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## AXIOLOGY OF YOGA IN THE SCRIPTURE OF GHERANDA SAMHITA

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### Abstract

*The background of this research is that apart from interpreting the verses related to God and yoga practice contextually, it also aims to analyze the axiology of yoga in the Gheranda Samhita scripture so that the knowledge obtained by academics and yoga practitioners is more comprehensive. Axiology in terms of terms is a study related to the theory of value or the study of everything that can be valuable or provide benefits. One scripture that can be used as a reference to get the value or benefits of yoga is the Gheranda Samhita. Through qualitative descriptive methods, using hermeneutic theory, this research found the following findings: First, Yoga ethics as described in the Gheranda Samhita scripture; Second, Seven exercise as a form of seven yoga practises; Third, Ahara yoga as a form of healthy food consumption; Fourth, Asana, as a body form in doing yoga by doing 32 asana poses; Fifth, Mudra, is another term for the mystical movements of the two hands; Sixth, Pratyahara-Pranayama and Seventh, Dhyana-Samadhi. These seven axiological values of yoga are found in the Gheranda Samhita scripture to help a person achieve physical fitness, mental balance and spiritual awareness.*

**Keywords:** Yoga, Gheranda Samhita, Axiology

## I. INTRODUCTION

One of the truths implicit in the Vedas is the teaching or concept of yoga. Yoga is a way of realizing and understanding oneself completely, then continuing to realize, understand, and unite with nature. This yoga process does not stop here but then rises to a higher evolutionary process, namely knowing and feeling the presence of God behind the creation of this universe. Thus, the yoga process is a process that takes place holistically and comprehensively, as according to Joshi & Sousa (2012), yoga includes all physical, psychological, and spiritual knowledge.

The need for yoga literacy as a source of knowledge is a very important one, considering that yoga is currently in great demand by various groups or levels of society. The importance of yoga literature as a source of knowledge so that people can access various knowledge about yoga more comprehensively. According to Bahan (2016), this need is very important, especially for academics who have the responsibility to explore and disseminate yoga knowledge correctly, completely, and comprehensively.

One of the many references to yoga is in the book Gheranda Samhita. The Gheranda Samhita is one of the three classic Hatha yoga texts (the other two being the Hatha Yoga Pradipika and the Shiva Samhita). The selection of the Gheranda Samhita scripture for analysis in this research aims to explore the depth of the concepts and philosophical teachings of yoga contained in the book. This is done to explain the concept of yoga teachings and the yoga philosophy contained in the book. There were several considerations that researchers made when choosing the Gheranda Samhita scripture compared to other yoga reference scripts.

There are several gap phenomena that occur in the field, namely: 1) Not all yoga practitioners know about the various teachings and symbolic meanings contained in this book. Understanding the various teachings and symbols in this book should be important in building a comprehensive yoga practice. 2) This book teaches yoga with seven stages, which is different from the practice of yoga, which is usually carried out by referring to Patanjali's

Yoga Sutra with its eight stages (astangga yoga).

Axiology is a study related to values or anything that can provide benefits, both now and in the future. According to John Danaher (2021), axiological futurism is a methodical and explicit exploration of the realm of axiological possibilities for the future of humanity (and post-human civilization), as outlined in his journal article. Axiological futurism: the systematic study of the future of values. In discussing the future of human values, this article seeks to make three points. The search for an axiology of the application of science to human existence and the future is a common theme in articles written by scholars. The researcher's research focuses more on the axiology of yoga in the Gheranda Samhita scripture compared to John Danaher's article, which explores the axiology more broadly. This research is a reference for the analysis of the Gheranda Samhita scripture regarding the axiological value of yoga, which is the author's contribution to this research.

Yoga is a conscious effort to know, connect with, and ultimately achieve spiritual awareness. From here, yoga produces three components in daily life, namely, goodness, virtue, and beauty. As stated by Sena et al. (2022) in their article Tri Wisesa Yoga: Satyam, Sivam, and Sundaram (Three Aspects of Holistic Realization towards Spiritual Social Awareness), yoga is a lifestyle that can guide a person back to their fundamental essence. It is said that when properly studying, interpreting, and practicing yoga, the three aspects of Satyam (truth), Sivam (purity), and Sundaram (beauty) become the foundational principles of philosophy, art, health, and self-realization. Although the author's research concentrates on the importance of axiology in the Gheranda Samhita yoga book in life, the axiological aspect is not explicitly included in this article. By using the three elements mentioned above as fundamental components of one of the axiological values of yoga contained in the Gheranda Samhita scripture, this essay contributes to the author's research.

That is why to get maximum benefits from

yoga practice, of course, apart from following recommendations from yoga teachers, also follow references from various yoga books, as according to Dhruva Prasad S., Sowmya M.N., and Sudhakar P. Reddy (2018) in their article entitled A Critical Review of Shiva Samhita and its Contribution to Yoga. Shiva Samhita is one of the important texts of Hatha Yoga. This book has provided a unique contribution to yoga that is not seen anywhere else. The principles outlined in this text are thus explained as the true path to salvation if followed under the guidance of a proper teacher. In line with this, on the other hand, in the journal article A Critical Review of Shiva Samhita and its Contribution to Yoga, Dhruva Prasad S., Sowmya M.N., and Sudhakar P. Reddy (2018) explain that one of the key books of Hatha Yoga is the Shiva Samhita. This brings something special to yoga that is not found anywhere else. Therefore, the guidelines presented in this literature are provided as a real path to safety if adhered to under the direction of a qualified instructor.

