each domain of Yoga group with Integrated Yoga Module (IYM) [Table 5] and Physical Exercise group [Table6].

**Table 5 - Univariate Tests<sup>a</sup> - Yoga Group with Greenhouse-Geisser Correction for ITL**

Domains of Leadership	Type of Sum Squares	III df of	Mean Square	F	Sig.	Partial Eta Squared
Conviction in self	187.381	2.002	93.598	23.874	.000	.278
Non traditional	10.889	1.885	5.778	1.546	.218	.024
Openness and nurturing	216.107	1.333	162.127	30.615	.000	.331
Performance oriented and humane	130.679	1.826	71.557	8.693	.000	.123
Personal Touch	98.679	1.943	50.784	13.887	.000	.183
Sensitive and conscientious	79.921	2.194	36.421	11.740	.000	.159
a. Computed using alpha = .05						

**Table 6 - Univariate Tests<sup>a</sup> - PhyEx Group with Greenhouse-Geisser Correction for ITL**

<b>Domains of Leadership</b>	<b>Type III Sum of Squares</b>	<b>Df</b>	<b>Mean Square</b>	<b>F</b>	<b>Sig.</b>	<b>Partial Eta Squared</b>
Conviction in self	14.524	1.811	8.021	2.202	.120	.034
Non traditional	8.774	2.530	3.468	1.443	.236	.023
Openness and nurturing	26.234	2.196	11.949	5.589	<b>.004</b>	.083
Performance oriented and humane	3.948	2.648	1.491	1.527	.214	.024
Personal Touch	16.552	2.366	6.995	5.165	<b>.004</b>	.077
Sensitive and conscientious	15.746	2.182	7.215	4.827	<b>.008</b>	.072

a. Computed using alpha = .05

### 6.2.3 F statistics

F statistics data is presented as below –

#### Conviction in self-

Yoga group:  $F(2.002, 93.598) = 23.874, p < 0.001$ , Effect size ( $\eta^2$ ) = 0.278.

PhyEx group:  $F(1.811, 8.021) = 2.202, p < .120$ , Effect size ( $\eta^2$ ) = 0.034.

#### Non-traditional-

Yoga group:  $F(1.885, 5.778) = 1.546, p < .218$ , Effect size ( $\eta^2$ ) = 0.024.

PhyEx group:  $F(2.530, 3.468) = 1.443, p < .236$ , Effect size ( $\eta^2$ ) = 0.023.

### **Openness and nurturing-**

Yoga group:  $F(1.333, 162.127) = 30.615, p < .001$ , Effect size ( $\eta^2$ ) = 0.331.

PhyEx group:  $F(2.196, 11.949) = 5.589, p < .004$ , Effect size ( $\eta^2$ ) = 0.083.

### **Performance oriented and humane-**

Yoga group:  $F(1.826, 71.557) = 8.693, p < 0.001$ , Effect size ( $\eta^2$ ) = 0.123.

PhyEx group:  $F(2.648, 1.491) = 1.527, p < .214$ , Effect size ( $\eta^2$ ) = 0.024.

### **Personal Touch-**

Yoga group:  $F(1.943, 50.784) = 13.887, p < 0.001$ , Effect size ( $\eta^2$ ) = 0.183.

PhyEx group:  $F(2.366, 6.995) = 5.165, p < .004$ , Effect size ( $\eta^2$ ) = 0.077.

### **Sensitive and conscientious-**

Yoga group:  $F(2.194, 36.421) = 11.740, p < 0.001$ , Effect size ( $\eta^2$ ) = 0.159.

PhyEx group:  $F(2.182, 7.215) = 4.827, p < 0.008$ , Effect size ( $\eta^2$ ) = .072.

## **6.2.4 Multivariate analysis**

Further multivariate analysis was used to detect repeated-measures effects as shown in [Table 7] for overall leadership competencies. Effects are significant with each measure as given by Wilks' Lambda values compared independently 'within' each group are found to be significant with  $p < 0.001$ . However the effect size calculations as Partial Eta Squared values are showing the difference. Yoga Group has Effect size ( $\eta^2$ ) = 0.213 while PhyEx group has Effect size ( $\eta^2$ ) = 0.090 indicating that Integrated Yoga Module has higher impact compared to Physical Exercise.

Multivariate analysis using design - Intercept + GROUP was significant ( $p < 0.001$ ) with effect size ( $\eta^2$ ) = 0.088 indicating effect on two groups.

**Multivariate Analysis of within subject effects for Integrated Yoga Module – IYM (Yoga) and Physical Exercise (PhyEx)**

**Table 7 – Tests of ‘Within subject effects’ for Yoga and PhyEx (independent)**

Wilks' Lambda in Multivariate <sup>a,b</sup>							
Within Subjects Effect	Group	Value	F	Hypothesis df	Error df	Sig.	Partial Eta Squared
Leadership	Yoga	.487	8.250	18.000	512.431	.000	.213
Leadership	PhyEx	.754	2.989	18.000	512.431	.000	.090
Leadership		.759	5.894	18.00	1038.518	.000	.088

GROUP<sup>c</sup>

a.	Design:	Intercept
Within Subjects Design: leadership		
b. Tests are based on averaged variables.		
c. Design: Intercept + GROUP		

To differentiate between the effects of repeated measures taken with duration of one month each (i.e. 1<sup>st</sup> Day pre and 30<sup>th</sup> Day, 60<sup>th</sup> Day, and 90<sup>th</sup> Day post tests), pairwise analysis was taken into consideration. We found that Yoga has shown significant changes in repeated measures for all domains except Non-traditional way of leadership while Physical Exercise does not have significant changes in repeated measures for all domains of leadership. All six domains are analyzed for between groups effects in four measurement i.e. pre experimental data on Day 1 (1<sup>st</sup> Day), and post data on Day 2 (30<sup>th</sup> Day), Day 3 (60<sup>th</sup> day) the Day 4 (90<sup>th</sup> Day) and graphs were plotted separately

[Figure 6 to Figure 11] to measure effects on each domain with estimated marginal means.

### 6.2.5 Graphical Analysis

Visual analysis indicates that while effects of Physical Exercise are significant but not consistent while Integrated Yoga Module (IYM) has given significant and consistent effects. Graphs also represent the periodic effects and indicate of yoga during first month was much higher than effect of yoga in second and third month and effect has further reduced during last month of intervention.

#### GRAPHICAL ANALYSIS – Marginal Means of Repeated Measures for each Domain of Leadership comparison made for Yoga group and PhyEx group

