

PRATYAHARA REGARDING TO SWAMI KRIPALVANANDJI : A STUDY

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Research Guide

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Abstract

The goal of human life is possible through the study of YogaDarshan of Sage Patanjali. He described yogain series of eight limbs. The highest goal of human life is self realisation. The practice of Pratyahara is very important and essential restraint among other limbs of yoga. The Prana is the major driving force in the body and all the actions are performed with its help. To cycle the transmigration, one has to perform the practical of Pratyahara. There is no entry in to meditation without Pratyahara. because the release of prana leads the seeker to Pratyahara. So the study of this paper is an attempt to understand the Pratyahara. Sense organs are of five types i.e.1. Ears, 2. Eyes., 3. Tongue,4. Nose,5. Skin. They are required to withdraw from their respective subjects, i.e. Listen, Sight, Taste, Smell, Touch. Pratyahara is the process of withdrawal of mind from senses and withdrawal of senses from their respective subject. They are as under (1) Ears are attached with wordssound it is possible through the process of Nadanusandhan. (2) Eyes can see the God everywhere to control the sense of seeing. (3) Skin can feel the touching the presence of God at the inner self. (4) Taste of tongue can recognise the virtues of God. (5) Nose can recognisethe airfor fragment and obnoxious, odour and control of breathalso. Pratyahara is so difficult for the seeker and common man but ancient sage of Veda make it easy to achieve the goal of life through the process of yoga and Pratyahara, Knowledge of Pratyahara eliminates the enemies of human being such as selfishness, greediness, desire, ego, etc., and to behave with others positively.

Keywords: Withdrawal of Senses, Pratyahara, Yoga, Inner self, mind, Prana.

INTRODUCTION

Pratyahara is to take the senses away from their objects .There are different types of Pratyahara. According to Upanishads, the senses are always involved with objects. (Joshi , 2017 ,13) Pratyahara is to force them away or withdrawal from the objects. It is said in ShirmadBhagvad Gita that to surrender all, one's actions to God is Pratyahara. That is, to bring senses from external objects to internal objects or introversion is called Pratyahara. The nature of the senses is to derive material pleasure from their objects. (Krupalvanand, 2014 ,210) This momentary pleasure gives pleasure in the end of life, sorrow, disease, old age, death. It is to attain transcendental bliss from material bliss, to self-orient the senses. That is, only if worldly pleasure is missed, it is can be achieved through yoga. We can also use Pratyahara in daily life.

Withdrawal of senses results in change of our behaviour through practice of pratyahara, it is the need of time. If we show the faults of our family members ,a quarrel takesplace. In spite of , if they are praised by us ,there will be increase in love, affection and peace. It leads to better change in our thoughts and behaviour also. Even an unhealthy person becomes healthy with love. If we give love, we will get the ocean of love. In this way Pratyahara gives happiness and peace in life. (Krupalvanand, 1981 ,11)

WHAT IS YOGA ?

Yoga deals with fluctuations of mind, it means 'yogahchittavrittinirodhaha' (P. y. s. 1. 2) (Ramkrushana Vyas 2013 ,7) It gives the conscious experience highest state of either existence of exclusiveness, where the self is separated from the non self. (Satya Prakasha Singh, 2010, 319)The oral transmission of learning was established

in gurukuls of our nation India from the ancient times. Various subjects like Yoga, Ayurveda, etc. have taught orally by the guru. Such oral learning through the qualified guru is not possible now a days, so the study of this paper is an attempt to understand the yogic process of Pratyahara. Study of Pratyahara explained by Swami Kripalvanandji's book 'Science of Meditation' in chapter 7 is made with parallel to the known yogic texts. Every individual is separated with a wall or a curtain of mind from the God almighty, It can be solved through the path of the yoga, that is to improve the level of mind and make it pure upto crystal quality by the study of Pratyahara. The control of mind is possible using the Prana as a tool, to dissolve individual being to the almighty God. (Krupalvananda, 1977 ,109-112.) Prana is a vital force running parallel with the breath. It is the force that improves the conduction of nerve and impulses that is useful in any of the process of yoga. It is said by the eminent spiritual personality and distinguish scholar of yoga Swami RajarshiMuniji. (Rajarshi ,2016 ,5)

Practice of yoga to achieve the goal of life is possible through the study of YogaDarshan of Sage Patanjali. He described yoga series of eight limbs as under.

