CHAPTER - V

CONCLUSION
In the preceding chapters a detailed exposition of Yoga and Patanjali's eightfold Yoga in particular has been made. Let us devote this chapter to critical observation on Patanjali Yoga. Before going to make comments let us recapitulate the themes of the preceding chapters. In the Introductory chapter we began with the root meaning of Yoga which is to meditate, to restrain to achieve or to connect. It was observed that in the Upaniṣads the term Yoga was used more in the sense of yoking which means not joining but controlling. It was by restraining the senses that a Yogi attains the sumnum bonum, namely, kaivalya. Besides explaining the nature of Yoga in general, a brief note on the nature and purpose of Patanjali Yoga has been presented. An outline of the structure and contents of Patanjali's magnum opus The Yoga Sūtras has been introduced.
In chapter two, namely, *The Origin and Schools of Yoga*, it has been mentioned that Yoga had its roots in the pre-Vedic times. The pre-Aryan Harappan and Mahonjodaro cultures reveal the indication of Yogic practices. But it is only in the Vedic and Upanisadic periods that the practice of Yoga was known to be very much prevalent. In the Vedic period Yoga was practised both by the religious and non-religious Yogis. Besides the Vedic Rshis, their contemporaries like the Kesins and Vratyas also practiced Yoga. The philosophically minded ascetics known as *Rajanyas* also practiced Yoga. Next Yoga practice was in vogue in the Upanisadic times. The older Upanisads like the *Bṛhādāranyaka*, *Chandogya*, *Taittiriya* and so on deal very much with *Dhyāna*, the meditative and contemplative way of having the vision of the ultimate reality. The Chandhogyaa has devoted a whole section to the exposition of the practice of *Dhyāna*. Next, an exposition of the major schools of Yoga has been given. The Buddha’s noble eightfold path, Patanjali’s *Rāja Yoga*, *Jñāna Yoga* of the *Upaniṣads* and the Advaita Vedanta, Bhakti Yoga and Karma Yoga of the Bhagavad Gita have been expounded in a considerable detail. The minor forms of Yoga like the Hatha Yoga, Vipassana Yoga and Tantra Yoga have been mentioned in brief. While dealing with Patanjali’s *Aṣṭānga Yoga*, a brief account of its relation to the system of samkhya has been given. The evolution of the twenty four elements out of the *Prakṛti* has been
mentioned. The process of the individual Puruṣa getting into the bondage of Prakṛti has been given in outline.

In the third chapter, namely, 'Yoga and the Human Destiny, the Indian conception of salvation has been explained. Indian philosophy is predominantly mokṣa oriented. Deliverance from sorrow is the central theme. Vedas speak of the attainment of immortality as the solution to go beyond the existence bound by space and time. The Upaniṣads have regarded mokṣa as the solution to the sorrow of saṃsāra. Unlike the Vedas, the Upaniṣads have held that it is not the rituals but knowledge that liberates man from the round of births and deaths. According to the Upaniṣads the liberating knowledge is non-dual in character. The one who 'know' the Brahman becomes the Brahman. The Upaniṣads paradoxically say that the one who says he knows the Brahman does not really know the Brahman. And those who really 'know' the Brahman do not say that they know Him. Another important system of the Indian philosophy, namely, Buddhism also aims at liberating the human being from a samsara. According to the early Buddhism attainment of Arhathood is the primary goal of the monk. Nirvāṇa, like mokṣa, transcends all the existential spheres of the universe. It emerges in the mind of the practitioner of the noble eightfold path. Nirvāṇa is the ending of sorrow (dukkha) by eliminating its cause, namely, desire (taṇḍha).
The classical Sāṃkhya system also speaks of the emancipation of man from three kinds of suffering (*dukkha*), namely, arising out of one's own self, from other beings and from natural calamities. Liberation (*kaivalya*) consists in the separation of the *Purusa* from *Prakṛti*. Discriminative knowledge is the source of liberation. It puts an end to the ignorance of the *Purusa* who wrongly identifies himself with the *Prakṛti*. Salvation lies in *Purusa* shining in its own identity of pure consciousness without any 'activity'. Advaita Vedanta speaks of deliverance as *mukti*, which is the realization of the *Brahman*, the ultimate Reality. Salvation is the attainment of the state of *Sat-Cit-Ānanda*. This is attained when one realizes that he is not the body and the mind but the pure Self, the *Ātman*. One becomes a *Jivanmukta* through the process of *sravana, maṇana, nidhidhyāsana*. Mahayana Buddhism speaks of salvation as the attainment of *nirvāṇa* is the sense of the *Bodhisatta*. Unlike the *Arhat*, the *Bodhisattva* attains liberation not only for himself but also for the sake of others. The *Bodhisattva* attains *nirvāṇa* by being compassionate to others. He sacrifices his life to relieve others from sorrow. He takes several births for the sake of others before entering the state of *nirvāṇa* for the salvation of others. Salvation of all beings is his ideal.

