CHAPTER I

INTRODUCTION
Indian philosophy had its start in an inquiry about Inner-Self (Citiśakti or True-Self). In order to solve the above problem our ancient sages left no stone unturned. Intellectual logic, being failed in perceiving Inner-Self, could not satisfy them. Having realized the inherent weakness of the method of logical reasoning and intellectual theorising as a means to perceive the Inner-Self, they turned their attention to the search of another method with which they could have direct perception of Inner-Self through special insight. The great potentialities of mind (Citta) could not remain concealed from the sharp eyes of the ancient sages. They clearly visualized that human mind is transcendental and reflexive in nature, so it can serve as a gateway between the internal and the external world. There is a predominance of Sattva (harmonising force) in it, so it can become the most suitable vehicle for the reflection of Inner-Self (Citiśakti or True-Self). If the powers of the mind be concentrated and turned towards the Internal world, and as the darkest places reveal their secrets before the penetrating rays of the sun, so will this concentrated mind penetrate innermost secrets. There is no limit to the power of mind. Mind-force is living energy. This mind-force is vainly wasted on meaningless sentiments.
and emotions of various kinds. If mental energy can be conserved and properly guided and directed towards the goal, one can have the desired result. Keeping these potentialities of the mind in view, our ancient sages selected mind as a means to perceive Inner-Self, and to train the mind, they evolved psychic exercises, known as Yoga.

Time passed, changed, and there came about a shift in emphasis. The emphasis of philosophical inquiries shifted from Inner-Self to suffering. Suffering became the basic point of philosophical inquiries. People wanted to get rid of suffering. Then, Sāmkhya came forward and, taking note of the changing environment and demand of the people, gave its philosophy. Suffering is not the nature of man, and that which is not nature can be removed. If one wants to become free from suffering, he will have to become his True-Self. But mere theory could not satisfy people. They demanded for the practical side of the theory. Here Patañjali came forward and met out their demand by composing Yoga-practices in Sūtras on Sāmkhya philosophy, which, up to the time of his advent, had been given orally for many centuries. The Yoga-Sūtras, composed by Patañjali, are known as Yoga-system or Yoga-Darśana of Patañjali.

The Yoga-Darśana of Patañjali is a scientific practical system which aims at conservation of one's mental energy and so putting it into a mould as one can become One's True-Self and so can get rid of all sufferings. Actually
The Yoga-Darsana is the only scientific practical system which can save the suffering humanity. This is indeed looked upon as panacea for human misery, and this is the crying need of modern people.

People live in a life of tension of various kinds, all which boil down finally to the ultimate tension or conflict between the ideal and the real,- the 'ought' and the 'is'. Something ought to be, but something else is. The 'ought' is the ethical and moral value that people have introduced into their life, and this is also the philosophical, the metaphysical and the scientific objective in life. Things ought to be 'this', but they 'are not', they are something else. So, the real before their eyes is in conflict with the ideal that is before their mind. This conflict can be seen in every type of life that one leads and in every stage of life in which one finds oneself. In their personal life they have this conflict, in their social life they have this very same conflict, in their political and national life, in international life, they have this conflict between the ideal and the real,- between what ought to be and what really is.

The ideal is not a mere concept in their mind, it is not just a dream which they can brush aside. If the ideal is only a concept in their mind, they can throw it off if necessary. This ideal which remains now as a concept in
their mind has taken possession of them so vehemently that their life has become a misery without its implementation. They are unhappy because of the simple reason that the ideal has not become the real, and they cannot leave that ideal. If it would be possible to give up that entirely, they would have done it, but they are finding that it is as dear to them as their own heart, their own breath. And this haunts them day and night. They do not eat with peace, they do not speak with peace, they do not sleep with peace.

