INTRODUCTION TO YOGA-DARŚANA

BEGINNINGS OF YOGA:

The word 'Yoga' occurs in the earliest literary monument, Rgveda. The meaning there is one of effecting a connection. In the other early parts of the Veda, the word is used in the sense of yoking a horse. In the later literature it is found used in the meaning of controlling the senses and the senses themselves are compared with the uncontrolled spirited horses. On the whole, yoga is related to the sense of yoking.

The concept of yoga is found clearly for the first time in the Āraṇyakas and the Upanishads. In the Kaṭhopaniṣad we read:

Yadā pañcāvatiṣṭhante jñānāni manasā saha; buddhiśca na viceṣṭati tam āhuḥ paramām gatim. (2.3.10)

tam yogam iti manyate sthiram

indriyadhāraṇam;
apramattas tadā bhavati, yogo hi prabhavā-pyayam. (2.3.11)
Śvetāsvatara-upanishad considers dhyāna a necessary exercise in attaining the ultimate reality:

te dhyāna-yogānugatā apaśyan
devatmaśaktim sva-guṇair nigūḍhāṁ;
yan karaṇāni nikhilāni kālātmayuktāni
adhisthitati ekaḥ. (1.3)

The principles of yoga are much more clearly put forth in the Maitī-upanisad. This Upanishad explains not only the means of controlling the mind (Citta-vaśikāropāyāḥ) but also the nature of samādhi, the six 'limbs' (āṅgas) are also spoken of;

tatha tah prayogakalpati prāṇāyāmaḥ
prātyāhāraḥdhyānam dhāraṇā tarkaḥ
samādhi Śaṣaṅga iti ucyate yogāḥ;
anena yadā paśyam paśyati. (2.18)

Some of the later Upanishads are chiefly made up of topics relating mainly to yogic techniques uncluding meditation and renunciation. These Upanishads are classified as Yoga-upanishads. Some principle texts of this group are the Brahmabindu, Tejobindu, Brahmavidyā, Nādabindu, Yogaśikhā, Yogatattva, Dhyānabindu and Amṛtabindu, Garbha, Nārāyana etc.
The Garbhapaniṣad speaks of the Sāṁkhya and Yoga systems as the means of knowing the God. The Yogatattva-upaniṣad and Yogaśikha-upaniṣad depict the majesty of Ātma. Nārāyaṇopanisad has a special significance in relation to the Sāṁkhya and Yoga doctrines.

YOGA IN EPICS AND PURĀNAS:

The Epics and the Purāṇas speak of the different techniques of yoga here and there. The Mahābhārata has several passages especially in the Bhāgavatgītā and Mokṣadharma chapter of the Śāntiparva. The different aspect of yoga, like the practice of yoga, are frequently referred to in the Vanaprāva. The observances of yoga are detailed in the Aśvamedhaparva which gives explanation of controlling of sense organs.


The Śāntiparva, the twelfth part of the Mahābhārata, has many references relating to the several philosophical systems of India from Sāṁkhya to Vedānta. The chapter 316 clearly enunciates the
principles of Sāmkhya:

"The prakṛtis are eight and their manifestations are sixteen. The sages said "from this the prakṛtis are manifested and earth, air, ether, water and sun. These five and mahat, ahaṅkāra, prakṛti, are the eight principles, tanmātras and sense organs are also set forth." 

The BhagavadGītā deals with Karma-yoga, Bhakti-yoga and Jñāna-yoga. The Karma-yoga is like a plant, the Gītā explains, which later grows into the tree of Jñānayoga. Karma-yoga is the necessary preliminary step to Jñānayoga. The following verse (6.3) makes this idea clear:

\[
aruruksor muner. yogam karma karaṇam ucyate;
yogarudhasyatasya śaṅtiḥ karaṇam ucyate.\]

In the second chapter, yoga is defined as 'samatva': 'Samatvam yoga ucyate' (2.48) and it is called purātana, a very old idea, 'yogāḥ proktaḥ purātanaḥ'.

"Therefore affiliate yourself to the unitive way of yoga. Yoga is reason in action so that Karma-yoga is rendered as 'devotion to the discharge of social obligations', yogāḥ karmasu kauśalam."
Gitā point out that devotion leads to the supreme state.

vedeṣu yajñeṣu tapas āucaiva
dāneṣu yat puṣyaphalam pratīṣṭham; ;
anyeti tatsarvam idam viditvā
yogī param sthānam upaiti caṇḍyam. (8.26)

In the purānic period we find ample accounts of yoga and yogis. Viṣṇupurāṇa \(^4\) points out the various aspects of yoga:

ātmaprayatna-sāpekṣa-viśiṣṭāya manogatiḥ; 
tasya brahmaṇī saṁyoga yoga ity abhidhiyate.

yogayuktā prathamam yogī puṣyānāmeti
abhidhiyate; 
vinispanna-samādhīstutu param 
brahmopalabdhimān.

ete yamās saṇiyamāḥ pañca pañca
kīrtitāḥ; 
viśiṣṭaphaladāḥ karma niṣkāmanām
vimuktīdāḥ.

The Kūrma-purāṇa gives a list of names of yoga teachers.\(^5\)
The Adhyātma-Rāmāyaṇa speaks about the mantra-yoga as follows: There are many ways of concentration of the mind. Some concentrate by constantly calling upon name of God unceasingly like a stream of oil.

Besides these references in the epics and the purāṇas there are a few contemporary independent texts for example, Gheraṇḍa-Saṁhitā. The Śivasamhitā too contains a similar tract. These deal with particular aspects of yoga.

