Chapter IV

SANKHYA -YOGA : An Ontological and Metaphysical view

The Samkhya is perhaps the oldest formulated philosophical and religious thought in India. It has exerted an important influence in the development of Indian religious thought and many of its terms and ideas have been and continue to be employed in other systems also. A penetrating analysis of human experience is the starting point of the Samkhya.

Grammatically speaking, the term samkhya is derived from Samkhya which usually means 'number' as samkhya system is based upon a number of elements but this conjecture does not have sufficient weight.

Apart from denoting the term 'number' samkhya has got other meaning also. Amara in his lexicon states that the term Samkhya is used in the sense of discussion and investigation.

Pantanjali uses 'prasankhya' in his Yogasutra in the sense of supreme knowledge. It is certain that the term samkhya is derived from
Ikhya that means knowledge, contemplation, examination, discussion, investigation and discrimination etc. The word *samkhya* is formed by adding the suffix *an* (अन्) to the root with prefix *sam* (सम्). Hence *samkhya* means सम्यक् व्यांनम् i.e. right knowledge.

Origin of the *samkhya* philosophy has been enveloped in darkness. Though it is the oldest formulated system of philosophy but we have to find out its origin from the ancient Sanskrit literature when the vedic sacrifices were in full swing and these performances were supposed to lead to heaven. For the Indian people heaven was the summum bonum of life.

No doubt that different thinkers have thought in different ways and through different philosophies but *samkhya* has applied a scientific base to its philosophy. *Samkhya* has entirely a scientific and logical base.

*Samkhya* maintains a clear cut dualism *purusa* and *prakrti* and maintains the plurality of *purusa*.

*Prakrti* is the root cause of the world of objects. It is the potentiality of nature or the first principle of universe, it is called *pradhana*. As the unintelligent unconscious principle, it is called *jada*. The

1. जन्म-मगन-करणानां प्रतिनियंत्रयमयादयुगपत् प्रत्येकेऽधि।
   पुरुषः-बहुत्वं सिद्धं चैव निगुण्यं- विपर्ययायच्चैव।।
   साध्य कारिका, १८।

2. सत्तरज्ञत्समां साम्यावस्था प्रकृति: प्रकृतोमहान् महतोऽवंकारोऽवंकाराद्,
   पञ्चतत्त्वाणामयंकृतं निर्प्रमिणं तत्त्वात्मण्यः
   स्वूलभूतानि पुरुष इति पंचविश्वासितत्वः।।
   साध्वादर्श सूत्र, १.६१।

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entire world of objects is implicit in the bosom of *prakrti*. Evolution is the explicit manifestation of the world of objects while dissolution is returning of this to *prakrti*.

The whole course of evolution from *prakrti* to the gross physical elements is distinguished into two stages, namely, the psychical (*pratyasarga* or *buddhisarga*) and the physical (*tanmatrasarga* or *bhautikasarga*). The former includes the development of *prakriti* as *budhi*, *ahankara* and the eleven senses and motor organs. The latter is constituted by the evolution of the five subtle physical essence (*tanmatras*), the gross (*mahabhutas*) and the products. The *tanmatras*, being supersensible and unenjoyable to ordinary beings, are called *avishesha* i.e. devoid of specific perceptible characters. The physical elements and their products being possessed of specific characters pleasurable or painful or stupefying are designated as *vishesa* or the specific.

The *Vishesha* or specific objects are divided into three kinds\(^1\), namely the gross elements, the gross body born of parents (*sthulsharira*) and the subtle body (*sukshma* or *linga sarira*). The gross body is composed of the five gross elements. The subtle body is the combination of *budhi*, *ahankara*, the eleven senses and the five subtle elements (*tanmatras*). The gross body is the support of the subtle body, as the intellect (*buddhi*), the ego (*ahankara*) and the senses cannot

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\(^1\) Sūkṣma mātāpīṭṭa: sahaṃbhūti. śrīga vishēṣa: sṛg: ।

Sūkṣmaastēṣα nīyatā mātāpīṭṭa nīvartate ।।

Sānty kārīka, ३९.

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function without some physical basis\(^1\).

*Prakriti* is said to be the unity of three *gunas* *sattva*, *rajas* and *tamas*. *Sattva* is the quality of goodness and happiness, *rajas* stands for struggle, passion and action, *tamas* is the force of ignorance and inertia. *Gunas* are not qualities but are the constituent factors. Our own nature of mind, life and body is nothing but such a combination and prise.

**Purusa**

According to *samkhya*, the self, (*purusa*), is different from the body, the senses, the manas and the intellect. It is neither substance, nor qualities of *gunas*. It does not possess the attributes of *consciousness* but it is pure consciousness.

It is also not like the *Vedanta's* Self as blissful consciousness. It is a constant consciousness In *Samkhya-karika* it is named as *trigunadiviparyayat adhisthanat, bhoktribhavat Kaivalyartham pravrttesca*\(^2\).

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\(^1\) Introduction to the Indian philosophy by Data & Chatterjee P.277

\(^2\) *Vedanta-pradipika*, 41.

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1. (क) Introduction to the Indian philosophy by Data & Chatterjee P.277

(ख) यथासङ्गमृतं स्थायिवदिम्भो विना यथा च्छाया।

सांख्य कारिका, ४१।

2. संघात् फरार्यत्वात् त्रिगुणात्विपर्यवेदिक्षिणात्।

पुरुषोदित स्वल्पोभवात् कैमल्याधिवृत्तेश्च।।

Ibid, ९७
Subtle Body-Samkhya: Psychophysical co-ordination

Man is not simply external body of flesh and bones as referred under the skeleton. It is like a temple, the living place of purusa. There is a complex system which dynamises the whole machinery. It is complex and intricate, and it is extremely difficult to understand its working. Body is the supporting place for mahat, ahankara, manas and the organs of senses and actions. As a picture cannot be displayed without the support of the wall, so mahat, ahankara, sense organs action-organs cannot exist without the body. Samkhya admits three types of bodies.¹

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1. त्रिधा विशेषा: स्युः ।
 सांल्य कारिका . ३९.
 तन्मात्राण्यविशेषास्त्रेभो भूतानि पञ्चं पञ्चव्यं ।
 एते स्मृता विशेषा: शान्ता घोरावः मूढावः ।।

Ibid. ३८.

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These three bodies\footnote{1} are as under 1. subtle body 2. body from parents. 3. body associated with mahabhutas.

1. Subtle body is the first creation of pradhana;
2. Gross body is from the mixing of the father's semen and mother's blood;
3. The whole associate of mahabhuta becomes the third body.

Ishwara Krishna in his samkhya karika no. 40 tells us about the creation of subtle body. It was the first creation of pradhana compressing the elements from mahat to subtle tanmatras\footnote{2} including ahankara, manas, five sense organs and five action organs.

Samkhya-tattvakaumadi also writes that it was the first creation of pradhana in the very beginning of the universe. Dr. Gajanan Shastri

\footnote{1}{\text{G1234567890} 2234567890}
\footnote{2}{\text{G1234567890} 2234567890}
explains that when everything dissolves into its origin at the time of dissolution, which dissolves everything into itself is called pradhana.\textsuperscript{1}

Gaudapada in his commentary clarifies that when there was no 'loka', subtle body was created. It was the first creation of pradhana.\textsuperscript{2}

Yuktidipika explains the word subtle that it is the asylum supporting to movements and gesture of eight type of prana.\textsuperscript{3}

Subtle body according to Samkhya-tattva kaumadi is unseen, imaginary and illusory.\textsuperscript{4}

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1. प्रधानेन प्रलयकाले कार्यजातमन्त्रेति प्रधानभूतसयमाणे।
   साध्वत्तर्कोमुखी, ४०।
   
   By गजानन्द शास्त्री।

(a) \textquoteleft पूर्वप्राप्तात्मक	extquoteright इत्ययदि। प्रधानेनादिकोन्होंति पुरुषमुत्तपादित्वात् पुरुषप्राप्तात्मक Jयमंगल, ४०।

(b) पुरा प्रधान प्रवर्तमान सत्तृ लोकममृज्जूत। सूक्ष्म शरीरं परममममन्त्यातत।
   सूक्ष्मसप्तस्य। कारिका, ४०।

by N. Aiyaswami Sastri, Pub.
Tiruamlai Trupati Devasthanams Press, Trupati, 1944

2. यदा लोकः अनुसूक्ष्म: प्रधानादिकों तदा सूक्ष्मशारीरमुल्पनमिति।
   गौड़पादभाष्य कारिका, ४०

3. सूक्ष्मा नाम चण्टाश्रित्र प्राणाश्चत्रक संसर्गस्व।
   युक्तिदीपिका कारिका, ३९

4. सूक्ष्मा: सूक्ष्म-देशः परिक्लिपल।
   साध्वत्तर्कोमुखी, ३९।
There are different views of acharyas about the numbers of the elements out of which this subtle body is formed.

Suvarnsaptati admits that there are seven elements in the subtle body i.e. budhi, ahankara and five tanmatras.\(^1\) Gaudpada adding one more elements asserts eight elements.\(^2\)

Vijnanabхikshu along with his disciple Bhavanganesh is of the view that subtle body has seventeen elements that are budhi, manas, five sense organs, five action organs and five tanmatras, ahankara; is considered under mahat, (बुध).\(^3\)

Vijnan Bhikshu gives reference in his support from Mahabharata 1-135/15-16.
Jaymangla assumes eighteen elements in the subtle body as *budhi* ahankar, eleven organs (indriyas) and five tanmatras.\(^1\)

Subtle body is the first creation so it was alone, none was to accompany\(^2\) it, no attachment with anybody, no hinderance, no disturbance in moving to either side. If there was any company, it may cause hinderance. It may enter in the hardest seed, rock, mountain and substance and also can enter in to the minutest body as louse.\(^3\)

Subtle bodies are many\(^4\) and it is created for every *purusa*. Each *purusa* has its own subtle body and it remains with *purusa* from the very

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1. महादिव सृष्टि विश्वव्याप्तसृष्ट्या लक्षणः पर्यान्त यथा तत्तः सृष्टिस्मयन्ति।
बुद्धिरहक्कार एकादशेनिष्ठित्याणिः पत्तुच्छत्तमानाणिः सतततः परिमाणित्यथा।
जयमंगला कारिका, ४०।

2. (क) असत्तमः सांख्यकारिका ४०
(ख) असत्तमित्यनेन। गुज्यतित्विनिका कारिका, ४०
(ग) न संयुक्तः। गौडपादभाष्य कारिका ४०
(घ) अत्याहतमः। सांख्यतत्त्व कौमुदी ४०

3. (क) गौडस्यर्बाजान्त्रिकोक्तेयो
गुज्यतित्विनिका कारिका, ४०
(ख) शिलामयकुन्यविषिनं।
सांख्यतत्त्व कौमुदी ४०
(ग) पर्वताविद्या अप्रतिहतत्प्रसरः संसर्गितः।
गौडपादभाष्य कारिका ४०

4. एवमनेकानि शारीरिकः।
गुज्यतित्विनिका कारिका, ३९
beginning of the universe unto the dissolution of the manifestation into its cause that is prakrti.¹

Gaudpada says that subtle body remains with purusa until purusa realises itself and ignorance perishes. The purusa becomes enlightened and the subtle body vanishes.

Yuktidipika points about eight type of prana.² These are enumerated as शास्त्र चैव च 'प्राणावासमानोदानाणामः पञ्चवायव: षष्ट मनः सप्तमी पूर्वस्तमी वाक् here वाच् includes the entire set of motor organ and manas. The sensory organs pur is ahankara the cosmic principle from which proceeds the bifurcation of the realities into two heads one psychical and the other is physical. It is the fount of all psychophysical impulse.

1. (क) नियासमित्यनेन प्रतिपूर्णयत्वथा प्रतिज्ञाति। युक्तिदीपिका कारिका, 40
   (ख) प्रति पूर्णमैकमुन्नुदितम्। साम्यतर्थ कृतामिदी। ४०।
   (ग) यावत् ज्ञानमुल्पयते तावत् संसरलित। गौडपदभाष्य कारिका ४०

2. (क) महदादीपित्यनेन प्राणास्थायं परिपूर्वक पवित्रत्वं प्राणास्थायं पञ्चवायव
   (ल) "whenever the bodily system in its natural course is going to be exhausted of any such impulse it then refills the same from the background. This why it is called पुर (पूर्वस्तमी पुर) that fills unlike the material body. These eight constituents (प्राणास्थाय) are not subject to penetration, combustion or decay. They retain their existence up to the end of a cycle of creation. They transmigrate. They are to be treated as the supports of the purusa in the course of his migration from one body to another."

