CHAPTER IV

AŚTĀNGA YOGA: ITS NATURE AND PURPOSE
Yoga is an important part of Indian Culture. Rāja Yoga has occupied a significant place in Indian thought. Yoga is one of the orthodox systems of Indian Philosophy. The aim of it is controlling and gaining mastery over the mind. The diffused rays of the Sun, when converged at a point by a convex lens, can generate a devastating fire. A powerful searchlight can reveal the nature of an object towards which it is directed. In the similar way, when the energies of the mind, normally distracted, are gathered and concentrated can reveal the knowledge and power of the supersensuous reality. As in the case of other Indian philosophical systems, in Yoga also liberation (Kaivalya) is set forth as the final goal of life. Patanjali Yoga is mainly concerned with the means of achieving the state of Samadhi. He is not very much concerned with the philosophical disquisitions. Mind is the chief means through which
the ultimate freedom is achieved. So Patanjali is concerned with the nature and structure of the mind. His text deals with the composition, the function and controlling of the mind. It also deals with the philosophical concepts with which it operates. The *Yoga Sūtras* was composed during the days of high philosophical speculation. Patanjali founded a homogeneous system of Yoga that could compete with the many rival systems such as Vedanta, Nyāya and Buddhism. "The Yoga *Sūtras*, then in principle is a systematic treatise concerned with defining the most important aspect of Yoga theory and practice".1

Patanjali's *Yoga Sūtras* is an abstruse text. It requires an authentic and lucid commentary for understanding it. Vyāsa's commentary (*Bhāṣya*) is said to be the main source of interpreting the pithy aphorisms. The exposition of the maxims by Vyāsa is regarded as an integral part of the original text. It ensures a correct rendering of the philosophy underlying it. The extensive and insightful commentary by Vyāsa is helpful in dealing with Patanjali's text. There are also several other commentaries on the text. The present study takes some of them also as the sources for understanding and interpreting the nature and purpose of Yoga.

As regards Vyāsa's identity, it is important to note that the Vyāsa who wrote the *Bhāṣya* on the *Yoga Sūtras* is not the same
Vyasa, the Kṛṣṇa Dwipayana, who wrote the *Mahābhārata*. In the Indian tradition, there seems to have been many Vyāsas who authorized different scriptures.

The origin of Yoga as such is very ancient. It can be traced back to the Rg Veda and Upaniṣads. It seems to have prevailed even during the period of Kautūlya's *Arthaśāstra* which is a very ancient treatise. It seems to have been in vogue even during the ancient Hindu medical science and practice. Buddha himself is said to have practiced the Yoga system. It is held by some scholars that Patanjali *Yoga Sūtra* is the oldest of the six Indian systems of philosophy since there is no reference in it to the ideas of other philosophies. In it, no attempt has been made to either justify or refute other systems of philosophy. The *Sūtras* are merely the propositions to explain the system of establishing *Samādhi* step by step. "It can therefore be assumed that the Yoga *Sūtras* were promulgated before the advent of Buddhism or any other religion or philosophy. The *Bhāṣya* of the Yoga *Sūtras* though older than the commentaries of other philosophies, appears however to have been promulgated after the spread of the Buddhist doctrines."

According to Patanjali, Yoga means stopping the fluctuations of the mind. Not all kinds of stopping of the mental modification is Yoga. Only stopping them at will which is acquired through practice of
renunciation and concentration is Yoga. Quiescence of the mind without effort and volition is not Yoga. Unconscious states like fainting, fit, catalepsy, hysteria should not be mistaken for Yoga. The power of stopping the circulation of blood, going without food for long periods or holding up the breath for some time is not Yoga. Real Yoga involves the suppression at will of the modifications of the mind. Yogic state is developed through a constant practice with a view to attaining salvation. Yoga implies the art of keeping only one thought in the mind by shutting out all others. It ultimately leads to Samādhi which is the suspension of all thoughts. This process takes place by stages in Yogic concentration in which a single item of thought is kept in the mind. When the same thought is kept in the mind for a certain length of time, the Yogic process is known as Dhyāna (meditation). When the meditation becomes deep and the mind is fixed only on the object contemplated upon, such voluntary concentration is called Samādhi. It is wrong to think that any form of quietness of the mind is Yoga. All kinds of trance or loss of consciousness is not Samādhi. They have nothing to do with Yoga proper. Only a determined and conscious effort and strict morality lead to genuine Yoga.

The philosophy of Patanjali Yoga is essentially dualistic. It believes in two eternal principles, namely, the Puruṣas, separate individual egos on one side, and Prakṛiti, the matter on the other. It also believes in the third principle, namely, God or Ishvara, who is
also eternal. The purpose of Yoga is to liberate (Viyoga) the Purusa from Prakṛti, man from matter. Mind (Citta) is the highest and subtlest form of Matter. It includes three principles known as manas, ahaṁkāra and buddhi. According to Sāmkhya, buddhi is the first product (mahat) of Prakṛti. It is the pure reason endowed with sattva guna. Ahaṁkāra, the I-principle, comes next. Then comes the manas, which is the vehicle of thought. As it has already been mentioned in the preceding chapters, the Purusa gets attracted by the buddhi, which is of the nature of pure intellect, the sattva. The individual Jīva mistakenly identifies itself with the buddhi and gets involved in matter, namely, Prakṛti. The purpose of Yoga is to liberate the Jīva from the fetters of the Citta, the product of Prakṛti.

Patanjali’s Yoga Sūtras contains 195 succinct aphorisms. It has been divided into four books or parts. Part one is Samādhipāda, containing 51 aphorisms. It deals with the nature and purpose of trance or Samādhi. Part two is called Sadhanapāda consisting of 55 aphorisms. It gives a detailed account of the practice of the method Yoga. Part three is called Vibhūtipāda, comprising 55 aphorisms. It deals with the psychic powers (Siddhis) attained by applying the power of Samyama to various objects. And, the fourth and final part is Kaivalyapāda embodying the last 34 aphorisms. It deals with independence, the final emancipation of man form mind-matter, the
Puruṣa from Prakṛti. A real Yogi is one who is established in his true Self (Svarūpa).

SAMĀDHIPĀDA (ON CONCENTRATION)

In the first part, namely, Samādhipāda, Patanjali deals with several important issues like the nature and aim of concentration, the fluctuations of the mind-stuff (cittavṛtti), the methods of restricting the fluctuations, the nature of the highest Self, the removal of nine obstacles and five of their accompaniments, four ways of concentration or four-kinds of claming the mind-stuff. He also elucidates the process of the attainment of stability, the classification of concentration with reference to various kinds of objects of concentration. And finally, he explains the nature of the concentrated insight leading the Yogi to the highest state of concentration, namely, seedless concentration (Nirbija Samādhi).

