CHAPTER III

VYĀSA-BHĀSYA: A CRITICAL STUDY

An attempt is made in this Chapter to present the philosophical stand-point of the Yoga-Darsana in a logical sequence, putting together Vyāsa's statements in different contexts.

(a) "YOGA"—Its definition:

While explaining the phrase, 'Yogānuśāsanam', in the very first sūtra, Vyāsa clarifies what he means by the term Yoga. For Vyāsa, Yoga is Samādhi.¹ Samādhi means concentration and it is a characteristic of psyche. In the course of the work, the term Yoga is also employed in the sense of practical discipline leading to Samādhi. Even then it does not contradict Vyāsa's idea Yoga. It may be said that Vyāsa identified the cause of Samādhi, i.e., Yoga, with the effect. Thus he provides the key-note that any one desirous of enjoying Samādhi must take recourse to Yoga, the practical discipline.

By understanding the term, 'atha' in the first Sūtra, in the sense of simple beginning of a study, Vyāsa seems to say that the study of Yoga does not require any prerequisite qualification.
Prakṛti:

The entire physical world is considered as the evolution of a basic entity, 'Prakṛti'. Prakṛti is constituted of three Guṇas: Sattva, Rajas and Tamas. The three Guṇas which are always found together are in equilibrium in the state of Prakṛti. But in the course of evolution, the three Guṇas will not be in equal and same proportion. It is this variation in the proportion of the constituent Guṇas that differentiates the objects of the Universe. Though the three Guṇas are always found conjointed, they retain their individual nature and they are interdependent.

Guṇas are so called because it is 'a category subordinated to Puruṣa. Prakṛti only ministers to it.'

The Guṇas are related with all characteristics and are eternal, i.e., they do neither go out of existence nor come into existence afresh. Due to the guṇa-related manifestations (vyaktibhiḥ) of the past and future, coming and going, the Guṇas seem to have the characteristics of coming into existence and disappearing. In other words, while the manifestations have the nature of going to the past and being in the stage of yet-to-come, the Guṇas seem to appear and disappear because of their relations with them.
A common experience is cited as illustration: A person, Devadatta, is getting poorer; the reason for this may be, say, his cows are dying. It is clear that dying of cows is imposed on Devadatta. Thus Devadatta's poverty is only due to the loss of cows, an attribute and not due to anything in regard to Devadatta himself. There is no 'loss' or poverty in the person Devadatta.

**Evolution:**

Evolution starts when the equilibrium of Prakṛti is disturbed. The cause of disturbance is given as the proximity of Puruṣa. Vyāsa does not state clearly how the prakṛti gets disturbed and starts evolving. He only says that the evolution of prakṛti is for the sake of puruṣa and that the modification is going on and on, and has no beginning. The modifications of the prakṛti into tattvas is only the variation in the dominance of any one of the constituents, namely, Triguṇas.

The Yogabhāṣya postulates that the prakṛti evolves into the Mahat which in turn evolves into Ahamkāra and Tanmātras. These two evolutes are called Aviśeṣas (non-particularised). That Tanmātras evolve direct from Mahat along with Ahamkāra is rather peculiar to Yoga-Bhāṣya. The Ahamkāra evolves
into the five organs of cognition and five organs of volition and Manas (mind). The Tanmātras which are five, namely: śabda, sparśa, rūpa, rasa and gandha, respectively evolve into five elements (bhūtas): Ākāśa, Vāyu, Agni, Jala and Prthvī. These evolutes are called Viśeṣas, the particularised. The entire universe is covered by these twenty-three tattvas only. There is no tattva beyond the viśeṣas and therefore they do not evolve further, i.e., the five great elements do not evolve as entity, having distinct feature of its own. The viśeṣas are the basis of the visible universe. All the manifestations in the universe are only permutation and combination of the five elements. Hence these cannot be called Tattvas as there is no modification in the constituent Trigunas.

Mahat, the liṅgamātra, forms itself in aliṅga and then separates from it. So also the six viśeṣas are found in liṅgamātra and evolve from it. Similarly from aviśeṣas is the evolution of bhūtas and indriyas. There is no tattva beyond the viśeṣas.

The penultimate source of the diverse universe in the reverse propagation, is mahat and so it is called Liṅgamātra. This has a further step and that
PRAKRTI (ALINGA)

Mahat/ Buddhi (Lingamātra)

AHAṆKARA

Jhana- Karma- manas

(5) (7)

Sādā Sparśa Rūpa Rāsa Gandha

Ākāśa Vāyu Agni Jala Prthvi

--- PANCAbhūTAS---
is the state of equilibrium, Prakṛti, which is therefore called alīṅga, avyakta and pradhāna.

**Lingamātra** is the primary evolute because it has not got any definite forms or characteristics. It is in the Ahamkāra, the next evolute, that the evolution rises into a further point of distinction. Of all the bhūtas, Vyāsa finds occasion to refer to some details of Ākāśa. The basis of all sounds is the mark of ether and it is said to be coverless. Similarly because of coverlessness, ether has also been affirmed as omnipresent. Therefore the sense of hearing alone is related to the sphere of sound. This is concluded on the basis that a deaf person cannot hear and a non-deaf person can. The Ākāśa also provides 'space' for the body.

Vyāsa makes it explicit that the several tattvas are gross and subtle. Then gandha-tanmātra etc., are the subtle forms and their gross forms are prthvī, etc., respectively.

**Puruṣa:**

Puruṣa is pure consciousness without any tinge of viśeṣas. He has no modifications. He stands aloof and apart from prakṛti. The inert prakṛti becomes activated by the proximity of Puruṣa.
all modifications of the prakṛti occur due to the presence of puruṣa.

The puruṣa who is pure and has only the form of consciousness, is entirely different from the sattva which undergoes transformation. Though puruṣa by himself has no experience, there is experience as a result of the comprehension of nondifference between puruṣa and sattva who are completely distinct from each other.⁹

The Yoga system recognises an entity called 'Īśvara' who is described as Puruṣavīśeṣa. (see below, Īśvara).

The system accepts plurality of puruṣa.
This can be inferred on the basis of the statement that drṣṭya, objective world, is no longer seen with reference to the particular puruṣa for whom the drṣṭya has completed its task and it remains as such towards those puruṣas who have not yet realised the Truth.¹⁰

ĪŚVAHA:

Unlike Sāṅkhya, Yoga affirms the existence of God, Īśvara. Īśvara has the nature of consciousness. Patañjali refers more especially to the gaining concentration by devotion to Īśvara who helps the YOGIN IN THE EFFORT.¹¹

Patañjali describes Īśvara as puruṣa-viśeṣa. He is untouched by any experience, afflictions or
karma or its fruition or by any latent impression. This indicates that Isvara is free from the three types of entanglements. Isvara has the power of different manifestations according to their distinctive functions. He is the puruṣa in whom the omniscient germ has developed to the highest excellence. While this general aspect of Isvara can be established through reasoning, the special characterisation like name, etc., are to be learnt from the Āgamas, says Vyāsa. Isvara has no personal involvement in the creation or dissolution of the universe. The universe is there by itself. This makes the yoga to have a 'pretended theism'. Isvara, out of compassion, helps the puruṣas in bondage to get released by imparting necessary instructions, though of course, he has nothing to achieve for himself. This is corroborated by the statement: "The first wise being, the all-powerful, the great sage entered into the psyche Himself and out of compassion, taught the science to Āsuri who wanted to know it." It denotes that the spiritual science is like a hidden treasure, revealed by Isvara, the first preceptor, beyond the limitations of time and space.

The Yoga Sūtra tells that Praṇava signifies Isvara.
Dravya:

The substance (dravya) is an aggregate of ordinary and extra-ordinary forms. The aggregate (samudāya) is of two kinds: (i) the aggregate in which the differences of components are hidden (suppressed), for example, the body, a tree, a herd, a forest. Here the components that make up a body, a tree, a herd, a forest, etc., are not specified; (ii) the aggregate in which the differences of components are specified in words, for example, 'both divine and human beings'. This means there are divine beings as well as human beings and these are specified in the expression. Again, the components may be distinctly mentioned or not. For example, 'garden of mango trees', 'association of Brahmins', or 'mango garden', 'Brahmin association'.

Further there are two types of aggregate (samūha): (i) that whose components can also be found outside the group, yutasiddha, e.g., a forest, an association; (ii) those whose components have no existence outside the assemblage, Ayutasiddha, e.g., a body, a tree, an atom. Vyāsa notes that Patanjali means that Dravya is an assemblage of different components which are not found independently outside the assemblage.16.
The objects in the world are distinguished as on the basis of genus, special features and spatial relation.

Five forms of Dravya are set forth (3. 44):-

The gross form of the bhūtas is the first form of the dravyas. The general form of the respective bhūtas like the smell of the earth, viscosity of the water, etc., is the second form of the dravyas. The third form is the Tanmātras which are causes of the bhūtas (elements). Each of these are composed of atoms which are the same in ordinary and extra-ordinary forms and are assemblies with integral components. The fourth form of the bhūtas, the anvaya, is the attributes of nature of form, luminosity, activity, existence which follow the nature of action. The fifth form is arthvattva, usefulness. The purpose of experience and emancipation are related with the Guṇas which are in turn related with the tanmātras, physical elements and physical objects. All these are purposeful.

Kārya-Kāraṇa-Bhāva:

Each system of thought has its own theory of causation that is in keeping with its ontological stand. Vyāsa-Bhāsyā deals with this problem in its own way.

According to Vyāsa-Bhāsyā the causes are of nine kinds: viz. ētpatti, sthiti, abhivyakti, vikāra,
pratyaya, prāpti, viyoga, anyatva or bahutva and dhṛti.

(1) Utpatti-Kāraṇa: -- originating cause: the cause from which an effect originates, e.g., the manas (mind) is the originating cause of knowledge.

(2) Sthiti:–Kāraṇa:-- The sustaining cause: The cause that sustains the effect. The puruṣa's interest is the cause of the continuance of the mind. Food is the sustaining cause of the body. The condition of the body increases or decreases according to the quality and quantity of the food supplied to it.

(3) Abhivyakti-Kāraṇa: The manifesting cause: The cause that manifests the effect. The light and the knowledge of colour are the causes of the manifestation of colour.

(4) Viṅka-Kāraṇa: Modifying cause: The cause that modifies the other, e.g., variation of the objects of mind. Fire modifying the thing that is being cooked.

(5) Prāpti- Kāraṇa: Uniting cause: The cause that unites two objects. E.g., the practice of the aṅgas of yoga is the cause for the realisation of Truth when the yogins are united with Truth.

(6) Pratyaya-Kāraṇa: Cognising cause: The cause that helps cognition of another thing, e.g., knowledge of smoke which is the cause of knowledge of fire.
(7) Viyogā-Kāraṇa: Disuniting cause: The cause that disunites two objects. The practice of Yogangas is the cause for disuniting of the aspirant from impurities.

(8) Anyatva-Kāraṇa: Altering cause: The cause that changes the form of an object. When the goldsmith changes the shape of gold, he is the cause of change. For a single cognition, say, woman, Avidyā is the cause of taking her as mūḍhā (ignorant). Aversion is the cause of considering her as misery. Attachment for treating her as pleasure. For neutrality towards her, the cause will be philosophical knowledge. Thus avidyā and others are anyatva-kāraṇas for the varieties of cognition regarding woman.

(9) Dhṛti-kāraṇa: Supporting cause: The cause that supports an object. The body supports the senses and vice versa.

Change or transformation is the appearance of a characteristic in an existing substratum even as its another characteristic gives way.

But the change is actually of characteristics in the substratum and is not a substantial one. The characteristics change in their features (bhāva)
in past, future and present paths. It is like a
golden ornament of one pattern changed into a dif-
ferent ornament of a different pattern. Here the
material itself did not change; it remains gold
only.18 If there should be any such material
change, then the substance could not be recognised.

An objection is raised (3.13): the substance
is not over and above the characteristics because
it does not go beyond its earlier phase (tattva)
when it remains the same in the earlier and later
stages then it should be related to both states.
It pervades like the kūṭāstha, the changeless basic
aspect. But this is not a problem. For the sub-
stance, as such is not considered eternal in this
system of thought. Hence the world shall disappear
but not destroyed. At the time of dissolution, it
becomes subtle, i.e., it loses itself in its origin.
As such, it is not perceived.

When the characteristics undergo a change
of phase from being in the present path, the manifested,
it will not sever its connection with the yet-to-
manifest and present and so in the other two situa-
tions. It is like a man in love with one lady,
not cutting off his association with another woman.19
An objection can be raised by others in this case that there would be a confusion of the paths due to the intermixture of all phases. (3,13)

But the objection holds no water because the characteristic cannot be brought to existence as such, afresh. Once the there is dharmatva, the difference of the phase must also be considered. This is not confined to the present time only. If it were to be so, then phyche would have had the feeling of attachment at the time of anger, which is not proper.