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Among the three types of bodies one is *avishehsa* and other two are *vishesha*. Tanmatras are called *avishehsa*. Some anlyse तन्मात्राणि as तात्वेव तन्मात्राणि and some other analyse as सा सा मात्रा यस्मिन तत्त्व-तन्मात्रम् and these are only grasped by yogies only. Though these *tanmatras* are *avishehsa* but *Sankhya-tattvakaumadi* considered them as *vishesha*.

Argument is given as the state and properties of senses (indriya) santa, ghora, mudha can be experienced by us in every day life so they are considered as *vishesha*.

Subtle body can experience the fruits of previous action through the medium of gross body. As without the action of organs no action can be done and the actions are attached to the developed gross body. *Samkhya-Tattvakaumadi* points out that subtle body enters and leaves the gross body again and again because subtle body

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1. तन्मात्राण्यविशेषः सांख्य कारिका 38

2. शान्त घोर युक्तिदिनिक्रियेन्निवेशत्वाद्विद्याश्च इति।
   सांख्यतत्त्व कौमुदी. ४०.

3. सूक्ष्मशारीरस्य सूक्ष्मशारीरात्मायांभृवायमानोऽसति।
   शारीरात्मस्य निरक्षात्मात्वादनुपस्थितिः स्वातः।
   युक्तिदीपिका कारिका, 40

4. (a) उपासनमुपात्र जात् कौशिकं शारीरं जहाति।
   सांख्यतत्त्व कौमुदी 40

(b) तत् सूक्ष्म शारीरं मातापिण्डजेन बाह्योपचयेन
   किया धर्मिकाग्रहणाद भोगेण समर्थ भवतीत्वर्थं।
   गीड्यादभाष्य कारिका. ४०.
cannot itself experience the fruits; so it enters the gross body to have the consequential results of merits and demerits of action.¹

Though subtle body is unable to experience but it is called \textit{bhavas are of eight kinds dharma, adharma, jnana, ajnan, vairagya, avairagya, aisvarya, anaisvarya}. These \textit{Bhavas} are not directly related to our body, they are related with \textit{budhi}. Every action is decided by \textit{budhi}, \textit{budhi} is the part of subtle body so all \textit{bhavas} are always attached to subtle body. So subtle body is called \textit{bhavas are of eight kinds dharma, adharma, jnana, ajnan, vairagya, avairagya, aisvarya, anaisvarya}. Vacaspati asks that at the time of dissolution the लिङ्गार्थीर dissolves into its cause means in \textit{prakṛti} 'तयम गच्छिति हि लिङ्गम्' .

Objection is raised that at the time of dissolution \textit{prakṛti} remains constant but why should not this subtle remain constant. According to \textit{samkhya} system that the effect is born of cause, \textit{तदन्त्विता बुद्धि} so what is liable to be born is liable to destroy. So subtle body is also the effect of the cause so it must dissolve into its cause. Subtle body must dissolve in \textit{pradhana}.³

1. यत: राज्यक्रियाकरीर भोगावलं विन्य सूक्ष्म शरीर्य निरूपभोग यस्मातसमातू सूक्ष्म शरीरं संसरति।
   सांवतत्त्व कौमुदी. ⁴₀.
2. (क) धर्माधर्म ज्ञानाज्ञान वैराग्यवैराग्यनिश्चितकृत्य भावः- तदन्त्विता बुद्धि: 
   तदन्त्वित्वृ मृत्यू सूक्ष्म गरीयमिति तदमि भावाधिविषयमिति।
   
   \textit{Ibid}. ⁴₀.
   (ख) भावाण्डक परिवर्त हीत्याति, \textit{बुद्धिक्रियोदितिः धर्माधिविषयमिति}।
   \textit{युक्तिदीर्घिका कार्यक.} ⁴₀.
3. तयम गच्छिति लिङ्गम्- हेतुमत्वेव चास्य लिङ्गमच्चिति भावः।
   सांवतत्त्व कौमुदी. ⁴₀.
"The expression sad siddhi is little known to the students of samkhya. Barring a few instances in the yuktidipika, it does not occur anywhere else in other existing treatise of samkhya. It presumes six accomplishing powers those are


Before the creation there was only sat and that had will power to get things produced at the demand of his will so there was the creation without the other partner or without any sexual play. With the passage of time will power lost its power so the creation was made by only a wistful amorous glance between the partners as the female tortoise conceives by casting a glance at the partner without the mutual sexual combination.

When the power of vision lost its effect causing the required result. The power of speech came to produce required effect as the female conch conceives an issue only by uttering a shrill of sound. Then comes

1. Origin and development of the samkhya system of thought. by Pullinbehari Chakravarati P.284.
2. 
3. Ibid 39.
4. Ibid 39.
the force causing the partner instigating of enjoyment, the female partner becomes pregnant. Then comes the power of touch. They enjoy the love of touch which causes pregnancy to the female partner.

Again when the power of touch is lost the power of embracing began working and the lovers yield special gratification. Lastly origination of progeny is made possible by gross sexual intercourse. All these six ways of creation were invariable and infallibly effective owing to preponderance of sattva.

With the loss of all these power of origination and the rise of guna, ahankara and tamas, the mode of creation by means of an infallible cause of production of issue has gained currency. At this stage the sense of this is 'mine', this is 'mine' which creates ignorance of attachment causes the jiva to come to migration.

"A similar couplet found in Mahabharta.

वाचा दृष्टि तथा स्पष्टात् संचरणाति पञ्चपादम्।। XV 30.22-5

Here Vedavyasa explains before Kunti. The fact that there are personalities of divine order who beget off-springs by

1. संस्कृत्यप्रणिषिटसंतोपपायण्यन्ति। शुक्किष्ठमिका कारिका 39
2. आलिङ्गन्ति प्रणिषितं लभन्ते। Ibid 39
3. तत्वायुपपक्षायां इत्सिकिरस्थाब्र्ह्म। Ibid 39.
4. ममेदं ममेददामित। Ibid 39.
5. Origin and Development of the Samkhya System of thought P.266
will, by speech, by sight, by touch and by sexual intercourse. It is interesting to note that barring aslesasiddhi all the remaining five siddhi have been mentioned in this couplet.¹

Sivetasvetaropnishad speaks the same idea of siddhis, by means of imagination, touch, sight and passions and by the abundance of food and birth and development of bodies self. According to his deeds the embodied one successively assumes forms in various conditions.²

The fact has come to highlight that six fold siddhi is generally confined to the superior order of creation where sattva is prevailing in dominance. Human beings having the sattva elements acquire certain qualities. With the rise of rajas element the sexual appetite also develops.

Vindhayavasin refutes the existence of subtle body. According to him senses (indriya) are omnipotent, omniscient. They migrate to the womb (बीजदेश) and get gross body. Separation from the gross body is death so there is no need of subtle body.³

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1. Origin and development of the samkhya system of thought
   By. pullin Bihari Chakrvati P.286

2. सङ्कल्पनार्थण दृष्टिमोहिन्यासाम्बुवृष्टया चात्मविवृक्ष्यनम्।
   कर्मानुगणान्युक्तकृमेण देही स्थानेयु सूत्ययुमिसामाप्येते॥।
   श्वेतायाक्तरोपनिषद् ५.१९॥

3. विन्याससिनस्तु विभूतवाहिन्द्रयां बीजदेशे युत्या जन्यः
   तत्स्यागो मरणम्। तत्स्यान्यस्त सृज्ञानार्थम्।
   सुक्तिदीपिकाकारिका. 39.-

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Panchadhikaran is of the view that the subtle body enters into the womb at the time of sexual enjoyment and gross body from the parent semen and blood¹ and begin to develop with gradual process. When it gets full nourishment, senses develop to full expansion and then it comes out from mother's womb, and it begins to experience the fruits of its previous actions. When his previous karmas come to an end the gross body vanishes.² Subtle body, according to his actions, is led to either side if there are good actions he is taken to the higher upper world and if actions are bad he is led to the lower place to yoni of birds and insects.³ If the actions good and bad are mixed equal he takes human body.⁴

Patanjali has different view about subtle body and gross body. Patanjali asserts the creation of subtle body and gross body simultaneously. According to Patanjali there are many subtle bodies and not one, first subtle body takes the senses (indriya) to brijadesa from there according to previous deeds, it takes the purusa to higher place or lower place of hell and then vanishes away. Then according to action of jiva it gets another subtle body and it takes the indriyas to the

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1. वैज्ञानिकमप्रसंस्कृताम् करणाविष्टं शूकःश्चितम् अनुभविष्यति।
   योग. सूत्र 39
2. यदि धर्मसंस्कृतं करणं ततो शूद्रेण शूष्मभारीं राप्यते।
   युक्तिदीपिका कारिका 39-
3. यदि धर्मसंस्कृतं करणं ततो शूद्रेण शूष्मभारीं राप्यते।
   तत् विपयातु यातनास्वां तिमिर्योहितः वा।
   Ibid 39.
4. मिश्री भावेन मानुष्यम्।
   Ibid 39

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bijadesa and vanishes away and then the next subtle body is created. In this way a cycle of subtle bodies goes on so there are many subtle bodies but not one.¹

(c) Body on Samkhya

Second type of body is gross body that is formed through the semen of father mixing with the blood of mother in the womb.² Yuktidipika explains the generation through the parents is of two types³ (1) born from the womb (2) born from the egg. This body from father and mother is six cased body (sat kausika).

System of six cases (sat kausika) is explained by different commentator as follows:

1. पतञ्जलेन्तु यत्सिद्धिकाले पूर्वमिन्द्रयाणि बीजदेशं नयति तत्र
tतत्कृताणयवशात् चुदेशं मातनास्थानं वा करणानि वा
प्राप्युप निवर्तति। तत्र वैवं युक्ताशास्त्रा कर्मवाशाद्व्युत्पन्तः यदिन्द्रयाणि
बीजदेशं नयति तदपि निवर्तति शारीरपाते चाव्युत्पले।
एवमनेनकानि शारीराणि। युक्तिदीपिका कारिकाः. 39-

1. (a) मातापितुणजा:।

सांव्यकारिका. ३९.

(b) मातपितुणजास्तु।

Ibid. ३९.

(c) अह्नुकाले माता पितुसंयोगो शोणित शुक्रमिश्रीभावेनावदरान्तः
सूक्ष्म शारीरसंपोषयं कुर्णित।

गृहपादभाष्यकारिका, ३९.

(d) मातापितुणजा: शात् कौशिक।

सांव्यतस्वतचौमूली. ३९.

(e) शुक्लशोणितसंयोग: सूक्ष्म शारीरं वर्धयति।

सूक्ष्यसपत्तति: कारिका. ३०.

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We have seen views of different commentators mentioned above, about षट्कोषिक systems. No two writers have the same idea. There may be any supposition constituents but it is true that this body is
created through parents semen and blood yuktidipika accounts eight cases (asat kausika) adding two more ashit and pit1.

Gaudpada admits in addition to six cases two more ashit and pita as rasa. He asserts ashit and pita as rasa instead of case (कौशिक).3 The subtle body then is nourished through the umbilical cord by the nutriment derived from the food and drinks received by the mother.

The entire body, thus commenced with the threefold ingredients: of the subtle elements, body from parents, and the gross elements, become nourished with back, belly, legs, neck, head, and the rest are enveloped3 in its sixfold membranes, is provided with blood, flesh, tendons, semen, marrow and bones and is composed of the five gross elements.4 Six fold envelops are so enveloped as a silkworm is wrapped

1. तत्रैवाणित्व पौराणिकोपाद्वडी कोशानपरे व्याप्तस्य।
   युक्तिदीपिका. 39-

2. ततो सूक्ष्म शरीरं पुर्वैमदुरिष्टानित्वनानविधरसेन
   नाभिनिवन्धनाःसृप्यस्य।
   गौडपदभाष्य कारिका. 39
   P.147 Line -21

3. आवेष्टनसामयात्रृ। युक्तिदीपिका कारिका. 39-

4. पाष्च भौतिकं चित्तमायस्यनायुण्मात्रितिमय्या संभूतम्।
   संख्य कारिका 39 व्यायाता डाक कृष्णानन्द तिपाठी
in by its own saliva. Thus wrapped that they are not free. Every fold works under the mechanical order or system of nourishment and development.

Gaudpada gives the explanation of five gross elements and their properties. Ether being supplied for its cavities or extension, air for its growth, fire for its nutriment, water for its aggregation and earth for its stability and thus being equipped with all its components, it comes forth from the maternal womb. In this way these are three types of bodies.

