CHAPTER - IV

PRACTICAL ASPECT OF YOGA
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Suffering is the result of conflict, and conflict is the result of relationship between Draṣṭā and Drāya (Seer and seen or Puruṣa and Prakṛti). If one wants to get rid of suffering for ever, he will have to become his True-Self by isolating Draṣṭā (his True-Self, Puruṣa) from Drāya (Prakṛti).

Just as the problem for the scientists of Einstein's time was to dislodge the infinite energy from the atom, so the problem of Patañjali or his fore-runners was to isolate the Draṣṭā (Seer, Puruṣa) from the Drāya (Seen, Prakṛti). They tried to isolate the Drṣṭā (Seer); for this, the Citta was first made introvert and made to work on this problem. The Problem was solved. Citta, being transcendental and reflexive in nature, was selected as a means to reach the goal. Great introspection and concentration was developed. The Citta was made deliberately not to function, but be still.

This was laid down as the basic principle behind the modus operandi of the Yoga method. Citta 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 True-Self (Puruṣa, Citiśakti). But most of the time, it remains disturbed in one way or another and when it is not so disturbed, it is in torpor. In its disturbed state, it is just like a muddy water blurring the image. In order to make Citta serve the purpose of the mirror, it is necessary to purify it and also to make it quiet. Yoga, therefore recommends what is known as 'Citta-Śuddhi' (mental cleansing) or 'Citta-Prasādand' (mental tranquillization).

Though there is a predominance of Sattva in 'Citta', there are also the other two forces active in it. According to the degree of their ascending, the Citta functions in different ways. This is known as 'Citta-Bhūmaya'. These are called Kṣipta, Mūḍha, Vikṣipta, Ekāgra and Niruddha. The Kṣipta plane is that wherein the Citta is flung by Rajas among the various objects. The Mūḍha plane is that wherein the Citta is in a state of sleep and impotence owing to the operation of Tamas. The Vikṣipta plane is that wherein Sattva preponderates over Rajas and Tamas and the Citta oscillates between Dhyāna and objectivity. The Ekāgra plane is that wherein the Sattva element is free from the Rajas and Tamas elements and there is an undisturbed state of Dhyāna. The Niruddha plane is that wherein all the Vyrttis of Citta cease altogether. In this state the cogniser (not being identified with any other thing) becomes his own True-Self.
The controlled concentration helps to organise the Citta, and when guided properly takes it nearer to a state of equilibrium (Nirodhabhimukham Karoti). Therefore Yoga resorts to concentration first. Here the object of concentration is not of such importance as the way it is conducted. Yogic concentration should not lead to incessant chain of thoughts. It is for tranquillization of Citta. Therefore, the object of concentration should be such as not to stimulate intellectual curiosity or emotional upheaval. Considering this as criterion the object may be concrete or abstract. A form of God-head that appeals to one's mind should do well, if one believes in such. If one had no such belief, one could choose anything else that would satisfy the above criterion. Thus, it will be seen that Yoga-system does not require one to be necessarily a theist.

Such a concentration helps to raise the activity of Sattva-Guna- the harmonising force, which then gradually brings the Citta into a dynamic equilibrium (Samādhi) and then the 'Puruṣa' can see his 'Svarūpa' (original form) and realise what he is in truth. Then he transcends the 'Guna' influence, isolates himself from Prakṛti, becomes Guṇātīta and thus becomes his True-Self. There is no change involved in 'Puruṣa', but simply an eradication of 'Avidyā' which is due to defective working of Citta. All along the 'Puruṣa' was identifying himself with the multifarious and incessant changes in Prakṛti. Now he realises his True-Self. This
may have been done through the forces of Prakṛti itself, but the realization is by Puruṣa. It is like one's getting a true picture of one's face in the mirror. The mirror only reflects, it is the person who sees and knows. So too, the realization belongs to Puruṣa, though it is helped by the transformation of Citta into a candid reflective medium. After realizing the difference between himself(Puruṣa) and Drṣya(Prakṛti), Draṣṭā (Puruṣa) isolates himself from Drṣya (Prakṛti) and returns in his original form, becomes his True-Self. This, in short, is the basic principle behind the modus operandi of Yoga method.

Now goal of Yoga is fixed which is to be attained with the help of Citta. One should not forget that mind (Citta) is living energy which is vainly wasted on meaningless sentiments and emotions of various kinds. Now Yoga tells the method of conservation of mental energy and so putting it into a mould as to have the desired result of achieving the goal.

First of all it is necessary to have control on Citta-Vṛttis. But what is the way to have control/the mind (Citta) ? Though it is difficult to have control on mind, yet it is not impossible. There is a two-fold way of arresting five-fold functions of mind (Citta); one is voluntary, repeated practice (Abhyāsa) and other is non-
attachment (Vairāgya). These two factors have been mentioned by Patañjali, as the means to the elimination of the modifications of the mind (Citta). Lord Kṛṣṇa mentions these very factors in the Gītā, in connection with the wild mind being made silent.

What is Abhyāsa? All effort directed towards the attainment of that transcendental state in which all Citta-Vṛttis have been suppressed and the light of Reality shines uninterruptedly in its fullest splendour. The means of attaining this objective are many and various and all these may be included in Abhyāsa. Practices must be continued for a long time. The nature of the changes which have to be brought about in Citta is such that unless the practices are continued for a long time, no appreciable improvement can be expected. Nature of Citta has to be completely changed and the change is so fundamental that one must be prepared to continue the work until it is finished. Even in ordinary life this continuity of practice is of importance for most undertakings. A boy who wants to make himself strong and muscular must take exercise regularly. If he does strenuous exercise but gives it up from time to time he does not make much progress. Prolonged and steady practice is the secret of success in

1. Yoga-Sūtras, I-12.
2. Gītā, VI-35.
all such undertakings. When Yoga is taken up seriously, uninterrupted practice is essential and every new technique which is initiated must be practised continuously until it is sufficiently mastered. Yoga is a serious business and requires intense and whole-hearted application. If a person desires success even in a worldly pursuit like science or art he has to give himself completely to his work, the more difficult the undertaking, the greater the devotion it demands. Complete retirement may not be possible or necessary, but a whole-hearted devotion to Yoga practices is absolutely necessary for attaining the objective of Yoga.