Of course, there is no simultaneous occurrence of the three phases in any one individual case of manifestation. The manifestative cause can only be there gradually. Similar attitudes towards two particular objects cannot co-exist. An attitude in a particular way in an object can co-exist with an attitude in a general way with reference to other objects. For example: If one has attachment with one object, it cannot be said that the person has no such relation with any other object. For it will be in the general form in respect of other objects; similarly the phase.
It is the characteristics and not the substratum that has the three paths (of time). The characteristics being observed and unobserved, get into different states and the various objects are named after their states and not because of any change in the substratum. It is just like a digit that gets the value according to its position in a number whether it is in unit's place, tenth's place or hundredth's place, or it is like the one and the same lady being called a mother, a daughter as well as a sister at the same time.\(^{20}\)

Some raise a point: If the transformations are to the states only then all (viz., substratum, form, phase and state) are changeless for they are separated by the functions of the paths (time). When the characteristic does not function, it is yet-to-come. When it does, it is present; when it sets after function, it is past. Thus the substratum, characteristics and phase and states, all will have to be considered as having no transformation, a position which is not acceptable.

But it is not defective because though the one endowed with guṇas is changeless the interaction of the guṇas is multifarious. Just as the organisation (saṃsthāna) is the first characteristic
of śabda, etc., which are eternal and non-eternal, the linga, evolutionless, is the first characteristic of sattva and other guṇas when they appear and disappear. It is technically called vikāra (transformation). 21

Here is an example: A ball of mud having the characteristic of being a lump undergoes a characteristic transformation, the form of a pot. The form of pot gives up its phase of yet-to-come and assumes the phase of present. This is the transformation of phase. The pot, being new and old every moment, has the change of state. Even for the characterised, the change in characteristic is a state and for the characteristics too the change of phase is a state, thus both have the same transformation of the substratum; but each has a different form.

In other words, changes of the characteristics, phase and state should not transgress the very form of the characterised. As such, only one transformation floods all. Transformation is after all the emergence of a different characteristic; at the disappearance of the erstwhile characteristics.

Characteristic (dharma) of a substratum is only the ability (śakti) of the substratum, delimited
by capability (yogyatā). Its presence can be inferred on the basis of the outcome of various results and there may be many characteristics in a single substratum. The dharma which is functioning at a given time (present) differs from those which have set down (sānta, past) and which are unmanifest (avyapadeśya, yet-to-come). But when the substratum gets related with all time in general then there is nothing that differs from anything else as the substratum exists in its own form.

The sānta characteristics are those which have rested after functioning; uditas are those which are functioning and follow the phase yet-to-come. Following the present is the past (sānta). The reverse of this does not happen, since there is no sequence from past to present.

Those which are Avyapadeśya, yet-to-come, are everything in the form of everything. Vyāsa quotes a text in this connection: Rasa and others which evolve from water, (jala) and earth (bhūmī) are found in the immovable ones. Thus evolved characteristics of immovables are
found in moveables and vice versa however they retain their specific genus.\textsuperscript{23}

The characteristics do not manifest at the same time due to apabandha (limitations) of time, place, form and purpose. That which is found related all through these manifest and unmanifest characteristics and is of general and specific phase (gross-subtle) is dharma, the substratum.

For the thinker, yogācāra, as identified by Vācaspati, who accepts only the characteristics with reference to a substratum, there can be no experience. For, how can the act of one cognition (vijñāna) be the object of experience of another? Also there is recollection: one cannot recollect or recognise what has been observed by another. It is only through recognising the substance as related with its characteristic changing.

The change of the substratum through stages in the sequential order causes evolution, e.g., with reference to pot (ghaṭa); the sequential order could be loose earth, ball (lump) of mud, earthen pot, pot sherd, earth particles.\textsuperscript{24} Here the transformation of characteristics would be, say, the ball of mud disappears as the pot comes into being. The yet-to-come pot coming into being(present
or the disappearance of mud ball which was present, is the change of nature. But there is no sequence after past; only the yet-to-come and present have transformation.

Similarly is the order of transformation of state. At the appearance of the newness of the pot, its oldness comes to be known gradually; following the successive sequence of moments, it manifests fully. This pariṇāma, the transformation, is endowed with form and phase. 25.

These sequences come into being if only there is difference between the attribute and the substratum. Even an attribute may be the substratum with reference to another attribute. When the substratum is in reality and has indication of identity with the attributes and if the same attribute is referred to them, sequence appears as one only. 26

The past and the future exist in their own real form. The difference is on account of the difference of paths of the attributes.

That which is yet-to-come is to manifest in future. That which has been experienced is the
past and that which is enjoyed in its operation is the present. These three are the cognisable objects of cognition. If these were not real, then cognition would have had no object. So the agency bringing about the effects of actions, either of enjoyment or of isolation, were a non-entity, then the endeavour of the wise with that end in view or caused by it would be inexplicable. The cause is capable only in bringing the already existing to the present time and not in creating a new entity. The established cause only helps the effect in a particular way; but does not produce anything new.²⁷

Substratum is endowed with a number of attributes, the properties organised in accordance with different paths (adhvas)²⁸. The present being related to a certain individual exists materially but the same cannot be said with regard to the past and the yet-to-come in its manifestable form.

The yet-to-come in its own form to be manifested and the past in its own experienced form. It is only in the path of the present that there is manifestation of form and not in the past path or in path yet-to-come. But at the time of one path, the
substratum will have the two other paths also. For none of the three paths can exist without the first appearing.  

These attributes having three paths which are present, past and yet-to-come, are subtle and six non-special (aviśeṣas) are general forms. Ultimately all these are special situations of guṇas.

In this context Vyāsa quotes an authority: "The ultimate form of the guṇas does not come within the range of vision, whatever that comes within the visual range is altogether insignificant like Māyā."

If the nature of a thing is not destroyed in spite of its transformations such a thing is called nitya, eternal, because both remain as such, both are nitya. In the attributes of guṇas like buddhi, etc., the succession has an end. It is known at the end of transformation. In the case of substratum, the guṇas, it has not an end and so it is not known in the end; with regard to the kūṭaṣṭha-nityas, too, i.e., liberated puruṣas, being only in their own form, the nature of their
existence is known in succession. Thus even here the succession has no end but posited on the basis of the use of the word "is",\(^{31}\) (4,33)

**Kāla (Time)**

Kṣaṇa, moment, is the lowest measure of time (even as atom, paramāṇu, is the smallest part of dravya). It is described as the time taken by an atom to move from one point to another. The continuous flow of movement of the atom is kṣaṇa (sequence). There is no objective correlation between a moment and its sequences. The terms like muhūrta, day, night, etc., are only posited by the buddhi. Time has no form. It is created by the buddhi and made known by words. But the ordinary people who see only the outward, perceive time as having a form. The moment with reference to an object follows an order.\(^{32}\)

The sequence of kṣaṇa is called kāla by yogis. No two moments occur simultaneously. Therefore there is only the present moment. So there is no contact between them. The moments yet-to-come and past are transformed ones. In one moment the whole world undergoes transformation and it is the basis of attributes.
There is no object which is not accompanied by thought. Any object may occur in thought such as imagined in a dream and the like. Thus idealists refute the reality of the form of the object. They assert that the object is only posited by the creation of the idea like those seen in a dream and it does not exist in reality. It is quite clear that this argument is irrelevant because the object which is there in its own might is denied of its reality on the strength of the cognition which is changing (vikalpa) and therefore not valid.\textsuperscript{33}

The object is the same though the psyches are different. So they (cognition and object) are different. A single thing will be the common object to many psyches. This object is neither imagined by a single psyche nor by many psyches; it exists in itself, because even in the diversity of psyche, the object is the same. Even though the object is one and the same, the psyche has the idea of pleasure through merit and the ideas of misery through demerit. From the same, the psyche will have the idea of delusions due to avidyā and the idea of indifference due to right knowledge. The object created by one psyche should not affect another psyche.
Therefore the object and the idea are distinct from each other on account of their respective characterising, viz., known and the knowledge. There is not the slightest tinge of any confusion between these two.

According to Sāṅkhya, "the object is endowed with three guṇas, the nature of which is to be mobile. Therefore the object is related to the psyche through the instrumentality of merit and the rest and through its different forms, it becomes the cause of the different cognitions appearing in accordance with afore-said instruments.

Some others argue: An object is coeval with knowledge because it is experienced like pleasure, etc. On this very basis the commonness of object is objected to and in the earlier and later moments, the form of the object is derived.

This argument is not valid. Supposing the object depends upon one psyche and the psyche is otherwise engaged (vyagra) or is arrested. Then how should the thing be there without having a form of its own, unobserved by the psyche, not being the object any other psyche, having no means of being known and its nature being not grasped or known by any psyche. And then if it is related with the psyche where from does it originate?
Also it cannot be said that all those parts of the object that are not presented in the psyche, do not exist, e.g., if the hind part of a cow is obscured, then the cow may be taken to have no abdomen. Therefore objects are independent and common to all puruṣas, the psyches too function independently with reference to every puruṣa through the relation of psyche and object; there is cognition which is puruṣa’s experience.¹⁵

If the overlord puruṣa is also liable to mutation like psyche, then its object in the shape of functions of psyche too become known and unknown like śabda, etc. But constant perceptibility of manas leads to the inference of the constant character of puruṣa and its presiding spirit.¹⁶

(c) COSMOLOGY:

Vyāsa gives description of the universe in the context of Saṃyama (3.26).

The Worlds: There are seven worlds. From Avīci to Meru, it is the earth, Bhūloka. From Meru to the polar star is the Antarikṣa Loka and is occupied by the planets and stars. Above this region is the five-fold celestial region. The Māhendra is the third one, the fourth is Prajāpatya, Maharloka. The region of Brahmā is three-fold: Janaloka, Tapoloka and Satyaloka.
Above Avīci are the six great Hellish regions: Mahākāla, Ambarīśa, Raurava, Mahāraurava, Kālasūtra and Andhatāmisra, respectively consist of Ghana, Salila, Anala, Anila, Ākāśa and Tamas. There are several creatures born with long leases of life which have acquired the experience of pain from their own deeds.

Under these regions are the seven under-worlds: Mahātala, Rasātala, Atala, Sutala, Vītala, Talātala and Pātāla. The earth is the eighth one which is consisting of the seven continents.

In the centre of this is the Lord of the Mountains, the Golden Meru. The peaks of this mountain are of silver, emerald, rock-crystal, gold and jewels. The southern region of the sky is of the colour of the blue lotus through the colour of the emerald peak. The eastern region is white, the western region is clear, the northern region is golden. On the southern side is the Jambū (tree). So this continent is called Jambūdvīpa. By the movement of the sun it is always touched by day and night. To the north of this are the three mountains two thousand (yojanas) high, having blue and white peaks. Within the mountain ranges there are three vṛṣas each of nine thousand yojanas, viz., Ramaṇaka,
Hiranya and Uttarakuru. In the southern range are the mountains, Niśadha, Hemakūṭa and Hima, extending over two thousand yojanas. Within these ranges there are three varṣas each of nine thousand yojanas: Hariyavāsa, Kimpuruṣa and Bārata.

To the east of Meru are the Bhadrāśva Mountains extending up to Mālyavat mountains and to the west up to Gandhamādana is the Ketumāla mountain range. In the centre of these is the Ilāvṛta-Varṣa.

The Jambūdvipa has an area of a hundred thousand (yojanas) and is surrounded by salt ocean which is twice the size of Jambūdvipa. The other dvīpas surrounding it are Śāka, Kuśa, Krauñca, Śālmala, Gomedha and Puṣkara, each of them is twice the size of its preceding. They are like heaps of mustard interspersed by several mountains; each of these dvīpas is surrounded in order by oceans of sugar-cane juice, wine, clarified butter, curds, milk and sweet water. These continents or dvīpas surrounded by the seven oceans and together with Lokāloka mountains has an extent of fifty crores (yojanas). All this is contained in the 'Aṇḍa' which is fixed. 'Aṇḍa' is an atom of Prakṛti and appears like a firefly in the sky.37
JAMBŪ DWĪPA OF THE PURĀNAS

DIAGRAMATIC

FROM ALI S. M. GEOGRAPHY OF THE PURANAS P. 64 - 65
This description of the universe agrees more or less with the puranic accounts of the same. Inhabitant beings: In the region of Patala, oceans, mountains etc., there are Suras, Gandharvas, Kinnaras, Kimpurushas, Yaksas, Rakshasas, bhuutas, pretas, piśācas, apasmārakas, apsaras, brahmārākṣasas, kuśāmandaḥ, and vināyakas. In all continents, the Gods and human beings are there. The 'Sumeru' is the garden of Goddesses. There are the gardens like Miiranandana, Caitraratha, Sumanasa. Sudharma is the meeting place of Gods, the Sudarśana is their city and Vaijayanta is the name of the palace.

The six groups of Divine Beings that live in Māhendra-Loka are: Tridaśas, Agniśvātas, Yamas, Tuṣitas, Aparinirmitavāsavartins and Parinirmitavaśavartins. These groups of Gods have the wealth Anīmā, etc, by saṃkalpa-siddhi. The duration of life span of the above groups is one kalpa. They have enjoyment of sex and are endowed with bodies born without any intercourse. They are having the noble families of Apsaras.