*Yuktidipika* draws the meaning of *prabhuta* in addition to this viviporous creation, there are numerous creations those are from plants and also germinated through sweat are called prabhutani.

*Samkhya-tattvakaumadi* gives the meaning of *prabhutani* in terms of five gross elements from which the third type of body is formed.

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1. आकाशोऽवकाशानादः वायुवर्द्धनातः,
   तेजः पाकाद्व आपः संग्रहातः पृथ्विधारणातः।
   मीडपादभाय्य कारिका ३९

2. समस्ताद्वोपेऽति मातुरुद्वद्वहिभवति।
   Ibid ३९

3. प्रभूतास्तूमिज्ज्ञाः स्वेदजायच।
   पुतितदीपिका कारिका.39

4. प्रकृष्टानि महान्ति भूतानि 'प्रभूतानि'।
   सांख्यत्रक्कौमुदी-३९.
Subtle body is constant, permanent and remains with purusa unless and until purusa is not enlightened, but gross perishes with the death and every element melts away with its root cause.\(^1\)

*Yuktidipika* asserts that the divine embodiment have their bodies of four types.\(^2\) The first type of body is directly begotten from *pradhana* e.g. *paramarishi* Kapila and Viranch. The second is due to spiritual power as in the case of the sons of Brahman and his grand sons. The third type is the creation of the combination of parents, such as sons of Aditi and Kashyapa. The fourth is from either of the parents singly from male member only, as in the case of Vasistha who is said to have born of Mitra and Varuna. Human creation as a matter of general rule, is due to the joint cooperation of the male and female partners both, born from the womb of mother.\(^3\)

*Yuktidipika* says that there may be exceptions in which someone

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1. दातापितृर्व निवर्तन्ते इति, रसान्तं व भस्मान्तं व विड्यात वेति।
   सांख्यतत्त्वकिमूद्री त्र।
2. तत्र देवानां चतुर्विधं शरीरं प्रभावनानुप्रग्रहति, यथा परम्परिविरुचिस्य च।
   तत्रमेधयो यथा ब्राह्मणः पुत्राणां तत्र पुत्रपुत्राणां च।
   माता पितृतीयो यथापदिते: कथयस्य च पुत्राणां च केवलाद्वा
   यथा पितृतीयो मित्रवृहुंश्च वशिष्ठस्य।
   युक्तिदीपिका कारिका ३९
3. मनुष्याणां तु जरायुजम्।
   Ibid 39

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may come into existence by spiritual power\textsuperscript{1} as in the case of Drona, Krpa, Dhrsta-dyum\textsuperscript{n} and such other personalities who are said to be born by dharam-shakti.

*Yuktidipika*, also gives the detail of creation of universe as there is a creation of viviporous as cow and other like and born out of egg as birds, production of earth as plants gross etc. and insect created out of sweat.\textsuperscript{2}

**Conclusion**

Though life is a mixture of joy and sorrow but we are generally facing three kind of pains *adhyatmika, adhibhautika* and *adhidivikas* Samkhya wants to have complete cessation of all types of pains without a possibility of return it is the ultimate end, the summum bonum of our life.

The cause of suffering is ignorance and non-recognition of discriminating knowledge (viveka) between the *prakriti* and *purusa* when a man realizes its real self, it becomes liberated.

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\textsuperscript{1} धर्मशक्ति विशेषान्तु कस्यविद्याधारपि भवति।
यथा ब्रेषण कृष्ण कृष्णी धूष्ट युम्भादीनामः।
युक्तिदीपिकाकारिकः 39

\textsuperscript{2} जरायुसम् गयादीनामण्डलं चैव पश्चात्
तृणदेशवोद्भिज्ञं धूर्जन्तृतनां स्वेदनं स्मृतम्।
Ibid 39

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YOGA SYSTEM

Introduction

All the orthodox systems of Indian philosophy have one goal in view, the liberation of the soul through perfection which is achieved only through direct perception. Samkhya and yoga are closely related. Samkhya covers the theoretical part whereas yoga is the practical aspect of all philosophies. "The really important character of the yoga consists in its teaching that, however true the samkhya philosophy may be, it fails to accomplish its end without those practical helps which the yoga philosophy alone supplies."1 It is the philosophy of experimentation.

It is the only system in which there is no room for debate. It is a way of analysis and synthesis of the physical and the metaphysical universe.

All the world philosophical system including samkhya and vedanta have their theoretical aspects but in general sense yoga includes all philosophies, their means and methods. Man is no longer satisfied with his intellect, the reasoning machine, that brings no answer to his search for the truth. It is not foolishness to search for truth with an instrument as limited as the intellect to attempt to measure the unknown fathoms of eternal questions, the purpose of life. So long as one's wandering mind runs externally towards the worldly objects, one cannot come face to face with truth. For real knowledge of truth and answers for all such questions come only when the mind and senses are still and steady.

1. The six systems of Indian philosophy by F. MaxMullar P-315

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Etymology of Yoga

The word Yoga is formed from the root 'yuj'. According to Panini's grammar, यूज is derived from three different 'ganas'.
1. यूज = समाधी from divadi gana and 'Atmnapadi'
2. यूज = समयनें from curadi gana and 'Ubhayapadi'
3. यूज = योगेन धातु from 'rudhadi gana and Ubhayapadi'

Here yuj is used for meaning यूजन pratyaya is justified by Vacaspati Mishra and Vijnan Bhikshu. According to Vyasa word yoga and samadhi are synonym.

Definition of Yoga

Patanjali himself gives the definition of yoga as to restrain the mind-stuff from taking the various forms. To understand this sutra we have to know the chitta as well as vrtils. According to Vacaspati Mishra chitta is antahkaran as buddhi. Vijnana Bikshu is of view that
generally *chitta* and *antahkarana* is one and the same organ but according to him *Chitta* is of four kinds, obviously they will be ‘*manas*’, *buddhi*, *chitta* and *ahankara*.

Nagojibhatta is also of this view that ‘*chitta*’ is *antahkarana* as *buddhi*, *ahankara* and *manas*. The impression that falls on the *antahkarana* makes forms and modifications with the closeness of *pursa* are called *vritties* but Vacaspati Misra thinks that dissimilarity and heterogenous quality of *gunas* is the root cause of condition of *chitta*.

**Types of Chitta**:

*Chitta* is of two classes: cosmic and individual, cosmic *chitta* is all pervading like ether, (akasha), individual *chitta* are as many as the individual living entities. Each living organism has a *chitta* connected with it, cosmic is the cause and individual is the effect.
Vrttis and Bhumies of Chitta

There are five vrttis of chitta, some are painful and some are not painful, i.e. 1. Right cognition (pramana), 2. Wrong cognition (viparyaya), 3. Verbal cognition or imagination (Vikalpa), 4. Absence of cognition or sleep (nidra), and 5. Memory (smrti). Right cognition is of three kinds²: (a) perception (pratyaksa), when the chitta, through the sense-organs, comes into contact with the external object, and assumes its form, or comes into contact with the internal mental state, (b) inference (anumana), when the chitta cognizes the generic nature of things, and (c) verbal testimony (shabda). Viparyaya is positively wrong knowledge like that as a rope-snake, vikalpa is mere verbal cognition like that of a hare's horn. Nidra is called absence of cognition, yet it is a mental modification because after sleep a person says 'I slept sound and knew nothing and therefore there must be some mental modification to support this absence of knowledge. Smrti is the recollection of past experience through the impression left behind.

1. वृत्तिः तिथिविविकल्पनिद्राभूतः।
   योग सूत्र १.६
2. प्रत्यक्षानुमानागमः वृत्तिः।
   Ibid १.७

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One must have to control these five vṛttis. These can be controlled by practice and non-attachment and kriya-yoga. Those who are less intelligent they should apply the method of astang yoga. By practising astang yoga everybody can attain samadhi. Going into samadhi leads the purusa to emancipation. Human being will become free from cycle of birth and all kind of misery and pain.

**Bhumies of Chitta**

The State of mind is called bhumi, which are five in number, ksipta, mudha, vikshipta, ekagra and nirudha kshiptah. In triad qualitative chitta, rajas guna is dominating, sattva and tamas are in subordinate position, Rajas guna is of creative nature. This state is called kshiptah. In this state chitta is driven towards various senualities. This is a restless state. This is ascertained by the commentators

1. यिङ्ख मृद विलिज्ञ एकाग्र निरुध्व निति निवित भूमिः।

   व्यासभाष्यः, योगसूत्रः 1.१।

2. क्रियाशील रजः। इबि २.१८।

3. (क) क्षिप्तं सदैव रजसा तेषु तेषु किषपेषु क्षिप्यमाणमस्य रस्त्रम्।

   तत्त्वावशार्दीः गृं १.१।

   (ख) क्षिप्तं रजसा किषपेषेव वृत्तिमदृ।

   योगवाच्चिकः १.१।
Vacaspati and Vijnana Bhikshu. Vacaspati Misra thinks that the *chitta* of *kshiptah bhumi* is the most unstable. This type of *chitta* is of the people of demon nature similar is the view of Ramanandi.¹

**Mudha** : This *bhumi* is *tamas*² dominated state and mixed of sleep nature. Ramana Dayate considers it the state of Rakshasa people.³

**Vikshiptah** (changeable): It is a distracted state in which *chitta* becomes unstable on account of many mental disorders. This state is *Rajas* dominated and due to some unstability it is called *vikshiptah*. It becomes stable for some time intermittently as in the view of Vacaspati Misra⁴ but Vijnan Bhikshu is of the view that it is an excess of *sattva gunas*.⁵

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1. रजसाव्यस्तं चतुर्दशिनयं दिनिनाम्।
   मणिप्रभा: सूत्र:, ११।

2. मूढ़ तु तमः समुद्रंकर्णिन्द्रस्तुलिसम्।
   योगवार्तिक: ११।

3. तमसा निद्रानिदिमन्नूढः रक्षसाम्।
   मणिप्रभा सूत्र:, ११।

4. विंद्याभिषिक्तं विभिन्नम् विशेषः स्थेमवेशरुत्तमथा कादाचिता: स्थेमा।
   तत्त्ववेशार्दी: ११।

5. झिटपटाभिषिक्तं विभिन्नं। सत्त्वधिवक्षेन समाधिदधिपि
   चित्तं जो मात्रायंतरान्तरा विश्यान्तरव्यषितमद।
   योगवार्तिक: ११।
Ekagra (Single-pointedness): Single-pointedness state is filled with sattva. The active energy of rajas takes control over the inertia of tamas and flows towards sattva. This is the reason why chitta can be concentrated on any of the matter.\(^1\) Vijnan Bikshu and Ramanandayati has justified it and this the very atmosphere where samprajnat samadhi may be performed.\(^2\)

Nirudha: This state of chitta is absolutely purified. The flow of matter is checked and restricted, only the pure flow of conscious of light becomes continuous and constant like a mighty current of electricity.

This state is clearly and completely distinguished from the other four vruttis because in other state however in any shape there remains vrtti of any type but in this state all vruttis have been emerged in their basic situation absolutely and only remains impressions (संस्कार) as justified by the two commentators.\(^3\) This state can be

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1. एकसिमनेव विषयेण शिला यत्य चित्तीप्रयत्ने
काञ्च विद्युत्सत्त्वत्येकसिमनेव विषये वधयमाणा—
वधीकृतकालपर्यंतमच्छवल निर्वित्ताश्च्यत्व।

योगवार्तिकः सूत्रः ११, पृ ८।

2. एकांगे तु सच्चाप्राने एकविषयस्थिते चित्ते
रजस्तमोढुतिनिरोधः।

मणिप्रभा, सूत्र ११।

3. (क) निरूकसकलसृजिकं संस्कारमात्रेषयुतं निरूक्षम।
तत्त्ववैशारदी सूत्रः ११।

(ख) निरूक्ष च निरूकसकलसृजिकं संस्कारमात्रेषयुतमित्ययः।

योगवार्तिकः सूत्रः ११।
achieved by those yogis who have restrained even the vritti of Vivek Jnana Khyati विवेक ज्ञान व्यातिरीक्त

Prakrti gets its work done through chitta so chitta may be called panorama. Chitta has dissimilarity, heterogeneous of its attribution. It is inanimate material but by the nearness of purusa it seems as it is animate and conscious. Seeming likeness of chitta and purusa is the root cause of misery.

Composer of the 'sutra' has used the word yoga for both samparagyat and asampragyat samadhi. Bhojdeva and Harihara Arany also supported the word yoga and samadhi used for the same purpose.