Based on the gap phenomenon and research gap, research problems can be formulated such that, until now, the understanding regarding yoga axiology has not been optimal. The problem formulation in this research is as follows: (1) How is yoga axiology studied in the Gheranda Samhita scripture? (2) What is the yoga framework in the Gheranda Samhita scripture?

## **II. METHOD**

This research is library research in 2023 using qualitative descriptive research methods that focus on the Gheranda Samhita scripture as an ancient yoga scripture. The main object of research is exploring the Gheranda Samhita scripture. The selection of texts is based on the contents of the texts, which contain metaphysical indicators and yogic concepts. This research aims to understand more deeply the axiology of yoga in the Gheranda Samhita scripture. This research uses a descriptive-qualitative approach. This qualitative approach was used because there is still a need for more in-depth exploration of phenomena related to the lack of understanding of yoga axiology and the yoga framework in the Gheranda Samhita

scripture. Suprayogo (2001:9) emphasized that qualitative research generally seeks to understand a world full of meaning symbolized by individual behavior from their own perspective.

The determination of the sample and sampling technique were carried out using purposive sampling. The purposeful sampling technique is a technique for determining informants based on their ability to accurately provide the required data in accordance with the researcher's objectives (Sugiyono, 2009: 85–86). Qualitative data collection was carried out using in-depth interviews with informants guided by a list of questions to be answered by the informants, and qualitative data analysis was carried out using stages such as data reduction, data presentation, and data verification, as well as coding and categorization to find themes. related to research results. This research is also supported by relevant literature to strengthen it. The collected data is analyzed and then presented in the form of a description. Data obtained from key informants was carefully analyzed (Yin 1996) to reveal the metaphysical meaning of the books or texts found.

## **III. RESULTS AND DISCUSSION**

### **Axiology Of Yoga In The Scripture Of Gheranda Samhita**

Axiology is a part of the philosophy of science that questions how humans use their knowledge. Axiology is also a branch of philosophy that analyzes the nature of values, which include truth, goodness, beauty, and religious values (Kattsoff, 1996). This indicates that axiology is an important aspect of philosophy, which studies and explains everything related to morals and values. The value intended, according to the study of yoga axiology in the Gheranda Samhita scripture in this research, is the value of the usefulness or benefits of knowledge from the yoga practice carried out. Referring to the concept and scope of axiology above, the axiological analysis in the Gheranda Samhita scripture consists of six sub-knowledges, including the following: 1) Yoga Ethics; 2) Seven Exercises; 3) Ahara Yoga (Diet); 4) Mudras; 5) Asanas; 6)

Pratyahara-Pranayama 7) Dhyana and Samadhi  
The explanation is as follows:

### 1. Yoga Ethics

Etymologically, ethics comes from Greek, which comes from the word ethikos or ethos, which means custom, habit, and practice (Suseno, 2006). In general, ethics is a theory regarding human behavior or actions that is viewed from the perspective of good and bad values that can be determined by reason. In the Gheranda Samhita, there are several teachings on yoga ethics that must be followed by a sadhaka. There are several references to yoga ethics for doing yoga asanas, as implied in Chapters I.1 and I.2 of the Gheranda Samhita scripture, as follows:

*Ekadā caṇḍakāpāṅirgatvā Gheraṇḍa  
kuṭṭiram  
Praṇamya vinayādbhaktyā Gheraṇḍam  
paripṛcchati*

(Gheranda Samhita I.1)

Translate:

Once, Chanda Kapali went to Gheranda's house, saluting him with respect and greetings.

*Ghaṭasthayogaṃ yogeśa tattvajñāsyā  
Kāraṇam  
Idānīm śrotumicchāmi yogeśvara vada  
prabho*

(Gheranda Samhita I.2)

Translate:

O Venerable One, O Yoga Master, I now wish to know the Ghatastha Yoga that leads to the knowledge of reality.

Chapters I.1 and I.2 explain the yoga ethics of a sadhaka, symbolized by Chanda Kapali, when going to the house or dormitory of his teacher, symbolized by the sage Gheranda. When meeting his teacher, Chanda Kapali showed respect and greeted his teacher as a form of devotion to gaining knowledge about the truth of this life. This is the basic foundation for every student or seeker of knowledge to always have and show respect and devotion to a teacher in seeking knowledge of the realities of this life. The ethical teachings in the Gheranda Samhita scripture have a complete and comprehensive teaching concept. If we refer to the first chapter in this book, we will find various teachings on purifying the physical body, which then become the initial foundation for continuing in the following chapters. Even though this book does

not explicitly mention the teachings of Yama and Nyama, as is the case in the Siva Samhita and Yoga Sutra of Patanjali, we can find the teachings of purification holistically in the first chapter, which talks more about the teachings of purification of the physical body. . Of course, this first chapter is placed at the beginning of the chapter of this book with the aim of explaining in its entirety the aspects of purifying the physical body, which can be the basis for someone practicing yoga. This is important considering that the yoga practice carried out should have a sadhana process that not only covers aspects of the psychological body but also touches aspects of the physical body.

