

Visual Expressions of Yogis

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CCRT/SF-3/171/2015

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Project Submitted for **Senior Fellowship in the field of Visual Art – Painting**
(2013-2014) under the “Scheme of Award of Fellowship to Outstanding Person in
the Field of Culture” Ministry of Culture, India

Declaration

I declare that the **Visual Expressions of Yogis** is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

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2018

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Introduction

*There is nothing in the world
that equals knowledge in purity;
be who attains perfection
through the practice of yoga
discover of his own accord, with time
the Brahman present in his soul. (Bhagvad – Gita 4.38)*

Contextual Background and the objectives of the study

Many Temples, Churches and Mosques have been constructed around the world. Spiritual leaders take main role in the human society. On the other hand, hijacks and terrorism destroys humanity in India and other parts of the world. I wonder why people face problems and struggle while we all have the religious spiritual quality. My investigational backbone turned into spiritual home country India. A survey conducted during 2013 by Tim Houghton, indicates that India is one of the top spiritual countries (Tim Houghton: 2013). Among other other religions, Hindu religion has wide spiritual programs throughout the year. Spiritual performances, ritual activities, Temple festival happen every day in different parts of India. People stand in queues in temples, bath in Holy River, and ready to spend their valuable time to see their God, Goddess, Spiritual leaders. Majority of Indian top political leaders, business magnate frequently visits their favorite spiritual leaders, Yogis, Saints with full baskets of fruits, flowers, garlands, ornaments etc. etc. to receive their blessings (Times of India TNN 2014 Apr &). Common people go to visit Yogis mainly Male Yogis ashram¹ to hear their spiritual philosophies, to receive blessed sacred ashes, holy river water etc. It is very rare to find female Yogis because of cultural and geographical issues such as lack of family support, living in isolated place, frequent travelling etc. Whether rich or poor in every Hindu tradition people are very much interested to obtain blessings from the Yogis. They believe that Yogis have miraculous supreme power and they trust that Yogis are next to God or equaling to God. I was shocked to read that though we have many yogis and spiritual leaders, World Federation

¹ A usually secluded residence of a religious community and its guru, (Hinduism) a religious retreat or community where a Hindu holy man lives- Free Dictionary

of the Mental Health supported by World Health Organization and UNESCO announced *present century is a century of growing mental ill health* (Sachdeva 1978:1).

On the other hand, YouTube² released a sex scandal video of a well-known Hindu Yogi Swamy Nithyananda from Tamilnadu (March 3, 2010). It was big shake among the Hindu worshipers. The symposium contemporary Yogi Swamy Nithyananda was publicized as master of all Yoga and Meditation. In 2004, murder in a holy place of Kanchi Mutt³ (Tamilnadu) and Yogi Premananda, he was given a life sentence in 1997 for his sex scandals⁴. These compelled me to think about spirituality as a whole. It is no wonder how imperative it is to differentiate the Sinister Yogis from Genuine yogis. Not all Yogis are sinister (White 2009:1). Erich Fromm explains that technically and intellectually we are living in an atomic age; emotionally we are still living in a stone age (Sachedeva 1978:29). His statement needs to be examined. These controversial incidents pushed me to investigate Yoga and its spirituality.

Religion and sanctity

An archaeologist by the name of Sir Marshall found a *Buffalo Horn head dress seal* which he calls a prototype of the *Siva* aspect characteristic of *Pasupathy* or *lord of beasts* in Mohenjo-Daro⁵ (Tomory 2002:16). This seal, was then later assumed to belong to *Siva* who was the first *Yogi* in the Indus valley civilization in India around 2500 BC. *Siva* is one of the principal Hindu deities who worshiped as the destroyer of evils and restorer of worlds and is portrayed in numerous forms in Hinduism and Hindu temples (Kumar 2012).

² Available at <http://www.youtube.com/watch?v=ipM7SK2b6Wc>

³ Available at <http://www.hindu.com/2004/11/13/stories/2004111307560100.htm>

⁴ Available at <http://www.saibaba-x.org.uk/28/PremanandaSentence.html>

⁵ The Great city excavated by Sir John Marshal on the Indus River, Punjab –Northern part India around (2500 B.C to 1700 B.C). Here sculptures, seals, great bath were found by Sir John Marshal (Edith Toomey 2002: 5, 14, 15).

This Historical evidence sustains me to continue my study to understand more about Yogis performances.

Hinduism is the predominant religion practiced in India. It is a set of complex beliefs, values, and customs and is the dominant religion of India, characterized by the worshiping of *God* (Smith 2005). It has a wide Yogic and Spiritual performance background of the 1.21 billion people of India, 83 % are followers of Hinduism and the remainder are Muslims, Sikhs, Christians, Jains, Buddhists, Parses, Jews and followers of 'tribal' religions (Census taken on 31st March, 2011). The term 'Hindu' was first used to refer to the geographical location of the Persian people who lived beyond the Indus River (Flood, 1996:6). The river and valley are called *Indus*, which means *Sindhu* in the Sanskrit language. Later the research (Knapp[Sa]) said that name Hindu name was derived from Sindhi or Sindhu and Hindu become civilized culture. The Dravidian Indus Valley Civilization (C. 2500 to 1500 BCE) that existed before the arrival of the Aryans was very different in style of living and language.

Yogis are commonly referred to as Saints because they practice certain rituals and spiritual rites through Yoga performances usually do the Hindu worshipping. Waaijman (2000: 361) states that religion is the belief that purity of spirituality comes from motives, affections, intentions, inner dispositions, the psychology of spiritual life, the analysis of the feelings etc. They believe the problem of egoism cannot be solved except by way of spiritual fulfillment (Sachedeva 1978:6).

Spirituality: There are numerous definitions of the concept of Spirituality (Greestreet 1999:649). Though spirituality has multiple definitions, I study yoga from a selected spiritual views "Spirituality is the inner experience of the Individual (Lewis and Geroy 2000: 684) and is conceptualized as having vertical and horizontal dimensions. The Vertical dimension reflects the relationship to *God* or *Supreme Being*. The horizontal dimension reflects both our connectedness to others and nature, and to our intrapersonal connectedness..." (Pesut 2002:128). Bento (2000:653) says, spirituality is the experience of transcendent, or the quality of transcendence, something that welcomes... The reason of this view is that is about transformation and it challenges us to stretch and grow through commitment to set practices (Painter 2007: 1). After reading many books that

are consistent with these definitions, *religion* can be understood in terms of social- level experience and *spirituality* as an individual- level experience. Because these two concepts are related and often overlapping.

Yoga is a system of spiritual exercises or practices that are practiced as part of Hindu discipline and it is believed to promote control of the body and mind. Also it signifies the union between one's own individual soul as relates to the universal consciousness. Yoga is a practice that can be lived every moment in life and is neither a sect nor religion merely an abstract philosophy (Sachdeva 1978: 17). A Yogi is a person who has attained self-realization by successfully completing Yoga practices and meditation (Shivabalayogi [SA]). The Hindu discipline is aimed at training the consciousness to a state of perfect spiritual insight and tranquility. This tranquility is achieved through three paths that are actions, devotion and knowledge. To receive the conscious knowledge which is the aim of Yoga, a yogi must follow certain disciplines. I will focus in the particular expressions of yogis; *Postures* (Asana), *Breathing techniques* (Pranayama) and *Meditation* (Dhyana) (Anbarasan 2003) which is main component or discipline in Yoga performances that leads to *Samadhi*⁶ the state of composition or pure contemplation that allows for the disengagement of spirit from matter (White 2009: xii). According to Anbarasan (2003: 110), there are several evidences to prove that there were initially eighteen known Yogis who lived before and after the Christian era and they performed Yoga and Meditation in Tamilnadu, South India. Patanjali was father of Yoga and he expounded a system of Yoga nearly two thousand years ago (Sachdeva 1978:12). Yoga is a word derived from the Sanskrit root 'Yuj', which means to yoke or Join within you (Krishna 1972:6).

Yogi Krishna (2005:40, 41, 45) mentions his experience when he was practicing Kundalini "...Luminous appearances became wilder and more fantastic, and the noises louder and more uncanny. My face wore a haggard and anxious expression and there were acute disturbances in the digestive and excretory organs, radiant current that was flowing up from the lowest plexus, each morning heralded for me a new kind of terror,....eyes gave my countenance a maniacal expression". I asked myself why a yogi faces such a terrible

⁶ When, in meditation, the true nature of the object shines forth, not distorted by the mind of the perceiver, that is absorption (Sachdeva 1978: 125)

experience and what change happens in his body during yoga performances? What is he or society going to benefit? How supportive is it to the socio and culture? In relevance to this expressive study, I base discuss with Irish philosopher Edmund Burke (1990: 36) theories' that he uses to express the philosophy of ideology: "When danger or pains press too nearly, they are incapable of giving any delight, and are simply terrible; but at certain distances, they may be, and they are delightful, as we every day experience". In my investigation of the yogis' expression, I compared and contrasted how pain and pleasure occurs during the performances. I believe that these experiences and interests may have become embedded and motivated within me and gave me the drive to want to study Yogi Practices, as well as the need to understand these practices more, both spiritually and artistically so as to capture expressions of Yogis performances.

With this fundamental Yogi evidence and my personal thirst for spiritual experience, this study seeks to explore, analyses and interpret of the expressions of the Yogis of South India in particular, their culture as Hindus and their Yoga performances, which inform their ideologies of spirituality and way of life. Researching the theme will not simply be analyzing the expression of Yogis human body; it will also examine how yogis use their physical body to revolve into spiritual body through yoga performances. The focus of the study identifies, compares and debates ideas and visual expressions that direct the essence of the Yogis visual external and internal expressions during their Yoga and Meditation performances.

In my creative practice entitled, *Visual Expressions of Yogis*, I focus on only External *physical practices* (Yoga postures) and *Internal spiritual practices* (Meditation) Particularly "*Raja Yoga*" called King of Yoga followed by "*Kundalini*" called Serpent Power rise, respectively. A wide criticism of the selected physical expressions and spiritual expressions are examined to explain how spiritual change happens during Yoga performances. It is the aim of this research paper as well as my creative works to utilize Yogis Yoga and Meditation performances and actions of the Yogis as a toll to investigate Yogis expressions.

The aim of Yoga is salvation, not the performance of fairground stunts (Varenne 1973: 10) and is path that one can follow in order to get spiritual and physical calmness and

fulfillment in life. It has been espoused that different yoga practitioners have achieved different levels of *spiritual supremacy or Godliness* and *fulfillment*, hence my interest in pursuing this study. Among the yogis Patanjali, Thirumoolar, Ramakrishnar, Ramana Maharishi, Ramalinga Swamy, Jittu Krishnamoorthy, Rajneesh, Vedhathri Maharishi, Jakki Vasudev are confirmed by the authors Sachdeva I.P, Vrenne Jean, Anbarasan, Yoganandha that different levels of *spiritual supremacy* could be achieved by among the yoga practitioners. Recently Pandit Gopi Krishna from Kashmir was evidenced as a Yogi who is enlightened through his 30 years meditation.

Today there are many Yoga centers established around the world where learners believe they experience purification through the Yoga spirit. However, the benefits of ancient Yoga can widely be understood through practice coached by a traditional Yogi. Google, at present reveals 82,300 results for the search of “yoga mat” which is commonly used to sit on when practicing Yoga” (Bharathi [Sa]). This is evidence that people still practice yoga regularly. Lamp (2004) defines three benefits of Yoga as follows: the psychological, physiological and the biochemical effect. Lamp (2004) further argues that these benefits are based on traditional Yoga practices and meditation. Unlike the traditional Hindu Yogis, many modern people perform yoga as a remedy to heavy workloads, pressures, mental worries and not necessarily to attain spiritual supremacy. Therefore, they only acquire the temporary aspects of Yoga, which are physical pain relief and physical fitness, rather than the spiritual essentials of the practice. In the post modern society many people think that Yoga is a beauty cult, while others think it is a body toning exercise (Rama [SA]). Ancient Sidhars⁷ or Yogis practiced Yoga as an instrument to maintain their spiritual body and to understand liberalization. This study assumes that there are multitudes of other disagreements in yoga practice between old and modern generation that needs to be uncovered, therefore I aim to investigate and correct some of the common misconceptions surrounding yoga practice.

⁷ Another traditional name for yogi in Tamilnadu, South India’ Sid-means knowledge

Aims and Objectives

The main objective in doing this research is first to analyze various yogi activities in conjunction with the intrinsic psychological fulfillment associated with this spiritual practice. My involvement as Yogi Practitioner under the mentorship of a traditional yogi is hoped to enable me to learn and understand what the spiritual supremacy is, and how it feels to reach the spiritual supremacy Yogis attest to. The intent is to engage in a series of self- reflexive strategies through my studio practice. This firsthand experience is hoped to help me as a researcher in explaining these experiences in an insider's point of view towards authenticating these beliefs. In other words, it is hoped that as an insider I will be equipped to explain how Yogi attains spiritual supremacy through yoga *asana* and meditation practice. The second objective seeks to establish whether there are different levels of spiritual supremacy, which can be achieved by different yoga practitioners, and if so *what are they?* Finally, the psychological and physical experiences are further are presented visually to express the aesthetic appeal of the body language associated with Yoga and Meditation practice.

Conclusions reached during these investigations acts as a basis for understanding expressions and benefits that are encompassed in Yoga culture as well as help bridge the gap that may exist between my works, Yoga practices, and the psychological & physiological aspects that connects it. Interviews with Yogis, spiritual leaders, philosophical writers, visiting temples, and ashrams were documented. This expressions and experience prejudiced me to make plenty of drawing and paintings in various media.

In this study, I have used Edmund Burke's concepts of "*Pain and Pleasure*" and the Immanuel Kant's philosophical and aesthetic enquiry in to the "*Sublime and Beautiful*" to structure the journey towards spiritual fulfillment and the achievement of spiritual supremacy respectively. Yogi faces pain or discomfort, torture, serious bad dreams, terror and agonic illness then realize the pleasure at the end of the appropriate spiritual performance at many stage particularly Kundalini Yoga (Krishna 2005). Pain and Pleasure concept are used to explain how pain associated with the different body postures leads to the spiritual fulfillment, whilst the sublime and beautiful is used to describe and interpret the feelings, emotions, terror associated with the spiritual supremacy and how it feels to

be a Hindu Yogi. Based on delightful horror argument, it is necessary to analyze the danger of wrong yoga practice and its sublime psychologically, physiologically and artistically. Furthermore, these theories are used to explain the aesthetic presentation of the visual interpretation of body language resulting from yoga practice, as well as Hinduism and Spirituality as they are applied in this study. I have also used Marxist theory about religion that “man makes religion: Religion does not make man” (Marx 1884:53). I compared and distinguished social political issues with Hindu religion and Yogi. Many sources have helped me to direct my study. Among them Ankerbaj, Gopi Krishna, Carl Gustav Jung, Osho Rajneesh, Edmund Burk, Crowther P, Immanuel Kent, Sheldon Nahmod, Jean Varenne, Sachedeva, Genia Pauli Haddon, Anbarasan, Michael Gill, Edith Thomory, White D.G., Victor Turner, Rosalind Powell and many other books were guided me to argue and discuss the relevant statement.

