Chapter IV

Different Theories of Yogi-Pratyakṣa

Yogic perception is of great importance in Indian philosophy. It may be described as a non-sensous or super-normal perception. Many Indian philosophers recognize super-normal perceptions which are looked upon as higher grades of perception that yield direct knowledge of ultimate truth. These perceptions cannot be determined by the general conditions or normal laws of ordinary perception. They go beyond space, time and causality, and comprehend the very essence of objects that are normally imperceptible to us. So, the factors of ordinary perception are not always applicable to these perceptions.

'Atindriya-pratyakṣa' or non-sensuous perception is a kind of intuitive perception which arises in the self. This non-sensuous perception may be said to have the following characters: First, this kind of perception is not caused in the ordinary way, as the sense-organs do not play any role in its production. Secondly, it has no limitation of space, and time. One who has such experience can know the objects of the past, present future, far and near. Third, when ignorance is removed by regular practice of mental and bodily discipline, it arises in the self directly. Finally, in the state of perfection, the self shines by the light of knowledge, and some super-normal powers or siddhis arise in the self. This is the power of the self itself which arises by the destruction of ignorance. It may be remarked here that the aim of the yogi is not the acquisition of super-normal power – but the purification of the mind and subsequent freedom from the bondage of this world (mukti).

The concept of yogic perception is accepted by different schools of Indian philosophy – the Nyāya-Vaiśeṣika, Sāṁkhya-Yoga, Baudhha and Jaina, Advaita Vedānta and Advaita Śaiva. But these systems differ in the interpretation of yogic perception, i.e. each of them explains yogic perception in its own way, from its own philosophical standpoint.

(i) Nyāya and Vaiśeṣika view of Yogi-pratyakṣa

The Nyāya philosophy accepts the existence of yogic perception. Jayanta Bhatta, a Nyāya philosopher, defines yogic perception as the perception of 'subtle, hidden, remote, past and
future objects”. He states that the yogins also perceived supersensible dharma. According to him, the minds of ordinary men are not pure, as they are full of love, hatred etc. So they are unable to acquire the highest form of supreme knowledge. The minds of the yogin, however, are free from all such impurities; in fact, they are purified and refined by the continuous practice of yoga and deep meditation. So, they can perceive and have immediate knowledge of all objects which are knowable. Hence, the yogins acquire a power by the help of which they can successfully perceive all objects with their pure minds, which concentrate on one entity only by constant meditation and concentration.

Sridhara in his Nyāyakandali establishes yogic perception by some arguments which are as follows:

First, as new things of science and art are learnt on are grasped by regular practice, similarly true cognition of self, akasa and other super-sensible things can be acquired by the special power which arises from constant deep meditation.

Second, there are different kinds of intellect as there are different grades of magnitude. So, intellect at one stage must attain the highest limit, transcending which it cannot go any farther. The same argument is given by Jayanta Bhatta. He states that corresponding to the different grades of whiteness and other qualities, there are different grades of perception. An individual in yogic perception which comprehends all objects subtle, hidden remote past and future attains the highest degree of perfection. This is not something impossible. Nearby things are perceived by light. But even in darkness, cats see objects, and vultures perceive things from a very great distance. So, it is possible for an individual to attain super-sensible vision by regular practice of deep meditation.

An objection, however, arises here: does the existence of different degrees of a thing necessarily signify that it will attain the highest limit? For example, the process of heating water indicates different degrees of heat, but it cannot be seen that it reaches the highest limit degree

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1. “darsanaṣya parottāṣya śūṣkma-vyavahita-vipraṇakṣa-bhūla-bhaviyadālī-viṣayatvam”. Nyāya-māṇjarī, p103
2. Ibid, p.106
3. Nyāyakandali of Sridhara, p. 196
4. Nyāya-māṇjarī, p. 103
of heat, and turns into fire. Similarly, the highest degree of jumping also is never seen as, there is no individual who can, attempts to (or even) jump over the three worlds.

In reply, Sridhara remarks that this objection is not really applicable to the practice of yoga. It is said that by vigorous regular practice or repetition, a property with a permanent locus and that which causes a speciality in it, slowly attains the topmost grade of excellence or perfection. For example, gold's purity attains the highest level, the 'raktasara' nature, after constant heating and treating it by 'putapaka' method. Heating of water, however, does not have a permanent locus. Hence, it fails to reach the highest limit of perfection by constant practice (repetition). As water disappears completely by application of great heat to it, so it does not possess a permanent locus. Again, Sridhara remarks that the act of jumping fails to cause any change in its locus as the first act of jumping, being completely destroyed, does not leave its sign behind, which may help following jumps. The act of jumping is really the result of various forces and efforts. For this reason, the subsequent perfection of jumping is not caused by the former one. In fact, it is seen that a man, after making a few jumps, becomes tired; and so his capacity to jump declines due to loss of energy and fall of strength. The intellect (buddhi), however, on the contrary, possesses a permanent locus and is capable of producing a thing in it, as we find that though an object, which is not intelligible to us at first, becomes quite intelligible when repeated intelligence is applied to it. Hence, in the process of practising meditation on a particular object, a speciality occurs in it at every stage. If continuous meditation on the object is constantly done for quite sometime, then new powers arise in the intellect as a result of the 'dharma' born out of the continuous practice of yoga. It also attains the highest level of perfection.  

It is further objected: the yogin being, a living being like ordinary men, is unable to perceive the super-sensible things.

In reply, Sridhara states that this objection is not very appropriate. It is indeed true that the yogins are living beings, like ordinary men, but it is also possible that they are omniscient also. There is no inconsistency in the character of being a living being and that of omniscience. As Sridhara says—these two characters are not mutually exclusive. It cannot be definitely determined whether lack of omniscience is caused by the character of being living beings, or

5. Nyāyakandali of Sridhara p. 196-97
by the non-existence of yoga, which causes omniscience. So, the supposed pervasion of non-
omniscience and the character of living beings is doubtful. As this supposed pervasion is not certain and doubtful, it fails to establish the knowledge that the yogis, being living beings, cannot acquire super-sensible cognition. On the other hand, it is a known fact that dharma (a peculiar power which arises from the practice of yoga) causes super-sensuous knowledge. Hence, Śrīdhara say that lack of omniscience of human beings is due to the non-existence of the special power (dharma), which results from the continuous practice of deep meditation.

Śrīdhara, in his commentary on Tattvacintāmmani, states that the yogi-pratyakṣa about which Gangesa speaks is really the final direct apprehension of truth by the yogi, which paves the way for his liberation—"yogipratyakṣam yogināṁ mokṣasādham bhūtacarama tattva sakṣātkarāḥ." Accord-
ing to him, the perceptual character of Yogi's apprehension of truth can be demonstrated by the following argument: "iyāṁ muktābhavatvasakṣātkarājānya, muktātavit", i.e., the liberation of this spiritual aspirant has as its cause the direct apprehension or perception of truth, seen it is a case of liberation. Liberation is freedom from bondage that is caused by non-veridical cognition (mithyā-jñāna) about self and not-self, which can be destroyed only by perceptual cognition of self and not-self.

Prasātapaṇḍa, while proving the existence of particularity (vīśeṣa) in his Padārthadharmaśāṅgraha, has clearly admitted that certain things that are imperceptible to ordinary people can become perceptible to those who have undertaken yogic practices, and has thus attained a certain amount of distinction from ordinary people by virtue of the merit (dharma) acquired through such practices. For example, we cannot perceive subtle substances like atoms, liberated selves and internal sense-organ, but they are perceptible to the yogins, who also perceive the distinctiveness of each of these substances. The yogins can also recognise these substances at different places and times. Homogeneous substances having similar shape, qualities and movement cannot be distinguished from one another, or be recognised, unless each of them has a characteristic that is unique to it. Hence, we have to admit particularity (vīśeṣa) in each of these substances. Had the above mentioned perceptions of the yogins taken place in the absence of particularity, those perceptions would have been non-veridical, and this is not the case. The merit acquired through yogic practices does not make one see a black thing as white, or make one recognise a thing that has not been perceived perviously.

Nyāya Māraṇa, p. 105
6a. Mathurānātha's Commentary, p. 545
b. Ibid.
7. See Padārthadharmaśāṅgraha of Prasātapaṇḍa with Nyāyakandali of Śrīdharaścarya, pp. 366-370
The commentators of Prasastapada's work have also discussed the role of yogic perception in the attainment of liberation (moksha, apavarga). Thus, while commenting on Prasastapada's statement "tacocevaracodaranabhivyaktadharmadeva". Udayna points out in his Kiranavali that the beginningless series of wrong identifications of self with non-self cannot come to an end unless such wrong or non-veridical cognitions and the impressions generated by them are totally removed, and this total removal cannot be caused by sublating cognitions that are mediate in nature (Paroksabaddhakajnam), because such wrong identifications of the self with body, sense-organs etc. persist even after it has been known from scriptures or through cogent arguments that the self is not identical with body, sense-organs etc. We also see that illusions like seeing a straight stick as bent when it is half-immersed in water persist even after one is told that the stick is straight. The illusion ceases to exist when the straightness of the stick is known through perception. The white conch-shell is perceived as yellow by a person suffering from jaundice. His illusion persists even after he knows through arguments that the conch-shell cannot be white, because conchshells, as a rule, are white. His illusion is terminated only when his disease is cured, and he can once again perceive the whiteness of the conchshell. In like manner, in order to attain liberation, one must know through perception the very nature of self, so that its difference from non-self is grasped in a proper manner. Such perception is produced through intense meditation (nididhyasana) of the truth that has been obtained through the hearing (sravana) of the scriptures an ratiocination (manana) through valid arguments. This meditation has to be done in accordance with yogic practices. Thus, yogic perception has a very important role in the attainment of liberation.

Vardhamana Upadhayaya has raised this issue also in his commentary on the benedictory verse of Kiranavali, which reads as follows:

Vidyasandhyodayadrekad avidyaranjaniksayeyad udehit namstasmai kasmaicid visvastvise.

Vardhamana has interpreted this verse in three different ways. In the third explanation, he refers to the perception attained through nididhyasana, which can grasp all entities. In this way, Vardhamana has admitted that omniscience can be attained through yogic practices.

8. See Kiranavali of Udayana with Kirariavaliprakasa of Vardhamana Upadhayaya, pp. 70-73.
10. Ibid (Kiranavali with Kirariavaliprakasa), p. 3.
(ii) Analysis of Yoga-Pratyaksa as accepted in other schools of Indian Philosophy

(a) The Sāṅkhya-Yoga view

In Sāṅkhya philosophy, yogic perception is described as a mental and extraordinary perception. The Sāṅkhya thinkers point out that the past is present as it is merged in the material cause and the future is also present in the material cause in a potential condition; the present is the actual manifest state of a physical entity. So, yogic perception takes into account past and future objects because they are present in some form at present; moreover, it can comprehend the past and the future due to a super-normal power acquired by the yogins by the austere and sincere practice of yoga. The well known Sāṅkhya philosopher, Vijnānavāhikṣu, states that the yogin’s mind may be related to far and concealed entities by means of the strange power (ātisāya) attained by him from deep meditation. This exclusive capacity of the mind is due to its power of reacting or responding to all the worldly objects which is the result of the total suppression of the material (tamas) which usually disallows it to react to the worldly objects. He also says that, at times this tamas of the mind is eradicated by the inter relation of sense-organs and the concerned objects which can in ordinary senseous perception; at other times, it is also got rid of by means of ‘dharma’ which results from deep concentration like that which takes place in yogic perception.

Another Sāṅkhya thinker, Aniruddha, mentions that the yogin’s perception is caused by mind, the internal sense-organ and not by the external senses. As a result, his perception is not similar to that of an ordinary man.

It is only a yogin who can attain strange capacities by the influences of dharma which results from constant practice of ‘yoga’. By means of this extra-ordinary power, he is able to perceive all objects of all places and all times by relating or connecting his mind with Prakṛti which is the ultimate basis or the very foundation of all existences.

11. yogi pratyakaṃ tvabahyam alaukikamica, Sāṅkhya - Sūtra - Vṛtṛ 1. 90
12. "nastamapi svakarane linam bhūtavetiṃ, bhaviṣyadapi svakarane' nāgatavetiṃ" Ibid, I.49
13. Sāṅkhyaśātravatābhikṣa, I. 91
14. Sāṅkhyaśātravatābhikṣa of Aniruddha. I. 90
The well-known Śaṅkhya philosopher, Vijñānabhikṣu, states that the Yogin's mind may be related to far and concealed entities by means of the strange power (atiśaya) attained by him from deep meditation. This exclusive capacity of the mind is due to its power of reacting to all the worldly objects which is the result of the total suppression of the material things (tamas) which usually disallows it to react to the worldly objects. He also says that at times, the tamas of the mind is eradicated by the inter-relation of the sense-organs and the concerned objects which occur in ordinary sensuous perception; at other times, it is also got rid of by means of "dharma" which results from deep concentration like that which takes place in yogic perception*.

