A true religion can be extremely useful, and to some extent absolutely essential, while practicing spirituality. Religion is a refined and disciplined way of living, in fact a true meaning of life. But, today we come across various conflicting principles in different religions. For example, as per some, certain food items should be consumed during a stipulated period only, while others say that the same food item should not be eaten or the time of consumption should be different. Some agree with medical treatment, while others say that healing is only up to God, and that modern medical treatment should not be used. Some believe in social freedom, while others believe more in religious discipline. Some consider basic practices like calming the autonomic nervous system through ‘Aum chanting’ and ‘diaphragmatic breathing’ to be of a different religion, while others see this as a universal human process from which anyone can benefit. Some consider making the body flexible to be a part of religion, while others see it as physical fitness. On the other hand, some perceive it as a part of systematic, non-sectarian meditation. Some of the customs of various religions may seem odd to the others, but these are the facts of the diversity in living. Yoga is a science of mind, and also an art of living. One should know the reality that Yoga offers. Currently, it is being degraded to simple flexibility training and the popularity of it is being used to sell practically anything from tyre to underwear. Truly, Yoga and spirituality are inseparable. Yoga is an ancient teaching that helps the persistent practitioner to achieve the spiritual enlightenment. By no means, has it consisted of a set of exercise routine only. Yoga, on one hand makes us truly religious and on other hand, trains us to regulate our mental fluctuations. The process of mastering and integrating the mind may be a part of religion, but that does not mean that regulating your mind in this way is, itself, a religion.
The origin of Yoga as ascetic discipline is probably found in the practices of a religious group called the Vṛātyā-s or Āryan non-conformists in the Atharvaveda\(^{50}\). They are the first mentioned to practice the control of breathing and sexual rituals, with the goal of attaining ecstatic trance states. The term ‘Yoga’ has its root in the Sanskrit root yuj, which means ‘to yoke’, unity or oneness. In its present meaning, this term was first used in the Taittirīya and Kaṭha Upaniṣad-s (around the 5\(^{th}\) century). In Kaṭhopaniṣad, the God of death (Yama) explains to a young disciple - Naciketā - how to attain the perfect knowledge of Brahman and thus merge with it, through restraining the senses and the practice of concentration. The parable of the chariot states\(^{51}\):

\[\text{Know the self (ātman) as the lord of the chariot and the body as, verily, the chariot; know the intellect as the charioteer and the mind as, verily, the reins. The senses are the horses; the objects of sense the paths; the self associated with the body, the senses and the mind - wise men declare - is the enjoyer. He who has no understanding, whose mind is always unrestrained, his senses are out of control, as wicked horses are for a charioteer. He, however, who has understanding, whose mind is always restrained, his senses are under control, as good horses are for a charioteer.}\]

The lord of the chariot (the self) is silently enduring the foolishness of the charioteer (the mind) and the madness of the horses (the senses). Yoga is here defined as the method through which the mind (the charioteer) can bridle the wicked senses, in order that the self may get off the body and be united with Brahman: "This, they consider to be Yoga, the steady control of the senses\(^{52}\)."

Though, Yoga has been explained in each chapter of the Bhagavadgītā, Yoga is closely related to Sāmkhya in its philosophical foundations. Yoga derives its ontology and epistemology from Sāmkhya and then, includes the concept of Īśvara.


\(^{51}\) Kaṭha Upaniṣad, 1.3.3-6

\(^{52}\) Ibid, 2.3.11
It is generally believed that sage Kapilmuni’s ‘Sāṃkhya’ is the basis of ‘Yoga’. Sāṃkhya is described as the rationalist school of Indian Philosophy and its rationalism was influential on other schools of Indian philosophies. As explained earlier, Sāṃkhya is dualist in presenting the universe as consisting of two realities: consciousness (puruṣa) and matter (prakṛti). Both are ultimate and eternal principles. Prakṛti, the primordial energy consists of Triguṇa-s - sattva, rajas and tamas. The fusion of these two in each living being leads to intellect called as buddhi (spiritual awareness), ahamkāra (individual ego or I-consciousness) and further evolution of other elements viz. Mind, five sense organs, five organs of action, five tanmātrā-s and five fundamental elements. Sāṃkhya describes this universe as creation of these puruṣa-prakṛti entities infused with various permutations and combinations of enumerated elements, senses, feelings, activities and mind.

**Paths of Yoga:**

There are many branches of yoga like Rāja, Haṭha, Karma, Jñāna, Bhakti, Mantra, Laya and Kuṇḍalinī with different modes and basics of practices having the same goal. An individual should find most suited yoga for his own needs. Any branch of yoga cannot be practiced to the entire exclusion of the others. Each one of us has our own particular blend of yoga. No one who follows a truly religious path can do so without love, discrimination and dedicated action. No one can dispense with meditation altogether. Out of all these branches of Yoga; a brief description of main four paths of yoga is given below.

**Patañjali and his Rājayoga**

The entire philosophy of Yoga was systematically compiled by Mahārṣi Patañjali, a great scholar of ancient era, believed to be born around 300-350 B.C. Though, there is great controversy regarding his period of existence and his contribution to other fields of Indian culture like grammer and medicines, according to Dasgupta⁵³ Patañjali lived in 150 B.C.

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Aṣṭāṅgayoga has been formulated by sage Patañjali, which was termed as Rājayoga by Swami Vivekananda later, is also often called as the yoga of meditation, though it includes almost all other yoga directly or indirectly. It is concerned with the study of body as a vehicle of spiritual energy. It describes the nature and function of various sūtrachic centres such as ‘lotus of the heart’\(^ {54} \). It also teaches us the importance of technique in prayer.

Patañjali’s Yoga has logically and naturally adapted Sāṃkhya philosophy for its theoretical basis which is the most scientific in its outlook and comprehensive in its treatment. But, both are not similar in toto. Yoga differs from Sāṃkhya on the most fundamental question of Īśvara and has suggested an independent method of attaining samādhi through Īśvara-prāṇidhāna. Patañjali’s Īśvara is a special puruṣa, who is untouched by the afflictions of life (kleśas), actions (karma), results of the same (vipāka) and the impressions produced by these actions (āśaya-s)\(^ {55} \). He is also unconditioned by time, so he is guru (supreme teacher who spread light of knowledge and divine wisdom) of all ancient guru-s. Īśvara is that aspect which eternally remains unaffected and completely separate, unrelated to prakṛti, whereas puruṣa-tattva in a human being seems to be affected and even involved with prakṛti and so undergoing all the changes that takes place in prakṛti.

Rājayoga is a comprehensive yoga system which deals with the refinement of human behaviour and personality through the practice of the yama-s (restraint) and niyama-s (disciplines); attainment of physical health and vitality through āsana-s (postures) and prānāyāma-s (pranic breathing techniques); management of mental and emotional conflicts and development of awareness and concentration through pratyāhāra (sensory withdrawal) and dhāraṇā (concentration); and developing the creative aspect of consciousness for transcendental awareness through dhyāna (meditation) and samādhi (absorption in the universal identity).

Spirituality is something universal, a life science. The spiritual journey culminates in a new, transformed person characterized by perfect, flexible body, mental peace,

\(^ {54} \) Pātañjala Yogasūtra, 1.36

\(^ {55} \) Swami Ananda Rishi, Pātañjalayogadarśana, Yogavidyaniketan, 2012, sūtra 1.24-26
emotional balance, intellectual clarity, serenity and compassion. Yoga is a unique combination of rare and admirable qualities that present a further evolution of the human being and an integrated personality. Pātañjala Yogasūtra is the most challengeable and successful experiment of human mind.

**Bhaktiyoga:** Bhakti is the Yoga of the heart, faith and love. It is a path of loving devotion to God. It is the cultivation of a direct, intense personal relationship between worshiper and worshiped and expressed by worship, prayer, japa or mere emotion of love and sacrifice to God or towards some special aspect of him. Those who are naturally drawn to this approach, it is the simplest of all. Majority of believers, in all the world’s major religions, are fundamentally Bhaktiyogi-s. This is the easiest path among all and is best suited by almost all, illiterate, ordinary or learned ones, as faith comes effortlessly to them.

Important thing is the person interested in following this path should have very strong emotional bond with the object of faith. The flow of emotional energy is directed to this object. Mostly people suppress their emotions and that often reflects in the form of physical and mental disorders. This Bhaktiyoga releases those suppressed emotions and brings the purification of inner self.

According to, Paramahamsa Swāmi Satyānanda Saraswatī of Bihar school of Yoga,

“Continuous meditation of God or object of faith gradually decreases the ego of the practitioner, which further prevents new distractions, fickleness or even pain and induces strong bonds of love. Slowly the practitioner loses the self identity and becomes one with the object of faith; this is a state of self realization.”

**Karmayoga** is a path of selfless, integrated and dedicated action, working always with the genuine means towards right ends. The basic concept is the service rendered without expecting a gain. Action is getting transcended through action and bonds of attachment get diminished. The storage of karma ceases to accumulate. The soul gets peace and the ultimate is realized. This is the path best suited to vigorous and dynamic temperaments which feel the call to duty and service in the world of human
affairs. One knows through this how to find “the inaction that is within action”, calmness in the midst of a whirlpool. *Karmayoga* refers to a specific mindset that has to be followed in social life, i.e., to act in a way that is completely detached from personal interests and desires.

*Jñānayoga* is the path of intellectual discrimination, the way of finding universal consciousness or *Brahman* through analysis of the real nature of phenomena. He reaches the goal by elimination rejecting all that is transient and superficial. This is not an easy path, calling for tremendous powers of will and clarity of mind. It has attracted many such persons who are not religious or those who donot believe in God. On this path, the intellectual knowledge gets converted into practical wisdom. According to Paramahamsa Swāmi Satyānanda Saraswatī, some of the components of *Jñānayoga* are:
1. Not believing but realizing.
2. Self-awareness leading to self-analysis.
3. Experiencing knowledge.
4. Realising the personal nature.
5. Developing intuitive wisdom.

Actually, above mentioned four paths of Yoga appear to be different. But a true Yoga aspirant needs to practice more or less, all of them. He may choose one of them as a primary path and a bit of others depending upon the personality and practices adapted. He practices sincerely with his head (*Rāja* and *Jñāna*), heart (*Bhakti*) and hands (*Karma*) to attain the final goal of Yoga. He has to use his intelligence, emotions, body and energy.

There are two major meanings for Yoga in Indian spirituality. The first designates the specific *darśana* described by Sage Patañjali, while the second has a broader sense, implying any effort undertaken in order to attain liberation, independently of its meaning. Therefore, any spiritual discipline aimed at liberating the self can also be called Yoga. As a result, the term is used with various meanings, having more or less in common with the Yoga *darśana* of Patañjali. For instance, *Mantrayoga* is the
method that consists of using mantra-s in order to attain the final goal (as in Transcendental Meditation). Kuṇḍalinī Yoga follows a Tantric view, stressing the awakening of kuṇḍalinī and its final reunion with Shiva. The similar goal is being pursued in Hathayoga, but by following a strict physical discipline. Jñānayoga follows a Vedantic view, aiming to find liberation mostly by one's effort to achieve a monistic view of reality, laying less emphasis on physical effort.

Various Scriptures of Yoga\(^\text{56}\)

Some of the original scriptures in the field of Hathayoga are not traceable like Hathayoga and Gorakṣadīpikā by Gorakṣa. The other tracks of same school like Gorakṣasataka, Gorakṣapaddhati (200 stanzas), Gorakṣasaṃhitā (a collection of 317 verses), YogaBīja (seed of yoga, 364 stanzas inspired from Yogaśīkhā-upaniṣad) are available and being studied. Hathayoga Pradīpikā, a complete encyclopedia of compilation of four chapters (389 sūtra-s) written by Swātmārāma is among the most popular scriptures available today. He might have written it during middle of 14\(^{th}\) century. The commentaries on it were Hatharatnāvalī (strings of pearls on Haṭha) with 397 verses written by Śrinivāsa Bhaṭṭa in middle of 17\(^{th}\) century and Jyotsnā written by Brahmānanda of middle of 18\(^{th}\) century. He has described therapeutical aspects of Yoḡīc practices in details and considered practices of mudrā-bandha as divine. Here, main emphasis is put on awakening of Kuṇḍalinī, the dormant power within us which is to be used for spiritual upliftment. Yoga-Mārtanda (Sun of Yoga) with 176 stranzas is similar to Hathayoga Pradīpikā. Yogavāsiṣṭha, full of knowledge acquired from the teachings of Guru Vasiṣṭha to Lord Rāma contains 29289 verses. The era and original author is not known but it is attributed to sage Vālmīki. Laghuyogavāsiṣṭha, a mini version consists of 6000 verses. The fifth book out of six volumes, “Upaśama-prakaraṇam” with 4322 verses describes meditative techniques and path of liberation through it. The longest chapter sixth one Nirvāṇa-prakaraṇa with 14296 verses is full of description of state and

characteristics of an enlightened person Rāma\(^{57}\). It beautifully mentions the characterisitics of a true spiritual aspirant as under:

1. One who can sense the difference between ātman and non-ātman
2. Who has surpassed all cravings for anyone, anything and is indifferent towards objects of worldly enjoyment.
3. One who is virtuous and ethical with equality, self-restraint, quetism, endurance, peace, faith and intense desire for liberation.

*Yogavāsiṣṭha* teachings are divided into six parts: dispassion, qualifications of the seeker, creation, existence, dissolution and liberation. It sums up the spiritual process in the seven Bhūmir-s or states as under:

1. Longing for the Truth with full mastery over body and mind. (**śubhecchā**)
2. Right enquiry: knowledge read, heard and realized. (**vicāraṇā**)
3. Attenuation of mental activities and fixing mind on one. (**tanumānasā**)
4. Attainment of Reality. (**sattvāpatti**)
5. Unaffected by anything, performing duty without attachment. (**asamāsakti**)
6. Non-cognition of objects as no separation of subject and object. (**padārthābhāvāni**)
7. State of perpetual samādhi, No activities. (**turīyā**)

According to *Yogavāsiṣṭha*, liberation is extinction of all conditioning and freedom from every kind of physical, psychological and spiritual distress.

*Jñānamrta* (nectar of wisdom) is the work that deals with the sacred duties of a Ṣaṅhāyogī. *Amanaska-yoga* is Transcedental yoga (211 stanzas). *Amaraugha-prabodha* (understanding the immortal flood) defines *Mantra-Laya-Rāja* and *Hāṭhayoga* (74 stanzas). *Ṣiva-saṃhītā* has five chapters with 645 stanzas and is full of philosophical matter, written during 17\(^{th}\) and 18\(^{th}\) centuries by anonymous author. 102 Yogī c practices are prescribed in 317 verses by sage Gheraṇḍa in his famous *Gheraṇḍa Saṃhitā* at the end of 17\(^{th}\) century. He treats *Hāṭhayoga* as having seven limbs. It includes 21 hygienic techniques, 32 postures and 25 *mudrā*-s. He says 84 āsana-s are of importance out of 84 lacs and has described only 32 postures. *Yoga-

\(^{57}\) https://en.wikipedia.org/wiki/Yoga_Vasistha (Retrieved on 01.03.2016)
Karṇikā (ear ornament of yoga) by Aghorānanda was written in 18th century with 15 chapters including more than 1200 verses. Yogaśāstra (334 lines) of Dattātreya explains Mantra- Laya- Karmayoga. Siddhasiddhāntapaddhati has six chapters consisting of 353 verses.

Among the fundamental literature of Yoga, Patañjali’s Yogasūtra stands out as most authoritative and useful book. Due to its comprehensive and systematic treatment of the subject, it is the most suitable book for deep and systematic study of Yoga and its spiritual practices.58

Sage Patañjali was a great Indian philosopher, who has performed a huge task of compilation of yoga prevailing in his times. The first sūtra59 of his book indicates that he was not the pioneer but compiler of Yoga. Many scholars have written various commentaries on these sūtra-s. According to some scholars, the commentaries of Vācaspati Miśrā and Vijñānabhikṣu, Pātañjalayogadarśana is developed from Hiranyagarbhaśāstra which currently is unavailable. Patañjali contracted the whole science of yoga including essential philosophy and techniques of yoga in 195 sūtra-s (aphorisms), which explain the art of controlling mental fluctuations. Patañjali elaborates practices and meditation techniques leading to kaivalya (liberation) through the stages of samādhi (total absorption). Though, the presentation of sūtra-s has been done in a perfect manner, the meaning of words, thought patterns of translaters and readers who study this treatise may create great complications. Currently, unlike the great olden teachers, it is difficult to obtain practical scientific knowledge in exact and clearly defined form on these sūtra-s; a commentary is used to understand them which explain obvious meaning and hidden significance of the words used in sūtras. The related literature includes Bhāsyā-s and commentaries by many great Indian scholars and few thinkers from other countries. The most popular among all commentators60 is Vyāsa (around 4th century). Further explanations to this commentary were given mainly by Vācaspati Miśrā

59अथ योगानुशासनं | PYS, 1.1
60M.Penna, Indian Philosophical Terms, Somaiya Publications Pvt.Ltd., 2004, p.223
(Tattvavaiśāradī during 9th century), Vījñānabhaṅkṣu (Yogavārttika in 17th century), Bhoja (Rājamārtanda), Vālmīki (Yogasīśṭha), Nārāyaṇatīrtha (Yogasiddhāntacandra in 17th century) and the latest one Śvāmī Hariharānanda Āraṇya (Bhaśvatī during 1869-1947).

The other contributors to explain these great sūtra-s are Bhojdeva’s Rājamārtanda, Nārāyaṇatīrtha’s Sūtrārthabodhini and many more. This indicates the richness of Pātañjala Yogasūtra literature. Even Ḥāṭhayoga recommends all physical practices oriented towards controlling mind as the final goal i.e. Rājayoga, which is also the purpose of Pātañjalayogadarśana.\(^6\)

**The Concept and Content of Pātañjala Yogadarśana:**

The masterpiece in the literature of Yoga, Pātañjali’s Yogadarśana is a great composition consists of aphoristic statements that together furnish the reader with a thread which strings together all the memorable ideas characteristic of that school of thoughts. Sage Pātañjali has gifted us scientifically and technically sound system for spiritual enlightenment.

It consists of four chapters called as pāda-s. The first pāda deals with general nature of Yoga and its techniques. Yoga is well defined here and then, deals with vṛtti-s (mental modifications), abhyāsa-vairāgya as upāya-s (remedies), ways of training our mind to make it stable, internal limbs and two divisions of Yoga according to grades of consciousness (samprajñāta and the other) together with their subdivisions. As the main purpose of practices is samādhi, total absorption, the chapter deals with various stages of samādhi. This chapter therefore, is called Samādhipāda.

One should know why and how we should practice Yoga. The second pāda explains this, the means to achieve the goal. It starts with philosophy of kleśa-s, the causes of suffering in human life. It also gives the remedy in the form of kriyāyoga and eight limbs (aṣṭāṅgayoga) of practices. Basically, these are preparatory practices in the form of sādhanā to prepare the sādhaka to go for samādhi. So, this pāda is called sādhanapāda.

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\(^6\) केवल राज्योगाय हठविध्योपदिश्यते | Ḥāṭhapradīpikā, 1.2
The third chapter of Patañjali’s *Yogasūtra* starts with the internal practices called *antaṅgayoga*. Through these practices, one experiences *samādhi*, unravelling all mysteries of Yogic life and giving us special powers – *vibhūti*-s or *siddhi*-s. These accomplishments are discussed in details in this third *pāda*; therefore it is called as *vibhūtipāda*. All essential philosophical problems in study and practice of Yoga are expounded in fourth chapter. It explains the working of threefold action, pertaining to the present, past and future. The nature of the mind and its perception, of desires and its binding effects, of liberation and its effects and finally details of *kaivalya* or liberation are discussed in this last chapter, called as *kaivalyapāda*.

Patañjali has arranged all 195 aphorisms (*sūtra*-s) in a deductive and logical manner with numerous cross-references to various important concepts such as the *kleśa*-s, *karma, antarāya, siddhi*-s and *guṇa*-s. The scripture briefly outlines the art and science of Yoga meditation for Self-Realization. It is a process of systematically encountering, examining, and transcending each of the various gross and subtle levels of false identity in the mind field, until the jewel of the true ‘self’ comes shining through.

It takes several years and lives for human spirit to reach the ultimate state of liberation. Intense Yoga practices with guidance from an expert master can accelerate this process of evolution. Patañjali classifies this progression in three ways i.e. mild, moderate and intense depending on the will of the aspirant. Some scholars have mentioned few Patañjali’s practices according to the levels of the *sādhaka*-s and these levels and practices are as under:

a) **Uttama adhikāri-s (योगारूढ):**

Those who are already well versed with the Yoga and have already accomplished certain level of mastery in the field are the *uttama adhikāri*-s. The *samādhipāda* is for them. And the practices given for Yoga are *abhyaśa* and *vairagya* i.e. by consistent, regular practice for prolonged period and attitude of detachment, these

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63 अभ्यासवैराग्याभ्याम् तत्त्वज्ञानोऽपिः | *PYS*, 1.12
distractions (the *cittavṛtti*-s) can be regulated and stopped.

b) *Madhyama-adhikārī*-s (युञ्जान):

The second chapter (*sādhanapāda*) begins with the *kriyāyoga* for the ones who have some basic knowledge of Yoga and have done some *sādhanā* so far, so this is the practice for those having moderate eligibility i.e. *madhyama adhikārī*-s:

“*kriyāyoga* is a practice made up of *tapas, svādhyāya* and *Īśvara-pranidhāna*".

c) *Adhama-adhikārī*-s (आरुरुक्षु, मन्द):

The *sādhanapāda* is also for the beginners i.e. *adhama adhikārī*-s. Those who are at the beginning level of their *yogasādhanā*. And the technology suggested is *aṣṭāṅgayoga*:

“*yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhīraṇā, dhyāna and samādhi* are the eight limbs of Yoga".

The effect of practicing *aṣṭāṅgayoga* is mentioned here as:

“when the impurities are destroyed through the practice of the different *Yogāṅga*-s, enlightenment dawns, culminating in discriminative enlightenment."

Yogic discipline is a divine adventure to understand the human nature completely and the sufferings inherent in it and to further realize that only the way to end misery permanently is to find the truth which is enshrined within us. The aims are comparable with underlying principles of most of religions including Jainism.

The main aims of yoga are:

1. To get liberated for permanent bliss
2. To awaken greater values of life and uplift humanity through true meditation
3. Physical fitness, mental stability and emotional balance with spiritual attitude

Patanjal yoga recommends various meditative techniques for cultivation of love, compassion, goodwill and acceptance, as well as non-violence, truthfulness, training

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64 तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः | *PYS*, 2.1

65 यमानियमासनप्राणयायामप्रत्याहारधारणायामसमाधयो-स्मार्ध्यानि | *Ibid*, 2.29

66 योगाङ्गानुष्ठानादशुक्तिक्ष्ये जानदीतिस्तिराविकेकक्षाते | *Ibid*, 2.28

the senses, celibacy and non-possessiveness. Almost all world and Indian religions also recommend cultivating such virtues.

According to Swāmī Śivānanda Saraswatī of Rishikesh, "Yoga is not a religion, but an aid to the practice of the basic spiritual truths in all religions. Yoga is for all, and is universal."

He also adds, “Yoga is not an ancient myth buried in oblivion. It is the most valuable inheritance of the present. It is the essential need and the culture of tomorrow.”

Swāmī Śivānanda Saraswatī explained yoga as an integration and harmony between thought, feeling and deed, or integration between head, heart and hand. In the last two or three decades, when yoga was introduced to the modern world, it was received with some skepticism. At first people thought that it was another religion. But in spite of this, young people took up yoga and soon others began to notice its amazing effects on body and mind. Then the scholars, medical doctors, criminologists, and philosophers started making investigations and they were surprised to find that yoga is not a religion but a science. It works on all aspects of the person: the physical, vital, mental, emotional, intellectual and spiritual.

Yoga and Jainism both are part nine darśana-s of Indian Philosophy, Patañjali’s Yoga darśana is āstika darśana as it accepts the authority of Veda as against Jainism, which is nāstika darśana.

The application of the techniques of both these darśana-s helps in relieving our day to day stress and achieving perfect health. Though, those are intermediate effects on the path of liberation.

Yoga practices are means of balancing and harmonizing the body, mind and emotions. Practice of āsana, prāṇāyāma, mudrā, bandha, kriyā, dhāraṇā and dhyāna gradually take us towards the union with the higher reality. These practices of self-awareness, self-training, and self-discovery are non-sectarian, and are compatible with all religions. If one is familiar with the differences between Yoga and religion, it is easy to keep them separate, or if you prefer, to integrate them. The choice rests

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68 Satyananda Saraswati, Āsana Prāṇāyāma Mudrā Bandha, Yoga Publications Trust, Munger, p.1
69 Ibid, p.2
with each person as an individual. This integration is done only after understanding each religion properly and from the origin. Jainism is one of such religions highlighted in this Thesis. The meaning of Jaina is the one who can get victory over the senses or sensual desires, and this is the basic requirement of any spiritual practice. The subtleness of this religion is really impressive taking us to the depth of our real nature, the ultimate truth, the goal of a seeker.

Here, the meanings of sūtras are explained by different scholars and a blend of them is taken keeping main focus on collection of data of spiritual practices. Each topic explained below is based on all sūtras from four pādā-s of Pātañjala Yogadarśana and are numbered accordingly.

In order to understand the details of Pātañjala Yogasūtra, it is necessary for the aspirant to study details of each of four chapters and try to coordinate the common aim from all sutra-s. Through this spiritual journey, the data are collected, analysed and then, compiled in different groups and under following headings:

I. Meaning and purpose of Yoga
II. Citta
III. Cittavṛtti (Modifications of mind)
IV. Yogic techniques for control of vṛtti-s
V. Obstacles on the path of Yoga (cittavikṣepa-s)
VI. Methods of Purification of Mind (cittaprasādana)
VII. Kleśa-s (Afflictions) and Yogic remedies
VIII. Doctrine of karma (karmasiddhānta)
IX. Samādhi and samāpatti-s
X. Sāmyama and its effects (pariṇāma)
XI. Supernatural powers
XII. Kaivalya

I. Meaning and purpose of Yoga

Sage Patañjali has included in his first chapter the basic understanding, definition and meaning of Yoga, various vṛtti-s or hurdles and fluctuations of our mind, ways to train mind, various methods to purify and stabilise it, varieties of solutions to
control *vṛtti*-s, practice and dispassion, meaning and types of *samāpatti*-s (state of absorption).