### 2. Seven Exercise

Gheranda Samhita provides quite a lot of explanations about yoga. Yoga as a teaching that concentrates on providing an explanation of how to connect oneself with God or Brahman can be interpreted through several exercises. The exercise in question will lead humans to contemplation and inner self-realization. Gheranda Samhita explains it in seven forms of yoga practice, or what is called the Seven Exercises.

*śodhanam dr̥ḍhatā caiva sthairyam  
dhairyam ca lāghavam  
pratyakṣam ca nirliptam ca ghaṭasya  
saptasāadhanam*

(Gheranda Samhita I. 9)

Translate:

*The seven exercises which appertain to this training of the body are the following: Sodhana (purification), Dr̥ḍhatā (strength), Sthairyam (steadiness), Dhairyam (composure), Lāghavam (lightness), Pratyakṣam (realization), and Nirliptam (isolation).*

Maharsi Gheranda explained that it is very important to understand the seven qualities of practicing ghatastha yoga. Not only do you understand it, but the benefits must be felt and can be obtained by every human being who practices it. In fact, the concept of seven exercises explained by Maharsi Gheranda adopts the understanding of Raja Yoga from Maharsi Patanjali, who popularized the

concept of ashtanga yoga (eight branches of yoga), including yama, niyama, asana, pranayama, pratyahara, dharana, dhyana, and samadhi. Therefore, Maharsi Gheranda described seven forms of sadhana in yoga, which are currently known as seven exercises.

Gheranda Samhita I. 9 provides an extraordinary explanation of these seven exercises. It is explained that there are seven exercises included in body training through yoga activities. The goals of this body training include: Sodhana (purification), Dṛḍhatā (strength), Sthairyam (steadiness), Dhairyam (tranquility), Lāghavam (lightness), Pratyakṣam (realization), and Nirliptam (isolation).

### 3. Ahara Yoga (Yogic Diet)

There are many ways you can maintain your health. For example, maintaining your diet, exercising regularly, carrying out intensive health checks, and many more. However, the easiest step to maintaining health is to regulate food. Let's just say that the foods that must be consumed are those that are classified as 4 healthy or 5 perfect, or in the Hindu tradition of understanding through the concept of yoga teachings, it is called sattvika food.

Sattvic food is food that is beneficial for the body and can support the body's resistance to various diseases. It is stated in Hindu teachings that food classified as sattvika is food that can prolong life (ayuh), purify the atma (sattvika), give physical strength (bala), maintain health (arogya), give a sense of happiness (sukha), improve life status (vivar dhanah), and be satisfying (priti). These are all characteristics of vegetarian food that every individual must understand to maintain their health. Apart from that, it is also important to regulate your diet so you don't overdo it. Because if it is excessive, it will be very dangerous for the body and can cause health problems, one of which is obesity. So, to avoid this, it is necessary for every individual to go on a diet that could have a bad impact on their health. Hinduism teaches the concept of diet with the term ahara yoga. The concept of ahara yoga is explained in various Hindu texts, one of which is in the script of Gheranda Samhita.

*mitāhāraṃ vinā yastu yogārambhaṃ tu kārayet*

*nānārogo bhavettasya kimcid-yogo na sidhyati*

(Gheranda Samhita V. 16)

Translate:

*He who begins the practice of Yoga without controlling his diet suffers from many diseases and does not make progress in Yoga.*

*Śālyannaṃ yavapiṣṭam vā tathā godhūmapiṣṭakam*

*Mudgaṃ māṣaṇakādi śubhraṃ ca tuṣavarjitaṃ*

(Gheranda Samhita V. 17)

Translate:

*A yogi should eat food prepared from rice, flour or barley and wheat, green gram, black gram, horse gram etc.*

*Which should be clean and free from husk.*

Gheranda Samhita V. 16 and 17 clearly describe how ahara yoga should be performed. Ahara yoga will be successful if individuals are willing to curb their desires by consuming various foods that are selected first. It is important for every individual to maintain a healthy and clean diet. If your diet is not regulated, the effects will be very dangerous for the body. Maybe it won't be immediately visible, just like someone who consumes chili will feel the heat right away. But it will have a long-term impact where, when the body has experienced a decline in energy, various diseases will arise because the immune system has weakened. This is something to avoid because declining health will have an impact on human survival. When survival is threatened, humans will have limited space for karma. When the space for karmic movement is limited, it will be difficult for humans to achieve self-realization and reach their final goal, namely moksha. So Gheranda Samhita V. 16 has clearly explained that if humans do not regulate their diet, they will suffer from various diseases.

The root cause of poor health is the waste that is created in the body, causing disturbances in

the body's systems. The dirt in question does not only mean waste but also includes physical, mental, emotional, and spiritual dirt. Physical impurities are related to food quality and defects in diet. For example, meal times are often not based on what is best for the body. Many people wake up late, have breakfast at ten, lunch at two, and dinner between eight and nine in the evening. Apart from that, food also contains many elements that are unhealthy for the body, including residues from fertilizers and pesticides used in agriculture on plants. Such impurities cannot be completely eliminated from the diet because most people rely on purchasing food that is actually contaminated. But what is certain is that some adjustments to meal times can be made to suit the body's natural routine.