Fig 6: Marginal Means of Repeated Measures - Conviction in Self

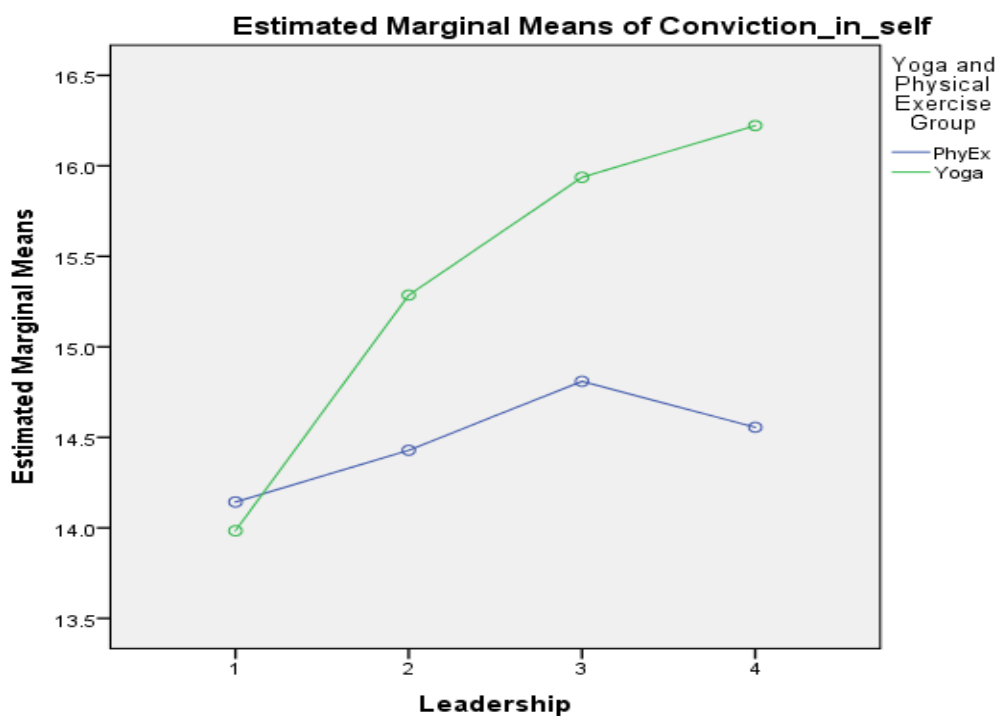


Fig 7: Marginal Means of Repeated Measures -Non traditional

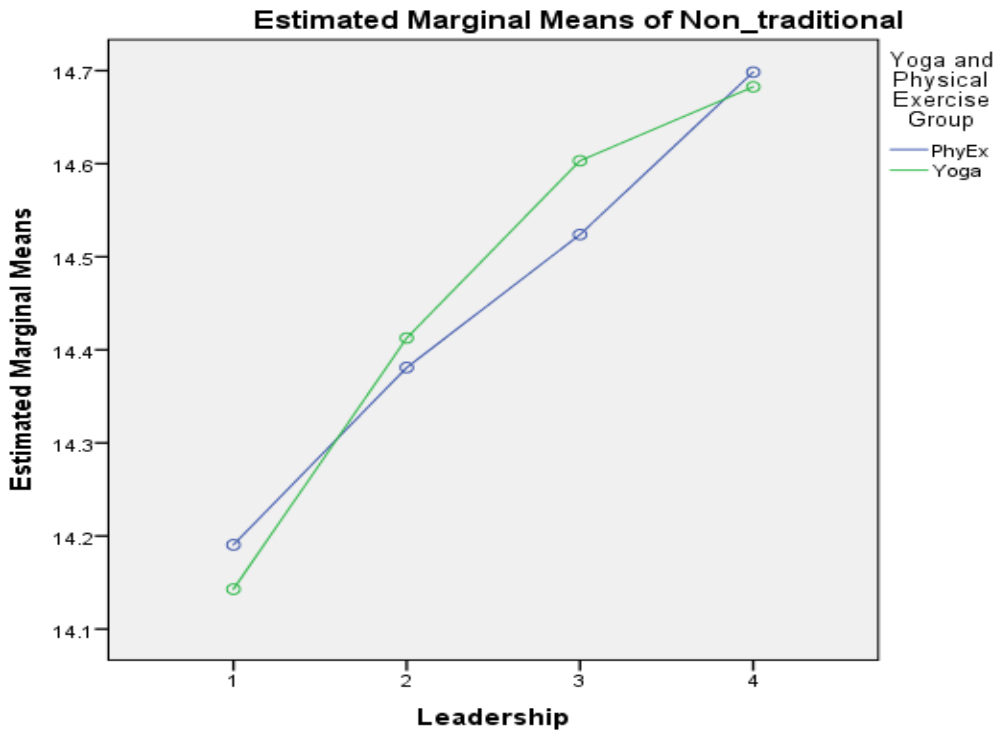


Fig 8: Marginal Means of Repeated Measures - Openness and nurturing

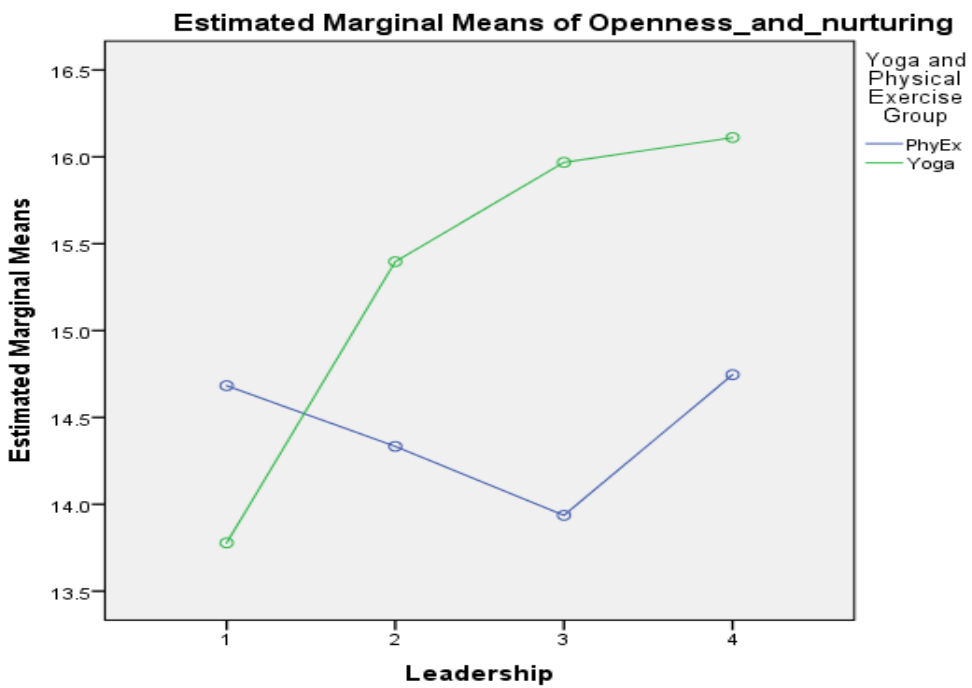


Fig 9: Marginal Means of Repeated Measures - Performance oriented and humane

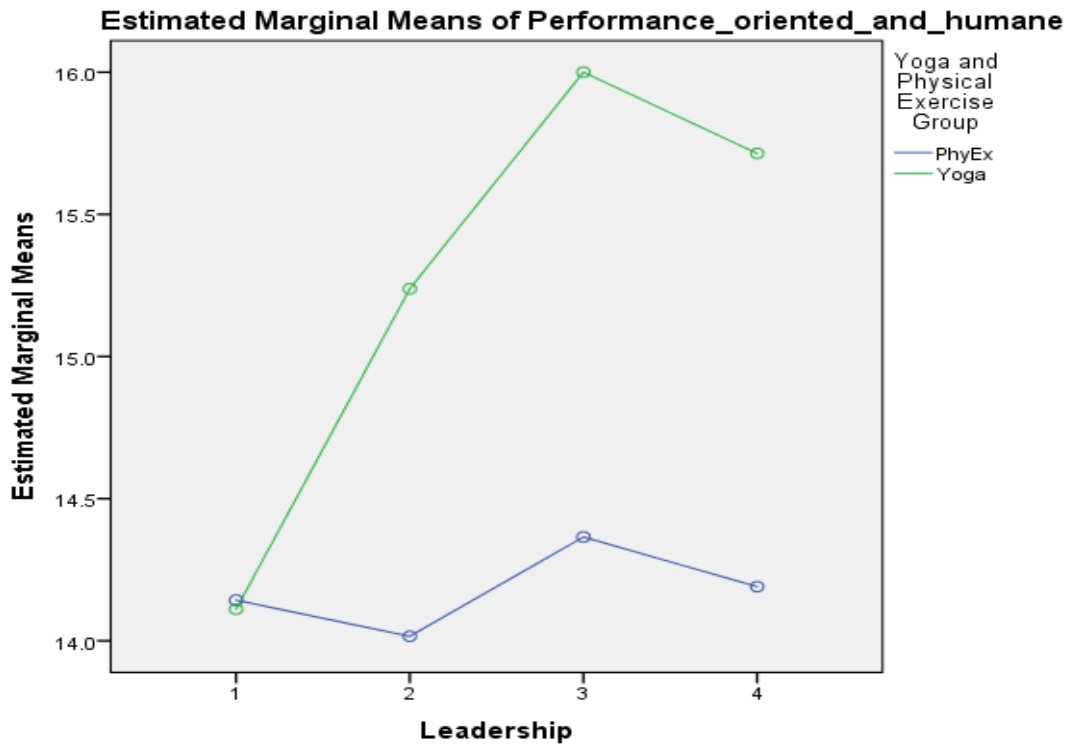


Fig 10: Marginal Means of Repeated Measures -Personal Touch

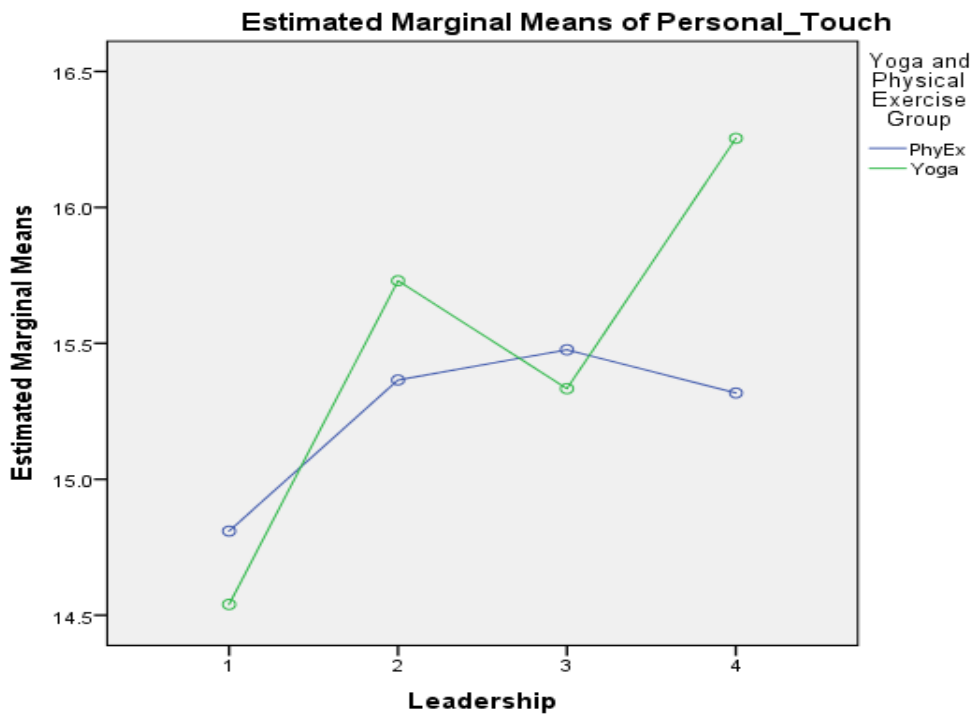
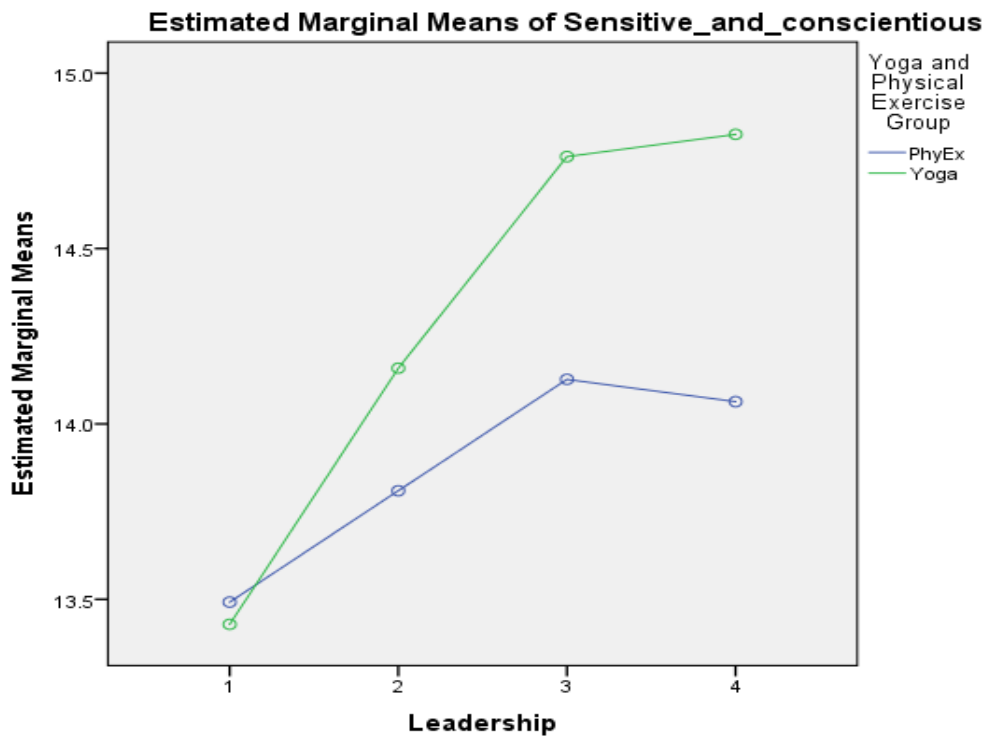


Fig 11: Marginal Means of Repeated Measures - Sensitive and conscientious



### 6.3 Decision Making

Decision making has five domains which are measured separately. Domains of Decision-making - Achievement orientation, Intuitive approach Emotional involvement, Risk preference, Routine and systems.

#### 6.3.1 Data Analysis

Descriptive Analysis revealing the mean and standard deviations for both the groups that is experimental group practicing IYM and other control group practicing PhyEx is given in Table 8.

**Table 8: Descriptive analysis\* showing mean and SD values for DMSQ**

Domains of Decision-making	Group	N = 63	1st Day	30th Day	60th Day	90th Day	Total
Achievement orientation	PhyEx	Mean	2.53	2.6	2.66	2.67	<b>2.64</b>
		SD	0.559	0.542	0.52	0.503	<b>0.52</b>
	Yoga	Mean	2.53	2.58	2.62	2.66	<b>2.62</b>
		SD	0.312	0.292	0.332	0.327	<b>0.32</b>
Intuitive approach	PhyEx	Mean	2.52	2.52	2.58	2.56	<b>2.55</b>
		SD	0.427	0.388	0.333	0.384	<b>0.37</b>
	Yoga	Mean	2.52	2.55	2.59	2.6	<b>2.58</b>
		SD	0.33	0.322	0.327	0.312	<b>0.32</b>

Emotional involvement	PhyEx	Mean	2.69	2.71	2.66	2.67	<b>2.68</b>
		SD	0.425	0.406	0.422	0.412	<b>0.41</b>
	Yoga	Mean	2.71	2.78	2.82	2.82	<b>2.81</b>
		SD	0.425	0.432	0.407	0.411	<b>0.42</b>
Risk preference	PhyEx	Mean	2.46	2.45	2.4	2.46	<b>2.44</b>
		SD	0.429	0.442	0.477	0.435	<b>0.45</b>
	Yoga	Mean	2.46	2.49	2.52	2.56	<b>2.52</b>
		SD	0.417	0.398	0.433	0.431	<b>0.42</b>
Routine and systems	PhyEx	Mean	2.6	2.64	2.67	2.61	<b>2.64</b>
		SD	0.415	0.413	0.513	0.417	<b>0.45</b>
	Yoga	Mean	2.59	2.67	2.72	2.73	<b>2.71</b>
		SD	0.362	0.337	0.333	0.348	<b>0.34</b>

\*PhyEx – physical exercise, Yoga – integrated yoga module (IYM), SD – standard deviation.

### 6.3.2 Repeated measures analysis of variance (RM ANOVA)

Repeated measures analysis of variance (RM ANOVA) has indicated the significant main effect of IYM intervention on decision-making style variables, whereas control group of PhyEx did not show significant within-subject effect. As Mauchly's Test of Sphericity was not met, *F* statistics analysis in Univariate Tests with Greenhouse–Geisser correction was used for analysis (Table 9 and Table 10).

**Table 9: Univariate tests<sup>a</sup> -Greenhouse–Geisser correction in Yoga group for DMSQ**

Domains of Decision making	Type III Sum of Squares	df	Mean Square	<i>F</i>	Sig.	Partial Eta Squared
Achievement orientation	0.561	2.189	0.256	21.934	0.000	0.261
Intuitive approach	0.482	2.701	0.179	32.117	0.000	0.341
Emotional involvement	0.260	2.125	0.122	8.956	0.000	0.126
Risk preference	0.358	2.307	0.155	20.730	0.000	0.251
Routine and systems	0.785	2.512	0.313	19.597	0.000	0.240

a. Computed using alpha = .05

**Table 10: Univariate tests with Greenhouse–Geisser correction in PhyEx group for DMSQ**

<b>Domains</b>	<b>of</b>	<b>Type</b>	<b>df</b>	<b>Mean</b>	<b><i>F</i></b>	<b>Sig.</b>	<b>Partial</b>	<b>Observ</b>
<b>Decision making</b>	<b>of</b>	<b>III Sum</b>		<b>Square</b>			<b>Eta</b>	<b>ed</b>
	<b>of</b>	<b>Squares</b>					<b>Squared</b>	<b>Power<sup>a</sup></b>
Achievement orientation		0.755	1.219	0.619	3.280	0.066	0.050	<b>.476</b>
Intuitive approach		0.175	1.248	0.140	1.092	0.314	0.017	<b>.193</b>
Emotional involvement		0.086	2.400	0.036	5.798	0.002	0.086	<b>.907</b>
Risk preference		0.149	1.200	0.124	1.102	0.309	0.017	<b>.192</b>
Routine and systems		0.165	1.073	0.154	0.980	0.332	0.016	<b>.168</b>

a. Computed using alpha = .05

There was a significant main effect of IYM intervention on domains of decision-making.

### 6.3.3 F statistics

F statistics data is presented as below –

#### **Achievement Orientation**

$F(2.189, 135.696) = 21.934, p < 0.001$ , effect size ( $\eta^2$ ) = 0.261 in yoga group and  
PhyEx group –  $F(1.219, 75.606) = 3.280, p < 0.066$ , effect size ( $\eta^2$ ) = 0.50.

