I.6. STUDY OF YOGA PĀDA
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As already mentioned Yogapāda comes first and contains 32 ślokas in a single chapter. The teaching contained here is a blend of Hatha Yoga, Pātañjala rājayoga and what may be called Śiva Yoga.

The Yogapāda begins with a salutation to lord Śiva in the form of mangalā carana.

Namah Śivāya Śaktyai ca
bindave Śāsvatāya ca
gurave ca ganesāya
kārtikeyāya dhīmate.

After this follows a discussion on the adhikāri of yoga. In other words who should practice Yoga. One who has given up all associations, free from worldly attachment, devoid of violence, practising Yama niyama etc., is a adhikāri for Yoga.

On the nature of liberated it is suggested: One who knows who is a meditator proper, what is meditation, what is to be meditated upon and what is the purpose of
meditation, can only practise meditation.¹

The answers to be mentioned queries are explained. The soul in the meditator, mind or mental process is meditation, subtle Mahesvara is to be meditated upon and final emancipation is the purpose.²

On the nature of the meditator and meditation it is stated that the meditator should treat alike pleasure and pain, gain and loss etc. He should concentrate on meditation giving up all fear, pleasure and pain. For, SJO declares:

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\text{माना मानव सामु क्रत्वा सुखा दुःखे सामे तथा हरसाम भयम विसादन्ता सन्त्याज्या योगम अभ्यासेत्.}
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1. Yo dhyātā yac ca tad dhyānām tadvai dhyāna-prAyojanam Sarvāny atāni yo vetti sa yoga yuktum arhati SJO Yoga I.2.

2. ātmā dYātā manodhyānām dhyeyah sūkṣmo maheśvarah yat paramparaṁaisvaryaṁ, edad dhyāna-prayojanam. SJO Yoga I.3.

3. SJO. Yoga I. śl. 4,5.

cf. sukhe dukhē same kṛtvā labhā labhau jayā jayau

Bhagavad Gītā II.38.a.

also siddhy asiddhyo samo bhutvā samatvam yogyo ucyate,
Ibid. II. 48.b.
Place of Meditation

SJÖ makes a specific mention of the place of meditation thus suggesting that each and every place is not fit for *yoga*. A place of solitude, a mūthaka, a sacred place of worship, the bank of a river, house free from disturbance, forest, are the place where one can practise meditation.¹

The posture for meditation

After taking bath etc., worshiping Lord Śiva and the teacher one should go for Yoga. The sādhaka should slightly open his eyes recite Śivamantra after sitting in a proper āśana. The āśanas mentioned are:

padmakāṁ svastikam vāpi
upasthāpya añjalim tathā
pīthaṛdham ardha-candraṁ vā
sāvato-bhadram evaṁ vā²

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1. Śunyāgāre mathe ramye devatāya bhāgṣubhe
nadiṭīre vivikte vā grīhe ghoravane'[pīva], SJÖ, Yoga I.7 & 8.
2. SJÖ, Yoga I. Ś1. 8, 9. p. 5.
Perfection in Yoga

The Sādhaka has attained perfection in Yoga when he sees in the self Gandhatanmātra followed by Rasa, Rūpa, Śparśa and Šabda tanmātras. He also sees distinctly Ahaṅkāra, Manas, Buddhi, Guna, Avyakta and Purusa, Vidyā, Kalā, Kāla, Parā-Vidyā in their order. The categories so perceived should be conquered through the recitation of Mūlamantra as instructed. After conquering these categories through practice of Sālambana Yoga, the Sādhaka thereupon concentrates on Śiva through Nirālambana Yoga. Śiva is immortal and realising Him, the Yogi becomes omniscient, all-pervading etc.

Importance of Dīksā

A pertinent question is raised by Aghora Śivācārya here: if by the practice of Yoga itself realisation is

1. tadānu pasyeta sūksmam
gandha tanmātram ātmani etc.

SJO. Yoga I. Sl. 25-28, pp. 10-11
attained, where is the need for Dīkṣā? The reply is: the kind of yoga described above cannot be practised by one who has not received Dīkṣā. The Yoga can only serve the purpose of cleansing the mind of the impurities (Malās) engendered by the experience of Prārabdha Karma. However, without the help of Śiva-Śāstra, one is incapable of acquiring knowledge of the different categories mentioned above.²

Two mode of reference of Soul

The truths that have to be known in the Śāstras

1. manu yadyevam yogenaiva muktisiddher dīkṣāyāpy anarthakyaṁ
   prasāṅgah, SJO Vṛtti, p. 12.

2. evamvidhasya Śiva-yogasya
dīkṣāyā vinā anusthānāsiddhe-
śāabdha kārya ksamā ksipta
malādi nirvacana caritartha tvād etc.
   SJO Vṛtti p. 12.
are four - Paśu, Pāśam, Pati and Sivam in the same order. ¹

The same ultimate reality is referred to in two ways as Pati, when associated with the conditioning adjuncts and as Sivam when not so associated with the conditioning adjuncts. ²

The above statement implies that Jñāna of Pati and Sivam leads to liberation but Aghorasīvācārya strongly upholds the view that it is Dīkṣā that leads to liberation and not Jñāna and that the latter is only a subsidiary to Dīkṣā.

After realising the rare truths, the essence of the Tatra, the seer, whatever be the mode of his life, does not again take rebirth.

1. Sarvesv evahī Śāstresu Jñeyām vastu catustayam
   pasuḥ pāsah patiś caiva śivas ceti yathā kramam
   SJO. Yoga, Śīl. 32

2. patir adhikāra vaśāt śiva evaṭaś ca
   pati-padārthasyaiva sopādhika-nirūpādhikābhyaṁ
   bheda-dvayaṁ upacārād ucyate.
   SJO. Vṛtti, p. 13