This study addresses the concept of the Yogis performances under four main headings. Firstly describes the outlook of Hinduism and its spirituality in terms of yoga, secondly the External expressions of Yogis and thirdly internal expressions of Yogis. And lastly, I compare and contrast with relevant artistic influences and my personal art expressions.

Chapter 1 of this paper provides an outlook of Hinduism spirituality and Yoga performances. Chapter 2 continues to highlight the internal expression of Yogis. This section investigates the internal change of body and mind when yogi does Kundalini⁸ Yoga. I analyse the danger of engaging in different levels during meditation and the delight of supreme gain in final stage that involves various psychoanalysis theory.

Chapter 3, I examine the different artists who have influenced me from India and south Africa. In this final sub chapter I examine my holy Yogic move using my body and I explain how my research developed in relation to my studio practice by unpacking conceptualization of my research topic. The influenced artists are Dumile feni, William Kentridge, Indian artist Jatin Das, Norway artist Sol Kjek .

⁸ The ultimate goal of yoga that is to unite the body and mind to supreme universal conscious. Kundalini the Sanskrit word, means coiled like snake. Female shakthi or energy.

The intention of this study is to acquire an elaborate reason that surrounds the Yogis Yoga performances. The subject has hidden secrets but this study will contribute clear understanding of the yogis' various stages of performances and the pain and delight of their yoga practices. It will not obtain a single answer to the many questions raised by their experiences.

Literature Review

CHAPTER 1: The sacred outlook of Hinduism and its Yogic Spirituality

This literature review looks for to emphasize the significant theories of *Pain and Pleasure* then *Sublime and Beautiful* and concepts related to yogic performances. This chapter seeks to highlight the broad views of Hindu Religion and Yogic spirituality that surrounded in the Yogis performances and practices. This provides an understanding of the main reason why I utilized the Hindu yogis Yoga and Meditation as spiritual expressions.

1.1 Faith and sanctity

In this section, I discuss the Hindu religious faith, purity and the significance of idol forms and its philosophy as a fundamental reasons of passage whereby different theories of religious conviction and spirituality can be explored as well as discussion on various articles, news, information written on sacred view of creed.

Society moves by learning their error, we call it civilization. Religion maintains its main role to mould people. Religion is belief. Religion refers to an organized set of doctrines around faith and beliefs within an organization (Clark 2001:38). According to Walsh (1998:72) religion is defined as an, "organized belief system that includes shared and institutionalized moral values, beliefs about God, and involvement in religious community," and spirituality is defined as, "an internal set of values- a sense of meaning, inner wholeness, and connection with others". There are numerous definitions of the concept of spirituality (Greenstreet:1999). God is like an elephant, surrounded by several blind men. Each of them experience the same elephant but in very different ways from others (Meister IEP). Any attempts to define spirituality as a single linear dimension are greatly over simplified and often misleading. It involves relationships with oneself, others

and a transcendent dimension (Emmons 1999). That transcendent person or value may take variety of forms (Bullis 1996:2).

Fried (2001:277) seems to support naturalistic worldview by saying “we need to discuss spirituality not because God exists, but because we exist and we need to create meaning for ourselves”. His statement supports Paintner (2007) spiritual description is that search of meaning in one’s life ‘the primary motivational force’ in persons.

Spirituality is personal and it has to be experienced. This statement relates with Immanuel Kant’s (1724–1804) distinctions *nomena* (things as they are in themselves) and *phenomena* (things, as they are experienced). Hick argues that a person’s experiences, religious and non-religious, depend on the interpretive frameworks and concepts through which one’s mind structures and comprehends them. Paintner in his article ‘The Relationship between Spirituality and Artistic Expression’ describes that Spirituality can be considered a *search for meaning in life* (2007). To search for meaning of life certain tools have to be used. Paintner continues in his statement that to find meaning of in life, spiritual traditions have advised particular ways of entering more deeply into this search through a set of practices of disciplines. Holiness or spirituality is the inner experience of the individual (Geroy 2000:684) in the case of Yoga, Meditation and other religious practices. Ritual practices and spiritual practices are necessary in religious development. Paintner argues that spiritual practices are not always belief but it is reality.

Sociologist Durkheim (1915) states, Hinduism defines religion as a unified set of beliefs and practices relative to sacred things, which create a social bond between people (Gavin 1996:6). Verenne mentions in his book *Yoga and Hindu tradition* (1973:4) that Hindu rituals are based upon the belief that the formulas uttered possess an intrinsic magical efficacy of their own. Belief and trust also play a major role. Trust is related to physical or corporal matter but belief is related to internal feeling, emotion or sensation. A belief does not have tangible evidence except that it is an individual experience during various ritual activities or performances. Considering Geroy’s () inner experience sanctity and Verenne’s (1973) belief brings communal bond between people through spiritual activities in Hindus spirituality. The elements of Hindu practices is visiting temples and

pilgrimage, consulting Yogis and spiritual leaders, Yoga Practices, Meditations Traditional ceremonies etc.

The Tibetan spiritual leader the Dalai Lama (Louis 2003: 705) is precise in the distinction made between spirituality and religion in his search for ethical systems adequate to withstanding the common practices of the new century. He stated that:

.....Religion I take to be concerned with faith in the claims of one faith tradition or another, an aspect of which is the acceptance of some form of heaven or nirvana. Spirituality I take to be concerned with those qualities of the human spirit such as love, compassion, patience, tolerance, forgiveness, contentment, a sense of responsibility, a sense of harmony which brings happiness to both self and others.

The Dalai Lama presents spirituality as a state of mind that can only be achieved if one has qualities such as love, compassion, patience etc. Religion then, is a way of life that encourages humanity to practice these positive things. This is also supported by Krishna (1972:11) who says, "The aim of Yoga is to accelerate a natural process, already at work in the human organism in order to mould the brain to a higher state of awareness". Both Dalai Lama and Krishna express that Yoga bridges the gap between spirituality and physical life. However, Marx theory slams the religious point that "Man makes religion; Religion does not make man" (Marx and Engels 1975:38 f). Marx argues that religion comes to divert people's attention from their miseries, which are the consequences of exploitation (Swatos). Though he has a different opinion, he did not seek to criticize the logic of religion as a set of beliefs (Swatos). Partly, this study is set in Marx's view that religion is the product of society, the product of those in power –those who control the productive process. As Marx says, spirituality can be controlled or altered by the men and it depends on the situation as long as it is useful both physically and psychologically. Nobel-Prize winning physicist Steven Weinberg (1999) supports Marx that "Religion is an

insult to human dignity. With or without it you would have good people doing good things and evil people doing evil things But for good people to do evil things, that takes religion⁹. To make evidence of Steven's statement, there are strict addicted followers in Hindu religion, which sometime affects other religions. Actually, to receive Spiritual consciousness there is no need of religion. Spirituality may be thought of as being primarily unique to the individual and purely personal (Franz and Wong 2000:544). Enlightenment or joining universal energy is a personal attainment, which is done through certain disciplines (Krishna 2005). Dalai Lama's view of religion is a social spiritual view but Marx's view of religion is social economical view. Speck (2005) also supports Marx and Dalai Lama's view that spirituality must be directed towards the social good. It is also important to bring Waite et al's view (1999) that the impact of spirituality on health may be due in part to the fact that attitudes, faith, hope and commitment imply an internal locus of control and following an ethical path that involves fulfillment, purpose and meaning may lead to enhanced self – esteem.

I conducted a specific research into Temple, Church and Mosque conversation by investigating religious practices. I Visited and photographed their practices in the religious places and asked their view about spirituality particularly, Isha Foundation, Velliangiri and Etc. Many people were not well both physically and mentally in temple. Majority of people came to religious place to cure their illness. Various community and society issues disturbed them. Some pray with great expectations and others pray because of their fear on God. Believers are not to be scared of God. We have God's promise that nothing can separate us from his love (Romans 8:38-39). Hebrews (13:5) explains that we have his promise that he will never leave us or forsake us. There is also difference between non-belief and fear. Unbeliever fear is judgment of God which is eternal separation from God but for the believer fear is reverence to God (Luke 12:5; Hebrews 10:31). However, divine differs from person to person based on their awareness. I have noticed in Hindu temple that followers come and do their customs and rituals because of their ancestors' practice,

⁹ Steven Weinberg. "A Designer Universe?". Accessed on 23.06.2014. "A version of the original quote from address at the Conference on Cosmic Design, American Association for the Advancement of Science, Washington, D.C. in April 1999"

very rarely we see the actual spiritual peoples. Here my research aimed to identify the ultimate truth of divine that is Conscious energy then the types of level to be followed and how it can be achieved through their practices.

Spirituality is focused on connection with others and contains three main components: connection to someone or something beyond oneself, sense of compassion for others, and desire to contribute to the good of others (Blando, 2006). Consistent with these definitions, religion can be understood in terms of a social-level expressions and spirituality as an individual-level expression (Nickless 2011:3). Blando distinguishes 'beyond oneself could be spiritual supremacy, which has to be attained through set of spiritual practice" (Paintner 2000). Bento (2000:653) states that spirituality does not require religious belief supports Dalai Lamas statement. A person can be religious but not leading a Spiritual life. On the other hand, a person can be spiritual but not necessarily religious (Shahabi 1982, Woods & Irinson 1999, Zinnbauer 1997). Nevertheless, the main aspect of Hinduism is that it liberates and causes one to attain enlightenment and freedom from life's cycle, which is when one plays the role of the traditional observer. Liberation is a matter of knowledge (Varenne 1976:57). Varenne further elaborates that this liberation will therefore be a function of the discovery of the soul present in the innermost part of our selves. With reference above argument, I take it that Hinduism's spiritual goal is enlightenment or liberation needs a certain discipline to realize the eternal destination. *Yogatattava Upanishad*, a book of Yoga philosophy says that 'without the practice of yoga how could knowledge set the atman¹⁰ free" (Varenne 1975"57). This sanctity statement sounds the social welfare comments of Engles and Marxs (1975:38). Yoga and Meditation is a path to have knowledge in Hindus holiness (Varenne 197: 61).

From the above said a I conclude that spirituality is an individual spiritual experience and the spiritual benefits can be achieved through various practices and Yoga does not require any Idol or God statue (Rajneesh 2012:9) but one need to be understood the reason behind the artistic form of figures. So, that the level of spiritual practice can be followed and practiced. Certain spiritual practice controls the mind and the mind controls

¹⁰ The personal soul or self; the thinking principle as manifested in consciousness. Universal conscious energy or God or supreme knowledge

the body (Neuman 1995:48). Neuman statement reminds me that people when they go to temple to pray to God or supreme power. They do so by closing their eyes and using their hands and bending their knees. Mind concentrates when they close eyes and body acts when they use their hands expression. These kinds of spiritual performances are interrelated to the concept of holistic health and mind – body therapy (Ng et al 2005). With the support of the Newman concept, I take two main aspects to analyse my study to express the benefits of Hindu practices to the welfare of society. Firstly *Yoga* that represents body and secondly *Meditation* that represents mind. With these tools, the spirituality goal; love, well being, peace, and health can be achieved (Levin 2000; Oman& Thoresen 2002) in any community. Generally, Spirituality and cultivation of spiritual health can have an influence on physical, mental and emotional health (Black 2006; Leigh 2005; Lindberg 2005).

In Hinduism, the spirituality as a practice sets the various levels for social wealth especially with regards to its main characters bodily Yoga and sacred meditation. Various significance hidden in Hinduism idols, which philosophically conveys various meaning towards their spiritual performances. In the next section, I discuss the consequence of Hindu Yogi Idols.

1.2. Significance of Idols

The whole religion of the Hindu is centered in realization. Man is to become divine by realizing the divine. Idols or temples or churches or books are only the supports, the helps, of his spiritual childhood: but on and on he must progress (Vivekananda 1893). Vivekananda statement argues that Hinduism is to *realize* the divine. Realize means understanding, recognize, comprehend, identify, be familiar, thoughtful etc (MS word: 2014). Hindu God holds weapons and animal statue, riding on birds and animals, 10 heads idols, Goddess sitting on the Lotus and more artistic forms involved in Hindu temples. what do these idols represent? Why artists created such an unnatural forms? Many questions and doubts arise in our divine mind. The great revolutionary spiritual men Vivekananda clears in his speech in the Parliament of Religions, Chicago in 1893 that “Idolatry in India does not mean anything horrible. It is not the mother of harlots. On the

other hand, it is the attempt of undeveloped minds to grasp high spiritual truths.” Each one of the Hindu idol has secret meaning behind the idol form, which will assist the beginners of spirituality seekers. According to Vivekananda, a follower who likes to know the truth of divinity or supremacy they must do idol worshiping in stages. At that same time, he mentions that it is not compulsory for everyone who has crossed that particular stage. Swami Sivanandha (1960) also supports that Idol worship is introductory stage to knowing the divine.

The worship or belief in more than one deity is applied in Hinduism. It has a multi faceted reaction within the religion. *Brahma*, *Vishnu* and *Siva* are main idol in Hindu spirituality. Religious writer Jayaram (2004) mentions that each idol or deity signifies philosophically that Brahma is the symbol of creator, Vishnu is the symbol of preserver and maintainer of the worlds and finally Siva is the symbol of destructor of evils or liberator. It is believed that the principle of creation, protection and liberation are the main characteristics in Hindu sanctity. It is also believed that these three characteristics are a representation of the Yogis: Brahma, Vishnu and Siva who attained enlightenment. Interestingly enough the artistic form of each character was designed with symbolic reason. For example, Brahma has a four headed cosmic soul form which symbolically shows that he as the creator monitors the four geographical areas which are east, west, south and north in performance of his creation duties (Fig.4). The Protector, Lord Vishnu, is rested upon a five headed serpent in the sea (Thiruparkadal). His skin colour is dark bluish, which is similar to lord Krishna¹¹. The blue body signifies that he has infinite as the universe attributes (Malhotra 2006). The five headed Serpent represents the control of the five senses and the energy, and the Sayana or resting posture, represents the fact that once a Yogi is able to control his five senses, the yogi can have a peaceful slumber. Malhotra in his article *Symbolism in Hinduism* continues that Yogi raja is another name of lord Siva. Siva the liberator wears a crescent moon on his head, which indicates that he controls the mind perfectly.

¹¹ Krishna is eight incarnations of Hindu religion. It is Sanskrit word meaning black or dark. Bhagavad Gita and many other puranas considers that krishna is source of all the Vedas.