The result is improved health. The second rule for keeping the body disease-free, as emphasized in Ayurveda, is that fifty percent of the stomach should be filled with nutritious food, twenty five percent with water, and the remaining twenty-five percent should be left empty. However, in general, people's eating habits are quite different from this model. When there is delicious food, people tend to eat more than necessary due to greed and taste buds. Diseases such as high blood cholesterol often become a problem for humans due to not being able to control their diet. Blood or stomach disorders are often caused by uncontrolled eating patterns due to unbalanced amounts of vata, pitta, and kapha (three types of dosha in the Ayurvedic concept).

The third rule that yoga recommends is to eat two or three times a day, no more. The stomach needs to be arranged in such a way because every time food enters the stomach, digestive juices are produced in the same amount. The stomach cannot differentiate between a biscuit and a plate full of food; it only produces digestive juices. So if biscuits are eaten ten times in one minute, the stomach will produce the same amount of digested food. If everyone ate a balanced diet at regular times, eighty percent of diseases and disorders in the body, especially digestive problems, would never occur.

#### **4. Asana**

One way to relieve physical, mental, and emotional tension and fatigue is to do yoga. Currently, yoga is practiced throughout almost the world as a form of exercise, which can bring health to the body and calm the mind. The practice of yoga actually goes beyond all bodily exercise activities because yoga has a complete trilogy of knowledge, namely: the nature of ontology, a systematic way of thinking, epistemological knowledge, and the value of axiology as a benefit of the yoga being practiced.

Yoga means the experience of wholeness or oneness with the inner being. This unity comes after understanding and ultimately eliminating the duality of the mind into the highest consciousness. Asana, pranayama, mudra, and bandha are the four main studies of yoga. These four elements cannot be separated; they are interconnected and related to one another. In the Gheranda Samhita scripture, asana is the second learning process in the seven stages of the yoga path.

The goal is to make our body stable and ready for higher techniques such as pranayama (breath control), pratyahara (withdrawal of the senses), dharana (concentration), dhyana (meditation), and samadhi (cosmic realization). Sugata, I. M., & Juniarta, M. G. (2022): Gradually, after the body becomes accustomed to the flexible and relaxed practice of asanas, all physical activities will become part of the asanas, carried out smoothly, accompanied by deep breathing so that the body gets lots of oxygen and the mind becomes calm, controlled, and responsive to various needs and situations. Apart from being able to support physical health, the need for asanas for a yoga practitioner is also closely related to helping the process of spiritual development. There are several types of asana practice, and each has its own benefits for the development of human health in both physical and spiritual aspects. In the Gheranda Samhita II.1 text, it is stated that initially there were 84 lakhs of yoga poses; if 1 lakh is 100,000, then in total there are 8,400,000 thousand types of yoga asana poses. All of these poses refer to the large number of animals in this world. This is in line with the

reincarnation process to get a human body, which also requires that much processing. From the condition of a cellless creature to birth into a perfect creature called a human. We can also see this in the process of the rebirth of Lord Vishnu in his various avatar forms. The dasa avatars (10 avatars) are forms from simple creatures to symbols of perfect creatures.

Then, of the 84 important practices, it is considered that there are only 32 (thirty-two) types of body postures (asanas) that can be practiced enough in this world to support steadfastness and success in carrying out meditation and ultimately achieving samadhi. The thirty-two asana poses include:

1). Siddhasana; 2). Padmasana; 3). Bhadrasana; 4). Muktasana; 5) Vajrasana; 6) Swastikasana; 7) Simhasana; 8) Gomukhasana; 9) Virasana; 10) Dhanurasana; 11) Mritasana; 12) Guptasana; 13) Matsyasana; 14) Matsendrasana; 15) Paschimottanasana; 16) Gorakshasana; 17) Utkatasana; 18) Sankatasana; 19) Mayurasana; 20) Kukutasana; 21) Kurmasana; 22) Uttana Kurmasana; 23) Mandukasana; 24) Uttana Mandukasana; 25) Vriksbasana; 26) Garudasana; 27) Vrishasana; 28) Salabhasana; 29) Makarasana; 30) Ushtrasana; 31) Bhujangasana; and 32) Yogasana. More details in Gheranda Samhita II. 1-6 are explained as follows:

*Āsanāni samastāni yāvanto jīvajantavaḥ  
Caturaśīti lakṣāni śivena kathitāni ca  
Gheranda Samhita II.1)*

Translate:

Overall, there are as many asanas as there are animal species. eighty-four lacs, of which Siva mentions

*Teṣāṃ madhye viśiṣṭāni ṣoḍaśoṇaṃ  
śataṃ kṛtam*

*Teṣāṃ madhye martyaloke  
dvātrimśadāsanāṃ śubham*

*Gheranda Samhita II.2)*

Translate:

Of them, 84 are considered important, and among these 84, 32 are good enough in this world.

*Siddham padmaṃ tathā bhadraṃ  
muktaṃ vajraṃ ca svastikam*

*Simhaṃ ca gomukhaṃ vīraṃ  
dhanurāsanameva ca*

*(Gheranda Samhita II.3)*

Translate:

Only a group of 32 asanas (as mentioned here) brings success to this world.

