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## Comparative Studies of Yoga with Reference to Bhagavat Gita and Buddhist Concept

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In ancient Indian literature *Yoga* had played an important role in balance of spiritual and physical. It is fundamentally a spiritual discipline or self control based on an extremely subtle science, which focus harmony between mind and body. One who practices this oneness of existence is said to be a *Yogi*. *Yoga* concept is one of the six classical systems of Hindu Philosophy<sup>1</sup> which participate how to get liberation or *mukti*. Maharshi Patanjali considered as the father of Indian classical yoga and considered that he was the first one to systematize the practice of *yoga* in Indian tradition. *Vajrayana* Buddhism also deals with the practice of *Yoga* which is similar with the *yoga* described in the Patanjali. Among the *Vajrayana* school of Buddhism, the Tibetan Buddhism is exclusively popular in esoteric practice where the practice of *yoga* is done with utmost secret unlike Hinduism.

### Connotation of Yoga:

The expression of the word *yoga* is an act of yoking practice by an Indian agriculturist since the olden days. In this context the *R̥ga Veda* uses the word *yoga* as putting to or harnessing of horses. In due course *yoga* as a system of Indian thought developed. Despite that, its innate concept could not wipe out. Literally it means that, 'to be conjoined one with other' *yoga yukta*. In the *Maitriya Upaniṣada*, the practice of multiple *yoga* has been laid out. Patanjali (c. 2<sup>nd</sup> B. C.?) is said to have supported what the *Sāṃkhya* doctrine by Kapila who might have appeared prior to Gautama the Buddha.

In support of the above *Sāṃkhya* enumerates six folds of human sense organs namely eyes, ears, noses, tongue and the touch organ including the mind as the six one. A question arises, Did Buddha follow what the *Sāṃkhya* of Kapila held? Or could he explore the six sense organs by himself? The practice of inhaling and exhaling breath may search the answer. Gautama the Buddha's fourfold specifications pay heed to inner look *vipashyanā*. For an in-looker the breathing practice may be an aid as *prāṇāyāma* requires. Arithmetic *yoga* refers how to add. What is to add? Addition comes from the French word 'adition' meaning that which is the totality of combining two or more numbers. It is a mathematical calculation and is the operation which is the process of finding the totality or sum. An addition

<sup>1</sup>. The six classical systems of Hindu Philosophy: *Sāṃkhya*: Maharshi kapil-*Yoga*: Maharshi Patañjali, *Nyāya*: Maharshi Gautama or Aksapada -*Vaiśeṣika*: Maharshi Kanāda, *Uttar Mimāṃsika* or *Vedānta*: Maharshi Vedavyāsa – *Purva Mimāṃsika*: Maharshi Jaimini

suggests to numerical conjoining, for instance  $1+1=2$ ,  $2+3=5$  etc. In the same line sum also refers on total obtain by adding together numbers. It comes from the Latin word 'summa'. It is the result of mathematically toting up the number or qualities. But how does mathematical *yoga* unify the mind and body in respect to a person?

*Yoga* is therefore a kind of unification of body and mind ventured with multiple factors. Therefore Patanjali's definition of *yoga* is a case of cessations of psychic diversion through concentration thoroughly. It is a state of unification when a person's body and mind become pacified in specific quantum. *Yoga* is thus an objective measure to put subjective mind and body as well of an individual in a particular mode of operation. *Yoga* is universal in respect to persons with a venture to make himself or herself of a spiritual person. A *yogi* or a person adherent to a *yoga* practice is of equanimity. So the *Shrimatbhagmat Gitā*, this express the chariestices of *yoga* as cited thus.

#### Human body and mind:

Our reality consists of three factors which are body, mind and spirit. Jointly they form a person existence. We have two existence one have bio existence which is not different from other sentient being where as mind is a master sense-organ and it is imbued with three *gunas*, *sattva*, *raja* and *tama*. On the other hand the supreme existence is spirit which is beyond the phenomenon and it makes the differentiate from other sentient being. The excellence of the human beings requires a contentious advancement of mind and spirit. The three factors body, mind and spirit, mind is the controller of our body and spirit. Our bodies and minds are limited by the time and space. But the spirit is not being in commended by the time and space. It is an awareness of the immortality of the human spirit and opens our acumen and wisdom. Each and every person has a possibility to emerge their sprit *bodhi bija* through their constance practice. Our sprit deals with spiritual consciousness and the worldly objects becomes conscious which performs its divine prospective. The spiritual consciousness emerges to its full potential.