Along with practice it is necessary to develop the spirit of Vairāgya (non-attachment). The word Vairāgya is derived from the word Rāga which means attraction which arises due to pleasure derived from any object. Vairāgya therefore means the absence of any attraction towards objects which give pleasure. The absence of the process of desire is what is meant by Vairāgya. The reason why Vairāgya plays such an important part in restraining and eliminating Citta-Vṛttis lies in the fact that desire in its two expressions of Rāga and Dveṣa is a tremendous driving and disturbing force which is incessantly producing Vṛttis in the Citta. All aspirants who are treading the path of Yoga must try to understand clearly the role which desire plays in their life and the manner in which it keeps the mind in a constant state of agitation.
One should remember one thing that trying to render the mind calm without eliminating desire is like trying to stop the movement of a boat on a surface of water which is being violently agitated by a strong wind. However much one may try to hold it down in one position by external force, it will continue to move as a result of the impulses imparted to it by the waves. But if the mind dies down and the waves subside completely, the boat will come to rest even without the application of an external force. So is the case with the mind. If the driving force of desire is eliminated completely, the mind comes to rest (Niruddha state) naturally and automatically. The practice of Vairāgya is the elimination of the driving force of desire.

But the elimination of Citta-Vṛtti by practising Vairāgya alone is neither feasible nor advisable. It is like trying to stop a car by merely shutting off the supply of gas. Why not also apply the brakes and make the car stop more rapidly and effectively? Herein comes the role of Abhyāsa. Abhyāsa and Vairāgya are therefore jointly utilized for Citta-Vṛtti-Nārodha. Abhyāsa and Vairāgya go hand in hand and progress stage by stage. Vairāgya and Abhyāsa are therefore complementary to one another; Vairāgya strengthens the Abhyāsa and vice versa. Infact, they are the two sides of the same coin. Without Vairāgya, one does not start practice, but Vairāgya reaches the highest
stage only as the culmination of Abhyāsa. The time required for reaching the final goal depends upon the ardency of the practitioner.

There is another means that of Īśvara-pranidhāna (complete self-surrender to God). The attainment of Ānanda is possible by following this path in which the aspirant does not bring about the deliberate suppression of the Citta-Vṛttis by the force of his will. On this path he simply surrenders himself to the will of Īśvara and merges all his desires with the Divine will. By devotion Īśvara is drawn towards the devotee and by grace removes all obstructions of illness etc., and at once prepares his mind for the highest realisation of his own absolute independence. So for a person who can love and adore Īśvara, this is the easiest course of attaining Ānanda. One can make his mind pure most easily by abandoning all his actions to Īśvara and attaining salvation by firm and steady devotion to Him. One feels himself at rest when he gives up all selfish desire to accomplish anything for himself, and when he admits his dependence upon God, and surrenders himself completely to Him body, mind and all desires. With this surrender comes a newly experienced peace of mind which helps in attaining Ānanda.

This means is not, however, distinct from the general means of Yoga, viz. Abhyāsa and Vairāgya, which applies to all stages. For here also Abhyāsa applies to
the devotion of Isvara as one supreme truth and Vairagya is necessarily associated with all true devotion and adoration of Isvara.

Now, then, the question naturally arises how to begin the practice of Vairagya and Abhyasa in order that one can attain full control of the mind (Citta). Yoga practices are divided in two parts:

(i) Preliminary practices known as Kriyā-Yoga;
(ii) Preparatory practices known as Yogāñgas.

(1) KRIYĀ-YOGA

As already stated, Yoga is a practical science. But before beginning the actual practice of Yoga, it is necessary to make some preliminary preparations without which even the practice of single-mindedness does not succeed.

Kriyā-Yoga is a standard path for the general public. Tapas (penance), Svādhyāya (incantations, study of Veda Śāstras) and Ṛṣvarapranidhāna (self-surrender to God) are technically called Kriyā-Yoga. These processes are more or less purely mechanical. Hence they are aptly called Kriyā-Yoga.

Any one who is familiar with the goal of Yogic life and the kind of effort it involves for its attainment will realize that it is neither possible nor advisable for anybody who is absorbed in the life of the world and completely under the influence of Klesas to plunge all at
once into the regular practice of Yoga. If he is sufficiently interested in the Yogic philosophy and wants to enter the path which leads to its goal, he should first accustom himself to discipline, should acquire the necessary knowledge of the Dharma-Sastra and especially of the Yoga-Sastras and should reduce the intensity of his egoism and all the other Kleśas which are derived from it. The difference between the outlook and the life of the ordinary worldly man and the life which the Yogi is required to live is so great that a sudden change from the one to the other is not possible or may be harmful. A preparatory period of self-training in which he gradually assimilates the Yogic philosophy and its technique and accustoms himself to self-discipline makes the transition from the one life to the other easier and safe. Āriyā-Yoga helps in establishing a permanent mood and habit of pursuing Yoga-ideal.

Tapas is the scientific process which, putting the conserved energy into the desired new moulds, creates a new destiny. It is clearly stated in the book "How to know God"; "Tapas is the practice of conserving energy and directing it toward the goal of Yoga".

In incantations and study comes repetition of purifying words such as the Prañava (Om) etc., and the study of the Scriptures.

Īśvarapraṇidhāna here means complete self-surrender to God and worship of God.