THE PLACE OF YOGA IN INDIAN PHILOSOPHY

Yoga, as outlined earlier, is a practical course. The yoga-darśana precepts mainly fit the Sāmkhya doctrines. But the principles enunciated, say, for example, the Aṣṭāṅga are so general and scientific for the development of one's mental faculties that their principles have been adopted by all the systems of thought. Even the avaitika-darśanas like Buddhism and Jainism, have had their own yogic methods. Thus the yoga system has a unique position in the practical application of philosophical thought. In this respect it is analogous to the Purva-mīmāṃsā. Both the systems originally had nothing to do with epistemological or ontological problems. If the pūrvamīmāṃsā concerned itself with language, its use
and interpretation, Yoga prepared the aspirants to develop healthy mind in a healthy body. The पूर्वमिमांसā in the course of its analysis of Vedic syntax a view to establish their authenticity, formulated guiding principles of interpretation to arrive at the argument of a given text. These principles have been adopted by all the later scholars. It may be mentioned that even the modern day law-pundits look towards पूर्वमिमांसā in interpreting their law books.

In the same way, yoga-darśana developed a procedure to concentrate the mind. It had the Sāmkhya metaphysics view as its basis during the process. But its principles were so effective that all thinkers adopted them to their own outlook.

Nyāya-Sūtra states that the tattvajñāna, ascertainment of Truth, which causes emancipation is to be achieved through special practice of concentration: "Samādhi-viśeṣāḥ śabdhyāḥāt" (Nyāya-sūtra 4.2.38). Further, Gautama elucidates that the Ātman should have the Saṃskāras through yama, niyama and other precepts as advocated in the Yoga: "tad artham yama niyamābhyām ātmasaṃskāraḥ yogāc ca adhyātma-vidyopāyaḥ". (4.2.46).

The Vedānta too adopts the yogic procedures. Some of the precepts are a pre-requisite for taking
up vedāntic studies. One of the Śādhana-catuṣṭaya spoken of by Śaṅkara in the Brahmāsūtra-bhāṣya, namely, śama-damādi-śādhanaṃ-sampat includes yama and niyama of the yogāṅgas. Following the upanishads the advaita also adopts upāsanas as aiding one's effort to gain emancipation. Yoga precepts can be adopted for its own sake also, without any philosophical connection. It may confer some mental peace bringing turbulence to rest. It is in this respect that yoga today is attracting the attention of people all the world over, but the emphasis is laid more on one of its aspects viz., the āsana, building a strong body. Of course, the yoga has the motto which is proverbial 'mēns sana in carpor sano- a sound mind in a sound body.

**TYPES OF YOGA:**

The various facets of the yoga were individually developed later. They all go under the name of yoga only. For example, Hāṭhayoga, Layayoga, Tantrayoga, Rājyoga, Bhaktiyoga, Karmayoga, Jñānayoga and Dhyānayoga and so on.

The earliest form of yoga was purely spiritual as is evident from the Upanishads, all works on the knowledge of the soul, Ādhyātma-vidyā. Weber in his History of Indian Literature (p.156) says that
"All early Upanishads teach the doctrine of atma spirit and the later ones deal with yoga meditation to attain complete union with atma or the supreme spirit".

'The atma, soul or self and the supreme spirit of which all other souls partake, is the spiritual object of meditation (Yoga),' writes MaxMuller.

Haṭhayoga is the re-integration of the body through strength. This yoga deals entirely with the physical training. Health is its primary aim. Haṭhayoga has the technical prescriptions and disciplines by which the body and the vital energies can be brought under control. This is the step which suppresses the physical obstacles on the spiritual path. The process of this system is brought forth by explaining the significance of the word "Hathayoga". The syllable 'Ha' represents the sun and the syllable 'Tha', the Moon and the conjunction (yoga) of the sun and the moon i.e., of the Ida-and the Piṅgalā-nāḍis is Hathayoga.

Layayoga is the method by which the mind merges with the inner source and the soul loses itself in the ultimate reality and it also consists in attending to physical fitness and it is similar to Haṭhayoga.
Tantrayoga is the spiritual knowledge which is the reintegration through awakening of the Kundalini, the coiled energy. This is explained in the Tantra. Tantrayoga is otherwise called 'Kundalinīyoga' and has Aṣṭāṅgayoga as its basis. And adds seven further steps namely, purification (ṣodhana) courage (dhrīti), steadiness (sthiratā), endurance (dhaiṛya), subtlety (lāghava) direct evidence (pratya-kṣa) and nirvikalpa-Samādhi.

Rājyoga is the highest form of yoga while all other forms are preparatory to this. Rājyoga cannot be fully achieved without training on the lines of Hāṭhayoga, by which the subtle objects can be controlled.

Bhaktiyoga is perhaps the only yoga based entirely on absolute devotion to a personal God. It is true that other types of yoga also accept existence of God called Īśvara. But the aspirant who serves Īśvara with undistracted effort of Bhakti crosses beyond the entanglements of prakṛti and attains principled identity with Īśvara.

Karmayoga is the path of action. The Bhagavad-Gītā discusses it and its justification seems to be based on two main ideas. It is suggested that even when one enters on the spiritual path, it is not
possible to abstain altogether, from the activities of life and secondly it is argued that action arises in fact from Brahman, the source of all manifestations. Thus action is something which one shares with the divine. The remedy that Karmayoga offers lies in the renunciation of personal aims while acting.