When there is no peace within, they just try to forget the fact that they have no peace and try to drown themselves in certain outer phenomena. They engage themselves in hectic activity to forget the boredom of life. There are so many people who carry their transistors wherever they go,—whether they are in the bathroom or at the lunch-table it makes no difference,—it must be there. They go to the bazar for purchases, and it is there hanging on their shoulders. They try to drown themselves in the sound of that instrument as they have no peace within. They do not want to hear the sound of their own mind, because it is very inconvenient. They suppress their ideals and there arise mental sicknesses of various kinds, more serious than physical illnesses. People start hearing sounds in their ears,—they will say, somebody speaks, though, really, there is nobody. Sometimes they begin to see visions, and they are highly disturbed. Persons are so nervous. These ideals that are buried within, these desires that have been suppressed
and could not be expressed in life, take shapes and forms. They become visible difficulties in front of them and they are afraid of them. Suppression is not a proper method. Suppression and repression are the causes of their languishing and illness. Substitution, again, is not a solution, for the desires will have to be vaporised completely, like the camphor that burns up without leaving any residue, like the mist that melts before the rising sun. These ideals before them should sublimate themselves into either the reality that is in front of them or into nothingness, by exhaustion. There is no other way left with these cherished ideals.

The scientific analysis, whether in the field of physics, biology or psychology, has been attempting only empirical methods. The empirical method does not succeed, because it is an external observation of an outer world which has no end at all and it does not see through the deeper truths of things. Just as when a man looks at a person he cannot see his True-Self, he sees only the put-on self, like that, there is a put-on appearance of things which he sees through the telescope or the microscope. No doubt modern man flies in the planes and he has reached the moon, but he has not done anything for himself, all these things seem to bear no connection with his personal life and problems. He is the same person that he was some centuries back, his present day's troubles are the same that they were some centuries back. Two thousand years ago man was
suffering from something, and now he is suffering from the very same thing. He has learnt to fly like a bird and swim like a fish, but he has not learnt to walk like a man. This has yet to be learnt, because man is the subject of study, man is the problem. Space and time are not problems, the world has not been a problem to him. He himself has been the problem; man's problem is man himself. On account of its limitations, modern science could not understand correctly and fully the cause of the suffering. It cannot solve the riddle of the suffering caused by conflict between the ideal and the real. Man is suffering from the same problem day and night. Here arises a question: Can a man free himself from his sufferings? "Yes", says Yoga-Science. The boldest scientific declaration ever made on the surface of this Earth, since the introduction of mankind, is that of Patañjali, "- Misery that has not taken its shape, can be averted". Conflict between the ideal and the real is the root cause of misery or suffering of a man. Yoga Science says: Why should there be this conflict of the ideal with the real? It is due to another deeper conflict. There is a fundamental conflict between man and Nature (Purūṣa and Prakṛti). But conflict is not one's true state, it is an unnatural state, and that which is unnatural cannot continue for a long time. It is Nature that continues, Nature is Truth that which is against Nature is untruth and untruth does

1. Yoga-Śūtras, II-46.
not succeed. While there is a failure in the methods adopted in empirical science and psychology, the Yoga Science discovered all this. Man ought to find not another method altogether. There is no use just trying to look at things, either through the microscope or the telescope, for he has to see through them. He should know the difference between 'looking at' and 'seeing through'. They are quite different things. The inner stuff of things has to be seen; he ought to see the object, the person, the thing as it is in itself. He has to be his True-Self and not something other than his True-Self. There is an element of 'other than True-Self' in him, a foreign matter is always in his mind, something like a toxin annoying him constantly. He has with him something that does not seem to be his nature. The same thing is said in Bhagavada Gītā: "Puruṣa, when seated in Prakṛti, experiences the qualities born of Prakṛti. Attachment to the qualities in the cause of his birth in good and evil wombs". There is an element of 'other than True-Self' in one's mind (Citta), and that is the cause of conflict, sufferings. If one wants to get rid of conflict, sufferings, one will have to become one's True-Self. This cannot be done through learning. Books and the process of instruction and study are only instruments. Ultimately, there must be some special training for

the individual. This process of training is known as Yoga. Yoga science claims that one can become one's True-Self. "When the Vṛttis of the Citta are completely suppressed forever, the cogniser (not being identified with any other thing) becomes his own True-Self". But this can be achieved only as a result of Yoga practices. One should not forget that Yoga has three aspects viz. philosophical, psychological and practical, and the practice and psychology of Yoga are both based on its philosophy. Yoga is an Indian science and it is the foundation stone of Indian Civilisation.

