

CHAPTER- II

YOGA PHILOSOPHY AND PRACTICES

A true religion can be extremely useful, and to some extent absolutely essential, while practicing spirituality. Religion is a refined and disciplined way of living, in fact a true meaning of life. But, today we come across various conflicting principles in different religions. For example, as per some, certain food items should be consumed during a stipulated period only, while others say that the same food item should not be eaten or the time of consumption should be different. Some agree with medical treatment, while others say that healing is only up to God, and that modern medical treatment should not be used. Some believe in social freedom, while others believe more in religious discipline. Some consider basic practices like calming the autonomic nervous system through ‘Aum chanting’ and ‘diaphragmatic breathing’ to be of a different religion, while others see this as a universal human process from which anyone can benefit. Some consider making the body flexible to be a part of religion, while others see it as physical fitness. On the other hand, some perceive it as a part of systematic, non-sectarian meditation. Some of the customs of various religions may seem odd to the others, but these are the facts of the diversity in living. Yoga is a science of mind, and also an art of living. One should know the reality that Yoga offers. Currently, it is being degraded to simple flexibility training and the popularity of it is being used to sell practically anything from tyre to underwear. Truly, Yoga and spirituality are inseparable. Yoga is an ancient teaching that helps the persistent practitioner to achieve the spiritual enlightenment. By no means, has it consisted of a set of exercise routine only.

Yoga, on one hand makes us truly religious and on other hand, trains us to regulate our mental fluctuations. The process of mastering and integrating the mind may be a part of religion, but that does not mean that regulating your mind in this way is, itself, a religion.

The origin of Yoga as ascetic discipline is probably found in the practices of a religious group called the *Vrātyā*-s or *Āryan* non-conformists in the *Atharvaveda*⁵⁰. They are the first mentioned to practice the control of breathing and sexual rituals, with the goal of attaining ecstatic trance states. The term ‘Yoga’ has its root in the Sanskrit root *yuj*, which means ‘to yoke’, unity or oneness. In its present meaning, this term was first used in the *Taittirīya* and *Kaṭha Upaniṣad*-s (around the 5th century). In *Kaṭhopaniṣad*, the God of death (Yama) explains to a young disciple - Naciketā - how to attain the perfect knowledge of *Brahman* and thus merge with it, through restraining the senses and the practice of concentration. The parable of the chariot states⁵¹:

Know the self (ātman) as the lord of the chariot and the body as, verily, the chariot; know the intellect as the charioteer and the mind as, verily, the reins. The senses are the horses; the objects of sense the paths; the self associated with the body, the senses and the mind - wise men declare - is the enjoyer. He who has no understanding, whose mind is always unrestrained, his senses are out of control, as wicked horses are for a charioteer. He, however, who has understanding, whose mind is always restrained, his senses are under control, as good horses are for a charioteer.

The lord of the chariot (the self) is silently enduring the foolishness of the charioteer (the mind) and the madness of the horses (the senses). Yoga is here defined as the method through which the mind (the charioteer) can bridle the wicked senses, in order that the self may get off the body and be united with *Brahman*: "This, they consider to be Yoga, the steady control of the senses⁵²". Though, Yoga has been explained in each chapter of the *Bhagavadgītā*, Yoga is closely related to Sāṃkhya in its philosophical foundations. Yoga derives its ontology and epistemology from Sāṃkhya and then, includes the concept of *Īśvara*.

⁵⁰ www.sacred-texts.com, R.T.H. Griffith, *Hymns of the Atharvaveda*, Book XV, 1895 (Retrieved on 13.04.2015)

⁵¹ *Kaṭha Upaniṣad*, 1.3.3-6

⁵² *Ibid*, 2.3.11

It is generally believed that sage Kapilmuni's 'Sāṃkhya' is the basis of 'Yoga'. Sāṃkhya is described as the rationalist school of Indian Philosophy and its rationalism was influential on other schools of Indian philosophies. As explained earlier, Sāṃkhya is dualist in presenting the universe as consisting of two realities: consciousness (*puruṣa*) and matter (*prakṛti*). Both are ultimate and eternal principles. *Prakṛti*, the primordial energy consists of *Triguṇa*-s - *sattva*, *rajas* and *tamas*. The fusion of these two in each living being leads to intellect called as *buddhi* (spiritual awareness), *ahaṃkāra* (individual ego or I-consciousness) and further evolution of other elements viz. Mind, five sense organs, five organs of action, five *tanmātrā*-s and five fundamental elements. Sāṃkhya describes this universe as creation of these *puruṣa-prakṛti* entities infused with various permutations and combinations of enumerated elements, senses, feelings, activities and mind.

Paths of Yoga:

There are many branches of yoga like *Rāja*, *Haṭha*, *Karma*, *Jñāna*, *Bhakti*, *Mantra*, *Laya* and *Kuṇḍalinī* with different modes and basics of practices having the same goal. An individual should find most suited yoga for his own needs. Any branch of yoga cannot be practiced to the entire exclusion of the others. Each one of us has our own particular blend of yoga. No one who follows a truly religious path can do so without love, discrimination and dedicated action. No one can dispense with meditation altogether. Out of all these branches of Yoga; a brief description of main four paths of yoga is given below.