1. व्यासभाष्य सूत्र १.१.
2. योग सूत्र, २.१७.
3. Ibid, २.६.
4. Ibid, १.४६.
5. Ibid १.५१.
6. भास्करी सूत्र, १.१.
Classification of Candidates of Yoga

Though Patanjali has applied systematic and scientific approach towards yoga but has not categorized the candidates' state or capability of yoga-practitioner which we have to collect from commentaries as 'yoga-sar-sangrah'. Deserving candidates of meditation are divided into three classes¹ (i) The high (ii) The medium (iii) The low.

For the Candidate of First Category

The high (yogarudha) One who has already gone through the external preliminary means of stages in his previous lives, at once rises to the state of meditation without waiting again for the fulfilment of the primitive conditions e.g. Jadabharata.²

He who has excellent ability should follow the path of practice and detachment.³ They need not undergo the yogic discipline and external aspect of yoga.⁴

1. त्रिविधा योगाधिकारिणो भजनित। योगसारसंग्रहः पृ. ५.२।
2. उत्तमधिकारिणस्त एव ये पूर्वभवनुस्स्तितःहिरण्यग साधनत्या तत्नैरपेक्षायेव योगाळ्ळः:, यथा जडभर्ताय।। I ibid पृ. ५.२।
3. (क) उत्तमधिकारिणाम् अभ्यास वैराग्ये एव योगयो: साधनमुक्तम्। योगवाच्याः। २.२८।
(ल) अभ्यासवैराग्याभांत तन्निरोधः। योगः सूत्रः १.१२।
4. योगसारसंग्रहः प- ५५।
Classification

There is a continuous flow of modification in the mind. The great commentator Vyasa symbolises the mind as a stream. The stream flows towards both sides, good as well as evil, that is external and internal. Flow of external side leads to one self, to the worldly objects, and ultimately pushes him to evil. Flow of internal side leads him to detachment and desirelessness. Desirelessness does not mean the absence of desire to their causes. Checking or pressing of desire does not mean of chitta-vriti-nirodha, modifications must be observed and their causes be removed so they may not arise again.¹

The modification of chitta can be restricted or checked by practice and detachment.² Practice and detachment do not stand separately. They are interdependent. The more you practise the more you are detached and vice versa and less you practise the less you are detached.

What is the real nature and process of practice.

Practice is the effort at steadiness in mind.³ The efforts of continuous struggle to obtain steadiness and to keep them perfectly

1. चित्रनदीनामोभयतो चाहिनी। वहसि कल्याणाय वहसि योपाय च।
   या तु कैवल्यप्रार्थना विवेकविषयनिम्ना सा कल्याणवहा।
   संसार-प्रार्थनाविवेकविषया निम्नापपवहा।
   व्यासभाष्य, १.१२।

2. अध्यासवेदाभ्यांतन्निरोध:। योगसूत्र १.१२।

3. तत्र स्मिती यत्नोभ्यास:। Ibid १.१३।
restrained is called practice. " The mind becomes steady, calm and
restrained by the constant repetitive practice of mental, physical and
emotional control, this is a struggle but the reward is a pure bright mind
with a power of concentrative focus instantly available."¹

Second Classification of Candidates

Yoga for the second grade or mediocre persons. Mediocres follow
the kriya yoga, the yoga-practice.²

Kriya yoga

Having described the yoga for those whose minds are already
inclined towards trance cognition, now kriya-yoga³ is introduced for the
persons who have restless, disturbed and distracted mind. Union and
identification with cosmic consciousness cannot be obtained by those
whose minds are not self disciplined and purified. The souls are
congested and distracted by various impurities of previous actions.

The primary requirements for kriya yoga are 1. Tapah (austerity)
2. Swadhyaya (self contemplation or self study of scriptures) 3. Ishwara
pranidhana, (complete dedication to our lord.)

1. Patanjli raja yoga by R.S. Gherwal P.19
2. (i) मध्यमाधि:कारिणां तपः: स्वाध्यायेन्द्रव प्रणिधानानि। योगवार्तिकं. २.२८.
   (ii) लस्य च क्रियायोगो मुख्यत्: साधनम्। योगसारसंग्रहः. पृ. ६९
   मध्यमाधिकारिणो युज्ञानस्य वानप्रस्थवः:
   प्रकृणद्व त्रियायोगगुप्त योगसाधनम्।
   Ibid पृ. ६९.
3. तपः: स्वाध्यायेन्द्रव प्रणिधानानि क्रिया योगः। योग सूत्रः २-१-
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1. **Tapah** : The word 'tapah' has been translated as purificatory actions. The word *tapah* has its roots in the term which means something that burns up impurities. The impurity which is variegated by the aroma of external actions and afflictions as mind is attached to worldly objects for enjoyment and amusement, it causes the wastage of energy. So these desires and lusts must be burnt. Impurities must be burnt by doing selfless service and love to humanity. Purificatory actions must be done in such a manner that they may not cause any hindrance to the equilibrium of physiological forces.¹

2. **Swadhyaya** : Literally it means self study, study of holy scriptures which consists of inquiry into the writings, sacred revelations and instructions from a teacher. "But here swadhyaya means repeated utterance of purifying word such as Om, study of physics and metaphysics self-analytically and constant investigation of sentient force which is operating in human consciousness as rewarding and punitive force."² There must be complete surrender of individual consciousness to cosmic consciousness.

3. **Ishvara Pranidhana** : Complete dedication to lord, the highest teacher is the ishwara to whom all our actions are to be dedicated.³ This

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1. तपच चित्रप्रसाददायादर्शेरुस्वभवितति मन्यते ।  
   व्यासाभाष्य, योगसूत्र, २.२।

2. (i) The text book of yoga psychology p.170 Line-20  
   (ii) स्वाध्याय: प्रणवादिपविक्षणम् जपो मोक्षशास्त्राध्ययनं वा ।  
   व्यास भाष्य, योग सूत्र, २.२।

3. ईश्वरप्रणिधानं सर्वज्ञियाणां परम्पुरुषार्थम्। Ibid २.२।

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dedication should be selfless. There should be no desire for its fruition; 
The complete renunciation of fruits.¹

Cause for applying Kriya Yoga²

Application of kriya-yoga may help in removing klesha (affliction) and to discover identity with Cosmic Consciousness. Afflictions are attenuated to an extreme degree by kriya yoga that they become unproductive and the mind is never disturbed or touched again by such afflictions and they are arrested in seed form. Later by the fire of intuitive knowledge of purusa and prakriti these seeds are burnt up and one becomes absolutely free from these afflictions.

Nature of Kleshas

All kleshas are afflictions, causing hindrances and disturbing the mind, they are obstacles in the path of yoga, they are the result of incorrect perception, and lead personality to the lower nature. "Lower nature brings new afflictions. Thus their vicious circle comes into motion."³ Kleshas have been enumerated as five⁴ by Patanjali in his Yoga darshan: 1. Avidya or nescience 2. Asmita or conceit and egoism 3. Raga or attachment 4. Dvesa or malice, avarice. 5. Abhinivesa or the over-intruding fear of death.

Avidya, nescience or ignorance is the cause of all other "four apprehensions also. These kleshas are some times latent (prasupta)
sometimes feeble (tannu) on some occasions diffused or subjugated (Vicchinha) and very often aggressive and prominent (udara)"¹

Ignorance is admitting the non-eternal as eternal, the impure as pure the painful as the pleasant and not self as self.²

And thus, avidya (nescience) asmita (egoism) raga (likes) dvesa (dislikes) and abhinivesa (fear of death) are the five acknowledged kleshas or apprehensive troubles. They have to be uprooted entirely of course, if one can, or at least, they have to be minimised.

"The entire uprooting is very difficult as many of these kleshas are caused by our previous actions. They have to be remedied at their causal points as they are deep-rooted in the soil of consciousness. They take several life cycles to get eradicated and in some cases not even then."³ If the kleshas are not completely uprooted they would lead to three results jati, ayur, bhoga.

So long as the root, the store house of karma exists, there must be fruition. Author explains that the fruition ripens in three forms, class of living being jati, length of life आयु, various kinds of experience भोगः.⁴

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¹. अविद्या क्षेत्रमुद्रेरेण्य प्रभुततनविच्छेदनोदाराणाम्।
   योग. सूत्र २.४.

². अनित्याभिविषये खाणात्मकमु नित्याभिविषये खास्तमयातिरिविद्या।
   इबिद २.५.

³. Patanjali Raja yoga by Swami Satya Parkash Saraswati
   प.33-34

⁴. सति मूले तद्विधाको जात्यायुभोगः,
   योग. सूत्र. २.१३.

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So the root cause of all faults, affection, aversion and the like is false knowledge\(^1\) or ignorance. "Ignorance being destroyed by means of the direct perception of the discernment of the self from non-self. Other troubles attendant upon (ignorance) are also destroyed.

"And thus there being no cause left, the effects, virtues and vices cease to be produced; and the residue of actions whose fruition has not yet commenced cease to bring about their effects, because in the shape of troubles. The actions whose fruitification has already commenced are destroyed only by experience i.e. only when their effects have been experienced by the agent. The fructifying residue having been exhausted. There is no further cause for rebirth."\(^2\) And this is what means liberation the extirpation of pain.

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1. रागद्वेषाद्वा दोषा: सर्वं भ्रान्तिनिवचनं: ।
   (कुम २.३.२०.२१.)

2. योगसारसंग्रह, पृ. ८१-८२.
   लेखक: डॉ. राम शंकर भट्टाचार्य

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For candidate of third category-

Man belonging to third\(^1\) category with the lowest aptitude must have to apply the method of eight fold yoga. The man of slow-wit is not to follow other methods, practice and non-attachment, these methods are covered automatically by Ashtang yoga.\(^2\)

Maharishi Patanjali gives eight fold limbs or eight stairs to attain the perfection in yoga. They are

1. *yama*: Strong will power for restraint.
2. *Niyama*: Strong will or observance and application of truth.
3. *Asana*: physical and mental exercise including posture.
4. *Pranayama*: Breathing control
5. *Pratyahara*: Channalisation of mental activities
8. *Samadhi*: Transcendental super-consciousness

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1. अत: परं मन्दाधिकारिण्यमादीन्यपि योगसाधनानि वक्तव्यानि।
   योगवार्तिकः २.२८।

2. (क) अभ्यासवैराग्यश्चाविद्यादिद्वैतमौलिकः यथाययमेवेत्तवेवस्त्रपलो
   नान्तरायकत्या चान्तरभाववित्वा।
   तत्त्ववैशारदी। २.२९।

(ख) पूर्वादेक्तान्तरहस्त्गानि अभ्यासवैराग्यश्चाप्राणायामाम
   दीन्यपथयोगजानीभय साधन तथास्त्रोच्चयन्ते।
   योगवार्तिकः २.२९।

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The first five links belong to bahiranga yoga i.e. external yoga while the latter three is called antaranga the internal yoga.¹

_Yama_ is derived from the word root 'यम उपरि'² means restraining and controlling. "Yamas are great ethical disciplines transcending creed, place, age and time. The great commandments are the rules of morality for society and individual, which if not obeyed cause chaos, violence untruth stealing- dissipation and covetousness. The roots of these evils are the emotions of greed, desire and attachment...... Patanjali strikes at the root of these evils by changing the directions of one's thinking along the five principle of _yama_."³ Patanjali calls them _mahavaratas_.⁴ In some books _yama's_ are of ten counts.⁵

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1. यमनियमायासप्रणायाम-प्रत्याहार-धारणाध्यान समाधयोऽस्थावर्धणि।
   योग सूत्रः २.२९।
2. Patanjli yogadarshana
   by Swami brahmlin Muni P.274
3. Light on yoga (yoga Dipika)
   by B.K.S. Iyenger P.31 Line -25, 1993
4. जातिदेशकालसमनावचिंध्न: सार्यभीम महान्यम्।
   योग. सूत्रः २.३१।
5. ब्रह्मचर्य द्या क्षणतिद्वच सत्यमक्त्कतः।
   अहिसात्सेयमाधुर्यं दम्मचेति यमं: स्मृत:।।
   (पालज्ञल योग एवं समालोकानालम्बं अध्ययन।
   by Pawan kumari Gupta  P.48
Yama

Yama has been further subdivided into five parts.¹

1. **Ahimsa**- Non-Violence
2. **Satya**- Truthfulness in thoughts, words and deeds and abstention from falsehood
3. **Asteya** - Non-stealing
4. **Brahamcharya** - Continence
5. **Aprigraha**- Abstinence from over loading oneself with luxuries.