**Jñānayoga is the path of knowledge.** In the last instant the knowledge becomes wisdom or the final direct realisation of the essential unity of existence. Gaining the true knowledge leads to attainment of ultimate reality. True knowledge is the only way to gain identity. There are four basic requirements in the Jñānayoga discipline. viz., Viveka (discrimination between the self and the nonself), vairāgya (dispassionateness in the happiness in this or the other world) and sātsampatti (six preparatory requirements): śama, dama, uparati, titikṣā, śraddhā and samādhāna and mumukṣutva. The training of the Jñānayoga of the Advaita-Vedānta proceeds generally through three stages, śrāvana, manana and nididhyāsana.

**Dhyānayoga is the path of meditation.** The spiritual path of meditation does not necessarily lead to withdrawal from engagement in actions in the world. The changeless and unmixed thought about pure consciousness leads to Supreme Reality.
YOGA THOUGHT: A HISTORICAL PERSPECTIVE

Yoga it was stated earlier was developed as complementary to the Sānkhya thought. Tracing the history of the Sānkhya thought, Dr. Ramakrishna Rao finds that the Sānkhya in the Kaṭha- and Kuṇḍaka-Upaniṣads developed through the Bhāgaṇḍa-Gītā, Mokṣadharma-parva, the Śvetāsvatara-Upaniṣad, the Śaṣṭītantra into the Sānkhya-kārikā of Īśvara-kṛṣṇa. The Yogasūtra of Patañjali, he points out stands in between the Śvetāsvatara and the Sānkhya-kārikā. He also depicts the yoga as contained in the epic Mahābhārata and brings out the difference between the epic yoga and the classical yoga. The pre-classical Sāṅkhya was theistic but theism of epic yoga was a pretention.

Further quoting a line from Mahābhārata: pratyakṣa-hetavo yogāḥ sāṅkhyaḥ śāstra-viniścayāḥ, 'Dr. Rao points out that the yogas argue on the basis of direct experience or empirical analysis. The Sāṅkhyas do so on the basis of their scriptures. But the term 'pratyakṣa-hetavaḥ', stands for direct perception or yogaja-pratyakṣa and not for simply pratyakṣa or anumāṇa. In other words, yoga relies more on the direct knowledge obtained in Śamādhi than on perception or inference, which are mediate from the point of view of the former.
Dr. Rao also notes that the Ahirbudnya-samhitā contains a tract in the form of contents of yoga which is almost identical with that of Pātañjala-sūtras. Thus the formation of yogic thought is available in the later Upanishadic period and the epics.

It is necessary to refer to the teaching of early Buddhism and early Jainism in this context. A striking similarity between early Buddhism and yoga is the concept of Avidyā. Avidyā in early Buddhism is not conceived as a cosmic power explaining how the niṣprapañca Brahman shows itself as the empirical world. But merely on the ground of individual existence as is shown by the first place assigned to it in the chain of causation. It is not as in Upanishads, ignorance of the essential unity of all existence but the failure to recognise the hollowness of the so called self.¹²

Avidyā is the ignorance of the four Ārya-satyas and thereby is the origin of suffering. The suffering is removed when ignorance is dispelled. In the Yogasūtra too, 'Avidyā' though one of the five Kleśas, is the basis of the others; it is the primary source of suffering or misery. However, Avidyā here is a failure to recognise the distinction of prakṛti and puruṣa.
Another coaincidence is in regarding the way to remove suffering, Buddha prescribes a path of self discipline, which is eight-fold. Yogasūtra also prescribes a path of eight steps.

Another striking common concept is: In the Jātaka stories we find that a person after acquiring transcendent virtues "becomes 'superman', described, there as 'dharmamegha' 'Cloud of law', when he receives the excellent rain of true law, himself becomes of cloud of law".13

The Buddhacarita as well as the Buddhist texts like Milindapaṇha, inform us that Buddha underwent training, under many yoga-ācāryas like Arāda Kalama, Ajita Keśakambalin and so on.

So far as early Jainism is concerned we may note two similarities with the Yogasūtra:

Jainism speaks of ahiṃsā etc. coming under yama.

Yogasūtra speaks of ahiṃsā etc. when followed absolutely, as the mahāvrata. The state of emancipation in Jainism is being kevala and it is said that kevala-ghāna is the cause of this state and a person who attains this state comes to be called 'kevalin'. In Yogasūtra, the position of puruṣa in emancipation is described as kevalatva. These facts go to show that yoga was well developed around 6th century B.C.
CHAPTER II - B

THE YOGA-SŪTRA, THE BHĀṢYA, THE VRĪTTI:

THE YOGA-SŪTRA:

The Yoga-Sūtra of Patañjali is the systematic exposition of Yoga techniques that have been preserved from ancient times. It forms the basic text for the Yoga-darsana, Patañjali is considered neither as the founder nor as the originator but only as the formulator of yoga thought in a systematic fashion. A tradition points out that Hiraṇyagarbha is the originator of this system. There is a reference in Yañjñāvalkya-smṛti which makes Hiraṇyagarbha as the exponent of Yogaśāstra. Vācaspati Miśra refers to Hiraṇyagarbha as an early teacher of Yogaśāstra: "Yoga-sāstrasya hairanyagarbha-patañjaledeḥ."14

The text of cikitsā-sāstra discusses its topics in four distinct parts as roga, roganetu, ārogya, arogyopāya. Similarly Yogaśāstra discusses yoga in four distinct stages: heya, heyahetu, hāna, hānopāya. This world is full of sufferings and pain is that from which emancipation is sought. The identification of self with the non-self is the root cause for samsāra, the discrimination between the two
is the means of emancipation. The scope of Yogaśāstra extends upto the emancipation which is here called Kaivalya.

