

Critical study of the factors helping for the attainment of cessation(*Nirodha*) in *Yogashāstra* and *Pāli* literature.

Bhikkhu Gynrakshit PhD Scholer

Bhikkhu prof Dr.M Satyapal Co-guide HOD Milind Arts College Chatrapati Sambhajinagar.

Prof.Dr.Yuvraj Dhabgade Prof and HOD Guide Dagdujirao Deshmukh Arts,commerce and Science college waluj Taluka Gangapur District Chatrapati Sambhajinagar

Prof.Dr.Shashank Sonavane HOD Department of Pali and Buddhism Dr.Babasaheb Ambedkar Marathwada university Chatrapati Sambhajinagar

Abstract:The five factors that help in the attainment of cessation specifically, higher samadhi or Asamprajnata Samadhi, the cessation of mental fluctuations in yoga, as described in *Patanjali's Yoga Sutra* I.20, are *shraddha* (faith), *virya* (energy), *smruti* (mindfulness), *samadhi* (deep absorption), and *pradnya* (wisdom). These qualities act as a progressive path for most practitioners. In *Buddhism*, *shraddha* (faith/trust), *virya* (energy/effort), *smruti* (mindfulness), *samadhi* (concentration), and *prajna* (wisdom) are known as the Five Spiritual Faculties (or Powers), which work together to facilitate spiritual progress and ultimately the cessation of suffering (*Nibbāna/Nirvana*) Anguttar 5.21.4. The aim of the study is to Understand and know the philosophy of the factors helping for the attainment of cessation(*Nirodha*) as elucidated in *Yogashastra* and *Pāli* Literature and objective of the study is to know the concept of the factors helping for the attainment of cessation(*Nirodha*) in *Yogashastra* along with *Pāli* Literature. To do critical analysis of factors helping for the attainment of cessation(*Nirodha*) described in *Yogashastra* and in *Pāli* Literature.

Keywords: *shraddha*, *virya*, *smruti*, *samadhi*, *pradnya*(*prajna*)

Introduction: According to the *Yoga-Sutras*, the factors which help the attainment of '*nirodha*' by ordinary yogis are *śraddha* (श्रद्धा-Faith), *virya* (वीर्य-Energy), *smruti* (स्मृति-Mindfulness), *samādhi* (समाधि-Concentration of the Mind) and *pradnya* (प्रज्ञा-Intuitive Knowledge).¹

According to the *Buddha*, the self-same factors, viz. *saddhā* (सद्धा), *viriya* (विरिय), *sati* (सति), *samadhi* (समाधि) and *paññā* (पङ्णा) constitute the five mental strengths (*balas*) (बल).² These are also called five faculties (*indriyas*) (इन्द्रिय)³ on the consideration that when one starts mastering them, they begin to help in attaining the final goal of full liberation. The five factors that help in the attainment of *cessation* specifically, higher *samadhi* or *Asamprajnata Samadhi*, the cessation of mental fluctuations in yoga,

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वकइतरेषाम्॥२०॥ as described in Patanjali's Yoga Sutra I.20, are *shraddha* (faith), *virya* (energy), *smruti* (mindfulness), *samadhi* (deep absorption), and *pradnya* (wisdom). These qualities act as a progressive path for most practitioners.

Discussion:

As a philosophical concept, *shraddha* differs from the Western idea of faith, in that it refers to a direct understanding of Divine truth, rather than belief through blind faith. This is reflected in the fourth chapter of the ancient Hindu text, The *Bhagavad Gita*, in which *Sri Krishna* says, “*shraddhavan labhate jnanam*,” meaning “one with *shraddha* gains knowledge”.

In *yoga*, understanding one's individual *shraddha* can help to motivate practitioners on their path. The notion is referred to in *Patanjali's Yoga Sutras*, a classic *yoga* text outlining the eight limbed path of *Hatha yoga*. Sutra 1.20 states that "the practice of *yoga* begins with faith". The term *shraddha* is used to refer to faith in this context, suggesting that connecting to *shraddha* helps to build faith in oneself and one's decisions.