Figure.4 (Un known artist) Painting, *Brahma, Vishnu and Siva*

The flow of the *Ganga* represents the nectar of immortality. The Elephant represents symbolical pride. Wearing the skin of the elephant denotes that he has controlled pride. The Tiger represents lust. Siva sits on the tiger's skin and this indicates that he has conquered lust. Holding a deer in on one hand indicates that he has the power to control his five senses of the mind. A deer jumps swiftly from one place to another and that is how the mind operates as well; it jumps from one idea to another. Siva also wears serpents around his neck to symbolize wisdom and eternity because the serpent is able to live for a large number of years. The serpent also symbolizes that he awakened the kundalini vital energy. He has a Trilochana¹² in the centre of his forehead his third eye; the eye of wisdom (Sivanandha, 1996:33). Runco (1999) says that this is creative process described as the continuity of Brahma, Vishnu and Maheshvara or Siva working in tandem creating, maintaining and destroying to re – create. These artistic forms and creations are the evidence for the idealism of Hinduism. Brahma, Vishnu and Siva form part of yogis who were created by an artist based on philosophical and symbolic rationale. These philosophical symbols represent that the Hinduism's spirituality and how yogis performed various practices in order to achieve enlightenment. Creativity with inventiveness and religious tradition are in Hindu culture (Runco 1999: 455). Runco (1999) states in his book

¹² A sanskrit word defines third eye which is designed between two eyebrows in Yogi Sivas face

Encyclopedia of Creativity that Creative performance terminates in worship. Creativity in idols communicates many significance of Yogis philosophy. This view reflects clearly in Runco statement. Further analysis indicates that the Hindu mind views the creative process as a means of suggesting or recreating a vision, however fleeting, of a divine truth and regards art as a means of experiencing a state of bliss akin to the absolute state of *ananda* (happiness) or *Jivanmukthi* (liberation) or release in life (Runco 1999:446). It is artistic creativity in native culture. Yogis' expression during meditation and Yoga involves many symbols like touching thumb and index fingers together, joining hands etc. These are the creative process description in native metaphors that are derived from cultures (Runco 1999:446). I have expressed some sort of idol symbols and creativity in Chapter 3 - Artistic influences in this study. This creative art form expresses beauty of interpretation and amazing hidden meanings. According to Kant (1934: 276) beauty and sublime feelings are kind of aesthetic judgment. Comparing with Kant statement, those Yogis visual forms are beautiful but at that same time, their symbolic function is magnificent. Further Kant argues that beauty has to do with form while sublimity depends on *un form* (1934:276). From this argument, it is understandable that Yogic symbolic beauty of the above - said yogis have form of some material, which is folded with many *un form* of philosophy.

While discussing the symbols and philosophy of yogis activities it is important to discuss physical body, which plays important role in yogic performances. I discuss the sacred body's background in terms of spirituality then how it is relevant to the temple and Yoga in next sub chapter

People perform rituals in order to obtain blessings from the spirit or supernatural power. Rituals are a common practice in Hindu culture. Without ritual practices there is no Hinduism faith, says Victor Turner in his book *Ritual, Anti- Structure, and Religion: A discussion of Victor's processual Symbolic Analysis* (1991). He mentions how essential rituals are in any religious belief system. This is demonstrated by the attention he gives to the cultural field in which rituals take place in Hinduism. Yoga and Meditation are a few of the practices which are acknowledged by people in the world without religious views. It is performed by only who have really committed to reach holiness

1.3. Yoga schools and its attempts

There are several schools in yoga including Jainism Yoga, Buddhism Yoga, and Hinduism. My study focuses on the Hindu traditional. Yoga follows four main paths (Raja yoga –the path of Royal, Jnana Yoga- the path of Knowledge, which makes use of intellectually acquired knowledge to obtain the release of the captive soul. Bhakthi Yoga- the path of Devotion. Finally, Karma yoga- the path of action, which is a spiritual method that proposes to keep the adept in the world while also, teaching him how to avoid the fruits of action (Varenne 1973:81). All the paths are wide and extensive; I have used Raja Yoga to investigate the expressions in my study because he is called king of the Yoga. This Raja Yoga involves ethical, external and internal (Wood 1954: 27) expressions. It is with the total of (Varenne 1973:82) that we shall be examining in the following chapters, precisely because it is the supreme form of the discipline.

Patanjali who was the father of Yoga (Sachedeva 1978:12) and founder of Raja Yoga in 300 B.C says that the aim of Patanjali yoga is to cease slavery and achieve freedom through will power in self-control (Wood 1954:17). Self realization will be achieved through self – control (Sachedeva 1978:28). It needs lot of integrated personality. Edgar S. Brightman supports by saying that “Spirituality is a life of harmony, unity and integration”¹³. During this integrated personality, approach a practitioner must have faced psychological problem.

Yoga is a science of science; it is the way that leads to Godhood (Gherwal 1930:15). Yoga is the total science of man and affects each and every aspect of a man. It is not a mechanical thing where all parts are placed in alignment and then there is a whole, no, rather it represents something more than that; something artistic (Rajneesh 2012: 8). The aim of the Yoga is to accelerate a natural process, already at work in the human organism: to mould the brain to a higher state awareness (Krishna 1990:11). According to Krishna process of spirituality already exists but it need to be awakened through practices. In the practice of Yoga, a variety of powers may be acquired, and to achieve Mukthi or liberation one must face a lot of physical and mental challenges. Of course, it is

¹³ Quoted from Mental health and Hindu psychology by swami Akhilanda p.169.

painful but the result is pleasure. According to Burke (1757), pain may be a more powerful emotion than pleasure, and may have a much stronger influence on the imagination. However, the idea of pain, or of danger, when the individual is not actually in pain or in danger, may yield a pleasurable form of fear, which is described as delight. This delight is caused by the sublime. Clearly Burke gives more importance to the pain. Pain must be employed in order to bring about pleasure. During the process of physical and mental practice, a Yogi faces psychological problems and its side effects of them. Paul Tillich supports by stating, "all spiritual and psychological factors must be understood historically in their cultural significance" (Sachedeva 1978: 29). According to Paul Tillich statement, it is understandable that a social person or a yogi must know what are the cultural worth particularly yogi practitioner should understand the various significance of actions, practices and performances. It is also essential for a Yogi to know the complete organic operating system of the human structure. Burke (1757) uses the term "delight" to refer to a pleasure, which is caused by the removal of pain, while he uses the term "joy" to refer to a pleasure, which arises in and of itself. With reference to Burke's statement, a Yogi who faces pain during his practice will attain delight when he removes pain through his continuous practices and searches. In order to practice yoga, awareness and detachment are necessary. Detachment leads to renunciation, which implies not believing in external realities (Lakshmikanthan 1999:198). It is important to follow certain steps to realize the delightful beauty. The following section examines the branches of Raja yoga and its spiritual performances. This section also describes and argues the discipline of each activity.

CHAPTER 2. Visual terminology of Yogis Performances

This section widely analyses the expression of Yogis under two main sub sections that are External expressions and internal expressions of Yogis. Each section includes sub sections to discuss the Visual terminologies of Yogis. I use theory of Immanuel Kant's and Edmund Burks Pain and Pleasure and Beautiful and Sublime to discuss various expressions during Yogis performances. This section involves various authors' comments and references to examine surroundings of yogis' holy activities.

The system of Patanjali also Yoga called Ashtanga¹⁴ Yoga. The System of Raja Yoga consists of eight paths or limbs, which means eight steps. These steps are Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi (Sachdeva 1978:117).

Limbs	stages	Expressions
Yama	self-control / restraint	<i>morel</i>
Niyama	Spiritual discipline	
Asana	Posture	External
Pranayama	Breath control	
Pratyahara	Withdrawal of sense	
Dharana	Mental concentration	Internal
Dhyana	Deep meditation	
Samadhi	Higher consciousness	

To examine this Yogi performances I have divided in two main sub sections that is

1. External expressions
2. Internal expressions.

2.1 External Expressions of yogis.

Before examining the stages in detail it is worth mentioning that they can be grouped in the following method. Yama and Nyama are moral values then Asana, Pranayama and Pratyahara are Physical exercises then finally Dharana, Dhyana and Samadhi are techniques of concentration (Verenne 1973:99). To support the above said divisions

¹⁴ Ashtanga yoga is a system of Yoga contains eight fold limbs This method of yoga involves synchronizing the breath with a progressive series of postures a process producing intense internal heat and a profuse, purifying sweat that detoxifies muscles and organs.

Patanjali Yoga sutra¹⁵ divides in to four processing steps firstly *Identification* secondly *Practice* thirdly *Attainment* fourthly *Supreme realization* (Sachedeva 1978: 117). According to Sachedeva, identification means finding the required actions then practice the identified techniques and then reach the liberation or join supremacy after attaining the stage.

Yama and Niyama are learned and practiced simultaneously (verenne 1973) and it includes all the ethical laws that govern our moral nature (Abhedababda 1902:72). This ethical discipline concerned with ethics and morality in the broadest sense of these terms. Yoga sutras II-30 divides Yama into five restraints that is non-violence (ahimsa), truth, non-stealing, to abstain from sex relationship (Brahmacharya) and non-possession (Sachdeva 1978:118). The word Ahimsa literally means not to injure or show cruelty to any creature or any person in any way whatsoever. Ahimsa is, however, more than just lack of violence as adapted in yoga. It means kindness, friendliness and thoughtful consideration of other people and things. It also has to do with our duties and responsibilities too. Ahimsa implies that in every situation we should adopt a considerate attitude and do no harm (Doran).

In yama, one of the important disciplines is to abstaining from the sex, which has to be analyzed carefully. Yoga sutra II- 30 says that keep away from desire particularly sexual feelings in order to save energy, means to reach another level of spirituality one must keep his sexual power. The aim of the Yoga is to completely control the mind- stuff from taking various forms (Sachedeva 1978: 45). Sexual form is one of the very important expressions among them. Sexuality is essential requirement for human. It is a natural feature of human beings that certain sorts of behaviors and certain bodily organs are and can be employed either for pleasure or for reproduction, or for both (James Fieser IEP *philosophy of sexuality*, 1995). However, in Yama discipline it has controversial opinion. A common person gets temporary relaxation when he has intercourse but Yogi Conserves that power for self-realization through yoga practice (Rajneesh 2012). Rajneesh says that a common person releases his power downwardly for his temporary happiness but yogi

¹⁵ An ancient yoga book compiled by Yogi Patanjali around 400 CE. A complete explanation written about traditional yoga.

takes that semen power upwardly towards head during his spiritual practice particularly Kundalini or serpent power yoga practice. This argument differs from Italian philosopher and theologian Thomas Aquina's Natural law point of view :

'God designed the male penis to implement sperm into female's vagina for the purpose of effecting procreation' and he continues that 'depositing the sperm elsewhere than inside a human female's vagina is unnatural; it is a violation of God's design'

(James Fieser IEP *philosophy of sexuality*, 1995).

According to Aquina, divine gives sexual feeling. It needs to be used for procreation in a proper way. Rajneesh (1976:181) says that time and time again, energy is created through meditation. It continues to move downward but that feeling need to be observed and effort must be taken to take that energy upward. Only awareness will close the downward doors. It is a question of nature whether sexual energy to be used for physical purpose or spiritual purpose. Rajneesh (1976:181) answers in other way that conservation of energy is always blissful; wastage of energy is only a relief. Yogis are not emptied. If we analyze Aquina statement there is a hidden message that is sperm the masculine energy should not be wasted other than procreation, it means the preserved semen could create genius man or women.

Immanuel Kant slams, "If . . . a man wishes to satisfy his desire, and a woman hers, they stimulate each other's desire; their inclinations meet, but their object is not human nature but sex, and each of them dishonors the human nature of the other. They make of humanity an instrument for the satisfaction of their lusts and inclinations, and dishonors it by placing it on a level with animal nature" (Kant, *Lectures*, 164). Kant argues that human level pleasure and animal level pleasure is differ out from holy level pleasure. Holy level pleasure does not involve sexual desires. Rajneesh (179) says the sexual passage cannot operate without your cooperation.

The next limb Niyama means observance of limits within which tension free life may be lived (Sachedeva 1978:119). Niyama as enumerated in Yoga sutras II -32, five observances are *purity, contentment, penance, study of scriptures, and surrender to God* (Sachdeva

1968: 118). Krishna (1990:92) little differences concept wise from Sachedeva that Nyamas are austerity, contentment, belief in scriptures, charity, worship, listening to holy texts, repugnance for wrongful action, adherence to scriptural ordinances, recitation of sacred formulas, and practice of religious observances. Both Yama, Niyama constitute ethical discipline and are concerned with ethics and morality in the broadest sense of these terms. This practice strengthens nervous systems (Sachedeva 1978:118) in terms of understanding the discipline. To practice these systems ashram¹⁶ is required and a Guru or teacher required. This place should be arranged in the natural surroundings. It is believed that no students can learn spirituality or Yoga without Teacher because it is harmful if you do not practice in a proper way. Because it need proper guidance and moral support

During these practice, food plays important role. Yogi will feel better if he eats two, no more than two – thirds of the amount it would take to satisfy his hunger. Vegetarian food is obligatory (Varenne 1973:103). He particularly mentions “wheat, rice, barley, milk, clarified butter, sugar, honey, ginger, and cucumber (1.62-varenne 1973:103). Shockingly, it is a wonder that philosopher and Indian Yogi Swami Vivekanandha, popular Hindu religious monk and he was recognized that he is the modern yogi but he was meat eater¹⁷. He becomes Hindu monk in Hinduism. Spiritual leader Dalai Lama eats fish, (Tovar 2010)) which is against Buddhism spirituality; both are well known spiritual leaders in different religion. In other hand Ramakrishna Paramahamsar, the Guru of Swami Vivekanandha was vegetarian and enlightened Yogi Ramalinga swamy was vegetarian. This various examples of Yogis eating habit creates, many questions that do Yogi really need to follow vegetarians or non-vegetarian!