The special feature of Yogaśāstra is its emphasis on practical discipline. The system gives the actual methodology for acquiring maintaining steadiness of mind. It is maintained that by gaining control over the body and steadiness of mind, it leads to the ultimate state.

CONTENTS OF YOGA-SŪTRA:

The Yogaśūtra consists of four pādas: Samādhi, Sādhanā, Vibhūti and Kaivalya. It has one hundred and ninetyfive sūtras in all. The different editions differ in the number of sūtras; also there is divergence in readings from edition to edition.

The first Samādhi-pāda, sets forth definition of yoga, moods of citte (cittabhūmi), functions of citte, cittavṛtti; means of restraining the cittavṛtti, particularly abhyāsa and vairāgya. The types of samādhi, samprajñāta and asamprajñāta. Their subdivisions and means of attaining them, the concept of Īśvara, its nature and scope.
The second, Sādhana-pāda, explains the practical course of action which helps in attaining the right knowledge, described as Kriyāyoga. Kriyāyoga leads to the final state through annihilation of Kleśas and Karmas, whose nature are also setforth. The first five steps of aṣṭāṅgayoga are also dealt with here.

The third, Vibhūti-pāda, discusses the supreme powers which are acquired by practising the other 'limbs' of yoga namely dhāraṇā, dhyāna and samādhi and describes the ultimate fruit of yoga.

Lastly, the Kaivalya-pāda is devoted to the study of the forms of Kaivalya. The state of mind which is fit for Kaivalya, the nature of the higher world and nature of the self, which partakes of the pleasure and pain, and also the Dharmamegha-samādhi are explained.

IDENTITY AND DATE OF PATAṆJALI

Traditionally Patañjali is the author of yoga-sūtra. The identity of Patañjali is one of the ticklish problems. For, we have at least four Patañjalis who wrote works in diverse fields. There is a Patañjali author of Yogasūtra. Patañjali, author of Mahabhāsya, is a celebrated commentator on
Pāṇini's work and a medical work is by one Patañjali. There is another Patañjali, the author of Nidāna-sūtra. We do not know for sure if any two or many of them are the same or all the four are the same or different from each other.

Patañjali is hailed as the expounder of these three sāstras that make for 'trikaraṇa-suddhi':

\begin{align*}
yogena cittasya padena vācām 
malam śarīrasya ca vaidyakena; 
ya upākarot tam pravaram munīnām 
Patañjaliṃ prāñjalar ānato'ṃśi. & 16 
\end{align*}

Bhoja deve, in his Vṛtti on Yogasūtra agrees with the above opinion that Patañjali was a reputed author in the field of grammar, yoga and medicine. 17

Cakrapañḍidatta, the commentator on Carakasamhitā, states: "patañjala-mahābhāṣya-caraka-pratisamākṛtaḥ, manovākkāya-dosāṇam", echoing similar idea of the removal of the three impurities.

So, also Nageśa Bhaṭṭa in his Laghu-mañjūśā: "tad uktam carake patañjalinā sendriyam cetanam dravyam nirindriyam acetanam."
(cidadbaram)
Mid 12th century
Rāmabhada Dīkṣita of the 17th century, recounting the life of Patañjali, observes therein that Patañjali is Sūtrakara, Bhāṣyakāra and Vārtikakāra in one, i.e., he composed the Yoga-śāstra, Vyākaraṇa-bhāṣya and the Vārtika on Vaidya.

"sūtrāṇi yogaśāstre vaidyaśāstre ca
Vārtikāni tataḥ;
kr̥tvā Patañjalimunih pracārayamasa
jagad idam trāṭum". 18

But these authorities representing the tradition who recognise only one Patañjali, are far later and seem to rely more on hearsay than on any reliable continuous tradition. We may recall here the halo developed round the grammarian, Patañjali. He is considered as the incarnation of Ādiśeṣa. This is depicted even in a sculpture. Thus it is but natural to ascribe the authorship of the Yogasūtra, too, to this divine personage. In course of time, but neither identification can be denied outright for the evidence to differentiate the Patañjalis is so meagre or as slippery as there is to identify them.

Modern scholars are not unanimous in regard to this problem. There are scholars who
support the tradition and there are also those who recognise different Patanjalis. To facilitate the discussion, let us name the author of Yogasutra as Sutrakāra, the author of Mahābhāṣya as Bhāṣyakāra and Vṛttikāra would be the author of Vṛtti on medical work.

Śatapatha Brahmana gives a list of teachers among whom there is one, Kāpya Patañjala. Weber tries to connect the Sutrakāra with this teacher. This attempt of the scholar seems not possible due to chronological reasons. Scholars like Liebich, Garbe and Dasgupta agree that the Sutrakāra and the Bhāṣyakāra are one and the same while a few others like Woods do not fall in line with them.

Professor J.H. Woods objects the identity by bringing in the evidence of the divergent conceptions which the two works at least in regard to the question of dravya and guṇa. For Keith, too, the Sutrakāra and the Bhāṣyakāra are different.

Das Gupta refutes Woods' statement that the conception of dravya differed in the two Patanjalis. On the contrary, he finds numerous similarities between the Yoga-Sūtra and the Mahā-Bhāṣya, e.g. Sphota Doctrine, though it is a doctrine far from
prevalence, appears in both the books. Both begin alike: Yoga-Sūtra: "atha Yogānuśāsanam"; Mahābhāṣya; "atha śabdānuśāsanam". Das Gupta believes that the first three books of the Yogasūtra were written by Patañjali, the Grammarian. He considers that the last book is a later addition, as it differs in terminology from the three books and also it repeats what has already been said. A. B. Keith does not accept Das Gupta's position. In his view the Yogasūtra as a whole, is the work of a single author.