Ahimsa

One should not cause any injury either by action or by speech but avoid any kind of mental and physical injuries to others and their feelings.² Vyasa ascertains that ahimsa is the foundation of yama group,

1. अहिंसासायंत्यायाप्रवृत्तिपरिवर्त्या: यमः।
   योग सूत्र, ३०।

2. (i) तत्राहिंसा नाम मनोवाक्याय: सर्वं वस्तूतातामापीडनं परः युक्तं एष धर्मं।
   मणि प्रभा सूत्र, २. ३०।

(ii) तत्राहिंसा प्राणिनामिव्रोहः।
   नागोजीर्णांत्वृति: २.३०।

(iii) तत्राहिंसा-सर्वं वस्तूतातामापीडनं परः युक्तं एष धर्मं।
   योगसूत्र, व्यासभाष्य २. ३०।

(iv) कर्मणं मनसा वाचा सर्वं भूतेषु सर्वदा।
   अक्लेवेजनं प्रोक्ता ताहिंसा परमर्चिचि:।।
   योगसारसंग्रहः पृ. ८५।
without practising it, it is difficult to practise other dictates.¹

There may be some unavoidable circumstances such as doing house hold duties² in which killing of germs and insects may be possible. To avoid the effect of killing³ these germs, commentators of yoga sutra suggest to perform pranayam etc. according to religious dictates.

When it comes to perfection or consummation in ahimsa in a devotee, atmosphere is filled with love and affection. Even the animals having inherent enmity give it up.⁴

1. उत्तरे च यमनियमास्त-मूलास्तसिद्धिपरतवेच तत्तत्तिपादनाय प्रतिपादने।
   योग सूत्र व्यासभाष्य, २.३०।

2. अश्रम विहितनिर्मकविरोधे वेतिविभेषणीया।
   योगवार्तिक, सूत्र, २.३०।

3. शौचालयं शुद्धजन्तु-हिंसाया अपरिहार्यत्वात्.......... प्राणायामादिक तत्पापावलनाय निर्यत्यता शास्त्रे विहितमिति।
   Ibid २.३०।

4. अहिंसा प्रतिपाद्याय तत्सन्निधी वैरत्यागः।
   योग सूत्र, ३५।
Satya

Speech must be in uniformity and harmony with one's mind. Any matter or thought which is clear to you through perception, inference, or by an authority must be conveyed in that sense, which you know, without concealing anything is called satya. Beating about the bush or trying to create any misconception is not satya. Where the speech is true there it must be expressed in moderate language, not in rude manner.

Speech should be clear, not creating any doubt. A famous example in the Mahabharata is cited as Dronacharya asked Yudhisthira whether Ashwathama had died or not. Though death of elephant named Ashwathama was true but what Dronacharya wanted to know was about his son. Yudhistra's answer was not according to the mind of Dronacharya. So, that was a lie. So speech must be true guessing other's mind and should not be creating doubt. Speech should not be deceitful.

1. सत्यं-यथार्थं वाङ्मयनसि।
   योग सूत्र व्यासभाष्य, 2.३०।

2. यथार्थं यथानुमितं यथा श्रुतं तथा वाङ्मयनश्चैवि परज स्वभांभकान्तये वाङ्गकतः,
   Ibid 2.३०।

3. यदि न वजिक्ता भान्तः वा।
   Ibid 2.३०।

4. भान्तिभवेव विवशासनमेव वा वेयाभविधारणसमेव वा।
   तत्स्वार्थिति 2.३०।

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If the speech does not give any knowledge that is untruth. Speaker must be conscious that his speech should not be ambiguous or disgraceful to others.

Vague and ambiguous language which gives no clear clue of object or is objectless and gives no knowledge to the hearers falls in the category of untruth.

Truth is only truth when it does not injure any body and imparts consoling impression on the others.

In life some times it so happens that telling of lie saves a man's life or it becomes beneficial then that untruth is not untruth rather is an absolute truth.

If it causes any harm to any body, you should not expose the truth, it is better to act like a fool than to call a spade a spade. It is Manu's saying.

1. प्रतिपतिवन्ध्या वा भवेदिति।
   योग सूत्र व्यासभाष्यः २.३०
2. यथापतिवन्ध्या वा भवेदिति।
   Ibid
3. एषा सर्वभूतोपकारार्य प्रवृत्ता न भूलोपपार्थाय।
   योग सूत्र व्यासभाष्यः, २.३०।
4. पुण्याभासेन पुण्यवत्तप्रतीयमाचेन तत्र हेतु:
   पुण्यप्रतिवृष्टप्रेष: पुण्यसहक्षेपानेत्यत्थः।
   योगवार्तिकः, २.३०।
By Practising satya man becomes strong-willed that no situation or condition can make him uncontinent.¹

He who has practised truth, gets the power of speech, what he says, becomes true.²

Asteya

Asteya is the third step among yamas. According to Bhojadeva to steal or to usurp other's property is steya and absence of these actions is asteya.³

If any body, with his hard work earns anything or some sort of property the money, according to the religious code of conduct, he is right. He is not doing steya and if he takes away the money out of the way of the religious tradition he is doing steya. Vacaspati Misra is of the view that even anybody thinks of grasping any kind of property it is called Asteya.⁴

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1. सत्यप्रतिपादया कियाफलाप्रयत्नम्।
   योग सूत्र २.३६।
   सत्यं कुशलं प्रयित्वं सूत्राभ्यं सत्यमश्रयम्।
   प्रयत्नं नानूतं सूत्रवदेष धर्मं: सनातनं।

2. अमोघश्च वाभवति। योग सूत्र व्यास भाष्य, २.३६।

3. स्तेयं परस्पराधिरणं तद्भावोज्ज्ञलेयम्।
   भोजवृत्ति। सूत्र, २.३०।

4. (i) स्तेयमायात्मूलपूर्वक इत्यादि परत: स्तीकरणम्।
    ततन्त्राश्च: पुनर्रथ्यापिः स्तेयमिति।
    योग सूत्र व्यासभाष्य, २.३०।

(ii) अस्तेयं यदाभ्यस्ति तदाभ्यं...सिद्धविनि रत्नानि उपलितं।
    भोज वृत्ति। २.३६।
When Asteya is established in the mind all kinds of gems appear. It means practice of asteya is akin to appearance of all gems in the mind. When one takes no interest in them they automatically come to him.

**Brahamcharya :**

*Brahamcharya* is a very important step for achieving yogic end. It is the fourth step towards practising yama. Much has been written on celibacy. Here in bhojavrti has been told that having control over the sexual practice is called celibacy. Vyasa also writes in his commentry that having a control over sex-organs is called celibacy.

A good explanation has been given in *Daksha-Samhita*, not to have only control over organs but control over thinking about woman, to talk in isolation, joking and seeing indecent films secretly. All actions regarding the sexual acts should be controlled.

Vacaspati Mishra also says that one should have control over senses, i.e. not to see, touch and show love to any lady and not to do any

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1. (i) अस्तेयप्रकृतियां सर्वरत्नोपस्थानम्। योग। सूत्र। २.३७।
   (ii) सवर्धिक्षान्यरूपोपन्नते रतनानि। योग। सूत्र व्यास भाष्य। २.३७।
2. ब्रह्मचर्यमुपपस्थय संयमः। भोज्वृति। २.३०।
3. ब्रह्मचर्य गुणेन्द्रियस्वस्थय संयमः। योग। सूत्र व्यास भाष्य। २.३०।
4. ब्रह्मचर्य सदार्कोश्यद्धालक्षण पृष्ठकः
   समरण कीर्तन किल्ल: प्रेक्षण गुह्यभाष्यम्।।
   संकल्पोऽध्यक्षायण्य किया निर्देशितेऽव च।
   एतामैथयुक्तायां ग्राम्यत्वनि महीनिणः।। वङ्क्षरितः स्मृतिः। ७.३१-३२।
   (पारंप्जुल योगदर्शन अनुवाद डा. रमाणुजकर त्रिपाठी, पृ। २५५।

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such action to provoke or intend to provoke sexual interest in other.¹

Definition of celibacy can not be put in one word or in one sentence. As we have given a reference from Daksha-Samhita that there are eight types of sexual acts, they all are put to be under control. Vijnan Bhikshu has also given same view of controlling over senses leading to lower grade.²

Celibacy gains much by establishing it.³

1. (i) संयंतीपर्योऽवपि हि स्त्रीप्रियक्रणतदालापकन्यक्यावति
    तद्विस्िप्तकर्णन सको न ब्रह्मचर्यक्षिणिति तत्त्वनासास्योक्तं गुप्तेनिन्द्रयय इति।
    तत्ववैशारदी। २.३०。

(ii) स्त्रीविषयेिन्द्रयाणि लोकपति रक्षणीयानि भवि।
    पातंजलरहस्यम्। २.३०。

(iii) वैष्णिवरोधो हि ब्रह्मचर्यम्।
    योगसुधाकरः। २.३०।

(iv) वैष्णिवरोधो हि ब्रह्मचर्यम् तत्सिद्धि निरतियं सामाधि भवित।
    मणि प्रभा। २.३०。

2. (i) संयंत्तम इत्योपसगणनेत्रक्रियासहित्यमुथुक्तक्षणस्य ग्राह्यं
    तेनोपस्थत्व विषये सवंिन्द्रस्थावारोपसम्। इति लक्षणम्।
    योगवार्तिकः। २.३०।

(ii) वैष्णवस्य लाभात्तप्राप्तीतातबुवित्वानु गुणानु ज्ञात्रिक्या
    शाक्तिक्षत्रप्यति योगी वर्धित। योगवार्तिकः। २.३८।

3. ब्रह्मचर्यप्रतिष्ठायां वीर्यालम।
    योग सूत्र २३८।
"House holders are allowed to visit their wives once in a month at the proper time without the desire of sexual enjoyment, but just for the sake of preservation of progeny. If this rule is observed, then it tantamounts to the practice of celibacy."\(^1\)

*Brahmacharya* is the substratum for a life in the atma.

**Aparigarah : Absence of Avaricious**

Aparigarah means non-attachment to material thing. It does not mean to throw money away. It means that one should share his money with others. "A man understand his earnings to be his own property but this is not true. In his earning he has domestic, social, national and international, and other debts. If he does not pay them, he will create disharmony and suffering."\(^2\) One is expected to have a life of Middle Course and should not covet for too many possessions. "It is a path of neither austerity to extremes nor luxuries beyond just approaching to necessities."\(^3\)

Here, the last step of *yama* has shown the defects of avaricious. One should not hold anything as necessary or indispensable for life.

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1. Practical lesson in yoga P.23 Line -8  
   By Swami Shivananda  
2. The text of book of Yoga-Psychology,  
   By Rammurti S. Mishra P.208.
3. Patanjali Raja Yoga P.55
Surplus things cause enjoyment to ourselves while causing inflictions to other so one should avoid avariciousness.¹

When there is perfection in aparigraha i.e absence of avariciousness, man becomes satisfied with desire of knowing about his life of past, present and future.²

1. परियोजने हिंसात्मका अपि दोषात्मकेऽ दश्यनाबिति
विशेषां दम्माकत्वादिनिमित्तका स्तीकरणाप्रतियमितिरामायति।
योगवारिक. योग सूत्र २.३०।

2. न केवल भोगसाधनपरियोजनायवादात्मनः
शरीरपरियोजनामेधि परियोजनाय भोगसाधनत्वाच्छस्वरूपः।
भोज्ज्ञति, पृ. २४५।


Niyama-

Saucha : Purification

Having after detailed explanation of yama, Patanjali comes to the next step i.e. Niyama for maintaining the mental level and the purification of the inner consciousness a number of niyamas have been introduced, like yama, niyamas are of five kinds. Patanjali moves to this stage before entering into the yogic-samadhi for the purification of mind and soul.

Patanjali asserts that these five kinds of niyamas are helpful in the purification of one's innerself. Yamas and niyamas are performed for the purpose of attenuating afflictions and to clear the way for trance as every step of action has its own significance in the field of achieving trance.

Saucha means purification. Purification is of two types outer purification and inner purification. External purification concerns with body and clothes. Cleanliness of body and the cleanliness of clothes have a significant role in maintaining the souls purification.

Here some methods are given to clean and purify our body and to keep it free from any kind of dirt as it is believed that a dirty man cannot become a yogi.

