



University of Jaffna

**Sir Pon Ramanathan
Memorial Lecture - 2022**

“Yoga Psychology and Human Life”

by

**Professor Emeritus. N.Gnanakumaran,
Former Dean / Faculty of Arts,
Former Head / Dept. of Philosophy,
Faculty of Arts,
University of Jaffna.**

On

Monday 10th October, 2022 at 3.00 p.m

At

**Kailasapathy Auditorium,
University of Jaffna.**



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University of Illinois

Sir Roy R. Anderson
Memorial Lecture - 1912

Legal Technology and History

19

Professor Llewellyn K. Coakley
Law School
University of Illinois
Champaign, Illinois

1912

October 10, 1912

19

Llewellyn K. Coakley
University of Illinois

Message from the Vice – Chancellor

Sir Ponnampalam Ramanathan Memorial Lecture along with the Lady Leelawathy Ramanathan Memorial Lecture conducted annually, is a well-established tradition of our University. It has become a tradition to hold these Memorial Lectures immediately following the General Convocation.

We are indeed thankful to those who instituted this Memorial Lecture for giving the opportunity to cherish Sir Ponnampalam Ramanathan's memory upon his services and establishing educational centres in this region.

This year the Memorial Lecture of Sir Pon Ramanathan is being delivered by Prof Emeritus N.Gnanakumaran, former Dean/Faculty of Arts and former Head/Dept. of Philosophy.

Prof.Gnannakumaran served this Institution with great sincerity and unswerving dedication for 43 years including as Professor and Senior Professor in Philosophy for 17 years from December 2004 to September 2021.

Prof. Gnanakumaran is an eminent scholar who published a number of Research Monography, books and Research Papers of high quality in the discipline of eastern philosophy and Saiva Siddhantha and brought recognition to the University of Jaffna among the global academic community.

Faculty of Arts has witnessed Prof.Gnanakumaran not only as an Academic but also an efficient Administrator. He was elected twice as Dean of the Faculty of Arts and had served many terms as Head of many Departments and in different administrative windows of the University. His contribution to the

University of Jaffna is resourceful and versatile. His punctuality, simplicity, hardworking and obedience are cherished by the University Community and are still intriguing it.

On behalf of the University I thank Prof.Gnanakumaran for delivering this lecture on “Yoga Psychology and Human Life.”

Professor S.Srisatkunarajah
Vice – Chancellor
University of Jaffna

Yoga Psychology and Human life

Honorable Chairman, Vice Chancellor, Professor S.Srisatkunarajah, The Dean, Faculty of Arts, Professor K.Suthakar, the Council members, Head of Departments, Academic staff, non academic staff, students, ladies and gentlemen,

I feel greatly privileged and honoured on the invitation to deliver this memorial lecture in the name of Sir Pon Ramanathan, whose generous gift of land and building paved the way for establishing the University of Jaffna and contributed a lot to the betterment of the Society. His deep commitment to Education, Philosophy, Religion and Tamil Culture is an undeniable fact. Further he was a resourceful person in Science, Law and Spiritualism. He played an active part in his Spiritual life. The title of this paper will be very close to his soul. He was actively involved in meditation during the later part of his life. As a mark of honour and gratitude, the University has been traditionally conducting this Memorial Lecture in aftermath of the General Convocation.

Before I go on with the subject, I wish to record my sincere thanks to the Vice Chancellor, Prof. S. Srisatkunarajah and the Convocation Committee, especially Prof. K.Suthakar, for giving me this opportunity to deliver this lecture, which will be a tribute to a noble person Sir Pon Ramanathan. I also take this opportunity to thank Mr. S.Pathmanathan, former principal of Palaly Teachers Training College, Retired English Professor, Dr.M.Saravanabava Iyer, Mr.T.Selvamanokaran, Senior Lecture in Saiva Siddhanta, Mr. S.Niroshan. Lectuer in Philosophy and my close relatives for their numerous help and encouragement.

In this presentation, an attempt is made to analyze the Philosophy of Yoga as a Practical Psychology of India. Yoga Psychology helps to understand the Human being physically and mentally and enable him to achieve the final goal in life successfully.

Yoga Psychology and Human life

Yoga is believed to have a long history in the past. Firstly archaeological evidence of Yoga, sitting in the Padmasana position, found in the Indus valley civilization can be traced back to the ancient existence of Yoga. A number of signs of Yoga were seen in the Indus valley civilization. Especially a number of seals and fossil remains of Indus valley civilization with Yogic motives and figures performing yoga sadhana suggest the presence of Yoga in ancient India. The word 'Yoga' occurs for the first time in Rg.Veda. Yoga can be considered as a practical exercise for the body and mind. Though considered as a Hindu form, its significance lies in the fact that it is not a religious doctrine but is common to all. While Psychology is the study of behaviour and experience, Yoga is also concerned with the experience of human behaviour.

