

Perception of Ultimate Liberation through Yogic Technique on Indian Mythology: A Study Report

Ghosh NS¹ and Ghosh S

Scholar, Sai Nath University, Ranchi, Jharkhand, India

Correspondence address: Ghosh NS, Scholar (Social Work), Sai Nath University, Bariatu Road, Near Booty More, Ranchi, Jharkhand, India, Tel: 08057112225; E-mail: niladri.socialwork@gmail.com

Received date: September 14, 2015, **Accepted date:** October 17, 2015, **Published date:** October 22, 2015

Copyright: © 2015 Ghosh NS et al. This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.

Abstract

Death is one of the universal rules of nature! No one can ignore it; indeed death is the gateway of new beginning- this is the philosophy of death and liberation in Indian mythology. The origin of Indian mythology is Rig veda, the first literature of world. Contextually Vedic texts consists the perception of pantheism, but orthodox and non-orthodox both are equally respected in Vedas. According to the direction of Indian mythology, "Self" is the representative of the entire creation, therefore knowledge about "self" is the key of uncover the mystery of ultimate liberation. The statement Sankhya, philosophy the human self, is the composed figure of the twenty four individual formations of nature. In a body, these are classified with eight natural components (including five basic elements), five sensitive organs, five movable organs and five personal components. "Who am I?" -the identification of self is the root conception of yogic philosophy in Indian mythology. Life became life through five changes that is the best statement of Vedanta. This cycle of rebirth is for general people because they are unable to cross the eight barriers in a life i.e. Abhorrence (Ghrina), modesty (Lajja), fear (Bhaya), grief (Shoka), disgust (Jugupsa), lineage (Kul), moral conduct (Sheel) and caste (Jaati). Expectation, anger, jealousy, fear and laziness are mental effect of eight barriers; in effect of these barriers, a number of toxins grow in the body, which is the root cause of disease. Enormous freedom from biological and mental demands is the vision of yogic death, its famous by the name Mokshaof five core elements in a body is the secret of yog. This secret has been processed through the recognition of own self.

Keywords: Mythology; Self; Cycle of rebirth ultimate liberation; Vedas

Introduction

Literature is the mirror of society and mythological manuscripts are the ideal way to understand the social anatomy of ancient society. Indian mythology is related to the history of 4,000 BC (Approx) which was started with the hand of Rig Veda. In classification of Indian mythology, Veda being the origin. On the basis of theological perception, two ideologies are there in Indian mythology, one is pantheistic and another is polytheistic. The existence of ambiguity in Indian mythology is significant; the option to think, thinking being the only way to intellectual development. The Veda has been divided into four parts-Rig, Sama, Yajur and Atharva An elaborate form of Vedas is the famous Upanishad, which is contextually based on six schools of philosophy i.e-Naya, Vaisheshika, Samkhya, Yog, Mimamsa and Vedanta. Ideologically Vedic texts are consisted with perception of pantheism, but orthodox and non-orthodox both are equally respected in Vedas. Although Vedas are an infallible source of knowledge, but amongst its categories, the knowledge of metaphysics has been recognized as best.

In society, social barriers have been truly required to generate a peaceful social system. With the expectation of continued social harmony, many eulogizing texts (i.e- Puranas and Upa-puranas, epics etc.) have been developed in medieval India. Massage of morality, divinity and social ethics in the form of stories of various deities, are the strength and power of these texts. It seemed that in earlier past, Indian sages used the tools and techniques of yog to experience harmony and peace. According to Indian mythology, human identity

has been dependent on physical, behavioral and mental existence. Without a biological figure, mind is worthless and without mind, physical shape is just like a useless sculpture. Compact reflection of body and mind is renowned as behavior. Dynamically biological figure is capable of promoting any exertion but soul is responsible to promote power of realization and recognition. Maybe the requirements and functions are not the same, but mind, body and behavior together form the human shape. The functions of these three factors are like that of a car, driver and fuel. Significantly healthy body, a calm soul and a polite attitude are able to provide harmony in life. In a bold line, physical relief, behavioral control and mental peace are the basic objectives of Indian yogic philosophy. This ideology has been generated during the path of liberation- liberation from sensual twinge, liberation from world illusion and finally the liberation from materialistic identity. In social science these three perceptions comes from the lap of physical, psychological, behavioral segments of life. In a core sense, the conflict between the demands of physical, psychological, behavioral necessities are the root cause of agony. In reality, this agony is the mother of any kind of misery. The process of annihilating the eternal and external enemy is the concerned idea of Indian mythology.

Categorically two types of manuscripts are viewed in India mythology - one is related to the knowledge of metaphysics and another is the principle of a happy life style. Metaphysics is concerned with explaining the fundamental nature of being and encompassing the world. The non- metaphysical knowledge is the information of natural or manmade crisis, expectation and demand of livelihood, struggle of survival and success, social policies and regulation etc.

Sankhya philosophy or Sankhya yog is ideologically the best example of the tradition of metaphysics.