#### **Intuitive Approach**

$F(2.215, 131.776) = 8.956, p < 0.001$ , effect size ( $\eta^2$ ) = 0.341 in yoga group and  
 $F(1.248, 77.347) = 1.092, p < 0.314$ , effect size ( $\eta^2$ ) = 0.17 in PhyEx group.

#### **Emotional Involvement**

$F(2.701, 167.436) = 32.117, p < 0.001$ , effect size ( $\eta^2$ ) = 0.126 in yoga group and  
 $F(2.4, 148.818) = 5.798, p < 0.002$ , effect size ( $\eta^2$ ) = 0.86 in PhyEx group.

#### **Risk Preference**

$F(2.307, 143.062) = 20.730, p < 0.001$ , effect size ( $\eta^2$ ) = 0.251 in yoga group and  
 $F(1.2, 74.409) = 1.102, p < 0.309$ , effect size ( $\eta^2$ ) = 0.17 in PhyEx group.

#### **Routine and Systems**

$F(2.512, 186) = 19.597, p < 0.001$ , effect size ( $\eta^2$ ) = 0.240 in yoga group and  $F$   
(1.073, 66.526) = 0.980,  $p < 0.332$ , effect size ( $\eta^2$ ) = 0.16 in PhyEx group.

Further multivariate analysis was used to detect repeated-measures effects (Table 11). Effects are significant with each measure as given by Wilks' Lamda values are compared independently 'within' each group as have given significant results  $p < 0.001$  for yoga group and  $p < 0.005$  for PhyEx group.

**Table 11: Tests of ‘Within subject effects’ for Yoga and PhyEx (independent)**

Wilks' Lambda – Multivariate test <sup>a,b</sup>								
Within Effect	Subjects	Value	F	Hypothesis df	Error df	Sig.	Partial Squared	Eta
Decision-making	Yoga	0.404	13.035	15.000	502.823	0.000	0.261	
Decision-making	PhyEx	0.837	2.226	15.000	502.823	0.005	0.057	

a. Design: Intercept

Within Subjects Design: leadership

b. Tests are based on averaged variables.

To differentiate between the effects of RM (i.e. 1st day pre and 30th day, 60th day and 90th day post tests) pair-wise analysis was taken into consideration. Internal significance of pairs was found for all decision-making domains in yoga group. Pair-wise analysis PhyEx group significance was found only in few pairs for achievement orientation and emotional involvement.

All subscales of DMSQ have shown significant impact in Day 1 (30th day) and Day 3 (60th day), whereas in Day 4 (90th day) the impact has reduced compared with Day 2 and Day 3. The results are plotted in graphs through SPSS statistical software (Figures 12 to 16).

### 6.3.4 Graphical Analysis

Showing Marginal Means of Repeated Measures - for yoga and physical exercise groups

Figure 12: Marginal Means of Repeated Measures - Achievement orientation

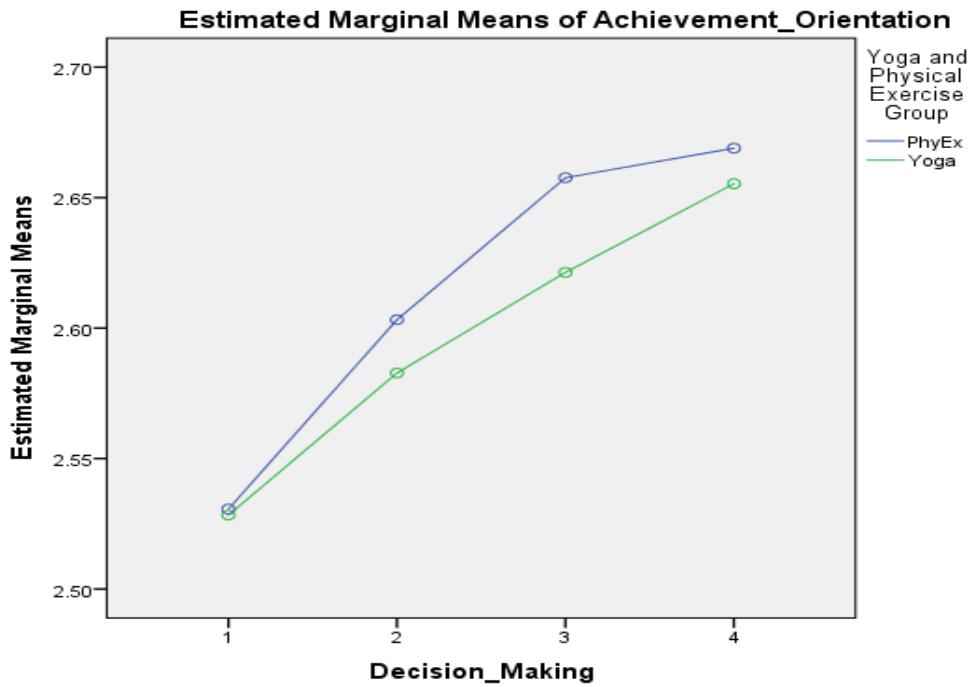
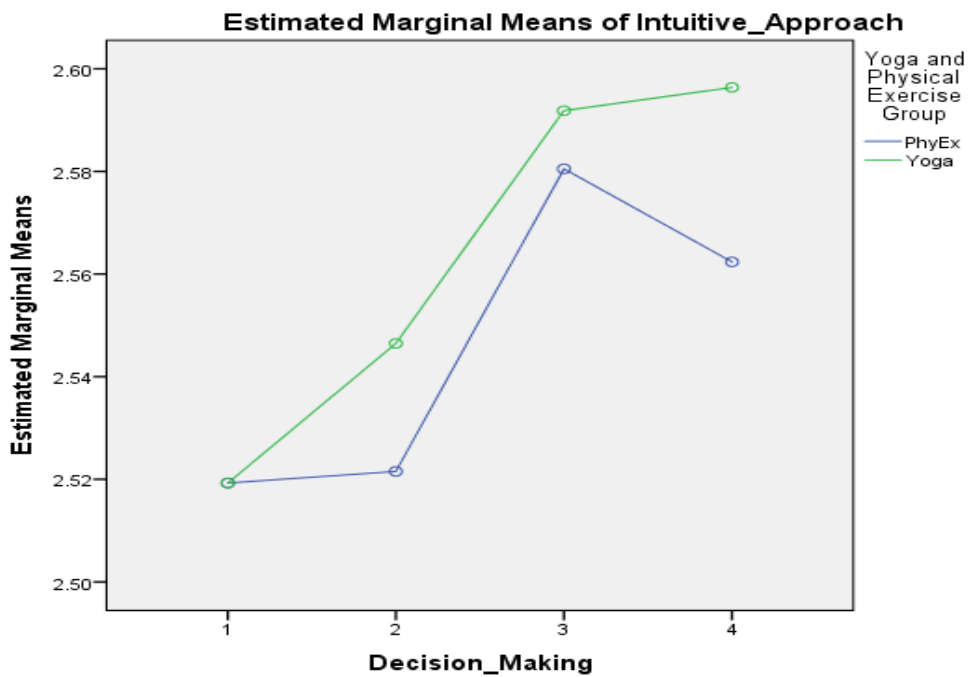
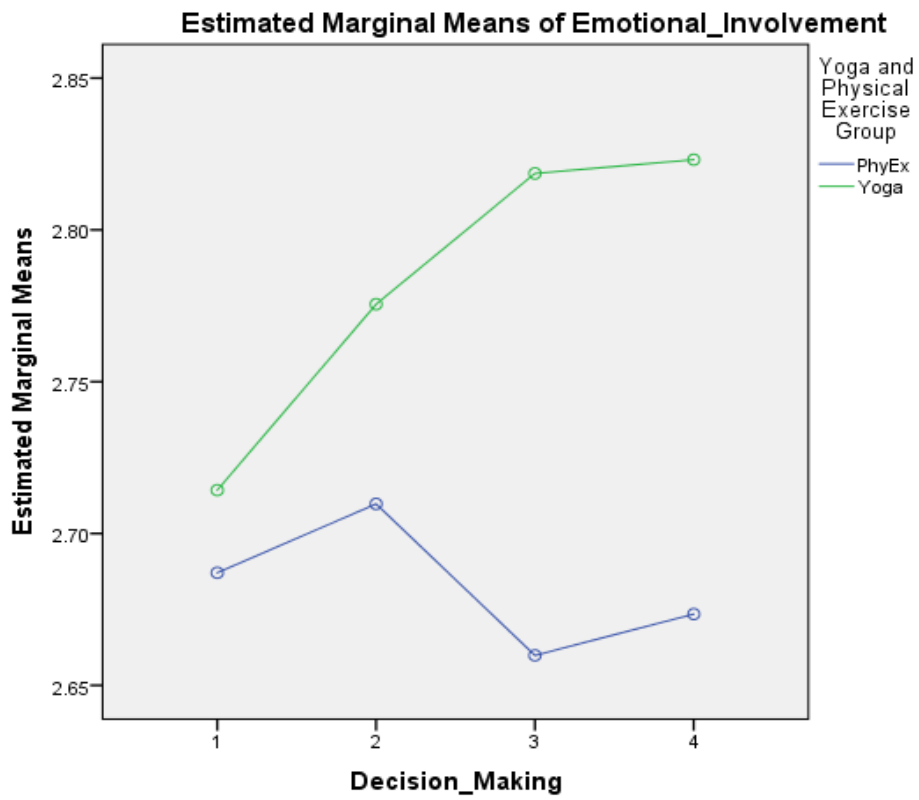


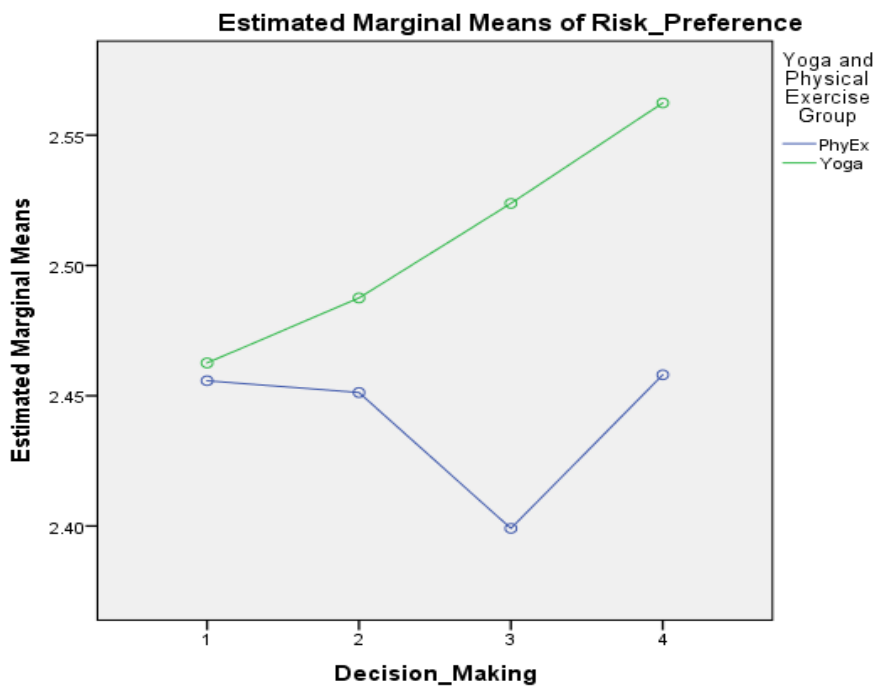
Figure 13: Marginal Means of Repeated Measures - Intuitive approach



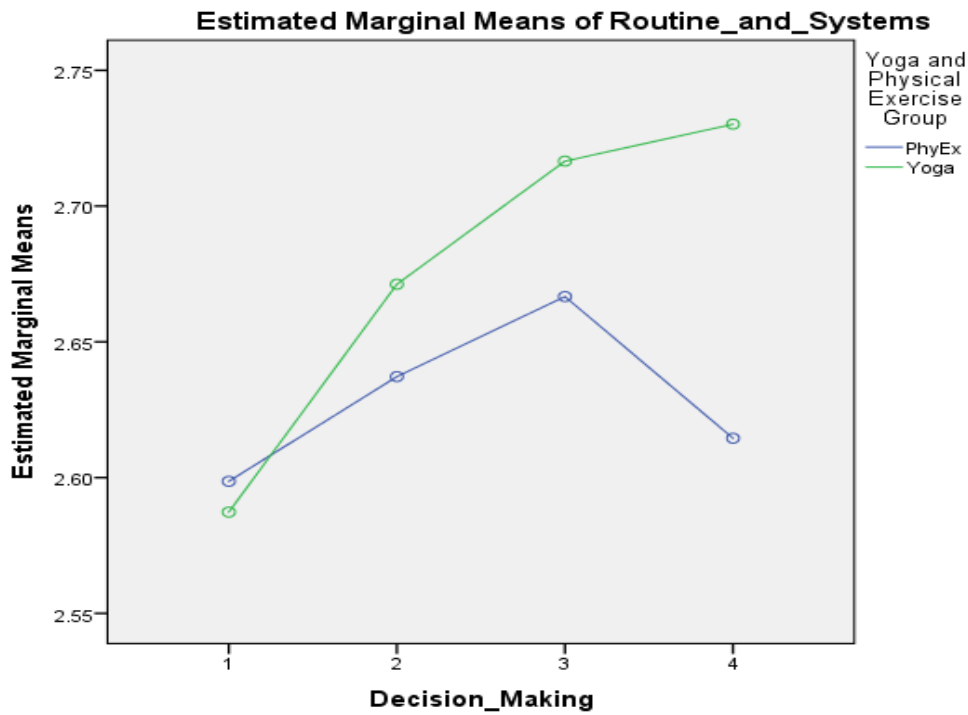
**Figure 14: Marginal Means of Repeated Measures - Emotional involvement**



**Figure 15: Marginal Means of Repeated Measures - Risk preference showed**



**Figure 16: Marginal Means of Repeated Measures - Routine and systems**



Managers practicing IYM are more likely to prefer Achievement Orientation than passive response, Intuitive than deliberative thinking, Emotional Involvement than Rational approach, Risk Preference than Risk averse, Routine & Systems than Autonomy. It is evident that IYM is effective and consistent in improving the decision-making style for managers. PhyEx group has consistent improvement only in Achievement orientation, whereas emotional involvement also has shown most significant difference between groups. Therefore, according to this study, Hypothesis 1 is accepted, and Hypothesis 2 is rejected. IYM has consistent positive impact on decision-making style of managers, whereas PhyEx does not have consistent positive impact on decision-making style of managers.