Patanjali begins his text with the aphorism which indicates the commencement of the discourse (anusāsanam) on the science of Yoga⁴. The first aphorism, namely, ‘Atha Yogānurṣasanaṃ, may also mean 'now the exposition of Yoga is to be made. Vyasa’s commentary on Yoga Sūtras renders the aphorism as, "A text giving a revised critical teaching of Yoga is to be understand as having been undertaken"."
In the second Sutra, Patanjali gives a succinct definition of Yoga, as *Yogāchittavṛttiṁirodhaḥ*. It means that Yoga is the suppression of the modifications of the mind. It also means that Yoga is the restriction of the fluctuations of the mind-stuff. Vyasa renders the Sūtra as "Yoga is the restraint of mental modifications". Swami Vivekananda translates it as "Yoga is restraining the mind-stuff (Chitta) from taking various forms (vṛttis)".

*Chitta* is the mind-stuff embodying the *Manas* (mind) together with *Indriyas* (sense organs), *Buddhi* (the determinative faculty) and *Ahaṁkāra* (egoism). It is also called *Antahkaraṇa* (the internal instrument) formed by the group of the three, namely, *manas*, *buddhi* and *aḥaṁkāra*. *Manas*, *buddhi* and *aḥaṁkāra* are the various faculties of the *Chitta*.

*Vṛttis* are the waves of thought in the *Chitta*. Thought is manufactured by the *Chitta* out of the force supplied by Nature and the food. *Chitta* takes hold of the infinite force, absorbs it and sends out the finer part of the force as thought. That is, the *Chitta* and its thoughts are not intelligent. Intelligence is the Soul that is behind the *Chitta*. *Chitta* is only the instrument through which we know the external world. It becomes intelligent only because the Soul is behind it. When it is dissociated from the Soul, it simply collapses and remains to be nothing. "Thus you understand what is meant by..."
Chitta. It is the mind-stuff, and Vṛittis are the waves and ripples rising in it when external causes impinge on it. These Vṛittis are our universe".

Our true Self is like the bottom of the lake. Chitta is the surface of lake and Vṛittis are the waves of the lake. We can see the bottom of the lake only when the lake is clear without muddy waters, when the ripples are no more and water is calm. That is, we can realize the Self only when the Chitta and its Vṛittis are completely subsided.

Chitta functions in three states, namely, tamas, rajas and sattva. Tamas is darkness which is found in the brutes and idiots. The tamasic state of mind works only to injure. The second state of the Chitta is rajas. Raja is the active state of Chitta. Its chief motive is to acquire power and enjoyment. The third and final state of Chitta is sattva. It is a state of serenity and calmness. It is in this state that the Vṛittis subside and the Chitta becomes clear and quiet. In the sattvic state, the Chitta gains the power to be calm and intensely active. It gains the power to check the sense organs from going outward. The Chitta is always trying to get back to its natural state of purity. It wants to take on the return journey to the essence of intelligence. Yoga is precisely the process, the way of the Chitta getting back to its original state.
Chitta is there in all sentient beings. But it is only in the human being that we find it as the Buddhi. It is only when the Chitta has evolved to the level of the Buddhi (Intellect) that one can liberate one's Soul. So the lower species like dogs, cows and so on cannot attain immediate salvation. Their Chitta has not yet attained the form of the intellect.

The Chitta manifests itself in the form of the scattering, darkening, gathering, one-pointedness and concentration. The scattering form represents the activity of the Chitta in the form of pleasure or pain. The darkening form represents its tendency to injure. The gathering form stands for the Chitta's struggle to overcome its tendency of frailty. The one-pointedness stands for its trials of concentration. And the form of concentration implies that the Chitta is in a state of Samādhi. In the state of Samādhi, the Seer (Draśtā) rests in his own immutable state. It is only in the state of Samādhi that the Self remains in an unmodified form (Svarupenaavasthanām). In all other states the Seer is identified with the modifications of the Chitta (Vyṛti sārupyamitaratra).

Patanjali says that there are five kinds of modifications of the Chitta. The modifications are painful as well as not painful (akliṣṭah). The painful modifications are those that cause the afflictions. The not-painful are those that have discrimination for their object. They are
capable of negating the functioning of the "qualities". Vachaspati Misra says that Patanjali has classified the five modifications as painful and not-painful only to enable us to control the former by the latter. He says, "Now the author mentions a minor classification of the same, as that is useful for the purpose of practice — painful and not-painful. The object is that the painful are to be restrained by the help of the not-painful, and those too by the higher desirelessness".14

The five modifications are as follows: (1) real cognition (pramāṇa), (2) unreal cognition (vīparītāya), (3) Verbal delusion (vikalpa), (4) deep sleep (nidra), and (5) memory (smṛti).15 Direct perception (pratyakṣa), inference (anumāna) and verbal cognition (āgama) are the three kinds of real cognition16. They are the means of right knowledge, namely, pramāṇa. Pratyakṣa means whatever we directly grasp through the senses. Direct perception gives right knowledge if the senses are in good condition and there is nothing to delude them. Knowledge by perception is self-evident and certain. Secondly, inference is another means (pramāṇa) of right knowledge. Here we see a sign and infer the signified. For instance, we see smoke on the hill and come to know that there is fire on the hill. And thirdly, verbal cognition is knowing something through the testimony of what others have said. It involves acquisition of right knowledge through a trustworthy person. For instance, we come to know the ultimate truth from the Yogis who have directly seen it. The trustworthy
person (āpta) may also be called a competent or an authoritative person who is merciful, skilful and has an all-round comprehension of the knowledge of the reality. Thus, direct perception, inference and verbal cognition are the three mental modifications of the vyrtti called pramāṇa.\(^{17}\)

The second modification of the Chitta is unreal cognition (Viparyāya). It means indiscrimination. It involves mistaking one thing for another, for instance, a shell for silver, one moon for two moons\(^{18}\). The third mental modification is verbal delusion (vikalpa). It arises from the words which do not have corresponding objects. It involves imagination of objects which do not really exist. This Vyrtti shows the Chitta's weakness of imagining things which are devoid of objective substratum\(^{19}\).

The fourth mental modification is sleep. Sleep is the Vyrtti in which the Chitta experiences the feeling of voidness\(^{20}\). During sleep also the Chitta experiences certain kind of waves. The very fact that we have the memory of sleep is an evidence of mental modifications. We can never remember a thing which we have not perceived. "Sleep is the mental modification which has for its objective substratum the cause of non-existence. And this is a particular kind of notion, because it is called back on awakening\(^{21}\).
And, the fifth mental modification is memory. Memory is the Vṛtti in which the perceived objects do not slip away but come back to consciousness in the form of impressions. Memory is caused by the preceding four modifications. We remember what is directly perceived, what is wrongly perceived, what is known by verbal delusion. We also remember that we had deep sleep as well as the dreams in sleep. We can recall all things which we experience in the four kinds of the Vṛttis.

Patanjali says that the mental modifications can be restrained by practice (abhyāsa) and desirelessness (vairāgya). Of the two ways of controlling the mental modifications, practice is better. It is continuous effort (yatna) to secure the steadiness (sthiti) of the Chitta. "Steadiness is the undisturbed calmness of the flow of the mind, when it has become free from the modifications." The practice becomes firmly grounded (dṛḍha) when it is well-attended to for a long time with devotion and without interruption.