The argument of Liebich as also of Das Gupta as regards the doctrine of Shōpta, has no weight in deciding the identity of Patañjali. For, the term, Sphoṭa does not appear in Yogasūtra and it is only employed incidentally in the Mahābhāṣya.

Many of the technical terms of the Yoga including the words like, ca, vā are also found in Mahābhāṣya. On this ground Liebich argues that the two authors are one and the same. But a complete examination of the common vocabulary confirms that the words are employed in entirely different connotations in the two works. The series of words like pratyāhāra, upasarga, pratyaya, etc., do appear in the Yogasūtra but with quite different values.
H. Jacobi also brings into account certain com- pounds in Yogasūtra which violate the usages noted by Pāṇini (2-2-54). He also shows that vocabulary differs.

The date of Patañjali depends on his identity with the grammarian. If the Sūtrakāra Patañjali is the same as Bhāṣyakāra Patañjali, then the date of Yogasūtra is settled. That is the first or the second century B.C.

A. A. Macdonell in his History of Sanskrit Literature, points out that "there seems more over to be sufficient to doubt the correctness of the native tradition identifying the founder of the Yoga System with the grammarian Patañjali."

Keith finds clear traces of anti-Buddhist treatment in pāda 4 of the Yogasūtra whence it would follow that the date of Patañjali can hardly be earlier than the fifth century B.C. and he dates him in the second century B.C.

J. H. Woods refers to Professor Jacobi who has proved that there is the existence of philosophical Yoga system which is resting upon logical references and not upon initiative processes as early as 300 B.C.
However Prof. Jacobi concludes that the "Yogasūtra is later than 450 A.D." But his arguments that the Yoga contains the views of the later Buddhistic schools, is mostly based on the exposition in the Bhāṣya. Hence the Sūtra itself need not be later than the Buddhistic schools.

Dr. Jwala Prasad examines in detail the arguments of Woods, Jacobi and others and points out the defects in their arguments.20

There is an interesting piece of evidence in Vyāsa-bhāṣya on 3-44. While elaborating on the definition of dravya, Vyāsa dwells on the types of samūha. There he quotes "ayutasiddhāvayavabhedānugata-samūhaḥ dravyam iti patanjaliḥ". Here the name Patanjali is explicitly mentioned without any honorific prefixes. There is one occasion when Vyāsa refers to the sutrakāra. There (4-10), Vyāsa employs the term "ācāryaḥ", without any name. Also there is no occasion for Sūtrakāra to write on a topic like dravya or samūha. Hence we may have to draw the conclusion that the author of the Yogasūtra was not Patanjali, according to Vyāsa. But this contradicts the tradition that Patanjali is the author of Yogasūtra. We have to say that
the Yogasūtra was attributed to Patañjali at a later date. However, why Yogasūtra came to be ascribed to a Patañjali remains an open question.

No scholar writing on the Yogasūtra has noted this reference and no commentator or editor has identified the passage. The attempt to trace the quotation in the Mahābhāṣya was in vain. However under the Vārtika "ekadesē dīrghagrahaṇam" on the Śiva-Sūtra, 'ai-au-c', the Mahābhāṣya has the following line which expresses an idea very similar to that quoted in Vyāsa-bhāṣya. "samudāye avayavaḥ; tad yathā vṛksāḥ pracalana sahāvayavaḥ pracalati". 21

Kauṭilya notes the Yoga as a well recognised independent branch of philosophic enquiry. 22

As pointed out earlier the references to Buddhist views does not make the Yogasūtra to be later than the Buddhist schools. On the other hand the terms like 'Avidyā', Kleśa, remind of the similar concepts in early Buddhism, as pointed out earlier. This makes the Yogasūtra nearer to Buddha, if not his contemporary.

The Nyāya-sūtra holds that for the achievement of 'apavarga' one has to take recourse to the precepts of yoga. Hence it may be concluded that the
Yogasūtra was on existence somewhere between fifth century B.C. to third Century B.C.

**COMMENTARIES ON YOGA-SŪTRA**

Aufrecht's Catalogus Catalogorum mentions the following nineteen commentaries on the Yogasūtra including the commentaries on some of them. Of these, the Bhāṣya by Vyāsa, Tattvavā kéśava of Vācaspati Miśra, Yogavārttika by Viṣṇuānabhiṣṣu, Vṛtti called Rājāṃrūṭaṇḍa by Bhoja-deva, Yogasūtra-dīpika by Bhāva-gañeśa, Vṛtti of Nagojībhaṭṭa, Vṛtti called Maniṃprabhā by Rāmānanda yati, Yogacandrika by Nārāyaṇateertha, Yoga-sudhākara by Sadāśivaśrūmendra-saraswati and Yogasūtra-bhāṣya-vivaraṇa by Ācārya Śāṅkara are printed.