Father of India Mahatma Gandhi says, “I do feel that spiritual progress does demand, at some stage, that we cease to kill our fellow creatures for the satisfaction of our bodily wants” (Prabhu: in the morel basis of vegetarianism). Spiritually I do not feel any

¹⁶ Traditionally, an ashram is a spiritual hermitage or a monastery. It donates a locus of Indian cultural activity such as Yoga, religious instruction, the moral learning

¹⁷ (G.S. Bhate describing the Swami's comments in Belguam-late 1892, <http://www.vivekananda.net/Biographical/FoodsSVLiked.html>)

difference in my six-month experience. To avoid cruel thoughts it is necessary for yogi, definitely he need to learn basic moral ethics to love other beings. I examine it in two ways: firstly, vegetables and fruits will digest very easily. To Yogis who sit for a long time without physical activity, the animal food may not digest like fruits and vegetables. Therefore, to avoid physical problem they might prefer vegetarian food secondly, one must have sympathetic life style to understand other creatures' feelings so that he can be able to love other beings. This basic sentiment could help Yogis to interact with within himself without any guilt. As mentioned by the contemporary physicist Edward Witten it is examinable to compare the Yogis' vegetarianism is willing to challenge the usual, accepted order of things. Moreover, they are often people willing to sacrifice their own pleasures in pursuit of what they believe is right. If one carries such a discipline for a long time and one ultimately becomes master of senses and mind then they will be able to follow spiritual life without conflicts (Sachdeva 1978: 119). Here Sachdeva argues discipline is essential to move another level towards consciousness.

Kundalini awakened practitioner Krishna mentioned in his awakening experience in *Kundalini* Book that he ate well cooked, easy to digest meat during his awakening serpent power practice and he had blissful sleep (Krishna 2005:159). But against Krishnas food habit, Isaac Bashevis Singer, Author, Nobel laureate says, "When one becomes a vegetarian, it purifies the soul". According to Bashevis singer there is link between body and mind. How does animal products react with soul? Always Yogis self-experience differs and controversial from one yogi to another Yogi. It depends on how they take it. As long, as if it helps their body conditions without disturbing their spiritual sympathetic activities, meat may be allowed in little quantities for their health reason. However, there are many opinions about desire. Most of the scriptures accept that without this discipline there is no spiritual achievement (Krishna 1990:92). Sachdeva (1978: 119) strongly states that a man cannot be a Yogi even if he practices concentration for years, if he does not observe moral principles (Yama and Nyama). The basic discipline of Niyama is coiled in thoughts. The Buddha warns about the importance of thoughts:

The thought manifests as the word;
The word manifests as the deed;
The deed develops into habit;
And habit hardens into character.
So watch the thought and its ways with care;
And let it spring from love
Born out of concern for all beings.

- The Buddha

(Eds. Amidon and Roberts, 1996:13)

According to Hadfield, the libertine principle fails both in theories and practice due to it being socially impossible, and it is opposed to biological principle. Yogis point out that a psychologically healthy personality should also be an ethically sound personality (Sachedeva 1990:120).

These ethical principles help to keep their mind and body as a good functional mechanical system that can take to another discipline. After the ethical practices, Yogis next term is Asana that is posture which takes necessary role in order to get healthy physical being. I discuss the different physical expressions of various postures associated with breathing terminologies in next sub heading.

2.1.1. Expressions through Postures

Having done asana,
one attains steadiness of body and mind,
freedom from disease and lightness of the limbs.
(Hatha Yoga Pradipika 1: 17).

Another visual expression is Asana, which is an interesting area of Yogis. The word “asana” means “easy or comfortable” (Sachedeva. 1978: 121). Patanjali has defined it in the following way: “To sit in a posture fixedly and comfortably for a sufficient length of

time is asana” (Y. S. II- 46). It is also said from the conquest of posture Yogi becomes free from the pairs of opposites as, heat and cold, Pleasure and Pain etc. (Y.S. II- 48). Patanjali also defines what this posture should be in two words in Sanskrit language: “Sthira-Sukha” means “firm and relaxed” (Verenne 1973:106). Asana (postures) and Pranayama (Breathing control exercises) is bi-physical process, it brings about integration and enhancement of *prana sakthi* the vital force. The spiritual significance of asanas lies in the freedom of the mind through the release of certain vital areas of the body like spiritual spinal cord, cortex and muscles etc (Sachdeva 1978: 121).



Figure 8. *Aghori doing Yoga*. Photography 1998

Postures and Breathing control stages one engaged simultaneously. These practices cannot be learned from written texts. It needs regular practice through knowledgeable guru. Medically this asana (Figure 8) practice supports spinal cord in human body. Saraswathi (2008:1) explains that it aims at bringing the different bodily functions into coordination so that they work for the good of whole body. This poses integrates head, heart and hand (Saraswathi 2008:2). One of the ancient book Hatha Yoga¹⁸ Pradipika (1:17) mentions that having done asana, one attains steadiness of body and mind,

¹⁸ Do not confuse Hatha Yoaga and Raja Yoga. Hatha Yoga and Raja yoga has asana similar and differs technical part. Raja yoga consists eight limbs Hatha yoga exposes poses only.

freedom from disease and lightness of the limbs (Saraswathy 2008:8). It was said that Yoga asana is the very old practices discovered by the Yogis. It raises many questions how yogis formed different positions for spiritual purpose. Where did they get the idea in uncivilized situation! Saraswathy (2008: 10) mentions that Yogis observed animals' movement and analyzed those particular animal activities then they formed Yoga postures. Saraswathy explains that yogis understood through experience, the effects of particular posture by imitating the animals' attitude. Some of the postures are named in animals' name. For example : *Bhujangasana* means Cobra pose, *Bhekasana* means Frog pose, *Garudasana* means Eagle pose, *Hanumanasana* means Monkey pose and etc (see the asana table). Human culture was shaped by natural selection (Peter and Robert Boyd 2008:10). Based on Peter statement it is understandable that nature teaches human to increase quality of life particularly spiritual life.



Figure 9. Gopal Jayaraman, *Padmasana*, Acrylic on transparent sheet. 2014

Sitting cross leg position for a long time, twisting body without pain, bending legs towards their backbone and other twisting movements are not similar to modern aerobic exercises. It is a technique, which place the physical body in positions that cultivate awareness, relaxation, concentration and meditation. Varenne (1978:106) argues that westerners, ask their yoga students to make themselves comfortable in any way they choose while meditating, in an arm chair, on their bed, no matter where, since it is perfectly obvious that the aim of Yoga is not physical education but realization, which is transcendental meditation. Krishna (2005) also supports that Yoga is not for external beauty cult but internal happiness. Asana is an external expression for internal spiritual pleasure. Varenne seems to be agreeing that the yoga asana performances can be done anywhere. It differs from ancient scripts that such an asana must be performed in natural environment under Guru. Yoga postures tend to arrest catabolism whereas exercise promotes it. The purpose of the asana is the awakening of *Kundalini shakthi*, the evolutionary energy in man (Saraswathy 2008:12). I have broadly discussed the Kundalini power awakening in Chapter 3 - Inner expressions. Gilley [Sa] describes how physical yoga designed for spiritual yoga:

While physical yoga is advertised as stretching exercise and quiet meditation to slow us down and bring calmness in the midst of a hectic world, the facts are that physical yoga is designed to lead to spiritual yoga (pp. 18, 92, 152-153).

Gilley statement clarifies that yoga asana postures continues holy process, which needs to be performed sacredly with complete commitment. So, that the goal of spiritual yoga energy can be realized (Krishna 2005).

Among the many asana, “cross legged” pose is very common. This position called Padmasana meaning Lotus pose, most frequently employed by Indian Yogis (Varenne 1978:107), consists, according to the Yoga holy book *Yoga –Kundalini Upanishad* (1.5), in

Sitting cross- legged,
with the soles of the feet upward
resting on the two thighs;
right foot on left thigh,
left foot on right thigh;
this position, called “ the Lotus”,
is a remedy for every sickness.

Usually hands are allowed to hang down toward the knees with fingers interlocked in anyway preferred (verenne 1973: 108). The advantage of Padmasana is its controls the mind, reduces excess muscles and stimulates a nerve center at base of spine which is called Muladhara in Sanskrit language (Anbarasan 2003: 44)

There are several positions quoted in Patanjali Yoga sutras . Among them some of the Asana, which are commonly practiced by Yogis are (*List of Asanas* (2003):

<i>Names of asana in Sanskrit</i>	<i>Meaning in English</i>
Ardhachandasana	Half moon pose
Anantasana	Supine leg stretch pose
Ardha matsyendraasana	Spinal Twist
Ardha Navasana	Half boat pose
Astavakrasana	Arm balance pose
Baddha Konasana	Sitting bound angle pose
Balasana	Child pose
Bharadvajasana	Twisting pose
Bhekasana	Frog pose
Balasana	Child pose
Bhujangasana	Cobra pose

Chaturaa Ngandassana	Four limbed staff
Dandasana	Staff pose
Dhanurasana	Bow pose
Dvi Pada sirasasana	Both feet behind head pose
Dvi Pada Viparits Dandasana	Two legged inverted staff pose
Eka pada Kouninyasa	Twisted leg arm balance pose
Eka pada Rajakapotasana	One legged king pigeon pose
Garbhasana	Fetus pose
Garudasana	Eagle pose
Gomukhasana	Cow face pose
Halasana	plough pose
Hanumasana	Monkey pose
Janusirasasana	Head to knee pose
Jathaparivartanasana	Belly revolving pose
Karnapidasana	Ear Pressing pose
Kurmasana	Tortoise pose
Kukkutasana	Cockerel pose
Reclining stomach	Twist pose
Marjarasana	Cat and cow stretch
Matsyaasana	Fish pose
Makarasana	Crocodile pose
Marjaryasana	Cat pose
Mayurasana	Peacock pose
Navasana	Boat pose
Natarajsana	Siva dancer Lord pose
Padahastasana	Standing forward bend pose
Paashvottanasana	Intense side stretch pose

Padma Pinyamayurasana	Peacock feather pose
Padmasana	Lotus pose
Paripurnavasana	Full boat pose
parivrttarikonasana	Revolved triangle pose
Parsvottanasana	Intense stretch to the side pose
Paryankasana	Couch or sofa pose
Pasasana	Noose pose
Paschimottanasana	Full forward bend pose
Pavanamuktaasana	Supine knees to chest pose
Prasaitapadottana	Standing straddled forward Bend pose
Rajakapotasana	King Pigeon pose
Sarvaangasana	Shoulder pose / whole body pose
Samasthitih pose	Equal standing pose
Sasangasana	Rabbit pose
Salabhasana	Locust pose
Setubandhasana	Bridge pose
Shavaasana	Corpse pose
Siddhasana	Siddhis sitting pose
Simhasana	Lion Pose
Suryanamaskaara asana	Sun salutation
Supta Padanustasana	Catching the big toe supine pose
Suptavajrasana	Thunderbolt pose
Svastikasana	Cross pose
Sukhasana	Auspicious sitting pose
Tadasana	Mountain pose
Tittibhasana	Insect pose
Trikonaasana	Triangle Pose

Tulasana	Balance posture
Tadasana	Palm tree pose
Uddiyanabandha	The abdominal lock pose
Urdha Dhanurasana	Upwards facing bow
Urdhvamukhasvanasana	Upward facing Dog pose
Ustrasana	Camel pose
Utkatasana	Chair pose
Utthitaparshvakonasana	Side angle pose
Utthitahastapadangusthasana	Standing big toe Hold pose
Utthitaparsvakonasana	Extended side angle pose
Uttanakurmasana	Inverted tortoise pose
Vajrasana	Thunderbolt (Diamond) pose
Vasisthasana	Vasista (name of sage) pose
Vatayanasana pose	Horse pose
Viparitkarani	Legs up the wall pose
Virabhadraasana	Warrior pose
Vrikshasana	Tree pose
Virasana	Hero pose
Vakrasana	Twist spine pose
Virschikasana	Scorpion pose
Yoga mudra	Yoga seal pose

These yoga positions are working as“.....integration and harmony between thought, feeling and deed, or integration between head, heart and hand” (saraswathy 2009:2)

Yogi performs another common posture is *Siddha* asana and this is an important posture of sages. Both heels should be pressed hard against the lower abdomen, slightly above the genitals; in addition, although the body must remain perfectly straight, the head

should be bent forward so that the chin rests on the chest; the arms hang down so that the back of the hands touch the knees with fingers curled upwards. Varenne ensures that asana particularly Sirasasana guarantees good irrigation of the brain and prevents the hair going white and it turns to black again as a result of practicing it regularly (Varenne 1973 : 109).



Figure 10. Stuart, *Various asana Sculpture*, Marble, 2006

Ustrasana which is called camel pose is effectively helps to reduce back pain, reduces belly, thyroid gland is prevented and keep trim (Anbarasan 2003:48). *Makarasana* (Crocodile pose) is lying in prone and stomach, chest touches ground. Moreover, bend right hand then cross over and touch the left shoulder region and bend and touch the right shoulder region. While yogi does this pose deep, breath should be done. A yogi must feel the air going to the stomach deep inside during this practice. Anbarasan (2003) mentions that this kind of posture stimulates digestion, excellent blood flow to sex organs and balances body blood pressure. However, Yogis when he practices *Makarasana* posture, he is free from digestion disorder. *Savasana* is the pose of dead body position, which helps free from tension. Normally, common people do this *Savasana* every day at that time of sleep. He gets relaxed and refreshed body the next day. *Sarvangasana* means whole body posture which benefits yogi's whole body particularly controls

discharge of sperms by doing this practice (Anbarasan 2003:63). Yogis preserve sperm energy in order to use that energy for spiritual reason, give excellent health, and make one-get yogic powers within him. Sarvanga asana assists yogi's personal sexual spiritual life.

Halasana means plough, yogi does this pose to cure nervous disorders and get rid of all waste materials from body. And it also saves from ENT diseases and it stimulates digestion (Anbarasan 2003: 62). Gradually asana brings awareness and it leads to an understanding of the more subtle area of existence (saraswathy 2009:2).



Figure 11. Stuart, *Sirasasana Sculpture*, bronze, Stuart, 2006

Sirashasana which consists in maintaining an upright position balanced on one's head, arms bent at the elbow to maintain one's balance, feet together and extended toward heaven, what do the texts tell us about posture? That it ensures good irrigation of the brain and activates internal brain system (Varenne 1973:108). Clearly we are dealing here with an adventitious exercise that can have a beneficent effect on the Yogi's health

but which is not, properly speaking, put of Yoga technique in the full sense of the term, since there can evidently be no question of meditating normally and for long periods in this position. The above-discussed asana are few of among many other postures. Saraswathy (2009:2) says that from the physical body, yoga moves on to mental and emotional level.

Pranayama or breathing exercise is fourth limb of Rajayoga or king of yoga (Sachdeva 1978: 121). Pranayama is a bio- physical process. It brings about integration and enhancement of prana sakthi , the vital force. While doing different postures a yogi breaths air inhale and exhale in a certain rhythmic force. The spiritual significance of asanas and pranayama lies in the freedom of the mind through the release of certain vital areas of body like spiritual cord, cortex and muscles etc.

Krishna mentions in his the secret of Yoga book (1990:59) that biological essence or individual prana (breath) is the connecting link between the corporeal body and the incorporeal cosmic life energy. According to Krishna inhale and exhale is a spiritual activity in yogis' life, even common people's life. When a person breaths with full concentration imagining or constructing a form of god, Siva, Vishnu, or Jesus the normal breathing becomes spiritual breath so it connects with cosmic energy that is around us.