Conception of nature, body and self

Expectation to know the reality of the universe and to travel from unreal to real, dark to light and impurity to purity is the indication that materialistic world is just an illusion. "Om asato maa sad gamaya tamaso maa jyotir gamaya, mrtyor maa amrtam gamaya, om santi santi santih (Lead us from the unreal to the real, Lead us from darkness to light, Lead us from death/impurity to immortality/purity, Let there be peace, peace, peace)" [1] it is the concept of wisdom hidden in Indian mythology. Indeed the riddle of self is the door to ultimate liberation-

this is the bridge to go from miserable to peaceful existence. The perception of self has been boorish towards the knowledge of universe and body. According to Indian myths, the entire creation had been generated with five basic elements [2] - Air, Water, Earth (or Soil), Space and Fire. Actually these five primary elements are the crude figure of omnipresent, omniscient amorphous and un-trait supreme power, namely, "Bromho". There the five core elements are present in every micro component of the entire creation. Perhaps in a body, the five core elements are also present in form of five sensitive biological organs in addition. Ear, skin, eye, tongue and nose are the name of five Gyanendriya (sense organs). The five sense organs are the point to provide five individual senses and feelings [3] (Table 1).

| Sl. No | Name of the element | Sense organ | Function |
|--------|-----------------------|-------------|---------------------|
| 1 | Fire | Eye | Visibility or Sight |
| 2 | Air | Skin | Sensation |
| 3 | Water | Tongue | Taste |
| 4 | Earth or Soil | Nose | Smell |
| 5 | Space or Sky or Ether | Ear | Sound |

Table 1: List of five elements, sense organ and function

Five motor organs or Karmendriya i.e. hand, feet, rectum, genital and moth are also there in a body. Existence of life is depending on

function of Gyanendriyas and Karmendriya. Basic function of Gyanendriya and Karmendriya as following (Table 2).

| Gyanendriya | | Karmendriya | |
|-------------|------------|-------------|--------------|
| Organ | Function | Organ | Function |
| 1.Ear | Sound | 1. Hand | Locomotion |
| 2.Skin | Sensation | 2. feet | Dexterity |
| 3.Eye | Visibility | 3. Rectum | Excretion |
| 4.Tongue | Taste | 4. Genital | Reproduction |
| 5.Nose | Smell | 5. Mouth | Speech |

Table 2: Organs and their functions

The inspiration of "Self" is regarded in Indian mythology. "Self" is a representative of the entire creation, therefore knowledge about "self" is the key of uncover the mystery of ultimate liberation. According to Sankhya philosophy, the human self is the composite figure of the twenty four (24) individual formations of nature. It is famous with the name of 24 Tattvas or twenty four (24) principal of creation [4].

Twenty four (24) principal of creation is as follows:

Inner instrument: (1) Mana (Lower mind), (2) Buddhi (Intellect), (3) Ahankar (Empirical ego)

Five core element: (4) Agni (Fire), (5) Vayu (Air), (6) Jal (Water), (7) Prithvi (Earth or Soil) (8) AkashSpace or Sky or Ether)

Motor organ: (9) Pani (Hand), (10) Pada (feet), (11) Payu (Rectum), (12) Upastha (Genital), (13) Bak (Mouth)

Sense organ: (14)Pani (Hand), (15) Pada (feet), (16) Payu (Rectum), (17) Upastha (Genital), (18) Bak (Mouth)

Sensation: (19) Rupa (Visibility), (20) Sparsa(Sensation), (21) Rose (Taste), (22) Gandha (Smell), (23) Sabda (Sound)

Elementary segment: (24) Bromho (The divine power)

The statement of the ninth chapter, namely, "Identification of body" under Siva Gita, states that, human bodies have been functioning due to the effort of six types of traits. Moreover the phenomenon of every trait is individual by nature, but all ascend from the root of five basic elements of universe. The question of proportion is the based to devolve human personality, because all the five basic elements (i.e.-air, water, earth or soil, space and fire) carry individual forces which are reflected through human personality. Although breathing is the way of identifying whether a person is living or dead, as without air, no one can continue the process of breathing. Therefore air is an important

factor in life and as per the directions of Siva Gita, as per classification and function, ten types of airs are found to exist among several organs of the human body (Table 3).

| Sl. No | Name of the air | Locate organ | Function |
|--------|-----------------|--|--|
| 1 | Pran | Respiration. | Breathing |
| 2 | Apan | Anal gland, Bellow abdomen, Waist, Stomach, Navel gland. | Expulsion of the face. |
| 3 | Bayan | Eye, Ear, Heel, Tongue, Nose. | Force of breath inhale food digestion and expulsion of the faeces. |
| 4 | Soman | Internal side of body. | Commutation between external and internal nerve systems. |
| 5 | Udan | Neurological up and down control. | |
| 6 | Nag | Skin, Flesh, Blood, Bone, Plasma, Nerve. | Yawn, Hiccough. |
| 7 | Kurma | Do | Energy |
| 8 | Kakrit | Do | Hunger, Thirst. |
| 9 | Devdatta | Do | Sleep, Lazy. |
| 10 | Dananjay | Do | Smile, Gloom. |

Table 3: The names, locations and functions of ten major air in human body [5].