* Śaṅkhyapravacana, i. 91.
So, a yogi can acquire the super-normal powers by the discipline of the body and mind. According to Yoga philosophy, these super-normal powers are not considered as miracles because they believe that the world open to our senses is not the whole world of nature. Our physical senses do not have the power to perceive the whole world. The world which lies beyond our capacities has its own science and laws which are only apprehended by the super-normal power of the yogi.

Yoga, according to Patanjali, is a methodical and systematic effort to attain perfection through the control of the different elements of human nature, physical and psychical. As Dr. S. Radhakrishnan remarks, "In yoga, the physical body, the active will and the understanding mind are to be brought under control by certain practices which are intended to cure the body of its restlessness and free it from its impurities...... the other methods are employed to purify and tranquilise the citta". 15

The Yoga thinkers hold that the sadhaka acquires some super normal powers in a particular state of ‘yangika-sadhana’. These are known as ‘siddhi’ or the super-normal power and a knowledge of the super-normal objects. By this super-normal power, the yogi or the ‘sadhaka’ comes to know the inmost core of objects and reaches the great light of wisdom (prajñāloka). He then acquires great powers of the sense, by which he can perceive and hear at a distance, and have direct knowledge of the past. In fact, the yogi, can also acquire knowledge of others’ minds (paracittajñānam), the past and the future.

The Yoga school also accepts the view that the past and the future are present in a physical substance in some form and so, subsequently can be known through yogic perception. To them, the present alone is real. Temporal order is a construction of the intellect (buddhi-nirmana). There are really no aggregate of moments in reality. So the yogins acquire knowledge of the past and future from the present condition of the things by meditating their minds totally on them and completely withdrawing them from other objects. Moreover, according to Yoga thinkers, all objects are in the nature of all other objects, consequently, by concentrating or meditating

15. Indian Philosophy by Dr. S. Radhakrishnan, Volume II, p. 838.
on any object, all other objects are known.\textsuperscript{16} Attributes (dharma), characteristics (laksana) and conditions (avastha) of physical objects are modifications of sattva, rajas and tamas. Deep concentration and meditation on these attributes results in the yogic perception of the past and the present.\textsuperscript{17}

Concentration of pure sattva of mind on subtle, hidden and distant objects leads to the immediate knowledge of these objects.\textsuperscript{18} Continuous practice of yoga results in the attainment of pure sattva of mind. Practice of yoga also removes all taints of love, hatred, egosim, nescience and delusion, and at the same time decrease rajas and tamas considerably. The mind becomes restless by the influence of rajas and tamas, and this prevents the attainment of knowledge and thus leads to ignorance. The yogis in fact, by the help of 'pratibha-jnana' perceive everything.\textsuperscript{19}

'Pratibha jnana' is not described as a flash of intuition in common people, as Jayanta Bhatta holds. To the Yoga thinkers, it is a special intuition which is attained through the continuous practice of yoga. In fact, it is a state which may be described as a state prior to this discriminating knowledge of the Self as distinct from Prakrti and mind-body complex. When a yogin acquires this kind of intuition, he has a direct and immediate cognition of all objects.\textsuperscript{20}

This may be termed as redeeming (tāraka) knowledge as it is that stage of knowledge, which leads to moksa or relase.\textsuperscript{21} By the help of pratibha-jnana, subtle, hidden, remote, past and future objects, super-normal sounds touches, sights, tastes and smells are perceived. These super-normal perceptions lead to super-natural powers (siddhi) of the "vībhacitta". To the yoga thinkers, the mind (citta) is all pervasive (vibhu), and so, when its rajas and tamas are got rid of completely, and the sense-organs are controlled by the self, it perceives everything. Hence, its knowledge is not restricted.\textsuperscript{22}

This yogic perception is valid because of a special merit acquired through the practice of yoga.

\textsuperscript{16} Yogabhāṣya of Vyāsa, iii, 14
\textsuperscript{17} "Parināma-traye-atīti-nitya-jñānātārāṇa", Yoga-sūtra of Patanjali, iii, 16, iv, 12-13
\textsuperscript{18} Ibid, iii, 25
\textsuperscript{19} "pratibhad vā sarvam", Ibid, iii, 33, iii 43
\textsuperscript{20} Ibid, iii, 33
\textsuperscript{21} "pratibhānām nāma tarakam, tad vivekajasya jñānasya pūrvarupam, tena vā sarvam eva jñānāti", Yogabhāṣya of Vyāsa, iii, 33
\textsuperscript{22} Yogasūtra and Yogabhāṣya of Vyāsa, iv 17.
(b) The Bauddha-Jaina view

The Buddhist thinkers also accept the concept of yogic perception. Dharmakirti, the well-known Buddhist philosopher, defines yogic perception as "yogin's knowledge which is acquired by the merits of meditation on metaphysical truths." This definition was explained by Dharmottara later on in the following way: The Four Noble Truths are (1) there is suffering; (2) there is a cause of this suffering; (3) the cause of this suffering can be removed (4) there is a way or path to remove the suffering. Continuous concentration of these truths leads to a vivid knowledge of them. When the concentration or meditation reaches at the highest stage, a very clear and distinct intuition of them is produced. At this stage, the object of meditation is most clearly and vividly put forwards in consciousness, just like a fruit on the palm of one's hand. Dharmottara states that when concentrative contemplation (bhavārā) attains the point of perfection, one has a vivid vision of objects as if they were lying behind a transparent wall of mica. So, to the Buddhist, "yogic perception is the most distinct, clear vivid and indeterminate intuition of an object present here and now". It is totally free from all mental constructions (kalpana) or determinations which are capable of being related to words.

Dharmottara's commentary in fact, suggests that there are three stages or degrees of this transcendental perception. In the first stage the object starts to be clearer sphutabhāvatārāmbha; this stage is called 'bhavānāprakāraśa'. In the second stage, the yogi comprehends the transcendental reality as if it were covered by a transparent sheath - this state is known as 'prakāraparyantavastha'? The third stage is the clear and distinct perception of the objects which is comparable to the perception of an amalaka fruit on one's palm. This final stage comprises yogi-pratyaksa, that is, it is the direct knowledge of the yogis. It arises at once in the last stage of deep meditation. Dharmottara remarks that yogi-pratyaksa is clear and "nirvikalpaka" knowledge (sphutabhāvatādeva ca nirvikalpakam). The object of yogi-pratyaksa is 'paramarthaśat' or the ultimate reality.

23. "bhutarthabhavanaprakāraśa-paryantajāh yogijādānām, Nyāyabindu, p. 14
24. Ibid, p. 15
The Buddhists hold that only the "unique particular" and the "non-constructed" is true.\textsuperscript{25} This unique particular cannot be expressed — it is really the immediate cognition of reality. It is devoid of any constructions. It is really the cognition of the particular which is momentary. Stcherbatsky, in the well-known book Buddhist Logic,\textsuperscript{26} remarks that "this is a kind if perception which is entirely mental". It may be pointed out here that the yogi-pratyaksa of the Buddhist is also termed as 'omniscience' (sarvajñaatva)\textsuperscript{27}. Its nature, however, is not expressible in words (anirvacaniya), as an ordinary man is not capable of explaining it. One has to be omniscient in order to be able to explain it. Ordinary men can only have an imagination about it.\textsuperscript{28}

Dharmakirti, the author of Nyāyabindu, accepts yogic perception as already stated before. To him, continuous meditation of the ultimate truths attaining the highest degree of perfection causes yogic intuitive perception.

In Nyāyabinduṭṭika, Dharmottara explicitly analyses the essence of yogic intuition. The Buddhists believe in the existence of four ultimate truths, namely, (1) everything is momentary (2) all is void, (3) all is pain and (4) every object is like itself. The yogi, after continuously meditating on these four truths, slowly acquires a much more clearer insight of these things; when he reaches the most perfect and topmost level of meditation, he attains the most clear insight on vivid intuition of the ultimate truths. Before the yogi attains this topmost degree of clear and vivid insight which results from continuous meditation, he has only unclear perception of the objects of meditation. But at the topmost level of meditation he has a clear insight of the ultimate truths. His intuitive perception is indeterminant, which, to the Buddhists, alone is clear and distinct. The Buddhists believe that the determinate perception is not, by itself, clear and distinct — but it attains clearness and distinctness when it comes into contact with indeterminate perception, which is regarded as its immediate antecedent.\textsuperscript{29}

The writer of Abhidhammatthasangaha, Anuruddha, explains the various stages of consciousness. According to him, consciousness is of two stages, namely, (1) the subliminal

\textsuperscript{25} "tasya viśayḥ svalaksanam, tadeva paramārthaḥ", Ibid., pp. 15-17
\textsuperscript{27} Ibid p. 56
\textsuperscript{28} Ibid, p. 162
\textsuperscript{29} Nyāyabinduṭṭika of Dharmottara, pp 20-21
conscipusness or consciousness which is below the stage of consciousness (manodvāra) and (2) supra-liminal consciousness or consciousness that is above the level of subliminal consciousness. Again, according to him, supra-liminal consciousness may be said to have two stages, namely, (1) normal consciousness and (2) super-normal consciousness. Normal consciousness is known as 'kāma-citta' since it is usually limited to the kāma-loka or the sphere or the existence in which kāma or desire and will is prevalent. Super-normal consciousness, on the other hand, is termed as mahaggata-citta, i.e. sublime or exalted consciousness. Again, this super-normal consciousness is subdivided into rūpa-citta, arūpa-citta and lokuttara-citta. The former is usually seen in the rūpa-loka or the region of visible shapes, which can not be regarded as totally immaterial. Arūpa-citta, however, deals with arūpa-loka or the region of the formless or the invisible. Finally the last one, lokuttara-citta or transcendental consciousness is beyond the three world, namely, kāma loka, rūpa-loka and arūpa-loka.30

Anuruddha remarks that the transition from the kāma-citta or normal consciousness to the rūpa-citta or the lowest level of super-normal consciousness requires a strict discipline and rigorous meditation of the mind. At first, a monk (bhikkhu) must give up all activities, physical and mental. Then concentration of his mind on one chosen object is required without modifying the object of thought. Gradually, the corresponding image replaces the sensible symbol. Mind's concentration on merely a sensation or its corresponding image is known as "preliminary concentration" (parikamma-samādhi). After that, a more severe meditation or contemplation of the mind causes the image to get rid of its concrete sensible or imaginary shape. It is then transformed into an abstract conceptualized image, which is not totally de-personalised. At the time of passing from normal consciousness to super-normal consciousness, mind's contemplation on the conceptualized image is called access concentration (upacāra-samādhi).31 At this stage, there is the intervention of the first rūpa-jhāna, which is the lowest level of super-normal consciousness.

The term jhāna is a Pali word corresponding to the Sanskrit word dhyāna, which implies concentrative meditaiton. Anuśraddha points out that rūpa-jhāna is of five different kinds.

30 Compendium of Philosophy (English translation of Abhidhammatthasangaha) By S.Z. Aung Introduction, pp. 10-12
It signifies how the conditions of consciousness are slowly rejected, how one acquires a very deep inward insight, and how one is indifferent to pain and pleasure.

Now the first jhānic consciousness which belongs to the rūpa-loka possesses five conditions, namely, (1) *vitakka* or initial attention. (2) *vicāra* or continuous attention which removes doubt (*vicīkṣaṇa*). (3) *piti* or interest in pleasure by which displeasure (*bhāpada*) is avoided; (4) *sukha* or pleasure (5) *Ekaggāta* or single-pointedness of consciousness, which grows into ecstatic concentration, and thuo rejects all sensible feelings and wants (kāmacchanda).32

The second rūpa-jhāna eliminates the first attention (*vitakka*); it takes place along with sustained attention (*vicāra*), pleasurable interest (*piti*), pleasure (*sukha*) and individualization (*ekaggāta*). In the third rūpa-jhāna, initial attention (*vitakka*) and sustained attention (*vicāra*) both are rejected; it happens along with pleasurable interest (*piti*), pleasure (*sukha*) and individualization (*ekaggāta*). Even pleasurable interest (*piti*) is also got rid of in the fourth rūpa-jhāna; it takes place along with pleasure (*sukha*) and individualization (*ekaggāta*).