Body, mind and spirit, three factors accumulate with consistent due to the spiritual consciousness which proceed to reach the ultimate goal i.e liberation as well as enlighten. Each and every person has a capacity to enlighten their *bodhi bija* fully in two *pāthas* or way which are *prajñā* (wisdom) and *upāya* (method). These two *pāthas* or ways accumulate on a balance through the *yoga* practice physical and mental together.

A case of unification is in respect to an individual person in his body and mind as well requires thorough analysis. No physical body undergoes an action without mind. Evidentially, *yoga* or unification of the body and mind in respect to the individual tends to look within *vipashyanā*. With reference to the external world a human body remains alive as long as he or she concentrates to look in. Six human sense organs tend to practice some methods how to unify the breath in course of inhaling and exhaling numerous times a day. Human organs are grossly distributed five heaps of constituents with reference to the five gross elements *mahā bhuta* with basic psycho-physical factors.

|              |                 |                 |
|--------------|-----------------|-----------------|
| <i>kṣiti</i> | <i>rūpa</i>     | form            |
| <i>apa</i>   | <i>vedanā</i>   | sensation       |
| <i>teja</i>  | <i>samjñā</i>   | cognition       |
| <i>marūt</i> | <i>samskāra</i> | latent biasness |
| <i>vyom</i>  | <i>vijñāna</i>  | consciousness   |

A human body is alive as long as one breathes. By dint of breathing our mind function. Or a human mind thus becomes functional. So the human breathing system by inhaling within in human lungs and that exhaling outward. Thereby a human being is alive and his or her mind functions. That functionality is called by Patanjali as *citta vṛtti* what refers to multiple states of human phisic organs.

According to Caraka (c. 8<sup>th</sup> B. C.) a human body *kāya* is formulated by assimilating numerous physiological tissues, muscles, bones and blood etc. Those interact with the psychic functions as required. A human body is constituted according to the environment or ecology where a person resides. Therefore the word *kāya* is derived as *ka* (Prajāpati)+ *a (an) prān* what relate mind and body together. It is to note that all of them are structurally different but co-ordinations with one another and no resistance or conflict. The functioning of *yoga* is to gear the different parts of the body and the mind as well by dint of human breathing programs.

### The significance of yoga in Gita:

As per Shrimad-Bhagavat Gita, yoga is to purify our action to control the mind and sense organs *indriyas* as well as our life lesson. It consists within eighteen chapters which are all considered as yoga.<sup>2</sup> The yoga method in divers circumstances have been enumerated in each chapter of this *shāstra* referring to *Viśāda-yoga* up to *Sannyās-yoga*. In general a kind of psychic clang which is a normal tendency of human mind in multiple ways. Thus yoga inclination has been dealt vividly through the entire chapters of Shrimadbhagavad Gita. Manly *Viśāda-yoga* up to *Sannyās-yoga* that is the normal order which is attachment and non-attachment. Eventually in Shrimadbhagavad Gita the entire chapter narrated the psychological trembles which had occurred among the *Kouravas* and *Pāndavas* who had been thick and thin mutual cordiality. However the Shrimadbhagavad Gita among the Indians plays an important role to grasp what is real to distinct from that which is unreal.<sup>3</sup>