Patañjali and his *Rājayoga*

The entire philosophy of Yoga was systematically compiled by Maharṣi Patañjali, a great scholar of ancient era, believed to be born around 300-350 B.C. Though, there is great controversy regarding his period of existence and his contribution to other fields of Indian culture like grammar and medicines, according to Dasgupta⁵³ Patañjali lived in 150 B.C.

⁵³ S.N.Dasgupta, *Yoga: Philosophy and Religion*, Motilal Banarsidass Publication Pvt. Ltd., Delhi, 1987, p.vii

Aṣṭāṅgayoga has been formulated by sage Patañjali, which was termed as *Rājayoga* by Swami Vivekananda later, is also often called as the yoga of meditation, though it includes almost all other yoga directly or indirectly. It is concerned with the study of body as a vehicle of spiritual energy. It describes the nature and function of various sūtrachic centres such as ‘lotus of the heart’⁵⁴. It also teaches us the importance of technique in prayer.

Patañjali’s Yoga has logically and naturally adapted Sāṃkhya philosophy for its theoretical basis which is the most scientific in its outlook and comprehensive in its treatment. But, both are not similar in toto. Yoga differs from Sāṃkhya on the most fundamental question of *Īśvara* and has suggested an independent method of attaining *samādhi* through *Īśvara-praṇidhāna*. Patañjali’s *Īśvara* is a special *puruṣa*, who is untouched by the afflictions of life (*kleśas*), actions (*karma*), results of the same (*vipāka*) and the impressions produced by these actions (*āśaya-s*)⁵⁵. He is also unconditioned by time, so he is *guru* (supreme teacher who spread light of knowledge and divine wisdom) of all ancient *guru-s*. *Īśvara* is that aspect which eternally remains unaffected and completely separate, unrelated to *prakṛti*, whereas *puruṣa-tattva* in a human being seems to be affected and even involved with *prakṛti* and so undergoing all the changes that takes place in *prakṛti*.

Rājayoga is a comprehensive yoga system which deals with the refinement of human behaviour and personality through the practice of the *yama-s* (restraint) and *niyama-s* (disciplines); attainment of physical health and vitality through *āsana-s* (postures) and *prāṇāyāma-s* (pranic breathing techniques); management of mental and emotional conflicts and development of awareness and concentration through *pratyāhāra* (sensory withdrawal) and *dhāraṇā* (concentration); and developing the creative aspect of consciousness for transcendental awareness through *dhyāna* (meditation) and *samādhi* (absorption in the universal identity).

Spirituality is something universal, a life science. The spiritual journey culminates in a new, transformed person characterized by perfect, flexible body, mental peace,

⁵⁴ *Pātañjala Yogasūtra*, 1.36

⁵⁵ Swami Ananda Rishi, *Pātañjalayogadarśana*, Yogavidyaniketan, 2012, sūtra 1.24-26

emotional balance, intellectual clarity, serenity and compassion. Yoga is a unique combination of rare and admirable qualities that present a further evolution of the human being and an integrated personality. *Pātañjala Yogasūtra* is the most challengeable and successful experiment of human mind.

Bhaktiyoga: *Bhakti* is the Yoga of the heart, faith and love. It is a path of loving devotion to God. It is the cultivation of a direct, intense personal relationship between worshiper and worshiped and expressed by worship, prayer, *japa* or mere emotion of love and sacrifice to God or towards some special aspect of him. Those who are naturally drawn to this approach, it is the simplest of all. Majority of believers, in all the world's major religions, are fundamentally *Bhaktiyogī*-s. This is the easiest path among all and is best suited by almost all, illiterate, ordinary or learned ones, as faith comes effortlessly to them.

Important thing is the person interested in following this path should have very strong emotional bond with the object of faith. The flow of emotional energy is directed to this object. Mostly people suppress their emotions and that often reflects in the form of physical and mental disorders. This *Bhaktiyoga* releases those suppressed emotions and brings the purification of inner self.

According to, Paramahansa Swāmi Satyānanda Saraswatī of Bihar school of Yoga,

“Continuous meditation of God or object of faith gradually decreases the ego of the practitioner, which further prevents new distractions, fickleness or even pain and induces strong bonds of love. Slowly the practitioner loses the self identity and becomes one with the object of faith; this is a state of self realization.”

Karmayoga is a path of selfless, integrated and dedicated action, working always with the genuine means towards right ends. The basic concept is the service rendered without expecting a gain. Action is getting transcended through action and bonds of attachment get diminished. The storage of *karma* ceases to accumulate. The soul gets peace and the ultimate is realized. This is the path best suited to vigorous and dynamic temperaments which feel the call to duty and service in the world of human

affairs. One knows through this how to find “the inaction that is within action”, calmness in the midst of a whirlpool. *Karmayoga* refers to a specific mindset that has to be followed in social life, i.e., to act in a way that is completely detached from personal interests and desires.