End of desire is the door to peace- is the main synopsis of Indian mythology. Indeed it is not too easy for a person who is in the wrong track. Human structure has been divided into two major portions, i.e. - astral body and psychic body. The statement of Vedanta [6] suggests that, human bodies are developed from five individual covers, namely

Koshas. The Koshes are basically the protection barrier of soul, and the soul has been divided into two portions i.e.-consciousness and sprite. Fundamentally every cover or Kosha is made of particular compositions (Table 4 and Figure 1).

| Sl. No | Name of the Kosha | Stage | Activities |
|--------|-------------------|-------------------------------------|--|
| 1 | Annamoy Kosha | Organic body | Eating, Drinking, sexual and other sensual enjoyment. |
| 2 | Pranamoy Kosha | Energetic body | Physical consciousness, Energy storage activities i.e- sport, ply etc. |
| 3 | Manamoy Kosha | Physical body or Materialistic body | Social consciousness, socialistic and humanistic activities, i.e- help, charity etc. |
| 4 | Vigyanamoya Kosha | Intellectual body | Knowledge and spirit. |
| 5 | Anandamoy Kosha | Joyful body | Self and good realization. |
| I | Chattamoy Kosha | Body of consciousness. | |
| II | Atmamoy Kosha | Body of pure sprite. | |

Table 4: Names, stages and functions of Koshas.

Social classification on the basis of character is justified to understand the concept of self and ultimate liberation, because the freedom from where to whom is the basic question. According to Bhagavad Gita human nature is divided into three classes i.e. Satta, Rajas and Tamas, on the basis of the eternal temperament of a person. People falling under the category of Satta, are renowned as purified souls, Rajas are partially purified and Tamasa are the nature of impure souls. Here the perception of purity is based on the power of libido. The people from the rotation of Satta are related to selfless personalities, Rajas is related to egoistic personality and Tamasa is related to dark personality. The statement of Devi Bhagavadam

remarks that no single person present has a unique temperament. Therefore all people pass through the three unique temperaments by rotation. In childhood, percentage of Satta is high, during youth, the Rajas temperament in high and in old age, the Tamas is high; perhaps the function of these three temperaments are also affected by life style . In ancient Indian medical science, Ayurveda, three Dhatus are marked to be the cause of any disease and Satta, Rajas, Tamas are the root of the three Dhatus, known as- *Vata, Pitta and Kapha* therefore *it seemed that the entire creation is the result of interaction between Satta, Rajas, Tamasa* respectively [7].

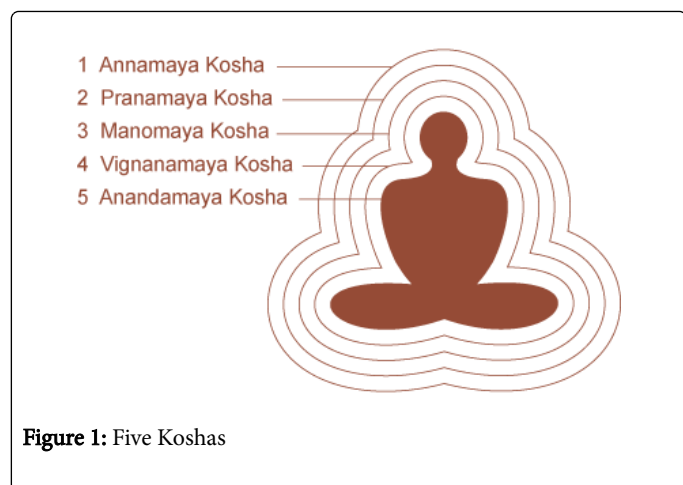


Figure 1: Five Koshas

It is mentioned in Shiva Samhita that total 350,000 Nadis are there in a human body. Among the entire number of Nadis 14 are main and that the three most vital i.e. Ida, Sushumna, Pingala. According to yogic texts seven Chakras are there in body i.e. Mooladhara, Swadhisthana, Manipooraka, Anahata, Visuddhi, Aangna, Sahasrara. The below mentioned picture shows the position of Chakras in a body (Figure 2):

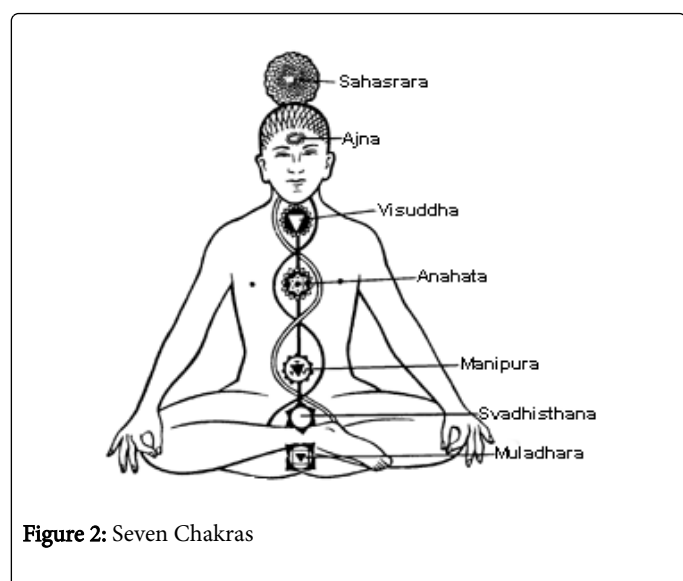


Figure 2: Seven Chakras

Human forms are there with five (5) states of consciousness i.e.