But unfortunately no other Indian science has fallen into more dispute, and consequently been more misunderstood, than Yoga. The irony of the situation is that, the orthodox Pandits, through their unpardonable negligence, and the moderns, through their excessive self-conceit, have alike contributed to the chaos. The former have created such a halo of mysticism around Yoga, that it is almost forgotten that Yoga is a positive science and that there ought to be no more mystery about it than the mysteries of the sciences. By the moderns it is regarded either as a form of bodily gymnastics or a big 'fraud' practiced upon the minds of ordinary people by the intelligent ones.

The oldest commentary on the Sūtras passes under the name of Vyāsa. For obvious reasons, it can be safely

3. Yoga-Sūtras, I, 2,3.
asserted that this is not the accredited author of the eighteen Purānas and other expositions of the Vedas, but only his namesake. He is neither the Sage, nor even a Yogi, but some ordinary Pandit and is concerned more with intellectual and logical gymnastics than with the actual practice of the Yoga.

All the other available commentaries, not less than fifteen, are mere glosses of this one and so content themselves with following Vyāsa, faithfully and trying to elucidate them in their own way, here and there. Naturally, all the defects of Vyāsa are reflecting in them.

Vāchamapati is supposed to be the earliest follower of Vyāsa. He is Vedāntin first and a Vedāntic last. The tone of his presentation is more metaphysical than practical.

All the rest are more or less of a similar type.

The remark of Bhoja, that all the previous commentaries only help add to the confusion, holds good even in his case as in the case of his followers. Bhoja himself is not an exception. The reasons obvious. The halcyon days of the Yoga science had long passed and it had then fallen generally into unworthy and corrupt hands.

The attempt to explain Yoga through the ideology of the Vedānta, and the modern trend to explain Yoga through the imperfect terminology of modern Psychology have also done to it not a little harm. This is perhaps the reason why perfect ignorance about the true nature and scope of
Yoga-System is found today.

The modern man, with his ultra-modern methods of approaching any ancient subject historically feels himself baffled in the province of Yoga and jumps at last to the conclusion that the 'Yoga Science' must be absurd. With his dogmatic reliance on the dead matter in the laboratories and test tubes what else can be done? By science the modern man simply understands machine and mechanical products from a steel pin to the atom bomb. He does not understand that for a 'Science' to deserve the name, the only necessity is that there should be perfect harmony in all the parts, and Yoga deserves the name as it satisfies the above test. He cannot bring himself to think that the stages of modern European and Indian sciences and civilisations might be quite different. He cannot even understand that civilisations and thoughts can be divided into two stages, namely "Inductive" and "Deductive". For the civilisation declining in the West and the civilisation promising to sprout up from the chaos of the triumphant modern sciences, are both alike "Inductive", while the civilisation of ancient India, which still persists in the modern age and, though apparently smashed to extinction, is still showing signs of a healthy revival, is evidently "Deductive". The result of this is that all the available literature, science and circumstantial evidence from time immemorial are also 'deductive'. The fact is altogether left out on account of ignorance, or purposely brushed aside, and the literature or science is studied most enthusiastically as though it were perfectly Inductive,
like modern literature or science. To apply the rules of Inductive logic to a deductive civilization is just to ask questions such as "what would be the cost of six apples if four mangoes can be had for eight annas?"

Even boys reading in the primary school know that this is not a proper question. If anything is absurd it is this.

But what is "deduction"? It means proceeding from a universal premise to a particular conclusion as against "induction" which means generalizing from particulars. A deductive syllogism has, therefore, a certain premise to start with. From this major premise, or to put it better, from this grand truth, conclusions are derived by means of pure reason. A deductive literature is, therefore, that which has some grand truths assumed, experienced or realized. From these truths are deduced all further concepts.