Desirelessness means unattachment to perceptible and sensuous enjoyments. It also implies the Self who is self-conscious of being free from the thirst for enjoyments like power, wine, women and so on. It also implies the ending of thirst for scriptural (anusūrāvika) enjoyments such as heaven, the attainment of the states of the Videha and the Pakṛtilaya. Desirelessness also means indifference to the
objects brought about by virtue of intellectual illumination. The power of indifference is achieved by understanding the defects of both the perceptible and intellectual enjoyments. It becomes more powerful when there is the knowledge of the Puruṣa²⁶.

Then Patanjali holds that when the Chitta is controlled by the means of constant practice and strong desirelessness, it attains the state of Cognitive Trance (Saṁprajñāta Samādhi). The Cognitive Trance is accompanied by reasoning, discrimination, bliss and unqualified egoism. The Cognitive Trance is also called as concentration which comprises right knowledge²⁷.

Patanjali divides Samādhi into two kinds: (1) Saṁprajñāta and (2) ASaṁprajñāta. Saṁprajñāta Samādhi is of four stages: (1) Savitarka, (2) Nirvitarka, (3) Savichara, and (4) Nirvichara. In Samādhi the external gross elements are taken as the objects of meditation. It is attained when the mind meditates upon any one element by isolating it from other elements. It involves "the questioning of the elements, as it were, so that they may give their truths and their powers to the man who mediates upon them."²⁸ Nirvitarka Samādhi means meditating upon the elements by taking them out of time and space. It involves concentration on elements as they actually are. Savichāra Samādhi is that in which the finer elements (tanmātras) are taken as the object of meditation. Here the
Yogi thinks of the *tanmatras* as in space and time. *Nirvichara Samādhi* is that in which the Yogi meditates upon the finer elements as they are by taking them out of time and space.

Before reaching the *Asaṁprajñāta* Samadhi, the Yoga goes through two more stages of *Sāmadhi*, namely, *Sānanda* and *Sāśmīta*. *Sānanda Samādhi* is that in which the elements, gross as well as fine, are given up and the interior organ, namely, the thinking Self is meditated upon. Here the thinking organ is thought of as being devoid of the qualities of both activity and dullness. This is recognized as a blissful state of *Samādhi*. And, *Sāśmīta Samādhi* is that in which the mind itself is taken as the object of meditation. Here only the *sattva guna* of the Ego remains to be. The Yogi attains liberation from his gross body. He exists with his subtle or fine body. Here the Yogi gains supernatural powers like clairvoyance, clairaudience and so on. The Yogi may succumb to these powers and remain at this stage without attaining *Kaivalya*. Such a Yogi is called a *Prakṛtilaya*. "Those that in this state get merged in nature without attaining the goal are called *Prakṛtilayas*."

And, *Asaṁprajñāta Samādhi* is the perfect super conscious state which is followed by *Sāśmīta Samādhi*. It is attained by the constant practice of cessation of all mental activity. Here the Yogi transcends the state of *Prakṛtilaya* and goes beyond Nature. He leaves
behind his power over nature, since true freedom is the realization of Puruṣa who is distinct from Prakṛti. Asāṁprajañātā Samādhi is also known as the seedless Samādhi (Nirbijā Samādhi) wherein the Vyttis are completely destroyed even in the form of their tendencies (seeds). There are no more seeds (bijas) of the Chitta Vyttis in this Samādhi. So the mind can no more generate the cycle of life. "In a concentration where there is consciousness, where the mind succeeds only in quelling the waves in the chitta and holding them down, the waves remain in the form of tendencies. These tendencies or seeds become waves again, when the time comes. But when you have destroyed all these tendencies, almost destroyed the mind, then the Samādhi becomes seedless, there are no more seeds in the mind out of which to manufacture again and again this plant of life, this ceaseless round of birth and death".30

Patanjali says that the Asāṁprajañātā Samādhi has to be maintained by following extreme non-attachment or desirelessness. Otherwise it falls back to the state of the Videhas and Prakṛtihayas. It becomes the cause of the re-manifestation of the gods and those that are merged in Nature. That is, Asāṁprajañātā Samādhi is the highest state of perfection and liberation. Videhas (gods) and Prakṛtihayas are inferior to the Yogis who have attained the Seedless Samādhi.
At it has been mentioned above the *Asamprajñāta Samādhi* is achieved by constant practice and desirelessness. Patanjali says that it can also be achieved by faith (*sraddha*), energy (*vīrya*), memory (*smṛti*), concentration (*Samādhi*), and discrimination (*Prajñā*). Those who practice them with extreme energy will succeed soon. Success is dependent upon the degree of intensity in practice. It differs depending upon the means the Yogis adopts. It may be mild, medium or intense.

Attainment of *Samādhi* can be speedier even by devotion to Īśvara. Īśvara is the distinct Puruṣa, who is untouched by afflictions (*klesas*), actions (*karmas*) and their results (*vipāka*) and desires (*asayas*). Īśvara is the embodiment of omniscience and the infinite knowledge which the humans possess only a germ of it. Īśvara is the teacher of all teachers, even the ancient teachers, since He is eternal. All other teachers are bound by time. Only Īśvara is timeless and remains to be the teacher of all times. And the sacred syllable *Om* connotes Him. In other words, He manifests Himself as the word *Om* (*Tasya Vacakah Prāṇava*). The God and the *Om* are one and the same. They are inseparable like thought and word. Here the symbol and the reality behind it are the same. There is no difference between the signifier and the signified in relation to the God or the *Om*. So Patanjali advocates the constant repetition (*japaḥ*) and understanding (*bhāvana*) of the meaning (*artha*) of the *Om* as the best means of
attaining the seedless state of Samādhi. In the case of Om, the word and its meaning are co-extensive and eternal. So the constant repetition of the Prāṇava (AUM) leads to the concentration of the highest kind. "The mind of the Yogi who constantly repeats the Prāṇava and habituates the mind to the constant manifestation of the idea it carries, becomes one-pointed." 34

Patanjali maintains that meditation on the Prāṇava leads to the understanding of the individual self and to the absence of the obstacles. It gives rise to introspection and the destruction of the physical and mental obstructions like disease, laziness, doubt, carelessness, sloth, sensuality, false perception, non-attainment of concentration, and instability. These obstacles are accompanied by some more distractions like pain, despair, tremor of the body and irregular breathing. Repetition of Om and self-surrender to the Lord strengthens the mind and brings about fresh energy. This power will destroy all the obstructions and distractions. Patanjali says that these obstructions and distractions can be removed by habituating the mind to one truth or to one object. The mind should habituate itself to one truth or object so much that it takes the form the truth or the object itself.

Next Patanjali suggests the cultivation of four virtues, namely, friendliness (maitrī), compassion (karuṇa), gladness (muditā), and
indifference (upekṣa) for the purification of the mind. The seeker has to cultivate the habit of being friendly towards those who are happy, compassionate towards those who are in misery, gladness towards those who are good, and indifferent towards those who are wicked. The uninterrupted practice of these virtues makes the mind pure and concentrated. "By thus habituating the mind to these notions, the white characteristic makes appearance. Thence the mind becomes pure. Having become pure, it becomes one-pointed and attains the state of steadiness."  

