

Individual Empowerment - An Eastern Perspective

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Abstract: Confidence and Understanding, Skills in Analysis and Communication, Trust, Caring and Tolerance, Communication and Co-operation and Access to Information are the indicators of empowerment. Individual empowerment is possible through the adaptation of Eastern perspectives which can be found in Gita, Yoga, Ayurveda and Buddhism and, which in turn, will help for the development of a peaceful society. Only a peaceful society can ensure creative and progressive thinking of individuals. The scriptures like Gita, yoga etc. declare that for establishing peace in society and bringing about progress at all levels, individuals should be empowered. How the individuals could be physically mentally socially and spiritually empowered is the subject of discussion in these scriptures.

Keywords: Ayurveda; Buddhism; Gita; Yoga,

Introduction

Individual Empowerment is the capacity for building up confidence, insight and understanding, and developing personal skills. It is the ability to analyze situations and communicate more effectively with others. Being empowered presupposes some level of common sense and emotional maturity and access to appropriate information and know how; it also implies someone who cares about others and is tolerant of other's views and behaviour.

The community psychology literature views empowerment in part as the building of self knowledge and self esteem of the individual to reduce feelings of solidarity and legitimacy. Therefore individual empowerment is the reciprocal influences and confluence of macro and micro level forces that impact the emotional, cognitive and behavioural aspects of individuals. It entails changes in meaning which revolves around beliefs, values and behaviours, competence or self-efficacy, that is the belief of being able to carry out particular tasks or roles.

Empowerment, however, should not be about simple trade-offs between the individual and the group, but rather how the group can reinforce individual agency and vice versa. Individual empowerment can only occur in a social context and so must involve co-operation. Individual empowerment occurs through the process of personal development, which entails both the growth of skills and abilities and a more positive self-definition. Empowered people feel better about themselves, there is an increased sense of personal dignity, self respect and self esteem at the psychological level. Also there is a new confidence and a sense of personal efficiency. The person perceives himself or herself as more capable, worthy. There occurs totally a new psychological re definition of self. As a result there is actual increase of knowledge, information, competence, skills, resources, opportunities and more effective action and interpersonal relationship. The development of self-confidence strengthens personal ability to individual transformation of consciousness and capacity.

The results of a personal empowerment process are feelings of personal change and development and the sign of changed behaviour. This changed behaviour can increase decision making in the household, starting to vote or meeting others outside the household. This kind of activities are often seen as indicators of economic, political and social empowerment. But why do some people change while others remain the same under the same condition? A key to this kind of questions could be psychological. Some people will have increased confidence, power or the belief that actions will be successful. Some may not be having the confidence in the outcomes of certain action which is indispensable for making a start.

Contextual and structural aspects have considerable influence on empowerment processes; however, some authors emphasize psychological aspects. Rowland and Schwartz (1997) view these aspects as the 'core' of the empowerment process without which any real empowerment will take place. This 'core' is the transformation of the individual that leads to empowerment. Psycho-social processes are the development of psychological elements like self-confidence, self-esteem, self-respect and self-worth; being able to interact and influence things and the expectation of receiving respect from others and the right to receive this respect.

Objective

To study the adaptation of eastern perspectives on individual empowerment.

Method

Content Analysis

One who is running after sensuous pleasures cannot keep the mental power within oneself. Individual could claim to be empowered only when he attains the power to put his own mind under control. To control one's mind, one has to withdraw all the senses from the corresponding sense objects to oneself. This will enhance the psychic energy leading to ultimate empowerment of the person.

Empowerment through yoga

Yoga is a generic term for physical mental and spiritual disciplines which originated in ancient India. The original founder of classical yoga is Hiranyagarbha . It is Patanjali Maharshi who formulated this science into a definite system under the name of Ashtanga Yoga or Rajayoga.