The very first aphorism takes us to the internal world of Yoga discipline. The second *sūtra* itself takes us towards the journey of spirituality by giving the principle of practical value and defining the essential nature of Yoga just in four words as the inhibition of the modifications of the Mind. Here, these modifications (*cittavṛtti*-s) are to be controlled through Yoga practices suggested by Patañjali. The words *citta* and *vṛtti* are explained later. The last word in this definition of Yoga is *nirodha* that is derived from *niruddham* which means restrained or controlled or inhibited. These meanings are applied in different stages of spiritual journey of Yoga. Restraint is involved in the initial stages, control in more advance stages and inhibition or complete suppression in the last stage. Thus, the definition explains us all the stages of progress, a Yoga practitioner passes unfolding his consciousness.

If he can control all these *vṛtti*-s, then there is an abiding in the essential nature of the seer. He resumes to the pure, original form.

When cessation of modifications of *citta* is achieved, *citta* becomes like a perfect mirror in which *puruṣa* is reflected in his natural pure state. For this spiritual journey, he has to start following ethical disciplinary practices. Then, he will learn and practice the primary lessons in the stage of *kriyāyoga* and also taking full control over the body with various postures. He tries to control his mind starting with the practice of *prāṇāyāma* and then, to the fullest extent in the practices of *dhāraṇā* and *dhyāna*, suppresses the seeds of *samprajñāta* in the stage of *saṃprajñāta* and finally the stage of *nirbīja samādhi* in which he inhibits all modifications of *citta* and passes beyond the realm of *prakṛti* into the world of reality. But whenever, one is not established in one’s own essential nature, one identifies himself with the modifications of *citta*.

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70 योगशिल्तस्वतिनिरोधः || PYS, 1.2


72 *Ibid.* pp.15-16
Yoga is also explained as a discipline and mental process through which the union or merger of individual soul with universal soul or human soul with the divine reality takes place. But, Patañjali has followed Sāṃkhya principles in defining Yoga as knowing and isolating self as puruṣa from prakṛti by attaining samādhi state through practice of various spiritual practices. Thus, the aim is to delink puruṣa from prakṛti or ‘viyoga rather than Yoga’. As per mystic tradition, Yogīc freedom from miseries is like ‘spiritual divorce’.

Maharshi Badarayana Vyāsa’s commentary on Pātañjala Yogasūtra-s defines Yoga as Yogasamādhiḥ. Samādhi is total absorption. It is also complete integration of all levels of human personality. According to Swāmī Vivekānanda’s commentary on Pātañjala Yogasūtra-s (2. 25) explain that Yoga is a process of evolution of human consciousness resulting into divine consciousness.

Summarising all these, it could be concluded that Yoga is a way of life, a science of personality development and a path to liberation.

II. Citta

The word ‘citta’ is derived from ‘cit’ which means to enlighten, to make aware. So, ‘citta’ is that which has acquired consciousness or that which is enlightened. Basically, citta is insentient (jaḍa) and is ignited with consciousness by presence of Puruṣa. According to sage Patañjali, ‘citta’ here is a conglomeration of manas (mind), buddhi (intellect), ahamkāra (ego) and a group of senses i.e. five jñānendriya-s, five karmendriya and five tanmātrā-s.

Citta here is thus a ‘mind stuff’, a medium through which an individual soul materializes his individual world, lives and evolves in the world until he has become perfected and united with the universal consciousness. Citta corresponds to mind as per modern sūtrachology, but actually it is universal medium through which consciousness functions on all the planes of the manifested universe, whereas mind is confined to the expression of only thoughts, volition and feeling. But, for our

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73 Ibid. pp.12-13
74 Bengali Baba, Yogasūtra of Patañjali with the commentary of Vyasa, Motilal Banarsidass Publishers Pvt.Ltd. Delhi, 2005, p.1
75 Swami Vivekananda, Rāja Yoga, Advaita Ashrama, Culcutta, 1982, p.200
understanding in English, *Citta* is loosely translated as ‘mind’. Its modifications are known as *cittavṛtti*-s.

### III. *Cittavṛtti* (Modifications of mind)

*Vṛtti* means a way of existing and in a way a thing can exist is its modification, activities, thoughts or functions.

Different types of *vṛtti*-s described by sage Patañjali in various *sutra*-s are classified depending upon effects on our feeling as painful and non-painful. So, *vṛtti*-s can either be painful (*kliṣṭa*) or non-painful (*akliṣṭa*). Only painful (*kliṣṭa*) *vṛtti*-s need to be controlled for further progress in Yoga. If these *vṛtti*-s are classified as per nature of perception (*pratyaya*) produced in the mind, as per *Yogasūtra* 1.6, they are of five types.

These five *vṛtti*-s are *pramāṇa* (right knowledge), *viparyaya* (wrong, illusory knowledge), *vikalpa* (Fancy, imagination), *nidrā* (sleep) and *smṛti* (memory). The ultimate goal of Yoga is to get rid of all *vṛtti*-s for dissolution of mind. The details of five *vṛtti*-s are given below:

The first *vṛtti* as mentioned above is right knowledge, *pramāṇa*. This knowledge consists of all experiences gained by mind through contact with objects of senses. Three sources of this right knowledge are mentioned in *Yogasūtra* 1.7 through three means. One is through direct contact with the object i.e. *pratyakṣa*. You can directly see the person, who is infront of you. This perception is direct or *pratyakṣa*, which is authentic and reliable. Whereas, if you hear voice of a person through ears and recognize him, the knowledge perceived is indirect. It is called *anumāṇa* or inference as the cognition is inferred. If your family member, whom you trust most comes and tells you that your friend is at the door. This knowledge though, through an indirect object is based on testimony (*āgama*), which is third means. A true seeker should consider all these three aspects of knowledge i.e. perception, inference and authority to one’s own analysis and conclusion to find the truth.

In all these cases, our *cittavṛtti*-s are included in one category called as *pramāṇa*. But if the knowledge is incorrect or false, the *vṛtti* becomes *viparyaya* as explained in *Yogasūtra* 1.8. Incorrect knowledge is based on the false perception, not corresponding to the actual. Here also knowledge is based on some kind of contact
with the external object but the mental image does not correspond with the object. *Viparyaya* is a case of superimposition or incorrect knowledge. A drunkard under the influence of liquor or drug acquires incorrect knowledge.

In both these *vr̥tti-*s *pratyakṣa* and *viparyaya*, there is a direct or indirect contact with the object. In other *vr̥tti-*s like *vikalpa* (fancy) and *smṛti* (memory), experience is a pure creation of the mind and not the reality.

*Vikalpa*\(^{76}\) or imaginary knowledge proceeds from verbal cognition about something which is devoid of reality. We may imagine a man with the head of a horse, which can never be the reality, is an example of *vikalpa* (fancy).

The fourth modification of *citta* is *nidrā* (sleep), the deep dreamless sleep, which we normally understand as the state where *vr̥tti-*s are absent. But, according to Patañjali, *nidrā* (sleep) is modification of mind which is based on absence of any content in it.\(^{77}\) During sleep, there is no object or *pratyaya* in the field of consciousness. Incorrect knowledge based on wrong imagination or subjective misconception is *nidrā*. When *sattva* predominate *citta*, one goes to deep, dreamless sleep which is devoid of any experience, a state of *nidra*. But when *rajas* predominate, *citta* is active and one gets dreams in sleep. According to Vācaspati, one of the commentators of Patanjalyogadarśana, *citta* remains in one of the three states namely, *mūḍha*, *ghora* and *śānta* with predominance of *tamas*, *rajas* and *sattva* respectively. *Māṇḍūkyya Upaṇiṣad* refers to following four stages of *citta* or its consciousness\(^{78}\):

1. *jāgrat*: ordinary, conscious state
2. *svapna*: sleep with dreams
3. *suṣupti*: *nidrā* of Patañjali, deep and dreamless sleep
4. *turīya*: state of the ultimate, *nirbīja samādhi*

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\(^{76}\) *PYS*, 1.9

\(^{77}\) अभावप्रत्ययालयमन्नागृहसिद्धान्तं || *PYS*, 1.10

\(^{78}\) Swami Ananda Rishi, *Pātañjalayogadarśana*, Yogavidyaniketan, 2012, p.18
According to bhāṣyakāra of Yoga philosophy and many other commentators, five states of citta⁷⁹ have been describes as kṣipta (raving, distracted citta or rajas), mūḍha (forgetful, inertia or tamas), vikṣipta (citta going away from rajas towards sattva and also oscillating inbetween), ekāgra (prolonged one-pointedness, dhāranā state, sattva predominates) and niruddha (no vṛtti, restrained, beyond any guṇa, samprajñāta samāhi). Among these, the first three are not conducive to the samādhi or meditation, while the last two can take the aspirant to the state of spiritual absorption.

The mental activity does not stop in nidrā or sleep unlike the state of samādhi. The difference here is that brain is disconnected from the mind, so can not record the activity of the mind. As the person wakes up, he re-establishes the contact and the brain again becomes the seat of activities of mind.

Patañjali’s fifth vṛtti, smṛti (memory or recollection) is retention of past experiences in the mind. It is reproduction without taking from any other sources, of the thing that was previously experienced. Not allowing the the experience of the object to escape from the citta is memory or smṛti according to Yogasūtra.⁸⁰

As per this Taimini’s translation, mental impressions which are stored in the inner mind become cittavṛtti only when they get converted to active state as mental images. When we face any incidence or experience, it gets recorded in our memory in terms of certain forms of words. We normally react according to our past memories from these experiences only. Thus, memory is the most important modification of the citta and we may not be able to function normally without it.

Samskāra (residual impression of the karma) and smṛti (memory) are identical (ekarupa). The arousal of samskāra and its transformation into smṛti is so vivid, as though there is no gap of distance, interval of time or difference of lives at all.⁸¹ The overall memory of the jīvātmā enables him to see the perfect working out of causes

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⁷⁹ क्षिप्तां मूढिविक्षिप्ताभेकों निरुद्धमिति विलम्बोपयः। य्यासाह्या, १.१

⁸⁰ अनुभविविषयासम्प्रभोष्। स्मृतिः। प्यस, १०१।

⁸¹ ज्योतिर्देशकालयविविधहितानमपियान्तयेः स्मृतिसंस्कारयोरकरूपविन्दृग। इबिद., ४९।
and effects even though they are scattered over different lives in irregular manner. And there is no beginning of them as the desire to live is eternal. In Yoga, one tries to suppress the activity of *citta* or mind to attain spiritual goal by wakefully stopping the vibrations of the lower mental body. According to Maharṣi Patañjali, memory also can be controlled with full awareness through Yoga practices. For this purpose, he has suggested various spiritual methods in his *Yogasūtras*. The awareness helps to decide whether to invite the particular memory or not. Through all these practices and intense awareness, one can attain the highest level of understanding beyond all these *vṛtti*-s, those levels of supreme knowledge and realization are termed by Patañjali as *prajñā* and *pratibhā*.

### IV. Yogic techniques for control of *vṛtti*-s

Mind gets purified by the practice of Yoga and an inner light is revealed to guide one inwards. But, on this path of spiritual journey, before one gets established firmly, an ordinary man faces lots of violent distractions which he needs to overcome first. Patañjali prescribes various means and remedies for this problem as mentioned below:

**A. Kriyāyoga:**

*Kriyāyoga* is the path of ecstatic identification with the self by which the subliminal activators (*samskāra*-s), which maintain the individual consciousness, are gradually eliminated. Though, technically *kriyāyoga* is part of *aṣṭāṅgayoga*, the details of practice differ. Initially, one tries to implement the practices as *kriyāyoga* and then, it becomes an everyday practice as *niyama*-s. One should understand it from individual point of view and follow accordingly. The starting practices of *aṣṭāṅgayoga* i.e. *yama*-s and *niyama*-s are very difficult to follow in the present day and for people like us who find it difficult to come out of worldly life and routine.

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82 तासामनादित्वं चाशिषो नित्यन्त्वाद् || Ibid., 4.10

Patañjali has recommended slow and safe transition towards final goal via self discipline. By this step by step process, one’s readiness is inspired. He has rightly given name as aṅga-s and not ‘steps’. The true practitioners know that if one starts following them according to their capacity, his journey would be comfortable towards the higher goals. But, before this difficult and long journey, he has prescribed kriyāyoga, which is comparatively easier to follow.

Pātañjalayogadarśana’s second chapter sādhana-pāda opens with the first sūtra on definition of kriyāyoga (Yoga of action). It says that tapa (austerity), svādhyāya (self-study) and prāṇidhāna (surrendering/resignation) to Īśvara constitute kriyāyoga. These three elements are same as last three niyamas of aṣṭāṅgayoga, the eight limbs of spiritual practice prescribed by Patañjali in the same sādhana-pāda only. It seems that the purpose of prescribing this practice of kriyāyoga here in the beginning before aṣṭāṅgayoga is of more preliminary nature. As the path of Yoga is not an easy path, the aspirant need to prepare his body and mind with many preparative and preliminary practices as suggested by Patañjali. During practice of kriyāyoga, one is self tested for his genuine will and ability to attain the final goal. One can not directly jump into Yogic life from totally worldly life. The consequences of such an action are very negative and adverse. The impurities and afflictions can never get dissipated without penance.

Kriyāyoga and such preliminary practices enable the aspirant to make him realize whether he is sufficiently keen and capable to adopt the Yogic life or not yet ready and serious enough to make the spiritual progress. One should have intense desire or will to learn and follow the Yogic practices. The preparatory self-discipline is triple in its nature corresponding to the triple nature of the human being. Tapa is related to his will, svādhyāya is to intellect and Īśvara-prāṇidhāna is to his emotions. Thus, kriyāyoga develops all the three aspects of human nature to grow an individual’s all round personality to attain the higher goal.

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84 तप:स्वाध्यायेश्वप्रणीतिः योगम् || PYS, 2.1

Tapā means to heat, to purify even by bearing some pain sometimes, as in order to develop sattva, we need to burn rajoṣ and tamoṣ. Tapā is ascetic observance to loosen, remove and destroy impurities afflictions and propensities which are worldly objects of attraction. It may be control of food (mitāhāra), bearing the pairs of opposites (dvandva) with equanimity, celibasy, serving guru, observing silence, practicing āsana, prāṇāyāma consistently abonding other pleasures and similar practices. Living life with choiceless awareness is purificatory action, the true tapa.

Svādhyāya is studying, analyzing and improving on self, reading of scripture related to spirituality and keeping an active touch of spiritual scholars or guru-s. It is also reflecting on each and every action in life, silent recitation and meditation on purificatory like Aum.

Prāṇidhāna is directing awareness towards Īśvara which is God, the Almighty or the Divinity. Īśvara-prāṇidhāna is full dedication of all actions to the higher authority and renunciation of their fruits. Surrendering to the divinity is basically a mental attitude than the physical action. It is also surrendering our ego. One has to cultivate this attitude with determination. Through the mode of ritual actions like pūjana, prārthana, vandana and havana for adequate time develops a devotional attitude. This attitude continues to take us towards the path of surrendering and dedicating of all our acts and practices, all our credits, worries, status and reputations to the divinity and also renouncing the results and fruits thereof. This results into annihilation of ego.

Kriyāyoga also is described differently by different scholars who have worked on Pātañjala yogasūtra as it consists of three components i.e. tapa as prāṇāyāma, svādhyāya as praṇava, japa and upasthāna, arghyapradāna and gāyatrī japa as Īśvara praṇidhāna.85 Kriyāyoga limited to tapa becomes karmayoga i.e. control of body. Svādhyāya leads to samādhi, the essence of jñāna, control of speech, whereas Īśvara praṇidhāna expresses the essence of Bhakti, control of mind. When practices are done with attitude of their being offering to God, the attitude extends into life and kriyāyoga naturally and effortlessly becomes karmayoga. Hence it acts outside also.86

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86 Swāmī Veda Bharati, Yogasūtra of Patañjali (with exposition of Vyāsa), Vol.II, Motilal
In the beginning, these three actions of *karma-jñāna-bhakti-yoga* are physical and mechanical. Then, one should try to develop an attitude and inner awareness in these three practices of *kriyāyoga*. Then, one can make progress toward practice of *aṣṭāṅgayoga*.

*Kriyāyoga* is very important practice on spiritual path to take control over afflictions or *kleśa*. When one wants to start the journey of *aṣṭāṅgayoga*, *kleśatanūkaraṇa* (diminution of *kleśa*-s) is a must preparative stage. *Kriyāyoga* results into control of mind which can be directly experienced by practioner (*drṣṭā*), and purifies the essence of personality which is an indirect result (*adrṣṭā*).

**B. Aṣṭāṅgayoga**

One more set of practices which is the most popular even as on today is ‘*aṣṭāṅgayoga*’. Sage *Patañjali* has included most of the techniques which any person of any level, constitution or age can practice and get relevant benefits. The range of practices is from following disciplinary and ethical rules, purification of body and mind, body postures and breathing practices to controlling mental modifications with internal Yoga.

There are eight limbs of yoga or a set of practices called *aṣṭāṅgayoga*, where the ultimate stage is *samādhi*. It is a stage where the ultimate realization of the discrimination between *puruṣa* and *prakṛti* takes place is attained. Impurities in the form of layers of obstacles have been removed; the ever-present ātman or the pure form of seer is immediately revealed.

The eight limbs of self discipline of Yoga as suggested by *Patañjali* in his *Yogasūtra* are as under:

1. *Yama* (self restraints, vows of abstention from evil doing)
2. *Niyama* (various fixed observances, rules or code of self discipline)
3. *Āsana* (postures)
4. *Prāṇāyāma* (regulation or control of breaths)

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Banarasidass Publishers Pvt.Ltd., Delhi, 2009, p.17

87 यमनियमासनप्राणायामप्रत्याहारणांयनस्माधयोःस्तवकङ्गलि || *PYS*, 2.29
5. Pratyāhāra (withdrawal of mind from sense objects)
6. Dhārana (Concentration on any auspicious subject by restraint of citta)
7. Dhyāna (Meditation, continuity of dhārana to the subtler level)
8. Samādhi (Absorption within)

These eight parts are internally related but practicing them in sequence is not strictly suggested in all cases by Patañjali as he has used the word ‘limbs’ (aṅga-s) and not ‘steps’. Though, certain sequential relationship is recommended as we can understand from these sutra-s. Each aṅga follows a certain order in natural manner with the other ones.

As soon as all the impurities are removed successively through the practices of spiritual disciplines in the form of limbs of Yoga (aṣṭāṅgayoga), spiritual illumination (jñāna-dīpti: inner light of knowledge) arises from within, and continues till vivekakhyāti is reached. This vivekakhyāti is of the nature of satrva principle but mind retaining the latent impressions alone. To achieve this state, practice of limbs of Yoga (yogāṅgas) should be continued on regular basis.

First two aṅgas of Yoga namely yama and niyama provide us the moral foundation for the Yoga training. Both are rules for regulating one’s behavior. As value of a diamond depends upon the quality of stone from which it is made and not on the polish on its facets. Sameway, yama and niyama are foundation stones of the entire building of spirituality. Both transmute the lower human nature; transform one’s character and attitude. A true spiritual practioner tries to start implementing these transcendent ethical laws recommended by Patañjali and most of the world religions to accelerate his journey towards the final goal. So, they are prerequisites for the practice of other angas like āsana, prāṇāyāma and internal practices.

A modern man will feel that these rules of yama-niyama are not practicable in current scenario. Patañjali however recommends these values for the potential power attached to them which manifests in one’s life if followed properly. Though, they are not obligatory or compulsory according to other Yogīc scriptures, the observance as per one’s capacity would definitely accelerate the journey towards the final goal of yoga.

88 योगांगामुन्नानादशुद्धिययज्ञानदीप्तिसांविक्ख्याते: || Ibid., 2.28
For example, *Haṭhapradīpikā* (*sutra*-s: 1.57, 3.92) mentions at several places that practice of such virtues helps us for rapid and good success in yoga. This morality is based on the higher laws of nature and organized with a view to bring about the liberation of the individual from the bonds of illusion and ignorance. Different and difficult situations will arise in daily life and how the person acts and reacts and makes use of these virtues will decide his progress towards spirituality. We can isolate each *yama* or *niyama* to understand and practice it separately or one by one as all are closely inter-related. For example, nobody can practice non-violence only in absence of truth and love. Patañjali has not mentioned about consecutive steps of practice of *yama* and *niyama* unlike many other *aṅgas*. We need to minimize or get rid of all *vitarka*-s (improper thoughts) to get success in practicing these virtues. These spiritual practices are explained here in the sequence of Patañjali’s *yogasūtra*-s (from *sūtra* no. 2.30 to 2.45) as under:

**a) Yama**

*Yama* consist of five self restraints or rules of observation for a *sādhaka*. These are, *ahimsā* (non-violence), *satya* (truthfulness), *asteya* (non-stealing), *brahmacarya* (Celibacy, continence), and *aparigraha* (non-acquisiveness). *Yama* word is derived from the verb root ‘*yam*’, which means to control or restrain. These practices are moral and prohibitive. Apart from making a well behaved and disciplined society, practice of *yama*-s produce a comparative peaceful condition of mind which is essential for the advancement in Yoga. All *yama*-s should be practiced at all three levels i.e. by body, speech and mind. At subtler and greater level, they should be practiced as *mahāvrata*-s as explained later in this chapter. Each *yama* is explained here as per *yogasūtra*.

i. **Ahimsā:**

Violence, performed by self, got done by another or approved by self out of anger, greed or delusion at mild, moderate or intense level is the cause of
infinite misery and unending ignorance according to yogasūtra\textsuperscript{90}. Once a person gets established in non-violence (ahimsā), he can create around him an atmosphere of non-violence and carries an ‘aura’ surcharged with love, peace and compassion without expressing it at emotional level. The violent and hatefull vibrations of those who come near to such Yogi are over-powered at that time by the much stronger vibrations of love and kindness emenating from him. All living creatures, many of them though are life-long enemies of one another will cease to feel enmity in his presence.\textsuperscript{91} He will create a harmless atmosphere, where no violent activity finds reciprocation and cessation of hostility will come close to him. Maharṣi Ramaṇa, Lord Mahāvira and Lord Buddha are some of the live examples from our history who had demonstrated this aura. The life-stories of such saints and incidences of non-violence do not demonstrate any miracles but, happen as a result of natural law.

Ahimsā has broad sense of not injuring or hurting anybody by our actions, words or thoughts. Harmlessness also includes love, compassion and absence of jealousy. It is dynamic quality of universal love and kindness which is much more than harmlessness.

ii. Satya

The person, who has acquired this virtue of truthfulness\textsuperscript{92} perfectly, will get fruits of his actions without fail. Satya is observing truthfulness in every way of life. A state of connection between one’s action or words and its consequences as fruits gets established. It is maintaining total uniformity in our speech, thoughts and behavior or attitude. He is pure like a mirror

\textsuperscript{90}वितर्के हिसादयः कृत्तकारितानुमोदिता लोभोक्रोधोमहपूर्वका मृदुमध्याधिभाष्ट्रा दुःखानानन्तरकाल
इति प्रतिपक्षभावनम् | PYS, 2.34

A.Hariharananda, \textit{Yoga Philosophy of Patañjali with Bhāsvatī}, University of Calcutta, 2000, p.217

\textsuperscript{91}अहिःप्रतिष्ठायां तत्संलिपिवैवैद्यत्यां || PYS, 2.35

\textsuperscript{92}सत्यप्रतिष्ठायां क्रियाफलाभयत्वम् || Ibid., 2.36
reflecting the divine mind. According to scriptures, words and actions of such a person merely reflect God’s will and can anticipate the happenings of the future. *Satya* creates power that words of the follower come true. A true *Yogī* never thinks of changing the natural laws and his lifestyle also is truthful, so when he thinks of something, his wishes are granted. But an act of deceit or even an idea of deceiving is against *satya*, which is *asatya* (non-truth).

### iii. Asteya

*Asteya* is non-stealing. One who firmly gets established in non-stealing and honesty, people of this world offer everything including gems and jewels at the service of him.\(^93\) *Asteya* is not having anything which rightly does not belong to one. The practice brings treasures of all kinds and wealth one needs. Unfortunately, such persons are very rarely found around us. Normally most of us have tendency to misappropriate or grasp things even if they don’t belong to us. This is because we are governed by ordinary law of nature. Even an intention to possess things which belongs to others is a mental *asteya* (stealing). According to late Pandurangashastri Athavale, the famous saint, honesty is not the policy but should be a way of life. Through Yoga practices, we can reach above this ordinary level.

### iv. Brahmacarya

*Brahmacarya* is observing disciplined life of self-restraint and maintaining sensual control, not allowing senses to take control over us. It is a mode of behavior which is conducive for reaching the highest goal for the spiritual aspirant. Obviously, the person practicing abstinence from chastity will always try for spiritual upliftment and would always practice other virtues also. Thus *brahmacarya* includes all other *yamas*. Such practitioners called *brahmacāri*-s have complete mastery over the senses and related instincts. *Vīrya* is not only conservation of strength and sexual energy, but vibrant vitality too. The conserved energy of the body can be sublimated to serve the

\(^93\) अस्तेयप्रतिष्ठायां सर्वत्रतनोपस्थानम् || *Ibid.*, 2.37
higher purposes of the soul. When such Yogī is established in non-acquisitiveness, he gets full knowledge of the purpose of his own birth\(^94\).

v. **Aparigraha**

With the steady practice of *aparigraha*\(^95\), knowledge of previous birth and present life is attained. *Aparigraha* is non-receiving and possessing and not accumulating of things. It means not accepting anything which is not immediately needed for one’s life maintenance and other essential duties. Though practice of this yama is more at physical level, it improves our sense of mental detachment. It goes with *sanyāsa* which is desirelessness and disattachment. *Aparigraha* in strict sense is the most difficult virtue to follow. The development of intense non-possessiveness frees us to a very great extent from habit of identifying ourselves with our bodies (‘I’ consciousness) and surrounding things.

Observance of these yama-s should not be conditioned by or restricted to birth, class, place, time, social status or occasion and extending to all stages constitute great-vows (*mahāvrata*)\(^96\) as per *yogasūtra*. No exceptions can be allowed in the practice of great vows. It involves great hardships on occasions. It is *sārvabhauma*, which means obligatory in all circumstances and under all conditions. The universality of the vows leaves no loop-holes through which one’s mind may tempt him to escape and his course of action on most occasions will be quite clear. He will follow this right path consistently and religiously with full faith and confidence. Whenever we have inhibitions in following any of *yama*, *niyama* due to *vitarka*-s i.e. erroneous ways of thinking and feeling, cultivate contemplation (*bhāvanā*) on


\(^95\) अपरिग्रहयोय जन्मकथनतासम्बोधः || *PYS*, 2.39

\(^96\) जातिदेशकालसमयानविचित्रस्ता सार्वभौमामहाव्रतम् || *PYS*, 2.31

Bengali Baba, *Yogasūtra Patañjali with the Commentary of Vyasa*, Motilal Banarsidass Pvt.Ltd, Delhi, 2005
opposites as suggested in *yogasūtra*.