Jagruti - Waking

Swapna - Dreaming

Sushupti - Deep Sleep (slumber)

Turiya - Underlying state in all the above states

Unmani or Turyateeta - State of enlightened beings where the cosmos is experienced as oneness.

The rationality to know the 24 formational classification of creation, three natural temperaments and three Dhatus of a body are needed to understand the mythological concept of "Self". The introductory concern of yogic philosophy is processed throughout the procedure of 'Self-identification', "Who am I?" -the identification of self is the root

conception of yogic philosophy in Indian mythology. The question of "is Self the name of biological frame or soul?"- is the starting point to know about own self. According to the direction of Indian mythology, conflict between body and soul is the root cause of every sadness, for the effect of the world of illusions; people are generally not able to find their own identity. Same person has been carrying different identities on the basis of particular situations and in respect to relationships, for an example, in the friend circle, the identity of a person is 'friend' but the same person is carrying the identity of a 'son' in-front of his parents, similarly, in school the same person is identified as a 'student' and taking the identity of a 'customer' when he wants to buy anything.

In social science, "Self" means "the organized set of characteristic that the individual perceive as peculiar to himself /herself" [8]. Psychologist Lewis developed the concept of self within two different aspects, one is existential self and another one is categorical self. The existential self is "the most basic part of the self-scheme or self-concept; the sense of being separate and distinct from others and the awareness of the constancy of the self" [9]. Usually the external identities depend on age, gender, size, skills, etc. Kuhn investigated the self-image by using twenty different statements tests. During his investigation, he just used the question - 'Who am I?' in 20 different perspective. During the process of interpretation he found two different factors relating to social role and personality trait. It was revealed in that study that social role was the representative of internal sense; it is like the effective aspects of oneself such as gregarious, impatient, humorous and personality. World famous psychologist, Carl Rogers, described self as: ...the organized, consistent, conceptual gestalt composed of perceptions of characteristics of the "I" or "me" and the perception of the relationship of the "I" or "me" to other various aspects of life, together with the values attached to these perceptions [10]. Although in Carl Roger's theory of personality, the concept of "self" is there with three different components- self-image, self-esteem or self-worth and Ideal self, however those are also related with self-view, self-value and self-wish. It is highly observed that self with different identities from various angles is there in Indian mythology. Expectation is the root of desire and dissatisfactory desire creates agony. Living without any expectation is the main message of Bhagavad Gita.

Freedom from external rival is not the ideal perception of liberation. The soundness of Indian mythology is that it consists of liberation of eternal enemies. Six schools of Indian philosophy are basically six dimensions of secularism. Life and death are the two phases of human existence. The stories related to life after death, rebirth in Indian myth indicates that death is the door to freedom from materialistic aspiration. Perhaps because of prejudices, people are not able to get liberation. Bodies are not immortal, it is made up of five basic elements of universe, and in the end it gets back to its original form. The secret of the cycle of birth, death and rebirth has been interpreted among the sex question of Prashna Indeed the first question is the mystery of the creation of organs, second question is related to human personality, third question constitutes of the nature and origin of life, namely Pran, forth question is referred to the psychological aspect of human personality, fifth question is about the existence of Pranava, namely Om and last question is knowledge of metaphysics. Bodies are manifested with materialistic or chemical composition, perhaps the soul or Pran is not related to worldly factors. Pran or Soul is immortal, therefore Body dies following the law of nature, but Soul is immortal, it incarnates from one form to another. For the existence trait and worldly factors, the objective of body is sensual enjoyment, where satisfaction is the only anticipation of soul. Accurately, mind is not

excluded from soul, it is just one factorial exposal of soul. Physical existence + Psychological existence + Behavioural existence = Self

Under the influence of worldly desires, people are not able to gain satisfaction easily. As per the guidelines of ancient manuscripts, eight kinds of worldly desires exist in life, and the door to ultimate liberation, namely "Mukti", is there in this eight desires. On the basis of practice and objective, different kinds of yogic practices are present among the ancient manuscripts of India, but uniformly, "Mukti" has been renowned as a final vision of every yog". Five different kinds of "Mukti" has been dictated among the disciple of polytheism, these are, Salokya, Sarshti, Sayujya, Kaibalya [11]. The ideologies of these five liberations are like that,

Sarupya - Same form as the lord.

Salokya - Residence in the same abode of the lord.

Sarshti - Same opulence as the lord.

Sayujya - Amalgamation with lord.

Kaibalya - Remove from recycling of nature.

Except last one, same liberation concept has been reflected in Shrimad Bhagavatam. The conceptual difference between Siva Gita and Shrimad Bhagavatam is, according to Siva Gita, ultimate expectation of life is Kaibalya, freedom from grip of materialistic charm. And in Shrimad Bhagavatam, the final destination of human life is Samipya Mukti, it is related to intimacy or close proximity to supreme power. Principally, same elements are present inside and outside the body. Dissatisfactory aspiration is the root of every conflict or violence, and through the way of isolating oneself from the human desires, people are able to live peacefully. This isolation process is differently interpreted in various texts. During the Vedic period, ancient sages used different techniques, with the expectation to control human aspiration. Although with the passage of time, these techniques became familiar under the name of such yog. Experimentally, throughout the process of different kinds of physical, mental or behavioural practice, through postures and trying to build-up communication among the five universal elements of body and universe. The earlier concept yog has been modified with time. During the middle Vedic period, it had taken a form of bio-psychological namely Hath yog and Kriya yog. Simultaneously, with the concept of self-protection and psychological peace, Tantra yog and Raj yog were formulated in the post Vedic era.