Virya is a Sanskrit term that has a very similar meaning in both *Buddhism* as well as *Hinduism*. In *Buddhism*, it can be translated as “energy” or “enthusiasm” and is mostly used to reference energy, required on the path to achieving liberation. In *Hinduism*, the term is used to describe strength, heroism, manhood and even semen. *Virya* is mentioned in *Patanjali's Yoga Sutras* as one of the five attitudes and mindsets that are helpful in achieving inner peace, or *samadhi*. The other four include: *shraddha* (faith), *smriti* (memory), *samadhi* (contemplation) and *prajna* (discernment). *Virya* represents willpower, determination and courage, which keeps *yogis* on a focused path.

Some names of *yoga asanas* that are derived from the word, *virya*, include *supta virasana*, (supine hero pose) and *Virabhadrasana* (warrior pose).

Chapter 1: Samadhi Pada || 1.11 || अनुभूतविषयासंप्रमोषः स्मृतिः पदच्छेदः अनुभूत, विषय, असम्प्रमोषः, स्मृतिः || *anubhoota* – experienced, *vishaya* - object, impressions, *sampramoshah* - not being stolen, *smritih* - memory, remembering

In *yoga* and *Buddhist* philosophy, *Smriti* (or *Smṛti*) means memory or mindfulness. In the context of the "five *bala*" (five powers or strengths), *Smritibala* refers specifically to the strength of mindfulness.

In *yoga* and *Buddhist* traditions, *Samadhi* is a state of intense concentration and meditative consciousness, often described as a blissful union where the meditator's individual consciousness merges with the object of meditation or universal consciousness. It is the eighth and final limb of *Patanjali's Ashtanga Yoga* system, representing the culmination of the yogic path to liberation.

Samadhi is the eighth and final step on the path of yoga, as defined by Patanjali's Yoga Sutras. The term is derived from several Sanskrit roots; *sam* meaning "together" or "completely," a meaning "toward" and *dhe*, meaning "put." Direct translations vary, and interpretations range from "bliss" to "liberation" and even "enlightenment."

In *Hinduism* and *Buddhism*, *samadhi* is regarded as the pinnacle of all spiritual and intellectual activity, in addition to being a precondition for attaining *samsara* (release from the cycle of death and rebirth).

In *yoga*, *samadhi* is considered to be the state in which individual and universal consciousness unite. It is a blissful form of total meditative absorption, reached once the practitioner has moved through the preliminary steps on Patanjali's eightfold path.

In *yoga* and Sanskrit philosophy, *Pradnya* (or *Prajna*) means "wisdom," "intelligence," or "transcendental knowledge". It is a state of insight that goes beyond ordinary intellectual understanding.

Shraddha (faith) - True faith is provisional, flexible, undogmatic, and open to doubt and reason. It is like a plant which keeps on throwing forth shoots and growing. All that is required at the beginning is a seed. And the seed need be nothing more than a feeling of interest in the possibilities of the spiritual life. *Veerya* (energy) - physical as well as mental energy is an essential quality. In the context of *samadhi* it means courage through which many impediments on the path of yoga can be overcome. Energy is like a muscle; it grows stronger through being used. As faith deepens through personal experience, and energy grows through practice, the mind acquires a direction. It becomes recollected in the basic meaning of the word. This is *smriti*. Our thoughts have been scattered, as it were, all over the mental field. Now we begin to collect them again to direct them toward a single goal- self knowledge. As we do this, we find ourselves becoming increasingly absorbed in the thought of what we are seeking. And so at length, absorption merges into illumination. *Asamprajnaatha samadhi* attained through *shraddha*, *veerya* and *smriti* is known as *Upaayaprayayaasamprajnaatha Samadhi*. In