Normally, such types of actions or vices like violence, lies, stealing, loss of control over senses and needless accumulation of materials are results of *vitarka*-s or wrong thinking (*avidyā*). When deviant thoughts present themselves inhibiting restraints and observances, the true aspirant can try to cultivate opposite tendencies in case of such disturbances or *vitarka*-s rather than suppressing them.

“*Vitarkas* are done by own-self, got done by others or approved by own self and those are preceded by greed, anger or delusion and such actions are mild, moderate or intense. They are unending consequences or fruits resulting from pain and ignorance. They are eliminated by opposite thoughts.”

It also indicates that each *vitarka* has twenty seven divisions or ways of doing it.

It is necessary for each one of us for healthy life to wipe out the negative thoughts from our mind and replace them with positive thoughts with such practices. Lots of techniques are suggested by sage Patañjali and other great thinkers of our past and modern era.

b. *Niyama*

The second *anga* of Patañjali’s *aṣṭāṅgayoga* is *niyama* (observances). These practices are disciplinal and constructive. They should be carried out actively and consistently i.e. on regular basis with full of awareness and involvement. Purity, contentment, austerity, self-study and self-surrender constitute five *niyama* (*sūtra 2.32*). Each *niyama* is briefly described here.

i. *Śauca (Purity):* ‘śauca’ is our ability to help the *prakṛti* (vehicle) to serve efficiently as an instrument of the divine life expressing through it at the particular

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97 *PYS*, 2.33

98 वितर्कहितसादयः कृत्तकारितानुमोदितालोभकोष्ठोपूर्वकामूदम्याधिमाध्रुदः खाताजातानंतर्फलम् || *PYS*, 2.34

stage of evolution.\textsuperscript{99} Yogasūtra 2.40 and 2.41 explain us the results of developing physical and mental purity respectively.

Śauca (physical and mental purity) creates an attitude of detachment to the aspirant by looking at the body and inside of it, which can never be pure and clean. So, dislike gets created towards own body and disinterestedness towards others’ bodies arises. He is disinclined to have physical contact with others.

By internal purification (and practice of refinement of the intellect), the aspirant gets purity of self, cheerfulness (mental satisfaction), one-pointedness, control over senses, ability of perceiving the self and self-realization. He slowly moves to higher level of consciousness and internally oriented.

Sage Vyāsa\textsuperscript{100} explains in his bhāṣya that complete and long lasting purity of the body is impossible. Inspite of the knowledge that body under the skin is a mass of flesh, blood, bones and all kinds of secretions and waste products, we do not feel disgust for it. Rather, one regards it as most loved possession. The Yoga practitioner slowly starts getting rid of its attraction and attachment. Through concentration and meditation, the personality reaches to the highest (sattva) aspect which is so pure that it can mirror the light of the transcendental Self without distortion. He would seek seclusion and avoid contact with the worldly matters.

Purity should be at both the levels: physical and mental. Physical purification could be done externally and internally. Hatha yoga prescribes various purifying processes in the form of śaṭkriyā (six types of cleansing techniques) which bring about cleansing of internal systems of our body. They are dhauti, neti, basti, lauliki, trāṭaka and kapālabhāti. This brings about cleansing of external organs like eyes, nose, throat, ears and internal organs like respiratory passages, entire alimentary canal and other internal cavities.

\begin{itemize}
  \item \textsuperscript{99} Shāyāntavāikaḥgaṇḍapārāṁsća: || PYS, 2.40
  \item \textsuperscript{100} तत्र शाच भृज्जराददजननतं भेघ्म भ्मवहयणाददभ्मनतयं चित्तभरानाभाकारनभ् || PYS, 2.41, Ibid., p.199
\end{itemize}

\textsuperscript{99} Bengali Baba, Yogasūtra Patañjali with the Commentary of Vyasa, Motilal Banarsidass Pvt.Ltd, Delhi, 2005, p.282
Any other method including these *kriyās* for cleansing body from outside and inside can be included in *śauca*. Patañjali’s techniques like *aṣṭāṅgayoga, cittaprasādana*, *kriyāyoga* are more relevant for mental purification. Other forms of Yoga like mantrayoga, bhaktiyoga, karmayoga, *jñānayoga, layayoga, nādayoga* and spiritual practices like prayers and chanting *mantra* also purify mind and emotions. Lots of active and consistent efforts are needed to bring about complete purity in our body and mind.

**ii. *Santoṣa*:** The real contentment gives unexcelled happiness to the practioners as per Patañjali which is second *niyama. Santoṣa* (contentment) gives unsurpassed happiness. It is mere contented acceptance of one’s allotted life, without envy and restlessness. It is totally a mental attitude unlike other *niyama*-s. A true aspirant should actually put it into action. Contentment only can give equilibriu to our mind. In his *Yogabhāṣya*, Vyāsa explains it as not coveting more than what is at hand. It is an expression of renunciation. But, this can not be attained without constant alertness and training the mind for right attitude on regular basis. Therefore, this virtue is put under *niyama*. Though, it is comparable with *aparigraha of yama*, we should be able to come out of illusory feeling of quite desirelessness. Consciously we should eliminate each personal desire from root of the mind. One gets the real happiness from within independent of external circumstances. Contentment can be attained by changing the state of constant disturbance into a state of constant equilibrium and stillness by a deliberate exercise of the will, meditation and other means one can practice. It is an extremely positive and dynamic condition of the mind.

**iii. *Tapas*:** The fire of *tapas* burns and destroys all impurities and gives perfection of sense organs and body. *Tapas* (austerity or mortification) is one type of self-discipline, progressing towards the goal with consistent efforts and hardwork. *Tapas* is to ‘heat’ or to glow. To melt and mould a tough metal, heat is needed. The fruit of such asceticism is the perfection of the body, which becomes robust like a diamond

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101 संतोषादनुत्तभ् सुखराब् || *PYS*, 2.42
102 कार्यलित्रियसिद्धिकशुद्धिकारत्तथः || *PYS*, 2.43
according to bhāsyakāra Vyāsa. It is a whole science of character building. It also purifies our body and improves will power.

Practice of tapas includes regular Yogasādhanā like observance of moral virtues, attaining physical firmness through postures, Prāṇāyāma (regulation of life force to gain perfection of functioning of senses), Meditation, consumption of sāttvika diet, fasting or mitāhāra (controlled diet) and other spiritual practices till one attains the goal. The ultimate purpose is getting dissociated from consciousness.

iv. Svādhyāya: The next niyama is svādhyāya (self-study). Svādhyāya results into union with the desired deity. He will be able to meet his guru, guide or the most trust worthy person who does not exist now. The aspirant has to study sacred scripture, gain knowledge of philosophy, literatures, practices and other aspects of Yogic sciences, reflect continuously on it and try to get absorbed into it. He gets connected to divine within. By study (svādhyāya), Yoga is developed; by Yoga the study is confirmed; and the highest-self is revealed by the combined power of the study and Yoga.

According to one historical scholar King Bhoja in his literature Rājāmārtanda, svādhyāya is equated exclusively with recitation. It opens up a channel between sādhaka and the object of his search. A free flow of knowledge, power and guidance starts from higher to the lower consciousness. A broad and intellectual background clear and broad grasp of the subject are necessary elements for the steady progress. Along with detailed knowledge, constant reflection and contemplation will help the aspirant to know the reality from within. Slowly and gradually, the sādhaka will leave support of books and scriptures, dives into one’s own mind for his entire quest. Thus, it is self-development through self-study. This experience actually is an indicator to the spiritual aspirant that he is on the right path towards the goal. Then, he can continue his journey towards samādhi.

103 स्वाध्यायादिन्द्वेदवसाम्प्रयोगः || PYS, 2.44
104 Bangali Baba, Yogasūtra of Patañjali with the commentary of Vyāsa, Motilal Banarsidass Pvt.Ltd., Delhi, 2005, p.15
v. Īśvara-praṇidhāna: Yogasūtra\textsuperscript{105} 2.45 defines Īśvara-praṇidhāna as accomplishment of samādhi from resignation to God. It is merging individual will with the will of God. The only way to get freedom from limitations and illusions of life due to one’s asmitā (ego) is by getting rid of this veil of ‘I’ consciousness. Īśvara-praṇidhāna helps in this mission by systematic and progressive merging of individual will with the will of Īśvara and destroying the root of all kleśa-s. A yoga aspirant can practice devotion to Īśvara. Slowly, he can reach to a state where surrender happens spontaneously. This is the threshold of samprajñāta samādhi.

The other practices for this aim are karmayoga, bhaktiyoga and true love for all and the supreme. Yogabhāṣya by Vyāsa explains it as “On account of devotion, through a particular love (bhakti towards him), the lord inclines and favors him alone by reason of his disposition. By this disposition only, the Yogīn draws near to the attainment of samādhi and fruits of ecstacy, which is liberation”\textsuperscript{106}. Through this practice of Īśvara-praṇidhāna, one starts believing that will of the God is supreme in the world, over which He rules. One submits to this Will willingly and happily. He comes out of all types of stress, undergoes deeper process of transformation, finally reaching the state of samādhi. Thus, by refining and intensifying progressively an attitude of self-surrender to God, we can attain the supreme enlightenment. The leap from individual experience to ecstatic self-realization is a matter of divine intervention.

Thus, such practices of yama-niyama explained above not only help us to make accelerated progress in our spiritual journey, but also reduce stress and problems in our life due to various kleśa-s. One should try to follow them as per their own level best making that habit in his life.

c. Āsana

Out of all eight āṅga-s of Yoga practice, the third limb āsana is the most popular and demonstratable limb. Basically, these are physical postures having specific

\textsuperscript{105} समाधिष्ठित्र्यक्ष्यवर्णणम् \textsuperscript{PYS}, 2.45

manner of performing them, and gives lots of benefits on our body flexibility and strength (musculo-skeletal system), endocrine glands on balancing hormones, vital capacity, neuro-muscular coordination, concentration power and finally total health. The goal of performance of this practice is to minimise physical disturbances and to make our body a suitable vehicle for descend of higher spiritual forces.

*Hatha* yoga puts a strong emphasis on preparing physical body by going through various āsana-s, kriyā-s and physical exercises. This results into changes in deeper level of consciousness. This activates different energy centres (cakra-s), awakening dormant spiritual power in the form of kuṇḍalini (that which is coiled up). Practice of āsana-s is the first step in *Hatha* yoga practices, for spiritual progress.

*Rāja* yoga talks of tackling the mind and its vṛtti-s through physical body initially and taking care of moral values (yama-niyama) simultaneously while going through journey. So, in this also āsana-s are practiced first to take control over both body movements and steadiness. Maintaining a particular posture steadily for long time through regular practice, body ceases to be the source of disturbances to the mind. Patañjali has tried successfully to explain philosophy of practice of postures (āsana) in only three sūtra-s.

The first sūtra\(^{107}\) for āsana simply defines āsana as steady (sthira) and comfortable (sukham) posture. These are two essential requirements in practicing any āsana. Patañjali has not given any name of āsana, but one can practice any posture of his choice as per technique shown by him. Comfort (sukha) is the first requisite which makes the second prerequisite of steadiness possible. *Hatha* yoga mentions 84 āsana-s, the prime ones are meditative postures like sidhāsana, padmāsana for stabilizing the body for meditation. In short, immovability (steadiness) and relaxation are two essential parts of āsana according to Patañjali.

If we continue the practice as shown by Patañjali in this way and according to *yogasūtra\(^{108}\)*, this state of equanimity could be attained. While doing āsana, one

\(^{107}\) स्थियरसुखभासनभ् || PYS, 2.46

\(^{108}\) प्रत्यक्षायिन्यायान्तरसागारसांविभागभायम् || Ibid., 2.47
should gradually minimize the efforts and meditate on infinity \((ananta)\) for mastering it. Though, duration of practice is not mentioned here, but as it is essential prerequisite for \(prāṇāyāma\), should be practiced accordingly. Due to above changes, these \(āsana\)-s are very useful sūtra-chō-spiritual techniques.

Though fixing mind on infinity in the final position of \(āsana\) is very difficult, one can proceed systematically. First one can develop awareness on muscular tension, different sensations, nerve impulses and all other changes occurring within the body. Thus, the practitioner shifts his awareness from gross to subtler level. During practice of cultural postures, he can feel the subtler changes in circulation of blood, pressure in the visceral organs, nerve impulses passing through the spinal column followed by sound vibrations though out the body. With prolonged and consistent practice of \(āsana\)-s, one can attain a state where he feels body apartness to get visualization of infinity and then, experiencing merger with that.

Initially an aspirant finds it difficult to realize above mentioned changes in attitude, hormones and vital capacity and is unable to detect inner changes as he is busy in paying attention to the tension and musculature. For this, one should slowly and gradually transfer his control of body from conscious mind to subconscious mind. Thus, conscious mind is withdrawn from body without affecting the stable, fixed condition of the body. The same \(sūtra\) \((2.47)\) has also been explained by some translators as to maintain steady pose effortlessly so that mind becomes free to contemplate on infinity. Thus the \(citta\) is to be directed to some object of infinite dimensions like sky and ocean and then, try to become one with that. Both \(prayatnaśaithilya\) (minimizing efforts) and \(anantasamāpatti\) (meditating on infinity) always go hand in hand. If these two are well coordinated, then the \(āsana\) becomes the ideal posture. This experience brings many positive physiological changes like reduction in heart rate, pulsation and respiratory rate. The practitioner becomes immune to the pairs of opposites\(^{109}\). If above said process is adopted then, the result is destruction of \(dvandas\). \(Dvanda\)-s are pair of opposites like heat and cold, pleasure

\(^{109}\) पत्रो द्वन्द्ववानमिथि: \| \textit{Ibid.}, 2.48
and pain, good and evil or mental conflicts accompanied by tension. It resolves all conflicts. So, immunity is developed against duality of mind.

Similar type of mental state and position is mentioned by Gorakṣanātha, the disciple of great guru Matsyendranātha in his collection of nectar-like words (amṛtavākyam, sūtra 215) as under:

“Where there is neither sorrow nor happiness, neither joy nor grief, neither dream nor wakefulness, neither hunger nor food, neither arrival nor departure, neither speech nor silence, in such place one should maintain one’s position with consistent feeling.”

Through such practices, moderate diet and seclusion, one can attain liberation.

As per Taimni, “Gaining control over body by mastering the āsana brings about an extraordinary influx of the spiritual force which expresses itself in outer life as will-power”.

A meditative pose is an erect posture holding the back, neck and head in a straight line without strain to allow our mind to forget the body and concentrate on object of meditation. When mind becomes deeply absorbed, according to Hathayoga, a spiritual current is felt to rise through the spine and the passage for this current must be kept straight and open.

When one sits relaxed in the āsana, he starts feeling slackening of breath as if prāṇāyāma or alteration in regularity of breathing is happening spontaneously (gativiccheda) without voluntarily trying to control it.

d. Prāṇāyāma

Prāṇāyāma is considered as the best spiritual practice according to Upanisad. The fire of Prāṇāyāma burns all the unwholesome karma. Prāṇāyāma is like a bridge to cross the ocean of sāṃsar (our worldly life).

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110 “Amṛtavākyam” published by The Lonavla Yoga Institute (India), Lonavla, p.151
The next activating station on the journey to spiritual goal is prāṇāyāma, one of the most important for controlling our mind. Patañjali defines prāṇāyāma\textsuperscript{112} as: “After getting established in āsana, cessation of inspiration and expiration is called prāṇāyāma.” Practical meaning of prāṇā is breath and āyāma is expanse. So, expanding or elongating prāṇā is prāṇāyāma. Actually, the breath is only an external aspect or manifestation. Prāṇā, the life force or the vital energy which exists on all the planes of manifestation is connecting link between matter and energy on one hand and consciousness and mind on the other. Thus, it is able to serve as an instrument for actions and reactions of matter and consciousness with each other. There is an intimate relation between prāṇā and mind. This relation is utilized in different ways in different schools of yoga. Ḥaṭhayogapradīpikā mentions proportionate relationship between breath (vātā) and mind (citta). Anyone can be controlled by controlling the other. The Bhāṣyakāra Vācaspati says that prāṇāyāma can be accomplished with the aid of pūraka, kumbhaka and recaka. Ḥaṭhayogapradīpikā discusses prāṇāyāma at length and describes eight types of kumbhaka as prāṇāyāma. They are sūryabhedana, ujjāyi, sitkārī, śītalī, bhastrikā, bhrāmarī, mūrchha and plāvinī. In another important Ḥaṭhayoga text ‘Gheraṇḍa Saṃhitā’, instead of sitkārī and plāvinī prāṇāyāma, sahita and kevali kumbhaka are explained.

“The whole adventure of Yoga is but a play of the Pranic force”.\textsuperscript{113} Prāṇā, the vital force, is a specialized kind of composite energy with a material basis. The vehicle which carries it is prāṇamaya kośa. On a very raw basis, it can be identified by our breaths. This prāṇa has different functions in different parts/organs of our body. Mainly there are five main and five upa-prāṇa are described in the scripture. They are classified according to their functions and location. Accordingly, it gets located in different forms and with different names like prāṇa, apāna, vyāna, samāna,

\begin{footnotesize}
\begin{enumerate}
\item PYS, 2.49
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udāna as main prāṇa and nāga, kūrma, krikara, devadatta, dhanañjaya as upa-prāṇa. Prānāyāma is restraint or control of this prāṇa and not simply and only our breath, as commonly understood.

Breath is just one of the many manifestations of actions of prāṇa in our physical body. Definitely, there is a close connection between these two, which enables us to manipulate the currents of prāṇa by manipulating breathing. Praśna Upaniṣad holds prāṇa as the most powerful primal energy responsible for all functions of our body and the entire universe.

Above sūtra (2.49) of Patañjali defines prānāyāma as controlling prāṇā (breath) by stopping the movements of inhalation and exhalation after mastering āsanas and after destroying the opposites with practice of āsana. This also means a break or cessation in the movement or regularity and rhythm of breath. Prānāyāma is beneficial for physical and mental health, but should be practiced under the proper guidance of the competent guru (expert teacher). After adequately preparing our body and mind setup by the practices of yama, niyama, āsana and kriyā (cleansing process), one should practice it regularly with full awareness, efficiency and understanding of its rationale and limitations. Slowly and gradually with consistency in the practice, intervals between inhalation and exhalation should be increased, which is called retention of breath or kumbhaka as per Haṭhayoga terminology. That is how one gains control over flow of pranic currents.

Kumbhaka unlocks the doors of unexpected powers. If it is accompanied by controlled inhalation with full awareness (pūraka) and controlled exhalation (recaka) followed by controlled cessation of breath is sahita kumbhaka. When it gets stopped automatically, the effortless cessation of breath is called sahaja or kevala kumbhaka. One should practice kumbhaka with great care and precautions only after mastering puraka and recaka. Though Patañjali has never used these three terms (pūraka, recaka and kumbhaka), they are very commonly used in practice of prānāyāma as mentioned in various texts of Vācaspati (9th century), Haṭhayogapradīpikā (13th century), Gheraṇḍa Saṃhitā (17th century)114.

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114 Anand Rishi, Ananda Varsha, Pātañjalayogadarśana, Yoga Vidya Niketan, Mumbai, 2012, p.139
As per various Hathayogic scriptures, huge reserve of spiritual energy is situated at the base of spine in the form of *kundalini*, the serpent power. When it is aroused with consistent practice of *prāṇāyāma* and internal yoga, it travels up the spine piercing through six *cakra*-s (centres of consciousness) reaching the seventh at the centre of the brain producing various degrees of enlightenment.

The whole treatment of *aṣṭāṅgayoga* is given in such a light progressive way that each stage prepares for the next stage and needs an adequate degree of perfection in the preceding one. The two *Yogasūtra*-s (2.50, 2.51) explain the process in four modes of *prāṇāyāma*.

When *prāṇāyāma* is observed according to space, time and number, it results into the prolongation of breath (*dīrgha*) and also becoming finer and finer indicated by word *sukṣma* in first *sūtra*.

Three operations of *prāṇāyāma* are mentioned here. The first mode, which is *bāhyavṛtti* *prāṇāyāma*, one has to practice modified, prolonged and faint exhalation. The second *abhyantrara-vṛtti-prāṇāyāma* is prolonged and finer inhalation. Third mode is *stambhavṛtti* where breathing is suspended for sometime as per the capacity of the aspirant.

Another meaning given by different scholars and translators is suspension of breath has three modifications: *āntar-kumbhaka* (stoppage after inhalation), *bāhyakumbhaka* (stoppage after exhalation) and instant stoppage or *kumbhaka* (*sthambhavṛtti*). *Prāṇāyāma* can be measured in three modes: ‘*deśa*’ is the limits of the distance of inward and outwards flow, ‘*kāla*’ is the period and ‘*sāṃkhya*’ is the number.

The fourth or *caturtha* is described as *bāhyābhyantaravāsyākāśepī*116 “is automatic cessation of breathing without any dependence of inhalation or exhalation. It is involuntary and natural operation transcending the realms of both inwards and inward modalities. Maharṣi Vyāsa has suggested that the fourth *prāṇāyāma* is different and very subtle where the breathing stops automatically. This practice of

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115 फाह्माभ्मनतयस्तम्बवृन्त्त्देशकारसङ्ख्मामब्ऩरयदृष्टो दीघिसूक्ष्भ् || *PYS*, 2.50

116 फाह्माभ्मनतयववषमाऺेऩी || *Ibid.*, 2.51
spontaneous retention of breath is possible only after mastering all the previous three varieties. So, this one transcends the sphere of influence of external and internal operations. This experience actually takes us towards the state of *samādhi*.

*Prāṇāyāma* should be practiced in any comfortable posture. Any modification or alteration of normal mode of breathing should result in slackening of breath. The breath may be stopped externally or internally or checked in mid-motion and regulated or measured according to place, time and fixed number of moments or number of rounds, so that the stoppage is either protracted or brief. The fourth type of *prāṇāyāma* is retention of the breath. Here, when breathing gets stopped automatically, almost a state of no activity is experienced in the body. At this stage, with the regulation of pranic currents, desired changes can be made in our system. This fourth *prāṇāyāma* is the real one or the final results of all others.

Patañjali has just mentioned principles and prime benefits of techniques and not the details of processes of āsana or *prāṇāyāma*. Main benefits of *prāṇāyāma* according to him are explained in two of his *sutra*-s.

By practice of *prāṇāyāma*, the veil over *prakāśa* (over revelation of true knowledge) is attenuated. The mental vision of the practioner gets cleared as the covering sheath of *avidyā* (ignorance) gets removed slowly with the regular practice of *prāṇāyāma* and the real light of knowledge and wisdom hidden under the cover illuminates or shines. *Citta* gets cleansed giving us the knowledge of discrimination. This makes the *citta* ready for the sense-withdrawal towards *pratyāhāra* and *dhāraṇā*. Mind becomes fit for concentration.

This “Inner Light” is the light of spiritual discrimination between the real and the unreal. Thus, it results into fitness of mind for *dhāraṇā* (power of concentration). As now, he can see very clearly and can focus sharply preparing his mind for internal yoga (antaraṅgayoga) i.e. *dhāraṇā, dhyāna, samādhi*.

e. *Pratyāhāra*  

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117 ततः क्षीयते प्रक्षेपात्मकोऽ || *PYS*, 2.52, धारणासुच्चयोग्यतामनस्: || 2.53
The next step of *aṣṭāṅgayoga* after all above preparations for inner yoga is *pratyāhāra*, which is withdrawal of senses, as it were and following the essential nature of mind by those very *indriyas* when separated from their corresponding objects. Not allowing sense organs to have contact with their respective objects is *pratyāhāra*.

The senses are diverted inwards to the origin i.e. ultimately to *citta*. With consistent efforts, the aspirant starts loosing contact with the external objects. As they are the sources of enjoyment for the mind, the destruction or fluctuation of the mind gets reduced with this practice. This is the necessary prerequisite for the further stages of meditation – *dhāraṇā*, *dhyāna* and *samādhi*. Thus, *pratyāhāra* plays the role of connecting bridge between *bahiraṅga* (external) and *antaraṅga* (inner) yoga. This stage is attained spontaneously by intensive practice of *prāṇāyāma*. Then, the mind becomes fit to enter into the state of *dhāraṇā* (*ṣūtra* 2.53). The practice of *pratyāhāra* results into complete subjugation or control of the senses.

Patañjali has used the word ‘*iva*’ (as if) to indicate that the turning inward is not yet complete. The stage is compared with a tortoise, which withdraws its limbs within from all sides. The determined mind, the intellect, the ego and the *citta* together can make it possible. For this the awareness should be natural, effortless, total and choiceless.

If we check our mind and its normal contents at any given time, there are several constantly changing images which are following types:

a. Ever-changing impressions of external world through our sense organs
b. Memories of the past experiences producing certain impressions
c. Impressions connected with anticipations of the future

Out of these three, a) is the direct result of our contact with the outer world, which needs to be eliminated through the practice of *pratyāhāra* to facilitate and prepare our mind for meditation. The other two, b) and c) are purely mental and are controlled through practice of *dhāraṇā* (concentration) and *dhyāna* (meditation). *Pratyāhāra* is shutting our windows of senses, disconnecting mind from senses or withdrawal of senses from worldly objects. Thus it isolates our mind from the external world. This is possible only if one tries to practice *yama* and *niyama*.
religiously to eliminate emotional disturbances due to moral defects in one’s nature, gains mastery over āsana and prāṇāyāma to bring body under complete control and breathe under voluntary control. Once we succeed in this, no longer we remain slave of our senses. All the senses become orderly and obedient servants of the self-controlled mind. Thus we gain the great mastery over senses\textsuperscript{118}. The mind gradually grows calmer taking total control over senses. Sanmukhī mudrā recommended in Ḥaṭhayoga is a deliberate attempt and technique helpful for pratyāhāra for withdrawal of senses. The guru helps here according to Swāmī Satyānanda Saraswatī.