Added to the cultivation of these virtues, Patanjali suggests the practice of the breath control (Prāṇāyāma). Prāṇāyāma is breathing in, breathing out, and retaining the breath (Prāṇa). Concentration of mental steadiness is to be achieved even by obtaining the extraordinary sense-perceptions which are to be rejected soon. The extraordinary sense perceptions are obtained by concentrating the mind on the tip of the nose, at the root of the tongue, at the tip of it, on the middle of it and on the palate. By concentrating on these areas the Yogi achieves the extra sensory perceptions like smelling wonderful perfumes, hearing wonderful sounds, tasting wonderful flavours and seeing peculiar things.

There are other forms of concentration which make the mind steady and one-pointed. They are: the concentration on the effulgent
light (jyotismati) which is beyond all sorrow (uśoka), on the heart that has given up all desire and attachment to sense-objects, on the knowledge of objects that are seen in dreams, and on anything that appeals to us as good according to one's predilection.

By meditating on these things, the Yogi's mind becomes lucid and unobstructed. It will be able to meditate on anything ranging from the atomic to the Cosmic. The Vyrtis of the mind become faint and powerless. The mind will become like a transparent crystal. It will obtain the power of appearing in the shape of the object on which it concentrates. It acquires the power of thought-transformation (samāpathi). It also attains the power of being the knower, the knowable and the act of knowing.

Patanjali says that the various types of concentrations the Yogi so far attained results in the Samādhi with question (Savitharka Samādhi). In this state of Samādhi, there is the mixture of the subject, the object and the knowledge thereof. The word, its idea and meaning are known to be indistinct. This is followed by the Samādhi without question. Here memory is purified and devoid of qualities. There is only the meaning of the object of meditation. This is known as Nirvitarka Samādhi. In this state of Samādhi, the mind shines out as the object of meditation, devoid of its own nature.
Then the Yogi attains the Samādhis known as Savichara and Nirvichara. In Savichara Samādhi the gross elements are taken as the object of meditation. Whereas in the Nirvichara Samādhi, only the subtle elements, (tanmatras) are taken as the object of concentration. Here even the Purusa who is also subtle may be taken as the object of concentration. But all the Samādhis so far explained are seeded Samādhis only. That is, in the four kinds of Samādhi, namely, Savitarka, Nirvitarka, Savichara and Nirvichara, there are the seeds of the Chitta-Vṛttis. They do not destroy the seeds of past actions, and thus cannot give liberation. Nirvichara only enables the chitta firmly fixed on the intended object. It gives the knowledge which is filled truth. The knowledge and truth it gives are of higher order. It penetrates where inference and testimony cannot reach. It goes beyond the ordinary limits of reason. It directly perceives the truth which is beyond the ordinary limits of reason.

The Nirvichāra Samādhi gives rise to the best of Saṃskārās which can restrain all the bad ones. They are so powerful that they will successfully hinder the action of all other bad impressions. Yet Nirvichara Samādhi is a seeded concentration only, since it has its own impressions. It turns out to be a seedless Samādhi (Nirbīja Samādhi) only when its own impressions (Saṃskārās) are restrained. It is in this state of seedless Samādhi that the Soul itself is perceived. The Soul was hitherto bound up with nature, with the mind and the
body. The Soul was not perceived due to the Vṛttis of the Chitta. It was covered over by the impressions. Now the Soul is discriminated from Prakṛti. Vṛttis are restrained and the Saṁskāras are destroyed. So the Self shines forth in its full effulgence and perfection. Thus the Yogi attains immortality since the Soul is immortal. "It is the only eternal simple in the Universe and as such. It cannot be born, it cannot die. It is immortal, indestructible the ever-living essence of Intelligence."

SĀDHANĀPĀDA (ON PRACTICE)

Let us now explain the aphorisms contained in the second part of the Yoga Sūtras. Patanjali calls the second part Sādhana-pāda. Here he deals with the method of attaining Samādhi. He begins this part with the Kriya-Yoga, the aids that are useful for the beginner. Then he elucidates the origin and the consequences of karma, the arising and avoidance of pain. Then he gives an exposition of the eightfold path of Yoga. But of the eight steps, Patanjali elaborates only five in this part. He explains the remaining three steps at the beginning of the third part of his text.

Patanjali says that Kriya-Yoga is a form of action which is useful for attaining Samādhi. It consists of the practicing of austerity (tapas), study (svādhyāya), and surrendering fruits of work to God (Īśvarapraṇidāna). Austerity is the mortification of the body and
senses by firmly controlling them. Study means the learning of the sacred literature dealing with the liberation of the Soul. It also includes constant repetition of the sacred mantras, including the Om. And surrendering the fruits of our work to God means offering to Him both credit and blame that accrue from our actions.

Kriya-Yoga should be practiced for it is very conducive to Samādhi. It also minimizes the pain-bearing obstructions (kleśas) such as ignorance (avidya), egoism (asmita), attachment (rāga), antipathy (dveṣa), and clinging (abhiniveśa). Ignorance is the main source of the rest of the obstructions in their active and dormant forms. Ignorance is mistaking the non-eternal, the impure and the painful self for the eternal, the pure and the happy self. Egoism is the identification of the Seer with the Chitta comprising the buddhi, manas, and the indriyas. Attachment implies the dwelling of the Chitta on the pleasures and enjoyments. Antipathy is resistance or aversion to that which is impermanent and gives us pain and misery. And, clinging means craving for permanence and pleasure in life. It is the desire never to be non-existent and unhappy. The tendency of clinging is a natural instinct that manifests in animals as well as in the human beings including the learned. These are the five obstructions that cause pain and sorrow in us. They have to be eliminated or at least minimized by the constant practice of Kriya-Yoga.
Next, the productivity of the subtle impressions has to be arrested by resolving them into their causal state. They have to be dispelled by controlling the Chitta which is their product. It is by the total cessation of the Egoism that the subtle impressions cease to be. Egoism is the gross manifestation of the subtle impressions. It can be eliminated by meditating upon them. The subtle impressions are the source of everything we do. That is why they are called the "receptacle of works" (Karmāsaya). They are the repository of our moral merit or demerit. They become active in this life or in a future life. They bear fruits of pleasure or pain. The Yogi concentrates on the nature and manifestation of the subtle impressions. He meditates on the dream-like life of pleasures and pains produced by the subtle impressions. The Yogi with his discriminating power sees through their true nature. He feels misery even when he enjoys the pleasurable object of senses and the intellect. Thus the Yogi develops a deep sense of renunciation (vairāgya) and catches a glimpse of the Reality that is beyond pleasure and pain.

Then the misery that is going to manifest in the future has to be arrested by removing its cause. The cause of the future pains is the junction between the Puruṣa and the Chitta, the product of the Prakṛti. It is in conjunction between the Seer and Seen that there arises pleasure and pain. The avoidance of the junction between the Seer
and the seen results in the avoidance of the arising of pain and pleasure. *Prakṛti* is composed of three *gunaś*, namely, illumination (*sattva*), action (*rajas*) and inertia (*tamas*). It is also composed of gross and subtle organs and elements. *Prakṛti* is there to be experienced by the *Puruṣa*. It is also there for the release of the *Puruṣa*. The *Puruṣa* identifies Himself with *Prakṛti*, experiences it and then separates Himself from it.