We have also dealt with the issues like human nature and destiny, and the purpose of Yoga in general. Deliverance from sorrow is the predominant theme of all the systems of Indian philosophy,
except the materialistic school of Carvaka. The Vedas, the Upaniṣads, the Saṁkhya, Buddhism, Vedanta and Yoga are concerned with the freedom of the human being from saṁsāra, the round of births and deaths. Although the ultimate goal of these systems is the same, each system has advocated its own way of attaining it. The goal is called by different names by different systems since there are some subtle distinction among them. But all the goals lead man to a destiny which is transcendental. They reveal to man his true essence which is of the nature of divinity. The true essence of man is not materialistic in nature. It is over and above the embodied self. It is independent of the material elements and natural forces. The immaterial and the transcendental element representing the true essence of man was called the Soul.

The concept of Soul has figured both in the Western and the Asian thought. In the West, the Greek thinkers like Plato and Aristotle, the Christian thinkers like Thomas Aquinas and St. Augustine, and the modern thinkers like Descartes and Spinoza have subscribed to the concept of Soul or Substance in their varying senses. Even the transcendentalist like Kant and the objective idealist like Hegel too have advocated the idea of the Soul or the Spirit. Asian traditions since the Vedic times down to the contemporary times have consistently maintained the existence of the Self or the Soul. But it is important to note that the concept of the Soul or the Spirit, in the
West is transcendental in an altogether different sense. The Soul or the Self in the West does not represent the final deliverance of the human being. In the Indian tradition the Soul or the Self represents the true nature and destiny of man. It stands for the life which is bereft of sorrow. In the West the Soul is onto-theological, whereas in the Indian tradition it is soteriological in nature.

The Vedas believed in the immortality of the individual. They held that everything of man—the breath, the mind, the senses and even the blood—survives in their elemental form after death. They merge in their respective cosmic counterparts. After the ‘death’, the person transmigrates into a subtler dimension of cosmic existence. Immortality means the ending of transmigration from one birth to another, which is the cessation of the cycle of rebirths. One's actions, knowledge and experience in the past life determine the nature of future lives of the person. Upaniṣads also subscribe to the view that man is composed of the universal elements which return to their cosmic counterparts after the death of the person. They hold that the mental or subtle structure of the person survives his or her demise. They have called the subtle structure nāma, the name devoid of the gross body. The name, the elemental structure, is only the shell and not the kernel of the person. It is not the essence but the superficial nature of the person. The essence is the Self, the Ātman, which is the final destiny of man. It is the abode as it were, of all beings. It is the
true self of everything in the universe and of the universe itself. That is why the Ātman is otherwise called the Brahman. Ātman stands for the essence of man and Brahman for the essence of the universe. But they are not different from each other. The subjective inquiry leads to the Ātman and the objective inquiry to Brahman. Both the inquiries meet and reveal that the Ātman and the Brahman are one and the same. One represents individual reality while the other represents the cosmic reality. They are the manifestation of the same reality in its micro and macro levels. That is why everything in this universe is the part (amsa) of the Brahman or Ātman. And it is in the heart of the human being that the Ātman and the Brahman meet. Man attains immortality when he or she realizes the Ātman through supersensible perception. The immortality transcends the cycle of the births and deaths.