Lokmanya Bal Gangadhar Tilak, his great achievement the commentary on Gita exhibits as the *Karma- Yoga Shastra*. He diverts the intensity on this great *shāstra*. He gave many valuable instances and quoted from Gita and other sources to establish his opinion to give much importance on *Karma*. The first chapter (*Viśād-yoga*) elaborates on the melancholy of the great warrior Arjuna to surrender in the battle of *Kurukshetra* due to against his relatives and kinsman.<sup>4</sup> Shrimadbhagavad Gita tends to karma-yoga, the prominent *shloke* (verse) is that- *karmanyodhikāraste mā phalesu kadācana II mā karmaphalaheturbhurmā te sangoh astvakarmani II*<sup>5</sup> We have to do only *karma* (work, in sense of *niskama-karma*) without expecting the result, result is gifted by the Supreme one. Again it is said that- *lokeḥ asmina dvidvidhā niṣṭhā purā prokteā mayaāghana II jñānayogana sāmkhyanām karmayogana yoginām II*<sup>6</sup> It suggest that in this world there are two way how to get liberation (*niṣṭhā*), which are *sāmkhya- niṣṭhā* is ascribed by *jñānayoga* and *Yoga -- niṣṭhā* is attributed by *karmayoga*.

Yoga tents to generate a union referring to unification of two or multiple units. In Bhagavat Gita it is said *anantara samā yoga nirṇayate* resultantly a short of psychic and physical as well as unification is yoga. It is mention in the

<sup>2</sup>. 1. *Arjuna-visāda Yoga*. 2. *Sāmkhya Yoga*. 3. *Karma- Yoga*. 4. *Jñāna-karma-sannyāsa Yoga*. 5. *sannyās Yoga*. 6. *Dhyāna Yoga*. 7. *Jñāna-Vijnāna Yoga*. 8. *Askhara-Brahma Yoga*. 9. *Rāja-vidyā rajaguhya Yoga*. 10. *Bibhuti Yoga*. 11. *Vishva-rupa Darshan Yoga*. 12. *Bhakti Yoga*. 13. *Kshetra-Kshatrajna-vibhāga Yoga*. 14. *Gunatraya-Bibhāga Yoga*. 15. *Purusottam Yoga*. 16. *Daivasurasampaddhvibhāva Yoga*. 17. *Shraddhātraya-bibhāga Yoga*. 18. *Moksha-Sannyās Yoga*..

<sup>3</sup>. *yogasthaḥ kuru karmāni sangam tyaktvā Dhañjaya II siddhyasiddhyoḥ samo bhutvā samatvam yoga ucyate II* Shrimadbhagavad Gita. 2<sup>nd</sup> Chap. 48.

<sup>4</sup>. *kṛipayā parayāviṣṭo viṣḍannidamabrabiāt I draṣṭveman svajanān Kṛaṣṇa yuyutsuna samavasthitān II* Shrimadbhagavad Gita. 1<sup>st</sup> Chap. 28.

<sup>5</sup>. Shrimadbhagavad Gita. 2<sup>nd</sup> Chap. 47..

<sup>6</sup>. Shrimadbhagavad Gita. 3<sup>rd</sup> Chap. 3..

yoga sutra with the unification of multiple psychic factors. Again in Bhagavat Gita a statement is that “*cañcalam hi krishnam manah pramathi balavat dradhham*”<sup>7</sup> O! Krishan mind is perturbed in respect to the stronger ones.

### Yoga in Buddhist Concept:

In Indian culture scenario Buddhism occasionally diverted a section of followers among the Indian philosophy.. The consistency of Buddhism is obtainable to us in multiple endeavors.

Gautama the Buddha's renunciation was a challengeable phase of his life and moved with a massive lone from place to place, the wondering exquisite solitude in quest of the truth where there is no suffering occurs.

Gautama the Buddha traveled with a massive lone and generated a practical experience of multiple deeds that plays a unique solemnness life during the time of between his Renunciation to Enlightened. He conducted his ascetic life and that amounts the experience to lie down under a tree and other self-denial which leads to psychic perturbation.

Gautama the Buddha's ascetical life faced a multiple technique of life and was in seclusion which was amount to know the attachment among the personal life as follows<sup>8</sup>.

1. Living under the tree at night.
2. To beg food for the personal survive
3. To wear the ragged cloth.
4. Accepts self secretion.