Body can be cleaned by earth, water and eating pure things, so that impurity may not affect the mind. Commentator Vachaspati Mishra

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1. शीचसन्तोषतः स्वाध्यायेऽवः प्रविषधारानां नियमाः।
   योग सूृत्र. २.३२।

2. तत्र शीच मृङ्गलादिजंतितेन ध्रुव्यवहरणादि च वाहाम्।
   योग सूृत्र व्यासभाष्य. २.३२।
considers cow-dung as a means of cleanliness of the body externally.\textsuperscript{1}

As since the time immemorial, the earthen floor is being plastered with cow dung as thinking it the best method of cleaning the houses

External purification is also very important to keep oneself fit and healthy. If proper care is not taken the impurities of various types may adversely affect and the body will cause diseases. Diseased and weak body would not be able to perform services of any kind religious, social and so on to the humanity. So it is the foremost duty of every body to keep one's body fit in all respects.

Inner purification: Inner purification\textsuperscript{2} means purity of heart, of mind, of thinking, of desiring. There should be no ill desire or malafide attention towards anybody. According to Vacaspati Mishra, the ego, avariciousness, hatred, jealousy, haughtiness etc. are all impurities of the innerself. To keep ourselves free from these impurities, some means should be applied.

As Vijnan Bhikshu has explained in \textit{yoga-vartika} that the mind is the production of pure \textit{sattva guna} with dominating position, \textit{tamas} and \textit{rajas} subordinate position, so it must be pure, and covetousness, greed, allurement, attachments are impurities of the mind. So these must be

\begin{enumerate}
\item \textsuperscript{1} \textit{Pratishthāna Gomaśādya Gṛhastha}, तत्त्ववेशार्थी, २.३२.
\item \textsuperscript{2} \begin{enumerate}
\item \textit{Abhyāntara Viṣṇumalanaśāsana}, योग सूत्र व्यास भाष्य, २.३२.
\item चित्तमला: मदमानासूर्यादय, तत्त्ववेशार्थी, २.३२.
\end{enumerate}
\end{enumerate}

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removed by means of friendship.\textsuperscript{1} etc. Bhasvati and Vacaspati Mishra's also supported their views regulating impurities of mind unsacred\textsuperscript{2}.

If any body does not care for the external cleanliness and any part of body remains dirty, the man himself hates that part of body.\textsuperscript{3} the feeling of hatred is inherent in man which emerges under undesirable situation.\textsuperscript{4}

\textbf{Santosa : Contentment}

Contentment means absence of desire. One should lead his life and pass the time with least possible requirements and try to pass his time within his means.\textsuperscript{5} Contentment means not to desire more. It does not mean the complete negation. Contented man passes the time with indispensable means.

1. सत्यस्वभावत्य चित्तस्य मला रागद्वादयस्तेषां 

ैज्ञायिकस्य प्रकाशानां प्रसाद इति प्रागुक्तमिलित्वय:।

\textit{योगचारिक: सूत्र २.३२।}

2. चित्रमलानां मद्यमानमात्सर्यांसूयामुदितानां कल्याणम्।

\textit{भास्वती सूत्र २.३२।}

3. श्रीचारत्नसाधिगुणुपमा परेरससंगम:।

\textit{योग सूत्र २.४०।}

4. यत: पूविमलमपुणुपमस्याश्रयमयस्तम्, अतोऽतिश्विचित्तज्ञुपमा, 

श्रीचपल: युक्तस्तथाशयाय:।

\textit{योगचारिक: सूत्र २.४०।}

5. संतोष: सृष्टिसाधनानादिधिक्ष्यानुपातितसः।

\textit{व्यास भाष्य: योग सूत्र २.३२।}

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It is generally admitted that a man becomes miserable when he desires more and more and his greed crosses the limits. If a man does not demand more, to what extent, we ask him to control his desires, what are the least requirements of a man to lead a pure life. Vacaspati Mishra has thrown light over this problem. He says that only necessary requirements should be pursued to lead life.¹

Vijnana Bikshu has also supported this view and has asked to do with the most indispensable things.²

Vacaspati Mishra stresses on the point that a man becomes contended only when he has practised the idea of aprigrah (non-receiving). That is why the first step of yama has been explained. If one has practised the rules of yama then alone he will be able to step forward to the next.³

Contentment does not mean that he should become satisfied after receiving some powers. Contentment is not an obstacle in the way of real goal, the emancipation. Ishwarkrishana is conscious of it so he named the primary achievement as Tushti nine in numbers and

1. प्राणयात्रा मात्र हेतोर्मधिकस्यानुपादित्सा सन्तोषः।
   तत्त्वैशाश्रयी. सूत्र, २.३२।

2. अस्त्याव्यक्तप्राणयात्रानिर्विविधविनामान
   साधनादितिरिक्तस्यालिपसेत्यथः।
   योगवाच्यम्. सूत्र, २.३२।

3. प्रागेव स्वीकरणापरिव्याख्यातिविवेषः।
   तत्त्वैशाश्रयी. सूत्र, २.३२।

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contentment is only for worldly things and for *spiritual* attainment.¹

Contentment cannot be found in acquiring the worldly objects of pleasure. Worldly objects satisfy you for short time. They will not give you happiness eternally but it is only contentment that will satisfy your inner self,² according to *Vijnana Bhikshu.*³

In the *Mahabharata* and *Vayu purana* it is said that peace you get in contentment is sixteen times more in quantity than you get from worldly objects or heavenly objects.⁴

1. *आध्यात्मिकाश्चतः: प्रकृत्युपदातन-काल-भावारूढः। बाणा विषयोपरामात् पञ्च च नव तुष्टयोपभिमतः।। सांख्य कारिका, ५.०.*
2. *संतोषदुःखमः सुखलाभः। योग सूत्र, २.४२.*
3. *तुष्णाप्रितिनिद्धयायेन च वितत्त्वः स्वाभाविक सत्त्वाधिक्यनिर्मितिकाः सुल स्वभावता स्वतं एवाविर्भवति। योगवार्तिक २.४२.*
4. *यच यथा कामसुलभं लोके यथा दिधं महत् सुखम। तुष्णाक्रमेक्युक्ति नाहि: णोडङ्गी कलाम्।। (शास्त्रं अर्थं १७४.४६ वायु पुराण ९३.१०१०) व्यासभाष्यसूत्र, २.४२.*

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Tapas: Purificating action

The word tapas means the purificatory action, that which burns up the impurities and makes the body pure, but *patanjali-rahasya* warns us not to be harsh too much towards this body. It suggests to refrain from the harsh *virata* (fast) like chandrayan\(^1\) etc, because too much fasting creates imbalanced functioning in the essential ingredients of body. 'Tapas' does not mean to cause injury or to weaken the body and if body becomes too weak, it will not function properly and man will not achieve his end.

So the purificatory actions should be applied in this way that they do not cause any harm to body rather strengthen the body, the view, that is not to be harsh against body.\(^2\) Vijnana Bhikshu is in the favour of consistency with pleasantness and the purificatory actions.\(^3\)

From the time immemorial, consequences of the birth and rebirth, impression of impurities and the desire to enjoy the sensual objects have

\[\text{(1)}\]

1. तपोस्त्व युक्ताहारता न तु कृत्च्चंवान्ध्रायणायादि,
   तस्य धातुवेयम्प्रहेतुत्वात्।
   पारंजतलहस्यसूत्र २.१।

2. तात्वन्मात्रेव तपस्वच्छरणीयं न यात्ता धातुवेयम्यमा पक्षेत।
   तत्तववैशार्दी सूत्र, २.१।

3. तत्वं तपस्वच्छसदाविरोधं मृद्देवाने न
   योगिना कर्त्तव्या मिति परमविभिमन्ति इत्यतः।
   योगवार्तिक सूत्र, २.१।
variagated, spotted the mind. Through the mortification and purificatory action, impurities are burnt, the mind (chitta) becomes brightened and empowered with sidhis or through hidden treasures.

Vacaspati Mishra says that chitta is a product of three gunas and when sattva guna becomes submissive and rajas and tamas dominate that situation is called the impurity of mind. With the support of mortification, gradually, the sattva guna rises up and becomes powerful suppressing the other two gunas. It is a real nature of mind.

Vyas Bhasya suggests how to purify mind and body. Vacaspati Mishra says that one has to adjust body in such a way that one is able to bear all heat and cold, thirst and hunger, easiness and uneasiness, pleasant and unpleasant, honour and dishonour without agitating mentally.

1. अनादिकर्मेऽलेश्वानाचित्राः प्रत्युपस्थितविषयवज्जला चाषुधिः ।
   व्यासभाष्य, सूत्र २.१।

2. काययन्त्रिकीहुस्तिकवक्ष्यायात्पति ।
   योगवार्तिक सूत्र २.४३।

3. अशुधिः: रजस्तमः समुद्रेकः । तत्त्ववैशारदी २.१।

4. तथि हन्दसहनम्। हन्दवस जिघतसापिपासे—
   शीतोश्च: सीनास्व न काष्टमौनाकारसीनाम् च।
   योग सूत्र व्यासभाष्य, २.३२।

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Swadhyaya : Self Study

Self study is the second step under the group of kriya yoga means working towards yoga and study of religious books like Veda Upnishad, Brahman granth and others. Vacaspati Mishra gives detail while explaining pranva mantra that self study means study of purusasukata, Rudra mandal, Brahman granths and vedic texts and puranas.¹

Vijnan Bhikshu suggests that one studies not only the prescribed 'granths' but other holy granths too in which some more mantra are given which can attenuate inflictions.²

Maharishi Patanjali asserts that through study one can perceive his respected goddess.³

Vijnana Bikshu further says that through study one can see the god whosoever he wants.⁴

1. पुरुषसूक्तसहायब्रह्मादायो नामं वैदिकः पौराणिक अध्यायामायोः।
   तत्त्वावशार्थीं सूत्र २.१।

2. पद्भवं गृहस्थपन्थमूलः।
   योगवासिक: सूत्र २.२।

3. स्वाध्यायविनियं देवतासृजेयोः।
   योग सूत्र २.४।

4. संप्रयोगो दर्शनं यादेवताद्रष्टुमिच्छति सैव
   दृष्ट्या भवतीव्यर्थः।
   योगवासिक सूत्र २.४।
Ishvar Pranidhana: Surrender to God

Ishvar Pranidhana: The last in *Kriya Yoga* and last step in *niyama* is very important to be discussed fully.

*Pranidhana* is constituted of *pra* means complete perfection, *ni* means under *phaniti* to place *Isvar-pranidhana* means to surrender or submit one's self to God.

It is most desirable to think over this as having disciplines *yama* and four steps of *niyamas*, self or *chitta* too must have been trained to surrender completely to God. Almost all the commentators like Vacaspati Misra, Vijnana bikshu and other all are of one view to support completely to God without desiring any compensatory gain from any work done or service.¹

Selfless service and completely surrendering oneself to God is the keynote or supreme idea on which *Gita*’s discourses are centered. Main edict is to do service selflessly.²

According to the commentator Vijnana Bikshu rendering selfless service to humanity, feeling of love and well-wishing will be produced and in this feel of ego, greed, avariciousness will be perishing, gradually the *kaleshas* (inflictions) will automatically weaken and *sattva*

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1. (i) कर्मफलानामीकृत्रो भोक्तेति चित्तं कर्मफलसन्यासः।
   योगवाचिकः सूत्रः २.१

   (ii) करोति यथत्सकलं परस्मै नारायणायि समप्यति।
   इबिद २.१।

2- कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।
   मा कर्मफलहेतुथुथूः मा ते सत्योऽस्त्वकर्मणि।। इति।।
   गीता, २.४७।

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quality of guna will be increased.¹

Increasing of sattva guna, inflictions like ignorance, egoism, attachments etc. will be suppressed.

Asana: Posture

Practising asanas is a good exercise for health. These can be divided in two parts. First, those asanas which are useful in performing for yogic purposes, and second are those which are helpful in making body strong.²

Patanjali has defined asanas the posture in which one can sit easily for a long time. There are numerous asanas. Detail of asanas can be found in shiv samhita, gerand samhita, hath yogapradipka and in Yoga-Upnishads. Though there are many asanas yet some are very useful for maintaining good health and concentrating mind and chitta. That are, sidhasana, padamasansa, sawastika and singhasana³ as suggested by Acharya Narayan tirath ji.
Goraksha samhita preferred sidhasana and padamasana among all the asanas. Commentator Vacaspati Misra has written about the asanas in his commentary.

Vijnan Bhikshu has also written about these asanas even added one more Aradhpadmasan.

Vijnan Bhikshi is of the view that how many living beings are there in the world and their ways of sitting hint at so many postures of asanas.