- (1) Yama- Five moral restraints are Ahinsa, Satya, Asteya, Brahmacharya and Aparigrah.
- (2) Niyama – Five moral observers are Saucha, Santosh, Tap, Swadhyay, Iswarpranidhan, Above both are the basic limbs of Ashtang yoga.
- (3) Asana - Physical posture to seat over longer period.
- (4) Pranayama -Prana is balanced to control the respiration.
- (5) Pratyahara –Withdrawal of senses from their subjects.
- (6) Dharana - Practice of mental focusing.
- (7) Dhyana- Practice of mental Concentration or meditation.
- (8) Samadhi - State of perfect super consciousness and equanimity. (Rajarshi,2007 ,3.)

Yama, Niyama, Asana, Pranayama, Pratyahara is called Hathayoga & Dharana, Dhyana & Samadhi is called Rajyoga. Pratyahara is a joining key of Hathayoga & Rajyoga. Without Pratyaharasadhakacannot enter in meditation.

PRATYAHARA AS PER PATANJALI

Sage Patanjali says in his text 'Yoga Darshan' for Pratyahara in verse 2.54 as under :

Swavishay samprayoget chitta syswarupanukar evendriyanam pratyaharah II- 2. 54 (Vyas, , 2013 ,269.)

The absence of affection of the senses with its subject and the mind or chitta should be followed of the form of senses is the Pratyahara.

The practice of Pratyahara is very important and essential process of restraint amongst other steps of yoga. The mind becomes capable and stable enough to proceed in next step of Dharana, Dhyana and Samadhi. If the senses are directed towards their external objects, they become extrovert, So it is necessary to withdraw from their activities. Similarly mind is also to be withdrawn from the senses.

PRATYAHARA AS PER SWAMI KRIPALVANANDJI

To free the senses from extroverted objects is Pratyahara. Prana makes senses introverted slowly and gradually. To enter into Pratyahara, Prana is the best medium. State of sleep is also called Pratyahara. With the help of Pratyahara one can enter into the Dhyana state. (Krupalvananda, 1977 ,109-116.) There are 5 types of Pratyahara. Prana helps one to attain siddhi in Pratyahara. Practitioner has choice to control anyone sense that is easy for him. With the progress, one also attain success to introvert other remaining senses. That is why there is no requirement of any sequence for senses withdrawal. By closing the doors of the senses which are to be withdrawn, the senses become introverted. This is the Pratyahara. Without siddhi in Pratyahara, it is impossible to enter in dharana, dhyana, samadhi. For five senses there are 5 different types Pratyahara.

- (1) ShabdaPratyahara- To do Pratyahara of Karna, the doors of both the ears have to be eyes are kept closed. Ring finger just below both nostrils and little finger below your lips. This is Sanmukhi mudra. Eyes between eyebrows and head straight. This is karnaPratyahara. This is closed with the thumb of both the hands. With the help of index finger and middle finger, both also method of kriya yoga. The Pratyahara of Karna is called nadanusandhana.
- (2) SparshPratyahara- It has the method of a selfless karma yogi. The pores on the skin -all over the body are innumerable, so how it can be possible to get it closed? Therefore, by sitting in Siddhasana, by performing Kumbhak and doing Shanmukhi mudra, the contraction and loosening of Guhyendriya has to be done again and again.
- (3) Rupa Pratyahara- As soon as the eye is opened, innumerable scenes are imprinted in the eye. Pratyahara of the form is suitable for the cessation of the restless mind. Sitting in a self-suitable posture, doing

Shanmukhi posture and seeing the light, hence it is also called Jyoti meditation. Different colours of the five elements are seen in this Pratyahara.

- (4) Rasa Pratyahara- This is the Pratyahara of the selfless Karmayogi. This Pratyahara becomes easy only after the mind is purified by satsang. Reversing the jivaha inside, made vertical at the root of the palate in the tenth door, the yogi drinks the nectar. It is also called Rasanand Samadhi.
- (5) Gandha Pratyahara- It is also called Ajapajap, Hansayoga, Hathayoga and pranopasana. Attraction of smell takes place in mind to . It is to be withdrawn to reduce its power. By doing Anulom Vilom Pranayama with mental chanting of Ishta Mantra, that is gandh Pratyahara . Pranayama is the key to yoga.
- (6) Collective Pratyahara- This is Pratyahara with all the senses. It is only through the attainment of Pratyahara, the control of the senses leads to Raja Yoga.

In yogic texts, many forms of Pratyahara have also been explained except five separate Pratyahara and collective Pratyahara for the five senses. For example, the Pratyahara of the marma places are also shown as the best Pratyahara.