In the time of Puran (1200 BC to 1300 AD), Bhakti yog was developed with the motto of emotional improvement. Kabir, Mira bai, Sripersonas and social reformers of the 14 century. After the end of medieval period, Bhakti movement or non-violence movement proposed a new direction. The activists were using the technique of Bhakti yog to establish a peaceful society. Capacity of omnipresent power is the main subject of Sankhya yog. It was introduced by Reverend . With time the power of knowledge, the power of sound and words, the value of rhythm were amalgamated to yogic forms. Pasupath yog offers the way to control the animalistic character of a person. Perhaps the concept of Pasupath yog was coming from the root of polytheistic non-aryan society. Sage Varat, father of drama, had interpreted drama as a yog, called Natya yog. On the basis of practice and motto, different yogas are present among ancient literatures and the phenomenon is that every yog is here with individual philosophy. "Dhyan" is one of major part of worship in Hinduism. It is also observed that "Dhyan" is the demolition figure of Raj yog and it consist of the concept of meditation.

Conception of ultimate liberation

The importance of yog to reach ultimate liberation has been comprehended in the rhythms of Devi Bhagavad. "Nirguna ja sada nitya bepika bikrita siva, Jogogommokhiladhara tritia ja cha sanathia", which means "The Lord Siva is the unique truth and the omnipresent power which is shapeless and metaphysical. Without the way of yog there is no other way to achieve this power which is the formation of split and related with three separate parts in the whole creation". It is noted that not only pantheistic or polytheistic, but ultimate liberation is the common motto of both disciples in Indian myth. Polytheism has been established on the concept of different deities and effects of their power. And pantheism has been established on the concept of amorphous omnipresent, omniscient supreme power. In pantheism the perception of ultimate liberation means amalgamation with Nirgun Nerakar polytheism the concept of "Mukti" or ultimate liberation is five, i.e. Salokya Salokya, Sarshti, Sayujya, Kaibalya [12]. Indeed, emancipation from sensual demand, eternal aspiration and behavioural limitation- is the objective of ultimate liberation.

Yog is one of the schools among the six schools of philosophy in Indian mythology; perhaps it was coming from the self-realization process of Bak in Rig Veda [13] and modified by Kapila throughout Samkhya philosophy, but formally, yog had been introduced by Maharishi Patanjali. With the help of several yogic techniques, people are able to promote healthy body and mind. Through the weapon of meditation techniques, people are easily removed from their mental anarchy, enjoying freedom from psychological or emotional allegations. It is seen in Vedic literatures that for the need of Kundalini awakening under three stage of P Rachak and Purak, techniques of yogis are proposed to gain liberation from internal and external limitations. The declaration of Devi Bhagavad Kundalini awakening is the door of freedom [14]. Ashan and Mudra are the two pillars of Kundalini yog or Kriya yog.

Although the difficulty lies in the selection of the right person, on the basis of ability. The door to liberation is not for all- it is a result of long term yogic practice and such ability is required to go in this way, therefore few indicators are mentioned to select the right person for success. According to the perception of Siva Gita, only a selfless or egoless person is the owner of this freedom; maybe he or she died in a sinful or divine place or from any caste or Verna [15]. It means social identity and identity of place does not matter towards reaching ultimate liberation. Ideally Mukti and Mwhere the objective of Moksha is unique; annihilation of the power of darkness with the weapon of knowledge is called Moksha [16]. Bhagavad Gita Sannash endorsed freedom as a process during the way of rebirth and uniquely Sannasis or yogis were able to brake this cycle. Therefore before starting the conversation of rebirth and ultimate liberation from world, it is required to explain the real meaning of Sannasis and yogi. As per the direction of ancient manuscripts Sannasis and yogi are not renowned from any caste or origin or disciple. Both are designated degrees and only capable persons are able to keep this designation after successfully achieving curriculum of Sannas and yog. Comparably by passing-out the degree of yog, people are designated as yogis. And after establishment the ideology of non-expectation, non-judgemental and equal viewpoint in life, people are designated as Sannashi. Indeed the subject meaning of Sannashi is "Monk" but according to the statement of Bhagavad Gita, expectation of less action is the basic quality of Sannashi [17]. Therefore it is very much clear that Sannas and yog are such eternal skills or qualities of people, they have no objection to living with family or getting marriage. Working without expectation is

the remarks of Karma yog in Bhagavad Gita. Throughout the practice of Karma Yog people are able to remove themselves from the cycle of rebirth easily [18]. Similarly according to Jnana yog or yog of knowledge is also renowned as an ideal method of emancipation from secularism.