A king acts with independence, self confidence and assurance, Likewise a Rajayogi: one who follows Rajayoga strictly is autonomous, independent and fearless. Rajayoga is the real path of self discipline and its eight steps provide systematic instruction to attain inner peace, clarity, self control, and self realization, through the practice of which freedom is achieved. The eight steps of Rajayoga are:-

Yama or Eternal vows

The First step yama consists of five principles:- Ahimsa(non violence),Sathya(truth),Ashteya(non stealing),Bramhacharya(continnence) and Aparigraha (avariciousness).

- Ahimsa-Non violence.

Ahimsa means not to cause pain or harm to any living being by thought, word or deed. Non-violence also means not to kill. Consumption of meat requires the death of an animal. It is due to this principles that yogis are vegetarian. Animals have a keen instinct which heightens their awareness of impending death. They sense when they are to be slaughtered and are in mortal fear. Fear and stress hormones are released throughout their body. These hormones remain in the flesh of slaughtered animal and are eaten by unsuspecting people . Many apparently groundless fears ,neurosis .and psychosis have their origin from these food.

- Satya –Truthfulness

Always speaking the truth is good .But more important is how we convey the truth. We have the capacity to hurt truth at someone like knife but we are capable of clothing that same truth in loving words. In order to violate the principle ahimsa as mentioned above. We should be careful that our words falling like flowers from lips. To be truthful also means not to hide the feelings, not to be evasive or make excuses .Perhaps for sometime one can hide ones true face from the eyes of others but these are at least 1% knows our inner truth –our own self .Our own consciousness is a witness.

- Ashteya- Non stealing

It means that one should never take anything that rightfully belongs to another one, not only material objects but also stealing of mental properties including to rob an opportunity, hope or joy .The exploitation of nature and destruction of environment also fall into this category.

- Bramhacharya-Pure way of Life

Bramhacharya is often translated as sexual abstinence .But it actually means that our thoughts should always be tuned towards God . This does not imply that we should neglect our duties in this World. On the contrary we should fulfil these responsibilities with great care and awareness that means "I am not the doer , the God is the doer"

- Aparigraha –Non accumulation of possessions.

One should not accumulate goods only in acquire and use what we need to live. One who has many possessions ,also has many worries. We are born without belongings and when we depart from this world we leave everything here. Non accumulation also means to grand other people their freedom, not to hold on others .In letting go, we also face ourselves .Therefore to give freedom means to also be free one's self.

Niyama- Discipline

The second step of yoga, the niyama consists of five principles.

- Shaucha-purity

Purity in the context does not only refer to external purity, but more importantly, inner purity. Our clothing, our body, as well as our thoughts and feelings should be pure, the same holds true for the people whom we associate with should be spiritual and be able to support us with their wisdom.

- Santhosha-Contentment

Contentment is the greatest wealth we are able to possess. The Indian poet Thulasidas said, "you possess mines of gold and precious stones, but inner discontent destroys all wealth". We can attain contentment only when we recognize that all worldly goods bring disappointment and that inner wealth provides more happiness than material possessions.

- Tapa-self control/self-discipline.

In life, when we encounter adversity and obstacles, we should never give up. Rather we should continue on our choices of our own chosen path with firm determination, to continue to practice with self discipline, patience and perseverance. This is the way to success.

- svadhyaya-study of the holy scriptures.

As a yoga aspirant we ought to acquaint ourselves with the traditional scriptures of yoga philosophy, such as the Bhagavad Gita, the Upanishads etc. These scriptures impart valuable knowledge and provide great assistance on our yoga path.

- Iswara pranidhana-Devotion to God.

It is the concept that explains to handover all that you to the divine self with pure devotion. God protects all who surrender with trust and faith.

Asana- firm, comfortable meditative posture

The term Asana refers to physical exercise i.e., a firm control over the rajasic impulses and at the same time it forms the foundation of grand structure of antaranga sadhana on the inner yoga process.

Pranayama - The regulation of vital processes

Pranayama breath exercise brings the aspirant face to face with life principle. Control of the life principle gives him an insight into its motive force, and rajayogis achieve control of the mind. This leads to awakening of those inner power which will continue to give guidance on the spiritual path.