Happiness or pleasure is rejected in the fifth rūpa-jhāna as the fourth and the fifth jhāna are combined into one only.33

It may be pointed out here that there is a difference between the higher stages of samādhi in the Yoga system of Indian Philosophy and the higher stage of Jhāna in Buddhist Philosophy. The upper levels of samādhi in Yoga system are acquired by deep meditation of the mind on objects which are more and more subtle. The higher stages of Jhāna in Buddhist Philosophy, however, are acquired by the gradual rejection or elimination of the conditions of consciousness. Mrs. Rhys Davids, in this context, remarks in her well-known book, *Buddhist Psychology*: Here we have a gradual composure and collectedness of consciousness gradually brought about by the deliberate elimination of (1) restless, discursive work of intellect seeking likenesses and differences, establishing relations, forming conclusions; (2) the expansive suffusion of zest, keen interest creative joy; (3) all hedonistic consciousness. The residual content of the consciousness is admitted to be (a) a sort of sublimated or clarified *sati*, an intensified inward vision or intuition, such as a God or spirit might conceivably be capable of; (b) indifference of equanimity,

After the stage of rūpa-citta comes arūpa-citta. It deals with the universe of the formless or the invisible. It is totally non-spatial and the experiences of this arūpa-loka are completely non-sensuous. An unusual distinctness of inner insight or intuition along with hedonistic indifference occur at the highest stage of rupa-citta, which is acquired by gradually rejecting the conditions of consciousness. Rejection of the conditions of consciousness no longer takes place after this level, but there is the rejection of all consciousness or differences or limitations.

Now, like rūpa-jhāna, arūpa-jhāna also has four levels—(1) at the first level, the mind goes beyond the material and the formal consciousness, and all differences and restrictions. After meditating on the concept of infinite space, the mind attains the blissful consciousness, subtle yet actual, of an infinite sensation of space. This is comparable to the pure intuition of space of Kant as differentiated from his empirical intuition of space.

In the second level, the sensation of infinite space is transcended by mind. It contemplates on the concept of infinite consciousness and becomes conscious only of a concept subtle yet actual of consciousness as infinite.

In the third level of arūpa-jhāna, the mind totally and completely goes beyond the conceptual region of consciousness as infinite. After contemplating on the concept of nothingness, the mind becomes conscious only of a concept, subtle yet actual, of infinite nothingness.

In the fourth level the mind goes beyond totally the regions of nothingness (void). It then acquires the state of hypnosis or quasi-unconsciousness, which may be explained as neither percipience nor non-percipience.

After transcending these diverse levels of super-normal consciousness which deals with both the rūpa-loka and arūpa-loka, the mind acquires the highest state of super-normal consciousness known as transcendental or supra-mundane consciousness (lokuttaracitta).

34. Buddhist Psychology – Rhys Davids, p 111
35. Ibid, pp 117-18
36. Ibid
37. Ibid
38. Ibid
So it may be said that jhāna consciousness may be treated as mystic consciousness. Auto-
suggestion causes this jhāna-consciousness. It involves in contemplative consciousness on one
single thing. At first, the object is nothing but a percept, afterwards an image, and finally a
concept. This is the preparatory level of the mind. Gradually, after this, that which is in
consciousness is rejected at the various levels of rūpa-jhāna until the mind's attainment of super
normal distinct insight and hedonistic indifference. Upto this, the mind exists in the sphere of
forms, which are perceptible (rūpa-loka). At this stage, the mind cognises the ethereal, but it fails
to be aware of the non-spatial or immaterial. Then by the gradual elimination of all kinds of
consciousness of differences and limitations, the mind comes in contact with the wholly immaterial
sphere, which consists of the invisible or the formless. At first, the mind contemplates on infinite
space, then on infinite consciousness followed by infinite nothingness, and ultimately acquires the
level of total trance or quasi-unconsciousness, which is explained as neither consciousness nor
unconsciousness. To the Buddhist, this stage is the topmost level of jhāna-consciousness, but
it is not regarded as the highest level of consciousness. Mind acquires the level of transcendental
consciousness (lokuttara-citta) after its transcendence of the level of the invisible of formless
(arūpa-loka). At this stage, one attains great spiritual upliftment.

Jhāna-consciousness is of great importance as it succeeds in giving an inward vision of
truth which is at the same time, not influenced by rational thought or intellect - it connects the
mind with the superior levels of existence. The jhāna-consciousness gives a super-normal
clarification of insight or intuition, which is not influenced by either thought or sensibility. In fact,
some capabilities or powers are given by the jhāna process. These are as follows:

1. Clairvoyance (dibbacakkhu-abhinna) or Hyperaesthesia of vision for example, the
super-normal perception of the past and the future history of a man.

2. Hyperaesthesia of hearing or clairaudience (dibba-sota), for example, the super-
normal hearing of sounds and voices, the distant becoming nearer etc.

3. Telepathy thought reading or thought transference (cetopariyāṇāna or paracitta-
vignāna).

4. Hypermnesia (pubbenivasamissai) or the remainders of the previous history of
It may be pointed out here that William James remarks that mystical consciousness possesses another character, namely, passivity. He states: "when mystical consciousness has once set in, the mystic feels as if his own will were in abeyance, and indeed sometimes as if he were grasped and held by a superior power". Jhāna-consciousness, however, does not possess this character of passivity, and for this reason, it is distinguished from other mystical consciousness and also from the Vedānta view of identity of the jīva with Brahman.

So, yoga is a kind of "samādhi" so to speak, in which the mind becomes identified with its object. A yogin is a person in "samādhi". The knowledge of the mystics are perceptual in character, as they are direct, distinct and devoid of subjective images. This intuition directs him to fruitful action, because it grasps its object through knowledge which is valid. This yogic perception or intuition is valid for two reasons: (1) it coincides with its object and (2) it leads to fruitful action. So, the Buddhist thinkers accept the reality or validity of yogic perception in this way, though they deny the existence of God, permanent self and permanent world.

The Jainas also accept the reality of super-normal perceptions. The Jaina thinkers do not accept the concept of God, but they have accepted the existence of permanent self and permanent world. They have also stated the possibility of the perception of self without the help of the external sense organs and mind (manas). To the Jainas, knowledge is of five kinds, namely (1) mati, (2) śrūta, (3) avadhi, (4) manah-paryāya and (5) kevala. Knowledge acquired through the external sense organs is known as mati. Knowledge which proves the reality of an entity brought about by the cessation of karma-particles which cover the self is called ‘śrūta’. Immediate knowledge of distant object is termed as ‘avadhi’. It corresponds, to a certain extent, to what is called clairvoyance and the like. Immediate knowledge of other person’s minds (manas) is termed as ‘manahparyāya’. Finally, ‘kevalājñāna’ is omniscience, which is acquired by the total destruction of ‘karma-matters’.

40. The Varieties of Religious Experience, By William James, p 381
42. "Pramāṇa-siddhānta-grahitavya"
Now, of these five kinds of knowledge, avadhi, manahparyaya and 'kevala-jñāna' may be called super-normal perceptions. 'Avadhi' and 'manahparyaya' - both are immediate knowledges. The former is immediate knowledge of distant objects by the self without the help of sense-organs and manas; the latter, of the minds of others without the help of sense organs and manas, as a result of the destruction of karma-particles and of the purity of self. Manahparyaya is definitely of a higher order than avadhi for two reasons: (1) It is the result of the greater purity of the self and (2) it has the knowledge of a subtle object. The highest kind of immediate knowledge of all objects is 'kevala-jñāna'. It is a kind of knowledge which is acquired by the destruction of karma-particles, which leads to delusion which taints or covers up knowledge and perception, and which puts forward many obstacles to knowledge. 'Kevala-jñāna' is thus called 'omniscience'.

(c) Advaita Vedānta View

Sankarachārya, the great Advaitin, explains non-sensuous perception in a different way. To him, Brahman, being the only 'Reality' is different from the phenomenal world, and so, is not sensible. Brahman is pure consciousness as such, and knowledge is its essential property. It is 'sat', (real), 'cit' (consciousness) and 'ānanda' (bliss). As long as one is under the influence of 'avidya' or ignorance, he cannot attain the knowledge or Reality of Brahman. When this, ignorance ('avidya') is removed by 'sravana', 'manana' and 'nididhyāsana', one attains the highest knowledge of Brahman, that is, 'Brahmanubhava' gives the highest experience of Brahman. This may be of two kinds: first, the experience that 'I am Brahman' (aham Brahmasmi) and second, experience arises with reference to the universe which takes the form "All this is Brahman" (sarvam khalvidam Brahma).43

Sankarācārya further states that there is no difference between Brahman and self (jivobrahmaiva ātmanah),44 that is, self (ātman) is Brahman. The integral experience or anubhava of self (ātman) is a type of intuitional consciousness, which may be termed as the knowledge
of Brahman. In such an experience, the individual self feels the identity with 'Atman' or 'Brahman'.
It is an inexpressible experience beyond thought and speech. It is really the 'sáksátkára' or direct perception of the awareness of the identity of the empirical self and the 'Atman'. This intuition of 'Atman' is acquired by intensive study, control of the senses, deep concentration and meditation. So, it is neither a mere fancy nor a private truth, but is open to all.

It should be stated here Sankaracarya has written commentaries on all the 'prasthitanas', namely (1) sruti, (2) smrti and (3) nyāya or ārka. The 'Nyāya-prasthāna' is based on Brahmasūtra. 'Atmabodha' is one of the required 'prakarana-granthas' of Nyāya-prasthāna. In this book, Sankaracarya has mentioned about yogins and explained the nature.

There he states that the yogin who perceives the whole world within himself, and consequently, does not have a separate knowledge of the world as a different entity, is called 'samyak-jñānāvān, i.e., he has perfect knowledge.

He, who has acquired such perfect knowledge and reached the goal of his life by constant practice of relevant, 'yoga', feels that he is 'sarvatmaka', i.e. identical, as it were, with all that exists.

The yogin through his vision of knowledge perceives the nature of all the objects as his own self. In other words, by his insight of knowledge, he is able to perceive all worldly objects in his own self.45 In this context, it is stated in 'Isopanisada';

"Vastu sarvāni bhūtāmyatmaiva nātati,
Sarvabhūtesu cātmānām tato no vijugupsate."46

It is further stated there in that the yogin gradually acquires the knowledge of the essence of self (atmasvarupa):

"tirvā mohānāvaṃ hatva rāgadveśādirākṣasān /
yogi sāntisāmyukto hyātmāraṃno virajate".47

45. Atmabodha, by Sankarachārya, Sloka 41.
46. "samāyag viśānāvān yogi svāmīnyevakhilaṃ jagat,
tekānca sarvātmānamākṣati jñānacaktāsati". Isopanisad, Mantra 6
47. Atmabodha by Sankarachārya, sloke 49

115
Here, 'atmasvarupa' is compared to Lord Rāmacandra – the word 'atmārama' in the śloka indicates this. 'Atmārama' means one who has a feeling of extreme bliss or tranquillity in the soul. Though the word literally means this, even then it seems to have a reference to Sri Rāmacandra. Two more words have been specially mentioned here; (1) 'arnava' or sea and (2) 'rākṣasa' or demon. It implies that as Rāmacandra, after crossing the vast ocean and destroying the 'rākṣasa' clan, started ruling his kingdom in peace, similarly, the yogins also after overcoming the ocean-like obstructions of delusion and destroying the demon-like attraction and hatred, exists in great tranquility.

As to the nature of the yogins, Sankaracarya remarks that a yogin who has internal mental peace and tranquility does not hanker for external happiness which is momentary.48 But one who does not have feeling of tranquility in his mind or peace in his heart, is always eager to attain pleasure from external objects – being not satisfied by momentary pleasures form the external objects, he eagerly attempts to seek novel pleasures one after another. The yogin, however, does not make such fruitless efforts. He lives in peace and bliss knowledge and tranquility being present in his mind, makes him both mentally and physically happy. Sankaracarya explains the nature of the yogin by the help of an example. When a lamp is lighted inside a pot, it not only lights the place inside the pot where it is kept, but it also emits rays which can be perceived from outside also; similarly, the yogin, being completely enlightened himself, also illuminates objects which are outside of him. But that enlightenment is not so brightly perceptible to every body. In fact, many people even think that yogins are ordinary human beings. In this context a śloka of Bhagavad gīta may be quoted:

"śakta karmanyavidvamso yatha kurvanti bharata / kuryadvidvanstathasakta. scikirsurlokasangraham // 49"

Sankara further says that as the yogin has a body, so the ordinary men believe that he is also involved in bodily activities like other ordinary men. But, truly speaking, the yogini is as indifferent as 'akāsa'. He is really omniscient, but the ordinary people consider him as

49. Gita, Chapter 3, śloka 25.
influenced by worldly pleasures. But, to speak the truth, he is much above these things. He is firm and grave as a flash of lightening and behaves with everybody in an unattached way.50

In many of his works, Sāṅkara has admitted that the spiritual aspirants who undertake yogic practices gain superhuman powers, and that these yogis can also perceive entities that are beyond the ken of normal human perception.51 In fact, the realization of the highest truth, which is known as aparoksanubhuti or brahmanubhuti can be attained through three means (i) listening (śravaṇa) to the upaniasadic texts from the preceptor, (ii) ratiocination (manana) or supporting the heard truth through arguments, and (iii) deep concentration (nididhyāsana) on the truth that has been ascertained through verbal cognition and argumentation. Manana follows 'śravaṇa', and nididhyāsana follows manana, as is evident from upanisadic passages line 'atma vāre drastavyah śrotavyo mantavyo nididhyāsītavyah',52 and smṛti passages "śrotavyo śrutivakyebhyaḥ mantavyaścospattiḥbhīḥ / matvā ca satataṁ dhyeyam ete darsanahetavah". Sāṅkara, being a staunch follower of the scriptures, has thus admitted the existence of super-normal powers (siddhi) and extra-ordinary perception generated by yogic practices.53 Sāṅkara, while commenting on the following upanisadic passage

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50. "upadhistho pi taldharmai nirlipta vyomavanmuniḥ / sarvavimvardavat tishtet sakto vavyavacarete" // Atmanobda, sloka 51.