Next, the nature of human personality and destiny according to Sāṁkhya, Advaita Vedanta and Buddhism has been expounded. Sāṁkhya holds that the individual Puruṣa is of the nature of pure consciousness as opposed to the unconscious Prakṛti. Prakṛti constitutes the empirical personality of the individual. The empirical personality gets illuminated by the Puruṣa. The Sattva guṇa of the individual self is the source of the Intelligence (Buddhi) which resembles the Puruṣa. So the Puruṣa ignorantly gets identified with the Buddhi. Thus it gets into the bondage of Prakṛti. Liberation lies in
the discriminative knowledge of a Puruṣa from Prakṛti. Advaita Vedanta speaks of the essential oneness of reality in all its dimensions. The Brahman is the underlying principle of oneness of everything that is there. The three aspects of the Brahman—existence (sat), consciousness (cit) and bliss (ānanda)—constitute the essence of all reality. All beings, including human being are of the nature of the Brahman. Human nature is of the nature of the spirit. Spirit is the essence of the human being. Ātman is the kernel of all beings but it is not accessible to the empirical self and totally outside the space-time continuum. It is also beyond the categories of quality, quantity and causality. The empirical self is only the reflection of the Atman. It is the limiting adjunct (upādhi) of the supreme Self. The empirical selves are like the multiplicity of the enclosed spaces in a room or a pot. Brahman is like the infinite and the undivided space like Ākaśa. The limited spaces cannot divide the infinite space but they will merge into it when their adjuncts are removed. Following Upaniṣads, Śaṅkara too says that the pure witness Self (Sāksāchaitanya) is the essence of the human being. It is of the nature peace (śāntam), auspiciousness (śivam) and non-duality (advaitam). Realization of the Self is called jīvanmukti, the true essence and destiny of the individual.

Buddhism is also concerned with the essential nature of the human being. The state of Bodhicitta, the suchness, Tatathā is the
essence of man. Neither the superhuman Gods nor the subhuman species can realize the state of *nirvāṇa*. Human beings alone can realize the essence that is beyond the personality composed of the five constituents, namely, *rūpa*, *vedana*, *sanjña*, *saṃskāra* and *vijñāna*. Buddhism subscribes to the view that consciousness survives physical death. Consciousness embodies the whole mental framework of the individual. It represents the *nāma* part devoid of the *rupa*, the corporeality. It acquires a new body in rebirth depending upon the *kārmic* dispositions and the surroundings in which the person appears.

The personality (*nāma-rūpa*) is devoid of any underlying substantial core like the Advaitic Self. There is no strict identity between any two reborn personalities. There is an uninterrupted continuity of the personality. The reborn person can never be the same as the person in the past life. At the same time, the two are not totally different but only divergently different. Liberation is transcending the empirical personality constituted by the five *skandas* which represent the existence of the person. Liberation implies that the person ceases to "exist" through the five *skandas*. In *nirvāṇa* the person is neither totally annihilated nor does he realize the absolute Self like the Ātman. It is beyond the extreme of eternalism and annihilationism. The essence of the liberated one is so deep that it can be understood only by those who have realized it. For all others it
is only speculative and conceptual. The Buddha called it *suchness* which only the Buddhas know fully and in actuality. And that is the nature and destiny of the human reality.