With these practices of five aṅgas, all together as all are interconnected, external limbs (bahiraṅgayoga) of Patañjali’s aṣṭāṅgayoga is established and the aspirant become capable of treading further spiritual stages of antaraṅga yoga. The first five limbs explained above are external practices as compared to next three limbs namely dhāraṇā, dhyāna and samādhi. These are practically consecutive aṅga-s as suggested by sage Patañjali. The previous stage one culminates into the next stage and all three together namely concentration, meditation and spiritual absorption results into samyama\textsuperscript{119} when it is confined to the same object. The true nature of an object is known by this three-fold process.

f. Dhāraṇā

The verbal root of dhāraṇā is ‘dhr’ means ‘to hold’. Here, it means holding one’s attention and fixing it on an internalized object. It also is one-pointedness (ekāgratā). Dhāraṇā is defined as confining citta on a spot or object within a limited sphere or holding the mind within a centre of spiritual consciousness in the body.\textsuperscript{120} The object should be an internal conceptual region or sphere.

\textsuperscript{118}तत् परमावश्यतेनद्रमाणाभ्
\textsuperscript{119}Bengali Baba, Yogasūtra of Patañjali with the Commentary of Vyāsa, Motilal Banarsidass Publishers Pvt.Ltd, Delhi, 2005, p.67
\textsuperscript{120}देशवन्धिशिक्तस्य धारणा

P.V. Karambelkar, Pātañjala Yogasūtra, Kaivalyadham, Lonavla, 2005 (1987)
'Deśabandha cittasya' is fixing a region of the citta. The aspirant can fix his mind upon one point which may be such places as the naval sphere, the lotus of the heart, the head, the shining part or inner light, the nose tip, the forepart of the tongue as per Vyāsa bhāṣya or the form of chosen ideal. All the ideas arising in the mind are closely related to the object chosen and that is initial part of dhāraṇā, involving savitarka samāpatti. In the beginning of anataraṅga sādhanā (inner practices), it is very difficult to keep one’s mind on the subject chosen for concentration. It starts wandering everywhere except the object. Hence, consistent efforts are needed on regular basis to keep mind focused, after which the similar thoughts of the same subject visit our mind. The previous practices help here to eliminate uncontrollable desires and emotions with the practice of yama and niyama. Āsana and prāṇāyāma help to minimize physical and vital disturbances. And pratyāhāra supports detachment of mind from the sense-organs, which are sources of distractions. Each object has innumerable aspects and the mind can consider these aspects one by one. Thus, mind is continuously moving on various aspects of the same object doing dhāraṇā, where the region of movement is confined (deśa-bandha) and an unbroken awareness remains on the same object.

g. Dhyāna
The higher degree of unbroken awareness as mentioned above and power of attention makes us eligible for entering into the state of dhyāna. From dhāraṇā to dhyāna; there is a move from gross to subtle and from multiple to a single thought. Here, there is complete elimination of distractions and interruptions. There if the attachment on the experience of one object continues, moving mind gets one-pointed, it becomes dhyāna as per ‘pratyayaekatānatā’. One-flowingness towards an object is uniform consciousness of a single content in mind and that is the state of dhyāna. It is an unbroken and prolonged flow of thought towards the object of concentration also called as meditation. Here, the object of meditation occupies the full content of the mind. ‘Ekatānatā’ means uniformity and ‘pratyaya’ here is total content of the mind or experience. Mind remains fixed in continuous contact with it.
during dhyāna. There will be continuous flow of thoughts in mind but confined to single object similar to water flowing in a river, but confined between two banks. Actually, meditation is a process by which a person concentrates more and more upon less and less. Thoughts also get reduced to many to single. It is a method of emptying our mind while, paradoxically, remaining alert.

Initial purpose of meditation is to intercept the flux of ordinary mental activity (different vr̥tti-s as explained earlier). The first two vr̥tti-s namely, pramāṇa (knowledge derived from perception, inference and authoritative testimony) and viparyaya (misconception) are disposed of by the practice of pratyāhāra (sense-withdrawal). The tendency toward third vr̥tti, vikalpa (conceptualization) gradually diminishes as meditation diminishes. Nidrā (Sleep), the fourth vr̥tti is overcome by maintaining a state of wakeful attention in the practice of dhāraṇā and dhyāna. Smṛti (memory) is still active in the lower states of samādhi and is fully transcended only in the highest type of ecstatic realization which is a samprajñāta samādhi.122

h. Samādhi

Acute concentration leads to meditative absorption, the ecstatic state or samādhi. It is the experience of complete fusion between subject and object. The citta almost merges with the object of meditation. The subject-object relationship almost comes to an end. Śrī Ramakṛṣṇa Paramahamsa, the great spiritual saint, used to explain this state with the illustration of ‘salt-doll’, which jumps into ocean to know it and never comes back to tell how is ocean. This spiritual journey is irreversible.

The continuity of thoughts should be regarded as a gauge for measuring the necessary control over the mind and intensity of concentration. Prolonged practice of meditation takes the experiencer beyong thought as his mind becomes one with the object. This process of meditation ends into samādhi (absorption) in which the true nature of the object shines forth in its essence, not distorted by the mind of the

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perceiver. Thus, the *samādhi* is just that condition in which only the object of meditation shines forth and the self is absent as it were.

As the meditation reaches further to the deeper level, the object is perceived in its subtlest aspect finally losing its form (*svaŗūpaśūnya*). From the subjective point of view, *citta* (subject) having totally identified with itself with the object of meditation, devoid of form, loses its own subjectivity (*svaŗūpa*). It is the pure subjectivity, the self-consciousness which serves as a veil to keep it separated from essence of the object and the reality that the aspirant is looking for. So, this self-consciousness has to disappear for the progress towards *samādhi* (*svaŗūpaśūnyam eva*). The essential nature of the mind or *svaŗūpa* seems to be disappeared during *samādhi*.

The details of *samādhi* are discussed later in this chapter.

C. *Abhyāsa* and *Vairāgya*

There are two means for restraining the *vṛtti*-s or distractions mentioned in *Yogasūtra* that follow immediately after the verses on regulation of the *vṛtti*-s and they are persistent practice (*abhyāsa*) and non-attachment or absolute detachment, renunciation (*vairāgya*).

All our efforts should be directed towards attainment of transcendental, ultimate state of reality. And these efforts should be prolonged, consistent and with reverent devotion. Yoga practices cannot be pursued as a hobby, it needs wholeheartedness and dedication. It is true that highest numbers of *vṛtti*-s occupy and agitate our mind due to *rāga* (attachment) and *dveśa* (aversion) in the form of desires, for which a sense of detachment is the best remedy. Unless we control or minimize these desires, no spiritual practice including any form of meditation will work. Though, *vairāgya* (conscious disinterest)

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124. अभ्मासवैयाग्माभ्मां || PYS, 1.12
helps to eliminate cittavṛtti in the form of desires, but additional support of abhyāsa (consistent efforts to attain the ultimate state) brings about complete nirodha, cessation of vṛtti. Even Bhagavadgītā (6.35) and Īśvarakṛṣṇa (Sāmkhyakārikā) have prescribed these two important aspects to bring mind under our control.

Such practice or effort to reach and remain in steady state should be uninterrupted, for long time without losing our patience and with firm foundation. These terms are applicable to all Yogic practices.

This spiritual process may take several lives also depending on how sincerely, seriously and consistently we practice with full awareness. The other factors accelerating the spiritual journey are grace and guidance of a genuine guru (spiritual master), mantrasādhanā, following yama-niyama and other meditative practices.

Yoga philosophy does not deny the existence of heaven and hell, but heavenly pleasures are nothing as compared to bliss and power which a Yogī acquires when he takes his consciousness to higher level. Vaśikārasanjanēṇa according to Patañjali is deliberate destruction of all attachments and conscious mastery over desires. This means, even if we come in contact with any such object of desire, we voluntarily do not succumb to the temptation. For this self control, we need to develop viveka, the discrimination power through proper application of buddhi (intellect). Viveka and vairāgya may be considered as two aspects of the same process of dissipation of illusion and attachments which are the main causes of bondage through discrimination and renunciation. This process takes us to the light of real knowledge.

When the desires for the object of experience, that are seen or heard through tradition, are ceased, such detachment is known as vaśikāra (perfect mastery over desires).\textsuperscript{125}

\textsuperscript{125} Swami Ananda Rishi, \textit{Pātañjalayogadarśana}, Yogavidyaniketan, 2012, p. 26
Every power and pleasure which is born out of contact with ‘prakṛti’ and which is not contained in the self of a Yogī is to be included in ānuśravika viṣaya. Viṣaya or objects of distraction are those which are seen and those about which we hear from religious masters or mentioned in the scriptures. Ānuśravika also refers to those enjoyments which a layman or a follower of orthodox religion expects to gain in the life after death. The practice of Vairāgya seeks to destroy the thirst of both kinds of enjoyment vaśikāra samjñā and ānuśravika viṣaya.

D. **Pranava sādhanā: Mantra / Japa meditation**

Patañjali’s Īśvara is designated or indicated by Pranava\(^{126}\), which is OM, with which we can get connected directly. It was experienced by our sages, the true seers that a definite connection is there between the vibrations of OM chanting and altered state of our consciousness. Omkara is manifested form of Īśvara. This sound of Omkara exists without any friction (anāhata) that is why it is called the original sound.

Each particular vibration of light with a definite wavelength produces its corresponding colour perception in consciousness. Each particular vibration of sound produces perception of corresponding note in consciousness. Our science may find out different types of sensations of other senses matched with corresponding vibrations of some kind. This shows that particular states of consciousness can be brought about by initiating particular types of vibrations, which can influence some changes in the matter. This science of unfoldment of consciousness is Mantrayoga, co-ordinating body and mind with mantra chanting.

A seed needs lots of treatment and various stages before it gets converted into a fruit. In the same way, the potential power which resides in a mantra must be developed slowly by application of the right methods of one pointed discipline before it can become available for the spiritual advancement of the sādhaka.

\(^{126}\)तत्रत्वाचकः प्रणवः || PYS, 1.27
One of the most effective means for overcoming distractions in the mind is Japa or repeated chanting of pranava and mediation on its meaning.\(^{127}\) Japa is repeated chanting till the desired result begins to appear.

The relation between word and its meaning is eternal. These are main two divine forces or principal means of developing the power which is latent in prāṇava or any mantra which one wants to use for mantra-yoga or Japa-yoga practice. According to Vyāsabhāṣya of the above sūtra 1.28, the mind of an aspirant, who repeats the prāṇava and reveals its truth, is made one-pointed. Most of the time, a prescribed manner is used to chant a mantra again and again like chanting audibly at a low pitch level, silently or mentally. Different aspects of chanting creating different types of physical vibrations are of four types.\(^{128}\) Vaikharī is an audible low sound of chanting, the next one is madhyamā where the sound is created mentally. The subtler version is pāśyantī where the sound is not produced but one can listen from the inside of the body. With the advance practices of this sequence if the aspirant is comfortable, he becomes one with the Om. This form is parā, the subtlest and ultimate type. When distractions are more, one has to practice vaikharī, then upāṁśu which is audible to the ears of the practioners only. When mind is less distracted, one can switchover to mental chanting. According to Haṭhapradīpikā,\(^{129}\) when an unproduced sound is audible spontaneously, it is called nādānusandhāna, means following the sound of the mantra. Without uttering the sound, the mantra and experience continues at the stage of ajapājapa. This is the spiritual state of mind.

Another force to enhance the power is generated by chanting with fully positive and devotional attitude. Intense meditation on the significance of mantra and the desired object is the main force in mantra-yoga.

\(^{127}\) तत्जनस्तदः भवनम् || PYS, 1.28


\(^{129}\) Svātmanram, Haṭha Pradīpikā- IV, sūtra 81-89
Māṇḍukya Upaniṣad has described three basic components of Omkara A, U and M representing three stages of consciousness namely waking, dream and dreamless sleep states. Indian scriptures mention that there was the sound of Omkara at the so called beginning of the Universe and the whole Universe was manifested out of that sound.

This spiritual process may start mechanically, but slowly should get developed into meditation by removing all the distractions and converted into unfoldment of the deeper layers of consciousness. This capacity of developing all states of consciousness is inherent in each individual, needs to be awakened or ignited with prāṇāva japa. This japa has the effect of attuning the subtler vehicles.

The process of japa meditation with attitude on its meaning as prescribed above turns us to inwards of consciousness (pratyak cetanā) and all the obstacles get disappeared gradually.130

E. Īśvara-prāṇidhāna

There are certain systems of Yoga or paths which do not involve an elaborate technique. One of such paths is based on self-surrendering to the God or Īśvara-prāṇidhāna131.

This is also referred to as bhaktiyoga, a path of loving devotion to God. In following it, no specific technique is involved and progress depends upon intensifying basic attitude through his own inherent power or certain aids like japa or prāṇava-japa. Here, deliberate suppression of citta-vṛtti-s is not necessary. Love or faith works more than force of his will. One may choose the particular kind of relationship he wants to establish between God and himself. To Jesus, God was a father. To Rāmakṛṣṇa, God was a mother. In Śrī Kṛṣṇa, Arjuna saw God as a friend, while Rādhā saw him as a lover. Thus

130 Ibid., sūtra 1.29
131 ईश्वरप्रणिधानाद्वा || PYS, 1.23
समाधिसिद्धीईश्वरप्रणिधानत् || PYS, 2.45
all human relationships may be sublimated through the practice of bhakti yoga. Commentaries of Vācaspati and Vyāsa on this yogasūtra tell us that, one feels the omnipresence of God and his grace by surrendering to Him. People with heart orientation will travel on this path and those with head-orientation, will choose to control citta-vṛtti by various means of aṣṭāṅgayoga.

Various means to achieve the goal as mentioned earlier can be classified as mild, moderate and intensified and accordingly he will make the progress. Īśvara is the special puruṣa, untouched by the five afflictions and also accumulation of the fruits of karma as per yogasūtra 1.24.

Each one of us is an individual unit of divine consciousness called puruṣa but still involved in the process of evolution, a cycle of birth and death unlike this “special puruṣa” called as Īśvara who is out of this cycle and free of kleśa, karma and fruits there of. According to Patañjali, Īśvara is the master of all masters, an omniscient being, beyond the limitations of time and space.

The acceptance of this additional element by Patañjali seems to be because it serves some practical purpose for a good and rapid progress on the path of yoga. All puruṣas are undergoing a process of evolution and the seed of omniscience in each puruṣa is unfolding gradually and slowly as indicated in Yogasūtra 1.25. It says that in Him the omniscient seed can not be surpassed.

In Īśvara, there is the ultimate principle of omniscience. Īśvara is the source of all knowledge in the Universe. Such ancient Guru (Īśvara, who is guru of all ancients) is not limited or divisible by time.

All above referred practices are meditative practices for calming our mind down to state from where we can proceed towards Samādhi. The other benefit of meditation is gradual dissolution of obstacles which lie on the path of the Yogī and are explained below. And vibrations of praṇava japa put yield to dynamic stimulation of latent powers and faculties sleeping due to those obstacles. Thus, practice of Japa, meditation and self surrender removes all the internal impurities and takes the aspirant towards his final goal.
V. Obstacles on the path of Yoga (cittavikṣepa-s)

Various impediments are mentioned in Pāṇḍaṇa Yogaśastra that distract our mind and create obstacles on the spiritual path towards liberation. According to sage Patañjali, there are nine obstacles that distract mind and these are disease or sickness, languor or mental disability, doubt, carelessness, lazyness, worldly-mindedness, delusion or erroneous perception, non-achievement of the goal and unsteadiness or instability\(^{132}\). For our spiritual progress, it is very important to understand these nine obstacles and try to handle them.

These obstacles or mental projections are impurities and disharmonies termed by Patañjali as cittavikṣepa-s that we developed unknowingly due to lack of right knowledge or wrong lifestyle. A normal person usually takes interest in the outer objects and is interested in the external world. Even introverts also keep their mind occupied with the happenings in the outer world. Patañjali mentions nine conditions of the mind or body as given above called as impediments on the path of Yoga. They cause disintegration in human personality. They cause vikṣepa-s serving as obstacles. Each one is explained with possible remedies below:

1. Disease (vyādhi): In diseased condition, the mind is drawn towards the body again and again. This condition does not allow the mind to get focused or to move inwards. Some practices prescribed in aṣṭāṅgayoga of Patañjali like āsana-s and prāṇāyāma-s are solutions to this condition. Focusing on positive objects and continuing practice of meditation takes the aspirant towards one pointed (ekāgra) mind where the symptoms of a disease start getting minimised and finally one reaches disease-free state at seedless (nirvītarka) samādhi stage. A detailed discussion on these stages of samādhi is mentioned later on in this chapter.

2. Languor (styāna) or chronic fatigue: A person is not inclined to take up any work which needs prolonged attention or concentration to continue own sādhanā. A restoration to health automatically cures it.

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\(^{132}\)प्रयाघित्स्तायसंवत्रविद्यदान्तिकत्तरशास्त्राध्युक्ताभ्यस्तस्तत्वाविपिपिर्विक्षिप्तवृत्तास्त्वः ||

\(^{130}\)PYS, 1.30
3. **Doubt (samśaya):** Amongst the non-clarity of progress and lots of doubts in his mind, one gets confused on the path of his sādhanā if he is not having consistent faith in reaching the goal. He should have unshakeable faith (śraddhā) in his objectives, in himself and his practices or methods adopted by him. If he is unable to take control over it, it becomes the big hurdle on the path and can not proceed further. Yogic practices bring positivity and removes doubts.

4. **Carelessness (pramāda):** Doing undesirable thing, both of omission and commission is an obstacle of great danger and a weakness which prevents a man to achieve success in any line and drags him back away from the goal. This applies to Yoga also. Inculcating full awareness while doing Yoga practices improves alertness and discrimination power of an aspirant.

5. **Laziness (ālasya):** It is the main cause of distracted mind resulting into ineffectiveness in life. It is mainly the bodily inability to work. It is a bad procrastinating habit developed due to lust for comfort, ease and tendency to avoid hardwork or exertion.

6. **Non-abstention or hankering after pleasure (avirati):** It is overoccupation in outward life. Rati is likes or attachment, avirati is stubborn attachment which is very difficult to remove. Due to lack of the viveka or sensual control, the mind runs after the worldly objects causing the person serious distraction in mind. Practice of Yoga takes us towards detachment or vairāgya.

7. **Delusion (bhrāntidarśana):** It is considering an experience as a spiritual, which is not. It is adoption of a wrong philosophical view point and false visions. Mainly it is due to lack of intelligence and discrimination. The mind gets confused. There are indicators mentioned in third pāda of Yogadarśana, which indicates spiritual progress. One should judge them properly, take the right signal and proceed further without getting misguided.

8. **Non-achievement of a state or the goal on the path of yoga (alabdhabhūmikattva):** With consistent practice of Yoga and with persistent effort of the will, one makes progress in Yoga. But, sometimes we see failure or dead end and get disappointed loosing the patience. This may be because of some deep seated samskāra-s. This state brings total distraction of the mind. It stops our progress for
time being. One should develop self confidence and patience with Prāṇāyamic and meditative practices.

9. Instability or unsteadiness (anavasthitatva): Though one gets success in the journey, but it does not last long. The mind returns to its previous stage due to its inherent fickleness. He fails to maintain that state. Deep frustration here takes the man to the complete breakdown. Great amount of efforts are needed to come out of this state and to make further progress.

These nine obstacles or any one of them creates vikṣepa or antarāya (hurdle) on the path of antaraṅga yogasādhanā (i.e. dhāraṇā, dhyāna and samādhi). Modern medical experts also feel that the real cause of every disease has its deep root in the mind. There are other obstacles like defects of character in following yama, niyama. Patañjali has also mentioned four accompanying factors (sahabhuva-s) or symptoms to these obstacles as under.

**The symptoms (vikṣepa sahabhūva-s):**

Pain (duḥkha), despair or mental depression and frustration (daurmanasya), unsteadiness or tremors and lack of control over the body (aṅgamejayatva) and uneven breathing (śvāsapraśvāsa) are four accompanying symptoms of unhealthy condition of body or distracted condition of mind. A particular type of mental disturbance may lead to a characteristic change in the mode of breathing. First two symptoms are somewhat mental and can be tackled through the practice of yama-niyama. The other two are changes occurring in the body. The problem of tremors can be dealt with practice of postures, whereas practice of prāṇāyāma can resolve the problem of respiration – dysrhythmia. Thus, practice of external Yoga can handle these psycho-physiological disturbances.

In all cases, the root cause is the mind. As all the aspects of our mind are interrelated, one must deal with them with proper care. Patañjali has perfectly dealt with the whole fundamental problem of human suffering and misery in the form of kleśa in his second chapter of sādhanapada.

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133 दुःखदौभिनस्माङ्गभेजमत्वश्वासप्रश्वासाववऺेऩसहबुव् 

PYS, 1.31
VI. Methods of Purification of Mind (*cittaprasādana*):

The problem of *antarāya*-s (obstacles) as mentioned above can be solved with various remedies and options by purification of *citta* and stabilization of mind as suggested by Patañjali in *sūtra*-s 1.32 to 1.39 and 2.33. All these techniques are optional and complementary to each other. As per choice and comfort level of the aspirant, one can adopt any one or more than one of following eight practices:

1. **Focus on one principle**

   Constant practice of meditating on one principle or the truth (*ektatvābhyāsa*) helps to remove those obstacles mentioned above. One of the principles suggested by Patañjali is *praṇava* or *Om japa*. When this concentration of purpose has been developed to sufficient degree with energy and perseverance, hurdles are removed naturally. In order to make this possible and successful, the other techniques mentioned below are adopted.

2. **Right attitude (*cittaprasādana*)**

   The mind gets purified and tranquilled to great extent if a correct attitude of friendliness and not envy or jealousy is cultivated towards happiness and well being of people having all comforts of life. And attitude of compassion towards misery and hardship, gladness towards virtue and indifference towards vice and sin. Have a heart to help those who are unhappy and going through lows and highs of the life. Do not create any doubts towards virtuous people but join them, make them your role models and take joy in them. For vicious persons, develop neutral tranquilities, do not judge them and try to change them or take the middle path. Fault finding attitude drains out all our energy. Violent reactions and cold indifference are not expected for a spiritual life. Instead of suppressing the negative tendencies and uncontrolled reactions forcefully, a positive attitude will bring peacefulness and

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134. *तत्प्रनतषेधाथिभेकतत्त्वाभ्मास्* || Ibid., 1.32

135. *भैत्रीकरुणाभुददतोऩेऺाणां सुखदु्खऩुण्माऩुण्मववषमाणां बावनातन्श्ित्तप्रसा* || Ibid., 1.33
success in attaining other techniques of mind cleansing. This is very difficult for a layman, but for the true spiritual aspirant, it is possible with all the efforts.

3. Develop opposite thoughts (pratipakṣabhāvanā)

Similar technique as above is pratipakṣabhāvanā (developing opposite thoughts) which is prescribed in sādhana-pāda (yogasūtra 2.33 and 2.34)\textsuperscript{136}. The technique is constant pondering over opposites when mind is distracted by negative thoughts. When such distracting thoughts become unproductive with these practices, the aspirant gets power to progress in Yoga journey. Addictions and undesirable habits also can be managed with this technique. Undesirable tendencies are transformed into desirable ones like replacing violence and hatred by love, dishonesty by uprightness and so on. Modern psychology and education system uses similar principle for character building. This practice ensures the equilibrium of mind and freedom from entanglements which aspirant needed for the steady pursuit of his object. The result or the effect of the practice could be judged from his introspective observations on amount of implementation of disciplinary ethical practices termed by Patañjali as Yama-Niyama (yogasūtra 2.35 to 2.45).

4. Breath control

Cittaprasādana (purification of mind) is also achieved by forceful expiration and retention of breath or controlled inhalation\textsuperscript{137}. Controlling breath leads to partial control of mind. This results into cleansing of mind from distracting thoughts in long term.

\textsuperscript{136} \textit{वितर्कवाधनप्रतिपक्षभावनम्} \textit{|| PYS, 2.33}
\textit{वितर्कहितिसादयः कृतकारितानुमोदितालोभमोहपूर्वकामोहमुद्याधिमास्त्रावः-खानान्नत्त्वादा इति प्रतिपक्षभावनम्} \textit{|| PYS, 2.34}

\textsuperscript{137} \textit{प्रचछढ़न्विधारणाभ्यां वा प्राणस्य} \textit{|| PYS, 1.34}
5. **Experiencing a subject by choice for long time**

The sense-objective manifestation being produced by a tendency of mind full of a subject becomes the cause of steadiness of the mind.\(^\text{138}\)

Create an activity of the mind which is *viṣayavatī* (possessing the subjects). Here, the subject is in the mind itself. The aspirant can direct his attention to the tip of the nose and sensitize the smelling sense. He can imagine the smell fragrance of flower of his choice like Rose. Try to perform this contemplative imagination concentratedly for 30 minutes or more daily. The aspirant will have an actual experience of smell directly from the flower itself. The object which can be felt by touch or taste can also be produced in the same manner. Mind remains absorbed in this experience for long time (*manasāḥ sthitinibandhinī*). Thus, the practice is used to train the mind to remain steady on an object (*viṣayvatī pravṛtti*) for long time.\(^\text{139}\)

6. **Concentrating on griefless illuminating inner light**

Various methods are made available by Patañjali for establishing partial contact between the lower and the higher vehicles. One of them like *japa* on *mantra*, one is meditating on various objects is already discussed and some purely depend upon artificial aids. One more technique is prescribed in *Yogasūtra* (1.36).

One can concentrate on inner light which is beyond sorrow or a griefless illuminating light and obtain steadiness, utter sense of peace, sereneness and tranquility of mind. Most of the time the object i.e. vision of a flame like illumination or *jyoti* is artificially created by suggesting the mind repeatedly. This experience is pleasurable as the contact of object is disconnected after purification of mind and no grief remains.

7. **Contemplation on a detached person**

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\(^{138}\) विषयवती वा प्रकृतिस्थपन्ना मनस्: स्थितिंविविधतिः || *PYS*, 1.35

Baba Bengali, *Yogasūtra of Patañjali*, Motilal Banarsidass Pvt.Ltd., Delhi, 2005, p.18

\(^{139}\) P.V.Karambelkar, *Pātañjala Yogasūtra*, Kaivalyadham, Lonavla, 2012, p.110

\(^{140}\) विशोका वा ज्योतिष्ठताः || *PYS*, 1.36

Cittaprasādana can be attained by the state of transcended attachment of citta as suggested in next sūtra.\textsuperscript{141} Mind is given a subject for contemplation as one in which the passion has disappeared like a saintly person. Mind is fixed on those who are free from any desire and attachment. It is a universal law of life that we tend to reproduce in our life the ideas which constantly occupy our mind, especially when we deliberately choose some virtues and meditate on them. Here, the object of meditation may be one’s master, diety, a spiritual teacher or divine incarnations. Few examples of such vītarāgi-s are Swāmī Vivekānanda, Rāmakṛṣṇa Paramahamsa, Mahāvīra, Buddha and Jñāneśvara.