To concentrate the mind and to enter transcendental meditation mastery of posture is incumbent, so there must be regular practice for the perfection of the posture. As Abhedanand says that the idea of the postures of the body is to gain control over the body. Some people can not sit still. So one will have to try to concentrate and to meditate; he cannot do it very well if a portion of his mind is active simultaneously with that of rocking state of the physical body.

1. आसनेभ्य शमस्तेभ्यो भ्रमणेतुदवाहृतेऽत्म | एकं सिद्धासनं प्राक्तं द्वितीयं पद्मासनन्म्।। हत्योगप्रदीपिकाप्रथमपद्येशम् ३१-३४।

2. तदर्था पदमासनम् वीरासनम् भद्रासनम्, स्वस्तिकम् दण्डासनम्, सोपावधयम, पर्यंदकम्, कौश्यनियंदनम्, इस्तिनियंदनम्, उत्तिनियंदनम्, समसंस्थानम्, स्वरसुखः यथासुलक्ष्य इत्येवमादीनि।
   योग सूत्र व्यासभाष्य २.४०।

3. याक्त्यो जीवजातस्तावन्येवाससनान्ति संक्षेपं।
   योगवाचिकित्व २.४६।

4. पातालयोग सूत्र: एक समालोचनात्मक अध्ययन।
   पृ. १६२।
Mastery of the posture for meditation is must so that body may be established motionless. If the body keeps moving the mind will remain disturbed. So perfection in asanas is must and that comes with long practice. When there is mastery over the posture, efforts come to an end. There may be no more movement of the body or when the mind is transformed into the infinite, that is, it makes the idea of infinity of its own, it brings about the perfection in posture.\(^1\)

But Vijnana Bhikshu points out that at the time of meditation the body becomes tired and shivering or trembling occurs in the body.\(^2\)

When there is perfection in Asana then one should be free from natural environmental changes of temperature and humidity and thus remain unperturbed in respect to hot and cold, pain and pleasure.\(^3\)

**Pranayama : Control of Breathing**

Attenuating infliction, purifying mind and body, and mastering over the yogic posture, now we step up to fourth stair that is pranayama.

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1. प्रमोदपुविचित्रायानन्तरमवाप्रिश्याम्।
   योग सूत्र, २.४७।

2. बहुव्यापारातं चेदासां क्रियते तदाधिक कम्पनादृ
   आसन्तोयर्ज न भवतीत्वाणाय।।
   योगवाच्छिन्न, योगसूत्र, २.४७।

3. ततो हन्दानाभिपाल्।
   योगसूत्र, २.४८।
It is impossible to practise pranayama in working or moving condition so it is incumbent to practise pranayama after perfection of posture.

*Pranayama* word is comprising of two words *prana*+*yama* that is प्राणस्य आयामः इति प्राणायामः.

Generally we take *prana* as air that we take in and take out (inhale and exhale) through the process of respiration. Through this process of getting vital air we get a continuous supply of energy and without this energy one cannot move even a single inch.

By the process of inhaling and exhaling we get air in and air out but this not only an air, it is air with full vital force or energy. *Pranayama* means to control this process. Besides the control of inhalation and exhaling we have to have control over all sensual objects and sensory organs so that one could have control over vital force, Vijnan Bhikshu considers others vayu as vital as pran vayu.

*Pranayama* is a way to control the mind and body. When mind or *chitta* come under the control, the other ingredients will become automatically under the check. *Prana vayu* is main vayu among all the other vayus means having a control of other vayus being

1. सत्यासनज्यो बाध्यस्य....प्राणायामः ।
   व्यासभाष्य योग गूढ़्व. २.४९ ।
2. जीवनं नामन्मी सत्त्वनिर्दिष्टवणां वृद्धिः । प्राणनामांनादि रूपेष्यर्थः ।
   योगवार्तिक सूत्र. २.३८ ।
3. प्रचलितविधारणाभ्यां वा प्राणायामः ।
   योग सूत्र. १.३४ ।

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the main and having all related to each other.  
Patanjali has described the pranayama of four types:  

External Pranayama is called Recheka
Inhaling is called internal Pranayama
Stopping the Process of respiration is called Kumbhkam
Rechka, puraka and kumbhaka are three pranayama and fourth pranayama is similar to third with slight difference is called keval kumbhaka.

In third pranayama (kumbhaka) the process of inhaling is stopped in single effort and in fourth pranayama the perfection of kumbhaka will come with continuous practice of pranayama as it is said in Tattva vaishardi.

Almost all the commentators are of the view that there are four types of pranayama. But commentators also suggest that one may
proceed to next only after the perfection\(^1\) of primary steps as \textit{Rcchaka, puraka} and then to \textit{kumbhaka} in succession systems.  

Vijnana Bikshu in Yoga vartika referring to Purana says that pranayama\(^2\) is of two types

\textbf{Agarbha and Sagarbha}

\textit{Agarbha pranayama} is that which is performed without entering into \textit{dhyana} and \textit{japa}. \textit{Sagarbha pranayama} is that which is performed through \textit{dhyana} and \textit{japa}.\(^3\)

Sagarbha is subdivided into three  
1. Sadhumaka  
2. Sajual  
3. Prashanta\(^4\)

\begin{itemize}
\item [(i)] न चासी चतुर्थस्तुतीय इव सकृतप्रम्यतनादाहनाय जायते,  
कं तत्स्वामान्तं तामस्वयमाप्यन्नस्ततदवस्तयास्वयामिन्यकमेण  
भवतीत्वाह भूमिष्यादिति। तत्तत्वैशार्दी सूत्र २.५९।
\item [(ii)] चतुर्थस्तु ज्यासप्रवासयो रेखकपूरकयोंद्वारेश्वर्या विषयाय  
बधारणान्तरं क्रमिःपूर्म्मी जयाद्व हेतौ। पूरकरचकाक्षेपपूर्वको गतगाव  
इत्यं चतुर्थ त्राुणायमेतुतीयविहील इत्यं।  
योगवाचारिक सूत्र, २.५९।
\item [(iii)] दीर्घस्वामान्तापूर्वको भूमिष्यादु क्रमेण न तु तृतीयस्तम्भवृत्तिवदनाय इत्यं। 
प्रयाणायम इति। भास्वती सूत्र, २.५९।
\end{itemize}

1. अगर्भस्य साम्येऽधिविशः सम्प्रस्विषतः।  
\item [(ii)] जनव्यवसुतो गम्भीर गद्यसम्बत्तुद्विजिति। योगवाचारिक सूत्र, २.५९।
\item [(iii)] अगर्भस्य साम्येऽधिविशः सम्प्रस्विषतः।  
\item [(iv)] अगर्भस्य साम्येऽधिविशः सम्प्रस्विषतः।
Pratyahara-Channelization

The first four limbs of the system of yoga 'yama', 'niyama', 'asanas', 'pranayama' are preparatory steps; for the next four steps pratyahara dharana 'dhyana', samadhi of the astanga yoga stairs. According to yoga sutras pratyahara is referred to sense-organs. They have natural tendency to rush towards their respective sensualities as eyes rush to enjoy the colour and forms, ears rush to enjoy the melodies and tones, tongue craves to enjoy taste and flavours, nose rushes towards smells and perfumes and the organ of touch towards soft and sweet embraces.

Pratyahara consists in distracting the senses from their sensualities. If any body has mastered this step of pratyahara he could see the objects but could not be attached to it as the lens of camera have nothing to do with photo so though a man is seeing everything but he will not get any attachment to it. As a person could hear as the tape-recorder hears or records. The perception of sound but has nothing to do with the actual machinery. It is the sensuality to be avoided, not the capacity of seeing and hearing. So the first condition with the process of pratyahara is to obstruct the sense organs from their sensualities.

The second condition is that the well disciplined sense organs should become very well aligned with the activities of chitta or mind in their essential forms. Swirling of chitta or mind is not its real 'swarup' or essential form. When mind is free from perturbations it is in its essential form.

After getting the proper training and attained the perfection in 'pranayama' we come to the next step that which is called pratyahara. This is a special training of sensual objects. Sensual objects are pleasing,
attractive and passionate. Mind loses its control over itself and is led astray or wayward according to sensual objects. Pratyahara means to train the senses, not to run after their objects. The word प्रत्याहार is made as प्रति+आ+हू means to draw from wrong direction. Pratyahara is that by which the senses do not come into contact with their objects as it were but follow the nature of the mind.¹

After perfection of asanas, pranayama and pratyahara means that body and mind have been perfectly disciplined. Now one must have to concentrate on object to attain one's goal. The goal or the object must be good, and if object is not good, this step becomes a ruinous one. Pratyahara means to hold the senses from indulging into their concerning objects.

Vijnan bhikshu asserts that pratyahara is the duty of senses.² Whatever is pleasanter is the sensuality (विखय) and it leaves behind an evil impression of vasana (the evil longing) and pratyahara is to hold the rushing organs.

Yama, niyama, asana, pranayama and pratyahara are called the external limbs (or bahiranaga) of yoga; where as dharana, dhyana, samadhi are the internal limbs³ (antaranga) (y.s.III 7.8)

1. स्वविष्ण संप्रयोगे विखयय स्वसूनुकार इवेन्द्रियाणं प्रत्याहार: ।
   योग. सूत्र. २.५.४.
2. अतवच प्रत्याहार इन्द्रियाधमं हति।
   योगवार्तिक सूत्र. २.५.४.
3. श्रयमन्नतरख्य पूर्वेः। योग. सूत्र. ३.१७.

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The practice and perfection in asanas and pranayama leads one to the stage of pratyahara. The eddies and swirls of mind are thereby eliminated and the sense organs stop rushing towards sensualities.1

The pratyahara is प्रति+आ+हृ means taking back or reversing the gear. Our sense organs generally rush to their sensual objects or have attachment with the sensualities. Sense organs are like horses which are going astray from their right track, so to bring them back or to check them from being astray pratyahara is enforced.

There are two ways described in our shastras i.e. "preya marga" and other is 'sreya marga" Preya marga seems to be pleasant for some time but it is not pleasant for ever and other sreya marga is really better benevolent for the pursuance of ultimate end as in kathopnishada.2

Vacaspati writes that concentrating on any object should not be considered as external sensual-attachment.3

Vijnan Bhikshu writes that senses of a yogi in his meditation period behave according to mind, not independently according to their objects. When mind abstrained itself from sensual objects, the senses

1. तदपि बहिरह्रूण निविर्जितस्य। योग सूत्र, ३.८.
2. श्रेयश्रूण प्रेरतः मनुष्यमैतलस्तः सम्परीक्ष विविधानक्ति धीरः।।
श्रेयो हि धीरोषयम प्रेयसतै वृणीले प्रेयो मन्दो।।
योगक्षेमातृ वृणीति।। कठोयनिष्ठ, २.२.
3. यतपुनस्तत्वं वितस्मिनिनिविशते न तदनिनिविशते
बायविष्णुर्याणामनुकारोऽपि।।
तत्त्ववैशार्दी सूत्र, २.४५।
also hold themselves from the objects.\(^1\)

**Dharana or Concentration**

*Dharana* is concentration, bringing you to the door. *Dhyana* is contemplation knocking at the door to get it open and *smadhi* is your entrance via the door to the inner apartment. *Dharana, Dhyana* and *samadhi* are called *Samyama*.\(^2\) After explaining the five means of external purification now the first means of internal limb *dharana* is to be explained.\(^3\)

*Dharana* is binding force of the mind or chitta at one place.\(^4\)

"The word des'a (place) may be a spot on the body an object some where p-laced, or an idea. It must be remembered that the object of this concentration or *dhyana* is to move towards smadhi and towards no other end.\(^5\)

Vyasa the commentator on Patanjali’s yoga sutras and on the same authority it is specified the des'a as *Nabhicakra*\(^6\) (the novel lotus wheel

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\(^1\) Patanjali Raja Yoga By Swami Satya Parkash Sarsvati
Pub. S. Chand & Com. N.De.hi 1975 P.257

\(^2\) Patanjali Raja Yoga By Swami Satya Parkash Sarsvati
Pub. S. Chand & Com. N.De.hi 1975 P.257

\(^3\) Patanjali Raja Yoga By Swami Satya Parkash Sarsvati
Pub. S. Chand & Com. N.De.hi 1975 P.257

\(^4\) Patanjali Raja Yoga By Swami Satya Parkash Sarsvati
Pub. S. Chand & Com. N.De.hi 1975 P.257

\(^5\) Patanjali Raja Yoga By Swami Satya Parkash Sarsvati
Pub. S. Chand & Com. N.De.hi 1975 P.257

\(^6\) Patanjali Raja Yoga By Swami Satya Parkash Sarsvati
Pub. S. Chand & Com. N.De.hi 1975 P.257
or brahma cakra) Hrdaya pundarika (the heart lotus or amrtacakra) Murdha (the cerebrum or the apah cakra), Jyotih (the middle of the eyebrows) Nasikagara (the tip of the nose) Jihvagra (the tip of the tongue) or some spots of the kind. Fixing the mind on external or internal object or any solid or subtle object is called dharana. Fixing at that point or place means get attached or related with that object.