Jñānayoga is the path of intellectual discrimination, the way of finding universal consciousness or *Brahman* through analysis of the real nature of phenomena. He reaches the goal by elimination rejecting all that is transient and superficial. This is not an easy path, calling for tremendous powers of will and clarity of mind. It has attracted many such persons who are not religious or those who do not believe in God. On this path, the intellectual knowledge gets converted into practical wisdom. According to Paramahansa Swāmi Satyānanda Saraswatī, some of the components of *Jñānayoga* are:

1. Not believing but realizing.
2. Self-awareness leading to self-analysis.
3. Experiencing knowledge.
4. Realising the personal nature.
5. Developing intuitive wisdom.
6. Experiencing inner unity.

Actually, above mentioned four paths of Yoga appear to be different. But a true Yoga aspirant needs to practice more or less, all of them. He may choose one of them as a primary path and a bit of others depending upon the personality and practices adapted. He practices sincerely with his head (*Rāja* and *Jñāna*), heart (*Bhakti*) and hands (*Karma*) to attain the final goal of Yoga. He has to use his intelligence, emotions, body and energy.

There are two major meanings for Yoga in Indian spirituality. The first designates the specific *darśana* described by Sage Patañjali, while the second has a broader sense, implying any effort undertaken in order to attain liberation, independently of its meaning. Therefore, any spiritual discipline aimed at liberating the self can also be called Yoga. As a result, the term is used with various meanings, having more or less in common with the Yoga *darśana* of Patañjali. For instance, *Mantrayoga* is the

method that consists of using *mantra*-s in order to attain the final goal (as in Transcendental Meditation). *Kuṇḍalinī* Yoga follows a Tantric view, stressing the awakening of *kuṇḍalinī* and its final reunion with Shiva. The similar goal is being pursued in *Haṭhayoga*, but by following a strict physical discipline. *Jñānayoga* follows a Vedantic view, aiming to find liberation mostly by one's effort to achieve a monistic view of reality, laying less emphasis on physical effort.

Various Scriptures of Yoga⁵⁶

Some of the original scriptures in the field of *Haṭhayoga* are not traceable like *Haṭhayoga* and *Gorakṣadīpikā* by Gorakṣa. The other tracks of same school like *Gorakṣaśataka*, *Gorakṣapaddhati* (200 stanzas), *Gorakṣasamhita* (a collection of 317 verses), *YogaBīja* (seed of yoga, 364 stanzas inspired from *Yogaśikhā-upaniṣad*) are available and being studied. *Haṭhayoga Pradīpikā*, a complete encyclopedia of compilation of four chapters (389 *sūtra*-s) written by Swātmārāma is among the most popular scriptures available today. He might have written it during middle of 14th century. The commentaries on it were *Haṭharatnāvalī* (strings of pearls on *Haṭha*) with 397 verses written by Śrinivāsa Bhaṭṭa in middle of 17th century and *Jyotsnā* written by Brahmānanda of middle of 18th century. He has described therapeutical aspects of Yogīc practices in details and considered practices of *mudrā-bandha* as divine. Here, main emphasis is put on awakening of *Kuṇḍalinī*, the dormant power within us which is to be used for spiritual upliftment. *Yoga-Mārtaṇḍa* (Sun of Yoga) with 176 stranzas is similar to *Haṭhayoga Pradīpikā*.

Yogavāsiṣṭha, full of knowledge acquired from the teachings of Guru Vasiṣṭha to Lord Rāma contains 29289 verses. The era and original author is not known but it is attributed to sage Vālmīki. *Laghuyogavāsiṣṭha*, a mini version consists of 6000 verses. The fifth book out of six volumes, “*Upāśama-prakaraṇam*” with 4322 verses describes meditative techniques and path of liberation through it. The longest chapter sixth one *Nirvāṇa-prakaraṇa* with 14296 verses is full of description of state and

⁵⁶G.Feuerstein, *The Yoga Traditions*, Motilal Banarsidaas publishers Pvt.Ltd., 2002, p.521

characteristics of an enlightened person Rāma⁵⁷. It beautifully mentions the characteristics of a true spiritual aspirant as under:

1. One who can sense the difference between *ātman* and *non-ātman*
2. Who has surpassed all cravings for anyone, anything and is indifferent towards objects of worldly enjoyment.
3. One who is virtuous and ethical with equality, self-restraint, quietism, endurance, peace, faith and intense desire for liberation.

Yogavāsishtha teachings are divided into six parts: dispassion, qualifications of the seeker, creation, existence, dissolution and liberation. It sums up the spiritual process in the seven *Bhūmikā*-s or states as under:

1. Longing for the Truth with full mastery over body and mind. (*śubhecchā*)
2. Right enquiry: knowledge read, heard and realized. (*vicāraṇā*)
3. Attenuation of mental activities and fixing mind on one. (*tanumānasā*)
4. Attainment of Reality. (*sattvāpatti*)
5. Unaffected by anything, performing duty without attachment. (*asamāsakti*)
6. Non-cognition of objects as no separation of subject and object. (*padārthābhāvāni*)
7. State of perpetual *samādhi*, No activities. (*turīyā*)

According to *Yogavāsishtha*, liberation is extinction of all conditioning and freedom from every kind of physical, psychological and spiritual distress.