Ignorance is the cause of the junction between the *Puruṣa* and the *Prakṛti*. It is because of ignorance that we have joined ourselves with a body and suffering. The ending of ignorance alone leads to the separation the Seer from the seen. It is by the unbroken practice of discrimination that ignorance is destroyed. *Puruṣa* will shine in his real nature when ignorance is dispelled through discrimination. The knowledge of *Puruṣa*, namely, *Prajñā*, will be known gradually in seven stages. In the first stage, the Yogi will come to know that has known what is to be known. In the second, there will be the cessation of all pain. In the third, the Yogi will attain omniscience. In the fourth, he will put an end to all duty or action through discrimination. In the fifth, he we will gain freedom from the *Chitta* and its struggles and vacillations. In the sixth, the *Chitta* itself completely recedes into its causes on its own accord. And in the last stage, the Yogi will realize that he is established in his own pure and perfect Self.
Besides, the practice of Kriya-Yoga, Patanjali advocates the practice of the Eightfold Path (Aṣṭāṅga Yoga) for the establishment of the Purusa in its purity and perfection. An elaborate exposition of the eight steps of the path is the central theme of the Śādhanāpāda. The eight steps are as follows: (1) Yama, (2) Niyama, (3) Āsana, (4) Prāṇāyāma, (5) Pratyāhāra, (6) Dhāraṇā, (7) Dhyāna and (8) Samādhi. Yama means restraint. There are five kinds of restraints: (1) Ahimsa (Non-killing), (2) Satya (Truth), (3) Asāvya (Abstention from stealing), (4) Brahmācārya (Continence), and (5) Aparigraha (Abstinence from avарiciousness).

Ahimsa means restraining from harming all beings in thought, word and deed. This is the basis of all other restraints and observances. Satya means thinking and saying what has been seen, heard or inferred. Truthfulness is correspondence of speech and mind to the fact. It also means speaking truthful words which are beneficial to all beings. Asāvya means abstention from illegally taking things belonging to others. It implies abstaining from thoughts and feelings of confiscating others' property. Brahmācārya means the continence of suppressing the ideas and activities of sex. The Soul has no sex. So it should not be degraded with the thoughts and feelings of sex. And Aparigraha means abstinence from avarice. It means non-receiving of even gifts from others. Receiving and possession of things from others

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destroys the freedom of the mind. Attachment to objects and the enjoyments they give keeps success in Yoga far away.

Patanjali says that the five Yamas have to be practiced at all times and places. They have to be observed by all irrespective of sex, caste or creed. They have a universal value and applicability.

Niyamas are the observances. They are also five in number: (1) Saucha (Cleanliness), (2) Santoṣa (Contentment), (3) Tapah (Austerity), (4) Svādhyāna (Study), and (5) Īśvarapraṇidāna (Worship of God).

Cleanliness means external and internal purification. It is keeping the body and mind clean and pure. Physical purity is not enough. Mind also has to be pure. Internal purity means the removal of impurities of the mind. Mind has to be cleansed of bad thoughts and feelings. Contentment means being happy with what one has. It means not owing anything in excess beyond one's immediate necessities. Austerity means the ability to withstand the extremes of hunger and thirst, heat and cold. It is the ability of sitting calmly and for long amidst the extremes of pain or misfortune. It includes taking the vows like fasting and silence. Study means the constant reading and hearing the sacred texts dealing with liberation of the Soul. It also includes the repetition of the sacred syllable Om. And lastly, worship of God means surrendering the fruits of one's action to the
Lord. As it has already been mentioned (1: 29) dedi-acting one's actions to God cleanses the mind of its afflictions and impediments.

Patanjali says that the perverse and inimical thoughts that obstruct the practice of abstentions (Yamas) and observances (Niyamas) have to be checked by the opposite thoughts. They have to be conquered by constantly thinking that bad thoughts and actions will certainly lead to bad results. They have to be inhibited by constantly remembering that vicious thoughts like harming, hatred, jealousy will certainly result in misery. So only good thoughts leading to good actions should be entertained. They bring us peace and harmony required for the practice of Astānga Yoga. For instance, if one practices the ideal of non-killing one will have no enemies. Even ferocious animals will be peaceful is his presence of such a person.

By practicing the ideal of truthfulness the Yogi attains the power of uttering infallible words. If a Yogi established in truthfulness says to somebody, 'be virtuous', he becomes virtuous, and if he says 'go to heaven', he goes to heaven. If a Yogi establishes himself in the ideal of continance, he will gain tremendous energy and will-power. When he is established in the ideal of non-receiving (aparigraha), he will get the knowledge of the past and future life. With the practice of the ideal of cleanliness, the Yogi gains the power of aversion towards his own body and the body of others. External and internal
purification brings about spontaneous joy. The joy will lead to one-pointedness which subjugates the power of the senses. With the subjugation of the senses, the Yogi acquires the power and ability for the realization of the Self. With the establishment in the ideal of contentment (santoṣa), the Yogi attains superlative happiness. With mortification (tapas), the Yogi gains the heightened power of vision and hearing. He sees things and hears sounds far away. From the study of the sacred scriptures and the repetition of the sacred syllable (svādhyāya), the Yogi realizes the intended deity. And by sacrificing everything to the Lord (āvarapraṇidhāna), the Yogi attains deep concentration (Samādhi). Patanjali gives a detailed account of the Powers (Siddhis) that the Yogi attains, in the next part, namely, Vibhūthipāda.

Next, Patanjali defines Posture (Āsana) as that which is firm and comfortable (sthirasukhāmāsana). A motionless and pleasant posture is essential for the practice of the path of Yoga. Several kinds of postures have been suggested for a long and steadfast sitting in concentration. Some of the postures are as follows: Padmāsana, Virāsana, Vajrāsana, Bhadrāsana, Svastikāsana, Dandāsana, etc. of all postures, the Padmāsana is most popular. It is sitting in lotus posture by placing the right foot on the left thigh and the left foot on the right thigh, and keeping the spine perfectly straight. In all Yogic postures, the spine, the breast, the neck and the head have to be
erect. The posture has to be steady and easy. It should not cause pain or restlessness.

Patanjali says that the posture becomes perfect when there is relaxation of the body and concentration on the Infinite. Relaxation of effort on the part of the body stops shaking of the limbs. And fixing the mind on the Infinite brings perfection to the posture. When the perfection of the posture is attained, the Yogi is not at all affected by the extremes (duandvas) of heat and cold, night and day. He overcomes even the conditions of hunger and thirst.

Prāṇāyāma is the control of the breath (Prāṇa). It is the regulation of the flow of inhalation and exhalation of air. It is the suspension of both the processes of drawing in of external air and throwing out of internal air. This has to be performed only after the posture is perfected. Prāṇāyāma involves three processes namely, expulsion, drawing and suspension. Expulsion (Rechaka) is the exhalation of air in the lungs. Drawing (Pūraka) is inhalation of air into the lungs from without. And suspension (Kumbhaka) is the cessation of the movement of the breath after exhalation and inhalation. Prāṇāyāma is actually “the suspension of both the internal movement of air in the form of inhalation and external movement in the form of exhalation.”
Prāṇāyāma varies according to space, time and number. In terms of space, Prāṇa is held to some particular part of the body. In terms of time, it is holding Prāṇa for a certain length of time. In terms of number, it is holding Prāṇa for a certain number times in an hour. Depending upon the time and number, Prāṇāyāma is determined to be mild, intermediate or acute.