3. Prabhavananda and Christopher Isherwood; How to Know God, 1953; page 61.
Prānāyāma is the best kind of Tana in all the tanas (Prānāyāmah param Tapah). Stud/ and practice of Omkāra or P-rañava is the best type of Svādhyāya and Deva-Yajan is the highest esteem as the form of Īsvarapraṇidhāna.

Tapas is aimed to bring control over the senses, purify the body and the mind and to produce a particular type of atmosphere for spiritual practices. Svādhyāya does the same thing but through recitation of 'Om' or Pranava acts directly on the mental plane. This Kriyā-Yoga changes the individual's psychological outlook of life.

Prānāyāma is the best kind of Tana. Citta is governed, regulated and activated by Prāṇa in the inner body. The activity of Prāṇa in the inner body is reflected in breathing (Śvāsa-prāśvāsa) in the outer body, while disturbances in breathing (i.e. in the outer body) are reflected in the activity of Cittta (i.e. in the inner body). The vehicle in both the bodies is Prāṇa. In Prānāyāma the main aim is to tackle the activity of Prāṇa in the inner body and thus influence the function of Cittta within. This is brought about with the help of breathing which is within our reach in the outer body. Any type of breathing or mere holding the breath either inside or outside is not Prānāyāma. A particular type of regulated and well-controlled breathing-in is called as Pūraka and breathing-out as Recaka. One should feel the touch of air from the region of the throat to the region of the heart. Regulated and well controlled retention of the breath is called Antar-Kumbhaka.
Pranavopāsanā is the best type of Svādhāyā. In the recitation of 'Om' all alphabets from 'a' to 'm' along with Bijākṣara are included. 'O' should be pronounced from the gullet and pronunciation of 'M' should end in the lips and its nasal part should be prolonged according to one's capacity.

Pūjana, Havana, Japa- all should be directed to Īśvara.

As a matter of fact Kriyāyoga is both practical and preliminary. It is preliminary because it has to be taken up in the initial stages of the practice of Yoga and it is practical because it puts to a practical test the aspirations and earnestness of the Śādhaka and develops in him the capacity to begin the practice of Yoga as distinguished from its mere theoretical study however deep this might be.

The Kriyāyoga has a deeper motive in it. Not only it helps in attaining Samādhi, but it also enfeebles the Klesas. It is said in Yoga-Darśana that as long as root of Pañcakleśa is there, the cycle of births and deaths is unavoidable. Kriyā-Yoga alone cannot do this. However, it makes them feeble, but to make the Klesas disappear completely, one will have to do preparatory practices known as Yogāṅgas (Limbs of Yoga).

The preparatory practices that are known as Yogāṇgas (Limbs of Yoga) are eight in number. Hence the system itself is called Aṣṭāṅga-Yoga.

This is the path prescribed by Patañjali. This is a detailed technique of the development of the mind (Citta) manoeuvring through various processes, which are all very, very important. Indeed, nothing here can be regarded as totally unimportant or unnecessary. These limbs will all contribute to the superstructure of Yoga, which is a completeness by itself. Yoga is not merely the last stage (limb); it is the name given to the total picture which is presented by the whole process, from the beginning to the end. Just as a human being is not merely the head or any limb, nor the totality of all the limbs, he is not merely the mathematical total, but the vital total; likewise, not merely the last step (limb) that one takes but every step (limb), at every stage, is included in Yoga. And it is not only the quantitative total of these steps that constitutes Yoga, for something vital is present in these combinations of limbs. A man is not merely a totality of limbs, he is something more; many limbs put together do not make a human being. The many stages (limbs) of Yoga put together do not make Yoga, though they are all essential in the continuous process.
Yama (abstaining from undesirable habits), Niyama (cultivation of the desired ones), Āsana (Postures), Prānāyāma (control over the vital energy), Pratyāhāra (self-absorption), Dhyāna (Concentration) and Samādhi (self-effacement) are the eight steps (limbs) to the perfect Yoga. Their observance should be practised till the spiritual enlightenment is attained and with that Avidyā is removed.

Energy or electricity in its various forms is the cry of the day; Patanjali, here, has beautifully and in an easy way suggested the methods to conserve it in a human frame. These methods are practically and apparently easier at the outset, but lead to a destination of far-reaching effects.

YAMA

Non-killing or non-injuring (Aḥīṃśā), truthfulness (Satya), not appropriating what belongs to others without their consent (Asteśa), continence (Brahmacarya), and non-receiving what belongs to others even with their consent (Aparigraha), are called Yamas. In practising these fives, one has to restrain his natural tendencies. Yama literally means to restrain.

Even when one takes a grosser and most materialistic view to the disregard of his spiritualistic efficacy, one will observe that in opposites of the Yamas which are respectively the killing, the falsehood, the stealing,
licentiousness and the aggressiveness, there is a continuous discharge or dissipation of the life's principle which holds out an individual existence.

In killing one has to apply consciously a greater force before he can come over another's life. The victim exerts its utmost to save itself, and he has to employ a greater force or energy for his accomplishment. True it is that nobody kills a creature merely for the sake of killing; there is always an ulterior motive lurking behind each act of killing, which is invariably individually selfish, and which is done to feed fat one's own grosser ego. Thus there is unnecessary wastage of life's energy and divergence from being one's True-Self in the act of killing. So to conserve energy and to have peace of mind one should walk on the path of Ahimsa.

A similar wastage of energy is found in an act of falsehood. A man has to make thousandfold pretensions to conceal one falsehood; and, yet, his mind is not free from the guilt. It is ever pricking, and the life's force is vagrantly flowing to the dissipation of its inner course. This unnecessary wastage of energy and indwelling on objects of trifling values weaken the life's force and leave its position susceptible to, as well as at the mercy of external influences. There is a growing loss of strength; and hence, there is misery in life. So one
should not speak a lie. One should speak a truth.

In the act of stealing similar drawbacks could be adduced. So one should not steal.