Jñānāmṛta (nectar of wisdom) is the work that deals with the sacred duties of a *Haṭhayogī*. *Amanaska-yoga* is Transcendental yoga (211 stanzas). *Amaraugha-prabodha* (understanding the immortal flood) defines *Mantra-Laya-Rāja* and *Haṭhayoga* (74 stanzas). *Śiva-saṃhitā* has five chapters with 645 stanzas and is full of philosophical matter, written during 17th and 18th centuries by anonymous author. 102 Yogī c practices are prescribed in 317 verses by sage Gheraṇḍa in his famous *Gheraṇḍa Saṃhitā* at the end of 17th century. He treats *Haṭhayoga* as having seven limbs. It includes 21 hygienic techniques, 32 postures and 25 *mudrā*-s. He says 84 *āsana*-s are of importance out of 84 lacs and has described only 32 postures. *Yoga-*

⁵⁷ https://en.wikipedia.org/wiki/Yoga_Vasistha (Retrieved on 01.03.2016)

karṇikā (ear ornament of yoga) by Aghorānanda was written in 18th century with 15 chapters including more than 1200 verses. *Yogaśāstra* (334 lines) of Dattātreyā explains *Mantra- Laya- Karmayoga*. *Siddhasiddhāntapaddhati* has six chapters consisting of 353 verses.

Among the fundamental literature of Yoga, Patañjali's *Yogasūtra* stands out as most authoritative and useful book. Due to its comprehensive and systematic treatment of the subject, it is the most suitable book for deep and systematic study of Yoga and its spiritual practices.⁵⁸

Sage Patañjali was a great Indian philosopher, who has performed a huge task of compilation of yoga prevailing in his times. The first *sūtra*⁵⁹ of his book indicates that he was not the pioneer but compiler of Yoga. Many scholars have written various commentaries on these *sūtra*-s. According to some scholars, the commentaries of Vācaspati Miśrā and Vijñānabhikṣu, *Pātañjalayogadarśana* is developed from *Hiraṇyagarbhaśāstra* which currently is unavailable. Patañjali contracted the whole science of yoga including essential philosophy and techniques of yoga in 195 *sūtra*-s (aphorisms), which explain the art of controlling mental fluctuations. Patañjali elaborates practices and meditation techniques leading to *kaivalya* (liberation) through the stages of *samādhi* (total absorption). Though, the presentation of *sūtra*-s has been done in a perfect manner, the meaning of words, thought patterns of translators and readers who study this treatise may create great complications. Currently, unlike the great olden teachers, it is difficult to obtain practical scientific knowledge in exact and clearly defined form on these *sūtra*-s; a commentary is used to understand them which explain obvious meaning and hidden significance of the words used in *sūtras*. The related literature includes *Bhāṣya*-s and commentaries by many great Indian scholars and few thinkers from other countries. The most popular among all commentators⁶⁰ is Vyāsa (around 4th century). Further explanations to this commentary were given mainly by Vācaspati Miśrā

⁵⁸I.K.Taimni, *The Science of Yoga*, The Theosophical Publishing House, Chennai, 2005, p.5

⁵⁹अथ योगानुशासनम् | PYS, 1.1

⁶⁰M.Penna, *Indian Philosophical Terms*, Somaiya Publications Pvt.Ltd., 2004, p.223

(*Tattvavaiśārādī* during 9th century), Vijñānabhikṣu (*Yogavārttika* in 17th century), Bhoja (*Rājamārtanḍa*), Vālmīki (*Yogavāsiṣṭha*), Nārāyaṇatīrtha (*Yogasiddhāntacandrikā* in 17th century) and the latest one Swāmī Hariharānanda Āraṇya (*Bhāsvatī* during 1869-1947).

The other contributors to explain these great *sūtra*-s are Bhojdeva's *Rājamārtanḍa*, Nārāyaṇatīrtha's *Sūtrārthabodhini* and many more. This indicates the richness of *Pātañjala Yogasūtra* literature. Even *Haṭhayoga* recommends all physical practices oriented towards controlling mind as the final goal i.e. *Rājayoga*, which is also the purpose of *Pātañjalayogadarśana*.⁶¹

The Concept and Content of *Pātañjala Yogadarśana*:

The masterpiece in the literature of Yoga, Patañjali's *Yogadarśana* is a great composition consists of aphoristic statements that together furnish the reader with a thread which strings together all the memorable ideas characteristic of that school of thoughts. Sage Patañjali has gifted us scientifically and technically sound system for spiritual enlightenment.

It consists of four chapters called as *pāda*-s. The first *pāda* deals with general nature of Yoga and its techniques. Yoga is well defined here and then, deals with *vr̥tti*-s (mental modifications), *abhyāsa-vairāgya* as *upāya*-s (remedies), ways of training our mind to make it stable, internal limbs and two divisions of Yoga according to grades of consciousness (*samprajñāta* and the other) together with their subdivisions. As the main purpose of practices is *samādhi*, total absorption, the chapter deals with various stages of *samādhi*. This chapter therefore, is called *Samādhipāda*. One should know why and how we should practice Yoga. The second *pāda* explains this, the means to achieve the goal. It starts with philosophy of *kleśa*-s, the causes of suffering in human life. It also gives the remedy in the form of *kriyāyoga* and eight limbs (*aṣṭāṅgayoga*) of practices. Basically, these are preparatory practices in the form of *sādhana* to prepare the *sādhaka* to go for *samādhi*. So, this *pāda* is called *sāadhanapāda*.