*Mṛtaṃ guptaṃ tathā mātsyāṃ  
matsyendrāsanameva ca*

*Gorakṣaṃ paścimottānamutkaṭaṃ  
saṃkaṭaṃ tathā //4//*

*Mayūraṃ kukkuṭaṃ kūrmaṃ tathā  
cottānakūrmakam*

*Uttānamaṇḍukaṃ vrkṣaṃ maṇḍukaṃ  
garuḍaṃ vṛṣaṃ//5//*

*Śalabhaṃ makaraṃ coṣṭraṃ  
bhujāṅgaṃ yogamāsanam*

*Dvātrimśadāsanānyeva martye  
siddhipradāni ca //6//*

*(Gheranda Samhita II.4-6)*

Translate:

1) Siddhasana; 2). Padmasana; 3). Bhadrasana; 4). Muktasana; 5) Vajrasana; 6) Swastikasana; 7) Simhasana; 8) Gomukhasana; 9) Virasana; 10) Dhanurasana; 11) Mritasana; 12) Guptasana; 13) Matsyasana; 14) Matsendrasana; 15) Paschimottanasana; 16) Gorakshasana; 17) Utkatasana; 18) Sankatasana; 19) Mayurasana; 20) Kukutasana; 21) Kurmasana; 22) Uttana Kurmasana; 23) Mandukasana; 24) Uttana Mandukasana; 25) Vriksbasana; 26) Garudasana; 27) Vrishasana; 28) Salabhasana; 29) Makarasana; 30) Ushtrasana; 31) Bhujangasana dan 32) Yogasana.

Referring to the thirty-two types of asanas recommended in the Gheranda Samhita scripture, in principle, these asanas provide strength and support the implementation of strong dhyana, or meditation. The choice of one of the asana postures can be adjusted to your ability and comfort in carrying out that posture. Meanwhile, in terms of usefulness,.

## 5. Mudra

A mudra can be described as a particular position or attitude that represents the soul.

Mudra means a symbolic movement of both hands, which creates a certain mood or emotion in the heart. In fact, mudra is said to be more powerful and important than asana and pranayama because mudra can help awaken the hidden snake power in humans, namely kundalini magic (Sarasvati, 2002).

In the Gheranda Samhita scripture, the scope and types of mudra are located in chapter three. In this chapter, there are 25 mudras described. This appears to be an all-encompassing group, as the list contains the so-called bandhas as well as the five types of Dharana. On the one hand, the nature of this group is more physical or physiological, and on the other hand, it is more psychological. As implied in Chapters III.1, III.2, and III.3 below:

*Mahāmudrā nabhomudrā uḍḍīyānā  
jalandharam  
Mūlabandho mahābandho  
mahāvedhaśca khecarī  
Viparītakarī yonivajrolī śakticālanī  
Tāḍāgī māṇḍukīmudrā śāmbhavi  
pañcadhāraṇā  
Aśvinī pāśinī kākī mātaṅgī ca bhujāṅginī  
Pañcaviṃśatimudrāśca siddhidā iha  
yoginām  
(Gheranda Samhita III.1-3)*

Translate:

*Mahamudra, Nabhomudra, Uddiyana,  
Jalandhara, Mulabandha, Mahabandha,  
Mahavedha, Khecari, Viparitarani,  
Yoni, Vajroli, Sakticalani, Tadagi,  
Manduki, Sambhavi, the five dharanas,  
Asvini Pasini, Kaki, Matangi and  
Bhujangini.*

Many mudras are composed of different bandhas, asanas, and pranayamas gathered to form one practice. This forms a very strong combination because each main element has real benefits in its own portion. The function of mudra is to prepare the mind for meditation by encouraging a healthy withdrawal of the mind from its relationship with various external objects, and another function of mudra is to improve the quality of the mind so that the mind becomes more focused.

On the other hand, the word bandha means to hold or tighten, which actually describes the

physical actions required to perform these exercises (Sarasvati, 2002). In bandha, the various parts of the body are soft but strongly contracted and tightened. The benefit is that it massages various organs, regulating the nerves connected to these organs. This bandha practice can improve body function and health. This bandha has a subtle effect on the chakras by introducing various vibrations of inner power throughout the practitioner's body. This helps stop various psychic knots that prevent the flow of prana from moving freely along the sushumna nadi.

## 6. Pratyahara to Pranayama

In Pratyahara, the mind has to be withdrawn from various objects and controlled. Every moment, the mind goes to the five types of objects through the five sense organs. Therefore, there are five pratyaharas, which have been explained in Chapter 4. However, Vasistha Samhita, III-59-64, explains the four types of Pratyahara as follows:

1. Withdrawal of the sense organs from the sense object
2. Seeing everything as the Atman within oneself
3. Performance of Nityakarma mentally without any external means within the self
4. Perform vayu successively on 18 vital points.

*Athatah sampravaksyami,  
pratyaharakamuttamam Yasya vijnanamatrena  
kamadiripunasanam*

(Gheranda Samhita IV.1)

Translate:

Now, I will explain the wonderful pratyahara by knowing which enemies, such as desire, are destroyed.