Prathyahara- withdrawal of senses from objects

Yogis are in the position of being able to direct their mind and senses at will, either inward or outward. Just like a tortoise can withdraw its limbs and head under its shell and extend them again. Once these are controlled one can gain independence from external conditions and can use the senses consciously with full awareness.

In the first stage of meditation we practice in prathyahara is keeping the body motionless, the eyes closed, the mind quite and the attention directed inward.

Dharana- concentration

Dharana means to focus one's thoughts and feelings upon a single object, casually we succeed with this for only a short time then other thoughts come and distract us. We become aware of our lack of concentration after just a few minutes. Until we are capable of concentration on a thought or object for any length of time in any situation we still not mastered Dharana.

Dhyana- Meditation

All meditation techniques are only preliminary exercise for true meditation. One cannot learn to meditate just as we cannot learn to sleep. Sleep just happens when our body becomes relaxed and quite. In meditation there is no imagination because imagination arises from intellect. We can compare the human brain to a powerful computer that has enormous storage capacity. All the data of the universe may be stored there but this computer is limited. Our human brain can only reproduce what has been fed into it, but in meditation we experience pure being. The moment the intellect is still and ego ceases to exist, Divine light shines within the heart we are one with it.

Samadhi- complete realisation

Samadhi is where the knower, knowledge, and object of knowledge unite. The knower (i.e., the person practicing), knowledge (i.e., knowledge about what is God) and the object of knowledge (i.e., the God) become one. This means that one unites with the divine consciousness. Those who attain Samadhi, see a heavenly radiant light, hear a heavenly sound and feel within themselves as infinite expanse. When Samadhi is attained we are like a river that finally flows into the sea after a long and difficult journey. All the obstacles are overcome and the river is for all time united with the ocean. In the same way a yogi arrives at the end of the path and becomes one with the supreme consciousness. The yogi's consciousness finds eternal quiet peace and bliss. The yogi is liberated. This experience cannot be conveyed on words.

The goal of yoga practice is to attain inner peace. Patanjali in his yoga sutra calls this the Asamprajnata Samadhi which leads to the state of "Kaivalya" which can be translated as self-realization, and individuals in such a state in the midst of society can be considered as empowered.

Empowerment through Gita

Gita is the divine discourse spoken by the supreme Lord Krishna Himself and is the most popular and well known of all the Sacred scriptures from ancient India. It is always revered as a true source of spiritual knowledge. It reveals the purpose and goal of human existence. Gita reveals the most profound transcended knowledge of spiritual nature. Mental discipline is essential for empowerment, for this one has to raise consciousness from its ordinary working condition to higher levels until it attains universality.

According to Gita attitude towards action is important, no one can remain even for a moment without doing work. Every one is made to act by the impulses born of nature. Life cannot be sustained without breathing, intake of food, rest, sleep, etc. Inaction is impossible; the corpse is inactive. One of the most famous verse of the Gita tells us how we should act. 'On action alone let thy interest be fixed, not on its fruits'. It is based on the principle of disinterestedness. That is one should be concerned with the action on hand and not dissipate one's energies on thinking about the consequences of one's actions, like success, income, fame, prestige, etc; all of which are extraneous to the task on hand. The success or failure does not solely depend on the individual. It depends on other indeterminate factors also. Therefore Gita asserts that 'do whatever has to be done free from attachment, by performing actions without attachment, man is attaining the highest. That is welfare of people and world maintenance and one should be aware that his behaviour is a model to others, one's motive should be the concern for the welfare of the group in which we live, and each man has to be aware that he has to behave in a very responsible manner. One must be aware that one's behaviour has consequences far beyond what one imagines at the moment. One must feel that he is a citizen of the world and not a mere cog in the wheel.

A very important consequence of such an attitude towards one's work relates to mental equilibrium of the individual. Detachment generates mental balance and mental peace. Actions which are free from personal desires can arise only when one is free from attachment to the fruits of one's work. Gita says 'He who does the work which he ought to do without seeking its fruit is true yogi'.