Besides the three kinds of Prāṇāyāma, depending upon the range of inhalation, exhalation and retention of Prāṇa, there is the fourth variety of Prāṇāyāma. It transcends the external and internal space. Here the power of retension (Kumbhaka) of Prāṇa is improved by long practice attended by deep reflection. With the long and steadfast practice of the fourth level of Prāṇāyāma, the coverings over the light of the Chitta are attenuated. Then the mind becomes fit for deep concentration namely, Dharma (Dhāranāsū cha Yogyata Manasah).

Then, Patanjali explains the next step, namely, Pratyāhāra. Pratyāhāra means drawing in of the sense organs by giving up their respective objects. Here, the mind-stuff takes its own form and assumes its own nature. The mind-stuff ceases to take the form of the objects of the senses. It stops its activity and becomes calm. And with the cessation of the functioning of the mind-stuff, the sense
organs also cease to function. *Pratyāhāra* brings about the supreme control of the sense-organs. [*Tatāh Paramāvāśyatendriyānām*]66.

With this the second part of the *Yoga Sutra* comes to an end. So far, Patanjali has explained the five steps of *Āstānanga Yoga*, namely, *Yama, Niyama, Āsana, Prāṇayāma* and *Pratyahāra*. The five steps constitute the external part of the path. The remaining three steps are explained in the following part.

**VIBHŪTIPĀDA (ON THE ATTAINMENT OF POWERS)**

Patanjali has devoted this part mainly for the elucidation of supernormal powers that a Yogi attains before the attainment of the state of *Samādhi*. But Patanjali begins this part with the explanation of the sixth, the seventh and the eighth steps of the Yogic path. That is, he explains *Dhāraṇa, Dhyāna* and *Samādhi* before elucidating the Powers (*Siddhis*) the Yogi attains. *Dhāraṇa, Dhyāna* and *Samādhi* constitute the internal part of the path. Patanjali says that *Dhāraṇa* is concentration. It is the steadfast fixing of the mind on to one place or object (*Desabandha Chittasya Dhāraṇal*67. In *Dhāraṇa* the mind may be fast focused on such regions as the sphere of the navel, the lotus of the heart, the light in the brain, the tip of the nose or tongue. The mind may also be fixed on any particular object in the external world"68.
Patanjali defines the next step, namely, Dhyāna, as an unbroken flow of concentration (Tatra Pratyāyā Ekatānata Dhyānām). Dhyāna is meditation. It is intensified concentration. It is the unchanging flow of mental effort to understand the object of meditation. It is not interfered by any other effort of understanding.

Distinguishing between Dhāraṇa and Dhyāna Swami Vivekananda says, "The mind tries to think of one object, to hold itself to one particular spot, as the top of the head, the heart, etc, and if the mind succeeds in receiving the sensations only through that part of the body and through no other part, that would be Dhāraṇa, and when the mind succeeds in keeping itself in that state for some time it is called Dhyāna (meditation)."

And, Patanjali defines Samādhi, as giving up all forms and reflecting only the meaning. Samādhi is trance or contemplation in which there is only the light of the contemplated object. (Tadevārthamātrānirbhāsam Svarūpasūnyamiva Samādhi). Vyasa comments thus: "When on account of the object of contemplation taking entire possession of the mind, contemplation shows forth only the light of the form of the contemplated object, and is devoid, as it were, of its nature of self-cognition, then it is called trance or contemplation."
Patanjali designates the unity of the three internal Yogic states, namely, *Dhāraṇa, Dhyāna* and *Samādhi* as *Samyama* (*Trayaṃsakatā Samyama*). The simultaneous practice of the three with reference to any object of concentration, meditation, and contemplation is *Samyama*. "The practice of all the three accessories with reference to one object of thought is *Sāmyama*. This word *Sāmyama* is a technical term of the science meant to denote the three".

Patanjali holds that by the mastering of *Sāmyama*, there comes the shining forth of insight. *Sāmyama*, may be applied to various objects stage by stage. Unlike the abstractions and observations considered above, *Sāmyama* is the direct aid to *Yoga* which is conscious of objects. But with reference to *Yoga* which is not conscious of objects, *Sāmyama* is only an indirect aid. *Sāmyama* is an indirect aid to seedless Concentration.

Then Patanjali describes the successive attainment of supernatural Powers (*Siddhis*) through the application of *Sāmyama* to various objects of concentration.

By applying *Sāmyama* to the impressions (*Samāskārās*) that worked in the past, that are at work in the present, and that are waiting to work in the future, the Yogi attains the knowledge of the past and the future.
By applying *Samyama* on word and its meaning, and on the knowledge that they are erroneously identified with each other, there arises the intuitive knowledge of all animal sounds\(^{78}\).

By *Samyama* on the subliminal impressions, there comes the intuitive knowledge of the previous births. (Sāṃskārāsaṅkṣatukaraṇātu Purvajatijñānaṁ\(^{79}\).)

By making *Samyama* on the signs in the body of the other person, there comes the knowledge of his mind (Patyayasya Parachtājñānam\(^{80}\). Woods renders this aphorism in a different way. He says, "As a result of constraint (*Samyama*) upon a presented-idea there arises intuitive knowledge of the mind-stuff of another"\(^{81}\).

The Yogi attains the power of knowing everything in the mind of another person by making *Samyama* on his body as well as on his mind\(^{82}\).

By making *Samyama* on the form of his own body, the Yogi gains the power of obstructing its perceptibility by other. Here the Yogi also gets the power of separating the light from the eye of the others. As a result his body becomes imperceptible. He gains the power of obstructing the perceptual ability of perceiving forms. Thus he gains the power to vanish at will. He does not really vanish but he
will not be seen by anyone. He has made his body imperceptible by separating the power of seeing from our eyes\textsuperscript{83}.

Similarly, the Yogi gains the power of concealing the words that are being spoken. He gains the power of discernibility to sound and to other objects of sense like touch, taste and smell\textsuperscript{84}.

By making Samyama on the two kinds of Karma, namely, soon to be fructified and late to be fructified, the Yogi attains the power of knowing the exact time of the ending of these Karmas. He attains this power also by making Samyama on the signs (arishta) of death. With this power, the Yogi will have the intuitive knowledge of the length of his life and time of his death\textsuperscript{85}.

As a result of Samyama on friendship and other sentiments like mercy, etc., the Yogi becomes strong in the powers of friendliness and other sentiments (Maitrādisu Balān)\textsuperscript{86}.

By making Samyama on the strength of the elephant, the Yogi attains the strength of the elephant. That is, infinite energy will be at the disposal of the Yogi for he knows its source and means (Balesu Hasthibalān)\textsuperscript{87}.

By making Samyama on the Effulgent Light in the heart, the Yogi attains the power of seeing things which are subtle, concealed and remote. He also gains the intuitive knowledge of things that are
happening at far off places which are obstructed by mountains

(Praṣūttyah Lokanyasatsūksmavahitaviprastajñāṇam)³⁸.