⁶¹ केवलं राजयोगाय हठविध्योपदिश्यते | *Haṭhapradīpikā*, 1.2

The third chapter of Patañjali's *Yogasūtra* starts with the internal practices called *antarāṅgayoga*. Through these practices, one experiences *samādhi*, unravelling all mysteries of Yogic life and giving us special powers – *vibhūti*-s or *siddhi*-s. These accomplishments are discussed in details in this third *pāda*; therefore it is called as *vibhūtipāda*. All essential philosophical problems in study and practice of Yoga are expounded in fourth chapter. It explains the working of threefold action, pertaining to the present, past and future. The nature of the mind and its perception, of desires and its binding effects, of liberation and its effects and finally details of *kaivalya* or liberation are discussed in this last chapter, called as *kaivalyapāda*.

Patañjali has arranged all 195 aphorisms (*sūtra*-s) in a deductive and logical manner with numerous cross-references to various important concepts such as the *kleśa*-s, *karma*, *antarāya*, *siddhi*-s and *guṇa*-s. The scripture briefly outlines the art and science of Yoga meditation for Self-Realization. It is a process of systematically encountering, examining, and transcending each of the various gross and subtle levels of false identity in the mind field, until the jewel of the true 'self' comes shining through.

It takes several years and lives for human spirit to reach the ultimate state of liberation. Intense Yoga practices with guidance from an expert master can accelerate this process of evolution. Patañjali classifies this progression in three ways i.e. mild, moderate and intense depending on the will of the aspirant. Some scholars have mentioned few Patañjali's practices according to the levels of the *sādhaka*-s and these levels⁶² and practices are as under:

a) Uttama adhikāri-s (योगारूढ):

Those who are already well versed with the Yoga and have already accomplished certain level of mastery in the field are the *uttama adhikāri*-s. The *samādhipāda* is for them. And the practices given for Yoga are *abhyāsa* and *vairagya*⁶³ i.e. by consistent, regular practice for prolonged period and attitude of detachment, these

⁶² Swami Veda Bharati, *Yogasūtra with the Exposition of Vyasa*, Vol.II, Motilal Banarsidass Publishers Pvt.Ltd., Delhi, 2009, p.5

⁶³ अभ्यासवैराग्याभ्याम् तन्निरोधः । PYS, 1.12

distractions (the *cittavṛtti*-s) can be regulated and stopped.

b) *Madhyama-adhikāri*-s (युञ्जान):

The second chapter (*sādhana-pāda*) begins with the *kriyāyoga* for the ones who have some basic knowledge of Yoga and have done some *sādhana* so far, so this is the practice for those having moderate eligibility i.e. *madhyama adhikāri*-s:

“*kriyāyoga* is a practice made up of *tapas*, *svādhyāya* and *Īśvara-praṇidhāna*⁶⁴”.

c) *Adhama-adhikāri*-s (आरुरुक्षु, मन्द):

The *sādhana-pāda* is also for the beginners i.e. *adhama adhikāri*-s. Those who are at the beginning level of their *yogasādhana*. And the technology suggested is *aṣṭāṅgayoga*:

“*yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna* and *samādhi* are the eight limbs of Yoga⁶⁵”

The effect of practicing *aṣṭāṅgayoga* is mentioned here as:

“when the impurities are destroyed through the practice of the different *Yogāṅga*-s, enlightenment dawns, culminating in discriminative enlightenment⁶⁶”

Yogīc discipline is a divine adventure to understand the human nature completely and the sufferings inherent in it and to further realize that only the way to end misery permanently is to find the truth which is enshrined within us⁶⁷. The aims are comparable with underlying principles of most of religions including Jainism.

The main aims of yoga are:

1. To get liberated for permanent bliss
 2. To awaken greater values of life and uplift humanity through true meditation
 3. Physical fitness, mental stability and emotional balance with spiritual attitude
- Patanjal yoga recommends various meditative techniques for cultivation of love, compassion, goodwill and acceptance, as well as non-violence, truthfulness, training

⁶⁴ तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः PYS, 2.1

⁶⁵ यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि | *Ibid*, 2.29

⁶⁶ योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः | *Ibid*, 2.28

⁶⁷ I.K.Taimni, *The Science of Yoga*, The Theosophical Publishing House, Chennai, 2005, p.7

the senses, celibacy and non-possessiveness. Almost all world and Indian religions also recommend cultivating such virtues.

According to Swāmī Śivānanda Saraswatī of Rishikesh, "Yoga is not a religion, but an aid to the practice of the basic spiritual truths in all religions. Yoga is for all, and is universal."