Following important keywords used by Swami Kripalvanandji. Those are well defined by Swami Rajarshi Muniji as under:

2.1.1 PRANA

*Cale vate cale cittam niskle niscalam bhavet I
Yogi sthanutam apnoati tato vayu nirodhayet II 2. 2 II*

If respiration is unstable, the mind will also be unstable but If respiration is stable, the mind will also be stable. Yoga practitioners attain motionless mind only through restraining the respiration. Because mind and air are interdependent. (Svatmarama, , 2016 ,62) Prana is the protecting and the driving force in living beings. Whenever an action is performed by a person, first the mind directs prana to carry out the action and subsequently prana drives the bodily organs to act. Thus, prana is the major driving force in the body and all actions are performed with its help. The influence of prana is found in every aspect – physical and mental as well as spiritual. Prana is the energy working behind the mind, its vibrations cause mind to think. (Rajarshi 2016 ,5)

2. 1. 2 SOUL

Soul is like a spirit that, animate the energy which is unperceivable, inconceivable and beyond the time & space which is a part of and is identical part of to supreme Brahman. (Rajarshi 2013 ,75)
Yathagnekshu dravisfuling avyuchharantye-emevasmadatmanahasarvepranaha. (2:1:2:20)

In Bruhadaranyakupnishad it is said that as a small spark come out of fire so all the prana comes out from the soul. (Rajarshi ,2013 ,69.)

2. 1. 3 MIND

Mind is limited to cognition of thoughts, sensations and to restore images. While chitta or consciousness includes thinking, knowing, desire, feelings, sensation, remembrance and intuition. The mind is the product of prakruti(creation). It has a material medium of expression. On the other side, chitta is product of pure spirit limited for reflection to tackle the overpowering of Nescience (Avidya)- so it is neither pure consciousness nor pure matter. It is combination of soul & lifeless matter of creation. (Rajarshi ,2004 ,95)

2.1.4 INTROVERSION

Swami Rajarshi Muniji describes pranotthan(rising or uplifting of Prana) as under- The strong vibrations of Pran awaken the sleeping Kundalini and make an upward thrust to enter the Sushumna. The flow of Pran along with Kundalini through the Sushumna channel is very important phenomenon since it opens up the Pashchim Marg(back). Various chakras are located along this rear path. Pranotthan helps Kundalini in further process of penetrating the chakras located in the Sushumnachannel, one by one in sequence. (Rajarshi ,2016 ,16)

INTRODUCTION OF SWAMI KRIPALVANANDJI : -

He was born in 1973 at village Dabhoi of Vadodara district of Gujarat state in India. He was fortunate to take lessons of yoga in his early age through sidhdhayogi Pranavanandaji at Mumbai. He reconstructed the temple of Brahmeswar- Shiva 1975 at Kayavaroan of district Vadodaraby the command of Lord Lakulish. He developed this as a pilgrimage and propagate the activity of yoga thereafter. He inaugurated the Lakulisha yoga Vidyalaya In 1976 by giving lesson to his disciple Swami Rajarshi Muniji. He gave the blessings also for starting of yoga university in near future. Swami Rajarshi Muniji made those words come true by inauguration of Lakulish yoga

university by Shri Narendra Modi at Ahmedabad of Gujarat state in 2013. (Rajarshi 2016 ,17.)
Swami Kripalvanandji. Wrote 38 books of yoga, religion and worship of god. Some books out of them are as under,

- 1 Asana and Mudra
- 2 Yoga and Celibacy
- 3 Science of meditation
- 4 Premdhara
- 5 Sadhak's companion
- 6 The pilgrimage of love
- 7 Hathyogapradipika (Hindi)

YOGIC TEXTS

The experience of sage during his Samadhi or Chintan is described in the yogic texts. New vision is developed through the teachings of Gurukul that texts are accepted as Samhita. e. g. Vasishtha Samhita. Yogic text is in the form of discussion between Guru and Shishya, father and son etc. These discussions are very useful for the development of mankind and to solve the problem of individual or social and for liberation i.e. moksha.

3.0.1 VasishthaSamhita:-

Sage Vashistha says that there are four types of Pratyahara with reference to the angle of direction of the withdrawal of senses. (Swami Digamberji, 1994 ,95)

- (1) All the senses, must act tactfully to withdraw that they indulge in the objects by nature.
- (2) One has to look other in his soul and himself in souls of others. It need to change its direction of senses.
- (3) The performance of daily prayer or worship must be turned towards the self – mind, without any external aids,so it is called Pratyahara.
- (4) There are 18 vital places in the human body, at which vital air should be stored&there after withdrawing the vital air from that point to switchover to the every point succeeding one after another is required. This process of switchover of vital air also need to turn the directions of senses. Thus it is an excellent type of Pratyahara.