The five groups of divine beings, viz., Kumudas, Rbhus, Pratardanas, Anjanābhēs and
Praclīthās are in Prajāpati-Lūka. The Mahābhūtas (great elements) are controlled by the above five divine groups.

Brahmapurohita, Brahma-kāyakas, Brahmamahā-kāyakas and Ajaraśmaras are the four divine groups in the Janaloka, the first Brahmaloka and having twice the life-span than the preceding groups. And Mahābhūtas and Indriyas are controlled by them.

The three divine groups Abhāsvaras, Mahābhāsvaras and Satyamahābhāsvaras are in Tapoloaka, the second Brahmaloka. They are controlling the bhūtas, indriyas and prakṛti and having double the life span than their preceding ones.

The third Brahmaloka is the Satyaloka. The four divine groups are in this region, viz., Acyutās, Śuddanivāsas, Satyābhās, Samjñā-Samjñīs. They have no residence of their own. They live one above the other and control the prakṛti. Their life span is upto the functioning of Prakṛti.

Of these, Acyutās enjoy the meditation of Savitarka, Śuddhanivāsas are in meditation of savisāra, Satyābhās are in meditation of Ṣnanda only, and Samjñā-Samjñīs are enjoying meditation
of āsmitā only. These groups are in the centre of Trailāka, Videhas and Prakṛtilayas are in the state of emancipation. So they have no place in any of the lokas.

(d) EPISTEMOLOGY:

Nature of Citta:

Buddhi is counted as a tattva in Sāmkhya and it comes between Prakṛti and Ahaṃkāra. In Vyāsa's writings this word is conspicuously less frequent. On the other hand another concept, viz., citta, is very frequently dealt with. To which of the tattvas does citta correspond is a problem. Sometimes it appears to be Buddhi, sometimes Manas (mind). But mostly it stands as such and is not explained, and its relation with manas or 'antaḥkaraṇa' is not set forth. The term 'antaḥkaraṇa' however, stands for the unit of Buddhi, Ahaṃkāra and Manas (see Sāṅkhya-Kārikā 29). Advaita has also the concept of antaḥkaraṇa but with a different connotation. Citta is clearly an evolute of prakṛti and therefore is constituted of the three guṇas: sattva, rajas and tamas and has prakhya, pravṛtti and sthiti respectively.40 While sattva predominates because it is the seat of consciousness, sometimes rajas and tamas also raise their heads effecting a corresponding modification in the citta.41 This nature of citta makes it over and
abpve manas. On the basis of the statements in the Yogā-Bhāṣya, we can only say that citta is that evolute of prakṛti, having predominance of sattva-guṇa and is therefore, able to have within it the puruṣa. In other words, the unit of prakṛti and puruṣa is citta. The term, 'psyche' is used in this thesis as standing for citta.

The psyche will have the cognition of the objects through the organs. Cognitions create impressions on the psyche and the impressions go on accumulating. Even the various karmas will produce impressions which also go on accumulating in the psyche. These impressions of the karmas have definite fruits and they appear to bear fruit at appropriate situations. Such impressions dormant till the fruition are called latent impressions (vāsanās or karmāśaya).

Psyche has two attributes, perceivable and non-perceivable. Those that are connected with cognition (pratyaya) are called perceivable. The non-perceivable are only existing and their existence is known through inference. They are seven in number reaining merit (including non-merit), impression, transformation, life (jīvana), activity and power.
Other philosophers (jains) are of the opinion that the psyche can expand or contract itself in accordance with the location like the light of a lamp kept in a jar or in a mansion. That is, the psyche is of the same form as that of the body in which it exists. This would explain its existence in the interim between death and rebirth.

However, according to the Ācārya (Patanjali), the psyche is omnipresent only, its vr̥tti can expand itself or contract and this is dependent on factors such as virtue and the like.\textsuperscript{42}

There are two kinds of such factors: external and spiritual. The former is due to body and such other means. E.g., stuti, dāna and abhivandana. The latter ādhyātmika, śraddhā and such, depend on the psyche alone. It is said maitrī etc., the pastime of yogis, do not be dependent on external means to bring about the highest virtues. Of these two factors, the spiritual is stronger\textsuperscript{43} because, as Vyāsa asks: "What can supercede jñāna and vairāgya? who can render the Daṇḍaka forest bare by physical action without mental strength and who can drink up the ocean as Agastya did?"
Citta- a Drṣṭa:

Puruṣa reflected in Buddhi is called Drṣṭa. Drṣyas are the characteristics imposed on the sattva aspect of buddhi. Though being the object affected by mere proximity like a magnet, the drṣya becomes the object and process of experiences. Again the drṣya which is independent in its original form is subservient to puruṣa because it has assumed a different form for the sake of puruṣa. This beginningless purposeful contact is the cause of misery. 44

Vyāsa elaborates what is succintly put forth by Patañjali. The Sūtra 2-18 says Drṣya consisting of five elements and senses, has the nature of three guṇas and works for the enjoyment and release of puruṣa. The guṇas combine with each other and influence one another. Their characteristics are clinging to or going away from puruṣa. Each of the guṇas in association with the other two, gives rise to concrete forms and retains its own individual characteristics whatever may be its role in combination.

The guṇas are capable to the extent of carrying out the needs of the puruṣa and are affected by its mere presence like a magnet.
hey will have some vṛtti even if there is no external stimulus (pratyaya). The constitution of the three guṇas comes to be known as pradhāna.\(^\text{45}\)

Bhoga is a state in which the guṇas are not distinguished from puruṣa and is determined by the nature of favourable and unfavourable guṇas. Apavarga is the state in which the nature of the enjoyer, the puruṣa, is confirmed.

Both bhoga and apavarga are from the point of buddhi only. Still it is spoken of as the bhoga or apavarga of puruṣa. It is like the victory or defeat of the soldiers in a war which is attributed to their leader. In the same manner, the bondage or liberation is attributed to puruṣa who is least concerned with either.\(^\text{46}\)

Thus it is established that grahaṇa, dhāraṇa, uhāpoha, tattvajñāna and abhinivesa which are present in the buddhi are imposed on the puruṣa because puruṣa is the experience of the fruits of all these.\(^\text{47}\)

CITTA—BHUMI:
The psyche has several moods. Five of them are pointed out. They are: ksīpta, mūḍha, vikṣipta, ekāgra and niruddha. Vyāsa does not
say anything about kṣīpta and mūḍha because the psyche in those moods are so much distracted that they cannot be brought to concentration by any normal effort.

The psyche in other moods can be trained to have concentration with or without some support.

In the vikṣīpta mood, the psyche will have the concentration sparingly; it does not endure but it is subject to oscillation. In the ekāgra mood, the psyche will have the experience of samādhi but the realisation is yet-to-be conditioned and is called samprajñāta-samādhi. In the last mood, i.e., niruddha, there is cessation of all the vṛttis of psyche and there is super-conscious samādhi. This is called asamprajñāta-samādhi, the final goal of Yoga.

Citta-vṛttis:

The psyche assumes certain modifications in order to gain knowledge of the world or the object. They are five, viz., pramāṇa, viparyaya, vikalpa, nidrā and smṛti. These may be either kliṣṭa or akliṣṭa. The functions which bring in misery in the form of mortal cycle or
which help in that direction are called, kliṣṭa and those that help in putting a stop to the activity of prakṛti, are called akliṣṭa. These functions have no beginning nor end normally. It is like a wheel but it is possible to stop this wheel and the functions could be brought to an end. That happens when concentration is attained. The whole of yoga-darśana is devoted for this.

This classification of functions of psyche into five is a peculiar one and it does not show any sign of influence of any other philosophical system.

Vṛtti is also sometimes designated 'jñāna'.

Pramāṇa:

The term 'pramāṇa' means source of valid knowledge. Pramāṇa as a vṛtti also means a function of the psyche by which there arises the valid cognition. The Sāṅkhya and Yoga systems accept three pramāṇas as source of valid knowledge, viz., pratyakṣa, anumāna and āgama.

The Sāṅkhya and yoga systems also define pratyakṣa (perception) in terms of sense-stimulation. According to Sāṅkhya, perception is
in terms of direct cognition of an object by a sense when the two come in contact with each other.

The Yoga System holds the same view while emphasising that perception is especially a cognition of the particularity of an object. For it, perception is a mental modification produced by sense impressions and mainly related to the specific character entering into the nature of the individual object of perception.

(i) Pratyakṣa or Perception:

Vyāsa gives the following definition of perception: Perception is a function which determines the special features of an object which has both general and special features by having contact with that external object through the path of the sense organs. 50

(ii) Anumāna or Inference:

Inference is a function which determines general features about an object to be inferred, whose features have a concomitant relation with those having the same features and have no concomitence with those of different features. For example, the moon and the stars are inferred
to have movement by their occupying different positions in space in different times like Caitra, who moves and occupies different positions and not like Vindhya which has no movement and therefore does not occupy different positions.\[51\]

(iii) Āgama or Verbal Testimony:

Āgama is verbal testimony. This is particularly useful in learning the special characteristics of Iśvara. This pramāṇa refers specifically to the knowledge obtained from the Vedas.

The Sūtra 1-27, 'tasya vācakaḥ prāṇavaḥ' gives occasion to Vyāsa to speak of the relation between the word 'vācaka' and its meaning, 'vācya'. The relation of signifier and signified can be conventional or eternal. Vyāsa agrees with the latter proposition. The convention only exposes the meaning like the relation between flame and its light. The relation that exists always is expressed or brought to experience by the statement like, 'This is his father, this is his son.' All the words are capable of meaning intended, in any creation on the basis of the convention fixed by Iśvara. Because the tradition is eternally continuing the relation of word and meaning is also eternal.\[52\]
Language:

Language (vāk) is meaningful only because of phonemes. The effect of sound is the object of only the ear. A word is a group of sounds put together by the intellect (buddhi).

Since phonemes cannot be coeval, they cannot support each other. Being uttered one after another, they appear and disappear and so themselves do not constitute the word. However each phoneme has the nature of the word (padātmā). It is powerful enough to express variation of meanings. Being related with another phoneme, it is endowed as though with all forms. Each phoneme has a special relation with the following and vice versa. Thus a group of phonemes in a particular order though capable of giving all meanings is limited to one meaning through convention. Thus, the phonemes 'g, au, ḫ' indicate the idea 'cow', which is flashed in the intellect (buddhi) by those groups of particular sequence of phonemes limited to a conventional idea called 'the word' (pada). It is also called vācaka and is conventionally associated with the meaning, vācya. Thus a word related to one precept is made known by a single effort, i.e., instantaneous and not gradual.
It has no parts, no sequence. It is different from the phoneme and the mental phoneme (buddhi). It is brought forth by the function of the cognition of the last phoneme (antya-varna-pratyaya-vyāpāraḥ). The word is expressed by the phonemes and heard by the ears. Its purpose is to communicate with another. A word is understood by every one's intellect because it is tied up with the latent impressions of use of language from time immemorial like something that is ready-made and known without doubt. (loka-buddhyā. siddhavat sampratipattā pratiyate).

Classifying words according to meaning is due to the knowledge of convention: 'This type of group of these phonemes is expressive of this idea.' Convention is the super-imposition of the word over its meaning and vice versa; it is having the nature of memory. That is, a word reminds one of its meaning and an idea reminds its related word.

The power of sentence exists in all words. If the word 'tree' is mentioned, the verb 'is' is understood. So also there is no action without something existing. In the same way, 'pacati' (cooks) suggests all syntactical relations.
Mentioning Caitra (subject), agní (instrument) and taṇḍula (object) is only to restrict the syntactical relations. Single words having the sense of sentence are found in usage. E.g. the word, 'śrotriya' means 'he who studies the Veda (Pā. 5-2-84) or 'jīvati' means 'he who breathes'. Words and their meanings are manifested in a sentence and then the words are classified and construed whether it is a verb or a word in a syntactical relation. Otherwise in the case of words like 'bhavati', 'asvāḥ', or 'ajāpayah', for instance, it cannot be known whether they are nouns or verbs and they cannot be construed as an action or in a syntactical relation.56

Because the relation is based on recognition, the comprehension is one and this is 'saṅkṣeta'.

For the meaning of 'white', the object, is the basis of the word, 'white' and its comprehension. But when the object is undergoing transformation through its several states, it will not have any relation with either the word or comprehension. Similarly the word, the meaning and the comprehension are different from each other.57
In explaining cittavṛtti vikalpa, Vyāsa notes that in a sentence something is predicated on another but he also shows that in certain sentences predication is not possible, i.e., it has no factual basis though there are words expressing such a relation. Thus Vyāsa seems to indicate that in the every day language the words used cannot always be understood literally.

Vyāsa states that the knowledge got through the ways of knowing are mediate compared to the direct experience of samādhi. He says the pramāṇas fall in one side as against the prajñā of samādhi.