Buddhism, *shraddha* (faith/trust), *virya* (energy/effort), *smriti* (mindfulness), *samadhi* (concentration), and *prajna* (wisdom) are known as the Five Spiritual Faculties which work together to facilitate spiritual progress and ultimately the cessation of suffering (*Nibbāna/Nirvana*). **Anguttar 5.21.4** In the Abhidhamma-tradition, the five strengths are regarded as antidotes to ill will (*vyapada*), sloth and torpor (*styana-middha*), heedlessness (*apramada*) or sensual desire (*kamacchanda*), distraction or restlessness and worry (*auddhatya-kaukrtya*), and skeptical doubt (*vicikitsa*)

These are included in the **37 Factors of Enlightenment**; see "37 Factors of Enlightenment". "*Indriya*" means leader. When cultivated, an *indriya* becomes more powerful or "Bala." The five mental faculties (*Pañca Indriya*) are *saddhā* (faith), *viriya* (effort), *sati* (mindfulness), *samādhi* (concentration), and *paññā* (wisdom),

and there are five corresponding powers (*Pañca Bala*). Those two sets of five factors are critical in following the Noble Eightfold Path. The *Pañca Indriya* are the “mental” leaders helping with comprehending *Dhamma*.

On the other hand, eyes, ears, nose, tongue, body, and mind are the six sensory faculties (*indriya*). They are a different type of “*indriya*.” They are leaders in providing access to seeing, hearing, smelling, tasting, and touching. See “How Do Sense Faculties Become Internal *Āyatana*?” Let us first discuss the five faculties. *Saddhā* is foremost; without faith (*saddhā*), one does not have the conviction to follow the Path. However, faith has to be based on wisdom (*paññā*), i.e., one’s faith is built upon seeing the truth of Buddha *Dhamma*, at least partially. *Saddhā* comes from “*sath*” or truth and “*dhā*” meaning “*dhāranaya*” or “grasp”. Thus, one will have *saddhā* when one grasps the true nature of this world (*Tilakkhana*), at least to some extent. Blind faith hinders progress since one will be following the wrong path. Furthermore, blind faith will not last long since it is on a shaky foundation. *Saddhā* of a *Sōtapannā* is unshakable and will never be lost or even reduced. Thus, we can see the *saddhā* and *paññā* need to progress together.

When *saddhā* and *paññā* are developed to a certain extent (before the *Sōtapannā* stage), one realizes the fruitlessness and the dangers of the *sansaric* journey. Thus, one is motivated to make an effort (*virīya*). Furthermore, one realizes that one needs to be mindful of one’s actions, and thus, *sati* (mindfulness) starts to build. One realizes that one has to act with *yonisomanasikara*.

At the same time, one realizes that when the mind is not calm, one can make bad decisions; thus one starts working on calming the mind and to attain a level of concentration (*samādhi*). Concentration is not really a good translation for *samādhi*; one does not need to force concentration; rather *samādhi* comes about when one takes precautions to not to get into “bad situations”; see, “What is *Samadhi*? – Three Kinds of Mindfulness”.

Different people have the five faculties developed to different degrees (developed in this life and also carried from previous lives), and normally one could stand out. The Buddha has shown the following way to identify the predominance of different faculties in a person.

If someone has a relatively more developed *saddhā*, that person is likely to be peaceful and helpful to others with a kind heart. He/she will have no trouble following the first precept of not harming others.

Then, some people can easily bear hardships and be determined; they have a developed *virīya* (effort) *indriya*. They can easily keep the second precept (not taking what is not given) and be satisfied with what they earn through hard work.

Those who do not aggressively pursue sense fulfillment have less *kāmachanda* and are unlikely to have any problems with the third precept. They are likely to have a developed mindfulness (*sati*) faculty.

When the *samādhiindriya* is strong, that person is likely to be quiet and does not like to engage in idle chatter; thus, keeping the fourth precept on the right speech will be easy. Someone with *paññā* (wisdom) can comprehend *anicca*, *dukkha*, and *anatta* easily and thus realize the fruitlessness and dangers of the *sansaric* journey. This person can keep the fifth hardest precept in controlling the mind; see “The Five Precepts – What the Buddha Meant by Them.”