Further, the purpose of Yoga has been explained. Yoga is the conscious and determined effort of an individual to attain the supersensuous state. Its purpose is the direct experience of the supersensible reality. It is the practical method of having an intuitive insight into what is theoretically known. We have tried to explain the nobler purpose of Yoga by understanding Yoga in relation to Philosophy, religion and mysticism. Unlike Yoga, philosophy is conceptual in character. The knowledge in philosophy is intellectual and speculative. Philosophy devoid of Yoga cannot arrive at the true and complete knowledge of the reality. Philosophy uses concepts as the medium of knowing. It functions through reasoning and analysis which are not adequate means of knowing reality in its totality. So philosophy has to resort to the supra intellectual process of the mind. It is through the intutional means that the philosopher tries to know with certainty what has already been known conceptually. This is the point at which philosophy— the rational discipline and Yoga— the practical discipline meet. As distinguished from philosophy, Yoga is the path of concentration and meditation. We do find the role of concentration and meditation in philosophical enterprise also. But the nature and purpose the Yogic concentration and meditation are
deeper and nobler than the philosophic concentration and meditation. It is in this sense that Indian Philosophy is distinct from the Western Philosophy. Coupled with the Yogic contemplation, Indian philosophy aims at revealing the ultimate truth about man and the universe. Devoid of the Yogic insights philosophy per se, either Western or Indian remains to be a sterile enterprise in the diffusion of speculation and conceptualization. Philosophy breeds more and more philosophy endlessly.

Yoga is closely associated with religion and mysticism also. Religious persons are those who are often 'visited' by Yogic vision. These people may be the prophets who have invented new religions or the leaders who spearheaded 'revolutionary' movements. A mystic is one who intuitively grasps the spiritual message of his religion. The saints and sages of the Bhakti movement are called the mystics who had the have direct revelation of the truths of their religions. This shows that Yoga is closer to mysticism than to philosophy and religion. Yet all these 'disciplines' are closely related to one another. An examination of Yoga in relation to philosophy, religion and mysticism has revealed that the real purpose of Yoga is universal in character. The supreme reality that the Yogi realizes through the practice of Yoga cuts across all religions and sects. In India, although Yoga is identified with the Hindu religion, yet Yoga has been an independent and anonymous search for truth. It is regarded as a
neutral path, a secular-religious practice followed by all. Yet Yoga is being adopted by religions other than Hinduism, since some of their ideas about the divine coincide with the intuitive experiences of Yoga.

We have also observed that Yogic method of knowing may be adopted by the scientist also. Spirit of discovering the new is the common ground of both science and Yoga. Whatever may be the similarities between Yoga and other disciplines like religion, philosophy, mysticism and science, Yoga has a distinctive identity. Its nature and purpose is far superior to those of the other means of knowing. The nature of Yoga involves a systematic following of the path prescribed by it. It involves the theoretical grasp of the nature of mind and universe. And the purpose of Yoga is far nobler than that of other disciplines. The purpose is to directly and completely experience the essence of oneself and that of the universe. The goal of Yoga is Samâdhi. Yoga is the best means of conquering the existential sense of loneliness and the prison of the embodied self. It brings about the experience which unites the individual with the whole. It fulfils individual's insatiable urge to know the ultimate truth about the entire universe.

Even in the Western philosophical tradition, thinkers like Plotinus may be said to have had Yogic experience. Husserl's phenomenology of intuiting essences through a direct contact with the
heart of things may be regarded as a kind of Yogic vision. Thus the purpose of Yoga is multidimensional. It plays a significant role in Philosophy, religion, mysticism and even in science. So also Yoga is not confined to a particular region or time, although it is peculiar to India. Yoga has survived for several thousands of years because of its profound practical value. Yoga is the unique laboratory of the mind. It seeks to bring about a deep transformation in the individual and society.

In chapter four, namely, ‘Aṣṭāṅga Yoga - Its Nature and Purpose’, we have dealt with the nature and purpose of Rāja Yoga as it has been expounded by Patanjali in his magnum opus, the Yoga Sūtras. An analysis of almost all the aphorisms of the text has been made. The theme of the four parts of the book has been explained in a detailed manner. The first part, namely Samādhipāda has been dealt with in detail. Important issues like the nature of concentration, the fluctuations of the mind, the ways of restraining them, the obstacles to concentration and their removal, the four kinds of calming the mind, the attainment of the stability of the mind, the kinds of concentration, including its highest state, namely, the seedless concentration (Nirbīja Samādhi) have been explained in the fourth chapter. In it we have also touched upon the nature of the cognitive trance technically known as Saṃprajñātā Samādhi.
All forms of Samprajñāta Samādhi have to be transcended since they are in the realm of Prakṛti. Those Yogis who get stuck in the state the sāsmita samādhi are known as prakṛtīlayas. And the Asamprajñāta Samādhi alone is the perfect state of pure consciousness. It is in this state of samādhi that the Puruṣa is completely separated (viyoga) from the Prakṛti. This is also known as the state of kaivalya. This is otherwise known as the seedless state of samādhi (nirbīja samādhi) wherein even the tendencies (tañmātras) of the uṛttis are completely destroyed. It marks the cessation of the cycle of births and deaths.