As a result of Samyama on the Sun, the Yogi gets the power of knowing at entire Cosmos. (Bhuvanajñānaṁ Sūrya samyamātu)³⁹.

By applying Samyama to the Moon, the Yogi attains the power of the intuitive knowledge about the arrangement of the cluster of stars. (Chandre Tārāvyuhamānaṁ)⁴⁰.

By making Samyama on the Pole Star, namely, Dhruva, the Yogi gains the knowledge of the movement of all the Stars (Dhruve Tadgati̊jñānaṁ)⁴¹.

As a result of making Samyama on the navel circle, the Yogi attains the power of knowing the constitution of his body (Nābhichakre Kāyavyuhamānaṁ)⁴².

By making Samyama on the hollow of the throat, the Yogi attains the power of controlling hunger and thirst (Kanttabhreb Kṣtipasaniyṛtti)⁴³.

As a result of making Samyama on the nerve called Kurma, the Yogi attains the power of motionlessness of his body and mind-stuff (Kurmanādyā Sthairyaṁ)⁴⁴.

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By applying *Samyama* to the light radiating from the top of the head, the Yogi gains the power of seeing the *Siddhas* moving in space between the sky and the earth. (*Mārdhajhyothisi Siddhadarsana*)

As a result of making *Samyama* on *Pratibha*, the Yogi gains the knowledge of everything. (*Pratibhādhue Sarvak*)

By making *Samyama* on the heart, the Yogi attains the power of the knowledge of the mind. It gives rise to the intuitive power of knowing the whole of the mind-stuff (*Hṛdaye Chitta Samvitu*)

*Samyama* on the 'Self-centred One' gives the Yogi the knowledge of the *Purusa*. Here the Yogi concentrates on the fact that experience of enjoyment consists in the absence of the distinction between the *Purusa* and the objective Essence. (*Sattvapurūṣayoatyantasankīrṇay Pratyayaviśeṣa Bhogah Parārthatvatsvārthasamyamat Puruṣa-Jnāna*)

As a result of the knowledge of the distinction between the *Purusa* and *Prakṛti*, there come the knowledge of *Pratibha* (Prescience) comprising supernatural hearing, touching, seeing, tasting and smelling (*Tatah Pratibhāśravanavedanādārśanasvadvārtha Jayanthe*)

But it is important to note that Patanjali says that these powers are obstacles to the attainment of the final stage in *Samādhi*. 

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Although supernatural, these powers are this-worldly. They are suitable only for the out-going mind \( (Te \text{ Samadhavupasarāga Yyuthane Siddhayah}) \)\(^{100}\).

Further, the Yogi makes \text{Samyaya} on the \text{Chitta} and its \text{Vrttis}. With this the cause of bondage is relaxed and knowledge of the channels of the activities of the \text{Chitta} is gained. Then the Yogi's mind attains the power of entering another's body. "By the destruction of the bonds imposed by \text{Karma}, and by knowing the method of the mind acting upon the body, the Yogi withdraws his mind from his own body and throws it into the body of another"\(^{101}\).

He makes Samyama on the nerve called \text{Udana} and masters control over it. Then the Yogi attains the power of floating on water, in swamps, and walking on thorns, fire and sword blades. He also attains the power of dying at will\(^{102}\).

The Yogi applies \text{Samyama} to the energy called \text{Samāna}, then the Yogi gets a blaze of light around his body \( (\text{Samānajayatjvalanam}) \)\(^{103}\).

By making \text{Samyama} on the relation between the ear and the \text{Akasa}, the Yogi obtains the power of divine hearing. All powers of sounds and their hearing abide in \text{Ākasa}. "To all those whose organs
of hearing are similarly situated, the situation of hearing comes to be the same.\footnote{104}

By making Samyama on the relation between the Ākasa and the body, the Yogi obtains the power of going through the skies. This Samyama transforms the body as light as cotton so that it can levitate. So the Yogi can walk over water, on the rays of light, and on spider webs at will.\footnote{105}

By making Samyama on the 'real modifications' of the mind outside the body, the Yogi obtains the power of dispelling the cover over the light. Real modification taking place outside the body is called the 'great disembodiedness'. With making Samyama on this, all covering to light goes away. All darkness and ignorance will vanish. "Everything appears to him to be full of knowledge."\footnote{106}

By making Samyama on the gross and fine elements and on their essential traits, the Yogi attains power over the elements.\footnote{107}

With gaining power over the elements, there comes to the Yogi the power of the glorification of his body. With this, the Yogi receives the powers like making himself as minute as a particle, as huge as a mountain, as heavy as the earth, as light as air. With this the Yogi can reach and conquer anything he likes. "A lion will sit at his feet like a lamb, and all his desires will be fulfilled at will."\footnote{108}
With the power of the glorification of the body, the Yogi's body becomes perfect with beauty, grace and strength of adamantine hardness.

By making Samyama on the objectivity of the organs and on their power of illumination, on Egoism, on the inherence of Guṇas in them, and their purposefulness, the Yogi attains the power over all of them.

From this the Yogi receives the power of moving his body as rapidly as the mind. He also gains the power moving the organs independently of the body. He also gains the power of un-instrumental perception and mastery over Nature (Pradhāna).

By making Samyama on the distinction between the Sattva and the Puruṣa, the Yogi gains the power of Omniscience and Omnipotence.

Patanjali says that it is by giving up all these powers that the Yogi destroys the seeds of evil thoughts and actions. The seeds of bondage to these powers are to be destroyed through desirelessness. It is only then there comes the final deliverance, namely, Kaivalya. (Tadvairāgyadapi Desabījakṣaye Kaivalyam)
Patanjali advises the Yogi not to be allured by the overtures of celestial beings namely, Gods. The Yogi should not be felt flattered even when his presiding deity invites him to practice the powers. He should not have any attachment to his God. He should not even show a sign of satisfaction. Otherwise the Yogi will fall a prey to the evil of enjoying the powers.

It is interesting to note that Gods and other celestial beings are those Yogis who attained powers but without attaining Kaivalya. So they are jealous of the Yogis who are about to reach Kaivalya. They do not want other Yogis to be totally free. They come and tempt the Yogis on the path to perfection to become Gods. A serious Yogi should be wary of these Gods and withstand their temptations and go straight to the final destination.

Next, by making Samyama on time, its moments and their succession and precession, the Yogi gains the power of intuitive knowledge which is born of discrimination.

With the intuitive knowledge of discrimination, the Yogi gains the power of distinguishing between two similar things which cannot be distinguished in terms of its genus, species and position in space.
The intuitive knowledge proceeding from discrimination is the only saviour. It covers all things and all times – past, present and future – as its objects of concentration. It is all inclusive and its perception is not sequential but instantaneous and simultaneous. It grasps everything at a glance.\textsuperscript{117}

With this, there arises the similarity in purity between the Sattva of the Buddhi and Puruṣa. That is, the Sattva reflects only the unqualified purity which is Puruṣa itself. Now the Buddhi ceases to be a mixture of purity and impurity. It remains to be as pure as the Puruṣa itself. And Kaivalya is the equal purity of the Sattva of the Buddhi and that of the Self. It is called Isolation or absolute Independence of the Purusa (Sattvaruṣayoh Sudhisāmye Kailvalyam)\textsuperscript{118}.