51. (a) atridhidivaśataṁ adhibhokat adhyajanam adhibhutam adhyayantnam ca kascidantaravasthito yamajita antaryamitya sruyate, sa kim adhidivadyabhinnīḥi devadhūta kartiḥ, kim vā praprameyam devaśsyaśramyogī kim vā paramāmatih kā kim arhataram kincidityapuruṇasya darsanat smṛtyaḥ. ..... sa sa kārya kāravanavatvaḥ prthi vyadintamasthanam yanayatiḥ yuktam devataścanyatvam yanayitvam. yogino vā kasyacit śiddhaśya sarvanuṣṭhayena yanayitvam syat....... Sāṅkara's commentary on Brahmasutra 1/2/28

(b) jagadutpattivaśpāraṁ varjayitvā anyadāntimadhyatmakāṁ aśrīyam vyaktam bhaviṁ arhati......... Sāṅkara's commentary on Brahmasutra 4/4/17

52. Bṛhadāraṇyaka Upanisad 4/5/6

53. api caivaṁ atmaṁ nirataṁ samastatā prapancām aśvaśtām samradhanakāle pasyanti yogināṁ, samradhām ca bhaktidhiyaṇa-praṭidhiyaṇavasthitaṁ. Kāthām pūraṇaṁ tantratām / kascidhirah pratyagatmanam aikṣṇaṁ aṃrtakṣṇaṁ aṃrtatvam ichchā // Kṛṣṇa up. 4/1), "Yatprabhojanena uśuddhasastraṁ tatstutam pasyate niskalam dhyayamanam, (Mundaka up. 3/1/8) iti caivaṁ pāpariśāyam māyāśasvācah santastāli saṁyogāntāryām / jyotih pasyanti yujjanas tāmśca yogatmānām namah/yogīnas tām prapaṇyantāḥ bhagantuṁ santanam' ives caivaṁ māyāṁ. Sāṅkara's commentary on Brahmasutra 3/2/27
na caksusagrhyate napi vaca
nanyair devaistapasakarmavil
jnanprasadenavisuddhasattvastastatu
tamasyate niskalambhdyayamanah.

(Mundaka Upanisad 3/1/8)

indicates how the yogic practices help one in realizing the ultimate truth, viz, the nature of self. When we are attached to the worldly objects, and are subject to aversion, delusion etc., our minds are like a dusty mirror or turbid water that is incapable of causing reflections. Once our sense-organs are withdrawn from worldly objects, the sattva element in our minds becomes purified, and the minds can be concentrated through yogi. Then, the very same mind becomes like a clean mirror or transparent water, and in such a condition, the mind of capable of apprehending the nature of Brahman, which is devoid of all differences and distinctions. The upansadic text does not indicate the process for self-realization in a clear manner. Anandagiri, while explaining the commentary of Sāṅkara, points out that meditation leads to the clarity in our minds, and due to this clarity, the supreme self becomes perceptible to us. The verb 'paśyati' in all these texts indicates perceptual knowledge. This perceptual knowledge can be produced only by a pramāṇa, and not by dhīyāṇa.

Sāṅkara has also discussed the role of yoga in self realisation, while commenting on the following verses of Katha Upanisad:

na sandrṣe tisthati rupamasya na caksusopaśyati kasačanainam/
hrda manīsa manasaβhikilpto ya etad vidur amṛtaśe bhavanti //

54. yadendriyavisayasaṃsargajñitaragadakalusyapayayah adarśaśālaladvat prasāditam svaccham santāṁ
   avatisthate tada jnanasya prasadah syat. tena jnanaprasadena visuddhasattvavo visuddhāntahkarano yogyo brahma
drastum yaśmat, tasmat tu tamaṇaṁnam pasyate pasyatyupalabhate niskalam sarvavyavahbhodavarijam......ekagreṇa
   manasa dhīyāmanas cintayate.
   Sāṅkara's commentary on Mundaka Upanisad 3/1/8

55. jnanaprasadenedriatrayāṇyatecchosnetivyutpatyabuddhirucyate. dhīyayamano jnanaprasadadimlabhate.
jnanaprasadatmanamasya pasyati kramo drastavyah. sampurṣadimahanibhasyapramāṇajnanasyaiva tattva-
saksākaraḥetuvad dhīyanakriyaya pramanitadhanavapramāddherityarthah.
   Anandagiri's gloss on Sāṅkara's commentary on Mundaka Upanisad 3/1/8
While explaining these verses, Sāṅkara, points out that the self, by its very nature, cannot be apprehended by the external sense-organs, nor can it be apprehended when these sense-organs are withdrawn from their objects, the mind cannot apprehend the self if it still thinks of these objects. Only when the sense-organs are completely controlled, and the mind becomes totally stable, can one attain yoga, and this stage should be perpetuated without any indiscretion (pramāda). Though this stage is known as yoga, which means association, it is actually viyoga or dissociation of sense-organs and mind from the sensible or mundane objects. The word 'manasa' in these verses stands for 'manana' or ratiocination. Anandagiri points out that when the mind becomes free from all association with objects, it can grasp the nature of he self as revealed by mahāvākyas like 'aham brahmasmi'. Even after sravana and manana, some spiritual aspirants cannot have an abiding awareness of the unity between self and Brahman. This impediment to self-relization can be removed by yoga. Anandagiri further states that the word 'yoga' stands for viyoga through viruddhalaksana, where the secondary meaning of a word is exactly opposite to the conventional meaning of a word. It is also a dissociation from whatever...
is undesirable (anartha) for the spiritual aspirant.\textsuperscript{57}

Sankara has also stated very candidly that while many aspects of the metaphysical views of Patanjale-yoga system are not acceptable to the Advaita Vedantin, the yogic practices prescribed therein can be admitted without any reservation. He has also admitted that what is not perceptible to the ordinary mortals may be perceptible to persons with super-human powers.\textsuperscript{58}

Sankara has also discussed the different aspects of yogic practice and their effects in his commentary on Bhagavad Gita.\textsuperscript{59} Among the followers of Sankara, Madhusudana Sarasvati has discussed the different stages reached by the spiritual aspirant during these yogic practices till he reaches his goal. In this connection, he quotes some verses from Yogavasistha Ramayana, where seven such stages have been mentioned. These seven stages are: (i) subbeccha, (ii) vicaranā, (iii) tanumanasa, (iv) sattvāpatti, (v) asamsakti, (vi) padarthabhāvani and (vii) turyaga. Among these seven stages, the first three are called by the yogi-s as jagradavastha or the waking state, since in these three stages, the individual self is felt as something different from Brahman, and these are used to be used as means (sadhana) for reaching the fourth stage.
which is the end (phala) to be achieved. Here, the aspirant has indeterminate direct awareness or perception of Brahman from any one of the Upansadic statements known as mahāvākyas, viz. 'tattvam asi', 'ayam atma brahma', 'prajñānam brahma' and 'aham brahmasmi' (vedantavaiyat nirvikalpako brahmāmyāyasaksatkara). The other three stages are the different types of jivanmukti, where an aspirant has attained liberation, though he remains embodied for enjoying the results of his 'prārābdha karma'.

Yogic perception has been mentioned in 'Gītā' also. It is said that there are seven stages or levels of a yogin or 'tattvadarsi', namely:

1. 'Subhechha'
2. 'Vicarana'
3. 'Tanumanasa'
4. 'Sattvāpatti'
5. 'Asamsakti'
6. 'Padarjthabhāvani' and
7. 'Turiyā'

'Subhechha' means 'Brahmajñāna' i.e., at this stage one is keen or eager in attaining moksa or liberation (parama purusārtha). It is considered as the first stage of meditation.

'Vicarana' constitutes the second stage. It signifies 'sravana' and 'manana' of the vedic statements. 'Sravana' means that one should respectfully listen to the teachings of the Vedas and 'manana' implies rational justification of these teachings. One who is interested in attaining liberation, should not blindly accept the teachings, but also rationally justify them by logical analysis. Only keen interest or eagerness will not enable him to acquire liberation.

The third stage is known as 'Tanumanasa'. In this stage, one meditates whole heartedly on one subject, which has been justly selected by rational analysis. This is called 'nīdīdhyaśāna'.

Now, the stages or levels of 'sādhanā' i.e., means of acquiring liberation and may also be compared to the state of waking (jāgrat avasthā).

60. See Madhusudana Sarasvati's commentary (known as Gudharthadipika) on Bhagavadgītā, Chapter III, Verse 18, Chapter VI, Verse nos. 36, 43
61. Gita, sloka 3/18, 6/43
Next comes the fourth stage which is called 'Sattvapatti'. This level arises after 'Brahmajijnasa' sravana, manana and nididhyasana'. At this stage, as a result of deep meditation, the individual becomes 'Brahmavid'; but it is not a permanent state — for, at times, the individual also goes out of this state. To him, the world appears like a dream — he only has flashes of intuitions about the world. So, this stage may be compared to the state of a dream (Svapna).

The fifth stage is known as 'asamsakti'. At this stage, the mind of the individual becomes more concentrated and so he does not have any attraction for or desire of enjoying worldly objects. On the contrary, he loses all interest in the entities of the world. At this level, at times the individual goes into deep meditation and at other times, he comes out of it. So, this meditation or concentration also is not permanent — at this level, the individual becomes 'Great Brahmavid'. This stage may be compared to deep dreamless sleep (susupti). In this level of deep sleep, consciousness is directly aware of the absence of any determinate object, which is a direct evidence of its being not lapsed during deep sleep. This transcendental analysis of dreamless sleep is a proof of the cosmic consciousness being there and animate in us. So, the awareness one has at this level is the cosmic awareness at its lowest grade in the order of reality.

Then comes the sixth stage, which is known as 'Padarthabhiavani'. In this level, however, there is deep, concentrated, constant meditation — the individual, now, does not actually come out of his meditation. So, he is totally disinterested about worldly objects and pleasures — he is rather completely dissociated from them. This stage is comparable to very deep sleep ('gadhasusupti'). At this level, the individual is transformed into 'Greater Brahmavid'.

The seventh and the final stage is termed as 'turyaga'. At this level, the individual cognises the eternal pure consciousness which is eternal. He loses all his senses and passes into very deep meditation (or become absorbed in rigorous meditation). This is regarded as the highest mental state — the tranced one (turiya). The individual is absorbed in such deep meditation that he can never come out of it. In this state, the body may remain for twenty-one days — after that, the body leaves, the soul. As long as the body is there, the individual attains 'jivanmukti', but as soon as the body is destroyed, he acquires 'videhamukti'. In this stage, the individual becomes 'Greatest Brahmavid'.

These last four stages are called 'sadhya' levels.
(d) The Advaita Saiva View

It may be stated that the Advaita Saiva school of Kashmir also accepted 'yogipratyaksa'. In his commentary on Spandakarika VI. 7, Ramakantha has stated that a yogin who has attained 'pratibha jnana' is able to perceive every object – however remote it may be spatially and temporally. The individual soul goes beyond all his limitations at the stage of samādhi or even after that and identifies itself with the whole world in such a way that he simply uses his will in order to manifest a particular object. He further says that "the state of a yogin in which he is stationed in the universal self and is pervading all is called 'rahasyamudrā' – a state in which he enjoys rest, freedom, and joy with all his desires fulfilled.62

(iii) The Bhumis or The Stages of Realisation

In Buddhist psychology there are discussions about many supernatural psychological states which come into being when one's personality ceases to be. In Yoga philosophy also, many of these stages have been mentioned, though the metaphysical views on which the Yoga system is based are very different from those of Buddhism. The higher levels are arrived at by means of the slow and organised method of controlling our minds (citta).

Patanjali states that usually the mind (citta) is a continuous stream of mental operations. Vyasa mentions that there are five different stages in mind, viz., (1) wandering (ksipta), (2) forgetful (mudha), (3) Occasionally steady (viksipta), (4) one-pointedness (ekagra) and (5) restrained (niruddha).63

Now, in the first stage, energy (rajas) overpowers or controls the mind, and so it becomes very unstable. As a result, it continuously moves from one object to the other. At the second stage, inertia (tamas) controls or overcomes the mind and so it goes into drowsiness, laziness and deep sleep. In the third stage, though the mind is unstable for most of the time, still it may temporarily become stable. It becomes stable when it ignores things which are painful and for some time, it involves itself in things which are pleasurable. At the the fourth stage, the mind is withdrawn from all the entities. As a result, it concentrates on only one object, which may

62. Essays in Indian Philosophy, p. 116, — ‘ya caisa
Pratibha tatatpadarthakarna i rusa akramanantaci drupah prumata sa mahasvareva', Pratyabhijnahrdaya II.20.
63. Vyasa's commentary on Yogasutra 1/1.
be either material or mental, and takes on or adopts unchanging or unflickering attitude with 
respect to that entity due to the predominance of the sattva element. At the last stage, all the 
functions of the mind are arrested, and the mind has merely the potentialities of its functions. 