Other commentaries noted by Aufrecht are:

- Yogasūtra-rāṭha-candrika or Yogacandrika or padacandrika by Ananta, Yogasūdhākara by a pupil of Ānanda, Yogavrūṭti-saṃgraha by Udayaśākara, another commentary by Umāpati Tripāṭhin, Nyāyeraṭhākara or Navayogakallola by Kṣemānanda Dīkṣita, Yogasūtra-Gūḍhārtha-dyotanikā or Yoga-siddhānta-candrika by Nārāyaṇa-bhikṣu, commentary by Nārāyaṇatīrtha or Nārāyaṇendra-sarasvati of Allahabad, Patañjali-yābhinava-bhāṣya by Bhāvadeva of Patna, a commentary
by Mahādeva, Yogasūtrabhāṣya by Rāmānuja, a commentary by Vṛindavana Śūkla, a commentary by Sadāśiva, Pātañjalarahasya by Śrīdharānandatī. Of these several commentaries on Yoga-sūtra, the Vyāsa-bhāṣya and the Bhoja-vṛttti (Rājamārtanda) are selected for study.

DATE OF VYĀSA

Vyāsa is the oldest known commentator of the Yogasūtra of Patañjali. Vyāsa or Vedavyāsa, according to the tradition, classified the Vedas and wrote the great epic the Mahābhārata as well as the eighteen Mahāpurāṇas. Vedavyāsa is known as more a title than a name and his name is given as Śrīkṛṣṇa Dvaipāyana. He is also known as Bādarāyaṇa particularly with reference to Brahma-sūtra. He is also credited with the authorship of the Brahma-sūtra and some smṛti works. Vācaspati Miśra in the introduction to his commentary, Bhāmatī on Brahma-sūtra-Bhāṣya speaks of Vedavyāsa as the incarnation of Jñānasakti of God;

brahma-sūttrakṛte tasmai Vedavyāsāya vedhase;
Jñānaśākyavatārāya namo bhagavate hareṇ.
In Tattavavaisāradī on Yogasūtra-Bhāṣya, Vācaspati refers to the author of Yoga-Bhāṣya and Vedavyāsa or Bādarāyaṇa, as one and the same, Vijñānabhidrī also supports the identity of the authors of Brahma Sūtra and Yogabhāṣya in a prefatory verse of the Yogavārtika on Yogasūtra-bhāṣya:

"śrīpātañjala-bhāṣya-dugdha-jaladhir
vijñānaratnakaro;
vedavyāsamunindra-buddhi-khanito yogindra-
peyāmṛtah".

Abhinavagupta quotes a few lines here and there from the Vyāsa-bhāṣya and also a few lines from Yogasūtra, in his Abhinavatharati. Out of six quotations, in three cases, Abhinavagupta mentions the author as 'bhujangavibhunaiva'. In other instances, he simply introduces with the words: yathoktam or yauḥuh. Though Abhinavagupta is quoting from Vyāsa-bhāṣya, he ascribes the passages to Patañjali or Bhagavan bhujangavibhū.23 Abhinavagupta being an erudite and critical scholar in philosophy his words carry weight. Chronologically also he is earlier to Vācaspatimiśra. Hence one would be inclined to accept Abhinavagupta’s views.
What we make out from the quotation in Abhinavagupta would be that the Yogasutra as well as the Bhāṣya was written by a single author and that was Patanjali. Unfortunately this piece of evidence cannot solve the authorship of Sutra on Bhāṣya as the tradition strongly ascribes the Bhāṣya to Vyāsa. The attention may be drawn to a reference noted above to Patañjali by name in Vyāsabhāṣya (3,44) on which one might argue that Patañjali was not at all the author of Yogasutra.

The question of identifying Vyāsa is very difficult. Probably it cannot be solved at all. Perhaps a comparative study of Vyāsabhāṣya with the earlier texts in the sister systems might help at least in chronologically fixing Vyāsabhāṣya.

At present the fixation of the date of Vyāsa is difficult. A.A. Macdonell says that Vyāsa dates from the 7th century A.D. J.H. Woods opines that his date is about the end of 4th century A.D. and that he is not much earlier than 350 A.D.24

The style of the Bhāṣya points to an early age. The main tenets of Buddhism included the basic principles of the later Buddhists schools. Vyāsa refutes those ideas but nowhere does he mention the name of any of those schools. The Buddhist views referred in the Bhāṣya are nearer to the Pali
sources than to the schools. The mention of kṣaṇika-
vādīnāh under sūtra 4-20 or of vaināśkas under sūtra
4-21 does not come in the way. For these terms
can as well refer to the early Buddhists. Vyāsa is
not influenced by any sister philosophical system.
His interpretation is close to the sūtras. Hence it
may be said that Vyāsa wrote his bhaśya immediately
after the Sūtra was composed. He might have been
even a contemporary of the Sutrakāra. We conclude
with P.V. Kane\(^{25}\) that Vyāsa flourished between 5th
Century B.C. and 2nd Century B.C.

This is also corroborated by the fact that
the analysis of the philosophical problem into four
aspects—heya, heyahetu, hāna, hānopāya, suggested
by sūtrakāra and expounded in clear terms by the Vyāsa.
This method of analysis corresponds very closely to
the procedure adopted by Caraka, Vyāsa clearly draws
a reference to Cikitsāśāstra having four Vyūhas namely
roga, rogahețu, ārogya and bhaiṣajya. The Buddha
also considers the problem confronting the world in
these steps.\(^{26}\)

This correspondence of method of analysis
points their chronological proximity. We may also
quote here what Prof. Hiriyanna says in this context:
"It is generally stated that this ignorance is of four
Noble Truths (Ārya-satya), those concerning suffering its origin, its removal and the way to remove it. It is evident that in formulating this four-fold truth, Buddha was guided by the medical view of the time in regard to the curing of diseases. Such transference of the method of current science to philosophy being not at all uncommon in its history. There is also another common idea which brings the Jataka, the Sutras and the Bhasya into a chronological proximity. The idea under reference is that of 'dharmamegha' which is referred to in Yoga-sūtra, 4-29. "This concept of dharmamegha represents noblest altruism and transcendent virtues. After acquiring them one becomes 'super-man' described there (Jātaka stories) as dharmamegha, Cloud of Law," Vyāsa speaks at length about this concept while the concept is forgotten after him.