In describing the duties Gita emphasises the four varnas. That is, the duties are born of nature and are of two types Swadharma and Paradharma. In swadharma, which is sahajam karma, work suited to one's nature and that paradharma is work alien to one's nature. Each individual has his inborn nature and to make it effective in his life in his duty. If a person takes up a job that does not suit his abilities and temperament, he is bound to be a misfit and may cause injury, not only to himself, but also to the organization in which he works. The choice of occupation has to take into account these characteristics of an individual. Failure and frustration will be the inevitable consequences, harmful to the individual as well as the society, when people take work that is not in line with their aptitudes.

One can develop an integrated personality only when one conforms to one's own nature and accepts his duties in accordance with one's nature. The person with an integrated personality is considered as an empowered individual.

Gita gives us directions to the development of personality through meditation that is one must try constantly, to concentrate his mind, by restraining his mind from desires (bodily and social) and from the longing to accumulate his possessions. For this one has to sit and engage himself in dhyana. He has to be temperate in food, recreation and sleep. His mind should be free from wandering. It should be like a lamp in a windless place. When thought comes to rest he will find satisfaction in the self by beholding the self. That bliss will be beyond the reach of senses. When that is gained there is nothing else or nothing higher to be gained.

Gita describes to ways to curb the restless mind they are Abhyasa constant practise and Vairagya ,detachment these are being effective and helpful to control the restless mind.

Gita describes about three gunas all kinds of activities are due to qualities of prakriti, but that the person clouded by egoism imagines that he is the doer. The term guna literally a strand in the rope, refers to the quality of prakriti. Nature or natural phenomenon are characterized by sattva (essence),rajas(energy)and tamas (mass).As mental states, they are the states of clarity, restlessness and torpidity respectively .All mental operations and physical actions consequent on them are all due to these three qualities or modes of nature.

All the three bind the human being. But there is a difference, Sattva being pure, illuminating and free disease binds one to bliss and to knowledge. But rajasa being of the nature of desire and springing from craving and attachment ,binds one to action. Tamasa being born of ignorance and delusion leads one to negligence, indolence and sleep. In any individual one of these qualities may be dominant and so may become the prevalent quality restricting the operation of the other two. The aim of life according to Gita is not only to be free from the influence of rajasa and Tamasa but even from sattva. One who is beyond the three gunas one who is not miserable when illumination ,activity and delusion operate nor when they cease. Knowing that it is only the gunas that are operating , he is unperturbed. He looks upon pain and pleasure, blame and praise with equanimity. Above all he is able to look upon a clod of earth, a piece of stone or a bit of gold as equal worth.

The Gita describes the social and personal consequences of such a state. That is whose self is harmonized by yoga sees himself in all beings and all beings in himself .He looks upon others as being like himself whether in pleasure or in pain. Gita points out that a person with steadfast wisdom is one who is untroubled by sorrows and pleasures. Joys and sorrows will always be there in every human being. The characteristic of a well developed personality is that he is unaffected by feelings of pleasure and pain and that result from the success or failure of his undertakings .He is not moved by the emotions of passions, fears, and rage .He draws away his mind from the objects of senses. He is rather like a sea which always receives the water from the river without overflowing. Things affect him, but he is unaffected by them.

Empowerment through Ayurveda

Ayurveda, the ancient science of life is the world's oldest comprehensive health care system that originated in India and provides a scientific and systemic approach to healthy living. According to Ayurveda the body is made up of Tridoshas- Vata , pitta and kapha .Good health means a normalcy in Tridoshas, balance of metabolic, systemic and excretory functions, all five senses and in the mind and soul. Ayurvedic treatment helps to restore imbalances of any above factors.. Ayurveda offers a body of wisdom designed to help people stay vital while realizing their full human potential.

The most important lesson Ayurveda has to teach is that our health is up to us. Every day of our lives, every hour of every day, we can, and do, choose either health or illness.