Indian Sciences start from a certain point and have a definite end before them. They solve the riddle of human life more logically than any of the present inductive sciences which are still hunting after the great truths that will serve as axioms, while reconstructing the geometry of human life. At least, these hypotheses must first be taken into account, while studying Indian Sciences. Yoga Science should also be understood in the light of these basic truths. The only difference between modern science and Yoga science is that, where former find itself helpless, latter has the confidence to take the bold step of going far beyond them.
Rationality is the mighty boast of the modern man. "Everything can and must be explained by 'Reason'." This is the 'dictum' of modern science. It is vehemently asserted that what does not satisfy reason is absurd. Everyone is found everywhere arguing in this manner. But the most absurd thing about this 'rational creature' is that he is unable to understand a simple fact about reason. The proposition that everything must be and can be explained by reason may not be disputed. But to say that every reason can and must explain everything, is quite wrong. One should not forget that reason is of two kinds, intellectual and intuitive. Yoga is not against reason and against modern science. On the contrary it is fully scientific and wider in its scope than modern science. The intellectual reason which governs modern science covers a small and narrow field of natural facts, but intuitive reason and spiritual consciousness rising from Yoga science covers the entire macrocosm in one broad sweep. "The deepest things of life are known only through intuitive apprehension". Modern science with intellectual reason cannot discover what is eternal. What established by intellectual reason now may be proved to be false and absurd by more intellectual persons, because they deal with things covered by Avidyā or nescience. But the True-Self (Puruṣa) lies independently of Avidyā and the gross covering of mind, body and nature etc.

Modern Science lives and moves within the boundary of blind and erroneous intellect. Yoga Science elevates man from that domain to some higher sphere where an intricate form of reasoning operates. Though Yoga transcends the limits of intellectual reason, it opens out a higher kind of reason. Yoga unlocks the True-Self upon which the mind, intellect and reason are based. The consciousness which illumines the mind and intellect is a nature or property of the True-Self (Puruṣa) itself. Mind and intellect, therefore, cannot succeed the Purusa and its consciousness. In this way Yoga-System deals with a highly scientific and super-reasonable truth exceeding the limits of ordinary modern intellectual science.

When a modern man proclaims stoutly that he strictly adheres to experience (Pratyakṣapramāṇa) alone, he always forgets that experience is of two kinds, gross and subtle. The phenomena that are perceived and experienced through the medium of our senses are called gross (Lokāntarpratyakṣa); but direct experiences of super-normal nature through a special insight, which cannot be had through the medium of senses, are called subtle (Sastra-antarpratyakṣa). The first experience is simple and very easily obtained, but such is not the case with the second. It is subtle and complicated and possible only with the help of other mechanism which is the result of Yoga practices. To say that the latter does not exist at all, simply because it cannot be the object of the naked eye, is scientifically as absurd as to say that, because the living cells of the different tissues of the human body cannot be
perceived by the naked eye (unaided by a microscope), they do not exist at all. The subtle experience cannot be had through modern science, but through Yoga science. When a man advances in Yoga practices, he evolves a new power within his mind which enables him to perceive, feel and understand many hidden and unknown truths lying buried within the True-Self. That knowledge is never unreasonable. This power is known as Intuition or Divine-Inspiration. This intuitive faculty of Yoga science acts in a sphere where the intellectual modern science has no right to enter.

Modern science is at its wit's end and what now appears to be advancement is, in fact, a mighty illusion. It is advancement only in the sense that the scientists are succeeding more and more, every day, in picking up new secrets of benign Mother Nature and in turning them to promote the happiness of man. But it has not progressed an inch further (nor probed an inch deeper) into the mystery and has till to find that what seemed its ownward march was nothing but "a philosopher's walk". On the contrary, the mystery is becoming deeper and evading all human approach. Thus humbled down, modern science is now consciously or unconsciously veering round to Yoga. "The new scientific discoveries are beginning to support and vindicate the old Indian discoveries". Only Yoga can guide modern science towards

5. The Hidden Teaching Beyond Yoga, P. 220.
put a morsel of food into your mouth and swallow it, but
once you swallow it, it is not in your power to omit the
whole. Further you have no control whatsoever, or very
little if any, over it. Your internal machinery works
unconsciously. Obviously there are two different currents,
and one can become one's Real-Self, if these two currents
can be united. Is it not possible to unite them? 'Yes'
is the answer of Yoga Science. But how is to be effected?