Yoga philosophy is one of the six sects in the orthodox system of India. It is generally called Yoga. Yoga accepts the doctrine of dualism like Sankhya Philosophy. Sankhya adopts a consistent dualism of matter, prakriti and the eternal spirit, purusha. Prakriti is the primordial matter and it is unconscious and inactive in nature. In contrast to this, Purusha is the witness-consciousness and it is absolute, free and independent in nature. Sankhya and Yoga are treated as a companioned system in the orthodox school. Unlike Samkhya, Yoga accepts the concept of God, described by Patanjali as Ishvara. Some scholars describe Yoga philosophy as "Sankhya with God." While Sankhya states that knowledge is the only path to moksha, Yoga says that it should be combined with systematic practice, or personal experimentation along with knowledge. Yoga fully accepts the epistemology of Sankhya. The Yoga is a dualistic Philosophy which deals with the realities of purusha, meaning pure consciousness while prakriti,

means matter. All the human beings have these two realities i.e the union of body and mind.

The word 'Yoga' is derived from the Sanskrit root word of 'yu' that means 'to join' or 'to yoke' or 'to unite' According to Yoga, it clearly means the Atman's union with the Supreme reality. The union may be interpreted as Soul with Supreme-soul or Ego-self with the Divine Self or Individual consciousness to the Universal consciousness. Yoga has two main divisions in it. One is called Hatha Yoga and the other one is called Raja Yoga. While Hatha Yoga mainly deals with the physical aspects of the human being, Raja Yoga mainly concentrates on the activities of human mind. Beyond numerous physical and mental benefits Yoga unites 'You' with the 'Real You'. In other words, philosophically what helps Jivatman to union with Paramathman is Yoga.

Apart from the Hindu tradition of Patanjali's Yoga, contributions of Bhaskar, Hari bhadar, Hemachandar and Raja Bhoja are notable. The various traditions of the Yoga Philosophy could be seen greatly embodied in many philosophies such as Buddhism, Jainism, Hinduism and Tibetan Buddhism¹. It is a notable fact that Yoga does not adhere to any particular religion. All religions like Vedanta, Saiva Siddhanta, Buddhism, Lamaism, and Jainism advocate the Yoga tradition. In Yoga tradition the great sage Maharshi Patanjali's Yoga Sutra is one of the prominent texts. Other than that, Vaisesika Sutra(5.2.15, 5.2.16, 5.2.17), the Nyaya Sutra (4.2.42, 4.2.47), the Brahma Sutra (2.1.1, 2.1.3), and the Yoga Vashistam (6.1.12-13) also mention yoga remarkably. The date of Patanjali's Yoga Sutra composition is unknown; it is said to have been composed sometime before the end of the 2nd century B.C. Yoga was already established for a long time before Patañjali. Gautama Buddha, had practiced Yoga for many years. Therefore, the tradition of Yoga goes well before the 6th century B.C.

Sage Patanjali's Yoga Sutra consists of four chapters or padas, namely samadhy pada, sadhana pada, vibhuti pada and kaivalya pada². All these chapters together consist of one hundred and ninety six sutras. Samadhy pada teaches the core postulates of Yoga, and the importance of constant practice. Samadhy is the ultimate state of achievement of Yoga. Samadhy pada consists of fifty one sutras. In this chapter Yoga is defined and some of obstacles to achieve Yoga are spelled out. This first pada contains the famous definitional verse (YS 1.2): 'Yogaś citta-vritti-nirodhah'. The concept of citta vtti essentially involves two elements—first, citta meaning mind and, second, vtti meaning processes. Therefore, 'Yogaś citta-vritti-nirodhah' means Yoga is to control the modifications of mind or functioning of the mind. A couple of classifications are brought into attention and various kinds of samadhi are briefly mentioned in this pada. Furthermore, Patanjali explains how to control the state of mind and attain the state of Samadhi. This book defines the mind, suffering, and how to live a yoga life style. Furthermore, Yoga Sutra explains the five-fold kinds of vrittis or cittavrittis, namely pramana, viparyaya, vikalpa, nidra and smriti, giving their definitions in following sutras as correct knowledge, incorrect knowledge, imagination, sleep and memory respectively. Furthermore, various kinds of samadhi are mentioned in this first pada.

¹Gnanakumaran.N, (2020) Indian Psychology, Thundi, Jaffna. p.118

²Seethrama Sasthira (Tran)(1912)Patanjali's Yoga Sutra, Vivega bhanu press, Madurai. Page.5

The second chapter of Sadhna pada explains the tools and techniques to achieve the final goal of Yoga by sage Pathanjali. This chapter includes the eight paths of Ashtanga yoga, Kiriya yoga and Karma. The eight limbs of Yoga practice are named in Sanskrit as Yama (social ethics), Niyama (personal ethics), Asana (yoga postures), Pranayama (breath control), Pratyahara (turning the senses inwards), Dharana (concentration), Dhyana (Meditation) and Samadhi (merging with the self). Among these eight limbs the first six limbs get prominence in this pada. This sadhana pada consists of fifty five sutras.

The third pada of the Yoga Sutras, Vibhuti Pada, is primarily about practicing samyama, the “perfect discipline” in which the yogi directs the mind into dharana (concentration), dhyana (meditation), and samadhi (absorption) with a single object of focus. This pada focuses on the super natural abilities gained from the practice of samyama. The portion on super natural abilities and gifts are called siddhis in Sanskrit. At the same time it is notable that Yoga Sutra (III-38) warns that these siddhis can become an obstacle to the yogi who seeks liberation. This vibhuthi pada consists of fifty five sutras. This third pada focuses on the last two Limbs of Yoga, namely Dhyana and Samadhi where the Self is finally transcended, and the interconnectedness is fully achieved.