He also adds, "Yoga is not an ancient myth buried in oblivion. It is the most valuable inheritance of the present. It is the essential need and the culture of tomorrow."⁶⁸

Swāmī Śivānanda Saraswatī explained yoga as an integration and harmony between thought, feeling and deed, or integration between head, heart and hand⁶⁹. In the last two or three decades, when yoga was introduced to the modern world, it was received with some skepticism. At first people thought that it was another religion. But in spite of this, young people took up yoga and soon others began to notice its amazing effects on body and mind. Then the scholars, medical doctors, criminologists, and philosophers started making investigations and they were surprised to find that yoga is not a religion but a science. It works on all aspects of the person: the physical, vital, mental, emotional, intellectual and spiritual.

Yoga and Jainism both are part nine *darśana*-s of Indian Philosophy, Patañjali's Yoga *darśana* is *āstika darśana* as it accepts the authority of *Veda* as against Jainism, which is *nāstika darśana*.

The application of the techniques of both these *darśana*-s helps in relieving our day to day stress and achieving perfect health. Though, those are intermediate effects on the path of liberation.

Yoga practices are means of balancing and harmonizing the body, mind and emotions. Practice of *āsana*, *prāṇāyāma*, *mudrā*, *bandha*, *kriyā*, *dhāraṇā* and *dhyāna* gradually take us towards the union with the higher reality. These practices of self-awareness, self-training, and self-discovery are non-sectarian, and are compatible with all religions. If one is familiar with the differences between Yoga and religion, it is easy to keep them separate, or if you prefer, to integrate them. The choice rests

⁶⁸ Satyananda Saraswati, *Āsana Prāṇāyāma Mudrā Bandha*, Yoga Publications Trust, Munger, p.1

⁶⁹ *Ibid*, p.2

with each person as an individual. This integration is done only after understanding each religion properly and from the origin. Jainism is one of such religions highlighted in this Thesis. The meaning of Jaina is the one who can get victory over the senses or sensual desires, and this is the basic requirement of any spiritual practice. The subtleness of this religion is really impressive taking us to the depth of our real nature, the ultimate truth, the goal of a seeker.

Here, the meanings of sūtras are explained by different scholars and a blend of them is taken keeping main focus on collection of data of spiritual practices. Each topic explained below is based on all sūtras from four *pāḍā*-s of Pātañjala Yogadarśana and are numbered accordingly.

In order to, understand the details of *Pātañjala Yogasūtra*, it is necessary for the aspirant to study details of each of four chapters and try to coordinate the common aim from all *sutra*-s. Through this spiritual journey, the data are collected, analysed and then, compiled in different groups and under following headings:

- I. Meaning and purpose of Yoga
- II. *Citta*
- III. *Cittavṛtti* (Modifications of mind)
- IV. Yogīc techniques for control of *vṛtti*-s
- V. Obstacles on the path of Yoga (*cittavikṣepa*-s)
- VI. Methods of Purification of Mind (*cittaprasādana*)
- VII. *Kleśa*-s (Afflictions) and Yogīc remedies
- VIII. Doctrine of *karma* (*karmasiddhānta*)
- IX. *Samādhi* and *samāpatti*-s
- X. *Samyama* and its effects (*pariṇāma*)
- XI. Supernatural powers
- XII. *Kaivalya*

I. Meaning and purpose of Yoga

Sage Patañjali has included in his first chapter the basic understanding, definition and meaning of Yoga, various *vṛtti*-s or hurdles and fluctuations of our mind, ways to train mind, various methods to purify and stabilise it, varieties of solutions to

control *vṛtti*-s, practice and dispassion, meaning and types of *samāpatti*-s (state of absorption).

The very first aphorism takes us to the internal world of Yoga discipline. The second *sūtra* itself takes us towards the journey of spirituality by giving the principle of practical value and defining the essential nature of Yoga just in four words as the inhibition of the modifications of the Mind⁷⁰.

Here, these modifications (*cittavṛtti*-s) are to be controlled through Yoga practices suggested by Patañjali. The words *citta* and *vṛtti* are explained later. The last word in this definition of Yoga is *nirodha* that is derived from *niruddham* which means restrained or controlled or inhibited. These meanings are applied in different stages of spiritual journey of Yoga. Restraint is involved in the initial stages, control in more advance stages and inhibition or complete suppression in the last stage. Thus, the definition explains us all the stages of progress, a Yoga practitioner passes unfolding his consciousness.

If he can control all these *vṛtti*-s, then there is an abiding in the essential nature of the seer. He resumes to the pure, original form⁷¹.

When cessation of modifications of *citta* is achieved, *citta* becomes like a perfect mirror in which *puruṣa* is reflected in his natural pure state. For this spiritual journey, he has to start following ethical disciplinary practices. Then, he will learn and practice the primary lessons in the stage of *kriyāyoga* and also taking full control over the body with various postures. He tries to control his mind starting with the practice of *prāṇāyāma* and then, to the fullest extent in the practices of *dhāraṇā* and *dhyāna*, suppresses the seeds of *saṃprajñāta* in the stage of *sabīja samādhi* and finally the stage of *nirbīja samādhi* in which he inhibits all modifications of *citta* and passes beyond the realm of *prakṛti* into the world of reality.⁷² But whenever, one is not established in one's own essential nature, one identifies himself with the modifications of *citta*.