All nerves connect into each disk and it provides functional activity towards the rest of the body. Spiritually Patanjali (iii 32) says in Yoga sutra that “ the words (in the head) imply the tube nerve (naadi) called sushumna, which establishes its corporeal nature. This is confirmed in Katha Upanishad (11.3.16) in these words: “nerves of the heart are a hundred and one in number (Krishna 58) of them the one (shusumna) passes through the head. Going up through that nerve one achieves immortality. The others that have different directions become the cause of death”. Krishna (2005) has described the wrong practice of Yogis performances and the danger of un professional technique in his *Kundalini : the path to higher consciousness* book very clearly. His experiences of bad dreaming, terror of snakes, pain of mental, luminous circle around his head, tastelessness, transformation sublime recorded tremendously in that book. To avoid such a confusion Yoga has to be learnt through well trained teacher (Varenne 1973)

The space that is within the heart is their place of union. What looks like a net within the heart is their covering. The nerve that rises upward from the heart is their passage for moving: it is like a hair split into a thousand parts it's called *Hita* (Krishna 2005:59). Again, the same Upanishad states (iv. 3. 20): " in a man are these nerves (nadis) called Hita, which are as fine as hair split into thousand parts, and full of white, blue, brown, green and red (serums)...." There can be no doubt that reference is to the bodily nerves. It is no exaggeration to say that some of the nerve fibrils are as fine as the thousandth part of hair. Krishna (2005) mentions that the colours are supposed to be due to the mixture of wind, bile and phlegm in varying proportions, according to the prevalent notions of the time.

Ramacharaka (2005) says that all is vibration. A single atom deprived of vibration would wreck the universe. According to Ramacharaka the atoms of the human body are in constant vibration and single atom composing human body and will be found in a few months. In all vibration is to be found a certain rhythm. Inhaling and exhaling happens rhythmically in human body. When Yogi does a particular asana posture he has to sit and erect and easy posture, being sure to hold the chest, neck and head as nearly in a straight line as possible with shoulders slightly thrown back and hands resting easily on the lap. When he inhales and exhales rhythmically yogi-cleansing breath and cleanses lungs. It is also common in English medical treatment that medical doctors insist the patient breath in and out to check the conditions of patient. It is clear here that spiritual practitioners indirectly or holistically practice for the welfare of human health. Yogis are practicing systematically and gradually it helps to reach another stage of purification. Body and breath are working together in human body. Varenne (1973:119) says that however, pranayama must be added that this same work, and in the same context (3.67 to 70), also states that the breath should be held, simultaneously, for the same length of time while yogi does asana. The motionless yogi seated in the Padmasana or lotus position, breathing slowly would allow his thoughts to concentrate within him self's (Varenne 1973: 115). Krishna (1976: 107) states in his Kundalini awakening practice that is almost all the methods in use of gaining visionary experience or supersensory perception-concentration, breathing exercises, postures, prayer, fasting, plainness and the like – effect both the organic frame and the mind. He further explains that any change that

brought about means in the sphere of thought must also be preceded by alterations in the chemistry of the body. It is very important to maintain certain degree of fitness in human body through certain yogi positions and breathing exercise and without knowing the proper technique is extremely danger (Krishna 1976: 108). It is however, abundantly clear that all the exercises were directed towards the manipulation of a definite organic control system in the body. Pranayama and other practices of Hatha Yoga aim to remove the impurity (Krishna 1990: 59). All these postures and pranayamas drives into next level called *pratyahara*, which means withdrawal of the mind activity (Varenne 1973:117). I shall discuss in next part.

The next limb is Pratyahara that is withdrawal of the senses. This disciplined expression deal with the sense organs themselves. Varenne (1973: 116) calls these activities as “closing the windows of his body”. The body is the group of parts. Here senses means smelling sense, taste sense, sight sense, hearing sense and touching sense. How is one to prevent oneself hearing, refusing to listening, avoiding smelling of foods, flowers and other scenting things? Withdrawal does not mean that during sleep what we feel, that sleep reduces their activity but does not wholly negate it. It is an ability to focus on one thing. Varenne says that it is an attentive functioning of the mental organ as it concentrates all its power onto a single object. It can be achieved through all the preliminary steps yama, niyama, asana and pranayama (sachedeva 1978: 122). According to Sachedeva controlling the senses starts with Yama and reaches its climax in pratyahara. In the modern economical society life, it is difficult to detach the senses. During travel we come across scenes, hotel smells, different variety of food even beauty full girls and masculine well built body builders. How one can avoid seeing or tasting such things! Here sachdeva mentions “*detachment*” is the tool of withdrawal of senses. His statement explains that do not attach with anything whether it is good or bad. His statement visualizes as “Act like a water drop on the lotus leaves”. Varenne (1973:118) pictures by quoting Yoga sutras verse (2.54) that “when the sensory faculties turn away from objects, they function in imitation of attentive thought”; and image is like : Just as, when a queen bee flies off, the other bees fly off also in her train, and swarm when she alights, so do the *indriyas* fix themselves when thought does so”. Psychologist says that do not control your feelings but yogis say that monitor your senses and hold key with you. Varenne’s image

of pratyahara closely associates that Tortoise image. Tortoise (41nerg) is the spiritual significance of avatar (Vishnu 2nd incarnation in Indian Myth). Tortoise withdraws its limbs into itself and it resemblances in form, similitude's in type constituting as they did in the Hindu mind the highest power of expression, logic was found in comparisons. It represents, by the extended head and neck, the acting as it has capacity to withdrawal of head into itself. Tortoise also symbolically compared as male organ or lingam that is Hindu phallic God (Rocco 1874). There is similarity between Pratyahara expression and Tortoise image character, which ultimately acts that desire must be, withdraw when yogi intend to find who they are? In asana Koorma¹⁹ posture plays to practices to understand the withdrawals of senses. Yogis such an expression of sense organization is to be practiced through trained teacher otherwise Varenne warns that it may lead to coma (1973: 119).

It is obvious from these arguments that the yogis external expressions provides a rich context for contemporary meaning to explore different social and cultural constructs found in Hindu culture. I examine and discuss the internal expression of Yogis in next sub chapter. This includes both psychological and spiritual point of observation. The next limbs of yogis' internal expressions are *Dharana*, *Dhyana* and *Samadhi* examined and discussed in this sub chapter. This sub chapter outlines the beauty of pain and its relationship to the liberation, which is the destination of yogis.

2.2 INTERNAL EXPRESSIONS OF YOGIS

"As there is a science and technology for external wellbeing,
there is a whole science and technology for inner wellbeing.
I call it Inner Engineering." Jakki Vasudev (2012)

A yogi's next level of expression is internal meditational expression. This action is related to internal progress to understand the beauty of the silence. Here attachment plays different from withdrawal sense. In other word, hold your thoughts. Patanjali definition

¹⁹ A sanskrit koorma word means tortoise. Here one kind of asana here that signifies Tortoise.

its mark is as follows ; “Fixity of mind on one spot is called *“Dharana”* (Yogasutra. III-I). Sachdeva (2005: 122) observes this fixity and dharana “hold fast”. According to Sachdeva and Patanjali statements describes the power of concentration that hold your thoughts and concentrate on any object or idol in order to focus on particular range. Eliade (70) also loosely supports Patanjali point that Dharana “concentration is in fact fixing on a single point”. Actually, this point is support to continue the next stage of internal expression, which is Dhayana or Meditation. It is pre practice to lead next level of concentration.

The researcher visited Velliangiri Mountain to feel the spiritual atmosphere. It was a wonderful place to see and feel our inner being. Several artefacts depicts the spirit in the Isha Foundation²⁰ . To do meditation, there is meditation area and spiritual school. Jaggi vasudeve established such a spiritual yoga place to understand the human life. Living spiritual leader Sadhguru Jakki Vasudev is an example to spirituality and its importance.

Varenne (121) quotes the process of the performance of Yogi from the ancient text *Amritananda Upanishad* (I.14 ff);

By it, one gains serenity;
one sees forms
as he blind man sees them,
one hears sounds
as the deaf man hears them,
and the body is no longer anything
but a block of wood!
Yes, practicing dharana
is to recognize, by reflection,
that thought is molded
by desire and intention,
and it is constrain thought to be attentive to the soul alone,
till it is united with it!

²⁰ Isha foundation is spiritual organisation, situated in the Southern part of India. It is founded by Sadhguru Jakki Vasudev

This statement observes psychologically a man should shut the body senses like wood. There is no sound, no form, no fantasy, no memory but life is there. Varenne says this situation is mental activity functioning on its own, in a closed circuit. A yogi concentrates the entire force of his mental organ on a single object. Is it unconscious activity? Or subconscious move? Rudolf (1918) loosely states in his *the psychological expression of unconscious* lectures that the science of spirit describes is really only put together out of the physical sense world and then transferred to the spiritual world. Here the statement brings the concepts that Physical senses focuses to the spiritual region without any desire or expectation like wood. Here a question comes that this focusing on point exercise is can't it be done other religious person or common person? For this, Swami Akhilanandha answers: "Apart from the religious and philosophical attainments of man through the practice of concentration, we also recognize its pragmatic value in the integration of human mind and personality (Sachedeva 2005:123). It is image like pouring water into dry land, where water force makes whole into land and it penetrates the ground to feed the plant. Varenne instructs that instead of giving himself a total vision all at once, image must be fashioned his object piece by piece like a conscientious craftsmen, beginning from the bottom. Bringing the image is just like an artist creates art work step by step eventually the moment will come when he mind reaches the central point around which the entire image is organized. So that the artist or yogi receives an intuition of the essential truth, of which the image he has been building was merely an exterior form. It is clear that Dharana expression is motionless meditation, a silent collecting of the minds power. These all stages are a precise method is given for constructing the mental image that is provide the foundation for the meditation. Dharana, Dhyana and Samadhi are the three consecutive stages of the concentration process.

The forth-coming clause discusses the very important part of internal expressions of Yogis. "Meditation" or "Dhyana" is the final stage to reach the "Samadhi" or "becoming thing itself". In this internal expression of Yogis study among other Yogis, I have exampled 21st century modern period Yogi from Kashmir Pandit Gopi Krishnas self-experiences during Kundalini performances because he evidenced the conscious marvelous experience that is pain, terror, noise, shiny glow, sublime, physical disorders, dream,

sleeplessness, pleasure, beautiful and finally super consciousness, which many mystics, Yogis, sages, prophets maintained secretly.

Before examine the Samadhi it is important to analyse what is *Dhyana* or *Meditation*. It is a flow of all the mental faculties without cessation towards the object of meditation is called dhyana (Patanjali III.2). Here, Brain involves running this process. Brain is a complex energy system (Sigmund Freud). The main aim of dhyanam is concentration or bringing consciousness in one point to understand the supreme consciousness. Varenne (1973:130) says that "Contemplation or Perfect communion". Energies are focused upon one object whether external or internal, concrete or abstract and if the flow of thoughts remains steady towards that object without any cessation as 'oil poured from vessel to another', it is meditation (sachdeva 2005: 121). Krishna says generally people are reading, singing, painting and concentration on any other works called meditation. However, Yogic Meditation shut the body senses and focuses on one point. There is no desire or any expectation. After crossing all the yoga stages, dhyana or meditation will scrutinizes the body internal organs and awakens the energy. According to Freud, brain has the wonderful compound force method within the body. With this complex energy statement, we can compare the Krishna's experience, which he calls vital energy or *Shakti*²¹. Pandit Gopi Krishna said during his last interview in America that the evolution of creation has meaning and he continues the author of universe is intelligent. Though he agrees the evolution of the creatures the final destination of evolution is to realize the higher state of consciousness in other word to join the universal supreme power (Lecture, Kundalini: Ancient technology for modern times: 2013). To join the universal supremacy, after all the limbs Meditation would help to reach that level. Arutpragsa Vallalar²² calls that power or energy "*Arutperumjothi, Arutperumjothi*" that means "Supreme grace of light, Supreme grace of light"

²¹ Shakti known as Hindu goddess. It signifies conscious energy. She plays vital role during kundalini practice.

²² A holy name of Yogi Ramalinga swamy from Tamilnadu lived in 19th century, south India. He wrote well known spiritual book Thiru Arutpa. He made many miracles during his period of living in India.

To do meditation, a man should sit cross-legged position (Padmasana or Lotus position). The posture of Padmasana advantages are it controls the mind, and stimulates the bottom of the spinal (Anbarasan2003:44). The right time of the meditation is early in the morning before sunrise. This is called *Brahma Mugaurtham*²³ and in the evening. The reason for this time is before sunrise is that there will be more oxygen and this fresh air will assist mind to concentrate well. Body and mind is very relax in the morning and it fits for the meditation.

Rajneesh Mentions (2012: xiv) Meditation is not a work: it is play. Meditation is not something to be done to achieve some goal (peace, bliss....) but something to be enjoyed as an end in itself. According to Rajneesh Meditation to be done without any expectation, which means just bringing concentration together, and enjoy the present moment which is the real spiritual outcome. Meditation is celebration and festivity is in the moment and there is nothing to be achieved but it should be enjoyed. Dhyana or Meditation is effort (Rajneesh 2012:178). Indian yoga sutra says that nectar of energy accumulates between two eyebrows, which are called *third eye*²⁴. Yogi brings his all his concentration with full effort. He has to control the sense and bringing in one point tip either of the nose or between two eyebrows inwardly, so that they will be able to observe the breathing. Yogi during the process of his meditation, it helps in revealing total range of conscious i.e. the unconscious, the conscious and super conscious. Consequently, Dhyana yoga develops the dynamic powers of the total mind (Sachdeva 1978: 125).

2.2.1 Kundalini – Pain and Pleasure

In this section, I have discussed very important expression of Yogis, which is the goal of Yoga. During this performance of awakening the power, process interlinks various parts of

²³ A Sanskrit word Brahma Mugurtham means the time early in the morning, which is suitable for Brahman or wholly spirit. Many Hindu marriages and other holy festival will happen during this time.

²⁴ During kundalini practice Yogi concentrates that particular eye. Lord Siva concentrated and got energy. This point called Ajna chakra or wheel.

our body. Obviously, there are certain discipline supports to carry the energy and moves up and down. During this yogis performance they face different kind of emotions happens. If this power does not awake with proper technique, the effect will be very danger (Gherwal). People may face Coma condition. So, here I discuss the pain of kundalini shakti and pleasure of universe.