Commentator Vijnana Bhikshu in his yoga vartika states. That des'a is of two types one is internal and second is External. For internal des'a it has been pointed but for external there is no detail.

Vacaspati Misra has pointed out that the external des'a as Hiranyagarbha, Vasudeva and Prajapati as good helping place. Vijnana Bhikshu thinks of the desa for sun, moon, fire etc. God and goddess to concentrate our mind upon these.

2. TTT^JT: ^F£T: WI'^VTHTg- I
3. 3T££||lcUchl-|v
3TTF- WT |
4. WTfJT I
5. sqrn 4yi ^pT. i
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For spiritual spot or place (अध्यात्मिक देश) it must be considered the places described in Purana, Garur purana\(^1\) in holy books.

Vacaspati is of the view that attention can not be focussed on the external objects so word vritti (knowledge) is used that means the relation or concentration can be made on the spot through knowledge.\(^2\)

Vijnan Bikshu pointed out that there are twelve types of pranayama. At the time of concentration the attention must be one pointedness and, should not be shifting\(^3\) but Vacaspati made no hint regarding the time.

1. यथा गहने-  
(क) प्राणायामेऽदिशाभिषिक्तकालं कृतो भवेत्।  
स तावत्तकाल पर्यतं मनो ब्रह्मणि धारयेत्।  
योगवाच्यतिं सूत्रं, ३.१।  
(ख) अष्टादशं सु यदायोगर्मस्वानेनु धारणाम्।  
स्थानालु स्थानान्तर समाकृष्ण प्रत्याहारो निगमते, दल्पुपक्रम्।  
योगसिद्धान्तचन्द्रि का सूत्रं, २.५.४।  
2. बाह्यः च न स्वरूपेण चित्रत्स्य सम्बन्धः सम्भवति  
युक्तं वृत्तिमाधवेण ज्ञानमाधवेणेऽपि।  
तत्त्वाशार्दी सूत्रं, ३.१।  
3. अतः सूत्रोक्तं विशेषलक्षणमिः प्राणायामाः  
द्विदशण कालविधिनक्तवेन विशेषणीयमिति।  
योगवाच्यतिं सूत्रं ३.१।  

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Dhayana : Contemplation

After a long process of training the mind and body through six steps of 'Astang yoga', attained the stair of 'dhyana'. It is as if complete merging of all efforts of the lower self towards the attainment of the higher self. The lower soul then does not think of anything else but of attaining God. The soul has reached the gate way of the abode of lord. It with all affection and devotion knocks at the door and patiently awaits the appearance of the lord.¹

Contemplation, dedication and surrender- all these lead you to the ultimate goal. Here some immortal lines in the svetasvatara Upanisad:

Even as a mirror stained by dust
Shines brilliantly when it has been cleansed,
So the embodied one, on seing the nature of the self
Becomes unitary, his goal attained, from sorrow freed.

Svetasvata Upanisad 2.14

Continuous flowing of contemplation of chitta or mind is called dhyan. That flow must be like pouring down of all in a continuous current.²

Sankracharya³ wrote in his सत्विदान्तसिद्धांतसारसंग्रह that concentration like the flow of oil continuously is called dhyan.

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1. धारणासाध्यं धानं लक्षणति।
   तत्त्ववैशार्दी यो। सूत्र 3.2.

2. (क) एकतानस्तात् तैलधारावदेकतात्मप्रवहः।
   भास्वती सूत्र, 3.2.

   (ख) सदृश: प्रवह प्रत्यावतंत्वरणप्रचुष्टी ध्यानम्।
   योगसूत्र व्यासभाष्य, 3.2.

3. तैलधारायदिच्छन्दः नृत्या तद्ध्यानमिष्टि।
   सत्विदान्तसिद्धांतसारसंग्रह.
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As water takes the shape of the container, the mind, when it contemplates an object, is transformed into the shape of that object, the mind which thinks of the all pervading divinity which it worships, is ultimately through long-continued devotion transforms into the likeness of that divinity. As the filament in an electric bulb glows and illumines when there is a regular uninterrupted current of electricity, the yogi's mind will be illuminated by dhyana.¹

Sankara quotes the following lines attributed to the Yajanvalkya, in his commentary in the s'vetas'vetaropnishad.

"By pranayama, the impurities of the body are thrown out, by dharana impurities of the mind, by pratyahara, impurities of the attachment, and by dhyana is taken off everything that stands between man and his God."²

Fixing about time for Dhyana it is said that twelve times more of Dhrana time should be fixed for dhyana and in this support Garur 'Purana' is being quoted.³

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1. Light on yoga (yoga Dipika ) P.51
   1993 Gita Vi verses 38 to 47

2. Patanjale Raja Yoga
   By Swami parkash Saraswati P.270

3. तत्पैव ब्रह्माणि प्रोक्तं द्वादश धारणे।
   योगवाचिक सूत्र, 3.२.
In *Yoga Sara- Sangraha* it is quoted from Ishvar Gita in support to the time of *Dhyana*.¹

In the *Samkhya Sutra*² 3.30 *dhyana* have been defined as the removal of attachment. Dhyana consists in rendering the mind (or Chitta) free from attachment.³ In Samkhya it is preventing the mind from getting astray towards raga or worldly attachment. The raga is the same as 'visaya' of the objects of allurements. When the mind is free from the attachment or allurement it can be directed towards the reality or self.

Time regarding dhyana is considered twelve time more than of 'dharana'. In the support of this view Garur Puran is quoted in yoga Vartika⁴.

1. स काल ईश्वराराजाः अविष्कृत।
   (i) धारणा द्वादशयाम्य ध्यान्यं द्वादश धारणा:।
   ध्यान द्वादशकं यावत्सांभिरभिधीयते।
   योगसारसंग्रहः पृ. १०९।
   Quoted by- योग सार संग्रह Ed-by- डॉ० राम शंकर भट्टाचार्य

2. (i) रागोपहत्यानम्। सांख्य सूत्रः ३.३०।
   (ii) बृत्ति निरोधात्र तत्रितिक्षः सांख्य सूत्रः ३.३१।

3. Dhyanam nirvisayam manah
   (patanjli Raja yoga by Swami Satya Parkash Sarsvati P.270)

4. तस्पीव ब्रह्मणि प्रोक्तं ध्यानं द्वादशधारणा:।
   योगवाच्यतिक सूत्रः ३.२
In 'yoga'Sarsamgrah also of the view of time and a verse from 'Ishwar Gita' is quoted here.¹

For the time of Dhrana, Dhyana and Samadhi it is made clear in Sakandha purana that if dhrana takes five 'ghatik' (2 Hours) Then Dhyana must be performed for 60 ghatika (24 hours) and Samadhi must for 12 days.²

Dhyana or contemplation is an expectancy period at the door way. It is a period of thrill and ecstasy on one hand and anxiety on the other. Practising the yama, niyama; purifying the body and well disciplining the mind, perfecting the posture, absorbing in dharana and dhyana, one is striving towards the attainment of the final goal.³

1. स काल ईश्वरीयतामस्वरूपः
धारणा द्वादशायामा ध्यानं द्वादशं धारणः
ध्यानद्वायकं यावतसाधिनधिरभिधीयते।।
योगसारसंग्रहः

2. धारणा पञ्चवनाही का ध्यानं पञ्चनागिकम्।
दिनद्वायकनैव समाधिर भिधीयते।।
(पारंपरिक योग दर्शन अनुवाद स्वामिभ्रातलीन मुनि योगमूर्त 3.3)
प्रकाशन : चौक संस्कृत सीरीज ऑफिस वाराणसी, १९७०, पृ. ३१६

3. नायमात्रमा पञ्चवनाशः लघोऽ मेधया न बहुना श्रुतेन।
यमेवैत उपवयो तेन लघस्तस्येष आत्मा विवेक्ष्यते तनू लाम्।
मण्डक उपनिषत्, 3.2.3.

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"When mind is trained to remain fixed on a certain internal or external location, The unbroken current of concentration begins to flow toward the point of meditation like a flow of electricity. This state is called Dhyana."¹

A Yogin, who is practising dhyana, is a seeker of the highest Audience. "It is a silent audience in the presence of the Most Benevolent, who knows everything, and who demands nothing but dedication and sincere surrender."²

As we have seen that every step is very important and should be mastered over to proceed for the successive stair unless preliminary steps are not perfected. It would be difficult to attain the final goal. So the perfection of dhyana is necessary for absolute samadhi.

**Samadhi**

The fruit of meditation is *samadhi*. *Samadhi* is superconsciousness state, where in the yoga gets superintuitional or supersensual knowledge and supersensual bliss. He gets the vision of the lord. He is in full enjoyment of the divine ecstasy or divine thrill.

The five afflictions have now come to an end. All sorts of imperfections have disappeared and the state he achieved cannot be described in words. There remain no limitations, all the limitations have been dropped now.

All doubts, delusions, sorrows, tribulations, fears, differences, distinctions and dualities have vanished. *Samadhi* is the eighth step of the yogic ladder.

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¹. The text Book of yoga psychology by Rammurti S Misra. P. 77
². Patanjali Raja yoga by Swami Satya Parkash Saraswati P.273
There is special arrangement in meditation and meditative trance for low intelligentia is astang yoga.¹ Dhyata, Dheyay and dhyana remain conscious of his existence in meditative position but in samadhi the condition of yogi is totally absorbed, and he is unaware of his presence. This is the difference according to Vijnana Bhikshu between dhyana and samadhi.²

Samadhi is the highest position of dhyana-yogi. Dhyatri becomes so much absorbed in Dheyaya, that looks like absent. He remains in his senses but he does not look so³. So the sutrakara adds the word iva (इवः) in the sentence, it gives a clear meaning to it स्वरूपमूर्त्तयो भावित समाधि लक्षणम् like absent but not absent.⁴ If it is admitted that he is totally absent then he will not be able to get the spiritual knowledge.

Samadhi is of two kinds viz, Saguna meditation (with gunas or qualities) and Nirguna meditation (without gunas or qualities).

When incarnation guru, lord, avtar as lord Rama, Jesus, Guru Nanak become the subject of concentration it is called Saguna, Samadhi, Consequently the samadhi is with attributes and specific form,

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1. तदा ध्यानमेव समाधिरुच्चत इत्यादि:
   योगवार्तिक सूत्रः १.३.
2. तथा ध्यात्तूर्ध्यं ध्यानसकलाधिवृत्तं ध्यानं तद्रहितं
   च समाधिरिति ध्यानसमाध्यो विभागः।
   Ibid, १.३.
3. चिन्तस्य ध्येयं स्वरूपावेषोनमहिमं चिन्तामीतिवेषं प्रत्ययाकारं वृद्धितत्त्वन्तरानुदयायाः
   Ibid ३.३
4. तदेवार्थ्यमात्रात्मनिभासं स्वरूपावेषोनमहिमं समाधिः:
   योग सूत्रः ३.३
   १६५
while other is *Nirguna* without attributes and forms. This is the Vedanta way of meditation with the realization of "*Aham Brahmasmi*".

When *dhyata* emerges into *Dheya*, they seem as if salt is diluted in water though salt is there yet it has lost its identity so *dhyata* and *dhyeya* becomes one that is the position of smadhi.\(^1\)

In vishnu purana it is written about the nature of the *samadhi*, in the position of *dhyana* one feels complete absorption in object and looses all outward mental activity in the unique oneness. A person who has reached this stage is a person entitled for liberation. It will be then that the qualities of *Guna* (*sattva, rajas, tamas*) of *prakrti* have finally dissolved in their source and thus nothing further remains to be achieved and in this case the *citi-sakti* or the innate consciousness of the self has been established in its own true form, this is liberation.\(^2\)

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1. तत्परे व कलपनाहीन स्वरूपयग्न ि हि यति।
   मनसा ध्यानानिष्पाध समाधि सोभिधीयते।।
   विष्णु पुराण ६.७.७२।

2. पुष्पायुष्यनानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चिति शक्तिरिति।
   योग सूत्र ४.३४