Once one identifies a strong faculty, one should try to exploit that to move forward; the other faculties always pitch in to help, so they will grow, too. It is important to cultivate all five faculties until they become powers (*Bala*), but one needs to exploit the predominant one. If someone tells a child, “This is not your actual Mom; she is somewhere else,” the child will not only refuse to believe that but will run to the mother and give a hug just to show how confident he is. In the same way, *saddhā* based on *paññā* can only strengthen one’s resolve.

For example, when one does not have *saddhā*, an outside influence can influence one to change course. But if *saddhā*, built on *paññā*, is strong, no matter how strong the influence, one’s faith will not be shaken. The Buddha gave a simile to understand how *indriya* can become *Bala* to overcome difficulties: When a river runs into an obstacle like a large boulder, it splits and goes around it and merges together after the obstacle. But the *indriya* needs to be strong enough to do that. When *indriya* (faculties) are strengthened, they become *Bala* (powers).

When the faculties are being cultivated, it is essential to balance them while utilizing the predominant faculty’s power. Some people have *paññā* and may say, “It is useless to take precepts or chant “*Tisarana*” or chant as well as listen to *suttā*; it is better to learn Dhamma.” But those activities do help to open the mind to *Dhamma*; see “*Buddhist Chanting*.”

On the other hand, just reciting those verses is not enough. To recite them with understanding, one needs to learn *Dhamma* and cultivate *paññā*. Normally, *saddhā* and *paññā* go together and need to be balanced. Similarly, *virīya* (effort) and *samādhi* (concentration) must be balanced. For example, too much effort can be a drawback for *samādhi* when doing formal meditation. As the Buddha told Sona, the musician, the strings on a violin need to be just right—not too tight and not too loose. *Sati* (mindfulness) must lead and always be there. *Sati* can be compared to the steering wheel of a car; *saddhā* and *paññā* can be compared to one set of wheels, and *virīya* and *samādhi* can be compared to the other set of wheels. The wheels must be in balance and the steering wheel must be kept at the correct position all the time for the car to go forward. If the wheels are not balanced, the car will go in circles; if the steering wheel is not managed, the vehicle will go off the road.

Three kinds of Intuitive Knowledge (*Prajñā-प्रज्ञा*) - According to *Patanjali*, when confidence develops in concentration without sustained attention to the object of meditation (*nirvicāra samādhi-निर्विचार समाधि*), there arises inner quietude.⁴ In that state there arises the truth-bearing Intuitive Knowledge (*rtambharā prajñā-*

ऋतम्भरा प्रज्ञा)⁵. This Intuitive Knowledge stands on a different footing from the two other kinds of intuitive knowledge (*prajñā*-प्रज्ञा) -which go by the names of *shruta* (श्रुत-what is heard) and *anumana* (what is inferred) the reason being that it has a different purpose and has a special significance (*viśeṣārthatvāt*-विशेषार्थत्वात्).⁶

The Buddha had also dwelt upon three kinds of Intuitive Knowledge (*paññā*) (पञ्ञा): *sutamaya* (सुतमया-received) *cintanamaya* (चिन्तनमया-intellectual) and *bhāvanāmayā* (भावनामया-experiential)⁷. Out of these it is the last one that purifies the mind and is, therefore, significantly different from the other two.

Since the *bhāvanāmayā paññā* (भावनामया पञ्ञा) is based on one's own experience and is totally free from the elements of imagination or speculation, it reveals the inherent truth. Thus, the *rtambhara prajñā* (ऋतम्भरा प्रज्ञा)⁸ of *Patanjali* has to be taken in the sense of *bhāvanāmayā paññā* (भावनामया पञ्ञा) as enunciated by the Buddha.

For the Buddha, *ṛta* (ऋत) (Truth) was Law of Nature, which he expressed as *dhammatthitā* (धम्मद्वितता) or *dhamma-niyāmatā* (धम्मनियामता). He explained that the Law of Nature exists irrespective of the fact whether a Fully Enlightened Person exists or not⁹. All that a Fully Enlightened Person does is to gain a perfect insight into this law and then reveal it to others¹⁰.