It should be mentioned here that in the fourth stage the mind enters into conscious ecstasy 
(samparajñata samadhi); and in the last stage, the mind attains the highest level of supra-conscious 
ecstasy (asamparajñata samadhi).64  

In Yoga philosophy, it is stated that the obstruction of the cittavrittis or mental states 
results in the regaining of the original nature of Atman, the pure perceiver (drastṛ).65 The 
Sāṃkhya Yoga school maintains that Prakṛti and its evolutes undergo transformations at each 
moment – the Purusa which is pure consciousness, is the only thing that is immune to change 
of any sort (pratiksana-parinamisarve bhāvāte citisakteh).66 The citta, being an evolute of 
Prakṛti, thus undergoes transformation under the influence of rajas, the active component of 
Prakṛti. The cittavrittis are five in kind, namely, (i) knowledge (pramāṇa), (ii) non-veridical 
cognition or illusion (viparyaya), (iii) cognition devoid of real objects that follows the cognition 
of words like sky flower, (vikalpa), (iv) sleep (nidrā), (v) memory (smṛti).67  

There are three kinds of knowledge (pramāṇa) – (1) perception, (2) inference and 
(3) knowledge derived from verbal testimony or the scripture.68 Non-veridical cognition is 
related to the following five klesas (afflictions or sufferings) – (1) avidya (ignorance), (2) asmita 
(the feeling that somebody is such and such), (3) rāga (attachment), (4) dvesa (hate) and (5) 
abhinivesa (the will of a creature to continue as what it is).69 When the mind is subdued by 
tamas factor and there is the non-existence of all sensuous operations, sleep (nidrā) occurs as a 
mental function. It is regarded as a function because when one gets up from sleep, he has 
the memory or recollection that he slept well, which would not have been possible if there were 
no experience of vrtti at that time. When an object experienced in the past rises in the 
consciousness, we have what is called memory (smṛti). Practice of yoga and non-attachment
to the objects of the world obstruct these operations of the mind. When the mental modifications: or vṛttis are obstructed through the yogic practices, and the mind becomes stable, thereby becoming capable of grasping the highest truth, then only there is the attainment of samādhi. The realisation of self (atmasaṃśātaka) is possible only thorough samādhi. In Subala Upanisad, it is stated:

"śanto dānta uparatavitāsuh samāhito bhūtvā, atmanyavatmanam pāsyati." 70

In the Kathopanisad also, it is mentioned:

"navirato duscaritānasanto naśāmahitah" /

nāśāntamanasavo vāpi prajñānenainamāpnuvāt." //71

According to the Yoga thinkers continuous practice of abstraction together with deep concentration and eradication of all passions for the things of enjoyment arrest all mental functions. The final outcome or result of the long and continuous process of certain activities of the body, is the attainment of trance or ecstasy (samādhi). These activities can be of the following kinds, namely, (1) a perfect posture of the body (āsana) (2) regulation of breathing (prāṇayāma) (3) withdrawal of the mind from the outward influence which distract it (pratyāhāra) (4) fixing of the mind on some bodily parts (dharāna) and (5) continuous meditation on the same entity (dhyāna). When the mind is changed into that object by continuous deep concentration and becomes identical with it, that very mental stage is known as ecstasy (samādhi). According to the Yoga thinkers, the yogāṅgas are the methods of rejecting or destroying the distempers of the soul in a progressive way. If certain things as bodily problems, weakness of the limbs and breathing disturbs the mind and makes concentration difficult or somewhat impossible, then these must be duly controlled and rejected. So, for deep concentration, both the body, and the mind’s cleanliness (saucha) is absolutely essential.72

According to Patanjali, there are two classes of samādhi, namely, (1) conscious trance or ecstasy (saṃprajñātā samādhi) and (2) supra-conscious ecstasy (asamprajñātā samādhi). The fixed state in which the object of concentration of the mind is most vividly known, is called

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70. Subala Upanisad 9/14
71. Kathopanisad 1/2/24
72. Bhagavad Gītā, VI - 13

125
'Samprajnata samadhi. There are eight kinds of samprajnata namely, (1) savitakra, (2) savicaraka, (3) sananda and (4) sasmita and their opposites, (5) nirvitarka, (6) nirvicara, (7) nirnanda and (8) nirasmita. These are the results of deep concentration on more and more subtle forms of being. But when the lower samadhi acquires perfection, a strange capacity of cognising (prajna) known as 'rtambhara' (full of truth) is acquired, which differs from the normal methods of knowledge as perception, inference and verbal testimony.73

The nature of the various kinds of conscious-ecstasies or trance is explained by the Yoga thinkers in the following way74:

(1) Savitarka samadhi is the lowest stage of samadhi. It is a mental condition, when, due to deep concentration, it identifies itself with a gross entity (sthūla artha) along with its name (sabda) and concept (jnana). In this level, the object of concentration is not found in its true form – rather it is mixed up or identified with its name and concept, even though, the object, the name and the concept are different from each other. So, the apprehension of the true nature of the object cannot be given by savitarka samadhi – it wrongly makes the identification of the object of concentration with its name and concept.75

(2) Nirvitarka samadhi is of a higher level than that of savitarka samadhi, as it imparts a true cognition of the exact and real character of its object, devoid of all kinds of associations which tend to suppress its nature. It is a mental condition, which by means of deep concentration, becomes one with a gross (sthūla) object which is free from all relations or connections of name and concept. The thing in this state does not appear to be an object of 'my consciousness', but my consciousness becoming divested of all feelings of '9' or 'mine', becomes one with the object itself; so that there is no notion here as I know this, but the mind becomes one with the thing, so that the notion of subject and object drops off and the result is the one steady transformation of the mind into the object of its contemplation.76

73. rtambhara tatra prajna – Yogasutra 1/48

(3) Savicara samadhi is a mental condition when it becomes identical with subtle entities like atoms, tanmatras etc. by means of deep concentration; but in this level, the subtle entities are connected with the ideas of time, space, causality an characterised by many other characters and so there is a wrongful identification of

74. Vitarkavicaranadismirutsalamprajnatah – Yogasutra 1/17

75. Ibid, 1/42; also Yoga as Philosophy of Religion, p. 150 by S. N. Dasgupta

76. Ibid, 1/43; also Yoga as Philosophy of Religion, p. 151 by S. N. Dasgupta
According to Ramananda Yati and Vacaspati Misra, gross material things are the objects of the above two types of samādhi. Bhojaraja, Nagesa and Vijnanabhiksu, however, state that gross material entities (sthulabhuta) and gross sense-organs (sthula-irdriya) really constitute the objects of concentration in savitarka and nirvitarka samadhi which are comprised in 'vitarkanugata samādhi.' The sense-organs are regarded by Ramananda Yati and Vacaspati Misra as the objects of concentration in sananda samādhi.

(3) Savicara samadhi is a mental condition when (it) become identical with subtle entities like atoms, tanmatras etc. by means of deep concentration; but in this level, the subtle entities are connected with the ideas of time, space, actualised and characterized by many other characters and so there is a wrongful identification of their names and concepts. It may be remarked here that a parallel to the difference between 'savitarka' and 'avicara' may be found in the Kantian distinction between forms of intuition and the categories of understanding: "the former being apprehended direct and therefore requiring only exposition and the latter being known only indirectly and therefore requiring a deduction: to a yogin, both the gross and the subtle are matters of direct knowledge, though to the ordinary individual, the one is sensed, and the other is inferred. In the nirvicara stage, the yogin gains a direct non-conceptual non-verbalised knowledge of these subtle things."

(4) Nirvicara samadhi is a mental condition when by deep meditation, the mind becomes one with the subtle entity like atoms, tanmatras etc. in their pure and real form, devoid of all their connection with space, time etc. and also all qualifications and relations.

It should be stated here that atoms, tanmatras, the Ahamkara, the Buddhi and the Prakrti may constitute the objects of savicara and nirvicara samadhi.

Ramananda Yati and Vacaspati Misra hold that sananda samadhi is that determinate mental state when, through deep meditation, it becomes identical with the gross sense-organs whose essence is sattva element due to their capacity of revealing the objects. Bhjojaraja, Nagesa and Vijnanabhiksu believe that the objects of savitarka samadhi are the sense-organs. To them, the object of sananda samadhi is maximum bliss which arises from sattva's predominance and importance though rajas and tamas are not totally subdued.

77. Vyasabhasya on yogasutra, 1.44
78. Ibid, 1.44
In nirananda samadhi, the indeterminate mental stage, the mind by deep concentration becomes one with gross sense-organs. Vijnanabhiksu, however, is of opinion that ananda samadhi is not of two kinds, namely, sananda and nirananda.79

According to Ramananda Yati and Vacaspati Misra, sasraita samadhi is a determinate mental state in which the mind, by deep meditation, become identified with the Buddhi (which is regarded as the cause of the sense-organs) which, in turn, becomes one with the self.

Vijnanabhiksu, however holds that consciousness changed into the form of the pure self is really the object of asmita. Two things can become the object of this kind of samadhi either (1) the finite self (jivatma) or (2) the infinite self (paramatman). Bhojaraja believes that at this level, Buddhi becomes the objects of concentration as it is characterised by pure sattva and so rajas and tamas are totally subdued.80

Nirananda samadhi, the indeterminate mental state, is the identification of the mind with the Buddhi which becomes one with the pure self.

It may be remarked here that though Ramananda Yati and Vacaspati Misra accept these eight varieties of 'samprajñāta samadhi', Vijnanabhiksu does not accept the classification of 'anandanugata' and 'asmitanugata', so, he admits the existence of only six types of 'samprajñāta' samadhi under three divisions: (1) 'grahya-samadhi', or meditation on objects which are external, (2) grahana-samadhi' or meditation on the sense-organs and (3) 'grahitr-samadhi' or concentration on one's ego or self.81

Now, the Yogin acquires some extraordinary capacities (siddhis) in the different levels of 'samprajñāta samadhi'. As a result of the attainment of these powers, his belief in the process of yoga becomes much more stronger. The attainment of the various miraculous capabilities of the yogin results from the meditation on different entities. The Yoga thinkers do not give any reason to explain why such powers are acquired as the effect of deep meditation of some entities. It may be said that all these represent the events of the yogin's real or actual experience and so, they are recorded and stated in this way. The extraordinary or miraculous powers which

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79. Yashbhasya and Tattvavasrajad on yogasutra 1. 4
80. Indian Psychology, Perception by J. N. Sinha, p. 351
81. Yoga-sutra, 1/4

128
the yogin attains are clairaudience, thought-reading, clairvoyance, understanding of real dreams, memory of past lives, knowledge of Purusa.

These various types of 'samaṣṭijñāna samādhi' (conscious trance) are known as 'sāvijā samādhi' for two reasons - (1) they have, in themselves, the very seed or trace of bondage and (2) they fail to bring out the true apprehension of the difference between 'Purusa' and 'Prakṛti'.

On the other hand, continuous practice of completely desireless meditation in which all the mental functions cease causes 'asaṃprajñāti samādhi'. So, in this level, the mental functions are completely and totally annihilated, only their traces may be left in the mind. Extreme passionlessness annihilates even its own potencies and hence results in the highest of 'asaṃprajñāti samādhi'. This supreme stage of 'asaṃprajñāti samādhi' is termed as 'nirvijā samādhi'. This kind of samādhi is completely without any object and also does not possess any seed or trace of bondage.

'Asaṃprajñāti samādhi', on the other hand, consists in the refutation of each operation as not the supreme truth. This 'asaṃprajñāti samādhi' may be of two classes: (1) 'bhāvapratyaya' and (2) 'upapratyaya.' The attainment of the first makes an individual a higher supernormal being after death, and the persons attaining this stage can live with a body which is subtle for some time, after which they are born again because they fail to understand the distinction between 'Purusa' and 'Prakṛti'. The Yogasūtra has a reference to two groups of beings, namely, the 'videhalīnas' and the 'prakṛtiās'. Belong to this class in which there are beings who are born without organic problems and who have, at the same time, a normal capability to apprehend themselves if they can discard their ignorance that puts them apart from liberation. The attainment of the second type of 'asaṃprajñāti samādhi' by means of faith (śraddhā), enthusiasm (vīrya), unforgetfulness (smṛti), concentration (samādhi) and discrimination (prajñā) leads to the acquisition of the supreme 'samaṣṭijñāna' and by its help to the highest 'asaṃprajñātā'.