*Puraskāram tiraskāram suśrāvyam vā  
bhayānakam  
Manastasmānniyamyaitadātmanyeva  
vaśam nayet //4//  
Śītam cāpi tathā coṣṇam  
yanmanassaṃsparśayogataḥ  
Tasmātparatyāharedetadātmanyeva  
vaśam nayet //5//*

*Sugandhe vāpi durgandhe mano  
ghrāneṣu jāyate  
Tasmātpatyāharedātmanyeva vaśaṁ  
nayet//6//  
Madhurāmlakatiktādirasaṁ gataṁ yadā  
manah  
Tasmātpatyāharedetadātmayeva vaśaṁ  
nayet //7//  
(Gheranda Samhita IV.4-7)*

Translate:

The mind must be kept away from what is heard, whether it is respectful or insulting, pleasing to the ear or bad, and must be controlled by oneself //4//

The mind must be withdrawn from the sensations caused by cold and heat and must be controlled by oneself //5//

One should withdraw the mind from sweet or smelly odors and bring them under self-control //6//

The mind must be withdrawn from tastes such as sweet, sour, and bitter and controlled by oneself //7//

A description of pratyahara can be seen in Chapters IV.1, IV.5-7, as above. Withdrawing the mind from surrounding objects through controlling the five senses is very important in this stage because this is the main stage leading to the stages of meditation and samadhi. In pratyahara, the mind must be kept away from all forms of sensations, whether hot or cold, praising or insulting, good or bad; everything is controlled by the self.

Apart from that, on the other hand, the role of breathing is also directly related to pratyahara, because breathing can help the pratyahara process become purer. Breathing is also related to various organs, one of which is the heart. Slow and deep breathing occurs when the heart beats slowly, with a slow-beat heart having a positive effect on making a person live longer. During this time, a person's breathing is usually in accordance with his condition at that time. If the person is angry, their breathing rate will be fast and hasty, whereas if the person is happy, their breathing will be slow and calm.

In line with the above, Iyengar also explains pranayama. According to him, pranayama is energy. Cosmic energy, individual energy,

sexual energy, intellectual energy—all these are prana. According to him, prana is what causes the sun and rain to fall to the earth. Prana is universal; it permeates every individual as well as the universe at all levels. All that vibrates is pranayama; heat, light, gravity, attraction, passion, strength, vitality, electricity, life, breath, spirit—all these forms are prana. Prana is the center of the wheel of life. All life experiences it and lives with it, and when they die, their individual breath dissolves into the cosmic breath (Iyengar, 2014: 115).

According to Sarasvati (2002:301), pranayama can be defined as a series of techniques that stimulate and increase very important energy, ultimately resulting in perfect control of the flow of prana in the body. Pranayama should not be considered a mere form of breathing exercise. Pranayama uses breathing to influence the flow of prana in the nadis (pranic channels) of the pranamaya kosa (pool of life force). It can clear the veins and lead to physical and mental balance. The practice of kumbhaka (holding the breath) can lead to the control of prana until it eventually controls the mind. The description of pranayama in the Gheranda Samhita is as follows:

*Athātaḥ saṁpravakṣyāmi  
prāṇāyāmasya sadvidhim  
Yasya sādhanamātreṇa devatulyo  
bhavennaraḥ*

(Gheranda Samhita V. 1).

Translate:

Now, I will explain the correct rules of pranayama. With practice alone, one can become like a god.

*Ādau sthānaṁ tathā kālaṁ mitāhāraṁ  
tathāparam  
Naḍīsuddhiṁ tataḥ  
paścātprāṇāyāmaṁ ca sādhayet*

(Gheranda Samhita V. 2).

Translate:

First of all, one should pay attention to these things: a suitable place and time; healthy food in moderation and purification of Nadi; and after starting pranayama.

From Chapters 1–2, it is explained that by doing correct pranayama, a person can

become a god, meaning that pranayama provides goodness and energy for the body. Practitioners should pay attention to various things, such as a suitable place and time, healthy food in moderation, and the purification of the Nadi after starting pranayama. Yoga practice is done in a remote place, meaning the location is quiet and far from crowds. So it can influence the success of the yoga and pranayama he does.

Through a series of training techniques for regulating energy (prana), or what is known as pranayama, a yogi is able to control his life. Sins committed in the past can be cleansed with a series of pranayama exercises. Just as the power of fire burns a mountain of rubbish, so the power generated from a series of pranayamas can burn the rubbish of a yogi's sins or bad karma from his previous births. Pranayama is nothing but the cleansing and purifying power of the impurities attached to the soul.

## 7. Dhyana and Samadhi

The word Dhyana refers to absorption, a form of union. In Patanjali's yoga sutras, this dhyana is the seventh branch, or requirement, for achieving full self-realization, as outlined in the Yoga Sutras attributed to Patanjali, which say that it is "concentration on the higher aspects of reality." Dhyana is the ability to merge with the object on which one is concentrating. For example, someone who has attained the state of dharana will say that they are able to focus completely on light during meditation. A person who has attained dhyana will say that it is as if they have become light, as if they have become one with it.