The fourth pada, Kaivalya pada explains the process of liberation or moksha of the individual soul. It means absolute freedom from all bonds and different kinds of obstacles. It is mentioned that there are five kinds of obstacles that bind down the human being from attaining the final aim. There are avidya (ignorance), asmita (egoism), raga (passion), dvesha (anger), abhinivesh (will to live). Moreover the Kaivalya pada suggests the way to remove these obstacles and lead to moksha. The final pada, kaivalya pada, consists of thirty four sutras³.

³ Gnanakumaran.N.,Op.cit.p.118

Yoga means Samadhi or union according to Yoga Sutra. Theoretically it stands for merging with the higher soul. In other words it is yoga in the sense of what unites us with the higher soul. Union especially means Jivatman's union with paramatman. At the same time, it refers to the systematic practice. Furthermore, Yoga can be taken as a method to remove ignorance. This indicates the possibility of attaining higher spirituality. Yoga is the science of controlling the waves of thought in the mind. It controls unnecessary divergence of the behavior of the mind. It has the power to control the sense experiences and emotions which are obstacles to understand the true nature of Atman. Yoga organizes the ideas of mind. Vedanta says that there is a real soul behind the mind that is Paramatman. The real soul is eternal, definite, indivisible and has no meaning beyond that. Reunion is birth, separation is death. In the end what is left is the soul. Vivekananda, therefore took it as eternal.

Vivekananda referred to Yoga as concentrating the citta without scattering it into many thoughts. Sage Patanjali referred to the goal of life as "Yogaś citta-vritti-nirodhah". The Yoga connotes the idea of suppression of the modification of the mind. Here the word suppression can be taken as an act of purification or transformation⁴. This is the goal, he says. Sage Patanjali explained in the Yoga Sutra that yoga means oneness. Yoga points out that the will has five stages. They are the state of restlessness (sīptam), the state of inactivity (mudam), the state of short-term non immobility and long-term immobility (vesīptam), the state of being dependent on the same object (akhakiram), and the state of development void (niruttam)⁵. The citta occurs with the aspects of three qualities (gunas) namely, sattva, rajas, and tamas. These qualities have the attributes of purity, activity and ignorance respectively. These attributes can be linked to goodness, passion and darkness. While lust, anger, avarice, arrogance, spite, egoism

jealousy etc. remain the attributes of rajas, ignorance dullness, sleep, lassitude, stupidity, etc. are the attributes of tamas. When citta interacts with tamas and rajas, worldly affairs suffer with sins and affects the mind.

In Patanjali's Yoga Sutra, Yoga progress is described in eight limbs of yoga (eightfold path meditation method) practice or stages. They are called in Sanskrit, (I)yama (social ethics), Niyama (personal ethics), Asana (postures), Pranayama (life force), pratyahara (turning the senses inwards), Dharana (one pointed focus), Dhayana (meditation), and Samadhi (merging with the self). This is also called as Raja Yoga. Patanjali says that Raja Yoga is the containment of the actions of the mind. Meditation is one of the primary aspects of Yoga. These eight stages help the human beings physically and mentally strong enough to follow and reach moksha. Actually, these observances and practices guide everyone to a spiritual journey.

The first two stages, namely Iyama and Niyama, mainly concentrate on Ethical promotions. Each section has five subsections. Iyama and Niyama explain the rules by which meditation should be practiced effectively. Iyama literally means restraint. In it Iyama explains how to maintain the five functions that should be excluded. They are Ahimsa (non-violence), Satya (truthfulness), Asteya, (non stealing) Brahmacharya (celibacy) and aparigraha (non avarice). Ahimsa is the opposite of himsa, Himsa means harming, killing, doing violence or injuring. Ahimsa is a belief in non violence or abstinence from injuries or killing animals or human beings, either by word, thought, or deed. Ahimsa is the practice of non violence of any form physical, mental or emotional. It denotes abstinence from injury to others by mind or word or action, the three levels of activities. It is an

important characteristic of a yogi or yogini. Non-violence refers to the existence of not hurting others by mind, word or deed. Harmlessness to others is significant. This is essential for the perfection of the yogi. Especially pointing to non-violence other texts of yoga include the characters of forgiveness, fortitude, strength, non hypocrisy and compassion as attributes a yogi. Ahimsa leads to the abandonment of enmity, which makes a yogi the perfect human being.

The second aspect of Iyama, Satya is truthfulness or non falsehood. Truthfulness is virtue. It is very hard to follow generally. Patanjali urges us to speak the truth at all times. At the same time Patanjali includes three subtle instances of using truthfulness. One is seeing and reporting things as they are. In another instant we must be careful not to speak a truth if we know it will cause harm to another . Especially if the person is not fit to hear the truth there is no need to tell the truth as they are. In the third instance, for the sake of general goodness report the truth differently.