8. **By fixing the mind upon a dream or sleep**

Contemplate upon a dream experience or the experience of deep sleep\textsuperscript{142}. The knowledge acquired during dream is meditated upon. Dream about a divine symbol brings a real joyful experience. According to one of the Indian philosophies Vedānta, we are more close to our ātman (soul) during dreamless sleep. When we return to waking consciousness, we should try to hold that experience and joyful peace and dwell within it. The sleep can be with dream created automatically or sometimes with repeated instructions or it can be deep sleep with dreams without any impression, so not remembered. This pleasant experience of sleep or after sleep can be used to create and maintain the steadiness of mind. It is possible that through special training and practice, a memory of experiences undergone in these subtler worlds of dream and sleep states can be brought down into the physical brain. Knowledge obtained in these circumstances is reliable. This provides one method of overcoming the conditions of vikṣepa-s or distractions.

9. **Contemplate on any favourite object**

One has to fix his mind upon any divine form or symbol or any object that appeals to one as good.\textsuperscript{143} This option indicates Patañjali’s vision and universal applicability of

\begin{itemize}
\item \textsuperscript{141} वीतयागववषमं वा चित्तम् || \textit{PYS}, 1.37
\item \textsuperscript{142} स्वप्तनिन्द्राज्ञानालम्बनवो || \textit{PYS}, 1.38
\item \textsuperscript{143} यथाभिमत्यानादव || \textit{PYS}, 1.39
\end{itemize}
his prescription. Here we fashion our own pictures and symbols of goodness and project them upon the outside world, it may be crude or childish, may not appeal to others. All important is our attitude towards it, how truly and purely we worship. The real drṣṭa perceives an object which is viṣeṣa (particular).

All these practices or methods prescribed so far by Patañjali are merely means to a definite end. Any other method which purifies our mind and makes it steady and one-pointed can also be adopted.

VII. Kleśa-s (Afflictions) and Yogic remedies

All the afflictions causing all sufferings in our life are classified into five types by sage Patañjali.

These five afflictions (pañcakleśa-s) which need to be minimised are great hurdles on the spiritual path of Yoga. They are as under:

1. Avidyā: Ignorance, lack of awareness, illusion
2. Asmita: ‘I’ness, egoism, ahaṃkara
3. Rāga: Attraction, liking, attachment
4. Dveṣa: Repulsion, Aversion, dislike
5. Abhiniveśa: Clinging to life or fear of death

1. Avidyā basically is not ignorance but the misconception of reality or the knowledge which is empirical or worldly. It makes it difficult for us to comprehend ‘The Reality’. Avidyā as explained by Patañjali is to regard non-eternal (anītya) as eternal (nītya), the impure (aśuci) as pure, the painful (duḥkha) as pleasant and the non-self (anātman) as the self (ātman). In short, it is cognition of virtue in vice and good in evil as explained by Patañjali. Once avidyā is attended and removed totally, all afflictions get uprooted, which accelerate the spiritual journey.

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144 Swāmī Prabhavānanda, Pātañjala Yogasūtra, Sri Ramakrishna Math, Chennai, 2010, p.47
145 Ibid., p.120
146 Ibid., अनित्याशुचिदु्खानात्भसुननत्माशुचिसुखात्भख्मानतयववद्मा | PYS, 2.5
2. **Asmitā** as one of the *kleśa*-s creates problems not only in ordinary life but, is the biggest hurdle on spiritual path. To identify consciousness with that which merely reflects consciousness is egoism. Patañjali has used similar word elsewhere but with different meaning. The word is *asmitāmātra* in verse 4.4. It is untainted, pure and root I-consciousness. Ego or I-consciousness sees the seer and seeing as one aspect only. Ego has six aspects and it exhibits through one of them while dealing with the worldly affairs. These six aspects are *kāma* (desire), *krodha* (anger), *lobha* (greed), *moha* (temptation), *mada* (arrogance) and *matsara* (envy). This ego is supported by five *jñānendriya*-s (sense organs), five *karmendriya*-s (organs of action), mind and intellect. *Citta* is behind the mind.

3. **Rāga** is the attraction that one feels towards any object or person when any kind of pleasure or happiness (physical, emotional or mental) is derived from that object or person. It is an attachment and modification of mind that is forged by the remembrance from the enjoyed pleasure. This attachment towards things, persons or situations is coated by happiness or comfort, but definitely, it is not permanent or long lasting.

4. **Dveṣa** is the natural repulsion felt towards any person or object or situation which is a source of pain or unhappiness to us. It is aversion resulting from the sorrow.

Almost all of us come across these two *kleśa*-s namely *rāga* and *dveṣa* each and every moment in our daily routine. The conditioning of mind takes place when we are under influence of any of these overpowering *kleśa*-s. Since these attraction and repulsion are really the breeders of desires pertaining to the lower

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147 दृग्दशिनशक्तत्मोयेकात्भतेवान्स्भता || *PYS*, 2.6


149 सुखानुशयी रागः || *PYS*, 2.7

life, they obviously keep us bound to the lower level of our consciousness. As these āga and dveṣa form a pair of opposites, we can not transcend one without transcending the other. They form the immediate cause of attachment to the life. A free, unconditioned and detached mind through the practice of kriyāyoga, abhyāsa and vairāgya only can give us freedom from these kleśa-s. With these practices, one may reach upto a state where Rāga and Dveṣa seem to have become latent and the sādhaka may retire to solitude. The kleśa-s are almost inoperative as the aspirant is cut off from all kinds of social relationships. But, this doesn’t mean that all kleśa-s have become latent. He has only made the tendencies so feeble that the kleśa-s are not easily aroused, though they have not yet been rooted out. The real and everlasting bliss is beyond both happiness and unhappiness.

5. **Abhiniveśa** grammetically means ‘through entrance into’. One has thoroughly entered into worldly life. It is ‘will to live’ which indirectly creates fear of death. Abhiniveśa (the desire to cling to life) is inherent dominant desire of life both in the ignorant and the learned.ˈ`

‘Desire to live’ is an essential feature of evolution. As avidyā is root of all the kleśa-s, abhiniveśa is merely the fruit or the final expression of the chain of causes. Effects set in motion with the birth of avidyā and the involution of consciousness in matter. According to Vyāsa and Vācaspati, the fear of death comes from the memory of earlier deaths in past lives. Therefore every human being is possessed by this fear of death resulting into abhiniveśa, the will to survive. Patañjali affirms through his sūtra his belief in reincarnation. How could we fear death so much if we had never previously experienced it? The desire to postpone death and cling to life or normal sense consciousness is certainly one of the greatest obstacles to enlightenment, attaining of superconsciousness.

151 स्वरसवाही विद्वेषापि तथास्वप्नोऽभिविनिवेश: || **PYS 2.9**, Prabhāvanānda, **Pātañjala Yogasūtra**, Sri Ramakrishna Math, Chennai, 2010, p. 74
**Yogic (Spiritual) Remedies**

1. **Kriyāyoga**

The practice of *kriyāyoga* is for attenuation of *kleśa*-s (afflictions) and for the purpose of *samādhi*\(^{152}\) according to *Yogasūtra*. The regular and continuous practice thins down all *kleśa*-s with fire of discrimination (*prasankhyāna*) and then, renders them infertile as burnt seeds and develops and nurtures *samādhi*. *Kriyāyoga* is facilitatory for the final goal of *aṣṭāṅgayoga* i.e. *samādhi*. The role of *Īśvara-praṇidhāna* towards attainment of ultimate goal is also explained earlier on the basis of *sutra*-s 1.23 and 2.45. So, *kriyāyoga* must be practiced with this goal in mind.

All above mentioned *kleśa*-s are not independent from each other. The doctrine of *karma* and reincarnation is exceedingly unpalatable to many people because it makes each one of us directly responsible for our present condition. Most of us do not like taking responsibility and start blaming others like fate, parents or God for that. Actually this doctrine implies a profoundly optimistic belief in the justice and order of the universe. If it is we, not the God or parents or others, who have made our present predicament, then it’s we only, who can change it. We have no excuse or reason for despair. All we need is consistent efforts to improve the status and determination not to give up the struggle.

A worldly person immersed in its illusory pursuits of pleasures or power life may appear to consist of a mixture of pleasures and pains, joys and sorrows, but for the wise man (*vivekin*) endowed with discrimination whose spiritual faculties have been awakened, all the experiences of life are either actively or potentially full of misery. This is because certain conditions like *pariṇāma* (change), *tāpa* (acute anxiety, suffering), *samskāra* (habitation) and *guṇa-vṛtti-virodha* (conflicts between functioning of *guṇa* and *vṛtti*-s) are inherent in life, causing misery\(^{153}\). All three

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\(^{152}\) समाधिभावनायः कलेशतनूकरणायस्य || *PYS*, 2.2


\(^{153}\) परिणामतत्तत्संस्कृतः खृष्णवृत्तिविरोधायच्य दुःखेव सर्व विवेकिनः || *PYS*, 2.15
attributes or guṇa-s: sattva (prakāśa, the principles of illumination), rajas (kriyā, activity) and tamas (sthiti, inertia), five modifications (vṛtti-s) always keep on changing. Happiness and misery always follow each other. Unfortunately, we take these transitory things like happiness in our life as ever lasting and then, we suffer when we loose them. Such anxiety or fear is always there with us at our subconscious level. The main cause is avidyā.

The change is an intrinsic aetiological factor in the production of duḥkha. We need to adjust continuously to the changing surroundings and new circumstances. This continuous necessity for adjustment in life is a source of constant discomfort and pain to each one of us. So, this is also a major affliction of which one would like to get free. The samskāra-s or habituation act as hindrance and leads to duḥkha, when a change in circumstances is to be faced. We can understand from this that pariṇāma; tāpa and samskāra are different aspects of one and the same thing viz. the chain of birth and death and through this chain dukha (suffering) enters into our lives.

There is one more chain working internally that brings duḥkha in our life that is everlasting conflict between the guṇa-pattern of an individual’s citta and that of vṛtti. Guṇa-vṛtti-virodha is a conflict between the functioning of triguṇa-s among themselves and natural tendencies caused by dominance by one of the guṇa-s and state of mind, which is constantly changing. As a remedy, if one tries to meditate and catches the joyful moments being close to the nature with awareness, he experiences a different quality of life. Here Yoga gives solution in the form of awareness.

Each one of us has his own sins and virtues, related to our duties, responsibilities and present spiritual condition. What we can do is to search our own consciences and try to relate our own motives on any particular occasion to the great central motive of our lives. But, unfortunately we seek happiness through gratification of senses. And for this, we spend lots of energy in wrong direction. With less effort, we might easily have found long lasting bliss in the form of samādhi, had we not been misled by our ignorance or the false knowledge.

Values given to things and events in practical life by so called knowledgeable people are wrong from spiritual point of view. All pragmatic knowledge leads to wrong view
points. But, unfortunately avidyā, as a kleśa persists in each individual as one is living a human existence.

As per yogasūtra, avidyā is the breeding ground for other subsequent afflictions whether they are dormant, attenuated, interrupted or generously active. Thus, avidyā is called mother of other four miseries. This means that other kleśa-s namely asmitā, rāga, dveṣa and abhiniveṣa are evolutes of and develop on the ground of avidyā. If avidyā is removed, others automatically will disappear. How much other afflictions will grow on the support of avidyā depends upon the functional intensity of these other kleśa-s and each one of them exists in four states. Dormant or prasupta state is normally with Yogī-s or spiritual personalities, who have got control over senses and desires. Next state is feeble or tanu. True aspirants and spiritual beginners are having this state. Most of us or common laymen have interrupted, separated or vicchina state, where these people intentionally work again and again at intervals. Here, sometimes afflictions are present and sometimes they are absent. Udara state is having afflictions in fully active state. Such persons are hazardous for the society. According to Vyāsa and Vācaspati, one has to start in the reverse order (pratiprasava) of handling stages of kleśa for extinguishing them. Finally, complete extinction of avidyā is possible and we can achieve that ultimate state. Attainment of perfection in Yoga can happen only with kaivalya or liberation.

Normally, we all are interested in worldly life and so carrying all these afflictions in generously active form. With maturity, experiences in life and higher understanding bring changes in the outlook of life and improvement in our approach towards the world and our goal. This new approach along with continuous Yoga practices including kriyāyoga weakens the afflictions which become dormant over a period of time.

2. Aṣṭāṅgayoga and Dhyāna (Meditation)

Patañjali continuously guides us through various practices in the form of sūtra-s. In their fully developed form, these kleśa-s (afflictions) can be overcome through

\[अववद्मापत्तोपत्ताः प्रसुपत्तन्तनविचिन्द्योदारायम् \text{ || PYS, 2.4} \]
**dhyāna** (meditation). This **dhyāna** implies to all those mental processes and exercises which may help the aspirants to reduce the active *kleśa*-s to passive form. It may include reflection, brooding over the deeper problems of life, changing habits of thoughts and attitudes and progressing towards the ultimate goal of the life.

When the obstacles have been reduced to a vestigial form (Initially by practicing *kriyāyoga, āsana, prāṇāyāma* and finally by meditation), they can be destroyed by resolving the mind back into *prakṛti*, its primal cause, from which it was projected.

All our religions and Indian *darśanas* came into existence to fulfil the eternal desire to achieve the permanent annihilation of *dukha*. *Patanjal Yoga* assures us of prevention of those sufferings which are yet to come through some very practical means or spiritual practices. The pain which is yet to come can and is to be avoided as it is caused by false identification of the experience with the object of experience. The experiencer (*draṣṭu*) is the Self (*ātman*), our real nature and the object of experience (*drṣya*) is the totality of the apparent world including the mind and senses. The union of this knower with the known is the cause of misery which can be avoided or abandoned.

### 3. **Abhyāsa-Vairāgya**

As compared to most orthodox religions of the world, philosophy of Yoga differs fundamentally to make us believe that death no more solves our spiritual problems than night solves a poor-man’s economical problem. If you are poor economically you do not expect to get reach overnight and if you are poor spiritually, bound by illusions and limitations of all kinds, you can not expect to become enlightened in

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**155** ध्यानहेमास्तद्वृत्तम् || *PYS*, 2.11,


**156** ते प्रतिप्रसवहेमा् || *PYS*, 2.10

**157** हेमं दु्खभनागतभ् || *PYS*, 2.16

**158** द्रष्टृदृश्ममो् || *PYS*, 2.17
next life. Yoga makes it possible to make you rich spiritually. So, one has to choose this discipline at earliest to avoid suffering forever.

The *karma*-s which already exist are beyond our control; we can only wait until they have worked themselves out and accept their fruits with courage and patience. But the *karma* which we are creating now can definitely be avoided not by ceasing to act, but by detachment, by ceasing to desire the fruits of action for oneself. For this, Patañjali gives various techniques that a true aspirant can try. One of those practices as per Yogasūtra 2.17 to abolish cause of *duḥkha* is to avoid union of two, *draṣṭā* (the seer principle) and *drṣya* (seen). The *puruṣa-tattva* in an individual becomes the perceiver or experincer i.e. *draṣṭā* and seems to get related to the things experienced by *citta* and body (*drṣya*). Thus the *samyoga* of *draṣṭā* and *drṣya* (the subjective and objective aspects of the nature) produces *duḥkha* for the *draṣṭa puruṣa*, the real self principle.

This *drṣya* or prakṛti (seen) is composed of three *guṇas* – sattva, rajas and tamas. From this, the whole universe has evolved together with the elements, mind and senses (*bhūta* and indriya, instruments of knowledge). If we regard our lives as perpetual search for meaning, an exercise in discrimination between the real and the unreal, then we shall welcome all kinds of experiences, both pleasant and painful. Everything that happens to us, no matter how seemingly trivial, through out the day, offers some tiny clue which could lead us towards wider spiritual knowledge and eventual liberation. *Yogasūtra* (2.18) has analysed and placed before us the fundamental facts concerning the essential nature of the phenomenal world and its perception and purpose. He has used three words as illumination, activity and inertia in place of sattva, rajas and tamas. They support the entire substratum (*māyā* or prakṛti). The Object (knowable) is by nature sentient, mutable and inert. It also consists of elements and senses (*indriya*-s, i.e. *jñānendriya*-s and *karmendriya*-s) and


160 P.V.Karambelkar, *Patañjali Yogasūtra*, Kaivalyadham, Lonavla, p.206

161 प्रकाशक्रिमान्स्थितिशीलम् भूततद्वितिम् कलकोषगतयथस्य || *PYS*, 2.18

it is for the sake of experience followed by liberation. The common routine activity of each individual is *varga* as per Vedanta and the ultimate goal of all these is *mokṣa* or *apavarga*. After a prolonged journey of several births, one returns to the original source. Patañjali has termed this journey here as *bhoga-apavarga* through *pratiprasava*.

Classical Yoga recognizes four hierarchic levels of existence\footnote{विशेषविशेषलिङ्गभात्रा मरङ्गाननगुणऩवाइणण | PYS, 2.19}, whose character is determined by the relative dominance of the three gunas:

1. The particularized (*viśeṣa*)
2. The unparticularized (*aviśeṣa*)
3. The pure differentiated (*liṅga-mātrā*)
4. The undifferentiated (*a-liṅga*)

The specific (*viśeṣa*) or definable state of *Guṇas* includes sixteen principles: five *mahabhutas*, five sense organs, five action organs and the mind. Universal (*aviśeṣa*) or indefinable state includes six subtle principles. They are five *tanmatras* and cosmic ego (*asmitā*). *Liṅga-mātrā* (just a symbol, pointer) state of *guṇa* includes cosmic intelligence (*mahat*). The unmanifested (*a-liṅga*) state without any differentiating characteristics is the main principle called *prakṛti-draṣṭā*.

This isolated *prakṛti*, undifferentiated state is the transcendental core of the nature, which is pure potentiality. It is without any identifiable characteristics or *liṅga*. Actually it is the perfect balance of three gunas. From this level, *liṅgamātrā* (pure differentiated) emerges, the first principle of existence, similar to pure I-am-ness, *asmitā* or *ahamkāra* on the individual human level. From this evolve the five types of fine structures of sensory experiences (*tanmātrā*-s). This, inturn, gives rise to the eleven types of senses (*indriya*-s) on one side and the five types of material elements (*bhūta*-s) on the other. In other words, it is the principle of pure I-am-ness that produces both the sūtrachomental and the physical realities.

The seer (*draṣṭā*) is only a witness and devoid of all guṇas and subsequent mutation\footnote{विशेषविशेषलिङ्गभात्रा मरङ्गाननगुणऩवािणण | PYS, 2.19}. Though he is pure, beholds the mental modifications and appears to get
the experience through *citta*. The enlightened souls\textsuperscript{164} witness the worldly affairs where as the laymen like us get involved in these affairs and suffer.

The very existence of the seen is for the sake of that *ātman*. The nature of the knowable (*drṣya*) is really the object of that i.e. the knower (*puruṣa*). Thus, the whole drama is being played inorder to provide experience for the growth and self-realization of the *puruṣa*-s who are involved in the show.

The very being of the seen (*prakṛti*) is for his (*puruṣa, dṛaṣṭā*) sake. Then, once for the Yogī whose purpose has been accomplished, the manifested Universe vanishes. Thus, *Prakṛti* becomes non-existent for *puruṣa*, whose purpose has been fulfilled for him, but still exists for others (*puruṣa*-s, who have not attained *kaivalya*)\textsuperscript{165}. Such Yogī while acting in the world, is always in tune with the reality and does not involve in any action, just observe the action.

The true spiritual aspirant would start knowing the exact difference between seen and seer and then will try to isolate *puruṣa* (seer) from its involvement with *prakṛti* (seen), which plays subordinate role, to proceed towards liberation.

Philosophy works through the medium of intellect which has got certain limitations of understanding certain truths and realities of spiritual life. But that does not mean that we should throw away this instrument. Our intellect gives us some support in organizing our effort to know the truth in the only way in which it can be known i.e. by self realization. Hence the wise student of Yoga takes various doctrines of philosophy and religion lightly, as tentative explanations and interpretations of truth beyond the realm of intellect, but uses them as best as he can in his direct discovery of those truths. Thus, we should make proper use of the philosophy while practically using scientific knowledge of Yoga. But, this should not happen at the cost of wasting limited time from our life in discussing non-essential facts of this

\textsuperscript{163} \textit{द्रष्टादृष्टाभात्:} \textit{शुिोऽवऩप्रत्ममानुऩश्म्} || \textit{PYS}, 2.20

\textsuperscript{164} \textit{तदथि एव रश्यस्यात्मा} || \textit{PYS}, 2.21

\textsuperscript{165} \textit{कृताथं प्रनतनष्टभतमनष्टं तदनमसाधायणत्वात्} || \textit{PYS}, 2.22

phenomenal world. Because when we focus our energy in unraveling the mystery of life and finding the Reality, all other problems automatically are understood and get solved without undergoing process of intellectual analysis and reasoning.

Some scholars believe that mind, having the power of concentration and expansion like the light of a lamp placed in a pot is possessed of the form only of the dimension of the body. The whole process of series of experiences of our life is an uninterrupted play of actions and reactions. The ‘will to live’ does not allow all the vāsanās to get destroyed inspite of practice of Yoga and niṣkāma karma, though they get more and more refined. As the cause and effect are always bound together, the best remedy to get rid of these vāsanā-s in the form of effect is to eliminate the cause from the root. It was clearly explained earlier that the root cause of all miseries, desires and other afflications is avidyā. Our desire to live also is one form of avidyā.

Patañjali clarifies that on disappearance of the cause (hetu or avidyā), the effect (phala or vāsanā-s) gets disappeared automatically. Karma-phala-samskāra chain gets broken when the cause is removed. The absence of cause, motive and support results into absence of the residues or vāsanā-s. The remedies for these kleśa-sand desires are extreme detachment (parā-vairāgya) and kriyāyoga as explained by Patañjali at various places.

VIII. Doctrine of karma

Maharshi Patañjali also believes in doctrine of karma like other philosophers and quoted few sūtra-s on karma and karmaśaya. An individual is born with few characteristics or saṁskāra-s and creates lots of tendencies as he grows up. These tendencies in the form of karma have been created by his past thoughts and actions. Every human life is like a flowing current in which two processes are at work simultaneously, working out of karma made in the past and the generation of new karma which will bear fruits in the future. All this is recorded in karmaśaya, the reservoir of karma.

166 हेतुपलश्य्यालम्बने: संगुणीतवदशामभवे तदशाया: || PYS, 4.11
Patañjali clarifies through this sūtra that kleśa-s (afflictions) are the underlying cause of the karma we generate by our thoughts, actions and desires. They will bear fruits, both in this life and in lives to come\textsuperscript{167}. So long as the cause exists, karmaśaya operates and it will bear fruits such as rebirth, a long or a short life and the experiences of pleasure and pain, which are again fruits of merits (puṇya) and demerits (apuṇya or pāpa) respectively. These are the principal features that determine the nature of a life. The law of karma is the expression of the most perfect justice that we can conceive of. But the man of spiritual discrimination regards all these experiences whether good or bad as painful. Even pleasures are also painful as we have fear of loosing them or renewed cravings arise from the impressions it has left upon the mind and ever-warring guṇa-s seizes control of the mind\textsuperscript{168}.

Yogasūtra 4.7\textsuperscript{169} clarifies that for a Yogī, karma-s are neither white (good or meritful) nor dark (bad or sinful). For others, these karma-s are of three types. They are good, bad and mixed type (partially sinful and partially meritful) depending upon his expectation and desire of fruits. The white-black mixed variety is accomplished by the external means like ritual actions. There can be fourth variety which is neither white nor black of the renouncers who yet, have got their last bodies after destroying afflictions. Accordingly, the result would be painful or pleasurable. The real Yogī has to get rid of all of them by remaining detached from them; therefore, all are same for him. Most of the sādhaka-s keep on trying to control mind in the practice of meditation, but do not succeed as they are unable pay attention towards control of desires. If the driving force of desires is eliminated completely, the mind comes to rest naturally, which is niruddha state as per Patañjali.

The attraction and consequent attachment due to our contact with the objects of senses is the cause of bondage, which must be destroyed by the practice of Vairāgya. The consciousness of perfect mastery of desires in case of one who has ceased to

\begin{footnotesize}
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  \item \textsuperscript{167}क्लेशमूलः कर्मायुक्त अष्टाद्वंत्त्य जन्मवैदनीयः \ || \ PYS, 2.12
  \item \textsuperscript{168}Ibid., 2.13 to 2.15
  \item \textsuperscript{169}कर्मस्थुलकृत्यं योगिनिस्विनिधिमित्रं || \ PYS, 4.7, P.V.Karambelkar, \textit{Pātañjala Yogasūtra}, Kaivalyadham, Lonavla, p.504
\end{itemize}
\end{footnotesize}
crave for objects, seen or unseen is *vairāgya*. The true *sadhaka* has to go further beyond this *vasikara* state, going beyond all three attributes (*gunas*) – *sattva*, *rajas* and *tamas*. This is a stage of *gunavairṣṇyam* as mentioned in *Yogasūtra* 1.16, which says that indifference to the *guna*-s (qualities of nature) due to knowledge of Puruṣa is the highest kind of renunciation.

From all these, it is clear that the desire or personal attachment is the prime motive power of action in the case of ordinary people which produces the tendencies and potentialities resulting into bondage of *karma* giving us pleasant or painful experiences. Thus, accumulation of *karma* is result of *vāsanā*-s depending upon the control of an individual over it. This control can be attained through various yoga practices. This chain of *karma* to *saṁskara*-s (impressions) to fruits of another *karma* to *saṁskara*-s again is broken by a *Yogī* by keeping himself detached from both the fruits and expectation of the same. He keeps on abolishing all past *karma*-s without any accumulation of new *karma*-s.

IX. *Samādhi* and *Samāpatti*-s

*Samādhi* is a process of diving into the deeper layers of one’s consciousness which functions in different grades of mind through different mechanism which are called as *kośas*.