## 6.4 World Health Organization's Quality of Life (WHOQOL – BRIEF)

All Analysis was made using transformed scores. Domain 1 - Physical Health (Transformed Scores to 4-20 scale), Domain 2 - Psychological Health (Transformed Scores to 4-20 scale), Domain 3 - Social Relationships (Transformed Scores to 4-20 scale), Domain 4 - Environment (Transformed Scores to 4-20 scale). Each domain was analysed separately.

### 6.4.1 Data Analysis:

Descriptive analysis of Mean and Standard deviation [Table 12] has indicated that differential effects of Physical Exercise and Integrated Yoga Module. Yoga group has increased mean and reduced standard deviations indicating better effect of integrated Yoga module on leadership competencies.

**Table 12: Descriptive analysis\* showing mean and SD values for QOL**

Quality of Life – Group*	Values	DAY	DAY	DAY	DAY 90	Total	
Domain 1 - Physical Health (Transformed Scores to 4-20 scale)	PhyEx	Mean	13.30	13.63	12.87	12.84	13.16
		SD	1.747	1.903	1.809	1.780	1.81
	Yoga	Mean	13.37	14.16	14.24	14.08	<b>13.96</b>
		SD	2.253	2.371	2.153	2.351	2.28
Domain 2 - Psychological Health (Transformed Scores to 4-20 scale)	PhyEx	Mean	14.16	14.62	14.54	14.49	14.45
		SD	1.537	1.887	2.131	2.213	1.94
	Yoga	Mean	14.13	15.52	16.06	15.97	<b>15.42</b>
		SD	1.972	2.449	3.095	2.978	2.62
Domain 3 - Social Relationships (Transformed Scores to 4-20 scale)	PhyEx	Mean	13.70	13.89	13.94	14.05	13.89
		SD	3.221	2.659	2.602	2.399	2.72
	Yoga	Mean	13.75	14.06	14.25	14.16	<b>14.06</b>
		SD	3.282	2.285	2.117	2.081	2.44
Domain 4 - Environment (Transformed Scores to 4-20 scale)	PhyEx	Mean	12.33	13.84	13.81	13.38	13.34
		SD	2.214	1.619	1.749	1.170	1.69
	Yoga	Mean	12.44	14.90	15.03	14.29	<b>14.17</b>
		SD	3.057	2.551	2.362	1.611	2.40

\*PhyEx- Physical Exercise, Yoga- Integrated Yoga Module (IYM), SD- Standard Deviation

## 6.4.2 Repeated Measures Analysis of Variance (RM ANOVA)

Analysis done with repeated measures Analysis of Variance (RM ANOVA) has indicated that main effect of Integrated Yoga Module (IYM) and Physical Exercise intervention on Quality of Life domains is significant. As Mauchly's Test of Sphericity was not met, F statistics in Univariate Tests was used with Greenhouse-Geisser correction for analysis. Independent analysis of repeated measures in F statistics with 'Tests of Within-Subjects Effects' reveals following information on of each domain of Integrated Yoga Module (IYM) group [Table 13] and Physical Exercise group [Table 14].

**Table 13 - Univariate Tests<sup>a</sup> - Yoga Group with Greenhouse-Geisser Correction for QOL**

Quality of Life	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Physical Health	164.996	2.132	77.395	56.129	.000	.475
Psychological Health	20.456	1.393	14.685	11.821	.000	.160
Social Relationships	51.472	1.772	29.041	35.350	.000	.363
Environment	155.333	1.285	120.851	59.571	.000	.490

a. Computed using alpha = .05

**Table 14 - Univariate Tests<sup>a</sup> - PhyEx Group with Greenhouse-Geisser Correction for QOL**

Quality of Life Domains	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Physical Health	58.825	2.084	28.232	45.776	.000	.425
Psychological Health	.048	1.000	.048	.663	.419	.011
Social Relationships	2.075	2.057	1.009	6.224	.002	.091
Environment	5.984	1.316	4.547	6.131	.009	.090

a. Computed using alpha = .05

### 6.4.3 F statistics

F statistics data are presented as below –

#### Physical Health

Yoga group:  $F(2.132, 77.395) = 56.129$ ,  $p < 0.001$ , Effect size ( $\eta^2$ ) = 0.475.

PhyEx group:  $F(2.084, 28.232) = 45.776$ ,  $p < 0.001$ , Effect size ( $\eta^2$ ) = 0.425.

#### Psychological Health

Yoga group:  $F(1.393, 14.685) = 11.821$ ,  $p < 0.001$ , Effect size ( $\eta^2$ ) = 0.160.

PhyEx group:  $F(1.000, .048) = .663$ ,  $p < 0.419$ , Effect size ( $\eta^2$ ) = 0.011.

#### Social Relationships

Yoga group:  $F(1.772, 29.041) = 35.350$ ,  $p < 0.001$ , Effect size ( $\eta^2$ ) = 0.363.

PhyEx group:  $F(2.057, 1.009) = 6.224$ ,  $p < 0.002$ , Effect size ( $\eta^2$ ) = 0.091.

#### Environment

Yoga group:  $F(1.285, 120.851) = 59.571$ ,  $p < 0.001$ , Effect size ( $\eta^2$ ) = 0.490.

PhyEx group:  $F(1.316, 4.547) = 6.131$ ,  $p < 0.009$ , Effect size ( $\eta^2$ ) = 0.090.

#### 6.4.4 Multivariate Analysis

Further multivariate analysis was used to detect repeated-measures effects as shown in [Table 15] for overall leadership competencies. Multivariate Analysis of within subject effects for Integrated Yoga Module – IYM (Yoga) and Physical Exercise (PhyEx) was analysed for Quality of Life. Effects are significant with each measure as given by Wilks' Lambda values are compared independently 'within' each group are found to be significant with  $p < 0.001$ .

**Table 15: – Tests of 'Within subject effects' for Yoga and PhyEx for QOL**

Wilks' Lambda test - Multivariate <sup>a,b</sup>								
Within Effect	Subjects	Value	F	Hypothesis df	Error df	Sig.	Partial Squared	Eta
Quality of Life		.372	36.894	12.000	976.574	.000	.281	
Quality of Life *	GROUP	.700	11.751	12.000	976.574	.000	.112	

a. Design: Intercept + GROUP Within Subjects Design: Quality of Life

b. Tests are based on averaged variables.

Computed using alpha = .05

### 6.4.5 Graphical Analysis

#### Marginal Means of Repeated Measures for Yoga and Physical Exercise

Effect of Yoga and Physical Exercise are shown in Figures [Fig 17 to 20].

Fig. 17: Marginal Means of Repeated Measures - Quality of Life – Physical health

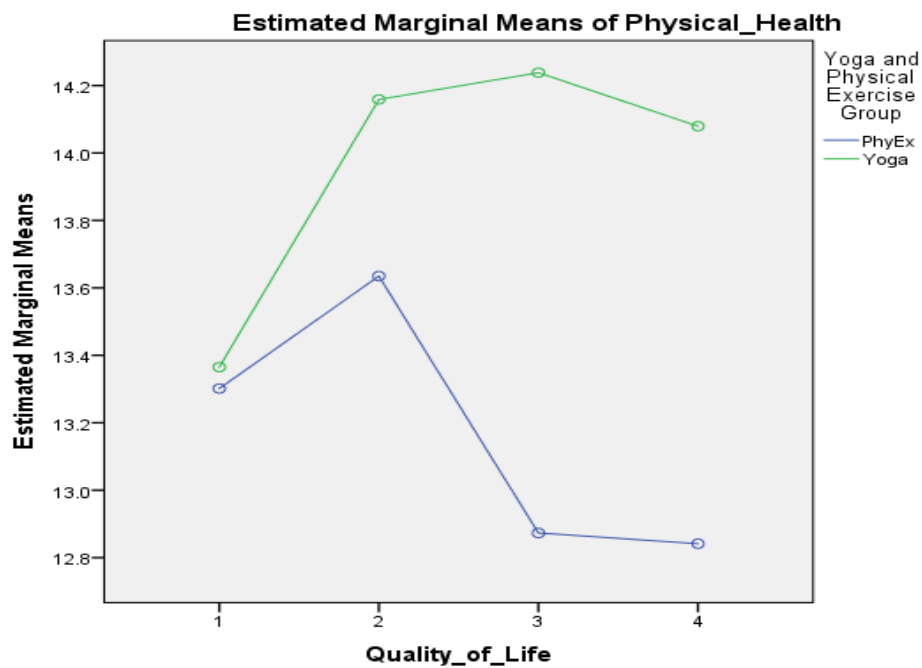


Fig. 18: Marginal Means of Repeated Measures - Quality of Life – Psychological health

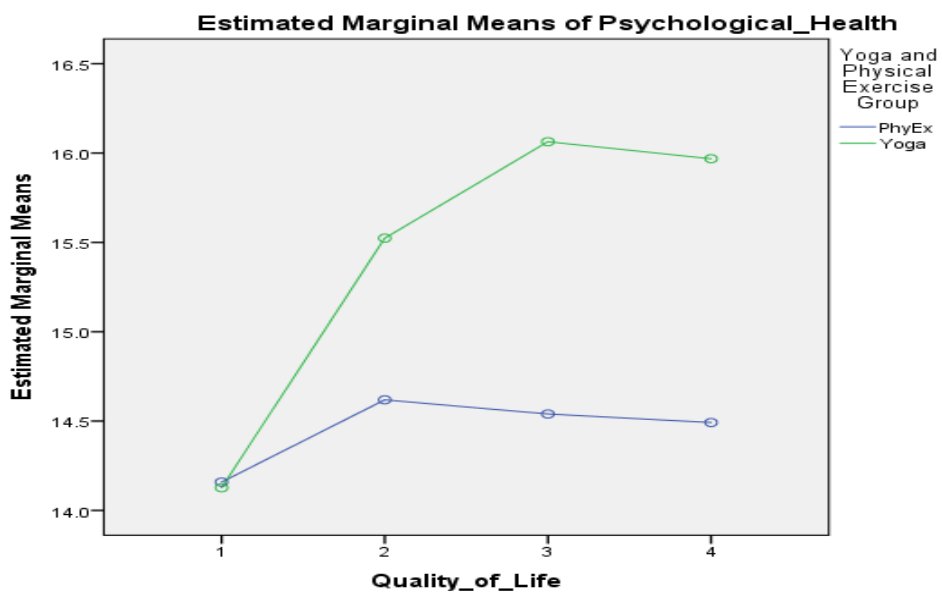


Fig. 19: Marginal Means of Repeated Measures - Quality of Life – Social Relationships

