APPENDIX

YOGA AND MYSTICISM IN SWAMI DAYANANDA'S PHILODOPHY
Yoga and Mysticism in Swami Dayananda’s Philosophy:

In the second phase of his life i.e. from 1845-60 Swami roamed the sacred regions of North India and specially the Himalayas, in search of salvation through Yoga. At the advice of a Brahmachari he joined the holy company of the devotees and exchanged his clothes for the dress worn by them—a reddish yellow garment. The name of Shudha Chaitanya was conferred on him. Here he learned some Yogic exercise. Later he went to ashram and returned to Chanod learning man of Yogic Vidya. He felt deeply indebted to Jwalanand Puri and Shivanand Puri for learning the secrets of Yoga Vidya at Ahmedabad. He learns other systems of Yoga from Aryavada Sanyasi and Bhavani Giri at Mount Abu (Rajasthan). In reply to the chief Mahanta of Ekhimath he said part of his object was to attain moksha with the help of Yoga Vidya.

He was a Yogi per excellence. He lived a dedicated life in the midst of worldly affairs. Heat-cold, pain and happiness, victory and desperate, honour and dishonour could not alter him. On a particular day of winter, icy wind was blowing, he sat on the open, talking to the thousand who had come to meet him. One of the listeners Thakur Gopal by mere chance asked him why the guest of cold wind did not disturb him. When the gathering was all shivering in cold inspite of their having worn some warm clothing on them. He answered “I am a Brahmachari, I have built the power of endurance with the help of yoga”. Instances are on the record that his disciples saw him going up in the yogic departure above the ground.

In discussing the educational problems he gave his own assessment of practise of Yoga and deep breathing and the importance of Yogic and niyams in the context of austerity. Once Ram Lal of Moradabad told Swamiji that his health has been impaired permenantly. Swamiji replied “my body has suffered many privations and has been poisoned a number of times. With the practice of yoga and by mechanical means much eliminated but it is imposible to get rid of its last trace from blood. The basis of my health has been shattered. But for this, I would have remained perfectly healthy and free from disease and the fraility of all.”
The yogic practices were taken care of by Swami Dayananda-by pinpointing Yoga sutra 11, 25th and yoga 1.34, deep breathing its process and 4 steps and explained its advantages this- one’s courage being increaseas to comprehend the difficult and abstruse subjects of quickly. It develops energy in the body which adds to solid strength valour control over the senses do that a person musters all the systems of philosophy at very short interval of time. Women should practice the yoga or concentration of the mind in the same way.

Asamprajnata Samadhi vs Samprajnata Samadhi concious (Samprajnata) manifest the real value of an object, wears off affections loosens the ties to bondage in the shape of merit and demerit and inclines the mind to the restricted state. Next to this come the asamprajanata or nerodha samadhi in which the mind is without any object. The mind is not concentrated on an object and all mental modes and despositions are supressed. The Samskara impression due to experience of the worldly object leading towards the world are destroyed by the production of a strong has it. At this stage dawns the true nature of knowledge the citta cannot bind the Purusha any longer and back the Prakriti. Yoga-References to Pranayam yamas and niyams made by Swamiji for health and character of an individuals. The purpose of Yamas is to practise harmlessness to all beings, devotion to veracity, honesty, in though work and deed. For development of such items as such as abstinence, from sexual indulgence, wrong pursuit of wordly attraction, pride of will and power and cultivation of sense of possessiveness of body and mind9.

Niyamas comprise cleaness of body and mind, and mental peace, devotion to duty without thinking of consequences, acquisition and spread of true knowledge.
Dayananda holds that yoga is only for the Sanyasis and not for any body else in connection with the Varnashram chapter. Systematic practice of Pranayam and meditation on ‘Aum’ are the chief occupation of a sanyasi. In another context of Swami Dayananda’s view on Education in the stage of student life (Brahacharya). Yamas and Niyamas of yogic discipline, are to be practised by every one for health and character. However, the apparent contradiction vanishes when one has to touch the preliminary parts are touched only in the student stage. Patanjali himself suggested that Pranyama must be approached from asana (Posture). The advanced stages are meant for the recluse. However all yogic disciplines intermingle to form the whole seamless body of Yoga.

The authour comes to realise that he was a Vedic seer who was mystics who often gave expression to their thoughts in an enigmatic manner. He gave his own views of life here and hereafter. He spoke of the attainment of happiness through a life of discipline and correct way of Vedic living and of the attainment of God’s place through karmas, knowledge and virtues that need to be activated and the views that ought to be avoided. He says of the mystery of the universe and of the means of salvation.

It must be noted that Swamiji in his early years roamed North India studying Vedanta and Yogas for his personal perfection. He was not only by nature a mystic or an introvert. But there was redical change in his attittude and approach.

He is a mystic in the sense that he adopted contemplation and meditation as a method of God realisation by regulating the sense and mind.
Swamiji was against such form of Indian mysticism also. He has firm faith in God’s revelation in the *Vedas*.

**Yogic mystical form :-** The yoga system is not so much a philosophical system as an ascetic-mystical discipline, the aim of which is to purify the soul that it attains *Jivan mukta* one step follows the other until it culminates in *samadhi*.

### NOTES AND REFERENCES

1. K.C. Jadav, *op cit*, PP 44-50; Shri Durga Prasad, *op cit*, PP XXVII-XXX.
2. Vide the article included in the conmemoration volume of Golden Jubilee of the Arya Samaj.
3. Realisation through Yoga stands in sharp contrast with the Kantian and Spencerian aghasticism.
5. See footnote 1.
6. The author’s observation.