In the second part of the Yoga Sūtras, namely, Sadhanapada we have dealt with the practice of method of attaining samādhi. Patanjali begins this part of the text with Kriya-Yoga which consists of austerity, study, and sacrificing the fruits of action to God. The practice of Kriya-Yoga eliminates the obstructions like ignorance, egoism, attachment, antipathy and clinging. We have explained the process of eliminating the subtle impressions (kleśas) by resolving them into their causal state, namely, egoism. Then the process of avoiding the manifestation of pain in the future is explained. The future pain is overcome by checking the junction between the Seer and the seen. Ending of the ignorance of joining the Seer with the seen results in overcoming misery. Constant practice of discrimination between Puruṣa and Prakṛti destroys ignorance. Prajñā arises when
ignorance is destroyed. The arising of Prāṇa takes place in seven stages.

Then we have given a systematic exposition of the eightfold path. Patanjali has advocated the practice of this path for the establishment of Puruṣa in his purity and perfection. In the third part of this chapter we have given a detailed explanation of dhāraṇa, dhyāna and Samādhi. Elucidation of the attainment of Powers (Siddhis) by a Yogi constitutes the main theme of this part. The union of dhāraṇa, dhyāna and sāmprajñāta samādhi gives rise to samyama. Samyama is the insight into the object of concentration. The application of samyama to various kinds of objects endows the Yogi with respective supernormal powers of clairvoyance, clairaudience, imperceptibility, and so on. We have also pointed out that the practice of these powers is a sign of ignorance and bondage. Patanjali has warned that a Yogi has to destroy these powers, for they are obstructions to the final deliverance. The intuitive knowledge of discrimination between the Puruṣa and Prakṛti is the only saviour.

In the last and the fourth part of this chapter, we have dealt with Patanjali’s views on the nature of karma. The Yogi who has attained Samādhi performs the good actions only. The good actions do not bind him, since he does not desire them. Nor does he desire for their fruits. We have also briefly dealt with Patanjali’s refutation of
the idealism of Viññānavāda Buddhism. He contends that the Viññānavādins are not correct in holding that the store-house of consciousness (alaya-viññāna) is the cause of the external objects. He maintains that the world with its multifarious objects is real and independent of the mind-stuff. The objects of the world influence the Chitta. They gave a colouring to it. The Chitta is also an object without self-effulgence. It appears to be self-luminous because of its proximity to the Puruṣa. It acts for Puruṣa through the process of desire. The Yogi who has attained the knowledge of discrimination will never mistake the mind for the Puruṣa. He attains absolute Independence (Kaivalya), the original state of the mind. Absolute Independence is the Puruṣa devoid of all qualities. It is the establishment of Consciousness in its own nature and power.

Having recapitulated the discussion in the preceding chapters, let us now pass on to make some critical observations on the nature and purpose of Aśṭānga Yoga.

1. Yoga is generally understood to be a system of certain practices through which one can attain supernatural powers and extrasensory perception. It is believed to be associated with the occult phenomena like hypnotism, clairvoyance, clairaudience, and so on. But the nature and purpose of Yoga is not confined to the attainment of these powers. Yoga aims at the attainment
of the ultimate goal of the emancipation of the individual Purusa from the clutches of the Prakṣṛti, the embodiment of nescience and sorrow. Its goal is the attainment of the Supreme knowledge which discriminates between the Self and the not-self. Thus it is wrong to identify Yoga merely with magic, medicine and occultism. It is a pity that the modern world is completely oblivious of its true ideal namely, final liberation. It is with this spiritual, noble ideal in mind that the sage Patanjali codified the Yoga Śūtras.