Death is one of the universal rules of nature! No one can escape it; indeed death is the gateway to new beginnings-this is the philosophy of death and liberation in Indian mythology. As per the guideline of Prath khanda of Garur puran, two types of deaths has been proposed for human being, first one is general death; this is the passage through the cycle of rebirth. With the expectation to peaceful living in the life after death and satisfaction of death God, different kinds of worship and ritual processes has been dictated among the polytheistic literature of India. Conception of sin and virtue or hell and heaven are also included among these related texts. Among the two kinds of deaths, the second one is yogic death. Enormous freedom through yogic techniques is the vision of this death, its famous by the name of M five core elements in the body is the secret of yog. Isolation and inclusion processes of five core elements are the basic philosophy of death and rebirth in Indian mythology. Although a human body consist with four fundamental elements i.e. fire, soil (or earth), air and water. The soul has been formed from space, the fifth element. One fifth of each primary element is the basis composition of human self. At the time of death, the five elements return to their original forms and this process happens with five changes of energy formation. The remarkable statement of Vedanta, during the process of five changes, life becomes life. At the time of death the soul is absorbed by space and biological temperature converts into fire, body serum merges with water, the existing air in the body gets incorporated into the air of the universe. Lastly, physical structure of persons converts into dust or earth element of creation. Death is the final destination of life and generally three types of obsequies process are seen in ancient history i.e.- destroyed by fire or leave the body in river or ocean and put the cadaver in soil (tomb). The remarkable matter is, among these three obsequies process, the common point in all are the direct connection with visible elements and the phenomena is after death, among five elements, three elements exists in the body i.e. fire, water and soil. Space and air element are connected with soul and therefore these are gone during death. The remaining three elements are destroyed by fire. The concept of life became life during five changes or formation starts from the door of death. During the obsequies process of destroying the body by fire, physical bodies are converted into vapour at the end of the burning process; according to Vedanta this is the first metamorphosis to energy. Ashes are also a result of the burning, but it might be ignored to understand the energy formation cycle with respect to Vedanta. The second change is processed in the sky, vapour to cloud is renowned as a second formation. The rains come from clouds and falls on the lap of mother earth in the form of water, this is the third formation of energy. Without water no one can survive. Green plants needs water for . Although as an outcome of this process H_2O , it is proposed with fourth formation of energy. Green vegetables and fruits falls under the primary producers in the food chain, which is consumed by other creatures including human being. The fact is, throughout the diagnostic system, the nutritional values (especially of food generates different hormones in male and female bodies including testosterone and estrogens, this sperm and ovum a life is born on earth after five formations. The below mention chart shows how life becomes life through the five stages of rebirth (Figure 3).

The statement of Brahma Sutras, Chandogya Upanishad etc. mythological manuscript suggests that, this is the theory of the cycle of

birth or death [19]. It should be marked that in modern science, the Ernestine's theory also dictates that energy never gets destroyed. The main base of Ernestine's theory is $E=mc^2$ (where E=energy, m=Matter and c=velocity), means total energy is equal to the result of matter and velocity.

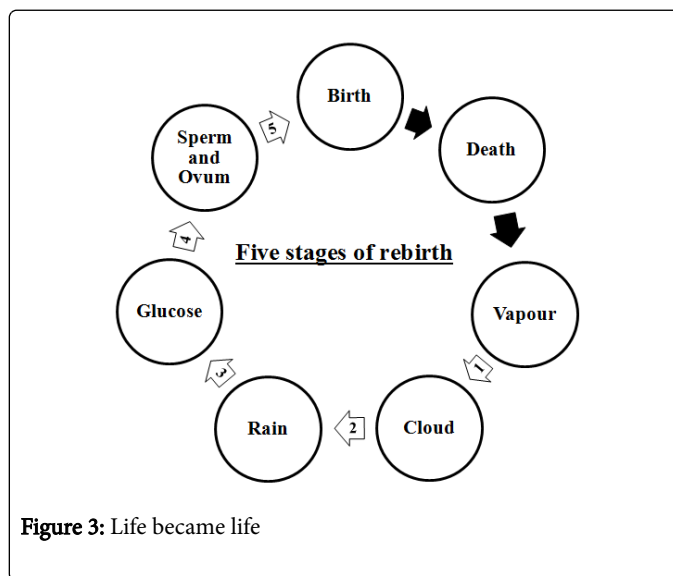


Figure 3: Life became life

As per the declaration of Ernestine no element is there without mass and velocity, even no vacant space is present on earth. The concept of omnipresent power is present in Indian mythology since Vedic period where established his theory in 1905 AD. Cycle of rebirth or energy formation has been related to general death. Aspiration is the main enforcer of this rebirth cycle. Abhorrence (Ghrina), modesty (Lajja), fear (Bhaya), grief (Shoka), disgust (Jugupsa), lineage (Kul), moral conduct (Sheel) and caste (Jaati) are eight barriers of life, it's called Asto paash and basically this the organ of aspiration. Below mentioned chart indicates the cycle of rebirth process (Figure 4).