Towards the final aim of Yoga which is *kaivalya*, the self or *puruṣa*, after realizing the true nature becomes self sufficient and devoid of any desire for the subtlest kinds of bliss or any attraction based on play of the *guna*-s. This is the highest kind of *vairāgya* where *avidyā* also is destroyed. This state is also called as *parāvairāgya*. It demonstrates the characteristics of *Puruṣic* or Pure consciousness, attainment of *kaivalya*. Here also some seeds of attachment remain. As per *yogasūtra* 1.16 referred above, Patañjali defines complete *vairāgya* or highest type of renunciation (*param*)

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171 *तत्त्वं पुरुषव्यातनेवैतृष्णवैतृष्णयम्* PYS 1.16

172 *Ibid*, p.36
as the ultimate state of puruṣaḥkhyāti, after which there is no chance of any kind of attachment.

In order to attain this spiritual level, Sage Patañjali has given various stages of Samādhi in his scientific treatise in the form of higher level of spiritual practices. The different stages of samādhi representing the progressive release of consciousness from the limitations, in which it is involved, can be considered as withdrawal from one kośa to the subtler kośa. Thus main focus among all practices towards spirituality is samādhi.

Sage Patañjali has mentioned various samāpatti-s as the higher level of spiritual practices under aṣṭānga-Yoga as explained earlier, mainly two types of samādhi (PYS 1.17, 1.18) in Samādhipada; they are samprajañāta and anya (asamprajañāta). Samprajañāta Samādhi means samādhi with prajañā. Prajañā stands for higher state of consciousness working through the mind in all its stages. Here, the mind is completely cut off from the external world and consciousness is centered on the pratyaya in the field of consciousness or object, free from the burden and interference of physical brain. As against this, pratyaya or the seed is absent or they are like burnt seeds in case of asamprajañāta samādhi. Here, one passes beyond prakṛti, beyond all objective knowledge; into union with the undifferentiated universal consciousness. At that state, puruṣa gets separated from prakṛti. This is the state of perfect Yoga where the thought waves have been stilled and the mind is cleared of all its impressions, both the evil and the good.

During switchover from samprajañāta to asamprajañāta samādhi which is a continuous and natural process of consistent meditation, the seed gets suppressed. The mind in this state is in dynamic and alert condition but completely under control of the will. Without any pratyaya, this void state is called a “cloud” and when he continues this experience of asamprajañāta his consciousness slowly enters into next plane of pratyaya. With the advancement of practices, he gets this experience again and again until he takes the final plunge from the subtlest plane into reality itself. This is the true consciousness of puruṣa. This sacred cloud of leaving all prakṛti behind and the self being in original state or svarūpa is called dharmamedha samādhi.
Creation is an evolution outward, from undifferentiated into differentiated consciousness, from mind into matter. Pure consciousness is, as it were, gradually covered by successive layers of ignorance and differentiation. Each of these layers is grosser and thicker than the one below it, until the process ends on the outer physical surface of the visible and tangible world. Meditation is a process of devolution. For meditation, the evolution is in reverse order. Beginning at the surface of the life, the meditative mind goes inward, seeking always the cause behind the appearance, and then the cause behind the cause, until the innermost Reality is reached.

**Samāpatti – Sabīja and Nirbīja Samādhi**

The four successive stages of *samprajñāta samādhi* mentioned in Yogasūtra which is concentration upon a single object are accompanied by the states or activities of the mind denoted by *vitarka*, *vicāra*, *ānanda* and *asmitā* sequentially, which is progressive unfoldment of consciousness through these four stages. The principle underlying at all these levels and the result remains the same. The outcome is attainment by the knower of perfect and complete knowledge of the known. Mainly there are two types of states namely *vitarka* and *vicāra*. Some of the translators have further subdivided these two into *savitarka-nirvitarka* and *savicāra-nirvicāra* respectively.

After successfully going through the stages of *dhāraṇā* and *dhyāna* diverting mind inwards, the first phase of *samprajñāta samādhi* starts where the consciousness is centered in the lower mental world. The mind is in the state of *vitarka* (suppositions), directed towards different objects in succession initially and gets focused on one gross object. This *vitarka* is defined by commentator Vyāsa as ‘philosophical curiosity’. Then, he moves further to the subtler levels in four stages. These four states are called *samāpatti*-s by Sage Patañjali. *Samāpatti* is a stage prior to *samprajñāta samādhi*. The word *samāpatti* consists of: ‘*sam*’ means total + ‘ā’ (from all sides) + ‘*patti*’ (shower) i.e. total encounter with the object of meditation.

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174 वितर्कचिवारान्दासत्सितारुपादुवाचासमप्रत्य: || PYS, 1.17
which should be auspicious. There are different types and levels of \textit{samāpatti} described in Yogasūtra depending on the process and experience of absorption. With the help of any of Yogic techniques, if one’s \textit{cittavṛtti}-s (mental fluctuations) is minimized or annihilated, just like a transparent jewel or stone taking colour of the surface on which it is kept, fusion takes place of three i.e. \textit{grahīṛ}, \textit{grāhya} and \textit{grahaṇa} or in other words knower, known and knowing.\footnote{क्षीणवृत्तेयमबजातस्मेवभणेग्रिहीतृग्रहणग्राह्मेषुतत्स्थतदञ्ज्जनतासमापति: $\|$ \textit{PYS, 1.41}} We can also say that cognizer and cognition get absorbed into cognized, which is the final stage of meditation gets resulted into state of \textit{samādhi} or \textit{Patañjali}’s \textit{samāpatti}. \textit{Samāpatti} is explained as thought-concentration or transformation and oneness with the object of meditation.\footnote{Swami Anand Rishi, \textit{Pātañjalayogadarśana, Yoga Vidya Niketan, 2012, p.62}} This ecstatic state can occur only when mind is completely still. Here, the object of concentration looms so large in consciousness that the distinction between subject and object vanishes. \textit{Samāpatti} is the process where the comprehender, which is \textit{citta} (mind), undergoes a process or activity in which it becomes one with the subject to be comprehended, imbibing all its qualities. The identification is so complete that the \textit{citta} becomes the subject without any distinction between them. \textit{Vṛttis} here are so feeble that they can not disturb the mind. This achievement of sameness or identity with the object of concentration is the state of \textit{samādhi}. Thus, the essential nature of \textit{samādhi} is beautifully explained in this \textit{sūtra} (1.41).

Many thought waves (\textit{vṛttis}) in the mind should be stilled by first swallowing up all the many little waves in one great wave, one single object of concentration.\footnote{Swami Prabhāvanānda, \textit{Pātañjala Yogasūtra}, Sri Ramakrishna Math, Chennai, 2010, p.47} Through this experience of \textit{samādhi}, one gets some insight into the nature of consciousness and mental perception.

It is this fusion of three namely perceiver, perceived and perception which is essential technique and secret of \textit{samādhi}. As explained earlier, this fusion or
absorption can take place at four levels of consciousness corresponding to vitarka, vicāra, ānanda and asmitā stages of samprajñāta samāpatti.

Vitarkas are thoughts, emotions or evil ideas which dominantly occupy our mind during savitarka samāpatti. Savitarka (suppositional) samādhi is first part of the process, where the knowledge is based on words or name, real and ordinary knowledge based on sense perception or reasoning (three categories of knowledge) i.e. śabda-artha-jñāna and is mixed up (saṁkīrṇa) in the mind of an ordinary aspirant and the solution is savīrtaka samāpatti\(^\text{178}\). They are not associated with the object chosen for meditation. They are closely associated with words, their meaning and their interpretation by the citta and mind. An emulsion, if allowed to hold steady for long time separates its layers. Sameway, extreme tranquillization of mind will allow this mixture of vitarka-s to get separated into different kinds. With the clarity achieved, vitarka-s settle down and finally come to an end. Here, citta and intellect giving different interpretations drop certain interpretations and come to the conclusion of single interpretation. This subtler stage is nirvitarka samāpatti. This is a state of meditation where there is no confusion of word, meaning with apprehension. A true aspirant shall isolate the pure, real and internal knowledge regarding the object from this mixed external knowledge by making his mind one with the object. It is clear Samādhi without deliberation. Here, we know the object as it is, the thing in itself. On clarification of memory, when the mind loses its essential nature (subjectivity), as it were, and the real knowledge of the object alone shines, nirvīrtaka samādhi is attained\(^\text{179}\).

This stage is followed by Savicāra, the stage of discrimination accompanied with clear vision and deprived of supposition. The subtler level of this stage is nirvicāra samāpatti. In the same way (as savitarka and nirvitarka), samāpatti-s related with thoughts on the subtle subject, the one accompanied with subtle thoughts and the

\(^{178}\) शब्दार्थविज्ञानविकल्पे:साङ्कीर्णसूक्तियंत्वकसांभागपर्वते। प्यस, 1.42

\(^{179}\) स्न्ततंतिपरिशुद्धेऽस्वतुपशुऽवेदायमात्रतमानं निविवित्तको। प्यस 1.43
other free of subtle thoughts, are also defined.\textsuperscript{180} \textit{Tarka} (logic) is gross as compared to the thought which is subtle. Patañjali has mentioned mainly two types of \textit{samādhi} in this \textit{sūtra} 1.44, namely \textit{savicāra} (reflective) and \textit{nirvicāra} (ultra-reflective) and their subtler stages but has not dealt with details of higher levels and stages of \textit{samādhi} purposely. During the progressive journey of \textit{samāpatti}-s from \textit{savitarka} to \textit{nirvicāra}, the demarcation is not distinctly clear; each stage is overlapping the next one. Here, the mind pierces the outer material layer and fastens upon \textit{tanmāṭrā}, the subtle essence within.

After \textit{nirvicāra samāpatti}, spiritual progress takes \textit{citta} to further purified state and it enters into region of \textit{ānanda} or blissful (joyful peace) state, which is really its own nature being deprived of investigation. Here, \textit{citta} feels that it is arising out of the subject of meditation and the focus is upon mind itself or the inner power of perception. This subtle experience takes him to stage of mere ‘I’ consciousness, pure egoism or ‘asmitā’ or \textit{asmitā-mātrā}. This is the subtlest experience of \textit{citta} as compared to other concrete subjects. Here, one concentrates upon the ego-sense in its simplest, most elemental form, untouched by any fear of desire with simple awareness of individuality.

At the end of whole process of transcending from \textit{vitarka}-s to \textit{vicāra}-s and beyond the region of intellectual thinking to region of feelings i.e. \textit{ānanda} and \textit{asmitā}, a steady stage would be reached called as \textit{sabīja samādhi}. \textit{Ānanda} and \textit{asmitā} are two states of mind as the end-result\textsuperscript{181}. All these spiritual absorptions are possessed of some support. \textit{Pratyaya}, the object of meditation is present inbetween each stage of this absorption.

\textit{Citta} enters the seedless state when this seed of \textit{sabīja samāpatti} or ‘I’ consciousness gets dissolved and disappeared. As the experiencer himself (I) is dissolved, the source of experience is no more present, there is no chance of entering into empirical world and the tree of world entanglement can not sprout again from the seed.

\textsuperscript{180} \textit{एतमैव सवविाया ननववििाया ि सूक्ष्भववषमा व्माख्माता} \textit{॥} \textit{PYS} 1.44, Swami Anand Rishi, \textit{Pātañjalyogadarśana}, Yoga Vidya Niketan, 2012, p.66
\textsuperscript{181} P.V.Karambelkar, \textit{Pātañjala Yogasūtra}, Kaivalyadham, Lonavla, 2005, p.128
Finally, light of consciousness is seen as it really is after all these stages of samprajñāta samādhi, one enters into nirbīja samādhi. This experience of nirbīja samādhi, where there is no seed of return leads to liberation from this samsāra\textsuperscript{182}.

Thus, as explained in Yogasūtra-1.18, when the mild residual impressions are left in the mind after dropping all the pratyaya with consistent practice (abhyāsa) of restraining the experiences of the citta, one stabilises in a state beyond or different from samprajñāta which is anya, termed by bhāṣyakāra as asamprajñāta state\textsuperscript{183}.

Here the dual state of observer and observed gets dropped and the subtle ego also vanishes. This is possible only if one tries to remain consistently in dynamic state of samprajñāta with full awareness and pressure. One should be able to maintain niruddha state of mind for longer period. A Yogī burdened with his saṃskāras, can not gain a clear glimpse of reality. So, all these saṃskāra-s must be destroyed completely as he makes progress towards his final goal.

During all these stages as we go higher, it becomes impossible to describe the experience of higher planes. The sutra-s and philosophy are like maps which guide us, give us information and show the steps, but can not give the details of experience of samādhi. If we want to experience the nature, places and journey itself, we should actually travel to the places using the map. Sameway, to experience the bliss of the higher planes, we should practice samādhi through various vehicles in the form of meditative techniques suggested by Patañjali and other Yoga scholars.

The one who has accomplished the samprajñāta Samādhi in his previous life experiences the same right from birth in this life. There are two types of Yogī-s\textsuperscript{184}.

The first types of Yogī-s as per this sūtra possess the capacity to pass into trance naturally, without any effort as a result of their constitution, by birth. Such persons

\textsuperscript{182} “Meditational Processes in Patañjali’s Yogasūtra” Yoga Mimamsa, Vol.XIX, Nos.1 and 2, pp.81-99, Kaivalyadham, 1981

\textsuperscript{183} विशामप्रत्याभव्यायायं सपूर्वं संस्कारशरीरोऽनम् ॥ PYS 1.18


\textsuperscript{184} भवप्रत्ययो विदेहप्रकृतिलयानाम् ॥ PYS 1.19
are supposed to continue their journey on the spiritual path in the present life and attain the seedless samādhi.

The other types of Yogī-s as per sūtra 1.20, achieve the ultimate seedless samādhi through consistent practice of Yoga that needs high traits of character like genuine faith, energy (vigor) or determination or will, memory, and high intelligence for samādhi.\(^{185}\)

Here, each characteristic has specific meaning and Patañjali has not used it in ordinary sense. Śraddhā is the faith or trust in Yogic practice which has been developed through the experience. Vīrya is will or energy and full potency to overcome all obstacles and to forces the way towards the final goal. Smṛti (Memory) means capacity to retain all those earlier pros and cons of the efforts needed and experiences of sufferings of diseases, old age and such type which leads to state of detachment of worldly desire and body attachments. Samādhi prajñā is a state of mind or consciousness which is essential for the practice of Samādhi. Finally samādhi is attained by the practice of regular and consistent meditation (upāya-pratyaya). Samādhi attained through bhavapratyaya (mere birth) is not real as mentioned earlier.

With each sūtra Patañjali takes us forward and upward in our spiritual journey. Now, he suggests increasing the intensity of desire to achieve it. Samādhi is nearest or easier for those who desire it intensely strong.\(^{186}\)

The process is more like “letting go” than of “building up” something which naturally takes time and lots of efforts. Various factors are responsible for rate of progress of the Yogī towards his goal. One of them is his ambitiousness and seriousness to achieve the goal. As an example, Īśvara-pranidhāna is an independent and self sufficient means towards samādhi. And when one surrenders wholeheartedly with devotional and spiritual maturity to Īśvara, he will attain samādhi directly and very rapidly. Another factor is intensity of desire for attainment or

\(^{185}\) प्रद्वािपतिं समाधिप्राप्त्वं इतरं \& PYS 1.20

\(^{186}\) तीिसविभागाधानां \& PYS 1.21
longing for realization called as *mumukṣutva* in Jainism and Buddhism. *Saṁvega* means *mumukṣā* that is the intense will for the ultimate liberation or intense detachment.

The other factors which determines the rate of Yogi’s progress is his intensity of desire for spiritual emancipation or the nature of means, whether mild, medium or intense, he adopts in the pursuit of his aim. Thus, the progression of this journey happens in these three ways.

The progression or the evolution from our elemental stage to the ultimate liberation is a natural process. It is only in the last step of evolution from the human birth that one has freedom to accelerate the natural course of this cycle depending on the will of our soul. *Aṣṭāṅgayoga*, a well defined scientific technique is one of the methods of spiritual practice or packages offered by sage Patañjali in his *Yogadarśana* that the aspirant has to follow on the path of self realization, liberating human consciousness from limitations of *avidyā*. This technique is perfectly designed and flexible enough to allow all types of aspirants to adapt different parts of it to one’s personal needs, temperament, capacities and convenience. The only condition is that each one of them should be prepared to make necessary efforts and sacrifices to achieve the common goal of unraveling the great mystery hidden within him. Thus, when Yoga is practiced and consciousness begins to function on the subtler superphysical planes, the unfoldment is accelerated to a remarkable degree and boundaries of knowledge are suddenly enlarged at each successive stage in *samādhi*. When Kaivalya is attained after *dharmamegha samādhi*, a tremendous expansion of consciousness takes place.

The ultimate purpose of doing Yoga is to withdraw consciousness from without to within and to be in contact with the higher principles. This results into dissolution of our personality by the influence of higher principles which is the essence of *pratyak cetanā*. *Pratyak cetanā* is internal pure consciousness.

\[\text{\textsuperscript{187}} \text{मुद्रमप्याधिमात्रत्वात्ततोऽवऩववशेष् || PYS 1.22} \]

\[\text{\textsuperscript{188}} \text{तत् प्रत्यक्षेतनाधिमात्मत्वाधिमात्रत्वात्ततोऽवऩववशेष्च || PYS 1.29} \]
The scholar sūtrachologist Patañjali explains the state of *citta* during meditation for attaining *samādhi* by using simile of a stone as *citta*. When a stone is kept on a coloured paper sheet, the opaque stone is not affected by the light coming from the paper. The light will be seen and felt if the stone is replaced by a colourless crystal (*abhijāta maṇi*). The crystal is seen of the same colour of the paper due to absorption of some light by the crystal. The degree of absorption depends upon the transparency of the crystal and freedom from the defects in its substance. A crystal of perfectly transparent glass with no internal defects or colour will become so completely assimilated with the paper as almost to disappear in the light coming from it. With the slight fault in the crystal will not transmit the light perfectly. The behavior of our mind in relation to the object of contemplation is similar to the behavior of a crystal in relation to the coloured paper. Our *citta* also should be as clear, colourless and defect-free as the pure crystal to get assimilated completely with the object of meditation on which it is focussed.

Any activity, impression or bias which the mind carries apart from the object of contemplation will form an obstruction in the way of its becoming fused with it. Thus, mind has to destroy its independent identity completely to get merged with the object of contemplation and shine with the pure truth enshrined in that object.

In case of *sabīja samādhi*, all the defects have been eliminated except one i.e. defect of permeation with the partial truth of the ‘seed’ of contemplation. This acts as a hindrance and prevents the mind from shining with the whole truth or the Reality. *Vṛttis* here are *kṣīṇa* or at minimum. In above simile, when a pure crystal is kept on a white paper which is giving out white light, the crystal will shine with white light which is symbol of the whole truth, not colouring the paper. So, ideally any impression in the form of the seed also should be eliminated. This is possible with *nirbīja samādhi* like the pure crystal shining with pure white light of the truth. Here, the partial knowledge is replaced by the Reality or consciousness of puruṣa itself.

*Samādhi* therefore, is not a specific state of mind, but a wide range of superconscious states of mind which finally takes us to the ultimate goal of
liberation. Sūtra\textsuperscript{189} 3.3 explains us the pre-requisites to enter into the state of \textit{samādhi}. When the true nature of the object shines forth, not distorted by the mind of the perceiver that is the state of \textit{samādhi} (total absorption)\textsuperscript{190}. The complete purification or clarification of mind from all memories is called \textit{smṛti-pariśuddhi}. After purification, self awareness is reduced to the utmost limit. Here, memory is devoid of its essential nature. This is \textit{svarūpa-śūnya}. And the object on which the mind is focused only shines forth. Now, the mind is full of real knowledge, so it truly shines (\textit{nirbhāsa}).

\textit{Samādhi} actually is the direct knowledge, which is beyond perception. When the objective of \textit{samādhi} is investigation and mastery of realms of existence, it is \textit{sabīja}. It always deals with objects and here \textit{sainyama} is performed on any of the object or the seed. This seed may be subtle or gross. Therefore, this \textit{sabīja samādhi} is objective. When there is no object or seed for meditation, it is subjective or for realization called as \textit{nirbīja samādhi}. The seeker or subject himself is the object of his search. He wants to see himself as ‘He’ real is.

\textit{Sabīja samādhi} indicates the presence of an object associated with \textit{prakṛti} whose relative reality has to be realized. The impressions produced by \textit{sabīja} (the object of meditation) will not allow other impressions to enter into our mind\textsuperscript{191} and will remove all previous impressions.

The nature of the object will be different according to the stage of \textit{samādhi}, but the object is always there which prevents other ideas to take over the mind. Though, the seeker wants to see the true himself, but a veil obscure his vision. When he reaches to \textit{nirbīja} stage, he attempts to tear off the last thin layer of veil and attains complete unobstructed vision of himself. This is also called as self-realization. On attainment

\textsuperscript{189} तदेवाध्येयमात्रिभात्रांसंस्करणसंप्रसरुपसून्दर्मिवसमाधि: \textit{PYS} 3.3

\textsuperscript{190} Swami Prabhāvanānda, \textit{Pātañjala Yogasūtra}, Sri Ramakrishna Math, Chennai, 2010, p.123

\textsuperscript{191} तत्ज्ज्संस्कायोऽनमसंस्कायप्रनतफनधी \textit{PYS} 1.50
of this perfect mastery over the nirvicāra samāpatti stage, there is a dawning of spiritual light in his life\textsuperscript{192}. The intellectual consciousness is converted into spiritual transparency or consciousness, an experience of blissfulness. He is free from pain and can see the suffering people. As a result the aspirant now attains \textit{rtambharā prajñā}, the eternal unconditional truth, the absolute reality where the consciousness is truth bearing\textsuperscript{193}. According to \textit{Mahānārāyana-paniṣad} (12/1), \textit{ṛta} is defined as ‘truth’ as \textit{ṛtam satyam parabrahma}\textsuperscript{194}. To accept existence in the form of life and death, happiness and misery, day and night and so on with all its positive and negative aspects is \textit{ṛta}. When we accept it in totality, \textit{citta} is in equilibrium and balance state. The spiritual bliss is experienced through \textit{ṛtaṁ bharā prajñā}.

This consciousness gives an unerring perception of the right and true underlying manifestation. The knowledge which a Yogi gets here is close to reality and is not conditioned by the limitations of perceiver and of the act of perceiving. This knowledge is not only perfectly true but he is incapable of misusing it. The knowledge obtained through intellect alone can be misused. The knowledge gained through inference or testimony is totally different from direct knowledge obtained in the higher states of consciousness as it is confined to a particular object\textsuperscript{195}. This knowledge has a special and total understanding. Life and actions based on such intuitive knowledge or \textit{ṛtaṁ bharā prajñā} must be righteous and in accordance with the great laws governing the Universe.

The last stage of \textit{sabīja samādhi} corresponds to the \textit{asmitā} stage of \textit{samprajñāta} and the \textit{aliṅga} stage of the \textit{guṇas}. After this, the aspirant is ready to take the last step to transcend the realm of \textit{prakṛti}. Consciousness here, is working in the subtlest form of \textit{citta}, but still it is there under the influence of \textit{prakṛti}. The ultimate stage of

\textsuperscript{192} \textit{"निर्विकारसंपत्तिकेष्ठयत्रसाधारये} \textit{प्रवृत्तमायितम्} PYS 1.47

\textsuperscript{193} Ibid. \textit{"न्युत्तममर्क्तप्रजा} PYS 1.48

\textsuperscript{194} Swami Anand Rishi, \textit{Pātañjalayogadarśana}, Yoga Vidya Niketan, 2012, p.71

\textsuperscript{195} \textit{सृष्टिमनुमानप्रजायामनस्यविश्वाशयविश्वाष्ट्रस्यत्वात्} PYS 1.49

Nirbija samādhi will take him to the seedless stage where consciousness reaches to the plane of Puruṣa himself. Here, no new saṁskāra (habitual potencies) is created. And finally the old and subtle saṁskāra-s also get exhausted and destroyed and on the supression of that even all being restrained, comes the seedless spiritual absorption i.e nirbija samādhi\(^{196}\).

Knowledge acquired in this Samādhi is different contradictory to the worldly practical knowledge. On the cessation of all mental activities, the puruṣa is completely self-established\(^{197}\). So, it is called pure, absolute and liberated and is said to be established in own Self (pure svarūpa of drṣṭā).

Once Zen Guru Zenerin was asked about his spiritual experience, he said, “I personally do nothing, everything happens. The spring comes and the grass grows by itself”.

Patañjali does not want to produce any evidence of spirituality or a spiritual experience. He rather has sincerely tried to create a spiritual urge and thirst in our mind by offering certain hints and warnings which may help us when we get inspired and start our journey towards the ultimate goal of our existence. For this journey, one has to select one positive and spiritual object in the mind and start a great level of concentration on it. By this wave of single thought, other thought wave, saṁskāra-s and all past impressions are swallowed up. Afterwards, that wave also has to be stilled. When it has subsided, one enters the highest samādhi of all.

X. **Saṁyama and its effects (pariṇāma)**

The entire inner process takes long time to accomplish the transformation from one state to another initially. But, with consistent practice and mastering the art of concentration, the time duration keeps on decreasing. After prolonged experience, one is able to train his mind to attain the state of samādhi directly or together all three stages namely dhāranā, dhyāna and samādhi. This simultaneous process or merger is possible only when he has a complete control over the entire process of

\(^{196}\) तत्स्यादिनिरोधाधिकल्पनात्मकोपनिर्भरत्वद्ध्विषाण्वितः समाधि: || PYS 1.51

\(^{197}\) Bengali Baba, *Yogasūtra of Patañjali*, with the Commentary of Vyāsa, Motilal Banarsidass Pvt.Ltd, Delhi, 2005, p.35
transformation. This total control or mastery of experiencing all three stages is called as *saṁyama*. This is also the direct knowledge as acquired through more direct aids. The light of knowledge, special intuition power is gained by mastery of *saṁyama*, the three-fold process. But, Patañjali says, even these are not direct aids to the higher or seedless (*nirbīja*) samādhi. So, one has to make more serious and intense efforts.

Actually, this entire inward going process is a continuous journey of moving over from dhāraṇā to samādhi via dhyāna on the same object without getting any break. The subject for all three *aṅga*-s should be the same. So, it should be chosen with great care, with a natural likings and deep devotion. Samādhi is merely an advance phase of dhyāna where there is no mind’s awareness. This can be judged only by state of one’s mind and not by any physical symptoms or expressions. It is totally different from the ‘Trans’ state, though when he comes back from the samādhi, he brings transcendent knowledge, wisdom, peace and inner strength with him.