In the vow of Brahmacharya the sex-energy is being curbed from external diffusion; and its growing magnitude is introverted to open and sustain the inner life of divine agencies. So it is very important and imperative to live the life of Brahmacharya to develop the inner growth and to conserve the life's energy to bloom into the divine stage.

The last accessory of Yama is Aparigraha. The term 'Aparigraha' is opposed to Parigraha which is derived from the root "Graha" meaning to seize, to take. Thus Parigraha implies the sense of aggressiveness; and can fittingly be included in the act of killing (Himsā). One knows very well that there is a wastage of energy in Himsā. Aparigraha is a part of Ahimsā which helps in conserving energy.

So above mentioned five Yamas help in removing gross impurities of mind, and conserving energy of the Sādhakas.
Internal and external purification (Śaśā), contentment (Saṃtosa), penance (tapas), repetition of sacred lore or study of the higher regions of the self (Śvādhyāya), and the worship of Isvara (Īśvara-pranidhāna) are the five Niyamas. The aim of Niyamas is to restrain and contract the flood flowing out of living energy through some actions.

A beaten path or drainage is thorough and free when the intercourse thereon is constant and regular; and no foreign matter heaps on its way. It is the unceasing infinite flux of life's energy which keeps the physical body in healthy condition; and the nervous system in a perfect state. All goes well in a normally natural way, but when a conscious effort in Yoga is made to disturb the ordinary poise of the life's flux for the sake of higher enlightenment, the life's current is soaked up within, and the normal physical recesses in a human frame are weakened due to the less frequency and disturbance of the life's flux. Foreign matter naturally begins to clog on the life's external course so that ailments and physical disorders begin to peep out in place of a well-regulated life of that individual. External as well as internal purity both are necessary to maintain a higher order of life along the energy's course into the inner regions of the Inner-Self (puruṣa). Patañjali has, therefore,
wisely prescribed the course of purity just after the *Yamas*, the first accessory of *Āṣṭāṅga*, which is to check and conserve the external flow of the life's energy.

With the purity of thought and the purity of the physical continuum, living particles of an individual's life lose their trend of external rushing to more tangible, denser physical objects; and make their circuit in the psychic course of the subjective, who is less tangible but more pervading and vivacious. External influences begin to lose their charm. They wave and decay with each successive triumph over the beatings of the carnal appetites of the flesh. It is possible only with the self-mortifications for a better and higher life along the painful course of an optimistic patience. By *Saṃtōṣa* here means to suffer patiently the mental mortifications of the carnal appetites till they are finally subdued and a new psychic course of life sets in, least affected by the external physical agencies. Conservation has assumed a new definite shape; and the life's external rush has subsided to least disturb its seats of consciousness.

The literal meaning of the word *Tapas* is heating or heat which is derived from the root, "*Tapas" meaning to heat. But what does it imply in the technical language of the Yoga? It points to that stage of one's vital force or energy which maintains one's physical continuum
and enables it to express itself in the sensory and mental expressions of living. In its terminology, the Yoga indicates to conserve the vital force and put that into the desired new mould by means of Tapas. Various methods and observances are prescribed in Yoga system, but the central point of all those is to awaken, conserve the vital force of life and then putting it into the desired new mould.

Svādhyāya or study of the higher regions of the self is the next automatic step after the vital fire is set up to work by Tapas. When the vital force of the life is awakened, which eates into the petty concerns of the worldly affairs, it leaves the mind in a naked state. Now, the mysteries of the life hereinafter should be opened to the mind. Sacred scriptures should be studied. The student should naturally first to make himself thoroughly familiar with all the essential bearing on the different aspects of Yoga, just as he does in the study of any science. Sādhaka should do repetition of Mantras and the recitation of the Vedas and the life. He should do repetition and meditation upon the Mantras. One can gain an insight into them by tracing the course with a truly humble, honest and meek heart.

The word ‘Pranidhāna' literally means "keeping oneself profusely or forcibly in"; and thus Īśvarapranidhāna refers to that process in Yoga, in which an adept
or an initiate tries to concentrate his vital energy on Isvara. This is done through complete self-surrender to Him.

Yama and Niyama are imperative and take precedence in the process of the Astanga-Yoga. They are plain and simple like the geometrical axioms on which the lofty structure of Spiritual light-house is built. Notwithstanding their simplicity, they possess the highest amount of truth and by themselves constitute a unique stage of Yoga. Swami Vivekananda says about the importance of Yama and Niyama: "Without these (Yama and Niyama) as the basis no practice of Yoga will succeed. As these two become established, the Yogi will begin to realise the fruits of his practice; without these it will never bear fruit".

**Asana**

The influences and attractions of the external objects which virtually cause the subjective living to be continually objectified by their contacts and impresses deter its vertical growth; and let loose its inherent course of intelligence. Patañjali has, therefore, prescribed a third accessory (Aṅga), the Āsana which he

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propounds to be a repose wherein an initiate (Sādhaka) is able to concentrate his living force with ease; sits unaffected of the external influences.

Asanas are of great importance. "While it may be difficult for the layman to see what could possibly be accomplished by Āsana, the Yogins are unanimous in attributing great value to it. It is claimed by some that this practice induces secretions of great physiological value. All of them maintain, however, that it helps the practitioner to advance towards Samādhi—the highest stage of Yoga practice".

Asanas are certain special patterns of postures that stabilise the living energy (mental energy). They aim at establishing a proper rhythm in the neuromuscular tonic impulses and improving the general muscle tone.

The mutual relations between muscle tonus and emotions is now being recognised in modern psychology. It is even granted that muscle tonus affects our very perceptive mechanism, that the stimulus is not merely sensory but 'sensory-tonic'. Even at the level of muscle function, tonus plays a significant part in contributing to the working efficiency of the muscle. The tonic reactions

6. Kavoor T. Behanan; *Yoga as Scientific Evaluation*  
P. 196.
afford a continuous background for the phasic contractions of muscles. If the tone were lacking no such contraction would be possible. Thus, the working efficiency of the neuro-muscular system, in fact the healthy functioning of the body and mind, depends upon a proper muscle tonus.