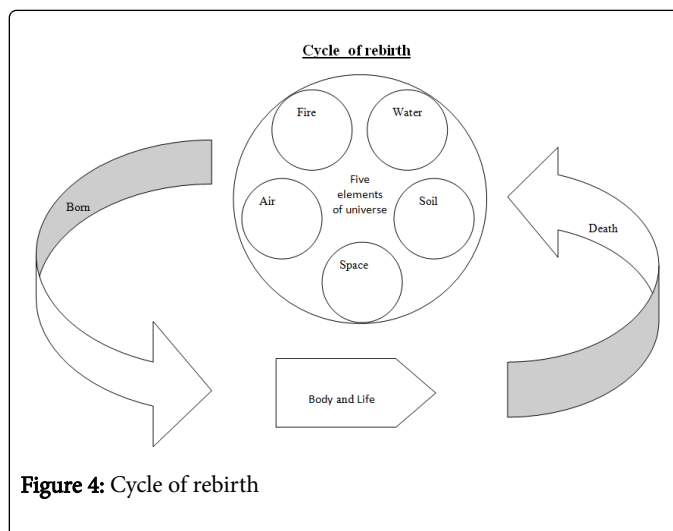


Figure 4: Cycle of rebirth

Yogic death is a death to get freedom from the delusional world. The statement of Siva Gita, birth is the cause of death and death is the cause of birth [20]. However birth means not only recollection of five basis elements from universe, prejudice, dissatisfactory desire, traits of a person also comes down from one body to another body. These are amalgamated with energy; therefore it cannot be destroyed during

energy formation. Yog is the reformation process of energy, therefore there is no return after a yogic death. Yogic death is the end of life and the way of enjoying ultimate liberation, because yogis' bodies are free from the down enforced power, i.e. prejudice, dissatisfactory desire, traits etc. Purified energy is the energy without negative forces; therefore it gets easily merged with omnipresent power called "Bromho". During the isolation process, biological components of yogis permanently amalgamate with nature. The below mentioned chart shows the process of ultimate liberation from the cycle of rebirth (Figure 5).

It should be noted after the above discussion that yog is the way of ultimate liberation from materialistic expectation. For the existence of Asto paash, people are generally not capable of overcoming the mentioned bio-psychological arches i.e.- expectation, anger, jealous, fear and sleep, therefore they are not able to keep immortality. Not only body toxin increases due to the effect of Asto paash, these unlimited numbers of toxins carry such diseases into our day to day life. Self-realization through will power is the way to remove the body toxins. This is the yogic technique of purifying the body and mind. Even immortality has been processed throughout the recognition of own self. It should be clear that yogic philosophy has been developed on the ideology of omnipresent power of unique "Bromho". In the house of yogic practices, Raja yog, loyal yog has been renowned as the best and the easiest way to attain liberation from worldly illusions. Fundamentally, Raja yog is a form of meditation, self-realization and recognition through will power is the main motto of this yog. However, usually it has been processed with the meditation of particular shape or symbol unique "Bromho" namely "Om" or meditation without any symbol or shape. According to Veda, "Om" or "Pranab" is the first word of universe.

regeneration of all seekers, was the first word, indicative of Brahman: the Syllable Om. Meditation on Om should be resorted to by the seekers of liberation. Om is the symbol of Supreme Brahman [21]. Comparatively the concept of freedom under Prashna Upanishad is "What 'world' does he, who meditates on Om until the end of his life, win by that? If he meditates on the Supreme Being with the syllable Om, he becomes one with the light; he is led to the world of Brahman who is higher than the highest life, that which is tranquil, un-aging, immortal, fearless, and supreme" [22]. Regarding Om, Patanjali dictated "Its repetition and meditation is the way" [23]. The direction of immortality among Mundaka Upanishad is the yog (Meditation) with Om "Is the bridge to immortality. May you be successful in crossing over to the farther shore of darkness" [24,25].

Methodology

This is a report of qualitative study. It is prepared on the basis of literature reviews and analysis of exiting database. The methodology of this study is called hermeneutics. The word Hermeneutics came from the name of Greek God Hermes, the messages of the Gods. In the current context, hermeneutics has been described as the interpretation and understanding of ancient literatures. Hermeneutics methodology is widely applied in many fields of social science such as philosophy, religion and theology, law, sociology, social work, international relationship etc. Hermeneutic method was chosen as a suitable methodology for this research, informed by the work of Max van Manen. Basically hermeneutics is the art of interpreting. It began as a legal and theological methodology towards governing the application of civil law, canon law, and the interpretation of Scripture; it was developed into a general theory of human understanding through the work of Friedrich Schleiermacher, Wilhelm Dilthey, Martin Heidegger, Hans-Georg Gadamer, Paul Ricoeur, and Jacques Derrida.

The perceptions of hermeneutic also is defined as 'Interpretation, in the sense relevant to hermeneutics, is an attempt to make clear, to make sense of an object of study. This object must, therefore, be a text, or a text-analogue, which in some way is confused, incomplete, cloudy, seemingly contradictory - in one way or another, unclear. The interpretation aims to bring to light an underlying coherence or sense.