In the Gheranda Samhita, the dhyana stage is in the sixth stage, in contrast to Patanjali's sutra, which is in the seventh stage. Because the Gheranda Samhita scripture does not use Yama and Nyama Brata as found in Patanjali's Yoga Sutra, There are three types of Dhyana in the Gheranda Samhita, namely: Sthula, Jyoti, and Suksma. In Sthula dhyana, the Istadevata form is brought before the mind. The teacher will direct the candidate regarding the form, clothing, vehicles, and titles of the gods. In Jyotir dhyana, the practitioner meditates on Tejomaya Brahman. The jivatma resembles the flame of a

candle and resides in the Muladhara, where the serpent-like kundalini also resides, or one can alternately meditate on the teja pranavatmaka between the eyebrows. In suksma dhyana, the help of sambhavi mudra is taken. Atma is revealed through the process of dhyana. As stated in Chapter VI.1 below:

*Sthūlam jyotistathā sūkṣmam  
dhyānasya trividham viduḥ  
Sthūlam mūrtimayam proktaṁ  
jyotistejomayam tathā  
Sūkṣmam bindumayam brahma  
kuṇḍalī paradevatā*  
(Gheranda Samhita VI. 1)

Translate:

Dhyana is said to be of three kinds: sthula (gross), jyoti (light), and suksma (subtle). Sthula Dhyana is said to be a concrete image. Jyoti Dhyana light and Suksma Dhyana Brahman as Bindu (descent of Brahma consciousness), the highest reality beyond kundali (sakti).

Another classification of dhyana that we encounter in yoga literature is in the form of saguna and nirguna. Vasistha Samhita gives five types of saguna dhyana, as follows:

1. Form a mental image of Narayana in the heart lotus.
2. Form a mental image of Agni in Kanda, awakened by pranayama in the lotus of the heart and the supreme self in its fire, and identify it.
3. Form a mental image of yourself that shines like a pillar between the eyebrows.
4. Mentally form a miniature image of yourself in the heart lotus located in the circle of the moon, sprinkled with thousands of showers of nectar originating from Sahasrara.
5. Form a mental image of the sun with the belief that "I am that self."

Sthula Dhyana and Jyotir Dhyana described in the Gheranda Samhita are forms of Saguna Dhyana, while Suksma Dhyana is a form of Nirguna Dhyana. The purpose of doing Dhyana is to control Buddhi, Ahamkara, Manas, and Indriya with their objects in one

place. In this way, the mind becomes more focused and stable in achieving samadhi. In the Gheranda Samhita, the word Samadhi is the highest form of yoga. Samadhi can be achieved through great merit (which was previously obtained). This is achieved by the guru's grace gained through devotion to him. As stated in Chapter VII.1 below:

*Samādhiśca paro yogo  
bahubhāgyena labhyate  
Guroḥ kṛpāprasādena prāpyate  
gurubhatitāḥ*

(Gheranda Samhita VII. 1)

Translate:

Samadhi is the highest yoga; samadhi can be achieved through great merit (which was previously obtained). This is achieved by the guru's grace (obtained) through devotion to him.

*Ghaṭādbhinnam manaḥ kṛtvā  
caikyam kuryātparātmani  
Samādim tam  
vijānīyānmuktasamjñyo daśādibhiḥ*

(Gheranda Samhita VII. 3)

Translate:

By detaching the mind from the body, one must make it one with Paramatman. This is known as Samadhi, which is not a state of consciousness, as we understand this word.

*Aham brahma na cānyo'smi  
brahmaivāham na śokabhāḥ  
Saccidānandarūpo 'ham nityauktāḥ  
svabhāvavān*

(Gheranda Samhita VII. 4)

Translate:

I am Brahman, and nothing else. Verily, I am Brahman and Brahman alone. I don't know sadness. I am reality, consciousness, and bliss. I'm always free. I have always been my true self.

Chapter VII. 3–4 explains that the mind and its fluctuations are the main fetters that bind a person to achieving God consciousness. This is in line with the Patanjali Sutra, which places the

mind as the main element that must be understood and controlled so that samadhi is obtained. Controlling and releasing one's mind from one's body should make one one with Paramatman. This means that awareness of the atman must be developed by realizing its presence and function during life. Atman consciousness is also built on the basis of its reflection from Paramatman, which is the initial source of atman when it enters and inhabits the body (jivatman). The condition of union between atman and paramatman is known as samadhi. In Gheranda Samhita Chapter VII.4, by repeating and understanding these words, "I am Brahman, and there is no other. Verily, I am Brahman and Brahman alone. I don't know sadness. I am reality, consciousness, and bliss. I'm always free. I am always my true self" can help achieve that union.

The term samadhi comes from several Sanskrit roots, namely, "sam" means "together" or "completely," which means "towards," and the word "dhe," which means "to put." Direct translations vary, and interpretations range from "bliss" to "liberation" and even "enlightenment." In Hinduism, samadhi is considered the pinnacle of all spiritual and intellectual activities.

In yoga, samadhi is considered a state in which individual and universal consciousness are united. This is a blissful form of total meditative absorption, achieved after the practitioner has gone through the initial steps in several stages. The spiritual meaning of samadhi is very deep, as it includes self-realization and symbolizes the highest connection with God.

### **Yoga Framework in the Gheranda Samhita Scripture**

Yoga practice is done by practicing astanga yoga (yama, nyama, asana, pranayama, pratyahara, dharana, dhyana, and samadhi), which combines the three layers in the body—physical, mental, and spiritual bodies—to be in harmony. According to Sena (2021), yoga is unification, self-realization, a path to health, philosophy, biopsychology, and lifestyle. Yoga can be done by everyone, regardless of their religious background, tradition, caste, ethnicity,

culture, language, race, or gender. The explanation is as follows: First, yoga as a way of unification. The practice of yoga is realized through the dimension of devotion (bhakti) to God based on love and sincerity, and in the end, by doing yoga regularly (abhyasa) and with discipline (sadhana), you can build relationships and communication between souls. individuals with a universal soul as a form of self-realization.