The Yoga thinkers further point out that with the removal of the five kinds of 'klesas' or impurities as stated before, the mind becomes able to go into different kinds of

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82. Yogasūtra, 1/46 and 12/51
83. Yogasūtra, 1/19
84. Vyāsāṣṭi on Yogasūtra, 1.20

129
'samadhi' and consequently acquires different super-normal powers. The various kinds of 'samadhi' are known as the 'bhumis' or stages or levels of the mind in its state of a higher acquisition. These are also known as 'samapittis' or attainments. The mental states in accordance with their development of power are five in number, namely.

1. kṣipta (agitated),
2. mudha (stupefied),
3. 'vikṣipta' (fitfully steady)
4. 'ekāgra' (attentive)
5. niruddha (controlled).

These states manifest a development of advancement to the final suppression of all the modes of the mind (cittavṛtti). This process of advancement passes through (1) 'ekagrata', in which the occurrence of novel experiences (pratyaya) are controlled, and (2) samadhi which reveals the marks of degeneration of the unmanifested impressions (samskaras) until it is totally completed in (3) 'niruddha' in which there is total absence of any kind of operations of the mind, which also includes even the unmanifested traces. After this stage, the immediate and direct cognition of pure self attained.

The Buddhists' account of the 'bhumis' or bhumikas in the development of spiritual progress is, however, quite different from that found in the Yoga philosophy. Majority of the Buddhist philosophers admit ten such 'bhumis' or 'bhumikas'. In 'Dasabhumika-sastra', they are mentioned as follows:

1. pramudita (joyful),
2. vimala (pure),
3. prabhākari (brilliant),
4. arcismati (blazing),
5. sudrjaya (difficult to attain),
6. abhimukhi (face to face)

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85. Yoga-sūtra, 1/4
86. Encyclopedia of Buddhism Volume - IV, Editor-in-chief, Jotiya Dhirase Fascicle 2; p. 319-322
It should be mentioned here that Dasabhūmika sutra is also called the Dasabhūmaka or the Dasabhūmisvara. It is an important text of the Mahāyāna. It states a very logical and systematic account of the view of the ten bodhisattva-bhūmi, i.e., the ten stages or levels through which a bodhisattva goes through prior to his attainment of enlightenment.

According to the Dasabhūkika sutra, after the thought of Enlightenment is caused or produced the bodhisattva, rises above the realm of ordinary individuals and enters into the permanent way of a bodhisattva (bodhisattva-niyama), and hence also steps into the initial stage (bhūmi) of bodhisattva called pramudita. In this stage, the bodhisattva is extremely happy by thinking or reflecting on the teachings of Buddha and the discipline of bodhisattva. He feels happy to realise that he has entered into the discipline of bodhisattva. He becomes free from the fears which encumber the ordinary men. He is characterised by the purifying attributes like faith (sraddha), devotion (prasāda), zealous application (adhimukhi) etc. and becomes capable of undertaking ten great vows (pranidhāna). He causes the ten vows by means of the ten fundamental or initial terms (āstha-pada). He sincerely thinks that the adopted ten vows should exist and be extended throughout the world, and be pervaded in the space also. He also understands fully the intensity and authority of the teachings of Buddha. He perceives that ordinary beings are drowned in ignorance, passions, cravings and delusions. He reflects on the cause and rejection of this sufferings of individuals and out of kindness, tries to liberate them. So, by donating all his belongings, he starts practising benevolence. For the benefit of the general people, he even undertakes to experience worldly things and so attains learning and a fortune. From sincere friends and other bodhisattvas, he tries to learn the good characters and virtues which are required for a seeker of Enlightenment and decivates himself for the purpose of Enlightenment. He accepts and obeys the teachings of Buddha in order to become the supreme among all individuals. He gradually goes into many trances, and has the power of performing innumerable ecstasys.
After accomplishing well the first stage, a bodhisattva has a desire to step into the second stage. When he has this desire, the ten mental dispositions arise in him and when these arise, he goes into the second stage called vimala. Prior to his teaching to others, at first he himself realises the ten mental dispositions with a view of establishing his own self in the path of virtue (virtuous path). He also compels others to practise virtue, and he himself specially practises the perfection of virtue (silaparamita) without ignoring other people. At this level, he also practises pleasant speech (priya-vāda), the second kind of benevolent treatment.

After purifying the ten mental dispositions at the second stage, the aspirant steps into the third stage known as 'prabhakari'. He acquires perfection of the application of mind (cittāsāyamanasikāra) and so, his thinking capacity or thoughts become pure (suddha), constant (sthira), nor-worldly (nirvṛṣṭa), dispassionate (viraga), stable (avinivarta), firm (drdha), cleansed (uttapta), ambitious (atrpta), noble (udara) and magnanimous (mahatmya).

At this level, he comes to understand that all the compound entities are temporary and perceives all the objects in their true natures. He also becomes conscious of the sufferings and pains to which his own body is subjected and realizes that it is continuously being attracted to attachment (raga), hatred (dvesa) and delusion (moha). So, he tries to vitiate his mind from those compound entities. He makes sincere efforts to minimise the sufferings of others and tries to find out a way of achieving this task. He realizes that the only method of acquiring their release is dependence on the non-obscuring cognition of release (anavarana-vimoksa-jnana). For the attainment of this knowledge, he sincerely studies the scriptural texts, renunciates all his wealth and valuables, acquires the four dhyanas, the four samāpttis, the four brahmavihāras and also the five abhijjahā. He attains the super-normal power (rddhi). He rejects or gives up all his attractions and attachments for sensuous pleasures, birth, metaphysical speculations or thoughts and also ignorance. Hence, he is gradually dissociated from the affairs and things of the world; he starts practising the third of the four kinds of benevolent or generous treatment, i.e., encouraging the well-being of other people (artha-kriya) and does the perfection of forbearance (ksanti-paramita).

In the fourth stage known as arcismati, he acquires the ways of getting into the light of the theory (dharma-loka). Moreover, he also attains the ten virtues which make his knowledge more matured. He practises the thirty seven conditions which lead to enlightenment (bodhi-pakṣya-
dharmam) and gives up the wrong ideas of the self. His special attention is on the cultivation of the perfection of energy (vīrya-paramita) and also the fourth 'sangraha-vastu', namely, equality (samāmārtha) in.

After the completion of the requirements of the fourth level, he steps into the fifth known as sudurjaya. At this level, he attains the ten mental dispositions of equanimity and apprehends the Four Noble Truths. He comes to realize that the same truth have two aspects, namely the relative knowledge (samvrti-jnana) and absolute knowledge (paramārtha-jnana). He also becomes very compassionate and starts thinking why the ordinary individuals do not have hatred for compound entities. He sincerely attempts to bring about their release after understanding the reason of their attachments to the cycle of existence. At this level, he also undertakes the perfection of meditation (dhyana-paramita) and practices all the four kinds of benevolent treatment. He also acquires knowledge of different arts and sciences. He also attains different methods (dharani) to protect himself and he starts to teach his theory.

On entering the sixth stage, he realizes the ten aspects of the identity or equality of all the entities. He starts viewing all entities as singles, unqualified, not produced and not – created. Moreover, he perceives them as various things, pure from the very beginning, indescribable (nisprapanca), devoid of activity or abstinence from it (anavyahāravṛtya) and as being free from the dichotomy of existence and non-existence. As a result of perceiving the objects in this way, he attains the 'ksanti' known as 'anulomikā'. His compassion also further grows and he apprehends the view of dependent origination (pratityasamutpada). He starts practising the conditions of enlightenment (bodhyārtha); he has experiences of innumerable samadhis; his thoughts become pure and firm and he emphatically decides to acquire enlightenment. He undertakes a special cultivation of the perfection of wisdom (jnāna-paramita) without ignoring other individuals.

Then the aspirant attains the ten kinds of cognitions in respect of the choice of expedients when he enters the seventh stage. He comes to realize that he is not entirely different from all the Buddhas, but even then he respects them. At this level, he always contemplates on the absolute; he practises all the ten perfections because a bodhisattva must put an end to the practical part of the discipline of bodhisattva and start attaining the intuitive cognition. He wins over all defilements and all his actions, words and thoughts are very pure. Effortlessly he
accomplishes all his activities relating to matters of the world. He also acquires many 'Samadhis'. At this level, he comes over all the actions and deeds of Pratyekabuddhas and devotees through his knowledge's greatness and magnanimity.

At this level, a bodhisattva, according to his will, attains cessation and then again comes back from that state because though he attains cessation, he has not been able to realize Nirvana at that time. He puts himself at the same level of an ordinary individual in order to cause their salvation. All his roots of merit are used to emancipate others. He cultivates sincerely the perfection of means among the ten perfections (upayakausalya).

After this, the bodhisattva steps into the eighth level known as 'acala'. In this stage, he acquires the specific ksānti known as 'anupatti-ka-dharma-ksānti'. His conscious effort for attaining the supreme enlightenment makes way for a stage of spontaneous action. He is initiated in the 'Buddha knowledge' by the Buddhas who inspire him to acquire supernormal capacity of the theory. He is also reminded of his vows by them who persuade him to acquire enlightenment for everybody's benefit. He starts enquiring about every minute details of the world. He realizes that the world is existent due to the different activities and hence, the world will cease to exist if the activities are stopped.

He also acquires various forms in accordance with his devotees brith. He also acquires the ten powers (vasīta) and spells (dhārani) and makes his decision to acquire liberation stronger. This level is termed as the stage of knowledge (jñānabhumi) or the state of non-reverting (avivartya-bhumi) as he is incapable of reverting from the acquired knowledge. He performs the perfection of vows (pranidhāna-paramita) among the ten perfections.

When the bodhisattva comes into the ninth stage, called sadhumati, he cognises the nature or character of all entities, mundane and supermundane, conceivable and not-conceivable, and activities along with their results. He also apprehends the reasons for the distinctions in births, mental states etc. Apprehending all these, he teaches about the real essence of all entities. The four various types of analytical insights (pratisamvid) are attained by him. He gets many theories from the Buddhas and also acquires bodhisattva-liberations (bodhisattva vimoksa). He steps into many samādhis and practices the perfection of strength (bala-paramita).
After the completion of the needs of the ninth level, he enters into the ultimate stage known as dharma-megha. This level is also mentioned as 'abhiseka' because the bodhisattva gets his consecration as a fully enlightened one — one in this stage. He acquires the great bodhisattva stage of samadhi known as 'sarvajñānā-visesā-abhisekavaṇa', among other innumerable samadhis. There is the appearance of an extra-ordinary lotus embedded with jewels with the realisation of bodhisattva-samadhi; the bodhisattva taking a necessary form, expresses himself as seated on that lotus. Other numerous lotuses on which many other bodhisattvas are seated appear around that particular lotus. From the different parts of the body of the bodhisattva seated on that miraculous lotus, emerge many rays which go into different spheres of existence and consequently destroys all pains and sufferings therein. These rays also spread among the groups of the Buddhas who then come to apprehend that it is the time of bodhisattva's meditation. Innumerable rays known as sarvajñāna-abhijñānavaṇi emerges from the urnas of those Buddhas. These rays finally settle on the bodhisattva's head who is in the supreme stage of the discipline of bodhisattva. At that time, he comes to be known as being consecrated by his consecration of full Enlightenment and also consecrated by the great knowledge of consecration (mahājñāna-abhiseka).

After this, he realises everything about the mundane and super-mundane entities; he is able to cognise all the subtle and penetrating cognitions of Buddha. He acquires many bodhisattva-liberations. He also acquires the teaching of the past, present and future from the Buddhas. He has the capacity and also performs many miracles and assumes innumerable bodies and cultivates carefully the perfection of knowledge (jñāna-paramita).

It may be remarked here that the Jainas mention fourteen such stages of excellence (gupasthānakas).

In other words, in Jaina philosophy, fourteen stages or levels have been mentioned through which the soul gradually makes progress from impure matter to the ultimate liberation.

Now, the soul's psychical condition as a result of rising, settling down, disappearing or perishing, or partly settling down and partly perishing or disappearing of matters of karmas (udaya, upasama, kṣaya, kṣaya-udaya) is known as "guna-sthana." 87

87. Outline of Jainism, by J. Jaini, p. 48
The names of the fourteen 'guna-sthanas' (stages) accepted in Jaina system are the following:


Now, in 'mithyatva', the soul is affected by the revelation of the matter of karma which results from the delusion coming out of false perception. So, it is incapable of believing in the true way which leads to liberation. It goes off to the fourth stage from this.

(2) Sas(v)adana – In the fourth level, there is an expression or revelation of the four anantanubandhi kashayas or the four conduct-infatuating passions owing to false or distorted belief and so the soul goes down from the fourth stage to the first. In the course of this process, it goes through the second level and the psychological factor in the passage in known as sas(v)adana.

(3) Misra – when the soul falls down from the fourth level to the first due to the revelation of the "perception-infatuating karmas", as a result of false or mixed perceptions, (samyak, mithhya, or misra-mohaniya), it goes through the third stage on its down-ward journey to the point from which it started.