The ultimate purpose of yoga during meditation is the awakening of *kundalini* shakti, the evolutionary energy in man (saraswathy 2009). Amidst other forms of Yoga, Kundalini Yoga is deeply rooted in the concept of wheels or chakras²⁵, which are nerve clusters, or energy centers that follow the path of the spine from the tailbone up through the crown of the head. The wheels are directly linked to the physical systems of the body such as the heart, stomach and glands, as well as the psychological and spiritual aspects of the body like love, will power and happiness. Yogis deal Kundalini as “*Mother of Universe*” (Gherwal 1930:9). Varenne (1973) calls this mother “*Eternal Feminine*”. They also praise Kundalini as Giver of health, Giver of Joy, and happiness, Giver of faith, Giver of bliss, life and powers (Gherwal 1930: 9). The logic is *Siva* the Male power is in top of human head and *Shakti* the feminine energy or goddess *Kundalini* is near to the Anal. Yogi during his meditation awakens the eternal feminine to reach male power, which will show the glorious light. Kundalini also called the power of the Serpent (Varenne 1973:164). This kundalini practice ends with emptiness, which is called *Samadhi*, realizing itself as deathless, full of pleasure, and one with the all- saturating supreme consciousness. Yogi Ramalinga swamy in his book Thiruarutpa states that this enlightenment will lead to an immortal life where one will emerge with celestial divinity. Awakening the vital serpent is to be done through meditation.

Before the Kundalini action, analysis it is important to evaluate the human body wheels r chakras which roots energy towards the universal knowledge. The Human body has seven vital points (Chakras or wheels) where nerves gather at the in a human organic magnetic

²⁵ In Hindu and tantric/ yogic traditions and other belief systems chakras are energy points or knots in the subtle body. They are located at the physical counterparts of the major plexuses of arteries, veins and nerves. Chakras are part of the subtle body, not the physical body, and as such are the meeting points of the subtle (non-physical) energy channels, called nadiis or nerves.

system. The seven wheels are 1.*Mooladhara* (the root- anal), 2.*Svadhista* (the self-abode of Kundalini- reproduction part), 3.*Manipura* (the naval) 4.*Anahat* (the heart) 5.*Visuddhi* (the throat) 6.*Agnya* (the third eye situated between eyebrows) 7.*Sahasrapadma* (the head). The Holy Chamber (Mandapas) of Indian temple is built similarly to the seven wheels in (the) human body (Varenne 1973:166). Krishna (2005) mentions that these points are radiant spots, which carry currents, vital energy or Shakthi to the head, particularly between the eyebrows. The main Idol placed in a dark room, exactly on the sixth chakra (between the eyebrows) and is meant to take the worshipper into a deep and meditative space within him or herself (Refer Temple structure drawing). The place between the eyebrows is medically referred to as the pineal gland. Dr. Rick Strassman²⁶ has describes that the pineal gland, which maintains light sensitivity, is responsible for the production and release of DMT (Dimethyltryptamine), a psychedelic drug which he believes is excreted in large quantities at the moments of birth and death.

Varenne (Varrenne 1978: 172) describes each chakra has different role and its signifies the symbol and its actions as here mentioned below

The seven centers of the subtle body: artistic significance of delicate body of Yogis

Chakra	Location	Geometric shapes inside chakras	Color	Number of Lotus petals	Sound	Cosmic power
<i>Muladhara</i>	<i>Anus</i>	<i>Triangle, point down inside a square</i>	<i>Yellow</i>	<i>Four</i>	<i>Lam</i>	<i>earth</i>
<i>Svadhishhtana</i>	<i>Genitals</i>	<i>Crescent</i>	<i>White</i>	<i>Six</i>	<i>Vam</i>	<i>water</i>
<i>Manipura</i>	<i>Navel</i>	<i>Triangle, point down</i>	<i>Red</i>	<i>Ten</i>	<i>Ram</i>	<i>Fire</i>
	<i>Heart</i>	<i>Six pointed star or</i>	<i>Grey</i>	<i>Twelve</i>	<i>Yam</i>	<i>Air</i>

²⁶ Strassman, Rick (2001). "Part I: The Building Blocks; Chapter 4: The Pineal: Meet the Spirit Gland". DMT: The Spirit Molecule. Rochester, VT, USA: Park Street Press. pp. 58–59. ISBN 0-89281-927-8. ("Chapter summaries". Retrieved 27 February 2012.)

<i>Anahata</i>		<i>"48nergiz's seal" made up of two triangles</i>				
<i>Vishuddha</i>	<i>Throat</i>	<i>Circle inside a triangle</i>	<i>Golden white</i>	<i>Sixteen</i>	<i>Ham</i>	<i>Ether</i>
<i>Ajna</i>	<i>Forehead</i>	<i>Triangle, point down</i>	<i>Moon color</i>	<i>Two</i>	<i>Om</i>	<i>Mahant</i>
<i>Sahasrara</i>	<i>Above head</i>	<i>A thousand-spoked wheel</i>	<i>Diamond color</i>	<i>A thousand</i>	<i>-</i>	<i>Brahman</i>

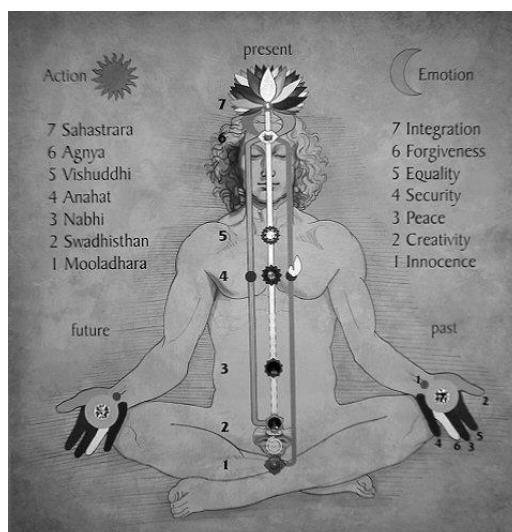


Figure 12. Un known artist, *Chakra in Human Body, Drawing* (online meditation)

The seven chakras represent a wheel or an entire revolution. These are located in different parts of the body and are linked by channels called Nadis or Nerves. Feuerstein describes them as an “idealized version of the structure of the subtle body, which is meant to guide the Yogi’s visualization and contemplation.”²⁷ Writer Krishna, experienced in the awakening Kundalini and he witnessed the expressions during the transition of energy and united to universe (Krishna 2005: 73). He gave lot of interviews and started Kundalini Research Centre in Canada. Ancient writers named Kundalini the queen of the

²⁷ Feuerstein, *Yoga: The Techno logy of Ecstasy* (Wellingborough, 1990) 258.

nervous system, controlling the thousands of nadis or nerves in the body (Krishna 2005:73). Kundalini is the term used to describe, “A spiritual energy of life force located at the base of spine” and is conceptualized as a coiled- up serpent. The practice of Kundalini Yoga is supposed to arouse the sleeping Kundalini shakthi from its coiled base pass through the six chakras, and enter the seventh chakra or crown. One of the ancient Tamil Yogi Thirumoolar wrote in a poem where the shakthi is situated:

Two finger lengths above the anus

Two finger lengths below the sex organ,

Lies the Kundalini Fire

If you can meditate on the light

That burns there,

You shall be one with Lord,

Where all births end.

(Tenth Thirumurai: 7, translated by B Natarajan, 2000)

According to Thirumoolar and Krishna it is apparent that the Kundalini fire power is located under the spinal cord.



Figure 13. *Linga Symbol of Siva*, Nepal, 11th AD, Bronze, Patan Museum



Figure 13. *The symbol of medical profession*. Drawing

The philosophy of this poem is that the goddess, shakthi or vital energy at the bottom of the spinal cord is moved by meditation to the *Siva* who is situated at the top of the head at the seventh centre or chakra in the brain. When aroused, Kundalini, they said, rises through the *Sushumna*²⁸ like a streak of lightning carrying with her the vital energy of the body, which for a while was cold and lifeless but possessed vital functions, to join her divine spouse Shiva in the seventh centre in the brain. This oneness is called enlightenment or union with the universe. Sha Rocco (1874) describes in his “The Masculine Cross and ancient Sex Worship” book and compares this oneness into Hindu famous Idol called “Linga”. This oneness of shakthi energy and Siva energy worshiped in many Hindu temples. Figure 13 interprets that male organ (phallus) shaped like penis placed in the middle and the bottom shaped like female organ or Yoni. Sha Rocco (1874:40) says that this is phallic worship. From this statement it is clear that this is the symbol of united universal consciousness which signifies kundalini awakening. Here it is important to remember that Yoga means “yuj” or “unite”, “join”. Unfortunately, most of the worshipers do not know the hidden meaning or philosophy in faith. Another form I came to examine similar form of kundalini action that is Twin serpent of wisdom, which is relevant to Kundalini. The symbol of medical profession signifies what yogis performing during kundalini action. Pauli (1988:155) explains that it is life and death, twinning about the winged staff, are reminiscent of the serpent twined around the tree of the knowledge. The middle of the rod signifies the spinal cord and two snakes are left nerve (ida kala) another one is right nerve (pingala). Both snakes moving towards the wings top, which represent the freedom of life or liberation. After examining this medical symbol and comparing the kundalini action, it is clear that Kundalini awakening maintains the physical health and it has historical strong background.

Krishna (2005:49) supports Thirumoolars statement and evidences. He visualizes Kundalini as the cosmic vital energy lying dormant in the human body which is coiled round the base of the spine, a little below the sexual organism, like a serpent, fast asleep

²⁸ Sushumna, the central canal in the subtle body. The movements indicate the flow of Prana through the central canal and in the process; the sushumna makes the way for the ascent of Kundalini.

and closing with her mouth the aperture of the *sushuma*, the hair – like channel rising through the spinal cord to the conscious centre at the top of the head. The Location of Kundalini confirmed by Gherwal (1930:18) says nine inch above the anus and three inches long and three inches in breadth. The shape of a *bird's egg* and covered with a soft white piece of “cloth”. It is clear that all yogis agreed that the shakthi power is lying near to the anal in the form of snake. A yogi must awake that shakthi through his continuous practice with proper discipline.

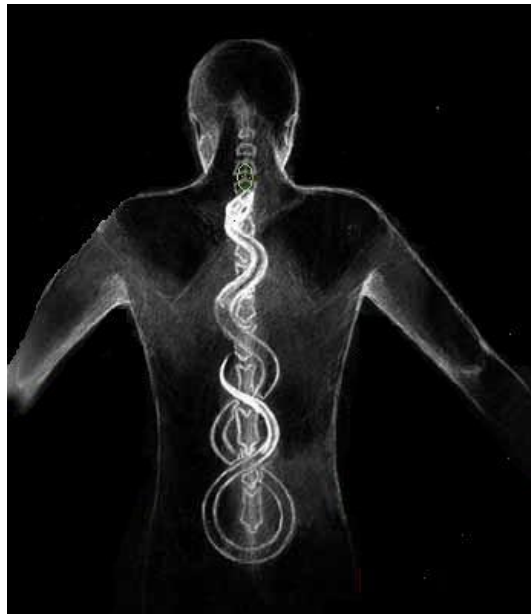


Figure 14. *Serpent Move* , Drawing, Augureye express

Awakening the Kundalini process is pain both physically and mentally if it was not aroused in appropriate approach. During Meditation, breathing the practitioner must observe their internal changes carefully. Prana, in modern terminology ‘Vital energy’ assumes different aspects to discharge different functions in the body. It circulated cool and heat effect. Every tissue and every cell has prana and apana that is cold and heat and it flows through the higher nerves. Prana shakthi utilizes oxygen as the main vehicle for its activity.

During the awakening, Kundalini power may serve to exaggerate the ego and magnify the weakness. Hence Kundalini practices do have side effects and danger of mental disorder.. Greyson (1993) reviews the psychological changes that it may result severe, or migraine type, headaches, itching, sensations of tickling extreme cold and heat, internal noises, anxiety, depression, hatred confusion, experiencing oneself as physically larger than body etc.

Sannella observed, "Today kundalini awakenings occur more frequently, with and without training." He suggested a significant cause. "People experience kundalini phenomena more frequently because they are actually more involved in disciplines and lifestyles conducive to psycho spiritual transformation." Sannella contrasted this situation with Carl Jung's observation in 1932 during a seminar on the Kundalini that the awakening of this force had rarely, if ever, been witnessed in the West. Both Bentov and Sovatsky have compared the awakening of Kundalini with the onset of puberty in the sense that the nervous system can start functioning on ever-higher levels of consciousness.



Figure 15. Gopal Jayarama, *Kundalini awakening*, , acrylic on board.2014.

In human body, Yogi mention that two nerves called Idagala and Pingala respectively situated left side of spinal and right side of spinal respectively (Krishna:52). Varenne (1978: 1610) also mentions that three naadis (nerves) have their common source at the base of trunk, in the Kundalini cave. He further mentions in the view of artistic visual elements that the left side naadi (ida) lies in the realm of feminine symbolism: it is the moon and presents an aquatic (wet) and cold character; the right side naadi (pingala). On the right, has the masculine qualities of dryness and heat and is the sun. As for the sushumna nerve, it transcends both these pairs of opposites; it is neither male nor female but both at the same time; it is the fire whose light the Hindus think of as “primal” (Varenne 1978: 161). The symbolism geographically varenne continues that left side nerve Ganges (Ganges river, feminine in sanskrit), the right side nerve is the Yamuna (Jamuna river which flows right side) and the Sushumna is the Sarasvati (Goddess of Knowledge). It is important these three rivers be regarded as one of the most sacred places in India. Each this three principle nerves is the ideal expression of a complex symbolism that helps us to understand the role attributed to them in the technique employed for a awakening the Kundalini and inducing it to ascend upward inside the subtle body until liberation attained.(Varnne 1978: 160). If Kundalini were aroused through any other naadi (nerve) except *sushumna*, there was danger of serious psychic and physical disturbances, ending permanent disability, insanity or death.

Krishna experienced by his sudden awakening without any guide when he was 34 years old (Kundalini Lecture 1976). It is not advisable any Yoga practice without teachers guide. He expresses the danger and pain of Kundalini transcendental experience and revelation that after awakening the energy without any knowledge of practical experience from the awakened saints, was intensity grow as the luminous appearances became wilder and more fantastic, and the noises louder and more uncanny, face wore haggard and anxious expression, disturbances in the digestive and excretory organs (Krishna 2005:40).In his body fear accompanied by a host of bad terror dream clouded at night, awful agony, dangerous night mare pain caused by the lack of practical knowledge. Samuel Guttenplan (1995) speaks of pain as being an unpleasant sensation that is felt in a particular location within the body. However, Krishna’s pain is not only within the body and also psychological pain. This emotional disorder caused by the internal invisible sensational

organs. Horror dreams, forgetting adore, detachment, confusion, feeling losses are associated to psychological region. When it is not awakened in a proper way shakthi become kali which very aggressive expression (Figure 16). Here Kali (Shakthi) painting artistically created based on the concept of awakening that shows the emotions of antagonistic stage and she stands on the body of Yogi who did not awake without certain discipline. It is fascinating to compare the goddess shakthi aggressive expression idol worship in India. She expresses the danger through the dangerous weapons, skulls, blood drops tong out, eyes etc.