The third one is non- stealing. It is commonly understood as not taking what is not ours or what belongs to others. Non-stealing is one of the five things Buddha also mentioned. Stealing may go beyond material things and be mindful of unauthorized ideas and cultures also. From the perspective of the society, stealing would be in opposition to exploitation, social injustice and oppression. The fourth one of Iyama is Bramacarya (continence). Bramacarya is celibacy that means not having sexual relationship in a particular period of life. In other words, bramacarya denotes the control over the physical

⁶ Pope,G.U,(trans) The Secred Kural of Thruvvunar. Asian Educational Servces, Madras,p.40

impulses of excess. When we overcome these impulses of excess, we become healthier, stronger and wiser according to Patanjali. Hindu dharma also suggests that there are four asramas namely brahmacharya, Illaram (domestic life), Vanaprasta (life in the forest) and Saniyasa (renunciation). This division explains the psychological nature of the human being. The fifth one is aparigraha that means non possessiveness or non –coveting or non- greed. Non- coveting explains not having a strong desire for the wealth that other people have or posses. When a person becomes greedy and covetous he or she loses the ability to see their one eternal possession, the Atman, our true Self. When he or she clings to what he has, he loses the ability to be open to receive what he needs. The sense of true renunciation will diminish the power of aparigraha.

Niyama literally means personal ethics. It has five subsections. They are Saucha (cleanliness), Santosha (contentment) , Tapas (discipline), Svadhyaya (study of the texts) and Isvara Pranidhana (devotion of God). Saucha suggests maintaining cleanliness or purity through mind, word and action. Santosha stands for satisfaction. Tapas means austerity. It includes self discipline with perseverance, persistence and determination. It advocates following good actions and leaving the bad deeds in life. The fourth one is Svahyaya that insists to study the Vedas and follow its teaching. Finally Iswara Pranidhana suggest to contemplate on God Iswara as Supreme Being. Worshipping of the True Self helps to achieve the higher state of reality or a higher power stage. The first two stages, namely Iyama and Niyama, explain the rules by which meditation should be practised effectively.

Asana is one of the eight limbs of Yoga practice. Asana is a series of physical postures. These are not given

prominence in Raja Yoga, but they have been discussed highly in the Hatha Yoga. In Hatha Yoga, Pradipika identifies eighty four asanas. Recently some thinkers have increased this number and mentioned two hundred asanas. Among these Padmasana, Thanurasana, Sirasana, Myurasana, Pujasana, Suvasana, Vajirasana, Siddhasana, Chakarasana, Saravangasana, Sukhasana, Simhasana, Anantasana, Garudasana and Shavasana are some of the notable asanas. In this way, it is possible to unify the forces of the mind and the forces of the body and maintain peace. Asanas are also called Yogasanas. Such Asanas not only keep the body healthy but also provide relief from ailments. Through the practice of asana, every one develops the habit of discipline and the ability to concentrate, both of which are necessary for meditation. Furthermore, asana teaches concentration but also puts an emphasis on your body, which is the temple of the spirit.

The next method, Pranayama, is to build the microcosm of prana through breathing exercises. The word 'prana' signifies the life force and 'ayama' means to control. To gain control over the breath is the aim of Pranayama. For breathing is only one of the many exercises in Pranayama. Pranayama actually, means the control of prana. Pranayama (breath control) is a series of exercises intended to stabilize the rhythm of breathing in order to encourage complete respiratory relaxation. On the subject of breath control, Patanjali instructs that the practitioner should regulate the inhalations, exhalations, and retentions of the breath in a cyclical manner. Sutsuma energies are prana. Five pranas go inwards and five pranas go outwards. For the pranas that act towards the side. Pranayama is about regulating the breath and controlling the apparatus that connects the body and the mind. There are three parts to pranayama. They are Puraka (inhalation),

Kumbhaka (retention) and Rechaka (exhalation). This exercise is carried out in different ways. Although formal training could be followed by an individual but, intensive training must be accompanied by one Yoga Guide. Inhalation of the breath and then holding it inside for a few seconds (Kumbhaka) and then exhaling the inhaled air (Rechaka) and then holding the breath for a few seconds are some of the methods. Systematic exercises are the only way to regulate this. Respiration is the process by which oxygen purifies the blood. Thus the functional state of the body becomes concentrated while the respiratory system is regulated. It becomes a biological source and a source for the better functioning of the senses. In this way, internal processes such as thinking ability are also refined. Pranayama plays an important role in the practice of Yoga.

Pratyahara means withdrawal of attention from objects of the senses. It involves in controlling of the senses and the ability to withdraw the concentration of the senses from outward objects. The power of concentration may be utilized for better effect. And that effect is the realization of the final goal. Isolating consciousness from the distractions offered by engagement with the senses is the final physical preparation for the meditation practices. Reflexology is the practice of recovering memory from human perceptions, emotions, and thoughts. The yogi retrieves the memory from the outside and becomes the one who enjoys the infinite world within himself, just as the tortoise withdraws its limbs as and when needed,

⁷ Seetarama Sasthiri (Tran) (1912) Patanjali's Yoga Sutra, Vivegabhanu press, Madurai p.35 and p.80

⁸ Vivekananda, !914 Raja Yoga, Ramakrishna math, Calcutta, p34

Dharana is the practice of concentrating one's thoughts on something that does not distract the mind. It is the ability to hold and confine awareness of the external on one object for a long period of time. Dhāraṇā means restricting the range of attention or concentration. It is also known as alam or panam. It stands for deep attention. Dharana is the first stage in the inner journey toward freedom from suffering. In yoga, Dharana, meditation and Samadhi are considered to be the three paths that lead to Moksha or Kaivalya. Ignorance is the cause of all suffering. Yoga suggests that the way to Kaivalya is to remove ignorance, just as other awareness point to liberation.