Viparyaya:

The viparyaya vṛtti is a cognition having no factual correspondence or it is cognising a thing differently, such a knowledge is always set aside by right knowledge or pramāṇa. It is a case of misapprehension and is a matter of experience. Vyāsa illustrates with the cognition of 'double moon'. It is wrong cognition and is set aside by subsequental sight of the 'single moon'. This is also called 'avidyā'. It is five-fold;
avidyā, asmitā, rāga, dveṣa, and abhiniveśa. These five are called 'kleśas' afflictions, those that afflict the psyche.

Vikalpa:

The vikalpa vṛtti is the mental impression created by verbal ideas without factual correspondence and it does neither take its stand on pramāṇa (valid cognition) nor on viparyaya (misapprehension). Even though it is devoid of factual basis it depends upon the strength of the verbal idea grasped. Vyāsa gives an example:

Let us take the sentence—'The puruṣa is nothing other than consciousness', Which is the attribute here and which is the substratum?

In a sentence some thing is predicated on another thing. But in the case of the above sentence there can be no predication factually. Similarly puruṣa has no qualities like movement which belongs to the prakṛti, still the verb pertaining to the change of time is attributed to puruṣa. The puruṣa has no characteristic of coming into being (utpatti) still puruṣa is attributed with the same.
Nidrā:

Nidrā is deep sleep. This function of the psyche is connected with only manas. In other words the psyche will be active but will have cognition of the external objects. Patañjali uses the term vṛtti along with nidrā even though there was no necessity for that because of the context. But he has a purpose. The state of sleep could be confused with the state of concentration because of certain similarities. While the psyche will not have the cognition of the external world in both the states, the psyche will cease to function in the state of concentration. In the case of deep sleep not only is there the activity of the psyche but also an awakening; there is a specific sort of cognition that comes from the thought such as 'I had refreshing sleep', 'my mind is cheerful', 'it makes my intelligence clear' or 'I slept painfully, my mind is sluggish', 'it wanders unsteady', 'I had dense sleep—my limbs are heavy and the mind is tired'. Vyāsa speaks of nidrā as a pratyayavāśeṣa, i.e., a variety of comprehension. We might note here a point of difference between the idea of deep sleep in Yoga from that in Nyāya-vaśeṣika. In Nyāya-vaśeṣika, sleep is explained
as a state when the manas conceals itself in a nādi called 'purītata' and the ātman will have no cognition because of the lack of contact with manas.

Smṛṭi:

According to Vyāsa smṛti is two-fold: bhāvita-smartavya and abhāvita-smartavya. Bhāvita-smartavya appears in dream. It is the remembrance of imagined objects. It is not so in the abhāvita-smartavya; all are produced from the experiences of pramāṇa, viparyaya, vikalpa and nidrā.

(e) PRACTICAL TEACHING:

Kleśas:

Kleśa, affliction, is that which causes misery, that by which the psyche is caught in the wheel of births and deaths. They are also called 'pervasive cognition'. In the first chapter Patanjali mentions that these afflictions impede the path of spiritual absorption. When these afflictions are flowing out they make the functions of guṇas more rigid. The afflictions do not allow the rise of wisdom which cuts at their roots.

The afflictions are spoken of as five-fold: avidyā, asmitā, rāga, dveṣa and abhiniveśa. Earlier while dealing with the Viparyaya, one of
the modifications of the psyche, Vyāsa noted that it is not different from avidyā which is the fertile field for the reckless growth of the weed of afflictions. Thus Vyāsa has the equation: Viparyaya= mithyājñāna= avidyā= kleśa.

Though the afflictions are noted as five, asmitā and others are only the off-shoots of avidyā, because (i) they are all pervaded by it; (ii) they act with reference to that form which is imposed as a thing by avidyā; (iii) they appear when there is pervasive cognition; (iv) they appear with the destruction of avidya. Hence avidyā is the prime cause for the chain of afflictions, latent karmas (karmāsaya) and their effects.

Asmitā and others present themselves in four states namely, prasupta, tanu, vicchinna and udāra. The prasupta-kleśa, i.e., dormant affliction, exists in the psyche (cetasā) as only a force in the form of seed. It wakes up in response to a stimulus.

Tanutvā (enfeebling):- The kleśa when confronted with their opposition, become enfeebled. Vicchinnā-broken: The course of kleśa may be impeded by other kleśas or by itself, but after the impediment is removed, it functions again. Such
klesas are 'impeded klesas'. Thus anger is not seen along with attachment towards the same object. The affliction that is functioning in one direction is called 'udāra'. A very homely illustration is given. If Caitra is in love with one girl, it cannot be assumed that he has no love towards any other girl. His attachment finds its function fixed in one direction. In the other direction the function that is yet-to-come, may be dormant, enfeebled or impeded.

Avidyā:

The nature of avidyā, as Patanjali puts it, is seeing the permanent, the pure, the pleasant and the self in the impermanent, the impure, the pain and the non-self respectively. Avidya is the cognition of everlastingness in the transient phenomena. The earth, the sun, the moon and so on, are mistakenly taken to be eternal. Likewise, it is avidyā to consider that highly repulsive body as pure. Vyāsa seems to make use of the opportunity to attack the poets who describe a lady as bewitching as the orb of the crescent moon, whose limbs are made up of honey, having dark, wide eyes like the petals of blue lotus, enlivening the living world through her coquetish looks and questions.
whether there is any mutual relation in the ideas presented by the poets. Vyāsa’s exposition of avidyā follows Patañjali’s definition. This agrees with the explanation given by Śaṅkara to adhyāsa. Śaṅkara defines adhyāsa as ‘atasma tadbuddhiḥ’, which is due to avidyā, according to him.

Avidyā is not to be understood as negation of knowledge as such but as negation of right knowledge, the condition when the knowledge does not wholly correspond to the nature of the object. Vyāsa makes some observations: the term avidyā, he notes, is similar to amitra or agospāda. Amitra means neither ‘absence of a friend’ nor ‘not a particular friend’. It means ‘one who is not a friend’, i.e., enemy. Likewise, agospāda is not ‘the absence of the foot-print of a cow’ or ‘a particular foot-print of a cow’, but ‘a place where there is no foot-print of a cow’.

Thus avidyā is neither the absence of cognition nor a particular cognition, but is ‘the knowledge of a different object’, i.e., opposite to the right knowledge. Avidyā is viparyaya-jñāna-vāsanā, dormant impression of wrong cognition. Because buddhi is tinged by this dormant impression,
It does not attain the end of its function in the form of right knowledge of puruṣa, puruṣākhyāti, and so goes ahead with its usual activity. When buddhi attains the final aim of its function, it ceases to act and due to the lack of cause for bondage, it cannot continue to act. Indeed it appears curious that when there is jñāna, i.e., when buddhi is acting, it does not make the citta realise but does so when it is no longer there. It is something like the assurance of an impotent husband to his wife who wanted to know why her sister is a mother while she is not. The husband is said to have told her that he would beget a child when he is dead. When the living husband could not beget a child, there is little hope that a dead one would.

Asmitā: Patañjali defines asmitā as the apparent identity of the power of pure perceptibility and of the perceiving instrument. Vyāsa explains that it is the transformation of puruṣa and buddhi respectively, into an apparent identity. It is because of the ahambhāva, the false acceptance of inseparable powers of the enjoyer and the enjoyable which are vastly different and extremely distinct from each other, that mundane experience
becomes possible; when each of these two attains its own character, there is emancipation. 74

Rāga: Rāga is being in the experience of pleasure. Vyāsa expresses that it is not only direct experience but also longing of a person for pleasure and the means of pleasure (tatsādhana) following the memory of previous enjoyment. 75

Dveśa: Aversion is being in the experience of pain similar to rāga. Pain extends to the feeling of a person like anger, desire to kill, etc., ensuing upon recollections of pain and its means. 76

Abhiniveśa: The fifth affliction, Abhiniveśa, clinging to life is the sentiment that is natural in every living being not excluding the wise too. Every one wants to live for ever; no one including the just born wishes to cease to exist. Vyāsa concludes that this points to the previous birth. Unless one has experienced death, one cannot think of the self-benediction that one should live long. Even the just-born worm will have this fear of death and self-destruction. Such an experience is common to both a scholar and a fool. Surely this
fear is not based on perception (pratyakṣa), inference (anumāna), or verbal testimony (āgama). This makes one infer that this fear is based on the pain of death experienced in the earlier birth.77

**Theory of Karma**

The afflictions are the root cause of karmāśaya, the repository of karma in the psyche that goes on accumulating. The karmāśaya produces its effects of pain and sorrow as seen in the current birth (drṣṭajanma) as well as in future births. All bundles of karma, whether good or evil, are produced by kāma, krodha, lobha, or moha. One cannot escape from experiencing the effects of karma committed by oneself; it may be in that very life in which the karmas are committed (drṣṭajanmavedanīya) or it may be in future life (adrṣṭajanmavedanīya). Good karmas like mantrajapa, tapas, or worship of deities or holy persons, give their effect immediately. Similarly the result of evil karmas like breach of trust, harming the afflicted or misbehaving in respect of holy persons, are immediate.

The immediate fruition of karmas is illustrated by Nandiśvarakumāra, a human being who
was transformed into Godhood, through his noble deeds, but Nahuṣa, who was elevated to the position of the ruler of Gods, was changed into a snake by his own evil deeds. 79

The karmāśaya with immediate effect (effective in current birth) bears one fruit, viz., bhoga, experience, or two fruits viz., life span and bhoga. For example in the case of Nandīsvara it was bhoga only; whereas in the case of Nahuṣa it was both āyus and bhoga. 80

In the case of evil doers the karmāśaya bears no immediate effect and for those whose afflictions are destroyed there is no experience of fruits of karmāśaya in future births. 81

As long as afflictions continue to exist karmāśaya goes on increasing and giving out its effect. The effects are in the form of birth (jāti), longevity (āyus) and experience (bhoga). 82

Vyāsa has the occasion to examine karma and its relation to birth. First he takes up the questions: (1) whether karma is the cause of one birth or the cause of series of births? (2) whether many karmas cause many births of one birth? Thus
there are four alternatives for consideration:
The first alternative, viz., one karma causing one
birth is not sound. Countless karmas have been
committed from time immemorial and some more added
to it in the current life. Then there will be no
settled procedure as to which karma bears fruition
and which does not. This makes people lose faith
in karma and no wise man accepts the position.
The second alternative, too, is not valid. When
there are many karmas, if each of them should cause
several births, there may remain some karma which
cannot at all bear fruit. The third position, viz.,
many karmas causing many births suffer from the same
defect that some karma may remain and again many
births cannot be simultaneous; some order has to be
assumed. Thus the last alternative is worth consi­
dering. Varieties of good and evil productive
karmas are committed during the time between birth
and death. Among them they have a gradation, primary
and secondary. These get together at the time of
death and later give rise together to a new body.
The life span as well as the fruits that are to be
experienced are determined by the karmas. Vyasa's
theory about Karmāśaya is 'Ekabāvika' (giving rise
to one birth or life).\(^{83}\)
Vāsanā: The afflictions that are being undergone and the fruit bearing karma form Vāsanā. The Vāsanā is the form of mental impressions (saṃskāra) that are embedded in the psyche and cause recollection. The vāsanā comes down from countless previous births. The karmas give rise to one birth; but all karmas leave their impressions and they continue. The psyche engulfed by these vāsanās (infused impressions), like a fishing net with knots all round, appears quite strange.

The karmāsaya may yield a definite fruit or not. Those of immediate effect will have definite results. The result of those of mediate effect are of three types. The karmas committed (1) may be destroyed without yielding any fruit; (ii) may combine with a major karma committed, or (iii) may be overcome by a karma of definite result and continue as latent.

The first of the three types of karmas: committed but destroyed before fruition: by the rise of śukla-karma (merit), the krṣna-karma (demerit) is destroyed.

The second type of karma is that which confines with a major karma.

The third one continuing after being overcome by a major karma of definite results:
It has already been shown that death is the cause of manifestation of karmas of definite results and mediate effect whereas the karma of indefinite result, may either get destroyed or merged or get hidden till the cause of manifestation, i.e., death does not make it result-oriented. The time, place and circumstances of the result cannot be determined. That is why the course of karma is striking and difficult to comprehend. There may be exception; but by and large the karmāśaya does produce effect in one birth.87

For a discerning mind everything is misery. The three guṇas of the buddhi, viz., prakhyā (light), pravṛtti (activity) and sthiti (passion) react mutually and give rise to three attitudes, namely, sānta, ghora and mūḍha (calmness, aggression and indolence). Because the action of the guṇas is fast, the psyche is also said to be fast-working. The specialisation of vṛttis, viz., happiness, pain and wrong apprehension, are dependent on the guṇas.88

The seed from which this great multitude of misery sprouts is avidyā. Right knowledge is the cause of its removal.89 Right knowledge is to understand that the self is eternal. There
are two opposing views here, namely, the self which is to get free from the non-self should attain to original form or there is nothing to get free from. In the latter alternative, the self too gets destroyed and in former, the reasons are to be given.