Due to life style ie ahara-viharas i.e. food and habits , in ancient India people followed systematic life style on the basis of APTOPADESHA- advices of sages and saints .They are:-

One should get up early in the morning at Brahmamuhurtha i.e. between 3:30 am to 4:30 am.

Dinacharya - regiments that have to be followed in a day. To save the longevity a healthy person should get up in Brahma muhurta. Brahma muhurta is the time which half of the last yama (1and a half hours)of night. It is the suitable time to study and obtain knowledge.

Danta dhavana - Cleaning the teeth. Acharya says that dandadhavana should be done with arka, nyagrodha, Khadira, Karanja, Kakubha etc. because these Twigs have kasaya katu tikta rasas (pungent, bitter, astringent) These rasas pacifies Kapha and prevent kapha vitiated diseases.

Kabala - Retention of medicated drug within the mouth without movements. It prevents mouth ulcer, infections , inflammations etc.

Gandoosha - Gargling with medicated drug, same effect as above.

Jihvanirlekhana - Cleaning of tongue. It increases taste perception prevents foul smell, infections , ulcerations etc.

Anjana - Collyrium. Daily usage of sauviranjana (Antimony sulphide) as Collyrium is good for eyes. It prevents diseases caused by alochaka pitta vitiation. It also helps Eyes becomes lovely and clean, Able to even minute objects.

Eye lashes become smooth and firm. Continuous use of *sauviranjana* provokes *Kapha* dosha. Therefore *rasanjana* is to be applied once in a week to alleviate the vitiated *kapha* for keeping the vision clear.

Nasya - Nasal drops. Regular use of *anuthaila* (administering 2 drops in each nostril) keep the shoulders neck and chest strong. Voice becomes sweet ,Mouth becomes fresh and free from foul smell. All the sense organ became clear and strength. Skin becomes wrinkle free. Premature hair graying is prevented.

Massages for good health. Abhyanga - Oil Massage. Body massage should be conducted with the oils which mitigate *Vata* and are perfumed and also suitable to seasons. Oil should be applied to the following various parts helps us in:

- a. Head- Relieves headache, baldness, premature graying and falling of hair, strengthens the sense organs etc.
- b. Ear drops -Prevents jock jaw, hardness of hearing and deafness and aches in the ears.
- c. Foot massage: done at night. Foot becomes strong, promotes sleep and vision, relieves numbness, stiffness, contractures and cracks on the soles.

Udvaartana - Powder massage. Massaging in the opposite direction of hair follicles with high pressure is known as *udvaartana*. By the regular conduction of *udvaartana*- *kapha* will be mitigated, fat will be liquefied, body parts will become firm and skin will become healthy. It also helps to dilate the channels which results in the increase of circulation leading to the normalcy of blood pressure and increases the power of *bhrajaka pitta* in the skin thus enhances complexion.

Snana - Bath. Daily bathing rises appetite, obstructs the sweat pores exerting heat from the body and send back the heat to the original place and thus enhances digestion. Bathing improves sexual vigor, enhances the life span, improves body strength and removes itching, dirt, exertion, burning sensation etc.

Bhojana vidhi - Food. Acharya says that one should consume only half quantity of heavy food while consuming light food to satiety as intake of excessive quantity of food leads to the vitiation of all the *Tridoshas* at once and lead to *alaska* (means undigested food neither moves upward direction and snacked in the stomach causing pain) and *vishuchika*(body pain resembles in pricking with needles and the undigested food comes in the form of vomiting and diarrhea).

Mental wellbeing - According to Ayurvedic concept *Sattva*, *Rajas* and *Tamas* are the qualities of life and can be called as *Mahagunas*. Out of the *trigunas* *Satvaguna* being good is conducive to health. But *Rajas* and *Thamas* are considered the two *dosas* of mind causes the psychological disorders. The three *gunas* [qualities] together are responsible for the existential, experimental, evaluative and transactional dimensions, each of which may serve as a motivational source of stress. The ideal state of mind is *sattvic* ,marked by equanimity .An agitated mind is in the *rajasic* state ,while the lethargic and gloomy mind is in the grips of *tamas*.