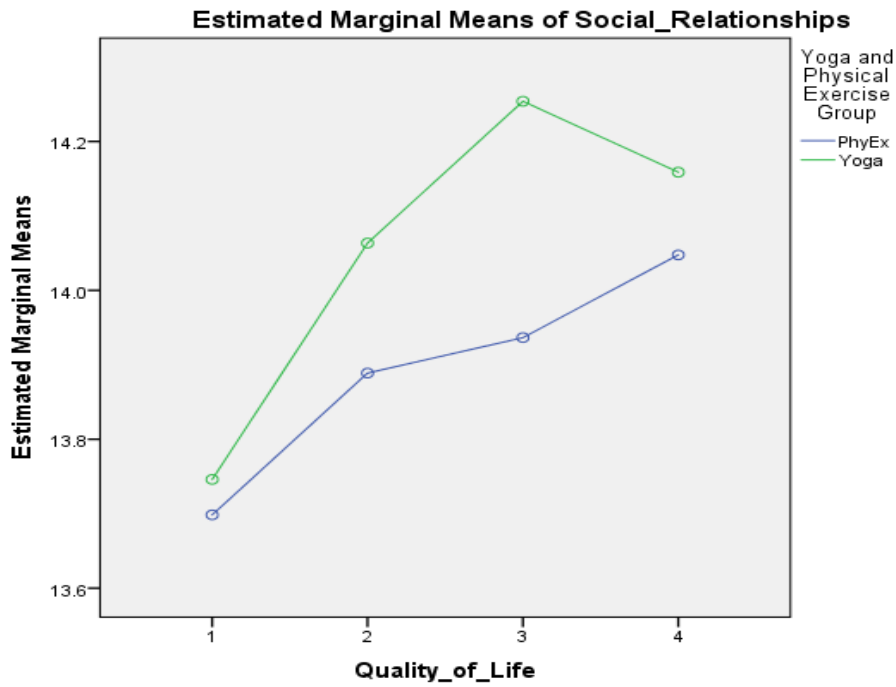
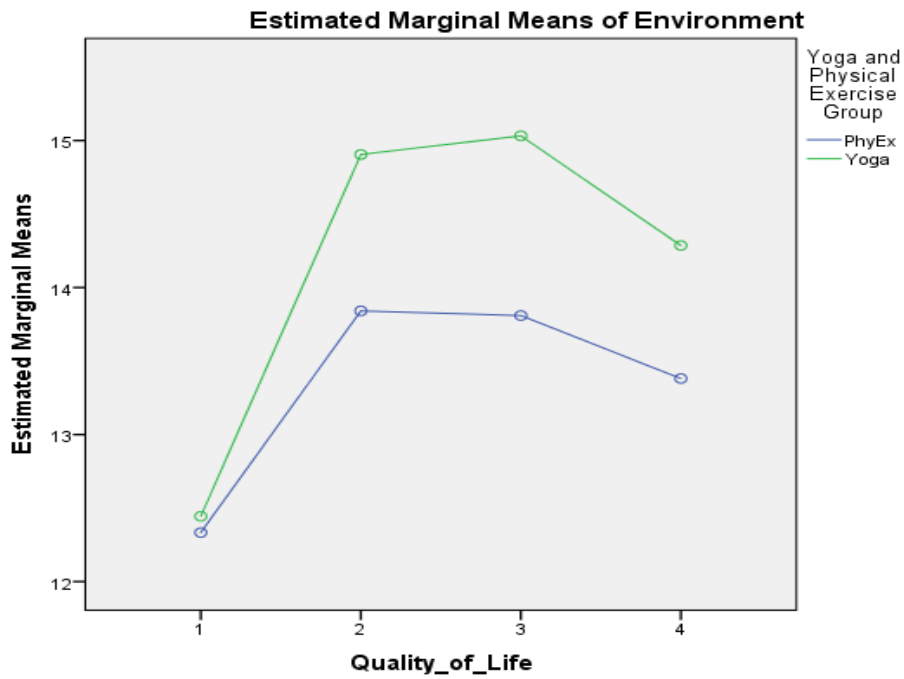


Fig. 20: Marginal Means of Repeated Measures - Quality of Life – Environment



To differentiate between the effects of repeated measures taken with duration of one month each we compared 1<sup>st</sup> day with 30<sup>th</sup>, 60<sup>th</sup> and 90<sup>th</sup> day in 'pair-wise comparisons'. We found that that Yoga has shown significant changes in repeated measures for domains like psychological health and environment while physical health and social relationships did not show consistency in results.

Effects of Physical Exercise and Integrated Yoga Module (IYM) were represented in graphical plots also reveals that effects of yoga during first month was much higher than effect of yoga in consecutive months.

## 6.5 Guna Personality Inventory (GPI)

All participants were asked to fill in Guna Personality Inventory (GPI) on 1<sup>st</sup> day, and then on 30<sup>th</sup>, 60<sup>th</sup> and 90<sup>th</sup> Day. The Scores 18 to 23 indicate the predominantly Tamas guna in personality, Scores 24 to 27 indicate the predominantly Rajas guna in personality and Scores 27 to 30 indicate the predominantly Satva guna in personality. The resultant GPI scores were converted into codes like 1 for Tamas, 2 for Rajas (24-27) and 3 for Satva (27-30). Cross-tabulations are calculated for the number of participants under each guna i.e. Tamas, Rajas and Satva. They are measured for each data collection cycle and graphs plotted [Plates 1 and 2] show the overall number of Satva predominant people has increased in Yoga Group while Physical Education group shows increase in Rajas predominant people. Moreover the move from Tamas to Rajas and then to Satva are mostly seen when 1<sup>st</sup> day (pre) is compared with 90<sup>th</sup> Day (post).

Following cross-tabulations [Table 16] show the number of participants under each guna i.e. Tamas, Rajas and Satva. They are measured for each data collection cycle and graphs plotted show the overall number of Satva predominant people has increased in Yoga Group while Physical Education group shows increase in Rajas predominant people. Moreover the move from Tamas to Rajas and then to Satva are mostly seen when 1<sup>st</sup> day (pre) is compared with 90<sup>th</sup> Day (post).

### 6.5.1 Cross-tabulations

**Table 16: Cross Tabulation of number of participants Guna values in GPI**

**Crosstab**

Count

		Satva Rajas and Tamas on Day 1			Total
		1	2	3	
Yoga and Physical Exercise Group	PHY EX	37	16	10	63
	Yoga (IYM)	35	18	10	63
Total		72	34	20	126

**Crosstab**

Count

		Satva Rajas and Tamas on Day 2			Total
		1	2	3	
Yoga and Physical Exercise Group	PHY EX	12	42	9	63
	Yoga (IYM)	8	38	17	63
Total		20	80	26	126

**Crosstab**

Count

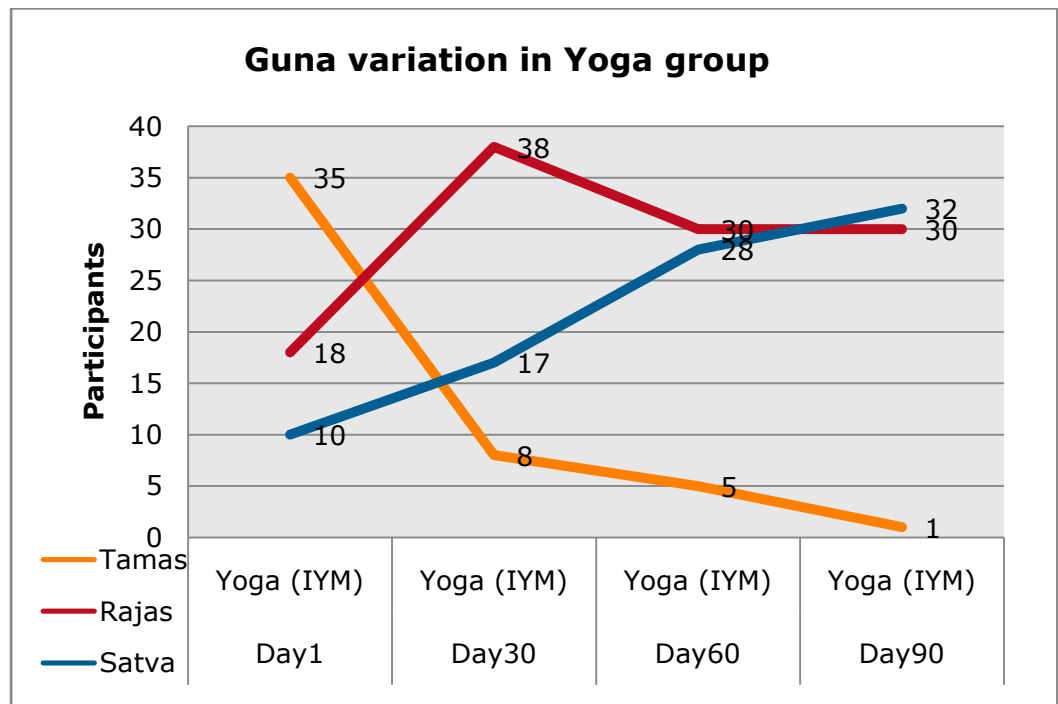
		Satva Rajas and Tamas on Day 3			Total
		1	2	3	
Yoga and Physical Exercise Group	PHY EX	10	35	18	63
	Yoga (IYM)	5	30	28	63
Total		15	65	46	126

**Crosstab**

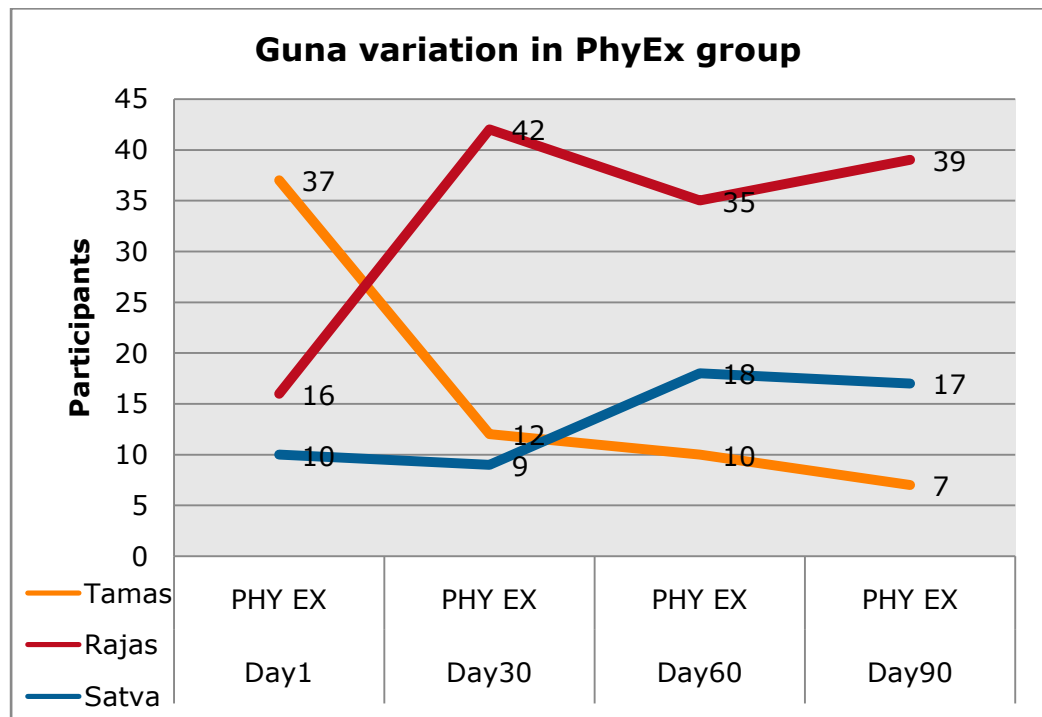
Count

		Satva Rajas and Tamas on Day 4			Total
		1	2	3	
Yoga and Physical Exercise Group	PHY EX	7	39	17	63
	Yoga (IYM)	1	30	32	63
Total		8	69	49	126

## 6.5.2 Guna variation



**Plate 1: Guna variation in Yoga group**



**Plate 2: Guna variation in PhyEx group**

Guna Variation results show that Yoga Group subjects with Satva as predominant Guna have increased while subjects with Rajas predominant guna have shown variation. Subjects with Tamas predominant guna have sharply reduced indicating that Integrated Yoga Module increases Satva Guna.

Guna variation in Physical Exercise group has shown that subjects with Rajas as predominant guna have increased more than subjects with Satva as Predominant guna. Subjects with Tamas as predominant guna have reduced indicating that Physical Exercise increases Rajas guna.

Thus we may conclude that Integrated Yoga Module increases Satva Guna while Physical Exercise increases Rajas guna and both reduce Tamas Guna in Human System.

*“Radiate boundless love towards the entire world – above, below  
and across – unhindered, without ill will, without enmity.”*

*– Buddha*

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# *Chapter 7*

# DISCUSSIONS

## 7 DISCUSSIONS

Indian philosophy and Indian traditional knowledge base provides insights about principles of yoga. In addition to Karma yoga, which is the beginning stage, there are other yogic paths such as Bhakti Yoga, Raja Yoga, Jnana Yoga in Life Cycle. We further studied impact of all these yogic practices in management leadership competency development. It develops each individual from individual to social and finally to integrative life. In addition to the authoritative scriptures given, scientific evidence through empirical studies is required to further validate the model. We came across the limitations of measurement tools which can truly represent the leadership phenomenon through 'Vedanta Model of Leadership'. There is scope for further study and development of such measurement scales.

This research also studied long-term effects of yoga practices on decision-making style of managers. It should be noted that IYM contains Asanas, Pranayama (regulated breathing) and Cyclic Meditation which enhances self-regulation and willpower to resist the cognitive traps inherent in human thinking. Manager's responses for leadership and decision-making are thus more likely to result from long-term reflective system than short-term impulsive system.