Buddhist yoga at the preliminary begins enter into *vipasanā*.<sup>9</sup> The word literally means a specific looking of the personal hurly-burly life. The word *vipasanā* consists of two factors *vi* (specific or special on the other hand elaborate or extensive) and *pasanā* refer to observe or seeing closely. The verb root *drash* generally refers to look at. For *vipasanā* person have to observe the out world extensively which requires the spirituality as well as the mind purification. In *vipasanā* generates among the Buddhists retreated to in-world as well as out-world. The Buddhist however gives a specific important in *vipasanā* with a thought attention within one in looking object having a full attention with no diversion.<sup>10</sup>

The *vipasanā* however not only refer to the looking of the eye sight it includes in respect of all sense organs or sights. Thought concentration along with sense, proceeds towards the realization of the unique character of the object.<sup>11</sup> In this connection the term *vikalpaka* (*kalpanā*- thought construction) is used as alternative knowledge by an individual of grasping knowledge of a person. The awaking (*buddha*) of Gautama the Buddha's insight is generally narrated in the Nikāya literature which had primarily occurred at Boadh Gaya under the Bodhi-Tree. In Pali Nikaya particularly Vinaya-Pitaka refers such Enlightenment (*bodhi jñāna*) which had been unprecedented to Gautama the Buddha. He came to know the understanding of suffering and the ultimate reality of the object. In Mahāvagga reads that- *ye dhammā hetuppabha tesamhetu tathāgato āho II tesam ca yo nirodha evam vādi mahāsamaṇo II*<sup>12</sup> That means wheat ever is originated by a cause is liable to decay. The phenomenon occurs under the cause and condition and holds its degeneration. *Vipasanā* broughtly amends the proposition of the permanent reality despite of being caused. In *vipasanā* is to be experience thoroughly in order to grapes the principal of impermanent. As and when such truth is thoroughly conceived or grasped the conceptual formation of *anitya* impermanence becomes imbued thoroughly. That is the fundamental grasping of *anitya-bhāvanā*.

In Buddhist yoga two important bhavan is very important that are Shamata Bhavan and Vidarshana Bhavana. Buddhist yoga practices enumerate six stages such as *Asana, Pratyahara, Anusmrati, Dharana, Dhyana* and *Samadhi*.

<sup>7</sup> Bhagavat Gita- 2<sup>nd</sup> chapter.

<sup>8</sup> a. *vrasa mule shayanam*, b. *bhiksannam bhojanam*, c. *civara dharma*, d. *Puti-mutta sevanam*. Vinaya-Pitaka: Bhesaja Varga.

<sup>9</sup> *Vipasanā* is appropriately used in Majjhima-Nikāya when Gautama the Buddha had been in dialogue with the Shramanas.

<sup>10</sup> *nirvikalpaka Pratyakṣa*: free from conceptual construction.

<sup>11</sup> The object of *svalakṣaṇa*: *Nyāya-Bindu* by Dharmakirtti *Pratyakṣa paricced*.

<sup>12</sup> Mahāvagga Pali, P-39. Edited by Bhiksu J. Kashyap.

Accordingly the Buddhists enters into a state of extensive vacuum as the space unlimited *akasha-ananta-ayatana* and the consciousness *vijnana-nanta-ayatana* with no end. There by an exclusive yogi will be in a state to be as same as a dead one. *Naiva-samjna nā samjna* state by meditating in deep mind as with no wavering of visible current to function externally. Such state is known as *ālayavijnana* the sphere in which consciousness hovers the universe with no wavering. The Lankavatara sutra rightly describes that *ālayavijnana* the universal consciousness. Among the Shaiva practionars similar expression may be trace as the *niskala dhyana* in which no parts of the human mind are traceable. Kalidasa rightly describes that *nivātah niskampa iva pradīpah* a flaming lamp is with no wavering.