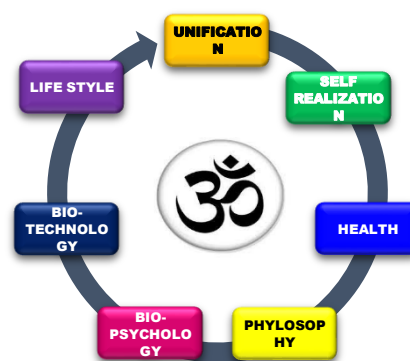
Second, yoga as a way of self-realization and yoga practice, especially asana, pranayama, and meditation practice, can help someone reflect on themselves to gain valuable experiences and happiness in their life. This is important for a practitioner because, by finding himself through inward searching, he can know the true nature of his life. Third, yoga is practiced as a way to improve people's health, not only the physical health of the body but also holistically, which includes improving mental and spiritual health. Doing yoga, such as practicing asana (yoga poses), pranayama (breathing), and pratyahara (control of the five senses by the mind), can provide fitness to the body, mind, and soul. Fourth, yoga functions as a philosophy. Yoga is a practical philosophical path of Samkhya philosophy that has its own appeal for someone who has a mystical temperament and contemplation in life.

Fifth, yoga is practiced as a bio-psychological path. So far, yoga practice not only aims to provide body fitness and increase immunity, but also by doing yoga, practitioners can find a higher path, namely bio-psychology in their bodies. What is meant by bio-psychology is that by practicing yoga, a person can activate the seven chakras in the body. Chakras are energy centers in the human body. The human body is a biological machine. The mind controls this body machinery through direct connection and interaction with the glands via hormones and nerves. This relationship is part of biopsychology.

In the human body there are seven main chakras which are interconnected with areas of the body and its elements, namely: Muladhara Chakra, Svadhishthana Chakra, Manipura Chakra, Anahata Chakra, Vishuddha Chakra, Ajna Chakra, and Sahasrara Chakra. Yoga

offers instruction in spiritual practice (sadhana) that uses the body itself as a medium for practice. Through yoga practice, a person gains the ability to expend as little physicochemical energy as possible in maintaining the vitality of the body. This allows one to divert pranic energy into dormant spiritual energy, called Kundalini. This energy in its dormant state is visualized as a coiled snake in the first chakra at the base of the spine.

Sixth, yoga as bio-technology because yoga is used as a medium or tool that can utilize the entire human body as a production process to produce physical-psychological fitness through flexibility, organ purification, muscle function, and producing four hormones of happiness, namely: dopamine, serotonin, oxytocin, and endorphins, as well as physical and psychological happiness. Seventh, life style is a combination of two styles, namely, personal style and social style, that emerge in certain social fields.



Picture 1. Framework Yoga  
(Source Author)

Yoga orientation consists of three parts: orientation within oneself (internal aspect), orientation outside oneself (external aspect), and inner orientation (spiritual aspect). As a form of inward orientation, yoga practice functions as self-realization, self-discovery, bio-psychology, philosophy, and a path to health, while outward orientation means that yoga practice synergizes with a mutually supportive social life in order to create a harmonious life. This can be realized by increasing universal love for all beings.

#### IV. CONCLUSION

Gheranda Samhita is a yoga text written systematically. This text is a dialogue that occurs between Gheranda as a teacher and Candakapali as his student. The special content of Gheranda Samhita is the Saptanga Yoga narrative. It is estimated that the Gheranda Samhita was composed in Bengal, India, around 1700 AD, roughly contemporaneous with the Siva Samhita, Hatha Yoga Pradipika, and other classical yoga texts. The Gheranda Samhita scripture is divided into seven chapters, meaning one chapter for each member of the body, for a total of 102 slokas. This book is sometimes said to explain ghatastha yoga. Rishi Gheranda called his yoga "Ghatastha Yoga," where Ghata literally means earthen pot and is a metaphor for the human body-mind complex. Ghata is a technical word used in the Gheranda Samhita that denotes not only the body but all that makes a person whole. It can be called a sarira or deha (subtle body), which transmigrates and is responsible for the next birth. The mode of action based on free will proposed in the Gheranda Samhita is "Ghatasuddhi." Ghatasuddhi is a concept that not only means purification but also the strengthening of psycho-physical units.

Based on the results of the analysis as explained, the conclusions that can be drawn from this research include the following: First, the study of yoga axiology that can be extracted from the Gheranda Samhita text is about the teachings: 1) Ethics, where ethics is the foundation for a student's success in doing yoga sadhana; 2) Seven Exercises; 3) Ahara Yoga (food diet); 4) Mudra as a form of mystical movement; 5) Thirty-two asana poses; 6) Pratyahara-Pranayama; and 7) Dhyana and Samadhi. There are seven frameworks for yoga in the Gheranda Samhita scripture, namely: 1) unity; 2) self-realization; 3) health; 4) philosophy; 5) bio-psychology; 6) bio-technology; and 7) life style.

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