With this the third part, namely, Vibhūtipada of the Yoga Sūtras comes to a close. In this, we have explained Dhāraṇā, Dhyāna and Samādhi. We have explained Samyama as the unity of Dhāraṇa, Dhyāna and Samādhi. And, we have also elaborated the application of Samyama to various objects and the powers that the Yogi attains. Intuitive knowledge which is discriminative, all comprehensive and without sequence is explained as the means of deliverance. And lastly, the Independence of Puruṣa, namely, Kaivalya is explained as
the equal purity of the Sattva in relation to the Buddh and the Purusa.

KAILVALYAPĀDA (ON INDEPENDENCE OR ISOLATION)

In this last and the fourth part of the Yoga Sūtras, Patanjali again deals briefly the extranormal with Powers (Siddhis). He explains the nature of action, memory and desire. He also makes a critique of the Buddhist idealism. And lastly, he deals with the complete realization of the supreme Self by the Yogi.

Patanjali says that the abnormal Powers (Siddhis) may come even by birth. They may be gained even by means of drugs, magic spells, mortification or concentration.

Then Patanjali says that the mutation or transmigration into another birth is caused by giving an impetus to Nature. It can be arrested by doing meritorious deeds which do not give an impulse to Nature and rebirth. Meritorious deeds cut at the root of the evolution of Nature as a farmer breaks the obstacles to the flow of water. *And after this is cut, the water itself overflows to other meadow-plot. So similarly merit cuts demerit, the barrier (āvarana) of the evolving causes; and after this is cut, the evolving causes themselves overflow each its own appropriate evolved effect (vikara)."
Patanjali says that the created mid-stuff results from egoism, the sense-of-personality only. Yogis create a group of bodies for the sake of working out their *Karma*. For each body they create one mind-stuff or *Chitta*. These *Chittas* are called "created minds" in contradistinction to their original *Chitta*\(^{120}\). And Patanjali says that although the activities of the created minds are many, the original mind is their controller. The mind-stuff which impels a variety of actions is the original one only\(^{121}\). Patanjali is of the view that among the various kinds of the created minds, only that which is created by *Samādhi* is desireless. It alone has the latent deposits of *Karma* (*Tatra Dhyānajamanaśayam*)\(^{122}\).

Patanjali holds that the Yogi who has attained perfection performs good actions only. Whereas, others perform three kinds of actions, namely, good, bad and mixed. *Karma* produced by these actions binds the individual. But the good actions done by the Yogi do not bind him, since he does not desire them. Nor does he care for their results\(^{123}\).

Patanjali holds that from the *Karma* accrued by the three kinds of action, only that part which suits for the environment alone will manifest. The manifestation of the *Karma* is dependent on the correspondence between memory and impression. The manifestation is sequential despite difference in species, space and time. He says
that since thirst for happiness is eternal, desires are without beginning. And desires are sustained by the chain of causes and effects. They are supported by their objects also. It is only in the absence of the causal chain and the objects that the desire will cease to be.\footnote{124}

Patanjali says that past and future exist in their subtle form. They do not exist in the manifest form. It is from their subtle form only that the present arises. The past and future also arise from the manifestation of the three guṇas, namely, sattva, rajas and tamas. He maintains that the objects we perceive are not separate but united. The unity of objects arises out the three guṇas, which are changing into one another. “Though there are three substances, their changes being coordinated, all objects have their unity”.\footnote{125}

Next, Patanjali devotes a few aphorisms to refute the idealism of Vijñānavāda Buddhism. He says that the Vijnanavadins are not correct in holding that a single mind-stuff or the Storehouse of Consciousness (Ālaya Vijñāna) is the cause of the manifestation of things outside. He contends that there is an objective world independent of our minds. Different people look at the same thing differently. So the minds are different although the perceived object is the same. Objects give colouring to the mind. And there are things that are known and unknown to the mind.\footnote{126} But the states of the
mind are always known. Only the Puruṣa is unknown and immutable. After all, the mind is an object. It is not self-luminous and cannot cognize itself and its object at the same time. While it cognizes its object, it fails to cognize itself. We cannot also say that one mind cognizes another mind for it leads the fallacy of infinite regress. Assumption of one mind being cognized by another mind results in the confusion of memory also. Puruṣa is unchangeable. When the mind comes near the Puruṣa it appears as if it were itself the Purusa. The mind derives the power of knowledge and understanding of everything through its proximity to the Seer. The mind acts for the Purusa through the combination of innumerable desires.

Patanjali says that for the Yogi who sees the distinction between the mind and the Puruṣa. Puruṣa is not the mind. To him, the perception of the mind as the Atman ceases to be. (Viśeṣadarśināh Ātmabhāvabhānāvinirūṭti)128.

Then the mind having bent on discrimination gravitates towards absolute independence (Kaivalya), the original state. (Tada Vivekaninnaṃ Kaivalyapraṅghāram Chittam)129.

Yet thoughts as obstructions to discrimination and independence may arise from the residual impressions (Tachchhidreṣu Pratyayāntarāni Sāmśkārebhyah)130.
The residual impressions and the thoughts arising out of them are to be destroyed in the way ignorance, egoism, etc., are destroyed \((\text{Hānameśām Kleśāvādṛktam})^{131}\).

Again Patanjali cautions the Yogis about the Powers (Siddhis) that come in the way of Samādhi. Even at this stage of discrimination, all the Powers already mentioned come to the Yogi. But the Yogi rejects all of them. He shows no interest even in the power of the highest intellect. He involves himself in constant discrimination between the Self and the not-self. Thus he attains the Samādhi known as the Cloud-of-Virtue \((\text{Dharmamegha Samādhi})^{132}\).

Patanjali says that the cloud of virtue marks the cessation of fear of falling back \((\text{Tatah Kleśakarma Niṣṛṣṭiḥ})\). It annuls actions, afflictions and pains thereof\(^{133}\).

Then knowledge becomes infinite, whereas the knowable becomes small. Knowledge here is bereft of all obscuring impurities. "When knowledge becomes infinite, but little remains to know, like the shining insect in space".\(^{134}\)

With this, the impressions having exhausted their objective, their successive manifestations come to an end. Having achieved experience and emancipation they no longer remain even for a moment\(^{135}\).
Here the mind of the Yogi attains Omnipotence and sees no succession of the moments of time. The changes that exist in relation to moments do not exist to it. Yogi's mind exists only in the timeless present. "Everything has become present for it; to it the present alone exists, the past and the future are lost. Time stands controlled, all knowledge is there in one second. Everything is known like a flash".\textsuperscript{136}

Patanjali ends his \textit{Yoga Sūtras} by saying that absolute Isolation of \textit{Puruṣa} comes when the impression are resolved in the inverse order without any motive of action for the \textit{Puruṣa}. Patanjali defines absolute Independence as the \textit{Purusa} devoid of all qualities. It is the establishment of Consciousness in its own power and nature. \textit{Puruṣarthasūnyanām gunānām Kaivalyam Svarūpapratiṣṭha Va Chitiśaktiritiḥ}\textsuperscript{137}. 
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