Ordinarily happiness is the fruit of birth etc., which are caused by merit and misery is the fruit of those that are caused by demerit. Misery is disfavourable to all, but for a yogi, Vyāsa adds, even happiness from sense object is not favourable.

Sāṃskāras:

There are two types: (i) Vāsanā, the impressions which are the causes of recollection and afflictions; (ii) Dharma and Adharma, those that cause fruition have the form of merit and demerit. They are the impressions received in the earlier births and are unperceivable attributes of the psyche like transformation, volition, restraint, power, characteristics of life (jīvana-dharma). The experiences of space, time and purpose are essential in saṃyama on sāṃskāras to achieve their direct perception. This enables the yogi to have
the knowledge of previous births. By concentrating on the saṃskāras of other people, a yogi can perceive their previous births also. Vyāsa refers here to the episode of Jaigīśavya who had a direct perception of saṃskāras and was a witness to the ebb and flow of life in the primary creations.\(^\text{93}\)

Karma which begets life-span is of two types: Sopakrama and Nirupakrama. Sopakrama is the karma which begets a shorter life-span while Nirupakrama, a longer one.\(^\text{94}\)

Patañjali mentions that the factors that effect the body and organs help their respective effects by infusing through them in accordance with merit and others.\(^\text{95}\)

The efficient cause such as merit etc., can never be the founder of those intensive causes; it is clear that owing to the beginninglessness of the substratum, its power is also beginningless. The cause is never generated by the effect. Vyāsa states that the separation of the covering comes therefrom as by the former. In the same manner, merit removes demerit which is the covering of intensive causes. When demerit is separated, then
the causes themselves flow over their respective modifications: In other words, merit is not the direct cause in the transformation of nature. It acts but as breaker of the obstacles, demerit. It is analogous to the work of a farmer. When the farmer is not able to transfer the water to the roots of paddy plants in the same plot of land, he weeds out the mudga, mavedhuka, syūmaka plants, etc. When they are weeded out, the juices themselves enter into the roots of paddy plants. Similarly merit is the cause only for the eradication of demerit; it can never be the cause for the rise of the intensive cause. Vyāsa again gives illustration of Nandīśvara and Nahuṣa.

Viewed from the point of human beings, the kārmas are four-fold: śukla, śuklakṛṣṇa, aśukla and akr̥ṣṇa. The first two are with reference to those who have not tread the path of yoga.

This classification of karma indicates the means of avoiding the formation of new karma. The Kṛṣṇa-karmas depend on the external means. It accumulates the karmāśaya through inflicting pain that attend to tapas, svādhyāya and dhyāna. It depends only on manas, and cannot be performed by external means and as such does not result from infliction
of pain on others. The āśuklakṛṣṇa belongs to sanyāsīs whose kleśas (afflictions) are enfeebled and who are in the final body (caramadeha) only. It is āśukla because the yogi has renounced the fruits of all actions and is akṛṣṇa because of lack of basis.

Following the three-fold karma latent impressions become manifested corresponding to the fruits of those karmas. The fruits of divine action never lead to the manifestation of the latent impressions of the internal bestial but to that which are conformable to divinity. The same consideration holds good in respect of the Nāraka (hellish) tiryak (bestial) and mānuṣa (human) actions.97

There is an immediate succession due to smṛti and saṃskāras even though they may be separated by birth, space and time (jāti, deśa and kāla).98

The law of karma is absolute. The effect of a desire or a tendency must definitely be reaped even if it were to be in a different life-time and under different circumstances. The fruit of karma in the form of taking birth as a cat gets manifested with the help of the karma that manifests it, though the fruit of karma and its manifestation cause are quite apart either by birth, space or time.
But is manifested on the basis of the latent impressions developed by the fruit experienced earlier. Because dormant impressions are manifested by a present karma that is similar to the past one, there is continuity.\(^99\)

As the experiences are, so are the saṃskāras, exactly similar though separated therefrom by jāti, deśa and kāla. This smṛti again produces saṃskāras. Thus these saṃskāras due to smṛti are manifested by the force of the function of the karmāṣaya. Therefore their labha, causal relation, is there though they are apart, hence there is continuity. The dormant impressions are beginningless because the wishes are always there. Every one wishes like 'may I not die', 'may I live for ever', but this is not something natural. For how can an animal just born and has not got experience of death, have the fear of death, caused by hate and sorrow. Anything natural will not be in need of any cause. Therefore this citta plagued by the dormant impressions from an indefinite past, will have a few dormant impressions in the forefront depending upon the nimitta (fruition of some karma) and turns over again for the experience of purusa.

Hetu, phala, āśraya, ālambana are beset with
dormant impressions. Hetu; Dharma leads to sukha and adharma to duḥkha (misery). Sukha and duḥkha in turn cause love and hate which set forth effort. By this the individual acts mentally, vocally and physically and is helpful to others or inflicts injury. Then is again the chain of dharma and adharma, sukha and duḥkha, rāga and dveṣa, the wheel of saṃskāra of six spokes. For this wheel turning every moment, avidyā is the leader and is the basis of all afflictions. This is the Hetu-reason.

Phala depends on the existence of dharma and adharma for nothing is brought forth afresh.

Āgraya: The manas engaged in its activity is the locus of dormant impressions and these dormant impressions which have completed their task, no longer stay there. Ālambana: the object which stimulates a vāsanā, is the support of that vāsanā. 101

DUHKHHA:

It is common experience that miseries are avoided and pleasures sought after. But it is also a matter of experience that what people pursue as pleasure leads only to misery, in the long run, if not immediately. This fact of experience might drive a thoughtful person to seek a pleasure which never leads to misery. To achieve such a state it is imperative to investigate the cause of misery.
The Yoga-Darsana points out that 'avidyā' or 'viparyaya' or 'mithyājñāna' is the prime cause of misery.

Avidyā, as has already been explained, is misapprehension or 'not cognising the facts'. The misapprehension as causing the misery is inability to understand that the puruṣa is absolute, never afflicted by anything, but is considered as undergoing the afflictions because of its association with the prakṛti. It is obvious that the duḥkha, that can be avoided, is that which is yet-to-come (anāgata).¹⁰²

Types of Duḥkha:

Duḥkha is of three types: pariṇāma, tāpa and saṃskāra.

(1) Pariṇāma-duḥkha:— Pleasure is satiation of the senses in respect of their enjoyment. There can be no satiation if there is greed. Then it is misery only. The senses cannot be made to lose yearning or longing by repeatedly resorting to enjoyments. For the repeated enjoyment deepens attachment and sharpens the keenness of the senses. Therefore, to go after enjoyment is not the way to attain happiness. A person after pleasure will only be caught in the mire of misery like a person who running away from a scorpion lands himself in the mouth of a python.
This is what is called Parināma-Duḥkha. A person may seek more and more sweet pleasure but it turns sour in the long run.  

(ii) Tāpa-Duḥkha:— A person in pursuit of the means of pleasure exerts physically, orally and mentally. These exertions may help or hinder the people around. This reaction on others may be due to greed, or indolence (moha). This in turn causes the accumulation of merit and demerit. This is what is called Tāpa-Duḥkha.

(iii) Samskāra-Duḥkha:— The stream of misery is without beginning; strifes are a part of life. Ordinarily people are not troubled by misery to the extent to which they should be. So much engrossed in the worldly affairs are they, that they have no time even to consider it a misery, they are carried away in the stream as it were. But for a discerning mind, everything is misery. A yogi who is 'vipraṣṭa', is upset by it. This is very aptly illustrated by Vyāsa who finds the wise being similar to the eye-ball. Even a small piece of fibre of a spider's web that may fall into the eye causes irritation; but the same on any other part of the body may not cause any sensation even.
The yogi, observing this continuous flow of karma carrying away the beings resorts to right knowledge (internal vision) which forms an end to all miseries. The seed from which this multitude of misery sprouts is avidyā. Right knowledge is the cause of its removal.

**SAṆYOGA:**

As noted above, the cause of misery is the association of prakṛti with puruṣa. It is technically called 'saṁyoga'. It is described as beginningless and therefore there is no discussion of the cause why the absolute puruṣa and the absolute prakṛti came together. The puruṣa's association is only in its being very close to prakṛti. The proximity of the puruṣa gives rise to a chain of modifications in the prakṛti. That modification of the prakṛti in which the sattva guṇa is dominant will be able to grasp the image of the puruṣa and function as an instrument of knowledge. The puruṣa, who by himself has not got any object of knowledge, comes to have knowledge and object when his image is caught in the sattva-dominated evolute which is technically called Buddhi. The Buddhi, along with the image of puruṣa, within is termed as citta, psyche, (Psytche is the activated buddhi). The psyche which is basically an evolute of prakṛti and therefore
inert, appears as the knower for all practical purposes. Though ... puruṣa and prakṛti are independent entities by themselves, puruṣa is called the master and prakṛti his property, in the state of saṃsāra. (sva-svāmi). Actually it is the puruṣa within it that is the knower. Thus puruṣa is called the 'dr̥k', thereby establishing the source of knowledge. As against this the prakṛti in its multifarious modifications including the buddhi, is dr̥ya, i.e., the object. From the point of view of the puruṣa's (dr̥k) experiencing through the medium of buddhi, the puruṣa is called the bhokta, the experiencer, and the buddhi, the experienced. Here Buddhi represents all experiences because the buddhi feeds the puruṣa with every experience, entanglement or emancipation.

The unit of puruṣa and the buddhi called the psyche, is the abode of the latent karmas. There is the misapprehension that the citta itself is the master. It is true that the core of psyche, i.e., the puruṣa is the knower and not the buddhi which is only an outer shell that is activated by the puruṣa. If truth is realised, the saṁyoga is put an end to. The distinction between puruṣa and prakṛti is established and they no longer affect
each other. In other words, neither puruṣa has any cognition through buddhi nor the buddhi has any modification. The purpose of the prakṛti to multiply itself is to achieve the needs of the puruṣa or to give him bhoga. It is characterised by the determining of the favourable and unfavourable of the trikṣṇa. From another point of view, it is called 'bandha' i.e., the process of attending to the needs of the puruṣa. Of one of the needs of the puruṣa, namely, to remain aloof, is also provided for by the prakṛti by refraining from its activity. This is called mokṣa. The state of the puruṣa remaining by himself is called āpavarga. 110.

Bhoga and āpavarga are from the point of buddhi only. Still it is spoken of as the bhoga or āpavarga of puruṣa. It is like the victory or defect of the soldiers in a war which is attributed to their leader. In the same way, the bondage or liberation is attributed to puruṣa who is least concerned with either. Thus it is established that grahaṇa, dharmaṇa, uññapoha, tattva-jñāna and ābhinivesa which are present in the buddhi, are imposed on the puruṣa as experiencer of the fruits of all these. 111

Puruṣa is drk, pure consciousness without any tinge of viśeṣas. He is reflected in buddhi as
draṣṭā, the seer and therefore neither one with buddhi nor different from it. Buddhi is subject to modifications because of its objects, animate and inanimate, which include both the known and the not known. But purusa has nothing which is not known; hence he has no modifications. If buddhi should be the object of cognition of puruṣa, then it cannot be said that it is cognised or not cognised. And also the buddhi functions jointly with kleśa, kama, vāsanā and sense organs for the benefit of another, i.e., puruṣa, while puruṣa's function is for himself. Again because buddhi is made of the inert triple guṇa, puruṣa is its overseer. Thus puruṣa is not of the same form or, in other words, is not one with buddhi.

Though puruṣa, reflected in buddhi, is different from buddhi, he is not entirely distinct. Puruṣa is pure consciousness. But he has cognitions and the cognitions come through the buddhi. Thus puruṣa appears to be one with buddhi.\(^{112}\)

Drāvyā:— Citta, the object of cognition, has a form only to fulfil the needs of puruṣa. When it is over, drāvya ceased to be drāvya, but it is not destroyed. Drāvya is no longer seen with reference to the particular puruṣa for whom drāvya has completed
its task and it remains as such towards those purusas who have not yet realised the truth. That is how the beginningless relation between the 'seer' and the 'seen' is to be understood. Because the experience of sattva is not for itself but for someone else, it is drṣya perceivable.

The conjunction continues till the realisation dawns. In other words, realisation is the cause of disjunction and for continuity of conjunction, it is lack of realisation. Mokṣa, emancipation, is only negative that is the negation of bondage and it is not there where the negation of darśana (lack of realisation) is. If one has realisation, then there is the removal of adarśana which caused bondage. The puruṣa who is pure and has only the form of consciousness is entirely different from the sattva which undergoes transformation. Puruṣa's experience is the result of the comprehension of non-difference between that puruṣa and sattva who are completely distinct from each other.