After prolonged practice of meditation, the aspirant enters the sphere of all pervasive knowledge, which is *samprajñāta* according to Patañjali and then transcends the sphere of knowledge to enter into another realm of consciousness which is beyond experience.

Though, these three (trio) are antaranga (internal) as compared to previous five *aṅga*-s of Patañjali’s aṣṭāngayoga, they are actually external to the *nirbīja* or asamprajñāta samādhi as per yogasūtra-s 3.7 and 3.8.

Patañjali has listed about thirty different subjects to which application of *saṁyama* can produce about fifty five spiritual powers called as vibhūti-s or some of the scholars translate it as *siddhi*-s. These vibhūti-s are some sort of special knowledge or powers which appear to be miraculous and the details are mentioned in his third chapter named as vibhūtipāda. Vibhūti literally means ‘a state of special development’. These vibhūti-s are not astounding supernormal powers or magical

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198 त्रमभेकत्रसंमभ्: || PYS 3.4

199 तज्जमात्प्ऱसारोक्: || PYS 3.5||

200 P.V. Kambelkar, *Patañjala Yogasūtra*, Kaivalyadham, Lonavla, p.359
siddhi-s but are definite results of a law known to the science of Yoga. The true spiritual person achieving these vibhūti-s shall never exploit this power for selfish worldly gain. Else, it becomes hurdle on the spiritual path. Rather one should take these vibhūti-s as indicators of the progress on the spiritual path similar to milestones on the road and use them for their development. They are essential prerequisites on the path of liberation. One should not try to attain it or stick to it. Unlike siddhi-s, vibhūti-s are not detrimental to yoga but helpful for Yogi’s progress and a few almost essential for attainment of kaivalya\textsuperscript{201}. That must be the reason why Patañjali has specially written a separate chapter on vibhūti-s before writing the last chapter kaivalyapāda.

Normally, when we get focused on an object and continue till its maximum depth like a scientist, we start gaining the complete knowledge about all the aspects of the object. The process results into knowledge of unknown factors like scientific discoveries and inventions. And if the object of meditation is spiritual, the result is likely to be the total realization of the object and self realization as well, once we get totally absorbed into it like description of Patañjali’s samādhi.

Thus, the experience of Saṁyama is as good as direct and instantaneous sabīja samādhi. Sabīja samādhi is concerned with knowledge and powers exercised within realm of prakṛti which is beginning of journey towards kaivalya, the liberation. Mastery of this saṁyama illuminates special intuititional power or rūtambharā prajñā, but its application should be made in the stages, one after the other depending on the nature of object as per Yogasūtra\textsuperscript{202}.

No body who has not conquered the lower stage can achieve saṁyama into higher stage by jumping over the intermediate stage. Those, who are established in the higher stage by virtue of the profound meditation upon Īśvara and who have achieved that truth by other means need not go for saṁyama over the lower stages. One of the scholars, Bengali Baba nicely describes different aspects of Yoga while experiencing the spiritual journey: “Yoga (samādhi) is to be understood by the help

\textsuperscript{201} Ibid, p.360

\textsuperscript{202} तस्मां भूमिष्ठ विद्विभोगः || PYS 3.6
of Yoga (saṁyama, the trio) only. Yoga (one-pointedness) comes up from Yoga (spiritual action); one who is serious in Yoga (course of action) rejoices in Yoga (union) forever. The state of higher consciousness (prajñā) remains in all stages of samāpatti-s right from vitarka till the end of asmita. Its role ends with the stage of vivekakhyāti (pure-awareness).

Samyama is the key which unlocks the doors of the hidden worlds which we can’t see with our physical apparatus. Once citta transcends saṁyama and enters into nirbīja state, there is no more wordliness associated with the practitioner and what he acquires after this is beyond description, though it is only significant from spiritual angle. There is no effective impression on the citta. It leads to almost cittavṛtti nirodha state for a short duration. As this is most peaceful state of mind, one should try to maintain for long duration. Yogasūtra-s 3.9 to 3.12 throw light on essential nature of the mental processes resulting into mental transformation (three pariṇāma-s) which are involved on the path of yoga that leads to samādhi. These are higher states of Yoga.

In order to bring this transformation of citta, the meditative practice should be repeated again and again till the state of one-pointedness is acquired. For example, if abhyāsa of samādhipāda is repeated consitently, vairāgya automatically follows at the mental state. The abhyāsa of meditative practices dhāraṇā, dhyāna and samādhi should be continued repeatedly for long time to achieve and maintain this state. The control of mental fluctuations (cittavṛtti) starts with the stage of dhāraṇā where our efforts are all the time trying to suppress the distractions and substituting in their place one object on which meditation is to be performed.

There are three fundamental transformations (pariṇāma-s) of mind, during the process of meditation. They are:

1. samādhi pariṇāma
2. ekāgrata pariṇāma
3. nirodha pariṇāma

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203 Bengali Baba, Yogasūtra of Patañjali with the Commentary of Vyāsa, Motilal Banarsidass Publisher Pvt.Ltd, Delhi, 2005, p.67
When mental distractions finally vanish and one-pointedness of mind arises, it is *samādhi parināma* of *citta*, where there is a progress from *savārta* to *nirvārta*.

The impression which holds the field of consciousness is called *vyutthāna saṃskāra* and the impression which opposes or tries to replace it is called *nirodha saṃskāra* as per *Yogasūtra*.204

A continuous undisturbed state of mental tranquility is attained and maintained through latent impressions as explained in *yogasūtra*205. And with this continuity, the ultimate result of this *samādhi* (*samādhi parināma*) is diminution of all distractions (or attention to all the objects) and development of one-pointedness (*ekāgra*)206.

There is also a momentary state between two successive impressions where the mind is present in unmodified condition. The object of *nirodha parināma* is to produce at will this momentary state (*niruddha*) and then, to extend it. Ideally, one should be able to maintain this state for sufficient long time. Thus, *nirodha parināma* is the result of willful practices of *samādhi parināma* and *ekāgra parināma*. *Samādhi parināma* eliminates the tendency of distractions to appear in the field of consciousness and *ekāgra parināma* establishes the same tendency (seed) to persist without interruption207. Transformation in different stages of *samādhi*-s is *samādhi parināma*. The practice of *nirodha parināma* starts with *dhārana* and lasts till the attainment of *ekāgratā* state. The essential nature of *samādhi parināma* is gradual reduction of all-pointed condition of the mind to one-pointed condition. The attainment of *nirvārta* stage marks the completion of *samādhi parināma* as far as the *vitarka* stage of *samprajñāta samādhi* is concerned208.

Actually at this stage, the subject in mind (*vṛtti*) which is subsiding and the subject which is coming up in the next instant in *citta* are both identical in every respect, without there being the slightest difference in experience (*pratyaya*) that the *citta* is

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204  व्यूप्तानसिद्धान्तोपेदप्रसन्नार्मकृतिविधिशत्प्रमूर्तिप्रमाणस्मितान्यनिर्न्यातीतीनिर्विकल्पार्थिविषयं || PYS 3.9

205  तस्यप्रशास्त्रवाहितसंस्कारः || PYS 3.10

206  स्तविशेषवाच्चक्रान्ते: क्षणोदयः चित्तस्य समाधिपरिणामं || PYS 3.11


having about the subject. This gives us the feeling of having the same continuous experience (ekāgratā pariṇāma) of a subject.

Such mind practicing samyama (ekāgra citta) as described above has capability of transforming the essential nature or basic characteristics (dharma pariṇāma), symptoms (lakṣaṇa pariṇāma) and state (avasthā pariṇāma) of a thing (sūtra-3.13). The result of samyama seems to be strange or miraculous, but is produced by a law of nature.

Patañjali in his Yogasūtra, points out that all the phenomena whether brought about by action or natural forces or by will of a Yogī are due to the appearance or disappearance of the corresponding properties in prakṛti. These changes do not occur in a haphazard manner but according to definite and exact law of nature and sequence which determine with mathematical precision the manner and order of changes according to his yogasūtra.

XI. Supernatural powers

Patañjali has mentioned various vibhūti-s which are not always easy to explain in a way as would make it possible to understand reasonably as to how they are produced. The penetrative power of the mind in the highly concentrative state of dhāraṇā, dhyāna and further to samyama is extraordinary. Modern science also has proved the abnormal effects of elevated power of human mind. These powers are also termed as Siddhi-s.

Sūtra 4.1 enumerates different methods, modes and sources of acquiring vibhūti-s or siddhi-s. These (occult powers) are the result of birth, herbs or drugs, incantations (mantra-s), austerities or samādhi. A few people are born (janma) with some occult powers like clairvoyance, may be due to spiritual practices like Yoga in the previous births and have such saṁskāra-s with them or inherent in their body.
Theory of *karma* supports this quality. Certain drugs, herbs (*auṣadha*) like opium (*ganja*) can also give similar powers, but of the lower order. Some chemical change gives some extra sensory experiences; one should not go for those. Application of *mantra-s* (like chanting of *praṇava*) is an important and potent means of developing *siddhi-s*. *Mantra* is a sacred formula made up of meaningful words in the form of prayer except *bīja mantra-s* where we can’t derive meaning as such. Such practices unfold consciousness taking it to the higher level, where some inherent powers appear naturally in the aspirant’s life. Most of the time, such powers are of the higher order. Though, the true practitioner may not use or exhibit them.

Some occult powers could also be attained and will-power is accomplished with the practice of austerities (*tapas*). *Tapas* removes all the impurities from the body and mind. Those powers may be of restricted nature limited to the current life. The various *siddhi-s* developed with the practice of *saṁyama* are of superior nature, most of them get developed due to natural unfoldment of consciousness in its evolution towards perfection. The experience of *saṁyama* is of instantaneous *sabīja samādhi* which is also a type of *siddhi*.

Some of the *vibhūti-s* mentioned by Patañjali in his third chapter of *Yogadarśana* are of great spiritual value for attainment of *kaivalya*. For example, *saṁyama* on *sūrya* (sun which is the centre of the whole creation) giving rise to *bhuvanajñāna* (knowledge of the entire universe) mentioned in *sūtra* 3.26 is of this type. As these *vibhūti-s* are not merely occult powers but, are extraordinary powers attained through Yoga practices of *saṁyama*, they are also called as ‘accomplishments’ for the higher state of consciousness. As such these powers don’t free one from the basic illusions of life and so, can not bring him enlightenment and peace. One has to use them strictly for scientific purpose and for helping others maintaining an attitude of utter indifference towards them. Some of them are mentioned here.

The application of *saṁyama* to the proper triad of *parināma-s* i.e. essential attribute (*dharma*), temporal character (*lakṣaṇa*) and the state (*avasthā*) in relation to the nature of the thing will bring results to him\(^\text{212}\). On account of the high penetrative

\[^{212}\text{परिणामस्वरूपसंयमदत्ततातांगत्जानयम्} \text{ } PYS 3.16\]
power developed in *saṁyama*, the yoga aspirant starts knowing perfectly the past and future; the minds and language of others including animals and can get the knowledge of previous lives\(^\text{213}\) through direct perception of the latent impressions and also the death of others and himself through maturity of his *karma*. Anyone who can see and know the mental image (*pratyaya*) occupying his mind, can know the mind of others\(^\text{214}\). Once, he masters the technique of *saṁyama* and learns to resolve complex processes which results into external sounds, he can know the meanings of these sounds produced by any birds, animals or insects instantaneously when he hears those sounds (*yogasūtra*-3.17). This knowledge, for a real Yogi at the stage of *saṁyama*, would help him to increase and speed up the *sādhanā* (the intensity and depth of the yoga practices). All these accomplishments are governed by natural laws so; there is no place for any miracles in this philosophy. But, a true aspirant should also know his limitations while practicing *saṁyama* on various objects.

On account of the *rūpatanmātrā* of the *kāyā* (body) being curbed through *saṁyama*, the body looses the ability of absorbing and therefore differentially and partially reflecting the light so that particular body automatically becomes invisible.

Thus, when an aspirant wants himself, someone or an object to disappear, he directs the *saṁyama* on the *rūpatanmātrā* on that particular body\(^\text{215}\). The interrelationship between the *tattvas*, *tanmātras* and the organs of sensations form an integral part of the sūtrachology are well known and upon which the science of yoga is based. All the visual phenomena are dependent upon the interplay of the *tanmātrā* (*rūpa*), the *tattva* (*tejas*) and the organ of sensation i.e. vision which is called eye. The same is applied to other four *tanmātrā-s* also, to justify the invisibility of the referred object.

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\(^{213}\) संस्कारासाधकारणात्कुर्ज्ञातिज्ञानम् || *PYS* 3.18

\(^{214}\) प्रत्ययस्यपरिचितज्ञानम् || *PYS* 3.19

\(^{215}\) कायरूपसामयात्कुर्ज्ञात्चित्तिक्षणस्तःप्रकाशस्यप्रयोगेऽन्तर्घात्तिज्ञानम् || *PYS* 3.20.

P.V.Karambelkar, *Pātañjala Yogasūtra*, Kaivalyadham, Lonavla, p.409
Karma is of two types, active and dormant. Knowledge of time of death could be obtained if samyama on them, by segregating accumulated dormant karma and currently active (prārabdha) karma or on portents is performed. By applying the process of Saṁyama on various good qualities or virtues like friendliness (maitrī), compassion (karuṇa) and love (prem), a true Yogī can produce great powers of universal love, friendliness and other good human traits like sympathy and courage and use them for selfless universal welfare. Thus, saṁyama provides with him the most efficient and powerful technique of character building.

Apart from these mental powers, one can gain abnormal physical strength of an elephant by process saṁyama on virtues like friendship and then on the strength attained in this process.\textsuperscript{216} Deeper and hidden knowledge of outer and inner objects could be obtained by intensifying the perceiving powers of sense organs with the practice of saṁyama on them. The power of saṁyama on moon gives us knowledge of stellar constellation, other stars and planets and knowledge of their movements is obtained by process of saṁyama on the ‘polar star’ (dhruva).\textsuperscript{217} The knowledge of the structure of solar system, which is fundamental unit in the whole cosmos, arrangement of different stars in the galaxies and the law which governs their movements is obtained by performing saṁyama on these three different objects. Otherwise, with all physical means and methods available currently, it is almost impossible to get the clear, exact and overall picture of the whole cosmos.

Yoga as a practical science is concerned mainly with the raising human consciousness into progressively higher levels of existence, practice of saṁyama brings us this result. Yogic methods are different from logical scientific methods as it discards totally the external aids and relies on the unfoldment of inner organs of perception, which are more perfect and reliable.

The knowledge of organization of our systems in the body is obtained by performing saṁyama on navel centre (nābhi-cakra), also called as umbilicus which is origin of

\textsuperscript{216} Ibid, p.414-18
\textsuperscript{217} PYS, 3.25-3.27
development of all the organs. Performing saṁyama on the throat region or pharynx, feeling of thirst and hunger can be made disappeared. The Yogi can enable these sensations to become voluntary through the control of secretions of various glands and related physiological actions. Saṁyama on kūrma-nāḍi (cochlea in ear to maintain balance of the body) results into steadiness, calmness and firmness of the body. By taking voluntary control over this nāḍi, the practitioner can make his body motionless. To attain total control over mind, steadiness of body is the first pre-requisite.

Patañjali mentions in his sūtra, that if the saṁyama is directed on the luminescence (light) at the top apex of the head, we get the vision of any desired siddhayogī. This brahmarandhra is the centre of manifestation of the spiritual force or light. It is affirmed that the prāṇā of a person who attains mokṣa, the final liberation, leaves the body at its fall, only through this tenth ‘door’ of our body.

If saṁyama is directed on the inspirational power (pratibhā) or intuitional inspirational potentiality, we gain all the knowledge of all the subjects whichever the practitioner desires for. Though, the inspirational faculty is inherent in each person, the power of this pratibhā produces the correct knowledge in a man spontaneously just like a flash, mostly involuntarily. Pratibhā is that transcendent spiritual faculty of perception which can dispense with the use of not only senses but also the mind. By saṁyama, ordinary pratibhā is transformed into fully developed rtambharā prajñā.

The saṁyama on heart gives the complete knowledge of citta to the citta itself. With the application of saṁyama, the knowledge of puruṣa principle and clear

\(^{218}\) नामिकेः कायमुहूर्तान्यम् \(\|\) PYS 3.28

\(^{219}\) कण्ठकूऩे क्षुद्रित्वाचालिति: \(\|\) PYS 3.29

\(^{220}\) कूभिनाडमां स्थैर्यम् \(\|\) PYS 3.30

\(^{221}\) मूर्त्स्योतिष्कि सिद्धदर्शनम् \(\|\) PYS 3.31

\(^{222}\) Ibid, p.432

\(^{223}\) PYS 3.32

\(^{224}\) हिरो चित्तसंवित् \(\|\) PYS 3.33
distinction of *sattva* (citta) and *puruṣa* is obtained\(^{225}\). From this knowledge of *puruṣa* which is result of *samyama*, abnormal development (*pratibhā*) of faculties of audition, tactility, vision, taste and smell takes place as per *yogasūtra* 3.35. It makes the knowledge ‘direct’, without instruments of mind and senses. So, knowledge obtained is divine or inspirational. Now, the *citta* experiences external knowledge and knowledge of the truth directly. This experience is of different kind than normal one. As it is extra-sensory, it is divine. We start understanding the nature of intuitional perception if we remember that *puruṣa* is the real perceiver (*drṣṭā*).

When cause of binding of *citta* to the body is removed, it gets freedom to move out of that body and can go out to all directions, can get transferred to another body\(^{226}\). Such process should be carried out for spiritual purpose only and not for mundane means.

Patañjali cautions us about these powers or so called *siddhi*-s in the form of special developments as mentioned in previous *sūtra*-s. It says that all these *siddhi*-s are obstacles in the path of *samādhi*\(^{227}\). Such powers are hindrances for spiritual *sādhanā*. Even if one uses these powers for the welfare of masses, it makes him so popular that his fame, wealth and attachments would entangle him more and more towards worldliness and hence away from attainment of spiritual goal. Such powers also give wisdom to the practioner not to get driven by the forces of *vibhūti*-s.

Sensual experiences of super-normal level as mentioned in above *sūtra* 3.36 are much more alluring and Patañjali warns us about such *siddhis* only. Actually, *vibhūti*-s mentioned elsewhere are helpful in spiritual progress and for attainment of *kaivalya*.

Technique of *samyama* on various types or aspects of *prāṇa* results into various *siddhi*-s as mentioned in *sūtras* 3.38 and 3.39. Through mastery (*samyama*) over *udāna*, body gets lightness of various degrees (*laghimā*) and there is no contact with

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\(^{225}\) सत्त्वऩुरुषमोयत्मनतासङ्कीणिमो् प्रत्ममाववशेषोबोग् ऩयाथित्वात्स्वाथिसंमभात्ऩुरुषऻानभ् ॥ *PYS* 3.34

\(^{226}\) फनधकायणशैचथल्मात्प्रिायसंवेदनाछिचित्तस्म ॥ *PYS* 3.37

\(^{227}\) ते समाधातुप समाधानेनसिद्धव: ॥ *PYS* 3.36
water, marsh mud, thorns and such others. The Yogī can do levitation and can get
death at his will. He can neutralize the gravitational pull of the earth on the body by
regulating the udāna prāṇa. Mastery over udāna brings about all kinds of
activities in the body which are directed upwards towards the head. One can
manipulate this force the way he may like and by counteracting the downward pull
of the earth, he can make his body as light as to walk on water surface. Through
voluntary release of udāna through the brahmarandhra, the Yogī can attain death at
his will and of his choice of type and time.

Through control over samāna prāṇa, effulgence (glow) and body fire could be
produced. Samāna prāṇa mainly regulates the body heat production, secretion of
digestive enzymes and works in the lower part of the body. Therefore, the gastric fire
or digestive power is enhanced by this samyama on samāna. The level of effulgence
of the Yogī is measured and recorded by the aura around him by modern scientific
instruments. The colour and brightness of the aura varies according to every
individual’s personality and the state of mind at the particular time.

The next sūtra states that if samyama is directed upon the relationship between the
space and sound or sense of hearing, the ability of ear discern sound becomes highly
enhanced. Divyam srotam means becoming sensitive to the subtler sounds
vibrations which are beyond the range of the physical ear. One starts hearing the far
distant sounds, even if those are normally inaudible or mystic sounds. Such ear is
divine.

Patañjali mentions the great unbelievable vibhūti of moving through the space or
flying by directing samyama on the relationship between the body and the space
accompanied by samāpatti with a small light tuff of cotton. The power of mind

\[228 \text{ udanajnayājñalkapuskacandikādityamahānteṣu kārtavātāt karatiḥ} \quad \| \quad \text{PYS 3.38} \]

P.V. Kambelkar, Patañjala Yoga Sūtra, Kaivalyadham, Lonavla, 2005

\[229 \text{ samāna prāṇa\| \quad \| \quad PYS 3.39} \]

\[230 \text{ shrutākāśāyō: samabhrāṃhampāṇaḥ prāṇām\| \quad \| \quad PYS 3.40} \]

\[231 \text{ kāyaākāśāyō: samabhrāṃhampāṇaḥātmakātārāṃbhātāt karatiḥ\| \quad \| \quad PYS 3.41} \]
here is actually developed to its fullest force in this recommended saṁyama and with it the body can be made to fly in the space over the air. One acquires knowledge of forces of cohesion and power to manipulate them the way he likes. After gaining this power, the aspirant brings about the coalescence of the mind with fluffy substance like cotton down he causes the dispersion of the particles of the body and their resolution into space (ākāśagamana).

From this, the aspirant moves out of the body and mahāvideha (the great bodiless state or vṛtti) which is unimaginable is attained, which further results into diminution and disappearance of the covering on the inner illumination. To reassemble the particles at the destination, all that is necessary is to withdraw the force of will. With this, the particles reassert themselves and the body materializes instantaneously, apparently from nowhere. By the development of the power to move to any point of the Universe without any restraint, the citta is now able to get knowledge of anything anywhere through direct perception. Citta becomes almost omniscient. At any moment, our mind is filled with two sets of images, one through the actual contact of our senses with the external world and another is the product of our own imagination. This world image in our mind is the result of impact of the universal mind on our individual mind.

If saṁyama is performed on the grossness, the naturalness, the subtleness, the relatedness and the purposefulness of five basic elements (pañcamahābhūta-s), the mastery over these elements is attained. They are also called pañcatattva-s. Literary, tattva means “that-ness”, the essential quality or a principle of a thing that differentiates it from others. Bhūta-s basically are principles which find expression through the medium of matter and energies of different types. These five innumerable elements have some special function in the manifested universe that of relating matter with consciousness and are always in combined state with each other in varying proportions to form the gross object in the world. The whole theory and

232 वदहयकन्ल्ऩतावृन्त्तभिहाववदेहातत् प्रकाशावयणऺम् || PYS 3.42

233 स्थूरस्वरूऩसूक्ष्भानवमाथिवत्त्वसंमभाद्भूतजम् || PYS 3.43
practice of Yoga is based upon the idea of interdependence of three realities of existence namely, matter, mind and consciousness and extra-ordinary power that is possible to acquire through Yogic practices proves the correctness of fundamental basis of Yogic doctrine. In samādhi, we come in touch with the reality of the object meditated upon, while in intellectual comprehension we merely contact the blurred and distorted image produced by the object in our mind. The difference between two is the difference a substance and its shadow.

Thus, total control over functioning of the elements could be achieved by directing samnyama on development of those. And from this, we gain eight types of siddhi-s (occult powers) as mentioned below. It includes excellent physique and non-affliction by the body’s natural tendencies like aging, diseases and death.

1. **Aṇimā**: (miniaturization) It is an ability to become as small as size of an atom or as one may want.

2. **Mahimā**: (magnification) ability to expand and to become as big as one may desire. In his tattvavaiśaradī (3.45), Vācaspati Mishra explains this as an ability to become as large as an elephant, a mountain or a town. However, maniprabhā defines mahimā as ‘pervasiveness’, saying it is the subtle body that expands.

3. **Laghimā**: ability to become light to any extent upto weightless.

4. **Garimā**: ability to become as heavy as one needs

5. **Prāpti**: ability to bridge great distances instantly and easy grasping by hand of any object at any distance

6. **Prākamya**: ability to realize one’s will and to have anything as soon as one has desire for it

7. **Īṣitva**: power to create and control things

8. **Vaśitva**: subjugation of everyone and everything in his surrounding

Thus, we get control of body and all elements of which it is made up of. We can work at our optimum level to make the performance excellent.

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234 तत्तीर्णिद्यालयाभक्तं कायस्मपत्तिद्धर्मानिद्धितत्तर्योऽभिमानित्वादिभिः पिन इति PYS 3.44
Different qualities like grace, beauty, strength, endurance and supermost sturdiness make our body perfect\textsuperscript{235}. The mastery over the bhūta-s will naturally lead to the body acquiring all above qualities as they depend on actions of bhūta-s. The mastery over the senses is achieved by performing Samyama on the power of apprehension or grasping ability of an individual, own natural state (svarūpatva of relationship between five mahābhūta-s and five tanmātrā-s), asmitā (awareness of I), relatedness (cooperative functioning of various principles) and purposefulness of the senses\textsuperscript{236}. By making samyama on the transformation that the sense-organs undergo when they contact objects and on their power of illumination, on the ego-sense, on the gunas which constitutes the organs and on the experiences they provide for the individual, one gains mastery of the organs. From this mastery over senses (indriyajaya), one can move with the speed of mind independent of senses (similar to pratyāhāra) and can have mastery over pradhāna i.e. mūlaprakṛti. Mastery over both these i.e. bhūtajaya and indriyajaya avoids danger of getting trapped in pradhānajaya and facilitates the spiritual path towards final goal, kaivalya.