The observed effect of yoga seems to be due to regulation of energies at mind and body level. While physical exercise works at body level with stimulating effect on physiological functions. In the modern business world yoga and physical exercise provide as tools to improve Quality of Life for managers which in turn form the base for better work life as well. Physical Exercise though is effective in first month, longer duration of three months consistent effects were seen only with regular practice of yoga.

*"There's no knowledge without right faith, No conduct is possible without knowledge, without conduct, there's no liberation, and without liberation, no deliverance." - Mahavira*

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## *Chapter 8*

# APPRAISAL

## 8 APPRAISAL

### 8.1 Summary of the findings

#### 8.1.1 Leadership phenomenon

The literature studies reveal that concept of Sankalpa or will was very well discussed and recommended by all scriptures of Prasthan Traya – Brahma Sutra, Upanishads and Bhagawad Gita. Various scriptures have used different meanings as per the context but the core concept of sankalpa remains same as ‘Will’. Though the Sanskrit word sankalpa can be broadly called as Will-power but the exact meaning of the word comes close to meanings of words like – conviction, resolution, and intense ideation with thoughtfulness, righteous desire, wish or will. In addition to this Adi Shankaracharya has elaborated in depth with examples of day to day life. Four Yogas are also found to be more effective when integrated and it is evident that practicing all yoga together is effective. In fact the growth of yoga practitioners in all yogas is simultaneous, continuous and cyclic rather than step wise. Yogas are interdependent and mutually coexisting for cyclic vertical growth of yoga practitioners.

The major points of Vedanta Model of Leadership based on Self, People and Situation can be summarized as below -

- Yogic Model of Existence – ‘Sankalpa’ as propellant.
- Apparent Model of the Organisation - ‘Will’ Power as propellant.
- Self when acting as Leader, in view of Ultimate Truth is Brahman.
- People and followers are just an expression of Leader and they *are* leaders themselves.
- While situations are nothing but collective expressions from leader and his followers.
- There are propelling forces running this triad are Sankalpa of Brahman or Will-Power of Leaders & Followers.
- Sankalpa is closer to meaning in english as will, conviction, intention, resolution and righteous desire.
- These forces enables them control Prakruti, Situations or Context.

### **8.1.2 Indian Transformational Leadership**

Repeated Measures Analysis of Variance (ANOVA) and subsequent F statistics analysis is indicating that the effect of Integrated Yoga Module (IYM) is significant in domains of Conviction in self, Openness and nurturing, Performance oriented and humane, Personal Touch, Sensitive and conscientious. Effect of Physical Exercise was significant only in domains of Openness and nurturing, Personal Touch, Sensitive and conscientious, indicating emotional aspects of leadership phenomenon are affected by physical exercise also and effect was not significant in domains of Conviction in self, Performance oriented and humane indicating. Hypothesis 1a is partially accepted and Hypothesis 1b is rejected. Integrated Yoga Module has consistent positive impact on most of the Leadership Competencies of Managers while Physical Exercise has consistent positive impact on only few of the Leadership Competencies of Managers.

### **8.1.3 Decision making Style**

It is evident that IYM is effective and consistent in improving the decision-making style for managers. PhyEx group has consistent improvement only in Achievement orientation, whereas emotional involvement also has shown most significant difference between groups. Therefore, according to this study, Hypothesis 2a is accepted, and Hypothesis 2b is rejected. IYM has consistent positive impact on decision-making style of managers, whereas PhyEx does not have consistent positive impact on decision-making style of managers.

### **8.1.4 Quality of life**

Quality of life is a measure of subjective nature and individual perceptions play an important role in the responses given by participants. Integrated Yoga Module

has shown higher effect size and consistency than Physical Exercise. Quality of life and its measurements are based on responses as perceived by participants. In this study, Hypothesis 3a was accepted with consistent effect of yoga on quality of life and hypothesis 3b was rejected as effect of physical exercise was inconsistent based on the data analysis.

### **8.1.5 Guna Personality**

Guna Variation results show that Yoga Group subjects with Satva as predominant Guna have increased while subjects with Rajas predominant guna have shown variation. Subjects with Tamas predominant guna have sharply reduced indicating that Integrated Yoga Module increases Satva Guna. Guna variation in Physical Exercise group has shown that subjects with Rajas as predominant guna have increased more than subjects with Satva as Predominant guna. Subjects with Tamas as predominant guna have reduced indicating that Physical Exercise increases Rajas guna. Thus we may conclude that Integrated Yoga Module increases Satva Guna while Physical Exercise increases Rajas guna and both reduce Tamas Guna in Human System.

The effect of yoga was due to self regulation of energies at mind and body level. While physical exercise works at body level with stimulating effect on physiological functions. Physical Exercise though is effective in first month, longer duration of three months consistent effects were seen only with regular practice of yoga.

## **8.2 Conclusion**

Integrated Yoga Module (IYM) works through enhancing Willpower and Self Control in better way than Physical Exercise and hence we can see more effect through Yoga. Physical Exercise may help you with better mental health hence emotional domains are showing good impact. The underlying mechanism of how Yoga works in Human system is yet to be explored fully. Leadership phenomenon is viewed as multilevel system in which network of human entities are interacting with the environment and leader, follower context are represented as entities in this networked, unified, complex adaptive system and impact of yoga on this transformational process of leadership has scope of further research.

## **8.3 Implications of the study**

This research is an attempt to study long-term effect of yoga practices on leadership, decision-making style, quality of life and guna personality of managers. Integrated Yoga Module (IYM) works through enhancing Willpower and Self Control in better way than Physical Exercise and hence we can see more effect through Yoga. Physical Exercise may help you with better mental health hence emotional domains are showing good impact.

If studies with senior managers from only one organization are done, can strengthen and validate the phenomenon. Variety of experimental conditions like advanced yoga practices with long term studies can be carried out to verify the sustaining effects. Instrumental measurements along with traditional leadership scales will also improve our understanding of underlying mechanism of how yoga works for development of leadership competency.

#### **8.4 Applications of the study**

1. This study is providing a new perspective on leadership to explore the ancient texts and compare them with modern theories. This can even lead to developing Indian theories of management.
2. Leadership phenomenon can be very useful in Leadership Training Programmes.
3. New Management Development Programmes can be developed using the principles of Sankalpa or willpower mentioned in Vedanta Model of Leadership.
4. Integrated yoga modules with greater emphasis and relevance for managerial applications can be designed.

#### **8.5 Strength of the study**

1. This is the unique study which is developing a Leadership Model based on Core of Indian Philosophy – Advaita Vedanta.
2. This is study providing the conceptual model of Vedanta Model of Leadership.
3. Extensive study of ancient literature by using authoritative texts and authentic publishers like Advaita Ashrama and Ramakrishna Mission.
4. This study used authentic translations for the literature review are used with bhashya (commentaries) by Adi Sankaracharya.
5. This study gives greater emphasis on Spiritual aspects of yoga envisioned by ancient scholars rather than practices that are comparable to physical exercise at body level.
6. This study also includes the empirical data for analysis of the Leadership phenomenon.
7. This study is done with Randomized Controlled Trial (RCT) with active control group intervention of Physical Exercise.

8. This study is conducted with 90 day long intervention so as to see the effects of leadership phenomenon.

### **8.6 Limitation of the study**

1. Initial limitation was that senior managers were not available for 90 day long intervention. Hence the study includes junior managers from multiple organizations.
2. In our research, we could not use any instruments to measure information of human life science which specifically indicate willpower by energy balance in Human system.

### **8.7 Suggestions for future studies**

1. Further experiments in better training conditions can be carried out to verify this phenomenon.
2. Moreover a better holistic model of Leadership based on ancient Indian traditional knowledge of yoga philosophy needs to be conceptualized with multidisciplinary studies of management science and life science.
3. This model can be supported with appropriate measurement tools to explore the real life leadership phenomenon. A specific measurement scale or battery of tests can be developed exclusively to test the Vedanta Model of Leadership.

*“Words are the only jewels I possess*

*Words are the only clothes I wear*

*Words are only the food that sustain my life*

*Words are the only wealth I distribute among people.”*

*– Sant Tukaram*

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## *Chapter 9*

# REFERENCES

## 9 REFERENCES

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*“Perfect health, sincerity, honesty, straightforwardness, courage, disinterestedness, unselfishness, patience, endurance, perseverance, peace, calm, self control are all things that are taught infinitely better by example than by beautiful speeches.”*

*– Sri Aurobindo*

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## *Chapter 10*

# APPENDICES

## 10 APPENDICES

### 10.1 Informed consent form: a sample copy

S-VYASA DEEMED TO BE UNIVERSITY, BANGALORE

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**Informed Consent form for Managers and Executives undergoing the Research Study with the title “Impact of Integrated Yoga Module (IYM) on Leadership Competency”**

**Name of Principal Investigator – Mr. Datta S. Taware**

**Name of Organization – SVYASA Yoga University, Bangalore.**

**This Informed Consent Form has two parts:**

- **Information Sheet (to share information about the research with you)**
- **Certificate of Consent (for signatures if you agree to take part)**

**You will be given a copy of the full Informed Consent Form**

#### **Introduction:**

*I am Datta S. Taware, working for S-VYASA Yoga University, Bangalore. We are doing research on Yoga and Leadership Competency as a part of our PhD programme. I am going to give you information and invite you to be part of this research. Before you decide, you can talk to anyone you feel comfortable with about the research. There may be some words that you do not understand. Please ask me to stop as we go through the information and I will take time to explain. If you have questions later, you can ask them to me.*

*Leadership is considered as one of the most important aspects of Organisational management. Development of Leadership Competency of employees is considered crucial for sustained long term growth of the organisation. There are various models and training programmes for Leadership Development are available which only serves the purpose of being informational sessions and there are other practical training programmes which develop certain traits of personality rather than holistic leadership. These trainings are based on western theories and models which are not sufficiently effective in Indian organisational and social environment.*

**Purpose of the research:**

*The basic purpose of this research is to explore the Truths given in Indian Traditional Knowledge base of Upanishads and Bhagawad Gita etc.. This will be achieved through assimilating these truths and making their present day use in holistic growth of individuals, groups and changes in organisational cultures for overall social development.*

*This research is being conducted with the objective of developing New Model of Leadership based on Vedanta Philosophy and Holistic concept of Human System mentioned in scriptures. This study will test the effect of Integrated Yoga Module (IYM), yoga based training, on development of Leadership Competency.*

*Leadership Model based on Advaita Vedanta Philosophy will be developed and it will be tested through various tests in the form of questions from standard questionnaires. We will be testing the Leadership Competency, Cognitive abilities, Emotional Intelligence, Decision making styles, and your Gunas- Satva Rajas and Tamas characteristics.*

**Type of Research Intervention:**

*This research will involve two training programmes –*

- 1. Integrated Yoga Module (IYM) based Training Programme for 90 days, 1 hr every day and*
- 2. Regular physical exercise based training programme for 90 days, 1 hr every day.*

**Participant selection:**

*We are inviting all employees from your company who satisfy the following criteria to participate in the research.*

- 1. Participants should have at least 1 year of experience working with his immediate reporting supervisor/leader and*
- 2. Participants should have at least 2 years of experience on Leadership oriented tasks/projects.*
- 3. Age between 25 to 55 years of both male and female genders.*
- 4. Healthy individuals without any disease or ongoing medications or recent operations.*

**Voluntary Participation:**

*Your participation in this research is entirely voluntary. It is your choice whether to participate or not. If you choose not to participate in this research project,*

*there will be no change in your daily work routine. You may change your mind later and stop participating even if you agreed earlier.*

**Procedures and Protocol:**

*This research will be conducted as Randomised Controlled Trial (RCT). We do not know at present, if the New Leadership Model based on Integrated Yoga Module (IYM) is more effective in Indian conditions than other Physical Exercise based Leadership Development Models. To know the effectiveness, we will be comparing the results of these two programmes. To do this, we will put people taking part in this research into two groups. The groups are selected by chance, as if by tossing of a coin.*

*Participants in one group will be participating in Yoga based Leadership Training while participants in the other group will undergo Leadership Training with Physical Exercises based on current western Management theories. Training sessions include Yoga Practice sessions, physical exercises, Lectures and informational sessions.*

*The Trained Yoga Instructors and Physical Exercise teachers will be observing you and the other participants very carefully during the study. If we are concerned about anything that may affect you adversely you will be advised to discontinue. If there is anything you are concerned about or that is bothering you about the training or research, please talk to me or any of the instructors.*

*On first day few questionnaires will be given to you and same at regular intervals of 30<sup>th</sup> 60<sup>th</sup> and 90<sup>th</sup> day. Questionnaires contain questions related to your behavior and your opinion about your leader's behaviors will also be asked. Similarly Questions about your behaviors will be asked to others.*

*There are set of questionnaires in which questions about you will be asked to other participants. It is one of the methods of collecting data about you from a 3<sup>rd</sup> person.*