3.0.2 BhagavadGita:-

Lord Krishana explains to control the mind as under:
Mind should be brought under the control of self. The fickle & unsteady mind need forcibly be withdrawn from the senses and from bad habits so it is to be turned inwards, to become introvert and to focuson the soul. (6. 26)
One must look for all others in his soul and himself in souls of others. It is the vision of equalisation and this is helpful to turn the senses inwards. (6. 29)
To change direction of mind, action of withdrawal of organs by a tortoise must be followed this withdrawal of the senses, is so as to be established in divine wisdom at the soul. (2. 58) (Jadeja 2004 ,30.)

3.0.3 GherandSamhita :-

There are five types of Pratyahara as under, (Niranjananand Saraswati 1997 ,281.)

- (1) Bad characteristics like anger, lust, pride, jealousy, delusion and greediness are known the enemies of a person so withdrawal of senses is useful to protect himself. This process of withdrawal of senses is called Pratyahara.
- (2) Unsteady mind creates stress and to relief from it is possible through increase in concentration of mind. This increase in staged development of mind is called as Pratyahara.
- (3) Hearing of pleasant & unpleasant words or sound turns the directions of senses. It is very much effective during experience of the untouched (Anahat) sound during the listening of music (Nadanusandhan).
- (4) The smell of fragrance and deodorant air is effective to change the direction of sense of smell so it should be brought under the control of soul(Prana)
- (5) Withdrawal of mind is easy through sense of taste . They are of six types sweet, salt, sour, bitter, pungent, astringent. Taste is effective to turn the direction of the sense. So daily meal of holy and pure food is advised to use.

Love, affection and desire must be control for the progress of life . A person has to introspect his behaviour and habits. When he is influenced by anger, lust etc., then protection is possible through the Pratyahara.

3.0.4 Shiv Samhita :- Pratyahara is described as a process of four steps nadanusandhan in shiv Samhita. They are as under:(Swami Digamberji, 1999 ,107.)

- (1) Arambhavastha (Initial stage) – Collection of various thoughts of is started and practice of music also helpful. Practice of pranayama four times per day with 320 kumbhaks in 12 hours is necessary for the concentration of mind.
- (2) Ghatavastha(secondary stage) – Ghata means a pot. The experience of practice of music is collected in the mind as it is similar to the collection in the pot. It is the effective stage of Pratyahara.
- (3) Parichayavastha(stage of introduction) – Recognition of sound take place as an introduction as a part of increased experience of music and that results in to the concentration of mind. So it is called as a process of Pratyahara.
- (4) Nispattivastha(stage of resolution) – The long period of practice of Pratyahara results in to the dissolve of panchamahbhuta that is goal of yoga. The senses are controlled by prana in this supreme stage of Pratyahara .

3.0.5 Yogi Yajnyavalkya:- There are four types of Pratyahara described by sage Yajnyavalkya (Varma 1994,60.)

- (1) The practice to change the direction of sense must be tactful and simple for withdrawal from their subjects.
- (2) To look others in one's soul and himself in the soul of others. It need change in direction of senses.
- (3) The external rules and regulation are useful to protect the life from bad habit. To live with limitation and as per vadic regulation is a way of Pratyahara.
- (4) Holding of vital air at special and effective points of the body and to withdraw it and switchover to the every subsequent point one after another. This process is possible through change in direction of the sense of mind.
- (5) The control of three main vanes (Ida, Pingla and Shushumana) is useful for libration from social bondage &their help for flow of the vital air in sushumananadi is possible by practice of vadic duties and worship . It results in easy concentration of mind between the eyebrows (Bhumadhya). This process is possible through change in direction of sense of mind.