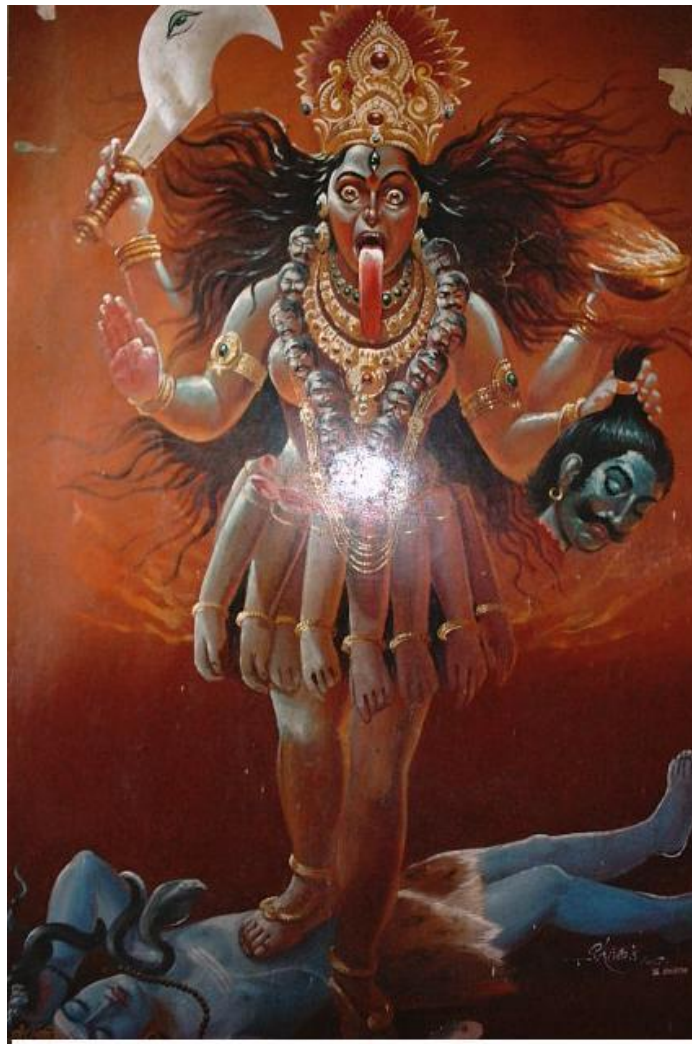


Figure 16. Scott Dunbar, *Kali (Terrifying from the sakthi)* 2007, Painting

In 54nergiz's case, he aroused vital energy through pingala instead of idagala (Krishna :52), which is very dangerous touch. He was released the danger from the pain initially

then enjoyed the movement of *white serpent*, shower of brilliant vital energy in to his brain, after

Yogis' three anatomical channels in their body

<i>Name</i>	<i>Location</i>	<i>River</i>	<i>Colour</i>	<i>Heavenly body</i>	<i>Symbolism</i>
Ida	Left	Ganges	Pale yellow	Moon	Female
Pingala	Right	Yamuna	Red	Sun	Male
Sushumna	Center	Sarasvati	Diamond	Fire	Neuter

brought his attention to bear on the left side of the seat of kundalini where exactly on *Ida* naadi. And also when the energy moves upwards obviously body needs more strength to hold the energy. Countless man lost their lives in the attempt to arouse the serpent due to lack of knowledge about the requirement of food during the practice. He mentions later that after having sufficient food, he felt the control of high flame and he found the halo in the head contracting and a larger tongue of flame licking his stomach and his head was filled with the glowing radiance (Krishna:52,58). These all adventure will happen during the performance.

Again The man who is deep in meditation is grappling with spiritual problems (Sechdeva 1978:124). Problem could be bad dream and dangerous sublime visions may arise (Krishna 2005). During Kundalini awakening meditation time Krishna mentions in his experience that “I found myself staring fearfully into vast internal glow, disquieting and threatening at times always rapid motion.. ... Sometimes it seemed as if jet of molten copper, mounting up through the spine, dashed against my crown and fell in a scintillating shower of vast dimensions all around me. I gazed at it fascinated, with fear gripping my heart” (Krishna 2005:39). He later mentions it happens due to without any guidance he tried meditation to awaken the kundalini power. Therefore, he had lot of problem during his practice. In other time, he mentions that occasionally it resembled fireworks display of great magnitude. As far as I could look inwardly with my mental eye, I saw only a brilliant

shower or glowing pool of light. I seemed to shrink in size when compared to the gigantic halo that surrounded me, stretching out on every side in undulating waves of copper colour distinctly perceptible in the surrounding darkness” Based on Krishna statement it is very danger to practice without any experienced teacher or Guru. A yogi who has experience concentrates the entire force of his mental organ on this shingle object or any image, compels his thought to turn back upon itself until it is knowing its true nature (Varrene 1973 ; 121).

Pain of meditation during awakening the kundalini Krishna faced extreme mental problems and visions dangerous images. His face was wore a haggard and anxious expression, and there were acute disturbances in the digestive and excretory organs (Krishna 2005: 40). Earlier as mentions pratyahara stage that is shutting all the physical interest, Krishna (2005: 42) felt during his meditation that he forgets his wife and children. He looked again and again his children but they appeared strangers for him. And love was dead there. It is very critical psychological disorder when the yogi practices meditation. Krishna (2005) further mentions that his memory became weaker and he faltered in his talk, while the anxious expression on his face deepened. His eyebrows drew together into an anxious frown, the thickly wrinkled forehead and the wild look in his gleaming eyes gave him countenance a maniacal expressions. Extreme terror and his actions and gestures were not controllable. Based on his experience one must understand the human body system and its role to the spirituality otherwise it will be ended to risk. This reading sparks Burke’s statement that “Although the sublime may be strong and powerful, the beautiful may be gentle and calm. Although the sublime may be tragic and gloomy, the beautiful may be joyful and bright.

Not only body involves but soul also involves in the Kundalini development because it is related to celestial energy, which is not visible and not easy to describe. Guttenplan continues to explain that the pain is normally considered to be a sensation, and pleasure is normally thought of in terms of emotions. According to Burke, pain may be a more powerful emotion than pleasure, and may have a much stronger influence on the imagination. However, the idea of pain, or of danger, when the individual is not actually in pain or in danger, may yield a pleasurable form of fear, which is described as delight. This

delight is caused by the sublime. In spirituality experience, pain is the root for pleasure. In short, pain constructs pleasure.

Another supportive expression of Yogis is Rhythmic holy chanting called Mantra. Mantras are like Music (Harvey 1991:10). Sogyal Rinpoche said in the book *The Tibetan book of Living and Dying* that “Mantra is the essence of sound and the embodiment of the truth in the form sound”. During the awakening stage of meditation, Yogi chants with word or kind of sounds. He sits on the ground or any comfortable surface with cross-legged position or surya namaskar (sun pray) position and says holy word. Hindu yogis “Om.....Om.....” This holy word called commonly known Mantra. This may have been imported into Vedic²⁹ and Sanskrit form Dravidian (Parpola 1981). Is this mantra is only for India or universal? This question gets answer from other religion. Chresteine says it is widely used technique especially in Tibetan, Sufi, Hindu and orthodox Christian traditions. It supports Subhamoy das statement that even the word *Amen* used by Christians to conclude a prayer seems to be similar *Om*. More broadly, Om is said to be the primordial sound that was present at the creation of universe. *Oum* or *Aum* is called Pranava mantra³⁰. The supreme stage of Yogis performances is universal energy, which is all-pervading. Here I compare the Om with the syllable Om occurs even in English words having similar meaning, for instance, ‘Omnipresent, Omniscience, Omnipotent.



Figure 17. Symbol of *Om* Mantra in Sanskrit and Tamil

²⁹ The Vedic period (or Vedic age) (ca.1750–500 BCE) was the period in Indian history during which the Vedas, the oldest scriptures of Hinduism, were composed.

³⁰ AUM or OM is the only benevolent moola or basic mantra in the universe, which showers in totality its benefits irrespective of the fact that it is chanted knowingly or unknowingly its sacred meaning. The Mith says that Lord Siva learnt this Om mantra from lord Muruga.

The Yogi when he says Om during meditation eternal vibration it is perceived as dynamic in essence. Upanishads says, the total disappearance of any thought: the Yogis mind must no longer be anything but the hearing of Om (Varenne 1973: 125). Coburn (1984:445) argues said against the Varenne explanation that words “the holiness of holy words is not a function of their intelligibility”. Varenne quotes DhyanaBindu Upanishads (I.34) that Yogis seek:

At the center of the calyx
Of the heart's lotus
It holds itself motionless,
Shining like a lamp
That never goes out;
It is upon it that one must meditate,
The syllable *om*,
In which must be recognized
The Lord himself.....

Here according to Varenne and Upanishad verse the symbolic wealth of Om and the high place allotted to it by yoga theoreticians become apparent in their concern to show that the creative word resides in the heart of every creature. *Om* mantra itself is also akin to breathing. It figures predominantly in Pranayama recitations (Staal 1983: I.283, 380). The ancient type Hindu holy word Om involve to breath in a rhythmic flow in order to maintain the body. DhyanaBindu Upanishad(I.85 ff) often compares the symbol of holy word Om with sun :

Like ten million suns
om shines perpetually at the heart of all men:
that is why its power must be used
to gather the breath within one
until one attains the complete disappearance
of all other sound

It's clear that Mantra could help yogis to forget or to resist other surrounding sound disturbances in order to concentrate towards consciousness. During pranayama Yogis inhale and exhale the breathing in a certain degree of level and time. Here I bring to support kundalini female energy performance with Pauli Hadden's chanting verse about feminine. Pauli (1988:198) encourages us to repeat "*She I Am*" to feel the vibrations in various parts of the body. Pauli concludes that *Om* represents the original creative word encompassing in itself all potential and *Om* brought forth in actuality the person from this word. I would like to highlight Pauli's word "*She I AM*". If we say repeatedly we end up to chant Shelam....Sheiam...Shivam...Sivam.. Sivam. This word *sivam* signifies Lord Siva or cosmic male energy. The aim of Kundalini Yoga female energy is to join male energy that is conscious energy. The chanting mantra Pauli's feminine word supports the concept of Kundalini unite with supremacy.

Yogi's another compassionate expression is Mudra or Hand gesture. This gesture communicates the Yogi's expression of thought, emotions and signs. Saraswathy (2009:421) says that Mudras are higher practices which lead to awakening of the kundalini. Hatha Yoga Pradipika ³¹ book (3.5) says, "Therefore, the goddess sleeping at the entrance of Brahma's³² door should be constantly aroused with all effort, by performing Mudra thoroughly" (Saraswathi 2009: 421). When we discuss the Kundalini, Thirumoolar said that shakti the power of female sleeps near to the base chakra or anal (Thirumurai 7). Here Hatha Yoga indirectly indicates that the near anal or Mooladhara chakra is the entrance of Brahma. The purpose of Mudra is to actualize certain inner states so that they can anticipate their physical expression. The intent the hand positions symbolize allows the practitioner to bring their visualization into a physical manifestation (Shermis article [Sa]). The manifestation assists the practitioner in bringing about a

³¹ Possibly the oldest extant text about Hatha Yoga, The Hatha Yoga Pradipika was written about the 15th century CE, by Swami Swatmarama, a disciple of Swami Goraknath. Ref: Hatha Yoga Pradipika by Panchan Sinh (1914)

³² Brahma is the place of Mooladhara one of the basic chakra in human body. In kundalini practice this place known as Mooladhara where shakti sleeps the very lower level of spinal.

connection between the practitioner and the energy, entity or deity visualized in a given practice.

It is a part of Dhayana to bring their concentration. It is performed after some proficiency has been attained in asana, pranayama (saraswathi 2009:421). Scientifically it helps to our body (Gala 2011:7). He further says that God power gave this natural healing power in order to maintain their body. In Hindu temples sculptures signs signifies the various philosophical meanings. The sanskrit word Mudra explains that *mud* meaning 'delight' or 'Pleasure', *dravay* means to draw forth (Saraswathy 2009:421). In addition, this word refers that short cut or seal. Concluding the above description and statement of different authors that Mudra hand gesture practice supports and helps yogis body and it is extensively incorporated in Kundalini practice.

A Yogi touches the different finger systematically with the help of his teacher. The teacher knew the scientific reactions of touching within the body. These touching establish a subtle, non- intellectual connection within the body (Saraswathy 2009: 422). The University of Metaphysical Sciences (2005) announced the each fingers representations: (i) *Thumb*: God, when fingers connect to thumb this symbolizes a connection to God, love, willpower, logic. (ii) *Index finger*: wisdom, power, self-confidence, knowledge, also, ego. (iii) *Middle finger*: emotions, control of emotions, balance, patience. (iv) *Ring finger*: vitality, life-force, health, surroundings, family, heart matters. (v) *Little finger*: communication, creativity, beauty, inner calm, royalty of the soul.

After gaining experience Yogi connects, the finger then concentrates towards the energy. These kinds of Yogis hand expression could be seen in western art works like in *Sistine chapels* Michelangelo paintings *etc.* In Italian paintings from both before and after the Renaissance era, the Christian figures are typically shown with a connected thumb and index finger (Figure: 18). The hand posture symbolized the ego – the index finger – bowing to God, the thumb in love and unity. Another common hand posture in Christian paintings is that of the palm turned upward. This is to symbolize Merciful, openness and inquiry, and is evolved from the mudra that signifies the asking of guidance. This multi religion gestures indicates that mudra is universal sign language both external benefit and

internal benefit. It evidences that many culture follows delightful happiness during spiritual action.

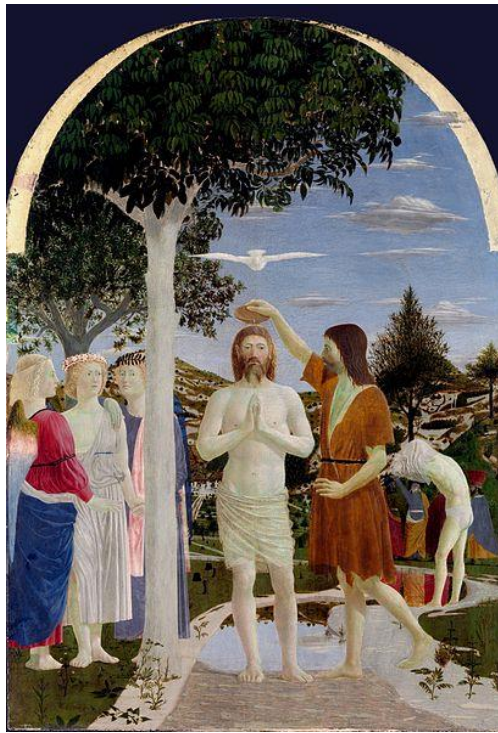


Figure 18. Piero della Francesca, 1450, *Baptism of Christ*, Tempera on panel

A gesture or position, usually of the hands that locks and guides energy flow and reflexes to the brain. By curling, crossing, stretching and touching the fingers and hands, we can talk to the body and mind as each area of the hand reflexes to a certain part of the mind or body (Kundalini Yoga 2014). The expressions of fingers acts quite reasonable spiritual move. During the Mudra practice, each gesture exerts enough pressure to feel the flow of energy through the “naadis” (psychic channels) up the arms but not enough to whiten fingertips. A brain research paper published in the National Academy of Sciences in November 2009, demonstrated that hand gestures stimulate the same regions of the brain as language.



