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HARITA—A SAMKHYA-TEACHER

Harita a Samkhya teacher is credited with very interesting views on ahimsā, kleśas like kāma, krodha etc., dhāraṇā, sannyāsa etc.

IN the list of the Sāṃkhya teachers as given in the Yuktidīpikā and the Māṭhara vṛtti on Sām. Kā. 71 we find the name of Hārīta. He is not mentioned in any other work on Sāṃkhya-yoga.

Only a very few references to the Sāṃkhya-yogin Hārīta are found in Itihāsa-Purāṇa literature. (The form Hārīta with a short *i* is sometimes found in this literature). Ancient works speak of two more Hārītas—one was the author of a recension of the Yajurveda and the other was the author of a treatise on Āyurveda. Whether the Sāṃkhya teacher Hārīta is or is not identical with any one of these Hārītas is difficult to ascertain. Though it is not impossible to compose a treatise on Āyurveda or a Śākhā of a Veda by a Sāṃkhya teacher, yet we find no evidence to establish the identity.

There was a Dharmasūtra by one Hārīta. Some of its statements have been quoted by later writers. We are fortunate that the MS. of this work is in existence (vide History of Dharmasāstra Vol. I, Sec. 11). Most probably this Hārīta is the same as the Sāṃkhya teacher Hārīta. There is no logical fault if we hold that like the Sāṃkhya teacher Devala who composed a Dharmasūtra (as stated by Śāṅkarācārya; vide his bhāṣya on Brahmasūtra 1.4.28) the Sāṃkhya teacher Hārīta also composed a work of similar kind.

Many statements of this Dharmasūtra are found to be quoted in some Nibandha works (e.g. Kṛtyakalpataru) and commentaries (e.g. Aparārka on the Yājñavalkyasmṛti). Some of his views on *sannyāsa*, *vānaprastha* are to be found in the Mokṣakāṇḍa of Kṛtyakalpataru (p. 22, 42, 52, 53, 81, 82, 174). He defines *ahimsā* as सर्वमूतेषु अनमिद्रोहः (Cp. Vyāsbhāṣya 2.30: अहिंसा सर्वथा सर्वदा सर्वमूतानामनमिद्रोहः). He says that the essence of *kāma* is *icchā* and it springs from *saṃkalpa*. It is of the nature of fire and *asaṃkalpa* is the means of

restricting it. According to him *tamas* is predominant in *krodha* (wrath) which may be checked through *kṣamā* (forbearance). *Dhāraṇā* is defined as the fixation of the mind on the heart, etc. which is not disturbed by any undesired thought.

In the Śānti-parvan (Ch. 277) Hārīta's views on *sannyāsa* have been stated by Bhīṣma. A *sannyāsin* is required to abstain from injury from all beings; not to behave with unfriendliness; to disregard approbrious speeches; to utter agreeable speeches even to his enemies; to abstain from returning an injury; to content himself with only as much as is barely necessary for keeping body and soul; not to be elated when success is achieved; not to earn either merit or demerit by means of his acts; to control the impulse of words, mind, wrath, envy, hunger and lust; to behave with neutrality with all creatures and to regard praise and blame as equal. All these means are collectively called *mokṣayāna* by Hārīta (277.21).

Hārīta speaks of two kinds of women, namely *brah-mavādinī* (who are entitled to put on sacred thread, to study the Vedas and to keep the Vedic fire and *sadyavadhū* (married women) (view quoted in Smṛticandrikā I, p. 24).

A versified form of the views of Hārīta (i.e. of Hārīta's Dharmasūtra) is found in the Narasimhapurāṇa (57.10-61.16) in the interlocution of Hārīta and the sages (57.10). These chapters deal with the duties of the *varṇas* and the *āśramas*. These chapters have a few verses on *prāṇāyāma*, *japa* and *tapas* which fall under the *Yogāngas*, Ch. 61 deals exclusively with *Yoga*. Hārīta seems to be an advocate of the doctrine of *jñāna-karma-samuccaya*. He holds that the *liṅga-deha* will continue to exist till the emancipation is attained. He says that the vital air, the organs and the mind are to be put under control by means of *prāṇāyāma*, *pratyāhāra* and *dhāraṇā* respectively. The self-effulgent and most subtle *ātman* should be meditated upon always. The deity who is present in the hearts of all is to be contemplated as 'I am he'.

Many of the verses in these chapters are found in the printed Hārītasamhitā (Vangavāsī ed.) and in the Laghu-

hāritasmṛti edited by Jivānanda Vidyāsāgara. It appears that these works are directly or indirectly based on the Dharmasūtra of Hārīta. Hārīta's work was deemed so useful that many recensions of the original work were composed in different times, namely Laghuhārīta, Vṛddhahārīta, Bṛhadhārīta and Svalpahārīta.

RAM SHANKER BHATTACHARYA

WEEKLY YOGA HEALTH CAMPS

The sick and the seekers of a better way of life may now join short residential camps at The Yoga Institute. Topics covered include relaxation, mental discipline, yoga āsanās, prāṇāyāmas, dietetics and spiritual guidelines. Residents are practically initiated in such a better way of life. Special hostel arrangements for men and women are provided so also medical assistance and wholesome food. It has been found that such camps help students in controlling chronic psychosomatic ailments like diabetes, asthma, rheumatism, gastric disorders, hypertension, etc. Life in such camps aids in checking psychiatric disturbances, and is useful in infusing a *yogic* attitude to life. Researches carried out on these principles for the Ministry of Health in 1970 revealed 82 per cent improvement.

Persons desirous of joining the camp may register their names by paying in advance per week Rs. 270/- for board, lodge and tuition. The applicants may mention the camp they wish to join beginning every second Saturday of each month. On receipt of their letters, they will be informed the date they are to join the Camp. Telephone 53 21 85

POPULARISING YOGA

THE SIVA SAKTI LEGEND

Summary of a recently published work by a highly qualified medical man who believes that one just needs the eyes to see the far reaching hold that "Śiva Śakti" culture has on us in this country.

Śiva Śakti are both masters of Yoga and Tantra. Events come and go. Sorrows and pleasures come and go. Śakti is Nature and both are interdependent.

Śiva Śakti are Vedic gods. Śiva without Śakti is dead. Śakti helps Śiva in His duties.

In a symbolic reference to the marriage of Śiva and Śakti, we are told of the need to control the mind as depicted in the events that led to the marriage. A strong and steady mind will concentrate in any situation, takes right decision, sheds unnecessary fear. Such a mind is good for meditation.

Help is sought in disciplining the mind through various sources—*prāṇāyāma*, prayer, *mantras* etc. However certain aids are available in nature itself.

It is thus that we see connections between meditation and *piṭhas*. In Narmada we have such *piṭhas* for meditation. For example it is said Narmada is born from Śiva's blue throat after drinking of 'Halā Hala' poison. There are so many association with Śiva here. In the river bed, small pebbles of various colours are found and considered sacred. In Hindi, there is a saying, "Narmadā kaṅkara, Śiva Śaṅkara". It is said Ādiśaṅkara, obtained 'siddhi' in early age, meditating in a cave near the river banks. In praise of the sacred river, a poet composed a song, known as, 'Narmadā stotram Gaṅgā Mātā'. What is true of Narmadā is true of other rivers. It is true of large gatherings, festivals, sacred places, etc.

Rishis devised ways to hold various parts of India together, observing cultural traditional religious ceremonies.

It is said in Purāṇa, after churning the sea, Indra got Airāvāt elephant, Viṣṇu got Lakṣmi, for the welfare of humanity, Śiva had to drink 'Halā Hala' the poison, and for