3.0.6 SidhdhaSidhdhantaPadhdhati:-

*chaitanyachaturanganampratyaharanamvekargrasanel
utpannavikrsyapinivrutirbhavatitipratayaharalaxanm II 36 II*

Gorakshanatha says in his book as under, Pratyahara is to uplift senses from bad habits. It is possible through the change in direction of senses. If they are caught by bad habit it result in decrease of body power. for the protection of body power, only the practice of Pratyahara is useful as a powerful tool of liberation. (shastri 2017 ,42)

3.0.7 GorakshaSamhita :- Sage Gorakshnatha described following steps of Pratyahara . (Gautam 1985,93)

- (1) Change the directions of senses running towards their respective subjects.
- (2) Liked & disliked of senses is controlled by not hearing the words or sound due to which waves in senses is also stops . It is similar for other types of senses also.
- (3) Control of mind and senses is also possible through vipritkarni mudra ie. to stand on the head . It makes navel portion of body upside and had to remain downside, the cerebral fluid (mind) is burned by the sun(stomach fire), it stops deterioration of body and power of life through vipritkarni mudra. It is helpful to change the direction of senses.
- (4) Anahat nada or untouched music is helpful concentration of mind and senses.
- (5) Concentrated senses are useful for the liberation to attain immortal stage of life.
- (6) Practice of panchadharana is helpful for recognise of good & bad habit of senses. This process is inclusive of Hatha yoga &Nadanusandhan. So it is a supreme stage of Pratyahara.

3.0.8

Pratyahara is accepted as an outer process by all the yogic texts, Only vasistha Samhita consider it as an internal process . Gherandsamhita give importance of Pratyahara is useful for development of superior quality of pranayama. Process of Pratyahara is given by Gherand Samhita and PatanjaliYog Darshan only while other yogic text give it as the types of Pratyahara.

3.1.0 Pratyahara by saints

There are some subjects that are thought in theory only so they are well explained through illustrations or story or autobiography of saints. Yogi can do the Pratyahara for longer period but an ordinary person can not do so. So study of life of saints is very useful to study the Pratyahara in his daily life.

3.1.1 Panchavishaya - Swami Rajarshi Muni
Swami RajarshiMuniji says in his poem as under

*vishayo me mat fasana, o ManavaVishayo me mat fasana, o Manva!
shabd, sparsh, rup, ras, gandha, ekek de saktamrutyudand*

This poem gives the guidance to protect the life from bad virtues as under : (Rajarshi ,1997 ,134)

- (1) The end of life of deer through the bow of hunter is caused, when it become stable by listening of sweat music.
- (2) An elephant falls in pit for the desire of idol of female touch and loss its life.
- (3) A butterfly jump in to the flame of lamp for desire of light and loss its life.
- (4) A fish is caught in the hook for the search of food and loss its life.
- (5) A humble bee is caught in the lotus in desire of juice of the lotus and loss its life .

Swami Rajarshi Muni says in this bhajan that subject enjoyment leads to momentary bliss and ends with death. The remedy for this has been told by our sages in yoga –Pratyahara.

A person may die if he run towards the subject of senses. He does not hesitate even to jump in the fire to fulfil his desire. This desire cause the heart fail of the deer running towards the virtual water on the layer of sand.

There is a proverb in Sanskrit “*Bhoga n bhuktaVayamevBhukta*” means desire never ends but life may ends due to desire, so it is necessary to withdraw the senses from their respective subjects.

3.1.2 Pratyahara of Shabda- (Listen) Saint Mirabai

sunī, sudhbudhvisari, jarjarmharosharir II 33 II

In this bhajan Mirabai says- O Krishna! Listening to your flute, I lost my mind and forgot my body. That is, by listening to the story of Shri Krishna, by serving the saints, by listening to devotion, Krishna's love arises. That's why Meera had to suffer so much, but she did not leave the satsang of the saints. This is KarnaPratyahara. (Bhandev 2007 ,346)

3.1.3 Pratyahara of Sparsha(Touch) -Saint Eknath

Saint Eknath was in worship of god at the stage of samadhi as under described in the book of saint Eknath. (Jadeja 2017, 27.)

*dankha deva kalaavyo , pan e krupalubanigayo, I
chittamalyuachyut ma , nag olakhito bani gayo. II*

A snake was reached to Eknath during his process of samadhi and due to samadhi snake turned his poison in to bliss and become friend of Eknath it is the power of prayer of Eknath.

3.1.4 Pratyahara of rupa(sight) Saint Tukaram

Saint Tukarama says in his prayer as under (Nemade 2007 ,57)

*sada maze dole jadotuze murti
rakhumaichyapatisoyariya II 141 II*

He looks Vitthalnath, the husband of Rakhumai, everywhere. It is the stage and capacity of his worship. In Pratyahara of Rupa – Eyes, A person withdraw the sense of eye from its subject and improvement the vision so one can see the god everywhere.