(4) Avirata-samyaktva – the supression of the four passions (anantanubandhi kashayas) and one or three type of faith – or perception-infatuations produce right perception or samyaktva. One particular kind of faith-infatuation is with regard to a person who has already samyaktva; the other three kinds are for an individual who never possessed such samyaktva. In this level, the soul has a belief in the moksa-mārga or the way to liberation, but it fails to follow the required rules of conduct which are necessary for its pursuit.

88. "Jehini  du lakkhijjanite udayadisu sambhabehi bhavehini / Jiva te gunasana midditha savvadarsahihi miccho sasanamisso //8
avirada-sammo ya desavirado ya/viradapamatha idaro apuvva amiyatta murhamo //9
Uvasanitakhinamoho sajogake-valijino ajogi ya //
caudasa jivasamasa kamena siddha ya nadavva //10
- Gommatasara, Jivakanda, verses 8, 9, 10.
In this stage, three different types of psychical factors may be seen: viz;

1. upasana-samyaktva or samyakta by karmic matters precipitation. This is acquired by suppressing the five or seven prakrtis of infatuating karmas.

2. kshayaka-samyakta which is acquired by kshaya or karma's anmihilation. It is arrived at through the rejection of seven prakrtis or infatuating karmas.

3. kshayopasama or conjoined (mixed) precipitation and karmas annihilation. It is acquired by suppressing the sixth and constant revelation of the seventh (i.e., samyakta-mohaniya-prakrti) of perception – infatuating karmas. This is qualified by chala, mala, agadha, i.e., the three defects, namely (1) right belief being shaken, e.g. thinking that Santinathas (the sixteenth Tirthankara) worship will fetch 'santi' (peace) or that Parsva-natha will eradicate obstructions etc. as all arhats are identical; (2) possessing an impure psychological factor, being tinged with one or more defects like sanka, (doubt) kāṅkṣa (desire of the objects of the world as rewards for good actions), vichikitsā (lack of confirmed belief), anya-driṣṭhi-prasāmsa, (appreciating wrong faith); anya-driṣṭhi-samstava (accepting a wrong belief as the correct one); (3) losing a strong command of the right faith, e.g. donating a temple and even then considering it as one's own property.

4. Desā-virata – this is a stage in which there is the partial renunciation of the universe. The eleven pratimas or a layman's life's stages come under this head, they are: (1) darsana (faith), (2) vrata (vow), (3) śāmāyiṣka (worship), (4) poshadhopavāsa (fortnightly fast), (5) sačīṭa-tyaga (abstinence from the flesh of the consitutive body), (6) ratribhukta-tyāga (abstinence from eating at night), (7) brahma-chārya (celibacy), (8) arambha-tyaga (abandonment of merely worldly engagements and occupations). The last three stages are really the preparations of the life of a monk. They are parigrahatyāga, anumati-tyāga and uddisthta-tyāga. These stages indicate a gradual renunciation of the world and retiring into a quiet place in order to attain the knowledge of truth and finally to be fit so that he can become a teacher of the path to liberation, But in Jainism, underlying every rule of conduct, is the important law of ahimsā.

5. Pramatta virata – it is stage when, after giving up all the objects of the world, the mind still, at times, being influenced by the services or needs of the body, is attracted by them. This is really "pramada-bhava".
It should be noted that after this stages, all the other stages belong to the muni's or ascetic's life.

(7) Apramatta-virata - It is giving up pramada-bhava of the sixth stage. At this level, the soul is generally engrossed in spiritual concentration.

There are two ways of development, i.e., two srenis or ways of ascent, namely, (1) upasama where the conduct infatuating karma is suppressed and (2) Kshayaka in which it is being destructed. The latter is a necessary path to the final liberation or moksa.

(8) Apurva Karana - Karana or bhava are thoughts or ideas which have not yet entered the soul of the saint. This marks the starting of the initial 'sukla-dhyana' or white contemplation which is the pure concentration of the pure soul.

(9) Anivrtti-karana are special 'bhavas' or thoughts of more greater purity - it may be regarded as the state of first pure concentration.

(10) Sukshma-samparaya - In this stage, there is the suppression and destruction of all the passions except the 'sukshvma-sanjalana-lohba i.e. the most subtle, nominal desire, for example, of acquiring 'moksa' or liberation. It is also termed as the first pure concentration.

(11) Upasanta-moha - it is a stage in which a thought ('bhava') or a psychical factor is created or caused as a result of suppressing the total conduct infatuating karmas. It is also the foremost pure concentration.

(12) Kshina-moha is a level where there is destruction of the total conduct-infatuating karmas; consequently, the psychical factors which are created, belongs to the second pure (or white) concentration. The Jainas believe that the saint acquires this immediately after the tenth stage without going thorough the eleventh.

(13) Sayoga-kevalin - before the starting of this level, the soul must annihilate the remaining three kinds of karmas which are destructive – namely (1) knowledge obscuring, (2) faith-obscuring or perception-obscuring and (3) the hindering or obstructive karmas. At this level, the soul is transformed into an arhat or perfect soul in the body of the human being. Here the body starts vibrating with the glories of moksa which are fast approaching.
(14) Ayoga-yegm- is a stage which is acquired when, before the sayoga-kevalin's death, there is just little time to utter the five letters a, i, u, ri and lri. At this, brief level, the holy body's vibrations cease to exist.89

The moral discipline of the three systems, Buddhism, Jainism and Yoga, is more or less the same, as impediments of the soul in these systems are identical; but the psychological analysis of each of these school is different due to the different philosophical pre-suppositions of the three systems.

Now apparently the bhumis admitted in yoga system differ from that of in Buddha philosophy in that while the former are acquired by means of dhyāna (meditation or deep concentration) on the existential categories, the latter are acquired through 'dhyāna' on the ethical or moral qualities. It should, however, be mentioned here that even in Yoga philosophy, moral attainments are regarded as indispensable prece/dents for the practice of yoga; but the Buddhist system lays emphasis on right cognition (samājī jnana) and understanding of the existential categories for this purpose.

(iv) Classification of Yogi-Pratyaksa

Prasastapada classifies yogic perception into two classes, namely (1) yukta-pratyaksa or the perception of those who are in ecstasy and (2) viyukta pratyaksa or the perception of those who have gone out of ecstasy. To him, ecstatic perception is "valid perception of the essential nature of their own selves, other selves, ether (ākāśa), space, time, atoms, air and manas; and of the qualities, acitons, generalities, and particularities inhering in them, and inherence by the yogis in ecstasy by their minds helped by merit or excellence born of meditation". By the help of their internal sense-organs (manas) which are made powerful, the yogins have attained perfection by the merits acquired by the performance of deep concentration and meditation can perceive these objects. Ordinary men, on the other hand, by the help of their sense-organs, perceive the sensible objects present in front of them here and now. For this reason, the yogins are different from ordinary common man.90

89. Ibid, pp. 48-52
90. Prasastapadabhāsya, pp. 283-84.
Non-ecstatic perception, on the contrary, is valid perception of subtle, hidden and remote objects through the fourfold contact of the sense-organs with these objects, contact of the sense-organs with manas, and contact of manas with self, by the yogins, who have fallen out of ecstasy, through the super-natural power born of a special merit due to meditation. According to Prasastapada, the 'vïyukta' i.e. distinguished yogins with their minds purified by the performance of yoga, can perceive correctly things like 'akäśa', 'dik', 'kāla' within their minds, and this perception may be termed as correct perception. But the viyukta yogins, by the four kinds of sense-object contacts and according to their ability in yoga perceive subtle, obstructed and distant objects.

In the case of the perception of the yogins, the contact between the self and the mind is the karana. But there are some other philosophers who do not admit the existence of the yogins. They put forward the following argument: na yogi atindriyardharsa pranitvat asmadadävit, that is, as the yogins are living creatures like us, so they are not the perceivers of objects unattainable by the sense-organs. Moreover, the sense-organs (indriyas) of the yogins are unable to come in contact with all the objects as they are mere instruments (karana) like that of us.

This view, however, is not acceptable, because, in the case of the yogins, who are specifically different from others, the middle term "pranitva" suffers from the defect of "asrayasiddha." The philosophers who admit yogic perception prove the existence of the yogins by forwarding the following argument: "asmadädinaś pratyaksänampalabhyamanah paramanvadayah kasyacit pratyaksah prameyatvat ghaladivat". In this argument, the paksa is 'paramāṇu', the hetu is 'prameyatva' and the sādhyā is 'pratyakṣayogatva'. These so-called imperceptible paramāṇus are perceived by some who are entirely different from us. These people are designated as yogins, and so, their perceptions are also possible.

Udayana, the well-known Nyāya philosopher, accepts the classification of yogic perception into ecstatic (yukta) and non-ecstatic (viyukta). He remarks that yukta yogic perception is really a mental perception. The yogins, by the function of their minds which are helped by a special excellence that is the result of deep meditation, can perceive super-sensible objects. These

yogins, by withdrawing their minds (manas) from the sense-organs and concentrating them in objects which are super-sensible, gradually have a trance. They continuously meditate on them without any interruption for a long time. Consequently, they acquire a power of intuitions these objects.

To Udayana, non-ecstatic perception (viyukta pratyaksa) is the perception of subtle, hidden and remote objects through the sense-organs whose powers are enhanced by a special merit born of meditation. Continuous performance of deep meditation and concentration of mind result in the acquisition of a special merit (dharma). It is stated that a variety of super normal powers are produced by different kinds of mental concentrations. In fact deep mental concentration makes the sense-organs more powerful so that they can grasp the super-normal objects which are usually not within their province. It may be pointed out here that Udayana takes yogic perception as valid (yathā-rtha). He does not take it as valid because it is the result of concentration of mind. He has explained this by the help of an illustration. Continuous thinking of one's beloved girl results in a false hallucination of her. So, bare concentration and deep meditation of mind without the help of the merit born of the practice of yoga does not give rise to valid yogic perception. According to him, yogic perception is valid for two reasons — (1) it is regarded as prama since it is due to a special merit born of deep meditation of mind acquired by the constant practice of (yoga) and (2) it is an outcome of perception as it is immediate knowledge.

To Bhasarvajna, a well-known Nyaya thinker, yogic perception is "the immediate knowledge of objects removed is space, time and nature". Like Prasastapada and other Vaisesika thinkers and also like Visvanatha and other Nyaya thinkers, Bhasarvajna also classifies yogic perception into two kinds namely (1) ecstatic intuition and (2) non-ecstatic intuition. He remarks that ecstatic perception takes into account all objects as a result of the contact itself with the mind helped by excellence born out of the practice of yoga. Non-ecstatic perception, on the other hand, is direct knowledge which may be caused by the fourfold contact, or the three fold contact or the two-fold contact assisted by the excellence, which is the outcome of the constant practice of yoga. So, in the former, there is absence of inter-relation between the external

92. "dharmananughrta bhavāna-mātra-prabhvas tu (anubhavā) na prama." NKS, ch. V, p. 147, KRV, p. 284
93. "yoginān anubhavo dharmajatvāt prama, sākṣa-tārātva pratyaksaphalam." NKS, chapter V, p. 147
94. Nyāyāyuṣa, p. 2
sense-organs and the external objects, but dharma resulting from deep meditation together with
God's mercy helps in the perception of all things which results from the connection of the self with
the mind (manas), so, in the former state only manas, the internal organ, operates - the external
organs are non-functional at this time. In the latter, however, different contacts cause yogic
perception of the super-sensible.

Visvanatha holds that extra-ordinary perception is of three kinds - samanyakalsana, jnana-
laksana and yogaja. The last type is due to yogaja sannikarsa, which is a kind of extra-ordinary
sense-object contact. This extra-ordinariness is attained by the continuous practice of yoga. He
further states that all super-sensible objects are known by ecstatic perception helped by the
merits accrued by the performance of yoga, while their knowledge can be acquired by non-ec-
static perception with the help of thinking.

Jayasimhasuri divided perception is a novel way into two groups — (1) common percep-
tion and (2) yogic perception. According to him, common perception apart from the four kinds
of contacts, is the result of proximate space (here), present time (now merit or demerit), God and
sometimes light. Yogic perception, on the other hand, is due to remote space ("there") remote
time (past and future), objects which are very remote in nature, (for example, atoms etc.) and
these are the results of a special excellence or power which is born of the practice of yoga. Gross
entities are known by common perception while subtle ones are comprised by yogic perception.
Yogic perception is caused by a special merit.

To the Neo-Naiyayikas also, yogic perception is of two types; namely (1) perception
of a yogi who has become identical with the supreme being (yukta) and (2) perception of a yogi
who is striving for acquiring unity with the supreme being (yunjña). The former has the privilledge
of continuously perceiving all worldly objects, atoms, other etc. by his mind assisted by dharma
which results from meditaiton, while the latter attains perception of the worldly objects by some
effort.