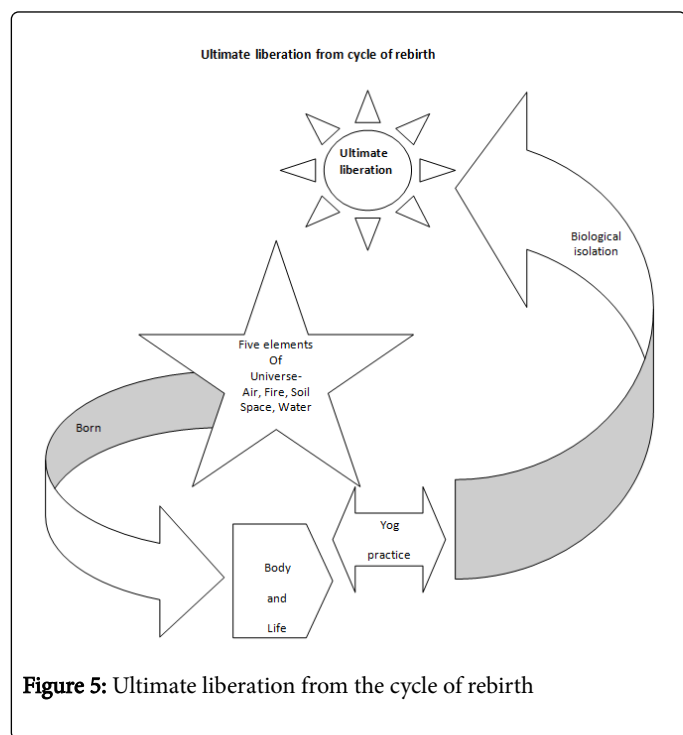


Figure 5: Ultimate liberation from the cycle of rebirth

The statement of Atharvashikha Upanishad, "Which is the form of meditation and which came to be employed by seekers after liberation? What should be the object of meditation by such seekers? The form of meditation that came to be manifested as the foremost of all, for the

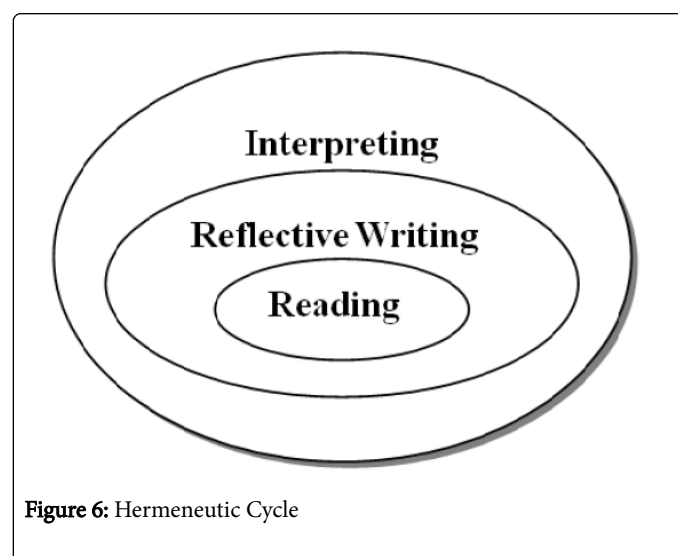


Figure 6: Hermeneutic Cycle

Ven Manen suggest that there is no fixed set of methods to conduct this type of research. Data is recommended to be processed uncovering

the thematic aspects by van Manen. Data analysis is often performed applying the hermeneutic cycle that constitutes of reading, reflective writing and interpretation in a rigorous fashion. Process of hermeneutic cycle is in Figure 6.

In keeping with the methodology adopted in this research, data analysis methods are developed from hermeneutic principles and from guidelines in the literature about systematic which is the useful way of interpreting research data.

Conclusion

It seemed from above conversation that emancipation from the illusion of materialistic demand is the common motive of both disciples. Perhaps the pantheism have been proposed the way ultimate salvation of soul through self-realization and the proposed way of polytheism is feelings of divinity in life and reincarnation through the cycle of rebirth.

References

1. Sivananda S (2014) Brihadaranyaka Upanishad 1.3.28.
2. Prashna Upanishad, Chapter (Question)-6, Verse-4 and Garur puran, Part- Prath, Chapter-5, Verse-25.
3. Santosh Kumar A (2010) Siva Gita in Padma puran.
4. Ishwar Gita in Kurma puran, Chapter-7, Verses-22 to25.
5. Siva Gita in Padma puran. Chapter-9, Verses- 27 to34.
6. Swami Sivananda (1986) Brahma Sutra.
7. Divi Bhagavadam. Part-3, Chapter-8, page- 14.
8. (1993) Rychman p.106.
9. Bee (1992).
10. (1959) Rogers p.200.
11. Siva Gita in Padma puran. Chapter-13, Verse- 3.
12. Devi Bhagavad. Part-1, Chapter-2, Verse-19.
13. 1 - 8 verses of 125th semi-subsection under 10th subchapter of 10th chapter of Rig Veda.
14. Divi Bhagavadam. Part -11, Chapter-1, Verse- 44.
15. Siva Gita in Padma puran. Chapter-13, Verse- 34.
16. Siva Gita in Padma puran. Chapter-13, Verse- 32.
17. Bhagavad Gita. Chapter- 18, Verse- 12.
18. Itrey Upanisada. Chapter-3, Part-1, Verse-4.
19. Vedanta. Chapter- 3, Part(Pada)-1, Verse-1.
20. Chandogya Upanishad. Chapter-5, Part-3 , Verse- 3.
21. Siva Gita in Padma puran. Chapter-8, Verse- 69.
22. Atharvashikha Upanishad. Chapter-1, Verse- 12.
23. Prashna Upanishad. Chapter-5, Verses- 1,5,7.
24. Patanjali Yog Sutra. Chapter-1, Verse- 28.
25. Mundaka Upanishad. Part (Mundak)-2, Chapter-2, Verse- 6.