These five (*saddhā, viriya, sati, samādhi, paññā*) are *cetasika* (mental factors). They help define one's character (*gati*) for the better, and these five are important ones to "take in" or "āna" in *ānaṭṭhāna sati*.

Conclusion: the Five Spiritual Faculties are one of the thirty seven sets of *Bodhipakkhiyadhamma* ("qualities conducive to enlightenment"). They are paralleled in the five spiritual faculties, which are also part of the *Bodhipakkhiyadhamma*. The five *indriya* become five Bala and are well-balanced only for an *Arahant*. By cultivating them and trying to keep them balanced, we can reap many benefits even before reaching that ultimate goal. The five faculties exercise control in their respective domains: *saddhā* in the domain of *adhimokkha* (decision or resolve), *viriya* in *paggaha* (exertion), *sati* in *upatthāna* (awareness), *samādhi* in *avikkhepa* (non-distraction), and *paññā* in *dassana* (view or vision). When they become *Bala* (powers), they become unshakable by their opposites – indecision, laziness, negligence, agitation, and delusion or ignorance.

References/ Bibliography

1. *Sraddhāvīryasmrtisamādhiprajñāpūrvaka itareṣam* (श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ||) (Y.S. 1.20)
2. "*Pañcimāni, bhikkhave, balāni. Katamani pañca? Saddbābalam, viriyabalam, satibalam, samadhibalam, paññābalam imani kho, bhikkhave, pañca balani*" ti. (पञ्चिमानि, भिक्खवे, बलानि। कतमानि पञ्च ? सद्भावलं, विरियवलं, सतिबलं, समाधिवलं, पञ्जाबलं इमानि खो, भिक्खवे, पञ्च बलानी" ति ।) (Anguttara. अद्भुत्तर० - 5.21.4)

3. *Pañcendriyani: saddbindriyam, viriyindriyam, satindriyam, samādhindriyam, paññindriyam*, (पञ्चिन्द्रियानि: सद्धिन्द्रियं, विरिविन्द्रियं, सतिन्द्रियं, समाधिन्द्रियं, पञ्चिन्द्रियं | (Digha. Pathikavaggo दीघ. | पाथिकवग्गो | 11.1.6) Y.SI.47
4. *Nirvicāravaiśāradye' dhyātmaprasādah.* (Y.S. 1.47) (निर्विचारवैशारद्येऽ ध्यात्मप्रसादः ||)
5. *Rutambhara tatra prajñā.* (ऋतम्भरा तत्र प्रज्ञा ||) (Y.S. I.48)
6. *Śrutānumānaprajñābhyāmanyaviśayā* (श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात् ||) (Y.S. 1.49) *viśeṣārthatvāt.*
7. *Sutamayā (parato sutvā patilabhati), cintanamayā (parato assutvā patilabhati, bhāvanāmayā (sabbapi samāpannassa paññā).* सुतमया (परतो सुत्या पटिलभति) | चिन्तनमया (परतो अस्सुत्वा पटिलभति) | भावनामया (सब्बापि समापन्नस्स पञ्जा) | (Vibhanga. विभङ्ग 16.2.29).
8. Y.S. (I. 48)
- 9: *Uppādā vā, bhikkhave, tathāgatānam anuppādā vā tathāgatānam, thitā va sa dhātu dhammatthitatā dhammaniyāmatā.* (उप्पादा वा, भिक्खवे, तथागतानं अनुप्पादा वा तथागतानं, ठिता व सा धातु धम्मट्ठितता धम्मनियामता) (Anguttara. अद्भुत्तरं 3.14.4)
10. *Abhisambujjhivā abhisamētvā ācikkhati deseti paññāpeti patthapeti vivarati.* (अभिसम्बुज्झित्वा अभिसमेत्वा आचिक्खति देसेति पञ्जापतिं पट्टपेति विवरति) (Anguttara. अङ्गुत्तरं - 3.14.4)



Copyright & License:

© Authors retain the copyright of this article. This work is published under the Creative Commons Attribution 4.0 International License (CC BY 4.0), permitting unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.