3.1.5 Pratyahara of rasa(taste) - Saint Chokhamela

*Dev mhane Namya tva jave tethe I
Tyachya asthi yethe ghevuni yavya II 6 II
Nama mhane devan kaise olakhavya I
Vitthal nam jya madhye nighel II 7 II*

Chokhoba died when a house collapsed and got buried in it. And many more people died because of the collapse of that house and were also buried in it. Chokhoba's bones were to be immersed. How to recognize Chokhoba's bones among so many people? So his Guru Namdev told that the bones from which the name of VitthalVitthal will be heard, the same are the bones of Chokhoba. In this way all the bones were identified. In this way, even after death, the name of Vitthal can be heard from the bones, this is the best example of rasa

Pratyahara. (kadam 1969 ,192)

3.1.6 Pratyahara of Gandha -Saint SwamiRajarshi Muni

Smell of virtues may be learn through the poems of any saint . It is as under,

*Kasturi to terinabhi me haimrugraj !
Khusbu ka ang me hainivas, phirkyosunghatghas ?*

Swami RajarshiMuniji says in his poem to the deer that mask(Kasturi) is located in your abdomen, why should you smell the grass ? It is the higher stage of Pratyahara. It is because God is in your heart so one must not search outside . (Rajarshi ,1997 ,75)

3.1.7 *Samuhik*Pratyahar - Saint Ekanath

Meditating on Hari with the mind, Hari Kirtan through ears, Listening to the katha of Hari, Remembering the name Hari with the soul, Worshiping God, Touching the idol of God, Walking to the temple by foot, to smell of Tulsi leaves, putting nirmalaya on forehead. This way doing bhakti of God by gyanendriya, karmendriya, and mind, there is no fear from this world. The cycle of birth and death is broken only by remembering Ramakrishna. Vedas, Shastras, Puranas and even God himself has said that devotion is the only accessible way to attain the soul. This is an example of collective Pratyahara which is the Pratyahara of all the senses. (Jadeja 2017 ,47.)

3.1.8 Above five types of Pratyahara give result as a loss of life of deer, honey bee, fish, butter fly, elephant, but study of life of saint give lesson of practical life that is useful to the ordinary person to practice the Pratyahara in his daily life.

4.0 Pratyahar as per Swami Kripalvanandji's book Science of Meditation with Yogic texts.

The importance of *prana* in the process of Meditation :In the self realization therefore, *prana* playas a very important role. This indicates that *prana* is important in the process of meditation. During meditation, *prana* controls the senseandmind. The control of senses with self efforts is called as practice of *Hathayoga*. The control of mind without any efforts is called as practice of *Rajyoga*.

4.1

In other yogas, the senses have to be restrained. This makes bhaktieasy. As the devotion to Lord Hariincreases, so there is disattachment to the subjects. The yogi suppresses the senses, the devotees take the senses towards devotion. The yogi renounces the objects, the devotee surrenders his subjects to the Lord. Devotees do not have to inflict pain on the body like a yogi. By offering the subjects to the Lord, the devotee becomes free forever. (Jadeja 2017 48,49)

4.2 *Pratyahara for ordinary person-* Ordinary person can also use Pratyahara in his daily life. He tries to know and understand Pratyahara from the life of saints and yogic text. One can develop good virtues by leaving bad qualities. The person can transform the situation into a positive one. Be it any situation, keeping the attitude of looking at it positively, there is no problem in changing the attitude for him. Sacrifice in one's family, society, accepting others easily, brings tolerance, restraint. Pratyahara gives patience and can face any problem. There is happiness and peace in family and society.

CONCLUSION

Pratyaharaprovides to step backa look at ourselves. We learn how to slow down the thinkingprocess by concentrating on the inner self. This allows us to observe our cravings and habits, that are perhaps detrimental to our health and is useful in our growth. Pratyahara is not easy, because of tendency of sense is attached with happiness of physical world. But it is only possible through daily practice of introversion of senses, and to divert them form physical happiness. Pratyahara is so difficult for the seeker and common man but ancient sage of Veda make it easy to achieve the goal of life through the process of yoga and Pratyahara. Knowledge of Pratyahara eliminates the enemies of human being such as selfishness, greediness, desire, ego, etc., and to behave with others positively .Pratyahara is to become self -observant.

Even a normal person can do Pratyahara. The introversion of the senses leads to health, happiness, peace, urdhvagati and growth of life. Extraversion of senses leads to Adhi- vyadhi, old-age and death. Pratyahara takes the practitioner towards dharna, dhyana and samadhi

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