To get rid of this mesh of misery and attain kaivalya, one should know its cause. It has been shown above that the non-recognition of the distinctness of the puruṣa from the prkṛti is the primary source of misery. Therefore to eradicate
misery once and for all, its primary cause, namely, the notion of identity of puruṣa with prakṛti is to be removed. But the removal of the mis-apprehension is not so easy as it may appear. It is not mere learning about it or to repeat any number of times that puruṣa is different from prakṛti, that can do the trick. This wisdom should be so deep-rooted as to put a brake on the activity of the prakṛti. In other words, the activity of the prakṛti will have to be terminated. This can only be achieved through a severe and constant practice.

To proceed on the path of emancipation (kaivalya) one must first realise that there is the experience of misery and misery alone where there is none of it actually. This leads to the understanding of the cause of misery and then there is the striving to eradicate the cause.

The aim of yoga -darsana is to chalk out a programme for the aspirants to attain emancipation. Depending upon the qualifications of the aspirants, two types of programmes are set forth: one type is for those who are able to have a control over their mental operations; in other words, for those who could maintain mental balance, Another is for those who have no qualifications whatsoever, except that they know that they want to transcend misery.
KAIVALYA:

Kaivalya is the state of being 'kevala', alone; to put it differently, if the purusa and the prakrti which are conjoined as the psyche, stand apart independently by themselves, it is called Kaivalya or apavarga. The bandha or samyoga or conjunction, disappears on the advent of kaivalya.

This misconception of unity must be made impotent and then all the dirt of klesas will be cleansed and there shines the Truth. Moksa is not something to be gained positively. The complete cessation of the activity of the psyche or buddhi itself is moksa. Kaivalya of the seer or aloofness or purusa, is delinking him with gunas.

Vivekakhyati is the knowledge of the separate-ness of purusa from sattva (gunas). This knowledge will not be confirmed unless the wrong knowledge, i.e., misconception is uprooted. Therefore samyag-darsana is the cause of kaivalya.

When the right conception of the aloofness of purusa from gunas is finally established in a psyche, then there will not be any more cognition, and the intellectual awareness of the wise will have the higher state.
Kaivalya is the final aim of Yoga Philosophy. It has been said that isolation, i.e., kaivalya, follows at the end of the process of the work of gunas. In this condition the evolution of triple gunas no longer produce any effect but merge back into their cause. The gunas are in a state of equilibrium apart from puruṣa who is established in his own true nature, viz., pure consciousness (citisakti). This is the state of isolation or kaivalya.

There is no answer to the question whether there is an end to the succession of the samsāra which is in the gunas, in its existence and movements. The question that has an answer is whether all those who are born, die and the answer is an affirmative. The question, will the dead be born again can be answered partly, i.e., it has to be analysed. The wise in whom the vision has manifested and whose desires have subsided, is not born again but others do. Similarly is the question, is the birth as human being worthy or not. Human birth is worthier than that of the animals, but less worthier than of divine beings and the sages.

The question whether the cycle of birth and death has an end, or is endless, cannot be answered as such. The question has to be analysed, for it has an
end but only with reference to the wise and it is endless so far as others are concerned. 118

CITTA-PARINAMA:

Dynamism is the very nature of gunas. This accounts for the three types of change in the gross and subtle elements. 119

But in reality, the change is one only. The characteristics are nothing but the form of the substratum. The change in the substratum is made known through the characteristics.

The psyche can have a series of cognitions which are varied and unconnected with each other. Then it is said to be in a distracted state. But the psyche can also have a series of cognitions which are not dissimilar and having only one object. Then it is said to be having a concentrated state, technically the psyche itself is said to undergo the modifications. It is called 'cittaparināma'.

The creative impressions are a characteristic of psyche. But they do not have the nature of cognition. Hence they are not affected when the cognitions are subdued. The restraint of the former characteristics and the appearance of the latter are
simultaneous. This goes on one after the other and finally the restraining impressions emerge victorious.

The calmness of psyche results when the restraining impressions win over the creative impressions. This is called Nirodha-parināma.\(^\text{120}\)

Distraction is a characteristic of psyche as even concentration is. When the latter characteristic is strong, and the other is relegated, the psyche gains samādhi. This is called samādhi-parināma.\(^\text{121}\)

\textbf{Abhyāsa and Vairāgya:}

The restraint of vṛtti of psyche, requires to be cultivated; it cannot be attained simply by knowledge of books. The restraint is accomplished through brahmacarya, tapas, vairāgya with knowledge of spiritual science and śraddhā. In other words restraint is something which cannot be achieved without effort by the samskāras.

By the constant practice of restraining of vṛttis and non-attachment (vairāgya) towards sense objects, vṛttis cease to function. Vyāsa compares psyche to a river which flows in both the directions. It flows forwards, i.e., towards good and backwards, i.e., towards evil. In one direction it flows towards
viveka (discrimination) onward to kaivalya (isolation) and in the other to aviveka (non-discrimination) and bandha. The stream flowing towards the object is controlled by non-attachment (vairāgya), so that it withdraws from it. The practice (abhyāsa) in discriminative knowledge opens the flood gates of discrimination.\textsuperscript{122}

Abhyāsa is either vīrya, steadfastness or utsāha (enthusiasm). Abhyāsa is the course of proceeding with means for the purpose of attaining the aim and it becomes confirmed when it is cultivated continuously for a long time without interruption and with earnest attention.\textsuperscript{123}

Patanjali defines vairāgya as the consciousness of a person who does not give himself up for objects either seen or heard. One who attains the state of having revelation, thinks that the obtainable has been obtained and the destroyable has been destroyed and the strong chain of birth and death has been broken. Vairāgya is indeed the highest state of knowledge, because absoluteness follows immediately after this. It is clear that wherever there is supreme knowledge, there must be invariably vairāgya.\textsuperscript{124}
Thus the restraining of functions of the psyche depends on both abhyāsa and vairāgya. By the strength of meditation, one finds defects even in the contact with divine and worldly objects. He whose intellect is absorbed in the full reflection of the puruṣa's purity caused by the practices of meditation is termed as 'vīrakta' (non-attached) even in respect of aloofness of puruṣa.

CITTA-VIKSEPA:

The distractions are very strong to contain. The psyche never permits itself to a programme of concentration. It can be compared to a spring that will be waiting for an opportunity, say, to burst out. Therefore the aspirant cannot afford to have complacency about controlling the modifications of the psyche. Even after the rigorous practice of the extrinsic courses of yoga, the psyche cannot be said to have given up its characteristics of modification. The impediments in the path of enlightenment are called the distraction of the psyche. They are nine in number, viz., vyādhi, styāna, saṃsāya, pramāda, ālāsya, avirati, bhrānti-darśana, alaṃdhahābhūmatikatva, and anavasthitatva. They come into operation only
along with functions of psyche. These are also termed 'yogamala' and 'yogapratipakṣa', meaning thereby 'that they counter-act yoga.'

When the psyche is distracted in any one of these nine ways, it will be subjected to duḥkha, daurmanasya, angamejayatva, śvasa-prāśvāsa, etc. It must be noted that duḥkha etc., do not affect the psyche which is not distracted. These obstacles which come in the way of samadhi could be set aside.

**CITTA-PARIKARMA:**

The concentration of psyche can be achieved after arresting the above viṣēpas, by following the modes distinguished by Patanjali; these are called 'cittaparikarma' by Vyāsa.

Cittaparikarma is the course of friendship, compassion, joy, and indifference regarding the spheres of pleasure, pain, virtue, and vice respectively. That is, one should cultivate friendship towards those suffering from miseries, joy towards the virtuous and indifference towards the vicious.

Under Sūtra 1-35, Vyāsa points out that the instructions, of the Śāstras and the Ācāryas as well
as one's own reasonings give the knowledge about the reality, but this knowledge being mediate does not make the psyche firmly grasp the subtlety of ideas like apavarga unless that knowledge is at least partially made part and parcel of one's own experience. When the instructions are imbibed, one can have full faith in all subtle matters like apavarga. So it is necessary to bring into one's own experience at least some of the thoughts learnt from the Ācārya, etc. In this effort, too, cittaparikarma is useful. It makes mediate knowledge immediate. Because the functions of psyche are constant, the psyche will be able to perceive the divinity of the object only when the psyche attains the state of vaśikāra. In that state, the psyche has no hindrance in having faith, power, memory and concentration and does not need any more parikarma.

Friendship, compassion, joy are also together called 'bhāvanā'. They can be made the objects of special concentration, saṁyama, when they unfold those bhāvanās in the aspirant to a large extent, and makes them infallible. The attitude, upeka (disregard) is not a bhāvanā and hence cannot be made the object of saṁyama.
ASTAÑGA-YOGA:

It was pointed out earlier that emancipation can be attained by following the procedure laid down by Yoga-darśana. Yoga is attainable by persons who have the ability to concentrate. But even those who are unable to fix their mind, can enjoy the benefit of yoga, provided those persons strive for it by following the methods prescribed for them. The practice of yoga destroys the impurity of viparyaya or avidyā which is five-fold. The practice of yoga gradually weakens the impurities. As the impurities are gradually reduced, so the manifestation of knowledge increases. This knowledge reaches excellence till it becomes intellective vision. The achievement of the components of yoga is the disuniting cause; it cuts away the impurities like an axe but is the uniting cause as well, it causes the intellective vision.

The method called 'kriyāyoga' consists of three aspects; (i) tapas, (ii) self-study and (iii) resigning everything to the Lord. This is prescribed for those aspirants who are capable by maintaining a balance of mind.  

The purpose of functional yoga as Patañjali puts it, is to rear concentration and weaken the
afflictions. Vyāsa further elaborates that on the one hand the weakened afflictions are rendered impotent similar to scorched seeds by the fire of knowledge. On the other hand as the afflictions are weakened the knowledge of discrimination of prakṛti from purusa will be visualised in samādhi.⁰

The aspirants who are not capable of maintaining balance of mind, will have to undergo certain preliminary exercises. The entire yoga methodology from the point of view of these aspirants consists of eight steps including the preliminary in one. They are: yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāranā, dhyāna and samādhi.¹ These eight limbs of Yoga are divided into two parts: the first five form one group and the rest another, technically called ‘śamīyama’. The first five are called ‘bahiraṅga’, preparatory steps and the other is ‘antarāṅga’.²

Of the preparatory steps, yama and niyama eliminate the disturbances which are caused by the emotions and desires. Āsana and prāṇāyāma eliminate the disturbances of the physical body. Pratyāhāra is withdrawal of the psyche from the worldly objects. By practising these aṅgas, psyche is
completely isolated from the external world. Though the āṅgas of yoga are independent of each other, yet they have a sequential relationship.

1) **Yama**

Yama is the external regulation. It consists in the proper channelling of one's conduct towards the fellow beings. It will have to be practised in five different modes. They are: ahimsā (non-violence), satya (truth), asteya (honesty), brahmacarya (celibacy), and aparigraha (non-covetousness).

(i) **Ahimsā**— Ahimsā is not causing injury to any living being in any manner at any time at any place whatsoever. Ahimsā is a primary requisition for other restraints and observances are based on it and are taken up and observed for achieving it and making it perfect. It is corroborated by the statement: 'Therefore he is indeed a brahmaṇa who, taking upon himself many vows, refrains from heedlessly giving injury and makes ahimsā, non-violence, perfect.' Injury, etc., are committed in a variety of ways: e.g. injury may be committed by a person himself or another person may be made to commit it or it may
be approved of, i.e., a person might be a witness to an injury. The circumstances for each of these may be several. It may be anger due to harm caused earlier, for instance, or it may be lack of reasoning, e.g., entertaining the idea that merit accrues through killing.¹³³

Greed are other factors will not be of the same force. It will be of less force or great force or of medium force. Thus we have 81 types of Himsā: Further the number of himsā becomes infinite because these are to be distinguished in respect of restrictions, choices and combinations. And the concerned agents, the beings, which also make for distinction are innumerable.¹³⁴

This enumeration of division should not be ignored as another instance of hair-splitting attitude of the eminent thinkers. What is to be noted in this is that a person gets involved in himsā howsoever it may be remote and this gives an idea about the vigilance required on the part of the aspirant.

(ii) _Satya: _Satya consists of in having one's speech and thought correlated to what one has seen, heard or inferred. One speaks in order to communicate one's knowledge to another. Therefore
speech should not deceive or mislead or be meaningless to the hearer. The speech is only for the good of living beings and not for injuring them. Vyāsa goes to the extent of saying that the test for truthfulness of speech is not in the speaker but in the hearer. Even though the speaker may be sure of being truthful, if it is prone towards injury etc., with reference to the hearer, then it is not satya but only pāpa, harmful act.