95. (a) Bhasa-parichheda, i, 66, 
(b) Siddhânta-kârâvali, i, 66,
Jayasimhasuri states that in the stage of ecstasy, yogic perception is indeterminate, as in the state of ecstasy, total concentration is not possible by determinate perception. At the stage of ecstasy, traces of distinction in yogic perception cease to exist. It should be pointed out here that yogic intuition in ecstasy and ordinary indeterminate perception, both of which reveal simply the cognised things but not their relations, are not identical in nature. There are some differences between yogic intuition in ecstasy and ordinary indeterminate perception.

First, in the scale of immediacy, ordinary indeterminate perception occupies the lowest position, while yogic intuition in ecstasy occupies the topmost level of immediacy.

Second, the epistemic worth of ordinary indeterminate perception is much lower than that of determinate perception. Indeterminate perception of the yogi in ecstasy, on the contrary, is much above determinate perception. In fact, it is of a much higher kind than all kinds of determinate cognitions – conceptual and perceptual, representative and presentative.

Third, ordinary indeterminate perception may be termed as "direct sense-perception" while the latter is called "immediate non-sensuous intuition".

Finally, ordinary indeterminate perception cognises only a thing's outer form by the help of the external sense-organ. Indeterminate perception of the yogi in ecstasy, on the other hand, reveals all worldly objects at the same time, and this is really the special feature of the indeterminate perception of a yogi in the stage of ecstasy.

It should also be stated here that the perception of a yogi who has fallen out of ecstasy or who is not in ecstasy may be both determinate and indeterminate.

Dharottara, the author of Nyāyabindutika, also believes that yogic perception at the highest level is indeterminate.

According to Sridhara, an adherent of the Vaisesika school, yoga means ecstasy (samādhi). It is divided into two classes, namely (1) conscious (samprajñātā) and supra-conscious (asamprajñātā). A clear, distinct and immediate consciousness of the self occurs at the highest level of ecstasy. This is treated as 'supra-conscious'. The controlled mind (manas), which concentrates on a part of the self, is united with the self which desires to have true knowledge in

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96. Nyāyapariṣadārṣi of Jayasimhasuri p. 86
conscious ecstasy. In the supra-conscious ecstasy, however, the same mind (manas) is united with a part of the self which lacks desire or hankering due to its peaceful state. At the highest level of the spiritual life of an individual who has completely controlled all desires, this supra-conscious ecstasy grows fully; at this stage, the self has no desire or hankering to attain merit and reject demerit. So, it fails to give rise to any merit (dharma). As the mind (manas) meditates on the self, it is also not attracted to any worldly object. There is, however, some hankering or desire which is present in conscious ecstasy. For this reason, it is successful in manifesting a true cognition of the thing for which the self hankers.97

(v) Difference between Yogi-Pratyaksa, Ārṣa-jñāna and Pratibha-jñāna

Prasastapāda points out that there is a kind of knowledge called 'ārṣa-jñāna' which is very similar to yogi pratvaksa. He states that the sages who are the writers of the different śāstras or scriptural texts, possess a concept intuition of all entities of the past, present and future and also the Moral law or Dhárma and some super-sensuous entities. Their intuitive cognition is possible due to the relation or connection of the mind (manas) with the self together with the special power which results from severe practice of yoga. This kind of intuitive knowledge is called 'ārṣa-jñāna'.

Now, this intuitive cognition, 'ārṣa-jñāna' is regarded as perceptually in nature as it is not caused by the marks of an inference and so on. It is however, different from ordinary perception as it is not caused by the external senses; it is really produced by mind with the assistance of some capacities attained through learning, severe concentration and deep meditation. It may be mentioned here that this kind of intuitive cognition is also termed as 'pratibha-jñāna' (born of pratibha) since it is a clear and distinct perception that is not caused by the external sense-organs, mark of inference etc. But at the same time this intuitive cognition (ārṣa-jñāna) is regarded as a kind of valid knowledge (yathārtha-jñāna) as it is devoid of two things, (1) doubt and (2) illusion.

Now, in the first place, it is devoid of doubt as it does not vacillate between two possible alternatives. Moreover, it is not illusionary in nature since it is really perceived to correspond to the

97. Nyayakandali of Sridhara, pp 195-96
actual facts. Kanada also regards ‘arsa-jñāna’ as valid cognition which is caused by means of a special merit.

Hence, it may be remarked here that the intuition of the sages is the result of excellent merit produced by the constant and severe practice of yoga and so it is included in yogic perception. Srinivasa held that ‘arsajnana’ should be included in yogic perception.

Jayanarayana also maintained that yogic perception includes ‘arsajnana’ which is a kind of valid knowledge as it is due to a special merit which is the result of concentration and austerities. Similarly, Bhasarvajna mentions in Nyayabhusan includes knowledge of the saints (arsajnana).

Jayasimhasuri states that intuition of the sages (arsajnana) and yogic intuition (yogi-pratyakṣa) are not basically different. Both these kinds of knowledges are caused by dharma or merit; they are both non-sensible and in both these kinds of intuitive knowledge mind (manas) is the organ. But they differ in one respect only – ‘arsajnana’ is caused by severe penances (tapojanita) while ‘yogi-pratyakṣa’ is the result of continuous deep meditation (yogaja).

In ‘Prajnaparitrana’, the writer remarks that yogic perception, whose objects are supersensible entities, are dependent on spiritual sense-organs though it does not depend on the physical sense-organs. For example, Arjuna saw the cosmic form of Krishna by the help of the spiritual eye (divyacaksu) given to him by Lord Krishna.

Yogic perception is also to be distinguished from ‘pratibha-jñāna’, a super-normal perception or intuition of future events.

Prasastapada remarks that generally the sages have this kind of intuitive cognition; but, at times, ordinary men may also have such knowledge, For example, a girl may have a flash of

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98. Prasastapadabhasya, and Nyayakandali of Sridhara, p 258.
99. ārasm dharmabhīṣh Vaisesika sûtra, IX, 2, 13
100. NPNS, P 75
101. Vaisesika-sutravivrtti of Jayanarayana, 'ārasm raśm va raśm lākṣānakam ca bhavati. ix, 2, 13
102. Nyayabhusan, p. 171.
103. Nyayataprayadipika of Jayasimhasuri p. 84
intuition about her brother’s arrival the next day.\textsuperscript{104} Jayanta Bhatta agrees with Prasastapada in this ordinary men are not totally incapable to perceive the future; on the contrary they may also have, at certain times, a flash of intuition about future things.

This kind of flash of intuition of the future is also considered as a kind of valid or true perception. for the following reasons: First, it is caused by a real existent object; secondly, it is free from all doubts, thirdly, it is not contradicted at any time and finally, there are no defects to distort or vitiate its causes.\textsuperscript{105}

It should be mentioned here that Sridhara also believes that such intuitive cognition is valid as it is devoid of doubt and at the same time not an illusory knowledge.\textsuperscript{106}

An objection, however, arises here: it is said that this particular intuitive knowledge is not caused by any object as it is not present or existent at that time in which this particular cognition occurs.

In reply, Jayanta Bhatta states that this objection would have been valid if it was held that this particular kind of intuitive cognition cognises an entity which is existent at that time; but really speaking, such a knowledge cognises its object as non-existent at that particular time - but as existing in the future.

But, how, can the future be perceived? Destruction of prior non-existence gives rise to ‘future’ entities. But how is this prior non-existence related to the present object which is existent? Self contradiction is involved in saying that existence is related to non-existence.

Jayanta Bhatta however, rejects this objection as it is not justified. Really speaking, the proper object of this particular intuitive cognition is not nonexistent; what is really non-existent is its relation or connection to that particular place. Hence, there is no prior non-existence of the concerned object, but there is non-existence of its connection with that place. There is a reproduction in memory of the object of intuitive perception due to a particular cause, object’s

\begin{itemize}
\item \textsuperscript{104} Prasastapadabhasya, p. 258
\item \textsuperscript{105} Nyaya Manjari, p. 106 “नान्तर्थायां नासान्तगद्धाय नाबध विधुरिक्तमाणी दस्तकरानां चेत प्रमाणादित्य इस्यतां”.
\item \textsuperscript{106} Nyaya kandali, p. 258 “ना चेदम समस्याय उभया कॉटिसार्यपार्य हवावा नाचा विपर्ययायाचा सामवादात आहेत प्रमाणाम् एवा.”
\end{itemize}
reproduction in memory causes or produces its presentation to consciousness.\textsuperscript{107} So, the object's intuitive perception is really the result of its reproduction in memory. Hence, 'pratibha jñāna' is considered as a valid cognition as it is caused by an existent real entity.

Again, an objection arises here; as this particular type of intuitive cognition is not produced by peripheral stimulation, how can it be taken as a case of perception?

In reply, Jayanta Bhatta remarks that it really has a character which is similar to that of 'intuition' and caused by 'manas' and so it lacks the nature of sensible perception. It is not caused or brought about by the apprehension of a mark of inference (liṅga) and so it cannot be terped as an inference. Again, it is not caused by the knowledge of similarity (sadsṛṣṭya-jñāna) and hence it cannot be called analogy. Finally, it is not brought about by means of the knowledge of a word (padajñāna) and so, it is not a verbal knowledge. It is thus a perceptual knowledge which is caused straight away by mind (manas) in an independent way without the help of the peripheral organs.\textsuperscript{108}

Vijnanabhikṣu describes 'pratibha-jñāna' as valid cognition of subtle entities etc. by means of the mind (manas) without depending on instruction etc. Hence, to him, it is a kind of immediate cognition which has as its objects super-sensible entities and it is not attained through the external sense-organs but by means of the internal sense-organ, mind.\textsuperscript{109}

\textbf{(vi) Omniscience of the Yogi n}

From the discussion of the accounts of Yogic perception that we find in different schools of Indian Philosophy, it becomes quite clear that all these schools admit the possibility of attaining omniscience. The meditations of the Yogi n should be accompanied by purity of body and soul, and the Yogi n must not become attached to the super-normal powers or siddhis that he obtains when he has made some progress in yogic practices. If the yogin remains steadfast to his goal of attaining the supreme knowledge that would lead to his salvation, and if he scrupulously observes the duties of a spiritual aspirant under the guidance of an able preceptor, then he will

\begin{footnotesize}
\begin{enumerate}
\item[107.] "Sa svastana - gamana - visisatvēna pratiyogata pratiibhāya sa eva janakām tasmāt anarthā - jatvabhat pramanam pratibham"
\item[108.] Nyaya Manjari of Jayanta Bhatta, pp 106-7
\item[109.] "Pratibha upadesādi-nairapekṣyena - suksmadinam manasam yathāraḥ - jñānām tat - samarthyaṃ pratibham."
\end{enumerate}
\end{footnotesize}
certainly attain yogic perception that can reveal all objects—whether they are past, present or future—irrespective of the fact as to whether they are perceptible or imperceptible. Those who admit yogic perception have sometimes called it alaukika, lokātara or acintya, but that does not mean that the phenomenon of yogic perception is something that is occult or unnatural. It is certainly incomprehensible to ordinary persons, but that does not make it anything improbable. The different texts that speak of yogic perception often present specific practices that are to be observed for attaining a specific type of supernormal perception. Omniscience dawns at the height of the yogic practices, and very few aspirants can reach this stage. But this omniscience has to be distinguished from divine Omniscience. The philosophical systems that admit the existence of God invariably admit also the Omniscience of God, and according to them, the's divine omniscience has no beginning, because God is omniscient from time immemorial. Omniscience belongs to the very nature of God, and hence. He does not have to acquire it. Thus, the sarvajña-tva of God is anādi sarvajñatva. But this is not the case with the yogic, who acquires omniscience through rigorous discipline and ascetic practices. Therefore, the sarvajñatva of the yogin is sadisarvajñatva. Moreover, God is always omniscient, but a yogin, who has attained omniscience, need not always know or perceive everything. This is especially true of the yogins of the viyukta or yunjaṇa variety, who are capable of knowing everything, and hence, can perceive whatever they want to perceive through yogic trance or ecstasy. Finally, in the case of God, omniscience is also associated with omnipresence and omnipotence. Even though the yogin may acquire many superhuman powers, still he is not capable of creating the world. Thus, the omniscience of the yogin is not on a par with the omniscience of God. This has been discussed in detail in Śaṅkara's commentary on the Jagadvyaparadhikarāṇa (Brahmasūtra 4/4/17-22), where we may find some cogent arguments for denying omnipotence to the yogins. The principal argument is that if there are many omnipotent persons, then it may very well happen that one of them may desire to create the world, while another of them may desire to destroy the world, since there is no guarantee that these omnipotent persons will be unanimous on all matters. In that case, a queer situation will arise. If, however, in order to avoid such an undesirable situation we assume that one among these omnipotent persons will be obeyed by other omnipotent persons, then it is much better to admit omnipotence in the case of God alone.\textsuperscript{110}

\textsuperscript{110} See Śaṅkara's Commentary on Brahma-sūtra 4/4/17.