A further aspect of these tonic reactions is their formation of what is called the 'postural substrate' and its significance as a determinant of behaviour. The term "postural substrate" signifies as all inclusive organic (neuro-muscular glandular) background which influences every momentary performance. The specific tension evolving out of these provides a continuity of background for the general character of a person's behaviour, i.e. his fasic reactions, as also his feelings.

The 'postral substrate' is relatively in a fluid state and can be moulded in a number of ways. However, if it is disintegrated through any continuous stress, the individual will become gradually limited in a range of stimuli to which he responds. Such a postural fixation can lead to neuritic and psychotic states. It is here that Asanas are of practical value. The phasic contractions of the more vigorous gymnastic exercises etc. will have little influence on this system, except through their residual effect.
This is not a new finding. Patanjali hundreds of years ago maintained that almost the first sign of any muscular system is giving rise to tremors (Angamejayatva). The tremors come to light when the emotional excitement is high; but even the least mental disturbance (Vikṣena), regardless of the emotions causing it, is accompanied by a proportionate 'tremor', though it might not be perceptible. 'Tremors' are habitual concomitants of every emotion.

As a remedy to overcome these tremors and their resultant tremors (Angamejayatva), Patanjali advocates practice of Āsana. But these should be performed in a particular fashion to get the best results. One should practice them in as relaxed a manner as possible with slackening of efforts (Trayatna-saithilya), and at the same time keeping one's mind engaged in some impersonal non-affective subject. Patanjali advocates an attempt at attunement with the infinite (Ananta-samānatti).

One can observe that Patanjali's formula of Trayatna-saithilya and Ananta-Samānatti is a direct practical step in subduing the egotistic feeling and breaking with the bondage of denser physical matter. "As one thinks, so does he become" is a well-established fact of psychology. By constant practice of meditation to do away with the denser associations of the physical body and of living in the infiniteness of one's self,
the binding associations of the mind with the muddy earth become loose; and the perspective of the psychic principle is changed. A control over the physical body is gained so that the individual requirements coupled with volition and conscious move turn into reflexive actions. The psychic or living principle assumes a different attitude; and consciously sets connections to the vital and innermost surge. The reality is reflected; and the opposites (good and bad, pleasure and pain) loose their crooked course. The opposites have only their surface influence. They are acute in the beginning or at the outset but as one goes deeper and deeper, or as the time passes by, their influence abate. So to one that has outgrown the surface-limit of objective entities, they have but little force. He has made ingress in the stages of the inner life; and so the outer reality has grown insipid in its acuteness. At this stage the inner vital centres are gradually set to work; and the Sadhaka lives a life obviously higher than an ordinary one.

**PRĀNAyAMA**

After mastering the posture comes the Prāṇāyama. 7

Prāṇāyama, as Patañjali defines it, is a voluntary interception (Viccheda) of the natural flow of

7. Yoga-Sūtras, II-49.
Inspiration and expiration (Śvāsapraśvāsagati). Svāsa and Praśvāsa mean the normal autonomous inhalation and exhalation, that are carried out by the system to meet the constant metabolic and emotional needs of the body. When controlled, these are called 'Pūraka' and 'Recaka' respectively.

The aim of Prāṇāyāma, according to Patañjali, is two-fold, (1) to rid the mind of the domination of egotistical thoughts, which prevent a proper impersonal apperception of reality, (2) and to qualify the mind and make it competent enough to engage in concentration. Thus at least according to Patañjali, the so called 'breathing exercise' has not to do so much with gas exchange directly as with the control of respiratory impulses which form one of the main channels of the flow of autonomic nerve-currents. The aim seems to be to attain emotional stability through a direct regulation of visceral action, which has much to do with emotional tone. Gaseous exchange, if at all, can have only an indirect bearing on this problem.

There is a triple control over the breathing mechanism. The first one is related to the metabolic needs of the body. This control is exercised by the lower most centres of the brain which are highly sensitive to the amount of carbon dioxide and acidity in the blood. This regulation is totally involuntary. The second is related to emotional disturbance. Every emotion brings about an externalisation of energy in order to meet adequately
particular situation, anticipated or actual. This control is exercised by some of the higher centres belonging to the brain in the human being. This control is semi-voluntary, but more on the involuntary side. The third control is more volitional and is exercised by a person consciously during speaking, singing or doing pure breathing exercise. The centres involved in this lie very much higher in the brain. The three activities of speaking, singing and voluntary breathing show a unique control by man that is not seen in any other living creature.

In Prāṇāyāma one is expected to use the third mechanism to the utmost. When such a strong voluntary control is being exercised, if there are also further demands made by the two other needs, metabolic and emotional, on the respiratory mechanism, there would be a regular 'tug of war' and the poor and delicate respiratory control apparatus will be harmed. For stronger and more prolonged voluntary control, the demands of the other two needs on the body should be lessened. By resting well one could decrease the metabolic needs, but what about the emotional needs? Emotions, when suppressed or repressed, produce a tension in the whole organism. Āsanas are intended to bring down these tensions. They give rise to a smooth rhythm of the flow of tonic impulses and stabilise the mind. One could expect to succeed ideally in Prāṇāyāma only when one has attained such a stability and brought down the respiratory needs to the minimum. Therefore, Patañjali maintains that one
should resort to Prāṇāyāma only when one has achieved a smooth rhythmic flow in the neuro-muscular impulses through Āsanas. Same idea is expressed in the Haṭhayoga-pradīpikā: "All the breathing processes should be practised with a mind concentrated. The wise man should not allow his mind to wander elsewhere".