The Yogī who has attained the realization of the distinction between the sattva (pure state of citta) and puruṣa principle posseses the potentiality to have the supreme control on all states of existing (omnipotence) and the potentiality of having all the knowledge (omni-science)\textsuperscript{237}. These two vibhūti-s automatically appear due to actual realization of the clear distinction of the puruṣa from the sattva-citta. And this experience or realization leads to attainment of controllership of all states resulting into nirbīja samādhi. Through detachment for these vibhūti-s eliminates the seeds of defects (doṣabīja), the prerequisite for kaivalya\textsuperscript{238}. Mastery over an object does not necessary mean independence from that. This keeps him in bondage. Omniscience and omnipotence means mastery over prakṛti. To get complete freedom, full

\textsuperscript{235} रुपलावण्यवस्त्रवांशसहनत्वात्वात्थवायसम्पत् || PYS 3.45

\textsuperscript{236} शहणवस्पास्त्रायमार्थवल्लसंधमसिद्धियजय || PYS 3.46

\textsuperscript{237} सत्त्वपुरुषान्तायत्यस्मार्थवल्लसंधमस्यभिजयस्य || PYS 3.48

\textsuperscript{238} तद्वैयाग्मादवसंहस्तसफुज्जोये कैवल्यम् || PYS 3.50
detachment is needed. Vairāgya is essential for kaivalya. During this spiritual journey, one should not get trapped into these miraculous powers (vibhūti-s) and fame due to them. If the root-seed of the faults (doṣabīja) get destroyed with elimination of last trace of avidyā and renunciation of these powers, then no other doṣa-s (faults) will remain with him.

Once, the Yogī almost reaches such state of Godliness or superpower, the celestial beings invite him to offer honours and gifts. But Patañjali (sūtra 3.50) warns him that he should not get attached to such attractions due to possibility of the danger of getting tempted and trapped into worldly engagement. He should totally discard and overcome the allurements offered by divine beings. Actually, he is tested by the powers of different types. With great efforts, one can remove the weakness to enable himself to move towards the final goal. Only through highest level of vairāgya (disinterstedness), one can become eligible for entering into the final stage of attaining spiritual goal.

When we feel that something is destroyed or disappeared and became past, actually what happens that some dharma go back into unmanifested state from their manifest condition. Other fresh dharma will become manifest from their unmanifest state and we say that they will come up later or infuture. So, there is no reality to time. It is a conception created merely by the two directions of the movement of dharma-s. A clear comprehension of this illusoriness of time removes the bondage of time, which is a great constraint on the freedom of citta and the most difficult hurdle in the path of kaivalya. The total abolition of this constraint of time is accomplished by the sainyama on kṣaṇa-s and their sequentiality as per sūtra 3.52, which leads to vivekajajñāna. Dharmas here are different combinations of the three primary guṇa-s, which are nothing but three fundamental principles of motions (inertia, mobility and vibrations). The essence of the object consists in the uniqueness (ekattva) of transformation of these guṇa-s. Patañjali further explains that the

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239 Ibid, p.535-36

240 भरणाद्वस्तुत्तत्त्वभ् || PYS 4.14

P.V.Karambelkar, Pātañjala Yogasūtra, Kaivalyadham, Lonavla, 2001, p.538
object perceived by the *citta* is itself undergoing transformations in its own independent way\(^{241}\). Different *citta*-s due to their different natures perceive and so experience these transformations, each one in its own separate manner as that perception by a *citta* is admixed with and so coloured by its own transformations. This different perception also is according to each one’s past *saṃskāra*-s and the proportion of *triguna*-s in their personalities\(^{242}\). A calm and dispassionate mind can alone see things correctly as far as this is possible under the limitations of ordinary life. This is possible with yoga practices to minimize *vṛtti*-s with meditation and *samādhi*.

If *saṃyama* is directed on both *kṣaṇa* (instant moment) and its sequence, the realization is produced out of the *vivekaja jnāna* (intellect-born-knowledge or discriminative ability)\(^{243}\). It is the knowledge born of the awareness of the ultimate Reality. Though each moment is different independent of the other, feeling of an unbroken continuity of these *kṣaṇa*-s, unbroken flow of time is an illusion. This *viveka-jnāna* enables the practitioner to have the knowledge of any subject, whatsoever it is of any aspect which he would like to know\(^{244}\). He has this knowledge without any constraint imposed by the order or sequence with respect to time (*sarvathā viṣayam*) or place (*sarvaviṣayam*) or inter-subject relationships (*akramam*). He can have ultimate discrimination of any duality in the universe like *puruṣa* and *prakṛti* as transcendental truth leading to salvation or *kaivalya*. This apparent and illusionary union (*samyoga* as per Sāṃkhya) gets abolished at last.

Now, the Yogī has transcended the limitation of the time by means of the mastery over current moment as per *yogasūtra*\(^{245}\), he can differentiate the identical things of

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242 *Ibid*, p.540
243 क्षणप्रभुमयोः संयमद्विवेकज्ञ ज्ञानम् || *PYS* 3.52, p.487
244 तारकं सर्वविषयं सर्वाधिक्षेत्रयज्ञ मेधस्वित्वेकज्ञ ज्ञानम् || *PYS* 3.53
245 क्षणप्रभुमयोः संयमद्विवेकज्ञ ज्ञानम् || *PYS* 3.52
same class, characteristics and existing at the same place (jāti, lakṣana, deśa), which is impossible otherwise. Everything for him is in the present moment. The nature and scope of this is already explained (2.53).

The essential nature of kaivalya is pure sattva, the primordial pure state of citta. It is also called pradhāna or mūla-prakṛti (original) state. It has yet to develop its potentiality of consciousness, the ability to become aware and perceive. All types of saṁyama-s thus, are mastery over sabįja samādhi through which one can’t attain kaivalya directly. One has to reach and attain nirbįja samādhi and dharmamegha to get kaivalya. Kaivalya does not necessary mean separation of puruṣa from prakṛti. If sattva is purified to the necessary extent, the puruṣa can function through prakṛti in full realization of his real nature and is always free. When there is equality of purity between puruṣa and sattva, the state of kaivalya is attained. This is realization of one’s own nature (mūla svarūpa) in the fullest degree which is the characteristic and indispensable condition of kaivalya. Thus, isolation of kaivalya is subjective and not necessary objective\textsuperscript{246}.

XII. Kaivalya

From the above referred stage, where the continuous meditation has brought us upto the ‘svarūpa-śūnya’ or pure state of mind, the puruṣa, which is the guiding principle of evolution in this process of continuous unfoldment, finally attains kaivalya. Samādhi actually plays the prime role in unveiling the subtler and more profound aspects of objects in the manifested Universe. The province of this samādhi concerned with subtle objects extends upto the last stage of guṇas which is unmanifested prakṛti or alinga\textsuperscript{247}.

Swāmī Ānanda Rishi rightly calls this spiritual journey from defining yoga as ‘cittavṛttiinrodha’ to the stage of nirbįja samādhi as ‘pilgrimage of rājayoga’. Yogabhāṣya\textsuperscript{248} calls this nirbįja equivalent to kaivalya (state of liberation), which is


\textsuperscript{247} सूक्ष्मविषयतः चालिवर्गयत्वसानं्। प्यस 1.45

\textsuperscript{248} B.Das, \textit{A Concordance Dictionary to the Yogasūtras of Patañjali and the Bhāṣya of Vyāsa},
the final trance in which there is no germ left of a world process, no ālambana for citta, no appetite for externalization or for anything other than self or puruṣa.

The transformation from one birth and a given species to another is availed from overabundance or overflow of it in prakṛti. Change takes place according to the potentialities existing in the material or function of the energies and follows the natural laws and forces in a given condition. What the incidental cause does is merely to determine in which direction change will take place and to direct the flow of natural forces in that particular direction. Sameway, nature of action good or bad, does not make our life. It determines the direction of our future lives. The aspirant is the active creator known an intensive force. The current of our life must flow on continuously, its direction being determined by our actions, thoughts and feelings.

The aspirant should know these laws of the nature as they operate in the realm of prakṛti and determines all flux of phenomena taking place around us. He can travel on the path of liberation but, only by obeying and utilizing these laws. He has to know the deep seated tendencies and their root causes to get them eliminated with proper practices. He tries to remove all the obstacles just like a farmer does for the flow of water in a specific direction. Then only, the path of kaivalya would become easy to travel.

For this purpose, according to sage Patañjali, he may by his will-power, if required, make provision of the temporary or artificial citta or independent centre of consciousness out of control over asmitā-mātrā (ahamkāra, pure I-consciousness) in the bodies being reborn in successive lives. In this case, the main mind or the natural citta is the director or mover of many artificial minds in their different

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Bharatiya Vidya Sansthan, Varanasi, 2009, p.122

249 आत्मनिरपेक्षपतिः प्रकृत्यापूर्तात् || PYS 4.2

P.V.Karambelkar, Pātañjala Yogasūtra, Kaivalyadham, Lonavla, p.504

250 निमित्तमप्रयोजनं प्रकृतिनांवरं भेदस्तुततः क्षेत्रिकवत् || PYS 4.6

251 निमात्राणवित्तात्यस्मातपरिश्रितात् || PYS 4.4
activities. So, artificial minds (nīrnāṇa citta) work as instruments of and also being controlled by the main mind. The main, natural citta works in good co-ordination and co-operation with all nīrnāṇa citta-s. One should know this mental mechanism through which all these tendencies (karma-s and vāsanā-s) function in order to destroy them.

The natural citta concentrate all the power along with desire of one-pointedness through the practice of intense dhyāna. With dhyāna, the nīrnāṇa-citta gets its ability of consciousness (dhyānajā). Such citta does not have storage of impressions or karma-saṃskaras (karmaśaya)²⁵². So, the karma done by such dhyānaja nīrnāṇa-citta would be niṣkāma (desireless). Such meditation born mind has no connection with virtue and vice on account of destruction of his afflictions.

By creation of artificial mind and body (nīrnāṇa-citta and nīrnāṇakāya), one can function at the higher planes to get his karmic debt and desires eliminated. Yogic practices help to accelerate this process of spiritual upliftment. The more aspirant make progress on the path of yoga, the greater is in his hand in determining the pattern of his lives. Towards the end, he takes full control of his destiny before he attains kaivalya.

The objective Reality is independent and is common to all puruṣa-s; the minds are also independent and are engaged to each puruṣa. On account of the connection of these two, comes the acknowledgement which is the experience of the puruṣa²⁵³. The thing becomes relatively known or unknown inproportion to the degree of coloration of the citta by it²⁵⁴. The uparāga (colouration) of the citta by the vastu (object) is necessary for having the knowledge of the object, which otherwise remain unknown. And it would become known (or remain unknown) in proportion to the degree of colouration of the citta by the qualities of the object. Depending on the proportion of colouration of citta, each citta will perceive the same thing differently.

²⁵² तत्रध्यानज्ञमाशयम् || PYS 4.6
²⁵³ Bengali Baba, Yogasūtra of Patañjali with the Commentary ofVyāsa, Motilal Banarsidass Pvt.Ltd, Delhi, 2005
²⁵⁴ तदुऩयागाऩेक्षऺत्वान्छित्तस्मवस्तुऻाताऻातभ् || PYS 4.17
Thus, the knowledge of a thing in different citta is variable and therefore each citta will perceive the same thing differently. But, the eternal puruṣa is aware, in an unbroken manner of all the changes which are taking place in the mind without escaping any. It is only a changeless, eternal consciousness which can provide such a constant and perfect background for the continuous and complex changes which are taking place in the mind. Due to unchangeability of puruṣa, the citta-vṛtti-s become known to this puruṣa which is their master. The puruṣa can, therefore, observe these citta-vṛtti-s without being involved in them and so can know about them in their totality.

When the citta perceives the things in the external world, it is doing this due to potentiality of perception and cognition gained from puruṣa by reflection of latent potentiality. This is comparable with the light of the sun falling on the surface of the moon and reflected from there to the objects making them visible. Sameway, puruṣa is the source of consciousness for citta. Through mere presence of puruṣa, the citta is incited and able to get enlightened. Thus, the mind is not self-illuminating, on account of its perceptibility.

The citta basically is very fickle and vagrant and also can not simultaneously cognize more than one subject, so we need lots of efforts to make it ekāgra (focused on one object). It is constantly experiencing the external world and we need to take it to the internal world. At a single moment, the ascertainment of one’s own nature and that of other is not proper. Thus, it is impossible to cognize both i.e. citta itself as perceiver and also a thing perceived at the same time. It needs infinite number of cittas if we assume that the cognitive power (buddhi) of one citta perceives the activity of another citta and so on. Moreover, it leads to mixing of memories and confusion resulting into chaos. Looking at all conflicting arguments, it is

\[\text{255} \text{नतत्स्वाबासंदृश्मत्वात्} \equiv \text{PYS 4.19}\]
\[\text{256} \text{एकसमये चोभायानवधारणम्} \equiv \text{PYS 4.20}\]

P.V.Karambelkar, Pātāñjala Yogasūtra, Kaivalyadham, Lonavla, 2005
concluded that the *citta* is perceived and cognized by another and ultimate entity. This observer is the *purusa* as per Sāmkhya Yoga\(^{258}\).

*Citta* is active consciousness principle, whereas *purusa* is the background principle of the consciousness and has unmanifest potentiality for producing consciousness. *Citt ti* is this aspect of *purusa*\(^{259}\). *Draṣṭāva* or witnessing attitude on the part of *purusa* in respect of the *citta* is this special knowledge (*purusa-khyāti*). *Citta* has many levels corresponding to the different vehicles of consciousness and in the process of *samādhi*, consciousness moves up and down to different levels keeping the centre fixed. In *samādhi*, when consciousness penetrates to the deepest levels of *citta* finally transcending to this level also, it becomes quite free from the limiting and obscuring action of *citta* and it is only then that its true nature is realized. Here, the perceiver, perceived and perception all merge into one self-illuminated Reality.

The mind coloured by the object to be known i.e. knower (*purusa*) and simultaneously illuminated by the world i.e. consciousness of *purusa* appeared as the subject and object respectively, gets capability of knowing anything and everything (*sarvārtham*) in the phenominal world\(^{260}\). It is said to be omni-objective. The divine urge within anybody will sooner or later; try to find the *purusa* in self-realization. He, by whom the Truth reflected in the spiritual-absorbent cognition is determined, is the *purusa*.

There is total cessation of the feeling of the ownness (about body, *citta*, ātma-bhāva) in that person, who is seeing in a special way i.e. has realized the distinction of the *purusa* from all other things\(^{261}\). The desire for the transcendent bliss and true knowledge is inherent in the consciousness at the atomic level destroys and eliminates the lower desires and takes the aspirant to the highest level of enlightenment.

\(^{257}\) चित्तान्तरहेतप्रेयोद्वेद्धीरतिपरसंध्येः स्मृतिसाधकर्ष्यः || *PYS* 4.21

\(^{258}\) Ibid, p.554

\(^{259}\) Ibid, p.556

\(^{260}\) द्रष्टृशौपरक्तं चित्तं सर्वार्थम् || *PYS* 4.23

\(^{261}\) विशेषदशिनात्मभावभावानाविविध्वृतिः || *PYS* 4.25
Afterwards, even this bliss and knowledge also should be given up before achieving the final goal else they become the means of bondage.

It is very difficult to remove the misidentification of body as self and much more difficult to remove the feeling (avidyā) about an inner entity like the mind or citta being the self. Lastly, at the verge of kaivalya, great and distinct efforts are needed for total disappearance of ātmabhāvabhāvanā (vinivṛtti), the last traces of avidyā. Then, the citta is bent down by the gravity of viveka and fore-loaded with kaivalya. But, before it happens completely, inbetween the gap, the citta undergoes different experiences. The dormant impressions (samskāra-s) which were curbed temporarily in the sabīja samādhi, surge up again even in the beginning of nirbīja samādhi and also new samskāras are created when one’s citta returns to ordinary day to day awareness for his regular requirements. Those prataya-s (activation of dormant seeds) keep on reappearing when ever they get chance during temporary relaxation of viveka-khyati. Only dharmamegha samādhi would burn these seeds (samskāra-s) permanently.

These samskāra-s or prataya-s can be removed or abolished in the same manner as described for annihilation of kleśa-s. The previous habitual potency, on attaining to the state of burnt-up-seed by the fire of knowledge, does not give birth to notions. Avidyā, the root cause of kleśa-s can not manifest if the aspirant can develop discriminative power through pratiprasava (counter evolution) and his regular practices of Yoga as explained earlier. Such aspirant or Yogī stops taking interest even in the ultimate knowledge (prasaṅkhyaṇa) and has already reached the state of viveka-khyāti as explained above is designated to be in dharmamegha samādhi means cloud of virtue. This is the highest kind of samādhi one can think of. At this stage, one remains detached all the time towards the most exalted state of

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262 तदाविद्वेकस्वद्विकैवस्कृतेऽप्रामाण्याभारन्तितस्मि || PYS 4.26

263 तत्त्वविद्वेकस्यप्रसरणं संस्कृतस्मि || PYS 4.27

264 हानेऽवेकाद्वितस्मि || PYS 4.28

265 प्रसङ्ख्मानेऽवेकेऽप्रसरणं संस्कृतस्मिदेवेकाद्वितस्मि || PYS 4.29
enlightenment inspite of having mastery over samyama on all objects. Now, this person reaches to the state of culmination of renunciation which he has been practicing since he entered into the path of yoga. This journey is not returnable.

Now, the only step left is attainment of kaivalya. Though, experience in this state can not be described, Patañjali has tried to give the results one may accrue from attainment of kaivalya. He gets freedom from kleśa-sand karmas. As these are the two main instruments of bondage, such person at this stage of dharmamegha samādhi and kaivalya can not again fall into avidyā and gets binded into karmas. The person starts identifying the self different from non-self, avidyā and consequently other four kleśa-s automatically get disappeared. He will be in the highest state of vairāgya and all his actions will be niskāma karma (actions without expectations). So, there is no chance of generation of new karma-s or saṃskāra-s.

With the unlimited knowledge that the realized person has, who is free from all barriers or coverings and impurities, the knowable becomes little or nothing more is worth knowing. When these hindering layers of coverings of kleśa-s and obscuring impurities (mala-s) are removed in dharmamegha samādhi, there remains the slightest obstruction in the path of the inner illumination faculty (ṛtambharā prajñā). His capacity of knowledge is boundless, infinite and there would be very little or nothing, which remains yet to know for him.

And from this results the termination of the process of transformation of guṇa-s in case of Yogī-s, whose purpose has been accomplished. Thus, these triguna-s having fulfilled their object, the process of change in them comes to an end. Association of puruṣa and prakṛti (samyoga) gets dissolved with this resulting into end of transformation. Finally, there will be dissociation of puruṣa and prakṛti resulting into sāmyavasthā (state of equilibrium).

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266 ततः क्लेशकर्मनिनिवृत्तः || PYS 4.30
267 तदा सर्वावरणमलपेतस्य ज्ञानस्यानन्त्यान्जेयमः || PYS 4.31
268 तत् कृतायां च परिणामक्रमसमाप्तिः समुपासनाम् || PYS 4.32, p.577
Kṣaṇa, the smallest unit of time is moment. It is comparable with a quantum of energy or atom of matter of modern science. On one hand, krama is time sequentiaity having notion of continuousness as compare to kṣaṇa which is discrete. Innumerable kṣaṇa follow each other so rapidly that ordinary citta is unable to gasp their discreteness giving us an illusion of continuity of krama\textsuperscript{269}. Thus, both are counter-co-operator (pratiyogī) of each other.

Everything in the universe changes from moment to moment by a relentless law which is inherent, in the very nature of manifestation\textsuperscript{270}. The Yogī can become aware of the ultimate reality only when his consciousness is liberated from the limitations of this process which produces time. There can not be an absolute measure of time. It should be related to number of images which pass through the mind.

According to Patañjali,\textsuperscript{271} attainment of kaivalya means the termination of the supervising status (draṣṭṛtva) of the puruṣa and achievement of apavarga (liberation, absolute absorption). Pure form or primordial status of puruṣa is regained. Now, there is no need of guna-s for serving the purpose of the puruṣa or no further need of the process of the transformation of guṇa-s. This characteristic of puruṣa is the synonym citi-śakti. The result is puruṣārthaśūnyatā (devoid of guṇa) and pratiprasava (reversal of evolution of prakṛti). Prakṛti is rolled back to the original state (mulāvasthā, svarūpa-pratiṣṭhā).

This is the state of self-realization, in which puruṣa gets established finally as the purpose is attained. In this state, the guṇa-s resume to the state of equilibrium. Therefore, power of pure consciousness can function without any constraints. Kaivalya is culmination of prolonged evolutionary process and going into the deeper level of contemplation, uncovering the hidden Reality. This experience is so perfect and overwhelming that one looses his own identity temporarily. This does not necessarily mean that the individuality is dissolved and lost forever. The isolation of

\textsuperscript{269}Kṣaṇa क्षणप्रतियोगीपरिणामापवर्तनतिर्योग्य: क्रम: \textsuperscript{PYS 4.33}

\textsuperscript{270}Ibid, p.387

\textsuperscript{271}पुरुषार्थशून्यां गुणां प्रतिप्रसव: कैवल्यं स्वरुपप्रतिष्ठाविद्यति शक्तिविद्यति \textsuperscript{PYS 4.34}
*puruṣa* frees him from all limitations and leads him to the closest possible unification with consciousness in all its manifestations. This is the final goal of achievement for a human being, beyond which is the area of only experience and not the end.

It also validates how this ancient culture of Yoga could be applied scientifically in our day to day life to make ourselves better and better. It explains how it gets its roots from Śāmkhya Philosophy. Various paths of Yoga are mentioned on the comparative platform with a common goal. Among all these, how *rājayoga* i.e. Yoga of meditation given by sage Patañjali help us to get evolved to the higher level of integrated personality and finally towards the spirituality.

Here, Patañjali looks upon self-realization as coinciding with the death of the finite body and mind. What remains is the eternal witness, the power of Awareness or self. During this entire journey of Yoga in the chapter on *kaivalya*, Patañjali has tried to lift us from our dull and dark physical and mental state to the ultimate, blissful state of liberation with lots of options suitable to us.

When we try to know why there is *samyog* of *puruṣa* and *prakṛti* and what is its role in evolution, following *sūtra* explains the awareness that *puruṣa* attains in this process of his true nature and unfolding of powers inherent in him and *prakṛti*.

*Prakṛti* and *puruṣa* are brought together inorder to make *puruṣa* a total master of these vehicles\(^\text{272}\) and then, transcend them to take him beyond the control of *prakṛti*. This union lasts till the complete knowledge of self is acquired, as the main cause is lack of awareness (*avidyā*) of his real nature\(^\text{273}\).

When this *avidyā* is destroyed, this identification ceases and *puruṣa* and *prakṛti* get dissociated. Thus, absence of this union arising from absence of lack of discriminative knowledge or real discernment about reality is state of emancipation.

\(^{272}\) स्वस्वामभशक्तत्मो्स्वरूऩोऩरन्ब्धहेतु्संमोग् \hspace{1em} PYS 2.23

\(^{273}\) तस्यहेतुरविद्या \hspace{1em} PYS 2.24,
Now, the bondage (samyoja) gets broken and the seer (experiencer) resumes to his original state and becomes free and liberated (state of kaivalya). During our sādhanā (practice), there should not be any confusion. Patañjali says that the experiencer is identified with the object of experience to know the nature of both. And also adds that this identification is caused by ignorance (avidyā), we feel a certain bewildered by this. He does not approve this avidyā, but tells us to go through the experience by becoming aware of avidyā which is necessary part of this journey and then, make all the efforts to get rid of it gradually (hāna-upāyah) to attain the state of vivekakhyāti (complete discriminative knowledge), which is devoid of any confusion and means of liberation.

Discrimination power to differentiate between ātman and anātman is viveka and distinction between the sat and asat is called khyāti. This power brings awareness and understanding of avidyā. Gradually, avidyā disappears out of pure awareness and self-realization and not due to intellectual understanding and higher education. If we take worldly life of these lower planes as a kind of school to learn new experiences, then we will not resent against the severe discipline to which we are subjected. Rather we will adopt the right means and learn lessons and techniques for getting out of sufferings which are incidental to this life. With this respect, Yoga discipline is the last training of our education and will make us passed to live free and independent life.

**Vivekakhyāti**

We have to make all the efforts continuously to awaken the unique knowledge till no trace of illusion remains. Vivekakhyāti is actual awareness of reality by which soul is awakening from spiritual sleep and now, wants to find itself. It is a direct contact with the innermost spiritual consciousness. This knowledge or wisdom of the Yogī has sevenfold well marked stage (saptadhā prāntabhūmi) to attain the prajñā level.

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274 तदभावात्संमोगाच्योहानंतबृशे् कैवल्मभ् ॥ PYS 2.25.


275 विवेकविभागातिरिविभिन्नवाहानोपायः ॥ PYS 2.26
(the highest knowledge)\textsuperscript{276}. Thus, \textit{vivekakhyāti} is attained through seven steps, though Patañjali has not explained these seven steps. Seven descriptions of this knowledgeable Yogī as per \textit{Vyāshāsyā of Pātañjala Yogasūtra}\textsuperscript{277} are explained in two divisions as under:

Firstly, Vyāsa has given fourfold material freedom (\textit{kāryavimukti}) of the intellectual-vision or liberation from action, which includes:

a) The avoidable, the knowledge of the afflictions that has been fully understood; nothing more of it is left to be known.

b) The causes of the avoidable have been are known and destroyed, there is nothing more of them to be destroyed.

c) The avoidance has been seen by the help of the inhibitive spiritual absorption (\textit{nirdhā samādhi}).

d) The means of the avoidance in the form of the intellective-revelation (\textit{vivek-khyati}) has been developed, manifestation of discrimination.

Secondly, Vyāsa has given threefold spiritual freedom (\textit{cittavimukti}) including:

a) The intellect has finished its duties, the energy (\textit{guṇa-s}) – just like the stones detached from the edge of a mountain-peak, getting no support and being ready for entering into their own cause, gets lost along with the \textit{citta}.

b) There is no more production of the fully exhausted energies on account of the necessity. The insight recognizing that the Puruṣa is free from all three gunas.

c) In this state, the \textit{puruṣa} goes beyond the relation of energies and being the only light of his own manifestation becomes pure and absolute. This is the awareness of the pure light within.

Dr. Kolhatkar K.K. has mentioned that the following seven vices disappear step by step:

1. Desire to get something
2. Aversion to certain things

\textsuperscript{276} \textit{सत्यायत्तृणागते मम सुप्रभा} || \textit{PYS} 2.27

\textsuperscript{277} Bengali Baba, \textit{Yogasūtra of Patañjali with the Commentary of Vyāsa}, Motilal Banarsidass Pvt.Ltd, Delhi, 2005, p.53
3. Desire to acquire new knowledge
4. Desire to do something
5. Affliction
6. Fear
7. Dissatisfaction

Thus the *puruṣa*, having reflectively seen this *saptabhūmi-prajñā*, possessed of final ground is said to be skillful even in the absence of the mind as his position is beyond energies (*guṇa*-s).

Hence one can not think of jumping directly onto the highest peak of the final goal. The great spiritual journey is slow and steady, but we are sure to reach the destination.

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