Meditation can also be considered as an attempt to keep the mind fixed on the particular place. According to Patanjali, in the stage of meditation, the practitioner meditates on a single object of their attention to the exclusion of all others. As we are accustomed to a type of meditation that attempts to clear the mind of all thoughts and images. Meditation explains in a state of quiet awakening, knowledge and intuition that are included in the self. The ultimate state of Samadhi is the realization by the meditator and the object as one and the same. This is why yoga is also called Samadhi because it keeps the mind focused on meditation beyond any memory of ego. Meditation is set to control the mind and mature man.

Samadhi is understood to be of two levels. One is called Samprajnata Samadhi (Savikalpa Samadhi or Sabijah Samadhi) that brings perfect knowledge of the object of meditation and the other, the Asambranjata Samadhi (Nirvikalpa Samadhi or nirbija Samadhi) which is the state of Samadhi unconnected with meditation⁹.

⁹ Vivekananda, Swami, Raja Yoga, Op.cit p.161.

The first category of Savikalpa Samadhi or Sabijah Samadhi is a meditative state with the patronage of the object. Savikalpa Samadhi is a combination of sober contemplation (savitarka), reflection (savicara), bliss. Nirvikalpa Samadhi is the state of Samadhi which is attained by meditation without the patronage of an object. It leads to the knowledge of purusha or to the level of union with the consciousness or to the subtle source of origin. When dhyana is achieved, the practitioner enters a state of Samadhi in which practitioner merge with the object of their meditation. It is clear that Yoga sets the stage for the individual soul to merge the self-consciousness with the divine consciousness.

Various methods of Yoga and meditation have been adopted in India. Although many of the methods of Yoga have been adopted, its spiritual and psychological means must be aimed at and its outcomes must be avoided. It is worth mentioning that the Guru- shishya tradition has been preserved for many years. It leads to the realization of the divine state in harmony with the whole of life in what it sees as leading to the divine state. Although Patanjali's Yoga Sutra is the complete text for Raja Yoga, only one slogan can be found pointing to the Yogasana. It is noteworthy that the Bhagavad Gita also takes a great deal of structured practical practice. We find its more explicit explanation in Bhagavad Gita which has elaborately presented the concept of Raja Yoga, Jnana Yoga, Bhakti Yoga and Karma Yoga. All these are the means to attain Super Conscious knowledge. These types of Yoga are still the highest example of human wisdom and even today people find peace by following the methods as shown in Gita.

It is noteworthy that the famous sages of modern times such as Ramakrishna Paramahansa, Shiradi Saibaba, Ramana

Maharishi and Sri Aurobindo did not insist on highly technical structured exercises. They proposed lighter specialized psychological systems. Later many different categories of Yoga systems arose. Kriya Yoga, for example, has been known to take care of breathing patterns and postures through breathing exercises. Yoga is also categorized as Hatha Yoga, Bhakti Yoga, Karma Yoga, Jnana Yoga, Raja Yoga and Tantric Yoga. Hatha Yoga prioritizes the restraint of the body and seeks to bring peace of mind by balancing the power of the mind with the power of the body. Raja Yoga focuses on combining meditation and suppressing the activities of the mind. Yoga and meditating techniques are also incorporated into this process. Karma Yoga is one of the most important of the Yoga. Karma is an act or action. If karma has to change into Yoga it must be in a state of non-negative and selflessness that leads to liberation. Karma Yoga is the karma that is done with full devotion beyond our will. This sets the path for service. Bhakti Yoga is about loving the Lord and having a reciprocal relationship with the Lord. It is noteworthy that these qualities include love, selflessness and purity, which eventually lead to surrender. Here a tight bond is formed between the Lord and the soul.

Raja Yoga is a meditative form of worship. Here is an eight level developmental training system. The state of consciousness is controlled through moral obligation, asana, pranayama, meditation, bliss, oneness, religious practices, and samadhi. Jnana Yoga is the path of knowledge. Knowledge generally means cosmological knowledge, but jnana is higher than the knowledge. In the process of knowledge it starts with the knowledge and setting up to the higher level of knowledge that is jnana. Jnana Yoga consists of three developmental training steps namely, siravana, manana and nidiyasana. According to Chinmayananda, Jnana Yoga is the realization of the four maha

vakiya, and the discernment of truth and non-truth, and the ultimate realization of truth.

These four paths, Bhakti Yoga, Jnana Yoga, Karma Yoga, and Raja Yoga are adapted to suit the frame of mind of the people. Bhakti yoga is very easy for those who are more emotional in character, Jnana Yoga for those who are more thoughtful in nature, Karma Yoga for those who are more powerful and active, and Raja Yoga for those who are more meditative. However it is not possible to define the classification as systematic in this way. However, there is no denying of the fact that all religions are effective to some extent and can lead to spiritual advancement.