One has to train the system and forcibly attempt to unduly temper with the delicate respiratory regulating mechanism. Yogis kept a good indicator to judge if one was transgressing these limits. If one could, without discomfort, give to the phase of controlled exhalation (Recaka) a duration twice that of controlled inhalation (Pūrak) and could maintain this proportion easily throughout the practice of Prāṇāyāma, one could then be confident that one was not taking the delicate respiratory apparatus unduly. It is one of the factors required for Prāṇāyāma to be called judicious (Yukta). The other factors include prescribed techniques of inhalation, exhalation and retention phases of Prāṇāyāma. It is only such Yukta Prāṇāyāma that brings in Nādi-Suddhi. The indications of which are suppleness, bright-skin, ability to hold the breath easily and long enough according to one's desire, a good appetite and digestion and perception of internal sound (Nāda).

On the other hand the injudicious Prāṇāyāma (Ayukta-prāṇāyāma) brings various circulorespiratory

8. The Haṭhayoga-Pradīpikā, III-127.
disorders like hiccup, chronic bronchitis, asthma, headache etc.

Thus, it will be seen that Patañjali insists on a thorough stability of mind and body before starting upon Prāṇāyāma. The later schools concede that one could start upon an humble practice of it even before, provided one keeps in mind all the cautions that were to be exercised in order not to temper and damage the delicate regulatory mechanism of respiration. In doing so, one should note that the metabolic and emotional needs must be lowered and brought to a minimum.

Prāṇāyāma has been defined by Patañjali as an interception of the natural flow of breath. Patañjali uses Śvāsa and Praśvāsa for the natural inhalation and exhalation. 'Pūraka' and 'Recaka' are the terms introduced later for controlled inhalation and exhalation respectively. Prāṇāyāma is also defined as the control of prānic impulses related to respiration which consists of inhalation, exhalation and retention. In achieving this control, a definite time measure is allotted to each phase. The ratio advocated for Pūraka, Kumbhaka and Recaka in orthodox literature is 1:4:2. However, beginners start on an humble scale observing a ratio of 1:1:2, then 1:2:2 and gradually reach the ratio 1:4:2. The exhalatory phase must be double than the time of inhalation. It is the exhalation that increases the ventilatory efficiency of the lungs.
In Hathayogic Prāṇāyāma, great significance is attached to the two nostrils and the claim is made that each nostril gives a different effect. It means that the 'Ha' and 'tha' or Iḍā and Piṅgalā represent the two phases of the bio-electrical currents of the body. It has been seen that there are definite fluctuations in electrical potentials found not only while breathing in and breathing out but that they are presently marked in alternate nostril breathing. Before resorting to Prāṇāyāma, both the nostrils have to be equalised. For this there are several techniques advocated in Yoga.

Patañjali classifies Prāṇāyāma as Bāhya, Ābhya, Antara, Stambha and Caturthā. The last two refer to Kevala Kumbhakas which consist of sudden cessation of breath regardless of inspiration or expiration.

Prāṇāyāmas that consist of Purukka, Kumbhaka and Kūcaka phases which are inter-related to one another are called Sahita-Kumbhakas. There arises after sufficient practice of Prāṇāyāma, a state wherein a sort of spontaneous apnoea takes place in what is called 'mid-chest' position. There is no inclination for a time to breathe. This phase is known as Kevala-Kumbhaka and is taken to be a mark of high progress in Prāṇāyāma. This is supposed to bring about a capacity for appreciation of Unity of Being. It is therefore held in high esteem. This leads the Inner Man to gather strength and open regions of great consciousness and do more conservation of living energy.
Pratyahara is the next Anga of Yoga after Pranayama. The in-drawing of senses and their identifying themselves with the form of mind (Citta) is Pratyahara.

One perceives an object when different kinds of vibrations which emanate from it strike one's sense-organs and the mind is then joined to the sense-organs thus activated. As a matter of fact, from the physiological and psychological points of view, there are many stages intervening between the reception of the vibration by the sense-organs and the perception by the mind (Citta). First of all there are the external instruments, then the internal organs, acting in the body through the brain centres, and there is the Citta. When these come together and attach themselves to some external object, then one perceives it.

Now, it is a matter of common experience that the corresponding vibrations may be striking against any particular sense organs, but if the mind (Citta) is not joined to that sense-organ, the vibrations remain unperceived. The clock in one's room keeps ticking constantly but one rarely hears the ticking. Although the vibrations of sound are striking the ear constantly, the conscious mind is not joined to the organ of hearing as far as these vibrations are concerned. When one passes down a road, vibrations from hundreds of objects strike his eye but he notices only a few, the rest not entering
his consciousness at all because of this lack of contact between the Citta and those vibrations. Innumerable vibrations from all kinds of objects are thus constantly impinging upon one's sense-organs, but most of these remain unnoticed. Still, a few do manage to catch one's attention and these in their totality constitute the content of one's awareness of the external world. A very interesting fact about this process of sense-perception is that although the mind is automatically ignoring the vast majority of vibrations bombarding its sense-organs, it cannot shut out all of them voluntarily if it wants to. A few vibrations always manage to catch the attention and the mind is generally helpless against the inroads of these unwanted intruders. Infact, the more it tries to shut them out the more numerous and insistent they become as anyone can find out for himself by making a few efforts in this direction.

If one examines the contents of mental effort he will find that the mental images which are present and changing constantly may be divided into the following three categories: (1) Ever-changing impressions produced by the outer world through the vibrations impinging upon the sense-organs. (2) Memories of past experiences floating in the mind. (3) Mental images connected with anticipations of the future. (2) and (3) are wholly mental, not depending upon any objective reality outside the mind while (1) are the direct result of contact with the outer world. The
object of Pratyahāra is to eliminate (1) completely from the mind (Citta), thus leaving only (2) and (3) which are then mastered through Dhāraṇā and Dhyāna. Pratyahāra interposes, as it were, a shutter between the sense-organs and the mind (Citta) and isolates the latter completely from the external world.