**Duration:**

*The research takes place over 90 days or 3 months in total. During that time, it will be necessary for you to come to the Training facility for 90 days, for 1 hour each day.*

*As per the requirement of research procedure, the attendance of everyone will be recorded on daily basis. We would like to meet with you three months after your last day at training session.*

*In total, you will be asked to fill the questionnaires 3 times once in a month. At the end of three months, the training programme will be finished.*

**Side effects:**

*Similar Yoga and physical exercise sessions related to Integrated Yoga Module (IYM) have been conducted many times in previous studies for other companies and university students. We have not found any serious complications in these earlier research studies. Still we anticipate the possibility of these practices having some unwanted effects. Possible reasons lack of regular physical exercise or sedentary lifestyle of participants.*

*In such cases, these practices can make you feel tired and it can cause some muscle cramp, body ache, sleep disturbance or there is always a risk of you falling down and getting minor injuries. There is possibility of problems which we do not foresee now.*

**Risks:**

*While the possibility of this happening is very low, you should still be aware of the possibility. We will try to decrease the chances of this event occurring, by observing and instructing and correcting you while practice in these sessions but if something unexpected happens, we will provide you with emergency medical consultation with the doctors available in the company during the sessions.*

**Benefits of this research:**

*If you participate in this research, you will have the following benefits:*

*You will get the knowledge of Leadership and general wellbeing will improve. You will get to know your own personality profile. If you wish you will also get the report of these tests, conducted on you once the research process is completed.*

*Though you may not get any direct tangible benefits but Society will benefit immensely by this research. This research will provide substantial evidence that Leadership Competency can be developed more effectively by following Models based on Ancient Indian Traditional Knowledge of Upanishads and Bhagawad Gita. Efficacy of yoga for Development of Managers and organisational management will be re-established. Moreover this will open new frontiers of research into effect of holistic yoga on leadership and management by exploring the scriptural truths given in Indian Traditional Knowledge.*

**Confidentiality:**

*The information that we collect from this research project will be kept confidential. Information about you that will be collected during the research will be put away and no-one but the researchers will be able to see it. Any information about you will have a number on it instead of your name. Only the researchers will know what your number is and we will lock that information up with a lock and key. It will*

*not be shared with or given to anyone except research guides from SVYASA Yoga University, Bangalore for this research project.*

**Sharing the Results:**

*The knowledge that we get from doing this research will be shared with you through communication with Human Resource Development (HRD) department before it is made widely available to the public. Confidential information will not be shared. There will be small meetings with the HR Dept. of your company. After these meetings, we will publish the results so that other interested people may learn from our research.*

**Right to Refuse or Withdraw:**

*You do not have to take part in this research if you do not wish to do so and refusing to participate will not affect you in any way in the company. You will still have all the benefits that you would otherwise have in the company. You may stop participating in the research at any time that you wish without losing any of your rights as an employee.*

**Alternatives to Participating:**

*If you do not wish to take part in the research, you will be provided with the established standard training programmes that are conducted as per the HR policy of your company.*

**Whom to Contact:**

**If you have any questions you may ask them now or later, even after the study has started. If you wish to ask questions later, you may contact any of the following:**

**Datta S. Taware,**

**PhD Scholar,**

SVYASA Yoga University,

**Prashanti Kutiram,**

Vivekananda Road, Kalluballu Post,

Jigani, Anekal,

Bengaluru – 560105.

Ph: +918855055777, 080-2263 9963.

E-mail: dattataware@gmail.com | Web: www.svyasa.edu.in

**This proposal has been reviewed and approved by Institutional Review Board (IRB) and Institutional Ethics Committee (IEC), which is a committee whose task it is to make sure that research participants are protected from harm.**

**If you wish to find about more about the IRB and IEC, contact:**

**Dr. Manjunath,**

**Anvesana Research Laboratory,**

SVYASA Yoga University,

**Prashanti Kutiram,**

Vivekananda Road, Kalluballu Post,

Jigani, Anekal,

Bengaluru – 560105.

Ph: 080-2263 9961/9963/9984/9995

E-mail: info@svyasa.edu.in | Web: www.svyasa.edu.in

## 10.2 Certificate of Consent - participant

S-VYASA DEEMED TO BE UNIVERSITY, BANGALORE

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### Certificate of Consent

I have read the foregoing information, or it has been read to me. I have had the opportunity to ask questions about it and any questions that I have asked have been answered to my satisfaction. I understand that the following will be done:

1. I will undergo Training Programmes - Integrated Yoga Module (IYM) or Physical Exercises for Leadership Competency Development.
2. I will be voluntarily attending it daily 1 hr for 90 days.
3. These programmes will be conducted in safe manner under supervision of researcher.
4. I will be filling the set of questionnaires at regular intervals of 30 days.
5. These questionnaires contain questions in which I will be asked questions about other participants' behavior and questions about my behavior will be asked to other participants, without using names of any individuals.
6. Confidentiality of data will be maintained.

I consent voluntarily to participate as a participant in this research.

Print Name of Participant \_\_\_\_\_

Signature of Participant \_\_\_\_\_

Date \_\_\_\_\_

Day/month/year

### 10.3 Certificate of Consent - researcher

#### S-VYASA DEEMED TO BE UNIVERSITY

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### Certificate of Consent

I have accurately read out the information sheet to the potential participant, and to the best of my ability made sure that the participant understands that the following will be done:

1. They will undergo Training Programmes - Integrated Yoga Module (IYM) or Physical Exercises for Leadership Competency Development.
2. They will be voluntarily attending it daily 1 hr for 90 days.
3. These programmes will be conducted in safe manner under supervision of researcher.
4. They will be filling the set of questionnaires at regular intervals of 30 days.
5. These questionnaires contain questions in which they will be asked questions about other participants' behavior and questions about their behavior will be asked to other participants, without using names of any individuals.
6. Confidentiality of data will be maintained.

I confirm that the participant was given an opportunity to ask questions about the study, and all the questions asked by the participant have been answered correctly and to the best of my ability. I confirm that the individual has not been coerced into giving consent, and the consent has been given freely and voluntarily.

A copy of this Informed Consent Form (ICF) has been provided to the participant.

Print Name of Researcher/person taking the Consent - **Mr. Datta Shesharao Taware.**

Signature of Researcher /person taking the consent \_\_\_\_\_

Date \_\_\_\_\_  
Day/month/year

## 10.4 Institutional ethical committee approval



### स्वामी विवेकानन्द योग अनुसंधान संस्थान Swami Vivekananda Yoga Anusandhāna Samsthāna

(Declared as Deemed-to-be University under Section 3 of the UGC Act, 1956)

Eknath Bhavan, # 19, Gavipuram Circle, Kempegowda Nagar, Bangalore - 560 019

Ph: 080 - 2661 2669, Telefax: 080 - 2660 8645

E-mail: svyasa@svyasa.org Website: www.svyasa.org

RES/IEC-SVYASA/27/2014

October 09, 2014

To,  
Dr. Sony Kumari  
Assistant Professor,  
S-VYASA, Yoga University,  
Bangalore

Reference:

"Impact of Integrated Yoga Module (IYM) on Leadership Competencies."- Committee Approval of the above mentioned study.

Dear Dr. Sony Kumari,

We have received from you the following study related documents vide your letter dated June 15, 2014

1	Project Proposal
2	Informed consent form

Ethics committee meeting was held on July 20, 2014 at 10 am to 1:00 pm at Eknath Bhavan, Bangalore. Above documents were examined and discussed in the meeting. After due consideration, the committee has decided to approve conducting the aforementioned study.

**APPROVED**

*Nis. Chandatish*

**INSTITUTIONAL ETHICS COMMITTEE  
SVYASA, BANGALORE**



स्वामी विवेकानन्द योग अनुसंधान संस्थान  
**Swami Vivekananda Yoga Anusandhāna Samsthāna**

(Declared as Deemed-to-be University under Section 3 of the UGC Act, 1956)

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Ph: 080 - 2661 2669, Telefax: 080 - 2660 8645

E-mail: [svyasa@svyasa.org](mailto:svyasa@svyasa.org) Website: [www.svyasa.org](http://www.svyasa.org)

This is to confirm that neither Dr. Sony Kumari nor any study staff participating in this study were involved in the voting procedures and decision making.

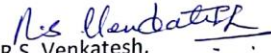
The Institutional Review Board / Independent Ethics Committee (IEC) are expected to be informed about the progress of the study / any changes in the protocol and patient information / informed consent. The investigators are also expected to submit a copy of the final report to IEC for records.

This approval is valid up to the completion of the study at the site.

Please submit to the IEC, the status report of the study as per & SOPs.

The IEC is organized & operates according to the requirements of ICH – GCP, Indian Council of Medical Research guidelines & Schedule Y.

Best Wishes,

  
R.S. Venkatesh,  
Member Secretary,  
Institutional Ethics Committee,  
S-VYASA, Bangalore.

## 10.5 Questionnaires – sample copy

### 10.5.1 Indian Transformational Leadership

**Krishnan, V. R. (2009). Transformational Leadership Questionnaire -- Form 9.  
Chennai, India: Great Lakes Institute of Management.**

*Listed below are statements about yourself. Please judge how frequently each statement fits you, using the following key:*

**0=Not at all; 1=Once in a while; 2=Sometimes; 3=Fairly often; 4=Frequently, if not always.**

- 1 I am hardworking and enthusiastic about assignments.
- 2 I exhibit consistency in behavior when it comes to my set of core values.
- 3 I involve each member of my group in striving toward the group's common goal.
- 4 I encourage others to solve problems independently.
- 5 I recognize the fact that different people need to be treated differently.
- 6 I am the epitome of confidence, whatever the situation.
- 7 I coordinate well between multiple factions or subgroups.
- 8 I show others the bigger picture behind all actions.
- 9 I make others question the assumptions they make, for even the simplest of things.
- 10 I recognize competence in others and encourage them to build on the same.
- 11 I lead from the front.
- 12 I lead by example, by practicing what I preach.
- 13 I set goals that enhance others' desire to achieve them.
- 14 I promote free and radical thinking.
- 15 I bring the best out of every individual.
- 16 I am charged with energy to do more.
- 17 I am clear in my thoughts and actions.
- 18 I utilize every opportunity to talk about the vision of the group or organization.
- 19 I nurture creativity by not imposing too many processes.
- 20 I am sensitive to others' personal needs.
- 21 I have the courage to take bold decisions and stick to them.
- 22 I live up to my commitments, no matter what.
- 23 I am persistent in achieving the targets.
- 24 I make others to come up with more and more ideas regarding any issue.
- 25 I encourage others to discuss personal issues with me.

- 26 I make personal sacrifices while working towards the group's common goal.
- 27 I influence each person not to be selfish, but to think about the comfort of others.
- 28 I have a fantastic sense of visualization of future outcomes.
- 29 I encourage others to throw away conventional thinking.
- 30 I ensure that others get all possible support so that they can pursue other interests of life.

## 10.5.2 London Business School - Decision Making Style

### LBS DMSQ - Decision making style scale items

Please mark your answer for each statement by tick mark (√). Options are as below.

**1 = strongly disagree, 2 = disagree, 3 = neither agree nor disagree, 4 = agree, 5 = strongly agree**

dmsq1. My style is more spontaneous action than cool deliberation.

1          2          3          4          5

dmsq2. When things go wrong at work it takes me a while to get over it.

1          2          3          4          5

dmsq3. High risk activities excite me.

1          2          3          4          5

dmsq4. I am someone who prefers routine to uncertainty.

1          2          3          4          5

dmsq5. I would rather achieve balance than success in my life.

1          2          3          4          5

dmsq6. I like to make decisions quickly and instinctively.

1          2          3          4          5

dmsq7. I never upset people

1          2          3          4          5

dmsq8. Before buying a quite expensive item I do exhaustive research.

1          2          3          4          5

dmsq9. I am the sort of person who can easily shrug off a set-back and keep on going.

1          2          3          4          5

dmsq10. I like to put myself in situations where anything can happen.

1          2          3          4          5

dmsq11. I feel happiest working with tried and tested methods.

1          2          3          4          5

dmsq12. I am much less concerned with achievement than with my personal fulfilment.

1          2          3          4          5

dmsq13. Nothing makes me angry.

1            2            3            4            5

dmsq14. I prefer to jump into new situations rather than trying to calculate in advance what might happen.

1            2            3            4            5

dmsq15. I like to gather a lot of data on any new opportunities that arise.

1            2            3            4            5

dmsq16. My mood goes up and down as a result of what happens at work.

1            2            3            4            5

dmsq17. I find it is best to trust instinctive reactions to situations.

1            2            3            4            5

dmsq18. To help ensure things run smoothly I like routines and systems.

1            2            3            4            5

dmsq19. When I play a game the only thing that matters is winning.

1            2            3            4            5

dmsq20. I have no bad habits.

1            2            3            4            5

dmsq21. I like areas of work where gut feeling rather than careful analysis is needed.

1            2            3            4            5

dmsq22. I can shut off emotionally from things that happen at work.

