

his fall he did not crash to the ground. He explained his story to them. They allowed him to accept the fruit of their Yajña and to go to Heaven. But since he was a Kṣatriya he told them he had no right to it. Just then, his daughter Mādhavī arrived there. She allowed him to take half of the divine grace which she had earned and with the help of it Yayāti ascended to Heaven again. (M.B. Udyoga Parva, Chapter 120).

6) *Other details.*

(i) Yayāti witnessed the battle between Kauravas and Pāṇḍavas which was fought as a result of the theft of King Virāṭa's cows. (M.B. Virāṭa Parva, Chapter 56, Verse 9).

(ii) In Malābhārata, Sabhā Parva, Chapter 8, Verse 8, it is stated that King Yayāti continues to be in Yama's assembly.

(iii) Yayāti once gave 1,000 cows to a Brāhmaṇa as "Gurudakṣiṇā". (M.B. Vana Parva, Chapter 195).

(iv) He came riding in Indra's chariot and witnessed the battle between Arjuna and Kṛpācārya, from the sky. (M.B. Virāṭa Parva, Chapter 56, Verse 9).

(v) Mahābhārata, Udyoga Parva, Chapter 115, mentions that Yayāti had conducted 1,000 Yāgas and that he was the leader of all Kings.

**YAYĀTIPATANA.** A holy place. Mahābhārata, Vana Parva, Chapter 82, Verse 48, mentions that a visit to this place will give the same reward as an Aśvamedha Yāga.

**YĀYĀVARA(S).** A particular section of Brahmins. Their special feature is that they wander about here and there, following the course of life of the sages. Mahābhārata, Ādi Parva, Chapter 13, mentions that the reputed sage Jaratkāru was a Yāyāvara.

**YODHYA.** A country in ancient India. In Mahābhārata, Vana Parva, Chapter 254, we read that this country was conquered by Karṇa.

**YOGA I.** A sage who was the grandson of Svāyambhuva Manu and son of Śraddhā. Yoga was born to Śraddhā by Dharma. (Bhāgavata, 4th Skandha).

**YOGA II.** It is Jñāna that reveals Brahman. Yoga is the concentration on Brahman. Agni Purāṇa, Chapter 372, mentions that Yoga is the perfect union of Jivātmā and Paramātmā.

In fact Yoga is activity with the body as its basis. It may be doubted how a mere physical karman helps Parabrahmadarśana. But Maharṣis assert that there is an inseparable connection between matter and soul. Matter and soul are merely the two phases of the single "Astitva". The object of Yoga is to achieve union with Parabrahman; in other words, to attain Mokṣa. The recitation of mantras is important in many disciplines connected with the practice of Yoga. The letters and words of mantras are so arranged that their recitation in the proper manner produces profound and favourable effects in the body. The habitual recitation of mantras helps the practice of Yoga.

There are two broad divisions of Yoga—Haṭha Yoga and Rāja Yoga. The two are interconnected and have to be practised simultaneously. Haṭha Yoga is mainly concerned with disciplining the body by various kinds of exercises. Standing in Pañcāgni with the arms held aloft; standing on one leg or standing on the head are some of these exercises. Rāja Yoga aims at arousing Prajñā by control of the senses.

Rāja Yoga involves the practice of eight disciplines. They are :—Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna and Samādhi. An account of each of these is given below :—

i) *Yama.* Yama means refraining from evil courses or sinful things like cruelty or dishonesty. Yama demands the practice of Ahimsā, satya, asteya, brahmacarya and aparigraha. (Ahimsā=non-violence or not killing any creature. Satya=truth; practising truth in thoughts, words and deeds. Asteya=not stealing. Brahmacarya=sexual continence. Aparigraha=not coveting wealth or pleasures which are not absolutely necessary).

ii) *Niyama.* While Yama is a negative discipline, Niyama is a positive one. It requires the positive practice of virtuous courses. Niyama includes five things :—Śauca (cleanliness), Santoṣa (contentment), Tapas (penance and austerities), Svādhyāya (study of the Vedas and incantations or mantras) and Īśvarapraṇidhāna (prayer and meditating on God). Śauca means not only cleanliness of the body, but also of the mind. The mind must be purged of all 'malas' like kāma, krodha and lobha. Tapas means ability to endure opposites (dvandvas) like heat and cold or joy and sorrow. Svādhyāya is "study of philosophical works." Īśvarapraṇidhāna—dedicating all actions unto God.

iii) *Āsana.* The way of sitting or posture. Different postures have been prescribed for different actions. First of all, the yogi must choose a suitable place.

(The place must be level, neat, free from stones, fire or gravel, agreeable to the mind and not causing irritation to the eyes). (Śvetāśvatara).

Different āsanās like Padmāsana, Svastikāsana and Siddhāsana have been prescribed for the practice of Yoga.

Putting the left leg on the right thigh and the right leg on the left thigh, holding the right toe with the left hand and the left toe with the right hand, place the chin on the chest and look at the tip of the nose. This is Padmāsana.

Sitting upright with the feet tucked under the hips is Svastikāsana.

Placing the left leg under the genitals, put the right leg on it. Insert the chin into the pit of the throat; control the senses; with steady eyes look at the point between the eye-brows. This is Siddhāsana which will break open the doors to Mokṣa.

iv) *Prāṇāyāma.* This is regulation of breathing. Inhale air through the left nostril, retain the air in the lungs for a few minutes and then exhale it through the right nostril. The process may be reversed—that is inhalation through the right nostril and exhalation through the left. This is the first step in Prāṇāyāma. Exhaling the breath and then not inhaling for some time is called recaka; the opposite process is called pūraka. The object of prāṇāyāma is to awaken Kuṇḍalinī.

v) *Pratyāhāra.* This is a process of withdrawing the five senses from the outer world. A man who practises Pratyāhāra becomes oblivious of the outer world. This helps the concentration of the mind on the Ātman.

vi) *Dhāraṇā.* Withdrawing the mind from outer objects and concentrating it on the self.

vii) *Dhyāna.* Meditation, concentrating the mind on several places like Bhrūmadhya and nābhīcakra. Repeating the sacred syllable OM is very useful in dhyāna.