I wish to point out here a curious point: Though there is a quotation in Vyāsa which can be traced to Mahābhārata, there is not even a single quotation or reference to the Bhagavadgītā. Bhagavadgītā as well known, is considered as a text in Yogaśāstra and there are many views which are identical between Vyāsa-bhāṣya and Gitā. For example, non-satiation of desires by going after them just as fire is not extinguished by pouring oil on it. This lack of
reference might prompt that the *Vyāsa-bhāṣya* was written at a time when the *Gītā* was not very popular. That is in the last few centuries before Christ.

**BHOJA, HIS LIFE & DATE**

Bhoja was a King who ruled in Dhārā, the present Dhar near Ujjain in Madhya Pradesh. He is spoken of as a very benevolent King and a great patron of learning. The ruins at Dhar do bear testimony that the statements about him are not exaggeration.

Bhoja flourished in about the 11th century A.D. from Subhūticandra, the Commentator of *Amara-kośa*. We learn that Bhojaraja flourished between 1010 A.D. and 1055 A.D. and died at about 1062 A.D. Bulher opines that Bhoja might have assumed reins of Government about 1010 A.D. or somewhat later. Dr. R.G. Bhandarkar also assigns the first half of the 11th century to Bhoja while S. K. De is more specific in stating that Bhoja was alive somewhere between 1010 A.D. and 1055 A.D.

According to *bhojaprabandha*, Bhoja reigned for 55 years. An inscription of Jayasimha who succeeded Bhoja, is dated 1112 Saṁvat, i.e., 1055 A.D. There are evidences to show that Bhoja could not
have lived at any rate beyond 1034 A.D. 29

WORKS OF BHOJA:

A large number of works on various branches of knowledge are attributed to Bhoja. The two extensive and voluminous works are, Sarasvatī-Kaṇṭhābharana and Śṛṅgāra-Prakāśa. A prefatory verse in Rājamārtanda tells us that Bhoja wrote works on grammar, a commentary work and commentary on Patañjala-Yogasūtra and a work on medicine. The medical work and commentary on Yogasūtra have the same title, Rājamārtanda.

An astronomical work called Rājamṛgāhka is also in the name of Bhoja. Ajaḍa who commented on Sarasvatī-Kaṇṭhābharana, says that Bhoja wrote eighty-four works.

Sarasvatī-Kaṇṭhābharana and Śṛṅgāraprakāśa are the works on poetics. His work on grammar is also called Sarasvatī-Kaṇṭhābharana. A work on Śaivāgama, "Tattvaprakāśa" is ascribed to Bhoja. He is also said to have written a prose work called Śṛṅgāramāṇjarī, Bhūpālakṛtasaṃuccaya is the work on Dharmaśāstra. Raghunandana mentions in his Tithitattva that Bhoja wrote another work called Bhujabalā-Bhīma. 30
COMMENTARY: DEFINITION & NATURE

Sanskrit literature has a characteristic tendency to preserve its achievements from very early days. This tendency has given rise to many original-cum-explanatory sets of literature.

In the case of every work of poetic art, there is much difference between the attitudes of the poet and the reader. Sometimes the poet's mental and moral set-up is different from others either because the reader is far removed from the poet's period of existence or because the reader is ignorant about the nature of the subject he is dealing with or because of both. Sometimes the reader may deviate from the original meaning of the poet. Then the commentaries help the reader in finding out the idea of the poet. Comparatively the commentators are nearer to the original authors and tradition. Without the help of the commentaries it would be difficult to understand and grasp the original text. Means like a bare translation of written texts or interpretation from a personal standpoint may not be of such help in that direction. Sometimes texts may be incomplete the reading may be incorrect, then we have to depend on the commentators.
for explanation, interpretation, amplification and reconciliation etc. Hence the commentaries become indispensable guide for a correct study of a text. With reference to Vedic texts A.A, Macdonell points out that "Indian commentators are invaluable guides in explaining the theological and ritual texts of the Brāhmaṇas" and the same holds good in the case of other Sanskrit texts also. Another advantage in the study of commentaries is that we will be able to have an insight into the contemporary literature, culture, etc.

NECESSITY OF A COMMENTARY:

For any text, a commentary written or oral is necessary. It is our common experience too. An idea of a passage not understood while read by ourselves becomes clear when a scholar expounds it to us.

Patañjali in his Mahābhāṣya, speaks of this use of a commentary like this "Vyākhyānato viśesa pratipattih na sandehāt alaksanam".31

The origin of the commentorial literature i.e., the explanatory sets of literature can be traced from Vedic period. We find the traces of the explanatory purpose in the Brāhmaṇa and the Vedāṅga
texts. These texts help in determining the meaning of Vedic passages. The Vedic texts are peculiar and profound in the whole of Sanskrit literature. The noteworthy feature is that they are too brief to be understood without the help of some elucidatory material. The Vedāṅgas which originate as explanatory, have acquired the status of preservatives; they are in turn elucidatory also. Further these Vedāṅga texts are in the style of Sūtras.