By a fascimile or a mere show of virtue one gets into painful darkness. Hence one should utter the truth carefully keeping in view the benefit of all living beings.¹³⁵

(iii) Asteya:— Steya is illegally appropriating or accepting a thing that belongs to others. Abstention from theft or stealing, having no craving for other's property is 'asteya'.¹³⁶

(iv) Brahmacarya:— (celibacy)— Brahmacarya is the restraint of the sexual urge.¹³⁷

(v) Aparigraha:— (Non-covetousness)— Aparigraha is not to amass anything, for it so painful to gather, preserve, destroy, get attached to, or injure the material prosperity.¹³⁸
These practices are to be totally exercised for the sake of all living beings, without any limitations of time, space, purpose or caste. Their observance is a 'great vow', a 'śāhāvrata', one should not take refuge under any of the above exceptions and consider oneself as having practised the yogāṅgas because one has not actually practised them in their entirety.\(^{139}\)

Ordinarily, hiṁsā and others attended to under certain conditions are considered ahiṁsā. E.g., injury inflicted by fishermen upon the fish alone and no others is ahiṁsā delimited by caste. Similarly 'I will not kill in a holy place', 'I will not kill on the 14th day of the fortnight', such resolutions have the delimitation with reference to place and time. The resolution 'I will not kill except for the sake of God' etc., the injury inflicted by the kṣatriya on a battle field is ahiṁsā limited by convention. But harmlessness is to be pursued everywhere in all cases and by all means without any concessions or exception of jāti etc., if ahiṁsā is to be observed as a step of Yoga.\(^{140}\)

2) Niyama:

Niyama is the regulation of personal habits. It consists of internal and external
purification. They are śauca (cleanliness), santoṣa (contentment), tapas (penance), svādhyāya (self-study) and Īśvara-pranidhāna (devotion to Lord).

(i) Cleanliness is both internal and external. By cleansing the psyche of its impurities is internal. External cleanliness includes not only washing with water and detergents but also eating clean food.

(ii) Santoṣa or contentment is not to go for more than what one is provided with.

(iii) Austerity (forbearance, penance):- consists of enduring the play of pairs of opposites: hunger and thirst, heat and cold, standing and sitting, total silence and outward silence. It also comprises of observance of vows of kṛṣṇa etc. The Yoga-sūtras contain four references to the spiritual value of tapas in pada 2 sūtra 1,32,43 and in the very first sūtra of pada four.

(iv) Svādhyāya: The self-study is either the study of sciences relating to deliverance from existence (mokṣa-śāstra) or repetition of the praṇava, the syllable 'Om', which signifies Īśvara.

(v) Īśvara-Praṇidhāna: The total devotion and dedication of all one's actions to the highest
In spite of practice of regulations, sinful thoughts do occur during the course of training. They are to be overcome by dwelling upon their opposites. If a person on the path of yoga should be strongly tempted to kill or utter a falsehood, etc., then the person should pause and consider their opposites. Vyāsa gives a hint about it: 'When I was caught in the fierce fire of the cycle of births and deaths, I took refuge in Yoga which shows compassion to all living beings. If I succumb to the contrary thoughts which I gave up earlier, I would be like a dog which enjoys eating which it has vomitted.' Thinking on these lines again and again the person can drive away the tempting thoughts.

Remembering the endlessness of misery caused by ahimsā is spoken of as helping the aspirer to refrain from the distractions. Vyāsa gives the
details regarding himsa as an example: A person desiring to kill, say an animal, first makes it immobile, then hits it with a weapon and causes pain, finally it is killed. These three actions result in three miseries respectively. The animate and inanimate belongings of the agent get enfeebled, the agent suffers misery in hell or in other births. Finally even if the agent looks forward for death, the agent has to pull on because of the necessity to experience the fruit of his crime. If the agent has some merit to his credit, then there may be early death, with a short spell of happiness.

3) Asana:

Any steady and comfortable posture is called 'āsana'. Postures are recommended to be practised so that one would be able to carry on meditation in a posture that suits one, for any length of time without any ache in the body joints. One can be said to have gained mastery over āsana, if one can stay in a posture with least effort. Then the yogi is least affected by the pains like heat and cold.

While Patañjali does not name any āsana type, Vyāsa mentions the following eleven āsanas by
name: Padmāsana, Vīrāsana, Bhadrāsana, Svastikāsana, Daṇḍāsana, Sopārayāsana, Paryānka, Kraunca-nilśādana, Hasti-nilśādana, Uṣṭrāsana, Samasamsthāna.¹⁴³

The Hatha-Yogic Gheranda-Saṁhitā describes thirtytwo āsanas. Hatha-Yoga-Pradīpikā defines fifteen and the Śiva-Saṁhitā gives eightyfour. In the scheme of Hatha-Yoga āsanas have a very special therapeutic value. For example, Padmāsana cures any kind of sickness (G.S.11-8). Patanjali and Vyāsa however speak about āsanas only in outline. Āsana is not meant for maintaining health, which is automatically achieved by śauca. The purpose of āsana as the Sūtra and Bhāṣya make out is only to make the joints feel no fatigue in any posture and for any length of time.

4) Pranayama:

Prāṇāyama (Control of Breath)
is the arresting (viccheda) of inhalation and exhalation (śvāsa-prāśvāsa-yoh). This follows the mastery over āsana. There are three kinds: (i) arresting exhalation; (ii) arresting inhalation is internal; (iii) arresting both inhalation and exhalation. This can be accomplished in a single effort. Both movements of air stop simultaneously like water drops falling on a hot stone.
These three are delimited by space, time and number. They are connected with a particular space, they are practised for a definite time in terms of seconds and minutes. The first step is inhalation; the second step is holding the breath and the third, exhalation. The restriction of number also comes into play distinguishing pranayama as slow, medium and fast. The unit for the time duration is one respiration. The steps are to be practised for the duration calculated on the basis of the number of units.

Thus practised, it becomes dīrgha, that could be sustained for a long time or sūksma, short. Vyāsa brings together the two under āksipta and names the third as 'dīrgha-sūksma'.

The fourth type of pranayama is the cessation of respiration arrived at gradually through several stages. The third type is gained at a single effort and is not gradual.

By the practice of pranayama, the karma which covers the intellectual vision is destroyed. It has been said that "the effulgent essence being covered by the network of the senses full of
extreme ignorance make me engaged in vice action only." The veil of karma covering the effulgence which is the origin of re-birth, becomes feeble and fades away every moment through the practice of prāṇāyāma. There is no other penance higher than control of breath; the dirt or impurities are purified and the brilliance of knowledge increases thereby. The control and regulation of breath secures the concentration of mind. 144

6) Pratyāhāra:
The withdrawal is the turning of the senses away from their objects when the sense organs do not have contact with their objects, i.e., when the functions of psyche are arrested, the sense organs are also automatically restrained. It does not call for any other expedience as in the case of other ways of restraining of sense organs. Because the sense organs are led by the psyche, if psyche stops its work, the organs too stop their work. The organs are compared to the honey bees and the psyche to their leader. Pratyāhāra is the highest state of conquering the sense organs. 145

Indriya-Jaya:
Vyāsa records five viewpoints regarding Indriya-Jaya, mastery over senses:-
(a) Not indulging in sense objects. Indulging makes the wise swerve from the path of prosperity.
(b) Not having contrary experience.
(c) Ability to have contact with the objects at one’s will.
(d) Comprehension of the objects sans happiness or pain as there is no love or hate.
(e) Not cognising anything because of concentration of psyche. The vow of Jāgisaavya represents, according to Vyāsa, the highest state of indriya-jaya because it is an inevitable by-product of pratyāhāra. And also strikes at the very root of the functions of the sense organs.

By the practice of these preparatory prescriptions a person of distracted psyche (asamāhita-citta) becomes one of balanced psyche (samāhita-citta). The essential nature of a person of balanced psyche is that he is able to concentrate on any particular target and does not easily let go one’s psyche to go astray. Now the aspirant is qualified to rise further in achieving samādhi.

As mentioned earlier, the methods described above are the preparations to qualify oneself for the intrinsic course for samādhi. The aspirant
has to restrain the modifications of the psyche (cittavrūtti) by constant practice of controlling the modifications and non-attachment towards sense objects.

**THE LAST THREE ĀNGAS OF YOGA:**

Dhāraṇā, Dhyāna and Samādhi are together called Samyama, when these three have the same aim.  

(6) Dhāraṇā:— Dhāraṇā is the fixing of the psyche on to a target—certain parts of the body like navel, the lotus of the heart, 'light' within the head, the tip of the nose, the tip of the tongue or any other external object like some deity. Vyāsa notes that dhāraṇā on the lotus of the heart leads to an experience of pure light.

(7) Dhyāna:— Meditation is an unbroken or continuous comprehension of the object which is the target of dhāraṇā, in other words, the uniform flow of thought untouched by any other cognition is dhyāna, a current of unified thought.  

(8) Samādhi:— In the Yogasūtras both samprajñātā and the asamprajñātā-samādhi are explained in the very first chapter, because
achievement of samādhi is the aim of the darśana and therefore the samādhi types are set forth at the outset. The means of achieving the goal are described in the sequel.

Samādhi is the state into which the dhyāna develops. In this state, the object of meditation in the psyche loses its nature of being mere comprehension and shines in all its glory through infusion of its own characteristics on the psyche of aspirant. The extrinsic and intrinsic courses described earlier enables the psyche to absolve itself from the objects. Then the distinctness of the prakṛti from the puruṣa gets established, leading to the stage when the puruṣa and prakṛti (in the form of buddhi) though co-existing, do not mutually affect. This state of aloofness of puruṣa and prakṛti is the highest stage of samādhi.

Before reaching the highest of samādhi, called asamprajñāta, there is a lower type of samādhi wherein the distinctness is partially observed. This lower samādhi is called samprajñāta samādhi. From another point of view, these two are called Nirbīja and sabīja, respectively. With reference to samprajñāta-samādhi, the course of sadhana is
Intrinsic while the other five āṅgas of yoga are extrinsic. In respect of nirbija samādhi, even this is external because it is attained when one goes beyond samyama.

In the samprajñāta samādhi there are yet traces of external objects. Hiriyanna calls it conscious samādhi. In the higher samādhi there is no object whatsoever. In fact there is not even a knower. It is super-conscious samādhi, as Prof. Hiriyanna terms it.150

Samprajñāta-Samādhi:

The lower samādhi, because of its very nature, is of four kinds: vitarka, vicāra, ānanda and sāsmita. Vitarka is the grossness of cognition, vicāra is clear vision; ānanda is delight; sāsmita is the partial cognition of identity of the self. The samādhi in which any one of these involved is called after it. These are the levels to rise gradually towards perfect samādhi.151 These levels depend upon the type of samapatti, fusion, involved. When the functions (vṛtti) are eradicated, the psyche becomes clear and transparent like a pure crystal. Such a psyche takes on the form of either the knower or the instrument of the knowable with which it comes into contact, called samapatti, fusion.152
Samāpatti:

A cognition is not one homogenous unit but it is not recognised normally as such. Vyāsa analyses cognition into the verbal stimulus, its corresponding object and the process of cognition. These aspects may figure in the state of samāpatti and such a state would be called savitarka, because of its complex nature. Then the retentive power is cleansed by the words and when consciousness in samādhi is purged of the observation of verbal testimony and inference, the object remains as such and is cognised as such. This is nirvitarka samāpatti. This is indeed the perception par excellence and forms the basis on which the verbal testimony and inference function. Nirvitarka is direct cognition and not mediate.\(^1\)

Samāpatti may have an object, both mind and matter, which are made up of particular arrangements of atoms and grasped by one psyche. It is a common characteristic of all subtle elements that each of the atoms will inherently have the form of which it constitutes. This becomes explicit by the states which reveal it and is inferred on the basis of the revealed phala (result). The object disappears when another object characterised
differently from the original is presented. That characteristic is called avayavī, the organism. This is gross as well as atomic, endowed with touch and activity. This intellective vision is rightly called ātmanathā, full of truth, for there is not even a tinge of wrong knowledge. 154

The impressions of the samādhi-prajñā sets at rest, the vehicle of distracting impression making them impotent to produce any cognition. This results in samādhi. The cycle goes on repeating. The well-developed impressions of samādhi prajñā do not involve the psyche in any activity because they destroy all kleśas and make the psyche cease from its action. The psyche functions till the knowledge of discrimination arises; when the psyche grasps its separateness from purusa it becomes inactive. 155

The impressions resulting from restraint of vṛtti (functions) stops even the samādhi impressions. The samskāras of psyche are three-fold: (1) those at the time of distraction; (2) those at the time of practice of samādhi and (3) those just before kaivalya. Vyāsa here notes a different viewpoint according to which the arrangement of atoms
is a misnomer and thus subtle reason is not available for the nirvikaipa. Vyāsa's objections to this is that there is nothing but erroneous knowledge in such a case because no 'avayavā' is cognised. Whatever is cognised, is cognised as avayavi only. Therefore the avayavi which forms the basis of communication becomes the object of nirvitarka-samāpatti.156

Savitarka- and nirvitarka-samāpattis have gross (mahat) object and when subtle (sūkṣma) is the object, samāpatti is termed as savicāra and nirvicāra.