⁷⁰ योगश्चित्तवृत्तिनिरोधः॥ PYS, 1.2

⁷¹ I.K.Taimni, *The Science of Yoga*, The Theosophical Publishing House, Chennai, 2005, PYS 1.3

⁷² *Ibid.* pp.15-16

Yoga is also explained as a discipline and mental process through which the union or merger of individual soul with universal soul or human soul with the divine reality takes place.⁷³ But, Patañjali has followed Sāṃkhya principles in defining Yoga as knowing and isolating self as *puruṣa* from *prakṛti* by attaining *samādhi* state through practice of various spiritual practices. Thus, the aim is to delink *puruṣa* from *prakṛti* or ‘*viyoga* rather than Yoga’. As per mystic tradition, Yogīc freedom from miseries is like ‘spiritual divorce’.

Maharshi Badarayana Vyāsa’s commentary on Pātañjala *Yogasūtra*-s defines Yoga as *Yogasamādhiḥ*⁷⁴. *Samādhi* is total absorption. It is also complete integration of all levels of human personality. According to Swāmī Vivekānanda’s commentary on Pātañjala *Yogasūtra*-s (2. 25)⁷⁵ explain that Yoga is a process of evolution of human consciousness resulting into divine consciousness.

Summarising all these, it could be concluded that **Yoga is a way of life, a science of personality development and a path to liberation.**

II. *Citta*

The word ‘*citta*’ is derived from ‘*cit*’ which means to enlighten, to make aware. So, ‘*citta*’ is that which has acquired consciousness or that which is enlightened. Basically, *citta* is insentient (*jaḍa*) and is ignited with consciousness by presence of *Puruṣa*. According to sage Patañjali, ‘*citta*’ here is a conglomeration of *manas* (mind), *buddhi* (intellect), *ahaṃkāra* (ego) and a group of senses i.e. five *jñānendriya*-s, five *karmendriya* and five *tanmātrā*-s.

Citta here is thus a ‘mind stuff’, a medium through which an individual soul materializes his individual world, lives and evolves in the world until he has become perfected and united with the universal consciousness. *Citta* corresponds to mind as per modern sūtrachology, but actually it is universal medium through which consciousness functions on all the planes of the manifested universe, whereas mind is confined to the expression of only thoughts, volition and feeling. But, for our

⁷³ *Ibid.* pp.12-13

⁷⁴ Bengali Baba, *Yogasūtra of Patañjali with the commentary of Vyasa*, Motilal Banarsidass Publishers Pvt.Ltd. Delhi, 2005, p.1

⁷⁵ Swami Vivekananda, *Rāja Yoga*, Advaita Ashrama, Culcutta, 1982, p.200

understanding in English, *Citta* is loosely translated as ‘mind’. Its modifications are known as *cittavṛtti*-s.

III. *Cittavṛtti* (Modifications of mind)

Vṛtti means a way of existing and in a way a thing can exist is its modification, activities, thoughts or functions.

Different types of *vṛtti*-s described by sage Patañjali in various *sutra*-s are classified depending upon effects on our feeling as painful and non-painful. So, *vṛtti*-s can either be painful (*kliṣṭa*) or non-painful (*akliṣṭa*). Only painful (*kliṣṭa*) *vṛtti*-s need to be controlled for further progress in Yoga. If these *vṛtti*-s are classified as per nature of perception (*pratyaya*) produced in the mind, as per *Yogasūtra* 1.6, they are of five types.

These five *vṛtti*-s are *pramāṇa* (right knowledge), *viparyaya* (wrong, illusory knowledge), *vikalpa* (Fancy, imagination), *nidrā* (sleep) and *smṛti* (memory). The ultimate goal of Yoga is to get rid of all *vṛtti*-s for dissolution of mind. The details of five *vṛtti*-s are given below:

The first *vṛtti* as mentioned above is right knowledge, *pramāṇa*. This knowledge consists of all experiences gained by mind through contact with objects of senses. Three sources of this right knowledge are mentioned in *Yogasūtra* 1.7 through three means. One is through direct contact with the object i.e. *pratyakṣa*. You can directly see the person, who is in front of you. This perception is direct or *pratyakṣa*, which is authentic and reliable. Whereas, if you hear voice of a person through ears and recognize him, the knowledge perceived is indirect. It is called *anumāna* or inference as the cognition is inferred. If your family member, whom you trust most comes and tells you that your friend is at the door. This knowledge though, through an indirect object is based on testimony (*āgama*), which is third means. A true seeker should consider all these three aspects of knowledge i.e. perception, inference and authority to one’s own analysis and conclusion to find the truth.

In all these cases, our *cittavṛtti*-s are included in one category called as *pramāṇa*. But if the knowledge is incorrect or false, the *vṛtti* becomes *viparyaya* as explained in *Yogasūtra* 1.8. Incorrect knowledge is based on the false perception, not corresponding to the actual. Here also knowledge is based on some kind of contact

with the external object but the mental image does not correspond with the object. *Viparyaya* is a case of superimposition or incorrect knowledge. A drunkard under the influence of liquor or drug acquires incorrect knowledge.

In both these *vṛtti-s* *pratyakṣa* and *viparyaya*, there is a direct or indirect contact with the object. In other *vṛtti-s* like *vikalpa* (fancy) and *smṛti* (memory), experience is a pure creation of the mind and not the reality.