A sūtra should have the following features. It should contain as small a number of syllables as possible, but should give no room for doubts. It should bring out the essential point intended and should have a link with the preceding and the following lines, should not contain any meaningless elements and should be free from all kinds of flaws. Those typically conforming with the definition of sūtra are the sutras of Pāṇini, in which the method of concise presentation reached its perfection.

Thus the commentorial literature had its origin in the Vedic period itself in the Brāhmaṇas and the Vedāṅga texts. Gradually there was greater need for such literature and that was met through
commentaries of several types, such as Bhāṣya, Vārtika, vṛtti, Vyākhyāna, Tīka, Tippani and so on and so forth, each having its own characteristic features so far as explanations and method involved in them are concerned.

A Vārtika being that which takes note of what is said, unsaid and ill-said. These vartikas did not perhaps serve the purpose fully. So it gave rise to a method known as Bhāṣya. A Bhāṣya is defined as that 'writing in which the meaning of the sūtra is explained closely following the wordings of the Sūtras, and one's own views are explained as well. The sūtra-bhāṣya method of presentation was followed by all systems of philosophy in the early period.

Vṛtti means brief explanation. It is less technical but systematic than the other types. It is lucid and may be written on even another commentary.

Vyākhyāna is less technical than the above said ones and is simple. The characteristic of Vyākhyāna is to split up words, to give their meaning, to resolve the compound words, to give construction of sentences and to clear the doubts that may arise to a beginner.
Generally commentaries too begin with a maṅgala-śloka and the authors speak about themselves before taking up a text for elucidation.

**VYĀSA-BHĀSYA: Its Nature**

The Vyāsa-Bhāṣya conforms to the definition of Bhāṣya. The pratikas are not given to the Sūtras. The significance of the Sūtra and its words are explained in detail. Vyāsa does not bother himself in giving grammatical notes on the words and also he does not bring us too many quotations to establish his views. These are about 35 quotations in all in his work including the one from an Upanishad.

His language is quite simple and does not write long sentences. His mode of argument is defending his stand is not complex. We do not see any influence of other philosophical systems like Nyāya or the Vedānta on him.

Another feature of Vyāsa's exposition is that he illustrates with very common instances to drive home his point.

To illustrate that it is possible to avoid what harms, in the context of showing the misery of the world is avoidable, Vyāsa writes: the sole of foot is vulnerable to thorn which has the nature of
pricking. The pricking by the thorn can be avoided by the use of slippers.

That the changes are only in the attributes is illustrated by taking a statement from common parlance: Devadatta is getting poorer and it is shown that Devadatta's becoming poorer is not due to anything in Devadatta himself but in the loss of something belonging to him, say, cows.

Explaining the courses of Kleśas as found in life, Vyāsa gives this illustration: Supposing Caitra is in love with a lady, this does not mean says Vyāsa, that Caitra has no love towards other women; his love towards others is either dormant or enfeebled or arrested.

Vyāsa provides a variety of information in the course of his Bhāṣya. While commenting on the various siddhis, for instance, Vyāsa takes occasion to speak about the object of contemplation which give those siddhis. Thus we get Vyāsa's ideas about the universe and its inhabitants; the nature of words and meaning and so on.

Vyāsa straight away begins his commentary neither has he any benedictory verse at the beginning nor does he speak about himself.
BHOJA—VṛTTI: Its Nature

Rājamārtana the commentary on yoga-sūtra by Bhoja, conforms to the definition of Vṛtti. It is a short commentary giving a simple interpretation of the Sūtra without going into much of technical details. Whenever Patañjali brings an important point, Bhoja after giving the word-meanings, summarises the idea of Patañjali in one or two sentences with the preface 'ayam arthaḥ' or 'etad uktam bhavati'. At the end of every pāda, Bhoja succinctly puts forth the arguments of the pāda. Following this method, the entire Śāstra position is put forth in nutshell at the end of the work.

Though Bhoja does not enter into any philosophical discussion in the course of his Vṛtti he takes occasion to point out the inconsistency regarding the nature of Ātman as set forth in the other darśanas. It may be noted here that he also refers to the Pratyabhijñā-darśana therein.

Probably because of the chronological position of Bhoja, he is influenced by the other darśanas particularly Sākhya and Vedānta. He employs the terms antahkaraṇa and Ātman very freely, even as he does not give currency to the terms in the Sūtra text.
True to being a Vṛttī the language of Bhoja flows freely.

Bhoja often explains the significance of terms of the Sūtra etymologically also. He dwells on the derivation of the words. For example:

(1) pañca-tayyah: avayava-bhūta-vṛttayas tad apekṣayā tayyap-pratyayah.

(2) Kleśa: 'Kliśnantīti, kleśā':

(3) the term Isvara: Isvara Isānasilam ācchā-mātreṇa sakala-jagad-uddharaṇa-kṣamaḥ.

**Vyāsa and Bhoja:**

Comparatively speaking, Vyāsa is nearer to yoga-sūtra tradition and therefore he is an authority as acknowledged by later writers. He provides a variety of information as related to the yoga-darśana. But one may not be able to follow easily the meanings of the words of the Sūtra.

Bhoja is helpful in understanding the meaning of the words of the Sūtra and thereby grasp Patañjali's thoughts. His summaries are ably done and the aspirant can recapitulate the message of yoga.

Bhoja begins his Vṛttī with salutations to Śiva (two verses), Patañjali (two verses). Then the works of Raṇa-Raṅgamalla-Nṛpati i.e., Bhoja himself
in three fields, are referred to and glorified. Finally he writes about the need for writing this Vṛtti (two verses).

*   *   *