When the nirvicāra-samāpatti gets purified i.e., when the shining sattva of buddhi is not covered by rajas and tamas, when the yogi can perceive things in their proper perspective without depending on the usual process. The last two are to be red from the experience at the time of practice.157 Samāskāras put a stop to the activity of the psyche. Hence the psyche ceases to function. There arise samāskāras leading to kaivalya and the psyche loses itself. Puruṣa having lost the contact of the psyche, reigns supreme in his own pure and freed state.
So far as a person with wisdom is concerned, the kleśas do not wake up or there is no response though presented with stimulus because they are rendered incapacitated. The kleśas having germinal capacity scorched by wisdom are compared to fried seeds which cannot sprout. Such a wise person in whom the kleśas are subdued, is called 'caramadeha', one having the last body or in the terminology of advaita, 'jīvanmukta'. In other words, such a person is liberated from this cycle of birth and death and the present body will be the last one. 158

The action of kleśas may be sūkṣma (incapacitated) or sthūla. The sthūla actions of the kleśas are weakened through kriyāyoga and through meditation. They are incapacitated and they dissolve along with psyche into the ahamkāra. Vyāsa drives home this with a very common illustration: When clothes are washed they are cleared of all the gross dirt but there may remain here and there stains or fast dirt. It requires some special effort to remove them. The afflictions, kleśas, do not disappear at once, but gradually. Just as stain in clothes are not to be disregarded but to be
attended to, the weakened \textit{vṛttis} are formidable and should not be neglected but made further incapacitated through meditation.\textsuperscript{159}

Vyāsa analyses with another illustration: A grain of rice covered with husk is capable of germination. But when the husk is removed or when it is scorched, it loses the power of germination. Similarly the latent karma will be able to produce effect only if it is entwined with \textit{kleśas} and its source is not scorched by the fire of meditation.\textsuperscript{160}

\textbf{Asamprajñāta-Samādhi:}

Asamprajñāta-Samādhi, in particular, is to be achieved with effort of following strict discipline. The divine beings will have this samādhi by virtue of their saṃskāra only. The asamprajñāta-samādhi with reference to the former group is called 'upāya-pratyaya' and with reference to the latter is called 'bhava-pratyaya'.(1-19).

When all the \textit{vṛttis} are restrained and only the saṃskāras remain, it is the asamprajñāta-samādhi or seedless samādhi. Vyāsa asserts, para-vairāgya, mature detachment, is the only means to achieve this state. Asamprajñāta-samādhi is independent and it is not supported by anything.
Through constant practice psyche can remain without support. Asamprajñāta-Samādhi is attained through faith, energy, recollection and keen awareness. The highest state is reached through sincere efforts, faith and thus the total practice of faith, etc., with non-attachment leads to asamprajñāta-samādhi.¹⁶¹

Faith is the term for conviction that the truth exists. Vyāsa points out that faith is the serenity of psyche and compares it to a benevolent mother who carefully tends her children, similarly faith takes care of yogins.¹⁶²

When the right conception of aloofness of puruṣa from the Triple Guna is firmly established in a psyche, then there will not be any more cognition and the intellectual awareness of the psyche rises to the higher plane through the seven stages.

Praṇabhūmiprajñā:

There are seven stages leading to the highest samādhi. Each of them is marked by certain visions. Thus the first four stages in order, have the following visions: (1)'The avoidable has been fully understood, nothing more of it is left to be known.' (2)'The causes that produce the avoidable
have been destroyed completely without any remnant'.

(3) 'This has been thoroughly supervised by the help of spiritual absorption'. (4) 'The means of breaking the bondage has been known'. These four stages free the intellective vision. The release of the psyche is due to the next three stages: (5) 'The duty of buddhi has been fulfilled'. (6) 'The guṇas devoid of a base, merge into their cause and disappear and never rise up again like a stone hurled from a mountain top'. (How apt is the simile!)

(7) 'Luminous puruṣa shines pure and alone going beyond the guṇas'. Puruṣa who is rising higher & higher in these levels of intellectual awareness comes to be called 'kuṣala', adept. Even after the psyche merges back into its source, the puruṣa free from psyche is called kuṣala indicating puruṣa's position beyond the guṇas.]

Kāivalya is final dissociation with the prakṛti. This comes about when the guṇas manifesting as karma, kleśa and vipāka become unprocreative after completing their business. Thus puruṣa will be in his own form.

Dharma-megha-Samādhi:

Even the desire for liberation must be given up, for it is a vṛttī as any other desire.
With this renunciation, discrimination sets in. When the seeds of all previous saṃskāras are incapacitated no other comprehension is there. The samādhi at this juncture is called Dharma-megha.

In such a person as having this samādhi, the ideas about the state of self rise naturally. It is said due to a defect other than svabhāva, people get interested in different directions and lose interest in arriving at truth. Ideas about the state of self are: "Who and How was I? What and How is this world? What and How are we going to become?" These ideas do not occur in one who has the vision of the extra-ordinary. This is indeed a wonderful transformation of psyche only. When there is no avidyā, puruṣa remaining unsullied by the attributes of psyche, is not touched by these thoughts. Then the psyche which was prone to sensual objects and tending towards jñāna, changes and gets directed towards kaivalya, tends towards viveka-jñāna.

On attaining dharma-megha-samādhi, the distractions of avidyā and the rest are pulled off from their very roots. The good and the bad dormant karmas also are completely destroyed. On the cessation of kleśakarma the wise one in the very life
becomes liberated. No one has ever witnessed the birth of one whose viparyaya has been removed.\textsuperscript{165} Viparyaya is the cause of birth.

With the removal of all distractions and impurities that obscure the consciousness, it becomes limitless. The \textit{jhāna-sattva} covered by tamas and sometimes brought out by rajas, is able to comprehend. When the covering is fully cleared, it is there with the infiniteness against which the knowable becomes miniscule. It appears like a firefly in the sky. The yogi who has attained \textit{dharma-megha} has no rebirth because there is no cause in him to cause his rebirth. If it is insisted, then it will be like a blind man piercing gems, the fingerless one stringing them into a necklace and praised by the tongueless.\textsuperscript{166}

The three guṇas having fulfilled their purpose which is the process of charge cease to function, with the appearance of \textit{dharma-megha-samādhi}; the purpose of the guṇas comes to an end. Because of the fulfilment of purpose of experience ending in liberation, the guṇas dare not tarry a moment longer.\textsuperscript{167}
(f) **TYPES OF YOGIS AND SIDDHIS:**

(1) **Types of Yogis:** Vyāsa mentions that there are nine kinds of yogins: First there are three types: Mrūḍūpāya, Madhyopāya and Adhimātropāya, each of which is of three kinds. Under Mrūḍūpāya, there are: Mrūḍusamāvega, Madhyasaṃvega and Tīrvasaṃvega. Here 'vega' indicates the force of non-attachment. Among them, those who are practising the intense method of abhyāsa and vairāgya are first to achieve (lābha) spiritual absorption. The stages of non-attachment are according to their degrees. The term 'lābha' (achievement) shows the action and refers to samprajñāta-samādhi. The phala signifies that asamprajñāta is beyond the sphere of absorption. The achievement of spiritual absorption and the fruit thereof becomes nearest to the extremely courageous who are practising the intense method. That is, who are practising the intense method to attain the spiritual conquest.

Yogis are of four types according to their achievements: Prathamakalpika, Madhubhūmika, Prajñā-jiotis and Atikrānta-bhāvanīya.

(1) The first one is the beginner who just has the glimpse of the divine light.
(2) The Madhubhūmika has ātambhara prajñā. The yogi in this stage is prone to be lured. The yogi then is at cross roads, on the one side there is the path to keivalya and on the other there is the unlimited excellent divine pleasures. At that juncture the yogi must resolve to shun the lure of enjoyment of pleasures and also should not feel proud that there was the possibility of divine pleasures. The yogi at this stage is vulnerable for falling down.

(3) Prajñājyoti has attained mastery over ōhūtas and sense organs.

(4) Atikrāntabhāvanīya is one beyond all bhāvanīya (activity), only thing to be done is dissolution of psyche. This yogi has the seven stages of enlightenment.

(ii) Siddhis:— The practice of saṁyama brings forth the effulgence of prajñā. As one goes deeper in saṁyama the samādhi-prajñā becomes clearer and clearer.

Saṁyama can be practised only when the lower stages are perfected because without perfecting a lower stage the next stage cannot be achieved. There is no slipping of any stage of saṁyama here. For a person who has reached the higher stage of saṁyama by the grace of Īśvara, there is no need to
apply aśram samyama in connection with the efforts of the lower stage of mind-reading because only after passing such lower stages does one come to the top. There is no necessity of any outside agency to direct the yogi in a particular step to rise to the next one. The path itself shows the way. Vyāsa quotes a saying in support of this. 170

Samyama aimed at particular objects bestows special powers with reference to those objects. 171

When the three transformations of attribute phase and state are made the object of samyama, these are seen as if before one's eyes and this enables the yogi to have the knowledge of what is yet to come and what is past. The yogi who has mastered on the distinction of word and its meaning becomes omniscient.

Concentrating on comprehension (pratyaya) enables its direct perception and the yogi will have the knowledge of the psyche of others. However, the yogi can only know that another's psyche has such and such comprehension but not on which object. The yogi's psyche reaches out to the comprehension of another psyche but not to its object. By concentration on the form of the body, the power of grasping
colour is arrested. When the power of the eye cannot be employed the yogi becomes invisible. Similarly the invisibility of objects of other senses can be achieved.

Samyama on kārma enables the yogi to have the knowledge of death, the end of one life period. The concentration on the strength of different animals enables the yogi to acquire such strength.

By focusing the light of the mind (manas) on the subtle, hidden and remote, one acquires knowledge about them. Similarly samyama on the sun gives the knowledge of the universe.

By practice of samyama come various siddhis such as knowledge of the position of stars, and polar star and their motions; knowledge of the systems of the body (kāyavyūhajñānam), freedom from hunger and thirst. Samyama on the kūrmanāḍī bestows the knowledge of steadiness (sthairya) like snake or crocodile; on mūrdha-jyotis, vision of the perfect ones, higher power of hearing power or walking through space. Intuition, knowledge of psyche, are results of samyama upon the heart. Samyama on the gross, the subtle, the essential attributes, inherence (anvaya) and purposiveness (arthavattva) results in the achievement of supremacy over all the elements.
Saṁyama on the five physical elements with five forms enables the yogi to have a perception of the form and to gain mastery over them.

Patañjali, referring to the Mahāsiddhis, says that when the yogi has the ability to control the elements he achieves the eight siddhis. They are: becoming atomic or infinite (aṅīma-garimā), attaining weightlessness (laghimā) or great weight (mahimā). Prāpti is that power of non-frustration of desire, whereby he sinks in and rises to the surface of the earth as in water; Īśitvam is the power of commanding every thing or the yogi becomes the seducer of elements and other objects, being himself not seduced by others, vaśītvam; because of supremacy he becomes the dispenser of the origin and dissolution of the elements. The fulfilment of desire is the truthfulness of one's determination. Though having the power the yogi does not change the nature of things determined by the will of Īśvara.

By saṁyama on the five forms of indriyas, the yogi will have mastery over them, leading to manouevre activity of senses without the need of a body and victory over prakṛti. These siddhis are together called 'Madhu-Pratīka.'
When the Buddhi Sattva, cleansed of the dirt of rajas and tamas, becomes more clear, the yogi will be in the higher plane of Vaiśākara, supremacy, and will have well-fixed idea about the distinctness of sattva and puruṣa. This enables the yogi to have command over everything, i.e., all forms of guṇas, determined objects and determining principle, all appear before the Lord (kṣetrajñā). Omniscience is direct knowledge born of discrimination of the guṇas which are arranged in the form of calm, awakened and indeterminate forms. This knowledge is called 'viśoka-siddhi'. This siddhi, when achieved, bestows omniscience and makes the yogi gain full mastery over oneself with bonds of karma made very loose. The aspirant yogi, however, is disinclined towards that also.

**Miscellaneous:**

(1) Jīvāna:— Explaining Sūtra 3-39

Vyāsa defines jīvāna, life. It is the functioning of all indriyas taken together and it has the features of prāṇa, etc. Its activity is five-fold: prāṇa, samāna, apāna, udāna and vyāna. Vyāsa also notes the areas of activity of prāṇa, etc. in the body. Of these prāṇa, which is respiration, is vital.
Commenting on Sūtra 3.22

in which Patañjali says that a fore-knowledge of death may be had from the saṁyama on certain types of karma or the ariṣṭa, Vyāsa notes that the ariṣṭa, the symptoms of death, are three-fold: Ādhyātmika, Ādhibhautika and Ādhidaivika. That relating to the body and mind is Ādhyātmika, that which is caused by other objects is Ādhibhautika and that relating to superhuman is Ādhidaivika. (i) Ādhyātmika is when one does not hear the sound of one's own body after closing one's ears, and does not see light after closing one's eyes. (ii) Ādhibhautika is when one sees the controller of death or his own dead forefathers. (iii) Ādhidaivika is when one sees the heaven or the perfect ones, i.e., Siddhas.

The above is noted here that it may be helpful to the investigators to compare Vyāsa's statements with those found in Caraka.