1            2            3            4            5

dmsq23. I love taking chances.

1            2            3            4            5

dmsq24. I like tasks where the end result is unpredictable.

1            2            3            4            5

dmsq25. Occasionally people make me angry.

1            2            3            4            5

dmsq26. Success is all that matters to me.

1            2            3            4            5

dmsq27. When undertaking a task, my style is to take a highly structured approach.

1            2            3            4            5

dmsq28. I tend to be very emotionally involved with almost any role I perform.

1            2            3            4            5

dmsq29. I find the uncertainty of big changes stimulating.

1            2            3            4            5

dmsq30. I'm always patient with people

1            2            3            4            5

dmsq31. I prefer situations that are not guided by the rules.

1            2            3            4            5

dmsq32. My main motivation is to be a star in my field.

1            2            3            4            5

dmsq33. I like to study the evidence in detail before making choices.

1            2            3            4            5

dmsq34. When there is a big event coming up at work, I find it hard to put it out of my mind.

1            2            3            4            5

dmsq35. I feel at home in situations where I am under pressure to make quick decisions.

1            2            3            4            5

dmsq36. I rarely act on impulse

1            2            3            4            5

dmsq37. I feel too tied down when I have to follow standard operating procedures for any length of time.

1            2            3            4            5

dmsq38. I don't mind losing in most competitive situations.

1            2            3            4            5

dmsq39. I always devote a lot of time to evaluating options fully before coming to important decisions.

1            2            3            4            5

dmsq40. A lot of the emotions I experience in my leisure time are work related.

1            2            3            4            5

dmsq41. I like to take my time over most decisions.

1            2            3            4            5

### **Decision making style scales**

The following five scales were derived from the variables dmsq1 – dmsq41.

ach. The achievement drive scale measures the extent to which the participant focuses upon being the best. A high score suggests that they are highly motivated by success. A low score suggests that winning is less important than other values.

delib. This scale measures preferences or style of decision making in terms of fast versus more considered choices. A high score suggests a tendency to take an impulsive, intuitive approach to tasks. A low score suggests a deliberative, information-based approach to situations

eminv. This scale assesses the degree to which the participant is emotionally involved in your work. A high score on this scale indicates a strong emotional involvement with work. A low score indicates emotional detachment.

rpref. The risk preference scale assesses the degree to which the participant is willing to take a chance. A high score is associated with a liking for risk and uncertainty. A low score is associated with a preference for certainty and risk avoidance.

rout. This scale assesses the participant's preferred level of routine and structure. A high score indicates a preference for using routines and systems. A low score indicates a preference for unstructured situations and an uncertain environment.

### 10.5.3 World Health Organization Quality of Life (WHOQOL-BREF)

#### WHOQOL-BREF

The following questions ask how you feel about your quality of life, health, or other areas of your life. I will read out each question to you, along with the response options. **Please choose the answer that appears most appropriate.** If you are unsure about which response to give to a question, the first response you think of is often the best one.

Please keep in mind your standards, hopes, pleasures and concerns. We ask that you think about your life **in the last four weeks.**

		Very poor	Poor	Neither poor nor good	Good	Very good
1.	How would you rate your quality of life?	1	2	3	4	5

		Very dissatisfied	Dissatisfied	Neither satisfied nor dissatisfied	Satisfied	Very satisfied
2.	How satisfied are you with your health?	1	2	3	4	5

The following questions ask about **how much** you have experienced certain things in the last four weeks.

		Not at all	A little	A moderate amount	Very much	An extreme amount
3.	To what extent do you feel that physical pain prevents you from doing what you need to do?	5	4	3	2	1
4.	How much do you need any medical treatment to function in your daily life?	5	4	3	2	1
5.	How much do you enjoy life?	1	2	3	4	5
6.	To what extent do you feel your life to be meaningful?	1	2	3	4	5

		Not at all	A little	A moderate amount	Very much	Extremely
7.	How well are you able to concentrate?	1	2	3	4	5
8.	How safe do you feel in your daily life?	1	2	3	4	5
9.	How healthy is your physical environment?	1	2	3	4	5

The following questions ask about how completely you experience or were able to do certain things in the last four weeks.

		Not at all	A little	Moderately	Mostly	Completely
10.	Do you have enough energy for everyday life?	1	2	3	4	5
11.	Are you able to accept your bodily appearance?	1	2	3	4	5
12.	Have you enough money to meet your needs?	1	2	3	4	5
13.	How available to you is the information that you need in your day-to-day life?	1	2	3	4	5
14.	To what extent do you have the opportunity for leisure activities?	1	2	3	4	5

		Very poor	Poor	Neither poor nor good	Good	Very good
15.	How well are you able to get around?	1	2	3	4	5

		Very dissatisfied	Dissatisfied	Neither satisfied nor dissatisfied	Satisfied	Very satisfied
16.	How satisfied are you with your sleep?	1	2	3	4	5
17.	How satisfied are you with your ability to perform your daily living activities?	1	2	3	4	5
18.	How satisfied are you with your capacity for work?	1	2	3	4	5
19.	How satisfied are you with yourself?	1	2	3	4	5

20.	How satisfied are you with your personal relationships?	1	2	3	4	5
21.	How satisfied are you with your sex life?	1	2	3	4	5
22.	How satisfied are you with the support you get from your friends?	1	2	3	4	5
23.	How satisfied are you with the conditions of your living place?	1	2	3	4	5
24.	How satisfied are you with your access to health services?	1	2	3	4	5
25.	How satisfied are you with your transport?	1	2	3	4	5

The following question refers to how often you have felt or experienced certain things in the last four weeks.

		Never	Seldom	Quite often	Very often	Always
26.	How often do you have negative feelings such as blue mood, despair, anxiety, depression?	5	4	3	2	1

**Do you have any comments about the assessment?**

---



---

*[The following table should be completed after the interview is finished]*

	Equations for computing domain scores	Raw score	Transformed scores*	
			4-20	0-100
27. <b>Domain 1</b>	$(6-Q3) + (6-Q4) + Q10 + Q15 + Q16 + Q17 + Q18$ $\dagger + \dagger + \dagger + \dagger + \dagger + \dagger + \dagger$	a. =	b:	c:
28. <b>Domain 2</b>	$Q5 + Q6 + Q7 + Q11 + Q19 + (6-Q26)$ $\dagger + \dagger + \dagger + \dagger + \dagger + \dagger$	a. =	b:	c:
29. <b>Domain 3</b>	$Q20 + Q21 + Q22$ $\dagger + \dagger + \dagger$	a. =	b:	c:
30. <b>Domain 4</b>	$Q8 + Q9 + Q12 + Q13 + Q14 + Q23 + Q24 + Q25$ $\dagger + \dagger + \dagger + \dagger + \dagger + \dagger + \dagger + \dagger$	a. =	b:	c:

\* See Procedures Manual, pages 13-15

### 10.5.4 Guna Personality Inventory (GPI)

## Vivekananda Yoga Anusandhana Samsthana

### Prashanti Kutiram

### The 'G' INVENTORY OF PERSONALITY

Name.....Sex.....

Age (in years) .....Educational Qualification.....

Occupation.....Date.....

Address.....

#### INSTRUCTION

Given below are TEN triplets, each consisting of three items, each item indicating an attitude or activity.

Please attempt each of the triplets and tick only one item in each triplet which you think to be most applicable to you. May be you practice then or just prefer them.

Please remember that none of the items is good or bad. The item simply implies certain differences among persons.

Please attempt all the ten triplets.

- A. (a) I have no grudge against myself or anybody else for my sufferings.  
(b) I hold myself responsible for my sufferings.  
(c) I hold others and/ or my circumstances responsible for my sufferings.
  
- B. If I am compelled to choose one from among the following three alternatives.  
I would like to spend my leisure hours mostly by –  
(a) Playing games and/or visiting friends.  
(b) Sleeping or idling away the time.  
(c) Reading books on philosophy and/ or religion.
  
- C. I prefer  
(a) Visiting places or workship and prayer.  
(b) Witnessing occult practices.  
(c) Watching physical feats.
  
- D. I prefer  
(a) Preparing of meat derived from fresh kills.  
(b) Preparing of dried fish or tinned meat.  
(c) Fruits and/ or Milk preparing.

- E. (a) In my work I feel encouraged when I am praised and depressed when criticized.  
(b) Praise or criticism does not generally affect my work.  
(c) Generally I feel no urge to work, no matter whether I am praised or criticized.
- F. In Most Cases I give alms to beggars /sympathise with the poor  
(a) With a sense of service.  
(b) With a spirit of rendering help.  
(c) With the attitude of disgust and indifference.
- G. (a) I believe that right and wrong are exclusively moral values.  
(b) Right and wrong practically carries no sense for me.  
(c) I believe that right or wrong are only social value.
- H. (a) Ordinarily I do not like to work unless compelled by circumstances.  
(b) I like to work and in most cases my action is guided by reason.  
(c) I like to work and in most cases I act impulsively.
- I. (a) I can seldom work with determination even in encouraging situations.  
(b) I can work with determination without expectation for any return.  
(c) I can work with determination only when some return is assured.
- J. (a) I am ready to undergo pains, but mainly for attaining worldly happiness.  
(b) I am ready to undergo pains mainly for attaining spiritual progress.  
(c) I do not take pains at all; rather I like comforts and amusements.

## 10.6 List of books referred in literature survey

Sr. No.	Book Name	Author	Publication
1	The Vedas	Sri Chandrasekhara Saraswati	Bharatiya Vidya Bhavan
2	An Introduction to Hindu Culture	Swami Harshananda	Advaita Ashrama, Kolkata
3	Practical Vedanta and the science of values	Swami Ranganathananda	Advaita Ashrama, Kolkata
4	The Six Systems of Hindu Philosophy	Swami Harshananda	Sri Ramakrishna Math, Mylapore, Chennai
5	Vedanta Philosophy	Swami Vivekananda	Advaita Ashrama, Kolkata
6	Three systems of Vedanta	Swami Harshananda	Sri Ramakrishna Math, Mylapore, Chennai
4	Jivanmukti Viveka of Vidyaranya	Swami Harshananda	Sri Ramakrishna Math, Mylapore, Chennai
5	Eight Upanishads with the Commentary of Sri Sankaracharya - Vol 1 and Vol 2	Swami Gambhirananda	Advaita Ashrama, Kolkata
6	Chandogya Upanishad with the Commentary of Sri Sankaracharya	Swami Gambhirananda	Advaita Ashrama, Kolkata
7	The Brhadaranyaka Upanishad with the Commentary of Sri Sankaracharya	Swami Madhavananda	Advaita Ashrama, Kolkata
8	Aatmabodha-Knowledge of Self of Sri Sankaracharya	Swami Nikhilananda	Sri Ramakrishna Math, Mylapore, Chennai
9	Insights Into Vedanta - Tattvabodha	Swami Sunirmalananada	Adhyksha, Sri Ramakrishna Math, Mylapore, Chennai
10	Vivekachudamani of Sri Sankaracharya	Swami Turiyananda	Sri Ramakrishna Math, Mylapore, Chennai
11	Updeshasahastri of Sri Sankaracharya	Swami Jagdananda	Sri Ramakrishna Math, Mylapore, Chennai
12	Brahma Sutras According to Sri Sankara	Swami Vireswarananda	Advaita Ashrama, Kolkata

13	Patanjali Yoga Sutras	Swami Prabhavananda and Christopher Ishewrwood	Sri Ramakrishna Math, Chennai
14	Narada Bhakti Sutra	Narada, A. C. Bhaktivedanta Swami Prabhupada	Bhaktivedanta Book Trust
15	Karma Yoga Sutra Satakam	Swami Harshananda	Ramakrishna Math, Bangalore
16	Chanakya's Aphorisms on Management	Ashok R. Garde	Ahmadabad Management Association
17	Universal Message of the Bhagavad Gita Volume - 1, 2, 3	Swami Ranganathananda	Advaita Ashrama, Kolkata
18	Will-power and its development	Swami Budhananda	Advaita Ashrama, Kolkata

## 10.7 List of publications from this doctoral thesis

**Following original articles are published in journals as below -**

1. Taware, D. S., Kumari, S., Akhilesh, K. B., & Nagendra, H. R. (2017). Conceptual Exploration of Leadership Phenomenon through 'Vedanta Model of Leadership'. *Purushartha: A Journal of Management Ethics and Spirituality*, 9(2).
2. Taware, D. S., Kumari, S., Akhilesh, K. B., & Nagendra, H. R. (2017). Impact of Integrated Yoga Module (IYM) on Decision-Making Style of Managers- Randomised Controlled Trial Study. *Siddhant-A Journal of Decision Making*, 17(1), 25-36.
3. Taware, D. S., Kumari, S., Akhilesh, K. B., & Nagendra, H. R. (2017). Impact of Integrated Yoga Module on Leadership Competencies of Managers. *Prabandhan: Indian Journal of Management*, 10(7), 7-23.

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।श्रीकृष्णार्पणमस्तु।