Signs of mental health as per Ayurveda - Good memory, Taking the right food at the right time, Awareness of one's responsibilities, Awareness of the self and beyond self, Maintaining cleanliness and hygiene, Doing things with enthusiasm, Cleverness and discrimination Being brave, Perseverance, Maintaining cheerfulness irrespective of the situation, Fearlessness in facing situations, Sharp intellectual functioning, Self-sufficiency, Following a good value system, Ability to proceed steadfastly against all odds.

Social wellbeing - In Ayurveda *Dasavidha papa*(ten sinful acts) explains the social aspects health. One should avoid the ten sinful (pertaining the mind, speech and body)- mentally, orally and physically.

Dasavidha papas - includes :Cruelty , Stealing , Unlawful sex , Slandering , Abuse , False , Dissention , Hatred , Jealousy , Misunderstanding.

Sadvritta - regimens of right conduct includes:Never show interest in quarrelsomeness. Be merciful towards the persons who, show disrespect and following wrong path..Never insult the person and show the sympathy to those who are inferior in all aspects

Diet and lifestyle guidance chart for sattvic state of mind - One can improve their diet and lifestyle to gain the *Sattvik* state- a happy state of mind. A *Sattvik* diet includes fresh fruits and vegetables, grains, salads, pure fruit juices, herbal teas, water, milk, nuts, seeds and honey. Only fresh food should be consumed, and at the same time, foods that are processed, pre-prepared, preserved, fermented, canned, packaged, frozen, microwaved, fried or barbecued, high in sugar or spices, or containing artificial flavors or colors should be minimized. Add carrots and beets to your diet. Try fresh raw vegetable juices to help build blood and nourish the brain.

Mushrooms, onions, spices and garlic should be avoided, as they are Tamasic and/or Rajasic. Consumption of alcohol, caffeine and meat should be moderated or eliminated for the same reason. These are very heavy and dense in nature and tend to weigh the body down, clogging the energy channels, causing stagnation, and resulting in slower function of the mind.

In terms of life style, one should try to remain content, calm, gentle and considerate towards others - polite and helpful to all, with good manners. Brisk walking can increase circulation, reduce stress and improve memory and physical health. One should focus on work, self-improvement and intellectual or spiritual pursuits. Maintaining a positive nature, demonstrating generosity, kindness, openness, fairness (equality) and forgiveness also increases Sattva guna. In addition spiritual inclination, faith and belief in God, engaging in selfless service or charitable activities helps to attain Sattva.

Some writers have stated, animalistic existence brings about both physical and emotional pain and suffering. The process of healing is the process of remembering. When a person remembers their true nature as spirit, they become empowered to master the senses and make choices that bring harmony, not pleasure. The fruit of this action is peace of mind and well-being.

When we live out of harmony we suffer. In the physical body suffering takes the form of pain and symptoms of disease. Ayurveda understands that these symptoms are simply the body's voice communicating that we are living out of harmony. When we change our life and re-create a life of greater harmony, our bodies reflect this change. There is less suffering. The greater the change toward harmony, the more radiant the body becomes.

The mind is no different. It is subtler, but the same laws apply. Symptoms of a diseased mind include unhappiness, depression, sadness, anxiety, anger and any other emotion other than peace of mind. These symptoms are also communicating that we are living out of harmony, that some aspect of our life is disharmonious.

Healing is the process of returning to harmony. Once back in harmony the body and the mind have no reason to communicate symptoms. The body becomes at ease; the mind becomes at peace. In this state, awareness reawakens to its true nature as spirit. Self-realization has occurred and the individual soul continues its advance toward enlightenment. When Self-realization occurs twenty four hours a day, seven days a week, the door opens to becoming a Jivan Mukta; a liberated soul, and enlightenment ensues.