According to Yoga psychology the senses are a part of the mind (Citta). They are the outposts of the mind in the external world and should follow the lead of the mind (Citta). When the mind wants to put itself in touch with the external world, they should begin to function. When it decides to withdraw, they should be able to withdraw with it, thus breaking all connections with the world outside. This relation between the mind and the senses has been likened very aptly to the relation existing between the bees in a hive and the queen bee. The bees follow the queen in a body as it flies from one place to another, and do not function independently of the queen.

If the higher stage of the Yogic path are to be trodden, one should have complete severance of connection with the world outside. To have control on mind, one should watch its activities. One should sit for some time and let the mind run on. The mind is bubbling up all the time. It is like that monkey jumping about. Let the monkey jump as much as he can; one should simply wait and watch. Until
one knows what the mind is doing he cannot control it. Many hideous thoughts may come into it; one will be astonished that it was possible for him to think such thoughts. But one will find that each day the mind’s vagaries are becoming less and less violent, that each day it is becoming calmer. In the first few months one will find that the mind will have a great many thoughts, later he will find that they have somewhat decreased, and in a few more months they will be fewer and fewer, until at last the mind will be under perfect control, but one must patiently practise every day. As soon as the steam is turned on, the engine must run; as soon as things are before us we must perceive, so a man, to prove that he is not a machine, must demonstrate that he is under the control of nothing. This controlling of the mind, and not allowing it to join itself to the centres is Pratyāhāra. But in order that success may be attained fully, the Yogic life has to be adopted as a whole. All the different stems (limbs) of Yogic discipline are linked with one another and success in tackling any particular problem depends to a great extent upon how far the other related problems, especially those going before, have been mastered. If Yama and Niyama have not been practised sufficiently and all emotional disturbances eliminated, if Āsana and Prāṇāyāma have not been mastered and the physical body brought under complete control, then surely, the practice of Pratyāhāra is bound to end in failure. But if the whole of the Sadhaka’s life conforms to the Yogic ideal and all his energies are bent on achieving his ultimate goal, then
It must also be mentioned here that though Pratyāhāra appears to be a control of the senses by the mind, the essential technique is really the withdrawal of the mind into itself. It is a kind of abstraction so complete that the sense-organs cease to function. Any school boy who is intensely interested in a novel cuts himself off from the outer world. Any inventor like Edison who is absorbed in a problem can forget the external world completely. But in all such cases, although a high degree of abstraction is attained, the abstraction is involuntary and there is something in the external world on which the mind is concentrated. In Pratyāhāra the abstraction is voluntary and the mind has no object of attraction in the external world. Its field of activity is entirely within itself and the external world is kept out by the sheer force of will.

The first five Aḥgas of Yoga are the ways of conserving energy.

The first five Aḥgas of Yoga eliminate, step by step, the external causes of mental distraction. Yama and Aśrama eliminate the disturbances which are caused by uncontrolled emotions and desires. Āsana and Prāṇāyāma eliminate the disturbances arising from the physical body. Pratyāhāra by detaching the sense-organs from the Citta, cuts off the external world and the impressions which it produces on the Citta. The citta is thus completely isolated from the
external world and the Sadhaka is thus in a position to grapple with it without any interference from outside. It is only under these conditions that the successful practice of Dhāraṇā, Dhyāna and Samādhi is possible.

**DHĀRAṆĀ, DHYĀNA AND SAMĀDHI**

The first five Angas of Yoga tell the way of conserving energy, and the last three Angas (Dhāraṇā, Dhyāna, Samādhi) tell one how to put the energy, so conserved, into different moulds, so that one can get the desired result.

Fastening one's Citta on to any single object is called Dhāraṇā. Here one tries to keep the Citta somewhere near the location (Deśa) of the object, always maintaining the object as the centre of thoughts. In this the mind wanders about the central theme, but is not allowed to leave the object of the thought.

As one practises Dhāraṇā is a relaxed way, one's experiences come to assume a sameness. Though the thoughts may be changing from moment to moment, the experience derived, 'Pratyaya', seems to be of a uniform nature (Ekatānatā). This stage is termed as Dhyāna.

If Dhyāna is continued further, one gets so deeply absorbed in the perfect state of Dhyāna that even the consciousness of the object disappears, and something like the abstract idea of the object lingers on. This stage
is called Samādhi.

The process of Samādhi is also further classified into various stages according to its depth. Thus, initially the sense perceptions are predominant with their accompaniments of Sābda, Artha and Jñāna (Appellations, objective visualisations and experiences). This is called Savitarka Samādhi i.e. one that is attended with Vitarkas. Alternative thoughts (Vikalpas) that are related to the grosser aspects of the objects are known as Vitarkas.

When the memory of these grosser aspects ceases to have a hold on the Citta, the stage passes gradually into one of alternative thoughts regarding the subtler aspects of the objects—Vicāra. This is known as Savicāra Samādhi.

When all such alternatives thoughts cease and the process of symbolisation itself comes to a standstill, it is claimed that it gives rise to a spontaneous state of joy (Ānanda) that is not dependent on any external factors.

From this stage onwards, one is said to get glimpses of the Puruṣa—True-Self and be able to discriminate between the True-Self and the working of the Citta.

This stage also gradually passes giving place to a mere consciousness of an 'I-ness' (Asmitā).
All these states are attended with certain experiences which lead properly to Self-Realisation. Hence they are termed Samprajñāta Samādhis where there is judicious knowledge or experience.

Beyond this, no knowledge is possible since the sense of 'I' itself is lost, i.e. there is no knower. This stage is known as Asamprajñāta Samādhi - a state of non-experience. The Citta goes into a perfect dynamic equilibrium only in such a state and it is then that one becomes one’s True-Self. In former states there is some experience which indicates some amount of activity of Citta - a certain lack of equilibrium.