Figure 19. Yogic Gnaan mudras, photography (unknown artist)

Mudras Name in Sanskrit	Meaning
Dhyana Mudra	Psychic gesture of meditation
Vayu / Gnaan mudra	Psychic gesture of air
Shunya Mudra	Psychic gesture of void or empty
Prithvi Mudra	Psychic gesture of earth
Varuna Mudra	Psychic gesture of Varuna or water
Shakti Mudra	Psychic gesture of Shakti
Apāna Mudra	Psychic gesture of life force
Gyana Mudra	Psychic gesture of knowledge
Chin Mudra	Psychic gesture of consciousness
Yoni Mudra	Attitude of the womb or source
Bhairav Mudra	Fierce or terrifying attitude
Hridaya Mudra	Heart gesture
Linga mudra	Gesture for increase the heat in the body

Yogis practices are several mudra are conducive for meditation and help in internalization. These hand mudra expressive paintings and sculptures can be seen in many Indian Hindu temples. Every gesture expresses philosophical meanings which supports the yogis' liberation. Each mudras possession, touching styles, pressing impressions and movements are interesting in terms of art creation. These visual expressions communicate yogis' perfect practices.

CHAPTER 3

Artistic influences

Many different artists tried to capture human's physical and psychological expressions through different media and have played a key role in the shaping up of this project. The works in this project are more than the reflections of socio- cultural structures; they embody and actively participate in those structures. They also represent artists' views which embrace evolving forms of human association.

In my study, I was influenced by Dumile Feni's drawing technique in my paintings and drawings. He is best known for his drawings "African Guernica". This drawing can be seen as almost autobiographical, reflecting his feelings and regarding. The drawing is done in charcoal and depicts an overwhelming spontaneity and passion.

The influence of SolKjoks from Norway, compositional idea assisted me to explore Yogis facial expressions, external movements in the natural light situation through my drawing I tried to depict the Yogic calmness in my drawings and I used digital media to convert drawings in a bold style large scale paintings and drawings.

South African artist William, Kentridge has made numerous contributions in filming, drawing, making erasures and changes and films it again and again. I have been influenced from his art.

I have also been influenced by India artist Das Jatin who practices the human actions particularly women actions with his bold curved lines and vibrant colours. Artist and art theorist Wassily Kandinsky stated that the circle is the most beautiful shape and represents the human soul (Kandinsky 1971: p 25). I believe that when any forms turns to show another form, it becomes more attractive and it gives power to that particular shape. Curved lines play a major role in expressionistic art works. I treated the Yogi forms with the use of curved line in terms of bringing various positions and expressions.

During my yoga practice I have faced so many challenges such as head ache, hungriness, red eye change, sprain on my neck particularly Sirasasana posture (fig...). I realized that it is not easy to practice without teache because Yoga practice involved various techniques and it should be handled professionally like how Hindu saints and yogis did in a olden

periods. I made several drawings based upon my personal expressions (fig...22, 23,24) have focused mainly the expressions mudras (gestures), facial and body movements. My drawings are not only showcases the yogi's anatomical beauty but also demonstrates the pain of yoga practice. The pain and pleasure concept had been handled through bold brush strokes, expressive free black lines. The movements have been demonstrated via various running and dotted lines. Though it is my personal experience but still study need to be done, it is endless art and

Conclusion

This study tried to understand the spirituality without religious point of view. Human evolution evolves based on their lifestyle and their activities. Spiritual activities also grow together with other evolution process. According my study, as a researcher I feel that spiritual growth does not have any barrier but humans are systematically organized some rules and regulations and spiritual activities for their own conveniences. There is no racism in spirituality. The researcher visited Botswana, Namibia, Zimbabwe and analyzed their activities and lifestyle. The researcher understands that each and everyone have their own idea and assumption about super power. All people want to live in a comfortable zone. Everyone needs something to live happily or something to drop their worries on them. Most of the people's comfortable zone is spiritual place. To researcher, Yoga and Meditation is a traditional tool in a people's life. This tool could be altered or changed according to contemporary life style. For example, instead of traditional yoga, people may use their physical body in a useful way such as gardening, planting etc. It is kinds of physical exercise. This exercise would definitely refresh their physical condition which will help to improve their health wealth. The same way instead of meditation a person can practice music, painting, drawing or any other creative process. This practice will bring their concentration together which will assist to increase their knowledge. This continuous process would assist to improve from their knowledge to Wisdom. This wisdom is called enlightenment. So Yoga and Meditation is a traditional technique to understand self. It is the form not a rule. Anyone who has enthusiasm to understand himself, they may practice any forms of exercises with moral qualities. This will show the path to reach Wisdom.

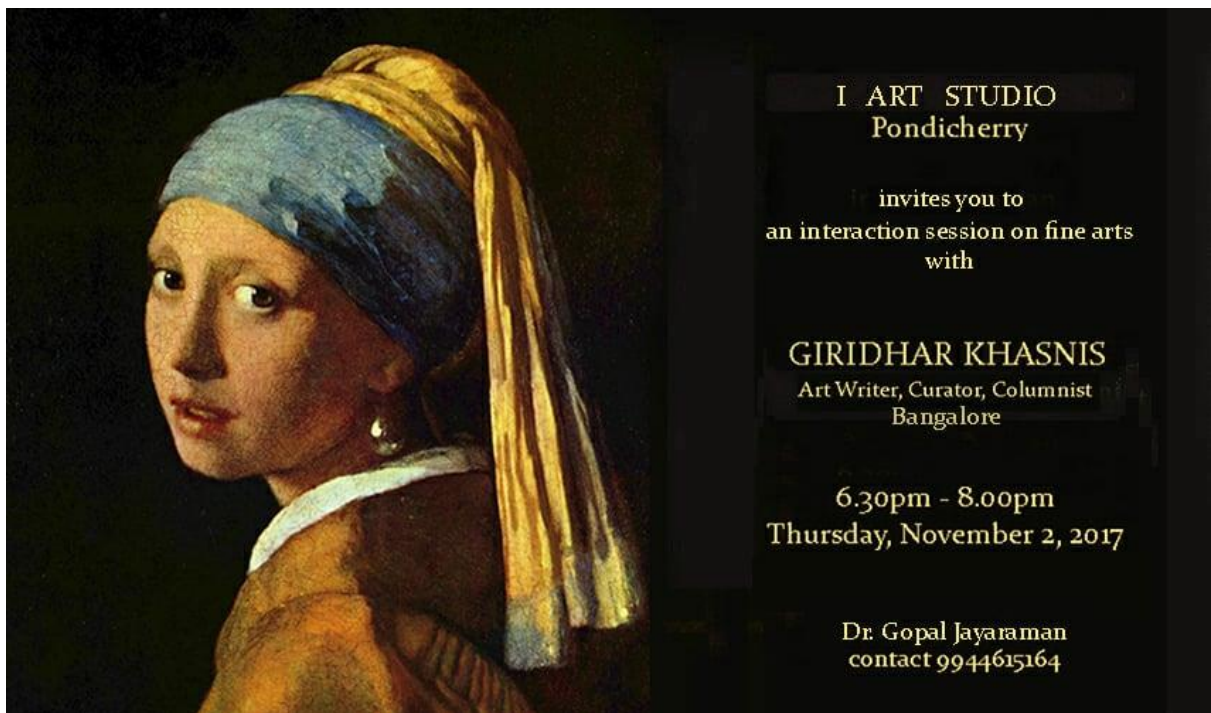
List of Illustration: Photographs- Exhibitions, Art Visit, Seminar Participation Etc.



Art show in Botswana, South Africa September, 2017




Art show in Botswana, South Africa September, 2017





Art Discussion session with Mr. Gridhar, Art Critic, Bangalore



Behalf of Renaissance Artists and writers Association, Ananda Margam, Dada Bhavaseshananda visits my art studio - Interview.


Gopal Jayaraman
 Painter, Pondicherry
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 Opening on Tuesday, October 31st from 6 to 8 pm



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Art Exhibition in Kalinka Art Gallery



Art show at Kalinka Art Gallery, Pondicherry






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Exhibition View until 1st January 2018, 11:00 am to 7:00 pm

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Art Show at Lalit Kala Akademy, New Delhi





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Work on Progress in I Art Studio.


Eternal Space


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GOPAL. J



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Inauguration on 18th December 2016 at 4.30 pm



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PAVILION OF INDIA - AUROVILLE

at
GALLERY SQUARE CIRCLE
Auroville, INDIA



KALAKENDRA
Auroville

18th December 2016 to 31st December 2016

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Pondicherry Lt. Governor Visit



Eternal Space Art Exhibition



Eternal Space Art Exhibition



Eternal Space Art Exhibition



Eternal Space Art Exhibition



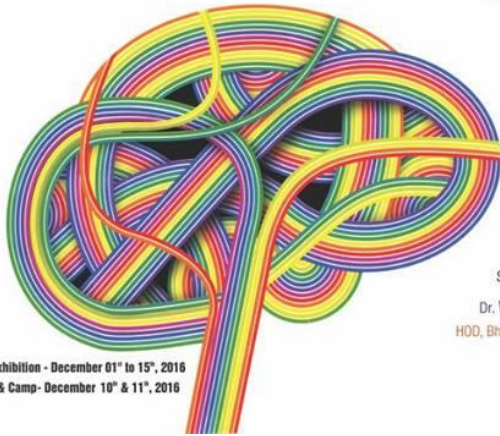
Eternal Space Art Exhibition



Art Ehibition and Camp, Puducherry



Art Ehibition and Camp, Puducherry



Exhibition - December 01st to 15th, 2016
& Camp - December 10th & 11th, 2016

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Art Exhibition & Camp

by **Working Artists of Puducherry**

with **Students of Bharathiyar Paikalai Koodam, Puducherry**

on Thursday the 1st December 2016 at 6.00 p.m.

at Tourism Craft Bazaar, Near Nehru Statue, Beach Road, Puducherry

Inauguration

Thiru. **V. Narayanasamy**

Hon'ble Chief Minister of Puducherry

in the presence of

Thiru. **Malladi Krishna Rao**

Hon'ble Minister for Tourism and Art & Culture

Felicitation

Thiru. **B.R. Babu**, I.A.S

Secretary to Govt. (Tourism and Art & Culture)

Thiru. **R.Mounissamy**

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Artist. **L. Candappane**

National Artist

Artist. **J. Gopal**

Asst. Prof. Tamilnadu Music and Fine Art University

Welcome Address : Artist. **V. Anandavelou**

Vote of Thanks : Artist. **K. Mounissamy**



National Mural Summit, Kanchipuram



National Mural Summit, Kanchipuram



National Mural Summit, Kanchipuram
During Mural Painting practice



National Mural Summit, Kanchipuram
During Art Discussion with Professors



With Sculptor Dhakshinamurthi



Craft Exhiition Visit at Lalit Kala
Akademy, Chennai

My Painitngs

Painting 1



Inner Expression of Yogi, Mixed
medium

Painting 2



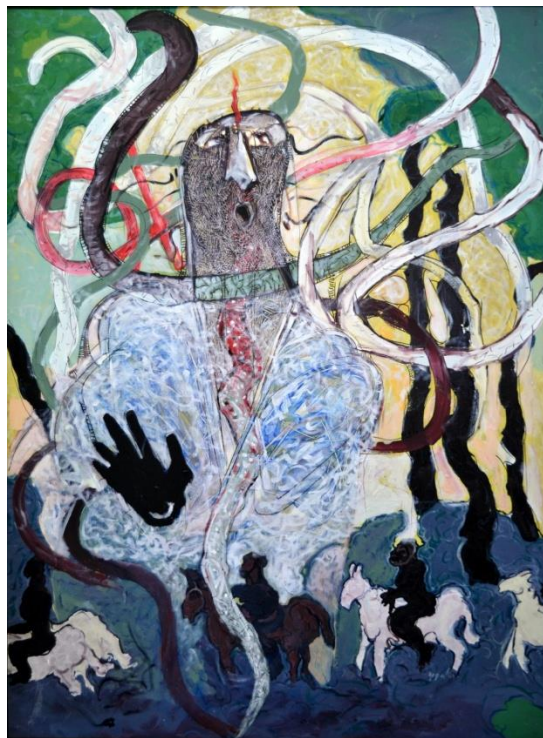
We are Temple, Mixed medium

Painting 3



Blessing, Mixed Medium

Painting 4



Siva, Mixed medium

Painting 5



Spiritual, Mixed Medium

Painting5



Detail: **We Are Temple**, Mixed Medium



National Mural Camp at Chennai



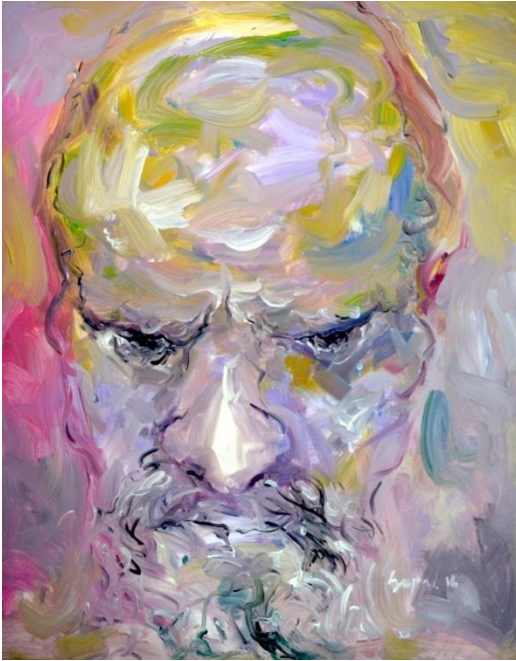
Walk towards enlightenment



Spiritual Evolution



Light



Yogic visual



Yogic View

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“The moment I have realized God sitting in the temple of every human body, the moment I stand in reverence before every human being and see God in him—that moment I am free from bondage, everything that binds vanishes, and I am free.”- Vivekanandha (Dasgupta 2013 : 33)