Ayurveda teaches us that we are all unique individuals. We were conceived with a unique constitution or fundamental balance of energies that define who we are on the physical level. It defines what we are naturally attracted to and what causes us to move out of balance and experience disease. Depending on our constitution, we thrive in a particular environment. We take our environment in through the senses, which are the portals to our body and consciousness. The energies we take in either blend with us or disrupt our harmony. Proper diet (taste), aromas (smell), sounds (hearing), colors (vision), and touch are essential to maintaining internal equilibrium. When harmonious impressions are taken in, the body is healthy and the mind peaceful. When disharmonious impressions are taken in, the body and mind suffer. Hence, Ayurveda focuses on helping individuals understand themselves as unique beings. With that understanding, a person can become empowered to make choices that are in harmony with who they are. Ayurveda teaches us that nothing is right for everyone since individual differences are there.

Empowerment through Buddhist practice

Buddhism is a religion to about 300 million people around the world. The word comes from "budhi", 'to awaken'. It has its origin about 2500 years ago when Sidhartha Gotama, known as the Budha was himself awakened (enlightened) at the age of 35.

Buddhist Doctrine - According to Buddhist view, individual empowerment can be achieved through the destruction of the depravities (asavas), avidya comes into existence. Through the destruction of depravities that avidya is destroyed. Depravities are:

Kamasava - means desire, attachment, pleasure and thirst after the qualities associated with the senses. Bhavasava: means desire, attachment and will for existence. dittasava : means holding views such as 'the world is eternal or non eternal' or that 'the world will come to an end or will not come to an end' or that 'the body or the soul are one or are different. avidyasava: means ignorance of sorrow, its cause, its extinction and the means of its extinction. Buddhists further points out that the afflictions (Kleshas) do not differ much from asavas. For they are but the specific passions in forms ordinarily familiar to as such as covetousness (Loha), anger or hatred (Dvesha), infatuation (Moha), arrogance, pride or vanity (Mana), heresy (Dittha), doubt or uncertainty (Vichikitsa), idleness. These kleshas proceed directly as a result of asavas.

Budhists set forward certain techniques to overcome these desires. they are

- Practice of right discipline (sila): means desisting from committing all antisocial deeds
- Concentration (samadhi): it is an advanced effort by which the roots of all the kleshas are destroyed
- Wisdom (Prajna): sila and Samadhi directly bring true wisdom

Buddhists describes five faculties, they are

- Faith: involves the knowing and getting rid of the defilement of mind such as greed, anger, malice, hypocrisy etc.
- Vigor: involves the striving to prevent the arousal of evil and the unwholesome mental states and the arousal, maintenance and development of wholesome mental states.
- Mindfulness: involves four applications with respect to body, feelings, mind and mental states. Mindfulness of the body involves sitting cross legged with the back erect and drawing in the breath and breathing out thinking of the breath, he should be fully aware of various activities like walking, standing and sitting etc. Mindfulness of feeling involves the awareness of passion such as hatred. Mindfulness of mental states involves the awareness of desires for sense pleasures, ill will towards others and getting rid of them.
- Concentration: involves keeping the body in a steady posture and the mind calm, concentrated and one pointed. In the first dhyana state, one keeps himself aloof from pleasures of the senses and aloof from emotions. This however is accompanied by initial thought and discursive, the mind becomes tranquil. There will be rapture and joy. In the third stage, even this rapture fades out while consciousness is clear. By getting joy, by getting rid of sufferings, by the dying down of one's former pleasures and sorrows, he enter into and abide in the fourth dhyana which has neither suffering nor joy, and is entirely purified by even mindedness and mindfulness
- Wisdom: consists of close investigation of the mental states, discernment, discrimination, clear understanding and comprehension

From these five faculties, one attains a state of four fold meditation of maithri (universal friendship), karuna (universal compassion), mudifa (happiness at the prosperity of all) and upeksha (non preferment of oneself from one's friend or enemy)

Conclusion

A nation's dignity is depends upon the integrity of the individuals of that particular nation. Ancient Indian treasure like Gita, Yoga, Ayurveda and Buddhism provide the seekers with techniques and measures to attain this integrity. Individual with integrity constitute a society of integrity which in turn ensures progress.

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