Tantric Yoga sets the stage for ritual, etiquette, and the completion of a relationship. According to Tantric Yoga the state of pure consciousness is the manifestation of the whole universe. This state of consciousness is summed up in two aspects. One is Siva. The masculine is fixed, motionless. Shiva is full of energy. But cannot be created or changed. The second aspect is power. It is feminine and characterizes movement, agility, and creativity. In human beings, Kundalini is called the feminine aspect of power. The sensory capacity of the body does reach the higher state of Siva as it ascends in five stages of motion. Such a combination of Shiva Shakti is said to lead to the highest level of Yoga.

The Sakta Shastras indicate that there are six Chaitanyas. They are taken as the source, Svadhithana, Manipura, Anahata, Visuddha, Ajna. The Saharara lotus is taken as the highest position for these chakras. Yoga elaborates the seven chakras located in the sukuma body. These are the above mentioned sources, Svadhithana, Manipura, Anahata, Visuddha, Anjani and will expand the Kundalini Yoga by taking the final stage of Sahasrara. It gradually elevates the forces within the body

into evolution and leads to the realization of the sublime state of the soul. Although the first five stages, namely, Muladara, Svadhisthana, Manipura, Anahata, and Visuddha, function in conjunction with mahabutas, the last two stages, Anngai and Sahararam, are powerful beyond the mahabutas.

In the Indian tradition of thought, the Vedas, the Upanishads, the Brahma Sutras, the Bhagavad Gita, and the Patanjali Yoga Sutras can be cited as the oldest texts of Indian psychological thought. There is no clear concept of mind in the Vedas. But the words like awareness (sanjna), comprehension (ajnanam), understanding (vijnanam), introspection (drsti), decision (dhrthih), mind (manas), and will (sankalpa) are used to denote mind and mind actions. In the Upanishads, manas, prajana, sankalpa and citta were used to refer mind. The essence of the mind is not conscious. But mind was taken as the subtle form of the body. The classifications of mental functions are not taken up in the ancient Upanishads. But in the later Upanishads the mental activities were revealed as follows. They are five senses, five karmendriyas, five jnanendriyas, mind, buddhi, citta, and akankara. In the Indian tradition of thought, the mind was emphasized by the body and mind. Indian psychology may not see the difference between body and power. The state in which the psychic force is created as a cosmic force is also called prana. Hindu philosophy emphatically declares that mind is matter, although extremely subtle matter. Hindu psychology does not see any difference between matter and energy. According to the ancient philosophy of Sankhya, there is no difference between body and power. Patanjali's vision of Yoga suggests that the mind attains miraculous power when it submits to control and its stabilization. It is well known that the mind is an instrument. It does a lot of things. Behind the senses, mind is a tool for gaining knowledge and develops self-thinking knowledge. Mind

assumes itself to be a doer of the Lord which enjoys the fruits of his deeds. It could be seen that Sage Patanjali took the goal of life to regulate such mindfulness through Attanga Yoga.

Mind is treated as matter when it is identify with body. It is clearly stated that the objective mind comes in touch with external world and gives the 'sense manifold' and subjective mind which gives sense and meaning to the sense data. The mind, with these two phases, subjective and objective, was produced primarily for the use of the soul as its instrument. Though it can be divided into two divisions but in reality, there is only one mind. The subjective mind, receiving the impression of intelligence from the soul, appears as intelligence. Mind substance in made up of finer matter, which is unintelligent by nature. It receives intelligence from soul and then it appears as intelligence¹⁰. It is a fact that when the mind associates with Atman it appears as caitanya with the light of Atman. It is a notable truth that mind and soul cannot be included in the same category, as mind borrows its shining light from the all intelligence of the soul¹¹. For example, water exposed to the sun rays borrows the nature of heat from the sun, just as the mind acquires the nature of Atman. This is a clear idea found by Hindu yogis.

Hindu Psychology classifies the state of mind in three levels. They are as follows

1. Conscious state
2. Unconscious or sub conscious state
3. Super conscious state

¹⁰ Abhedananda, swami 2008, True Psychology, Ramakrishna Vedanta math, Kolkata. pp 37 - 38

¹¹ Prajnananda, swami, Op.cit.p.67

Patanjali explains that the state of consciousness would be the state of affairs of the present level or Vyavaharika level. Unconscious or sub conscious states are beyond the state of conscious. Therefore both come under one category. The third category is higher state of consciousness that is Super Conscious called Samadhi. In this state the mind begins to receive the divine experience. Swami Vivekananda, in his book Raja yoga, explains the state of higher consciousness as the Super Consciousness state. In this state it is possible to go beyond the consciousness state. Especially the Super Consciousness state may take you beyond the level of Vyavaharika. In sub conscious and unconscious state the body is inactive. But in the sub conscious state the body is inactive and unconscious. But the one who goes to the state of samadhi will take it as becoming wise when he returns. The classification of Patanjali's Yoga Sutra is also different from the classification of consciousness taken by Sigmund Freud. Freud classifies consciousness into three categories. They are¹²,

1. Conscious state
2. Sub conscious state
3. Un conscious state

The first state of consciousness is generally same as mentioned in Yoga Sutra. What is beyond our consciousness state is called unconsciousness. According to Freud, it is a part of mind containing repressed instincts and their representative wishes, ideas, images that are not accessible to direct examination¹³.