To understand Yoga properly, one should understand the feature of Samādhi thoroughly. Ignorant people think that any form of quietness of the mind or trance or loss of consciousness of external objects is Samādhi; but that has nothing to do with Yoga.

There are different kinds of Samādhi depending on objects concentrated upon, viz. Samādhi on gross objects like light, sound etc. on faculties like Ahamkāra (egoity) and on entities like the 'Me-feeling', the individual self. These are called Sabīja Samādhi (i.e. supported or assisted by an object). The highest form of Sabīja Samādhi is to be absorbed in the thought of Self, i.e., in concentration on pure 'I'. At first, of course, fixity of Citta on an object has to be practised; then it develops into Dhyāna. When by practice Dhyāna becomes deeper, it becomes Samādhi.
For instance, to attain Samādhi on pure 'I', an idea of pure 'I' has to be formed first by ratiocination and a particular process of Citta; then that idea has to be contemplated upon exclusively and developed into Dhyāna. When that deepens, it will lead to complete absorption in pure 'I'. When only a sense of the pure "I-feeling" is present and nothing else, the Yogin is not perturbed even by serious pain. No doubt such experience depends on long and constant practice with wisdom and devotion and it is not possible without renunciation of attachment to all gross objects. When the power of Samādhi is acquired by the mind, one can be wholly absorbed in any object of the category of Grāhya (knowable i.e. phenomenal objects comprehensible by the senses), Grahaṇa (internal and external organs) and Grahiṭā (the receiver, the empirical self). In the early stages of practice, however, devotees are instructed by experienced teachers to take up subjects for meditation which would bring about a blissful feeling quickly, because Dhyāna on objects of the senses like light, sound etc. does not bring about blissful feeling quickly and makes the realisation of subtle concepts like pure I or individual self, more remote. While practising devotion and in some cases spontaneously, people have been known to experience a feeling of blissfulness. When devotees get such a feeling as a result of devotional practice, it can be utilised as a support for Dhāraṇā, which in course of time can be developed into Dhyāna. If one occasionally gets such a feeling spontaneously, i.e.
without any practice, but cannot get it when he desires it, then it is of no use for purpose of Yoga. Again, the coming of such a feeling does not necessarily mean that Dhāraṇā (fixity of thought), Dhyāna (meditation) and Samādhi (intense concentration) have been attained, because even an getting such a blissful feeling, such minds (Cittas) continues to reeve in many directions and are not occupied with only one idea. It cannot therefore come within the definition of Samādhi.

When success in Yogic concentration is attained, knowledge and will power reach their fullness. One who has not got such proficiency cannot be regarded as having attained highest perfection in Samādhi. It might be thought that a person having attained such perfection may not like to display his enlightenment or will-power. That may be true, but those who while trying to apply their knowledge and will-power are unsuccessful and still claim to be proficient in Samādhi must be labouring under a delusion.

Real Yoga is of two kinds, Samprajñāta and Asamprajñāta. For Samprajñāta Yoga one-pointedness or intentness of Citta with close and undivided attention is essential. When by contemplation on Self or on a state of blissfulness, the Citta can be held fixed without effort on any particular object, and no other idea intrudes itself on the Citta, then the Citta can be regarded as having reached state
of habitual one-pointedness. In an unsteady stage the Citta can often be fixed occasionally but oftener would it work without control. Therefore, even though temporary Samādhi might be attainable at that stage, it will not secure perpetual peace of mind for which a state of habitual one-pointedness is essential. If Samādhi is attained in such a one-pointed state of Citta and enlightenment comes in that state, then the insight gained will always remain. This process is known as Samāpatti (engrossment). If after gaining the power of acquiring knowledge in this way, one can realise the highest form of empirical self which is the cogniser (True-Self), and retain that enlightenment, then one can reach the highest stage of comprehension in the phenomenal world. Subsequently, if with discriminating knowledge, realising the phenomenal character of the empirical self, one can, by supreme renunciation, shut out even that engrossment, that would be Asamprajñāta Yoga. Then only can one attain complete quiescence of the Citta, when only the solitary existence of the Purusa (True-Self) remains. This is the stage when one can become one's True-Self and so can get rid of all sufferings.

So it is clear that it is Yoga philosophy upon which is constructed the most beautiful edifice of its psychology, and then one has the actual implementation of it, which is Yoga as people think it.
Yoga-System is the most scientific practical system. Patañjali does not indulge in a mere theoretical chimera. With the most perfectly scientific attitude he has laid down a path which can take any way-farer straight to the goal, without the interference of any other agency. What is of utmost importance in the study of Yoga-System is to remember that Patañjali does not deal with a particular branch of experiment or practice. His 'magnum opus' reveals the secret of all such practices.

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. The three aspects of Yoga-System, as explained before, work together for the fulfilment of this scheme. They are strung together in the Yoga-Sūtras. Patañjali has arranged the Yoga-Sūtras according to his scheme. He has divided the 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 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. The commentators, not being practical, could not understand the true spirit of Patañjali, and so they interpreted his Yoga-
Sūtras wrongly. Sometimes, their translation of the terms is not only not correct, but misleading. Even Bhāskyār Vyāsa could not understand the term 'Saṃyama', so his interpretations concerning to Saṃyama are misleading. The Yoga-Sūtras of Patañjali are very scientific. Every word used by Patañjali has some meaning. He did not use any word without purpose. Every word used by Patañjali perfectly conforms to his whole scheme. To understand the Yoga-Dāsāsāma correctly, to understand the true spirit of Patañjali, to get the desired result according to the scheme of Patañjali, the Yoga-Sūtras should be understood in their true spirit and true sense. So to make the scientific scheme of Patañjali clear, the Yoga-Sūtras will be dealt with according to the division of Patañjali in the preceding chapters.