Whereas Patanjali a common trained goes that *yoga* practices developed in eight folds: such as,

1. *Yama* (self control) involves truthfulness, self-discipline, avoidance of theft, refusal of gifts and not doing injury to living things.
2. *Niyama* (disciplinary observance): embraces austerity, restraint, contentment, purification rites, and reliance devotedly.
3. *Āsāna* (postures) is regarded as basis in all stages of persons to follow in order to attain calmness as far as practical.
4. *Prānāyāma* (regulation of the breath practice) includes alternately with its depth and rhythm. It refers to breathing practices through both nostrils as well and the suspension of breath as require.
5. *Pratyāhāra* (restraint of the senses organs) tends to withdrawal from external objects and the concentration of the mind itself.
6. *Dhāranā* (steadying of the mind) narrows attention to a particular part of body such as the navel, tip of the nose, or middle of the eye brow, and that way renders the practitioner to withdraw from outside disturbance.
7. *Dhyāna* (meditation) tends to fix the practitioner's mind to withdraw from the object of knowledge, to exclude all other thoughts.
8. *Smādhi* (profound contemplation) is the perfect absorbing mind with no inclusion nor exclusion.

. In all instances the scheduled fivefold practices of breathings becomes pertinent. Those winds are distributed as *prāṇa, apāna, udāna, vyāna* and *samāna*.

*Prāṇa* [*pra* √*an*+*a* (*ghañ*) -*ṇa*; *chāndasa*] *vāyu*. *Prāṇāh* the winds are used in plural number referring to its five varieties as given below. Literally it means that wind which enters within an animate body, particularly that of a person, is to come out in course of exhaling. That wind enters inside by nostrils and goes up to heart in order to rejuvenate by purifying the black blood inside into red blood. Thereby *prāṇa vāyu* wind always rejuvenates an animate body. Physically the inhaling wind *prāṇa vāyū* refers to oxygen while the purified blood and to come out the carbon-dioxide.

*Apāna* [*apa*+√*ana* +*a* (*ac*) -*ka*; *chāndasa*] *vāyu*. The wind *apāna vāyū* indicates the course of functioning wind to inhale by a living body and that comes out through lower outer organs. In *Vedāntasāra* it is quoted that *apāpo nāma avāggagamanavān pāṣvādisthānavartī*.

*Udāna* [*ud*+√*an* +*a* (*ghan*) -*n*; *chāndasa*] *vāyu*: It promotes to come out through the throat outside in course of speech as and when a person speaks. Also in the case of yawning inner wind comes out. It is to note that *udāna* is used in the Buddhist literature with a particular significance referring to the Gautama Buddha's metrical outburst.

*Vyāna* [vi+√an+a(ghañ)-ñ; chāndasa] vāyu. In course of inhaling and exhaling breathe the wind that comes out completely. Some portion of the inhaling winds remains within and that circumbulates thoroughly from tip to bottom within. There by each organs including the tissue, nerves, vanes etc become nourish all the time within a human body including the heart roots. Some portion of it comes out incourse of respiration and sweating with perspiration. *vyāvḥ prāṇāpanavyānodānasamanāḥ Vedāntasāra*

*Samāna* [samān māna yāhār: vahuvri samāsa (Amakoṣa-ṭikā) sama+ā-√an+a (ac)-ka (Shabdakalpadrum)] vāyu. The neval wind which in acts to maintenance the balance of human being as well as that of an animal. According to the yoga sutra the navel winds promotes the mental equibalance thoroughly.

Equivalence of five winds:

Normally the above five winds hardly enact or coordinate by themeself. In a human body the above five winds enact not only the physique but also the mind in all cases.

Experience of bliss (ānanda):

As mentioned above in course of counting the retention time of the primary stage it appears strenuous. By regular practice when the mind becomes accustomed with *prāṇāyāma* thoroughly the agitated mind running here and there becomes calm, better to say, pacified. In regular practice of the said programmed one feels a ting of bliss by attaining a comfortable stage of mind with no anxiety, no tension and with no remorse. A pleasant state of bliss *ānanda* would hover around the mind, inspire of multiple Hurley Burley. Such state of bliss *ānanda* arises through the unification of body and mind. In fine, a line from the *bayual* may be cited, such as, Wind your room having wind in order to prepare adequate sweet candy juice *hāoyār ghare dam dere tui raser bhiyān korbi bole*.

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