12 Ravichandran, T.K., (2005)Sigmund Freud, Alaigal Veliyeetagam, Chennai. p. 132

13 Audrius Beinorius,(2011) play of Unconscious: Classical Yoga and Jungian Analytical Psychology, Understanding Consciousness (ed)

Sarvabhutananda, Ramakrsihns Mssion Institute of culture, Kolkata p.310;

Unconscious events are considered to be beyond the realm of consciousness because they are compressed by certain social norms. Freud proposes the theory of psychoanalysis that these conditions are the source of psychosis. Freud proposes the third stage, called the Un-Consciousness state. Consciousness is the first step in recording the information that comes from the conscious mind. The distinction between conscious and unconscious is significant. Consciousness is the state of being in a state of proximity that can be easily understood by the senses. Being Sub conscious is the state of unconsciousness. Both the Sub conscious and the unconscious are distinguished according to the state of consciousness. The state of consciousness does not record memories. They are included in the state of consciousness. Patanjali's Yoga Sutra takes the mind to be pragmatic. Next to the state of consciousness, he took the subconscious mind and the unconscious mind as an object. They took the two states to be considered as one category, as they transcend the unconscious state. Memories of what has been seen and experienced before are to be stored in this state. According to Sankhya and Yoga schools the fundamental nature of the unconscious is more fine or subtle which is called aviveka or avidya. It is avidya that veils our vision of true nature of the Consciousness and produces a sense of ego in us¹⁴. Yoga psychology, long before the birth of Christ, was aware of the subconscious or unconscious state of mind. Patanjali enlightened this unconscious state of mind as a storehouse of all past thoughts.

Patanjali took the third level of higher consciousness as a Super Consciousness state. The minds of sages in particular are exemplary in this regard.

¹⁴ Lbid.p.315.

The higher state of consciousness is also called samadhi. In this state the mind begins to receive the divine experience. There was something more to Freud's views of Yoga than his anti religious attitudes. After referring to his inability to experience 'oceanic feeling' of the mystics, Freud (1930) had something more to say about Yoga. 'The extreme form of this [of influencing the instinctual impulses] is brought about by killing off the instincts, as is prescribed by the worldly wisdom of the East and practiced by Yoga' (Freud, 1930, p. 79). Freud disagreed with the Yogic view of attaining highest levels of satisfaction by overcoming instinctual desires through practice of dispassion (vairāgya) and attaining a state devoid of desires¹⁵. Professor Jung, in his book, 'Integration of the Personality', has mentioned that the Samadhi experience which the Hindu yogis have is not Super Consciousness experience but, ".it seems to be equivalent to an unconscious state."¹⁶ In response to the above comments, Swami Pavithrananda vehemently refuted that idea. Furthermore he endorses that the great Hindu spiritually illumined souls like Sri Ramakrishna, Swami Vivekananda and Ramana Maharishi were the spiritual masters. Thus Jung's argument was refuted. He lamented that they were in a state of samadhi of a higher state of consciousness. One of these elite becomes the recipient of the Brahma experience. This is the source of all kinds of consciousness. He mentions that a pure mind can attain the state of sublime consciousness or the experience of samadhi. The ordinary mind is comparable to ice or water.

¹⁵ Anand Paranjpe (2021) What is Yoga Psychology and where does it stand in contemporary Psychology, Psychology and developing Societies (33(2)) Dept of Allahabad University, India, p.168.

¹⁶ Hentry Swift,(Ed) Hindu Philosophy of mind and Conciousness, <http://www.SWCP.com/~hswift/SWC/Summer99/bhaska9901.htm>

Due to limitations it is not possible to go to a higher state of consciousness. The pure mind is like steam. This is beyond all limits. He says that it is possible to attain the state of higher consciousness, the state of samadhi.¹⁷

Yoga philosophy is primarily a psychological philosophy. It is a psychological scientific discipline that can lead to a higher state of samadhi. The ultimate goal of yoga is to be completely free from the mind and its practice. In this way yoga undertakes a complete, critical study of the mind. It is necessary to know the nature, structure and functions of the mind in order to be completely free from the mind. In yoga philosophy the mind is called Citta. Citta is derived from the root word Cit. It stands for the object of cognition. Citta in yoga refers to the total system of cognition. This Citta is understood to involve three significant functions. They are manas, agankara and buddhi. The buddhi is characterized by certainty, determination, and brilliance. It is the source of virtue, wisdom and devotion.

There are many who interpret Yoga as a form of training, a relaxing activity, and a way of life. The practice of yoga is aimed at uniting the body, mind and breath in a controlled manner. This union is the union of the soul with the higher soul, or the ego with the divine interior, or the individual consciousness with the cosmic consciousness, or the body with the soul. The five elements are physical, mental training, breath control, relaxation, diet and meditation. The philosophy of yoga is to remove the attachment of the mind and make the real soul realize the Supreme consciousness.