The gifted Vedic Rais very easily found that,
though these two currents seem to work independently of
each other, they cannot be altogether separated, since
they work in perfect harmony. Somewhere in the inner
depths of the machinery, there must be a connection. They
found further that mind (Citta) is the point of the contact
where they must be connected. The union of these (two
currents) can be effected through the medium of mind (Citta)
and the method of this Union is nothing other than the
rarefying of the mind, and its subordinates senses, more and
more. It is clearly stated in Yoga-Darsana that the suppression
of the (five-fold) functioning of Citta is Yoga. The method of
mind control is the chief subject-matter of the Yoga-Darsana.
Without the control of mind one cannot become one's True-Self.
When the mind becomes purified, sharpened, concentrated and paci-
fied, the undisturbed image of Self is reflected in it the same
manner as one's reflection can be seen on the surface

of a lake undisturbed by wind and waves. When all the mental energies, powers and faculties of man are gathered together and directed in one particular direction, a great force is automatically created through which many an impossibility is made possible in this world. The ordinary mental faculties produce wrong notions about man's True-Self, the objective world and their relation with each other. So the mind becomes the cause of man's infinite sorrow in the form of want, fear, ignorance, death created by conflict. Therefore complete Niyozha or cessation of the mind, where one can become one's True-Self, is the means of surpassing the evils of human existence. The ordinary man has no capacity to know the knower within the mind which is the True-Self. In order to do that by the process of Yoga System, man has to withdraw all the mental faculties from the external world of matter. Consciousness has to be introverted or drawn inwards. When the external operations of the veiled mind are stopped by Yoga, the higher or internal spiritual energy evolves which discerns and grasps with full vigour the knower within and then one becomes one's True-Self.

There is nothing mystical or miraculous in Yoga-System or Yoga-Darsana, and the process is as scientific as that of any of the positive sciences of today. It is neither a fraud, nor the work of a fraudulent imagination. It is as practical science as any of the modern sciences.
Yoga System is a scientific system of moral and mental discipline by which one can purify the intellect, free the mind of its illusions, and get a direct experience of Reality. Coster says the same thing about Yoga-System: "It is a method of training human consciousness in such a way that it can function at levels other than the ordinary range through a wider compass". All schools of philosophy recognize the greatness of Yoga. A student of Yoga may belong to any religion or no-religion at all, he may be thiest or athiest. An athiest can also derive full advantage of the Yoga techniques. Some form of Yoga is involved in every kind of worship and Sādhanā; without Yoga no religious culture can become successful. Yoga gradually leads a man to a state of existence beyond the range of time, space, action, ignorance, and misery. The object of Yoga-system is complete release for all times from the sufferings caused by conflict between the ideal and the real,—the 'ought' and the 'is'. This object is naturally gained when one truly and fully realizes, by Yoga practice, the distinction between Puruṣa and Prakṛti i.e. Self and Non-Self, and becomes One's True-Self.

Patañjali is a master mind and his Yoga-Darsana is a scientific practical system. His Yoga-Śūtras are very scientific. Every word used by Patañjali has some meaning. He did not use any word without purpose. He has arranged

7. Yoga And Western Psychology, P. 76.
the Yoga-Sūtras according to his scheme. Patañjali's whole scheme can be summarised in a short sentence viz. conservation of one's mental energy and so putting it into a mould as one can become one's True Self and so can get rid of all sufferings. He has divided his Yoga-Sūtras into four Pādas (Chapters). The first two Pādas (Chapters) of his Sūtras deal with the necessity of practising Yoga, the theory of Yoga with its aims and objects and the science of conserving mental energy. The next two Pādas (Chapters) tell us mainly, how to put the energy, so conserved, into different moulds, the necessity of doing so, the rationale of it and the logical end of all such practices. Yoga-system has three aspects viz. a philosophical aspect, a psychological aspect and also a practical aspect. All these three aspects work together for the fulfilment of scheme of Patañjali or aim of Yoga-System. Before going to deal with Yoga-Sūtras directly, the three aspects of Yoga will be made clear first. As the practice and psychology of Yoga are both based on its philosophy, so the philosophical aspect of Yoga will be dealt with in the next chapter.