2. Yoga system should be studied comprehensively. It has to be appreciated by taking its ontological, psychological, theological and moral bearings into consideration. It is wrong to evaluate Yoga by taking its superficial aspects into account. Yoga like any other Indian school of thought, is a systematic and profound philosophy. The uniqueness of Yoga is that it is not only philosophical but also practical. It is the only system that has paid attention to translating the intellectual knowledge into a practical one. What is speculatively grasped has to be realized in actuality. The realization of the ideal is the purpose of Yoga. It aims at bridging the gap between the ideal and the real. Yoga is not only a system of philosophy but also a system of practices. It is as a system of practices that Yoga has exercised an enormous influence all over the world for a long time. It has
attracted the attention of even the Western thinkers who are out and out technical and academic.

3. Yoga philosophy, unlike many other systems in India and abroad, does not base its claims merely on the consistency of its arguments. It is a system of practices by which its intellectual ideas are directly verified. The value of its theoretical part gets proved through its practical part. The theoretical part of Yoga is based on the Sāmkhya system. It is supported by sound reasoning as in any other system. Patanjali aimed at giving a systematic method of transforming theory into practice through Aṣṭānga Yoga. The truth discovered through the practice of Yoga possesses greater validity than the truths arrived at through reasoning, inference or testimony. Verification of theory in Yoga is through "direct experience" which is more authentic than the experience through sense perception and reasoning. All the Indian systems of thought unanimously subscribe to the superior vision of Yoga. But since Yogic experiences are extraordinary and supernormal there is a scope for lot of mystery surrounding them. Therefore one should not uncritically accept them to be genuine. At the same time it is wrong to dismiss Yoga as being dogmatic, superstitious and untrustworthy. The fact that Yoga has been surviving for over several centuries and spreading all over the world in several
forms is a testimony to its perfection and practicality despite its enigmatic nature.

4. The nature of Yoga is not different from its purpose. Understanding the nature of Yoga entails understanding its purpose. Nature and purpose of Yoga are like the two sides of the same coin. Exposition of the structure of Yoga reveals its purpose. A detailed analysis of the eight steps of Yoga will reveal the purpose of Yoga. The ultimate purpose of Yoga, as it has already been mentioned, is to reveal the Reality called the supreme Self which is ever intelligent and effulgent. This is called truth-consciousness-bliss (satchidānanda) which constitutes our true essence. It is only through a beginningless illusion that the Self is associated with the nature and activity of the Chitta, the product of Prakṛti. And Yoga advocates that it is possible to for us to get rid of the association. It teaches that sorrow is extraneous to humanity. Bliss is our true and permanent nature. This is the greatest optimism that Yoga can give man for all times.

5. The purpose of Yoga is far greater than the physical and psychological benefits we derive from its practice. Gaining physical strength, mental power, improvement of memory, and so on are not the sole purpose of Yoga. Yoga has all these
features but its significance is far deeper and nobler. It is true that *yamas* and *Niyamas* contribute a lot to the physical, mental and moral well-being. Āsana and *Prāṇayāma* improve the glandular and nervous system of the body. They have a curative value for several other disorders. They contribute to the establishment of a sound mind in a sound body. Yoga improves power of concentration and attention. It enables the person to engage in creative and imaginative activity. It brings out excellence hidden in the human being. But this is not the real purpose of Yoga. The real objective of Yoga is the release of the human spirit from the clutches of *saṁsāra*. *Samādhi* is the essence of Yoga. It is the *summum bonum* of our life. Attainment of the *paramapurusārtha*, namely, *kaivalya* is the true goal of Yoga.