¹⁷ Hentry Swift, (Ed) Hindu Philosophy of mind and conciousness.

Yoga helps to control our body and mind and balance the two. The eight –part yoga absorbs the immense power within this body. The body is able to function in harmony with the power of the mind in a way that maintains the body properly. Sages and yogis are considered to be masters of Yoga. They attain the state of being attuned to the state of oneness of body and mind, and attain the superiority of attaining oneness, which converges on the higher transcendental consciousness. It is noteworthy that they follow a method of uniting the individual's self-consciousness with the divine consciousness.

Indian psychology is mainly based on Indian culture. Yoga also emphasizes spirituality and is understood to guide the superiority of the life based on consciousness. It appears to be a valuable contribution made with a psychological understanding for all mankind. Yoga can be taken as a contribution to the formalization of how to unite in a state of consciousness with the divine, beyond the boundaries.

Since the dawn of civilization Man has tried to ascertain the most intricate questions of life. All of these queries have intrigued the most brilliant of minds, yet all of these queries remain a mystery in the hearts and minds of Man and his Society. Yet the one thing that has remained true and withstood the nature of time has been Faith. Every society has worshipped some sort of a deity. This faith has led to religion and a reverence for a God or gods. In many of these societies there has been a dichotomy between religion and culture, or religion and life. This dichotomy between religion and life is not so lucid when it comes to Yoga. A broad and complicated topic, Yoga, has inspired many to debate whether it is truly a religion or simply put, a way of life. The search for the meaning of life ends with the finding of Man's true nature the process of its fulfillment.

It is a fact that understanding the self is the base of philosophical pursuit, and the study of the ways of self-realization is the subject matter of psychology. Yoga psychology attempts to study the person in order to understand human potentials and their realization in life. The ultimate goal of human development is liberation or moksa, freedom¹⁸ In society, humans choose to live a certain type of life style. Some give no regard to the actions they are committing, despicable or not, while others have learned to coexist in order to maintain harmony in living a morally good life. For many people, religions give structure and guidance in attempting to live a decent life style. The many followers of Yoga believe that the religion that they abide is more accurately depicted as a way of life rather than a strict practice. A practical conclusion about Yoga in essence is simply that “Religion is the center of living and living is the center of religion”. Without the blending of these two aspects of life, there would be less significance to the practices of Yoga. Overall, the philosophy that Yoga preaches gives insight to the everyday lives of its devout followers by mixing life and religion.

Life gives the input to self-realization. Every action or decision that is made by human beings is another step towards realizing God. Therefore, it can be assumed that living is connected to many aspects of religion even worshipping. Yoga believes that God exists in every aspect of life not just in temples or places of worship. Therefore, in every action that is performed in daily life, God is associated and the actions committed constitute another path to reach revelation. Yoga tends to emphasize that life is the

¹⁸ Ramakrishna Rao and A.C.Paranjpe, 2016, Psychology in the indian Tradtion, DOI 10. 1007/978 - 81 - 322 - 2440 - 2 - 1, Springer, New Delhi, India.

chance for the ultimate opportunity to achieve union with higher self.

At this juncture, May I take this opportunity to record my sincere thanks to the Vice Chancellor, Prof.S.Srisatkunarajah, and the Dean of the Faculty of Arts, Prof K.Suthakar for giving me an opportunity to deliver this Memorial Lecture on this day and also all the members of audience for attending this Memorial Lecture of Sir. Pon. Ramanathan.

Thank you all.

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https://www.meta-religion.com › Physics › hindu_philo... Hindu Philosophy Of The Mind And Consciousness

Professor N.Gnanakumaran
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Naganathan Gnanakumaran had successfully completed his primary education at Thumpalai Sivapiragasa Vidyasalai, he went to Hartley College for his secondary education. Then he was selected for his tertiary education to the University of Kelaniya from 1974 to 1978.. He joined the University of Jaffna as a staff in 1978. He completed the M.A.in Philosophy in the University of Jaffna

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He served the University Community from 1978 to 2021, as an academic, administrator, a mentor and formator for 43 years. He served as the Head, department of Philosophy for more than three years and Head of the Department of Fine Arts for two years and the first Head of the Department of Law for two years in the University of Jaffna. Further he was elected twice as the Dean of the Faculty of Arts. He has already published more than hundred research papers in recognized journals both in Tamil and English. He has published eighteen books to his credit. He has also edited ten books. Further, his three books entitled 'Saiva siddhanta Telivu'(1995), 'Vedanta Philosophy'(2012) and 'Hindu Epistemology'(2017) received the State Literary Awards.

Senior Professor N.Gnanakumaran shows particular interest in Saiva Siddhanta,Vedanta, Indian Psychology, and Western Philosophy. Senior Professor Gnanakumaran received a fellowship at Uppsala University, Sweden and conducted a number of seminars on Saiva Siddhanta during 1993-1994.He also got a fellowship to Arizona University, United States of America in 2007-2008 Funded by the Fulbright Fellowship Foundation. He also undertook a Research Programme in the University of Greenwich, the United Kingdom during 2008-2009. He also presented several research papers at the Indian Philosophical Congress and some other Research Forms in India.