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**“Developing *bhavas* through the practice of asanas”: Unique work of Dr. Jayadeva Yogendra**

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**Abstract:**

Samkhya philosophy talks about bhavas, i.e. attitudes, in our buddhi. There are 8 bhavas, 4 positive and 4 negatives. These mental attitudes affect how we act and react. They build our behavior. Asanas are physical postures, but bhavas are mental attitudes. With the practice of asanas, certain bhavas can be developed, and that was the research of Dr Jayadev Yogendra apart from his huge work in the field of wellness.

**Keywords:** Dr. Jaydeva Yogendra, bhavas, wellness, the yoga institute, dharma, jnana, vairagya, Aishwarya, asanas, yoga.

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**Introduction:**

**“Developing bhavas through the practice of asanas”:** Unique work of Dr. Jayadeva Yogendra  
Some people leave a lasting impression on us. One such person with a deep impression is my Guruji, the late Dr. Jayadeva Yogendra. He recommended setting up a central body to lay down guidelines for teaching yoga in schools. He emphasized teaching meditative postures to children to improve their concentration. His efforts fructified when, in 2015, our prime minister of India announced the International Day of Yoga on 21 June 2015. The Ministry of Ayush was formed, which is responsible for the development and education of yoga.

Dr. Saab firmly believed in the existence of a Higher Reality to run his life and in the process, he influenced the life of many in a holistic way. He never taught or preached anything which he did not practice. He lived a yogi life and was a man of a few words. His philosophy was surrounded by the thought of Srimad Bhagavad Geeta i.e. maintaining a balanced state of mind, faith, and karma yoga. He lived for nine decades and transformed many lives. Dr. Jaydevas's father Shri Yogendraji founded THE YOGA INSTITUTE in 1918 in Santacruz, Mumbai. He was known as the father of modern yoga as he simplified the techniques of yoga for today's modern people. Shri Yogendraji's movement yoga for householders resonated with people of all ages all over the globe. His son Dr. Jayadeva took his legacy ahead and did Ph.d in Samkhya philosophy. Dr. Jayadevas vision was to see his institute as a life school. He had done great work in the field of yoga and one of his master strokes was 'bhavas of Samkhya philosophy.' He did a lot of research work and developed a theory of developing mental attitudes through the practice of asanas.

Bhavas in Samkhya and its correlation with the practice of yoga asanas: Samkhya is one of the six classical Indian philosophical systems known as the *Shad Darshana*. The founding rishi is sage Kapila, and the Samkhya karikas of Isvar Krishnan form the basis of the current Samkhya Study. Samkhya's philosophy talks of 3 kinds of suffering that human beings go through and how to remove these. It talks about stages of evolution and when one realizes I am not any of these evolved stages but am Purusha i.e. the soul makes one free from suffering. In Samkhya Karika by Iswar Krisnan, karika 13 talks about Budhdhi. The Samkhya karika enumerates 4 attitudes that a person should inculcate. The karika also imply the negative attitudes that lead to a deluded state of mind to be changed to positive ones. The karika describes the 4 bhavas of Dharma, Jnana, Vairagya, and Aishwarya which encourage a person to grow spiritually. The 4 negative bhavas are Adharma, Ajnana, Raga and Anaishvarya.

**Dharma Bhava (Duty):**

Dharma talks about action and taking responsibility for our actions, actions for self-motivation and self-awareness. The process involves self-discipline and self-motivation. Dharma bhavas fundamental principle is duty which is a powerful word leading to a spiritual life. In yoga the first duty is oneself. It is not selfish but primary as one with a positive mind and body can perform positive actions. Dharma bhava gets developed with quietude. All other bhava falls in step, such that without the performing dharma no other bhavas are significant. This bhava leads to an enriching life. It creates a balanced state of mind. This dharma should not be confused with religion. It is a personal principle for transformative behavioral and

attitudinal dispositions.

#### **Asanas for developing dharma bhava:**

Developing self-awareness is our constant duty. All these postures mentioned below will help us to become introverted, and quiet and fall into the category of duty, Dharma. Sukhasana (sitting with your legs crossed), Padmasana, Vajrasana all meditative postures help to develop dharma bhava. Practicing these would help to condition your mind. These postures are meditative which makes oneself aware. positive actions. Dharma bhava gets developed with quietude. All other bhava falls in step, such that without the performing dharma no other bhavas are significant. This bhava leads to an enriching life. It creates a balanced state of mind. This dharma should not be confused with religion. It is a personal principle for transformative behavioral and attitudinal dispositions.

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#### **Jnana Bhava (knowledge):**

Through the practice of Dharma, Jnana arises. Keen awareness and realization unfold as you become fine-tuned with your actions and relations to the outside world. The development of Dharma ensures the development of jnana, knowledge of your mind and body relationship. This knowledge helps to understand the outside world better through inner knowledge-based transformations. Jnana is to develop one-pointedness. It is increasing concentration and focus while doing any activity. This represents the predominant feature of the conscious mind, awareness, and wisdom and not mere informative knowledge of the outside world

#### **Asanas for developing Jnana Bhava:**

To develop Jnana (knowledge) any asana that we do has to be done with focus and concentration and this is only possible when we watch ourselves closely while doing any asana to gain more knowledge and synchronize our mind and body because no matter what we do we cannot separate our mind from our body. All Asana that require neuromuscular coordination and balance, you have to do with full concentration, and that will develop jnana bhava. Vairagya bhava (act of letting go): Objectivity is the central idea of Vairagya, to let go of pettiness, greed, and personal attachments. The essence of vairagya is letting go of all materialistic possessions and stopping the useless craving that persists in the mind. It is the practice of acceptance and accepting the world as it is. It

allows a peaceful existence in the world without causing undue stress to oneself or others. **Humility manifests, no arrogance of knowledge, power, or position, rather it ensures an objective and a balanced state of mind.**

#### **Asanas for developing vairagya bhava:**

All forward-bending postures go in this category where you naturally try to humble yourself, accept the Higher Reality, remember God, and leave your own opinion, your own angle of looking at things, your own ego. This includes relaxation postures. Savasana, Makarasana, Nishpanda Bhava and Yoga Mudra.

#### **Aishwarya (self-reliance):**

It appears when you practice sincere dharma which has given rise to jnana and vairagya bhava. Aishwarya Bhava is reflected in the determination, strength, courage, self-confidence, and power of the will of the individual, which arises from perspective wisdom. This Bhava brings humility and compassion as qualities that develop from the fullness of wisdom. This eradicates arrogance and makes an individual strong.

#### **Asanas for developing Aishwarya Bhava:**

All the backward bending asanas help increase vital capacity and improve energy levels. All the kriyas like looking after your eyes, ears, and nose all these activities that we do to help our body to prevent problems. All these activities come in self-reliance. All hygiene techniques i.e. kriyas fall in the Aishwarya category.

#### **conclusion**

The whole world is doing postures and most of the time very mechanically. Dr. Jaydeva introduced this unique approach which brings a meditative touch to the postures. These Bhavas take years to generate for example it could take years to get into the Vairagya state, but that feeling must be generated whenever you are doing some asanas. It works as a reminder all the time and that helps in faster and better development. With Dharma, a person learns to be more quiet, introverted, and balanced. His actions are positively influenced. Jnana is about understanding about self, to having more control over the self. The third talks about letting go of greed which is called Vairagya Bhava does not suggest leaving everything but being objective and not attached to anything is the key here. The last Bhava talks about Aishwarya which talks about generating energy and inculcating self-reliance which is again very important in the modern world.

#### **References**

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