6. Yoga is an integral part of Indian civilization. It has long been there in Indian culture in some form or the other. It is said to have been in the forefront during sixth and seventh centuries B.C. Yoga as a definite path to the transcendent has been handed down from generation to generation. This is happening even in the present context of tremendous technological advancement. The handing down has been taking place through the tradition of the Guru and the disciple who in turn becomes a Guru. The tradition has been kept alive with a deep
regard for the Yogis and for the classical texts of Yoga. The age-old texts of Yoga are being studies and commented on extensively. There has been a perennial research on the works of Yoga. Treatises on Yoga have been compiled from time to time. The undying spirit of deep interest in and reverence for Yoga should be kept alive in future also. This thesis forms part of this endeavour.

7. Yoga has influenced the West in a significant way. Its impact on the West is two dimensional - physical and mental. Asana and Prānāyāma have been used for the benefits of health. Regular practice of Hatha Yoga improves the functioning of the spine, blood circulation, digestive and nervous systems. All these effects have popularized Yoga very much in the West. The West has chosen Yoga as a means of making their life healthier and more balanced. Thousands of Yoga centres are being run in the West now-a-days. This is due to the fact that Yoga is far superior to the Western systems of psychotherapy or psychiatry. Yoga is a well developed and systematic way of exploring the inner dimensions of the mind. It goes far beyond the Western systems of depth psychology. Yoga is a method of self knowledge aimed at the higher integration and maturing of the personality. Yoga is a comprehensive system of spiritual psychology. As the
'science' of the mind and its transformation Yoga is more profound than any other system.

8. Yoga is a universal and an eternal system of the mind. Although linked to Hindu religion, Yoga transcends all limitations of race and region. As the science of the human spirit Yoga has to be kept away from the sects that try to monopolize it and minimize its relevance. Yoga has to be understood in its own right and as secular discipline. It must not be mistaken for a cult or a sectarian movement, despite the fact that some cults and sects make use of Yoga for their own ends.

9. Yoga is required for the cultivation of the higher aspirations which are deadened by materialistic philosophy and the way of life prompted by the advancement of science in the modern times. Yoga alone can save humanity from the perilous consequences of the scientific age. It can protect humanity from the irrational longings of our technological civilization. Yoga is the source of creativity and positive values. It helps in awakening of the neglected qualities of the human psyche and personality. It is the royal road to comprehend the spiritual reality that is beyond the grasp of the intellect. The
The scientifically trained mind of the modern times cannot ignore the spiritual dimension of life which Yoga alone can discover.

10. Science should go hand in hand with Yoga. Scientific investigation into the Yogic states of consciousness has to be conducted. There should be a constant corroboration of the Yogic experiences through scientific experiment. The Yogic claims should not be left to be dealt with by exotic cults and practices based on mere faith or superstition. Science should improve the quality of Yogic practices through critical analysis and experimentation. Science and Yoga should not be regarded as mutually exclusive. Science gives partial knowledge of the reality which Yoga aims at knowing as a whole.

The uniqueness of Yoga lies in the fact that it is based on a living tradition that has sustained since ancient times. It has developed various methods of pursuing and attaining its goal. The methods are being practised on the popular level by people with personal aspirations for a spiritual life. They can also be examined by the experimental scientists. There is a lot of scope for critical approach and scientific research in Yoga. It is worth while to experiment on the present day Yogis who claim to have attained Yogic states of meditation. Some of the Yogis indeed welcome experiments being carried out on them.
To conclude, the process of experimental research in Yoga should not be hasty but slow and study. We cannot expect a totally objective proof of Yogic experiences as it warrants a personal involvement besides observation and experimentation. One's own mind constitutes the "laboratory of Yoga". It is more so in the advanced stages of Yoga like Dhāraṇa, Dhyāna and Samādhi. There is also a scope for obscurantism, deception and gullibility in this area of Yoga. It has given rise to all kinds of Gurus who are out to exploit people all over the world. Some of the Yoga centres have become money making rackets. People with little or no understanding of Yoga have assumed the position of great Yogis. Under these circumstances it is all the more necessary that Yoga is studied seriously. Experimental research into it should be conducted on all levels and from all angels. Only then can we distinguish between the sacred and profane Yogis. Only then Yoga will be understood in its true nature. Only then Yoga will survive and serve its true purpose.