*Vikalpa*⁷⁶ or imaginary knowledge proceeds from verbal cognition about something which is devoid of reality. We may imagine a man with the head of a horse, which can never be the reality, is an example of *vikalpa* (fancy).

The fourth modification of *citta* is *nidrā* (sleep), the deep dreamless sleep, which we normally understand as the state where *vṛtti-s* are absent. But, according to Patañjali, *nidrā* (sleep) is modification of mind which is based on absence of any content in it.⁷⁷ During sleep, there is no object or *pratyaya* in the field of consciousness. Incorrect knowledge based on wrong imagination or subjective misconception is *nidrā*. When *sattva* predominate *citta*, one goes to deep, dreamless sleep which is devoid of any experience, a state of *nidra*. But when *rajas* predominate, *citta* is active and one gets dreams in sleep. According to Vācaspati, one of the commentators of Patanjalyogadarśana, *citta* remains in one of the three states namely, *mūḍha*, *ghora* and *śānta* with predominance of *tamas*, *rajas* and *sattva* respectively. *Māṇḍūkya Upaniṣad* refers to following four stages of *citta* or its consciousness⁷⁸:

1. *jāgrat*: ordinary, conscious state
2. *svapna*: sleep with dreams
3. *suṣupti*: *nidrā* of Patañjali, deep and dreamless sleep
4. *turīya*: state of the ultimate, *nirbīja samādhi*

⁷⁶ PYS, 1.9

⁷⁷ अभावप्रत्ययालम्बनावृत्तिर्निद्रा ॥ PYS, 1.10

⁷⁸ Swami Ananda Rishi, *Pātañjalayogadarśana*, Yogavidyaniketan, 2012, p.18

According to bhāṣyakāra of Yoga philosophy and many other commentators, five states of *citta*⁷⁹ have been describes as *kṣipta* (raving, distracted *citta* or *rajas*), *mūḍha* (forgetful, inertia or *tamas*), *vikṣipta* (*citta* going away from *rajas* towards *sattva* and also oscillating inbetween), *ekāgra* (prolonged one-pointedness, *dhāraṇā* state, *sattva* predominates) and *niruddha* (no *vṛtti*, restrained, beyond any *guṇa*, *samprajñāta samāhi*). Among these, the first three are not conducive to the *samādhi* or meditation, while the last two can take the aspirant to the state of spiritual absorption.

The mental activity does not stop in *nidrā* or sleep unlike the state of *samādhi*. The difference here is that brain is disconnected from the mind, so can not record the activity of the mind. As the person wakes up, he re-establishes the contact and the brain again becomes the seat of activities of mind.

Patañjali's fifth *vṛtti*, *smṛti* (memory or recollection) is retention of past experiences in the mind. It is reproduction without taking from any other sources, of the thing that was previously experienced. Not allowing the the experience of the object to escape from the *citta* is memory or *smṛti* according to *Yogasūtra*.⁸⁰

As per this Taimini's translation, mental impressions which are stored in the inner mind become *cittavṛtti* only when they get converted to active state as mental images. When we face any incidence or experience, it gets recorded in our memory in terms of certain forms of words. We normally react according to our past memories from these experiences only. Thus, memory is the most important modification of the *citta* and we may not be able to function normally without it.

Samskāra (residual impression of the *karma*) and *smṛti* (memory) are identical (*ekarupa*). The arousal of *samskāra* and its transformation into *smṛti* is so vivid, as though there is no gap of distance, interval of time or difference of lives at all.⁸¹ The overall memory of the *jīvātmā* enables him to see the perfect working out of causes

⁷⁹ क्षिप्तं मूढं विक्षिप्तमेकाग्रं निरुद्धमिति चित्तभूमयः | *Vyāsabhāṣya*, 1.1

⁸⁰ अनुभूतविषयासम्प्रमोषः स्मृतिः || *PYS*, 1.11

⁸¹ जातिदेशकालव्यवहितानामप्यानन्तर्यं स्मृतिसंस्कारयोरेकरूपत्वात् || *Ibid.*, 4.9

and effects even though they are scattered over different lives in irregular manner. And there is no beginning of them as the desire to live is eternal.⁸²

In Yoga, one tries to suppress the activity of *citta* or mind to attain spiritual goal by wakefully stopping the vibrations of the lower mental body. According to Maharṣi Patañjali, memory also can be controlled with full awareness through Yoga practices. For this purpose, he has suggested various spiritual methods in his *Yogasūtras*. The awareness helps to decide whether to invite the particular memory or not. Through all these practices and intense awareness, one can attain the highest level of understanding beyond all these *vṛtti*-s, those levels of supreme knowledge and realization are termed by Patañjali as *prajñā* and *pratibhā*.

IV. Yogic techniques for control of *vṛtti*-s

Mind gets purified by the practice of Yoga and an inner light is revealed to guide one inwards. But, on this path of spiritual journey, before one gets established firmly, an ordinary man faces lots of violent distractions which he needs to overcome first. Patañjali prescribes various means and remedies for this problem as mentioned below:

A. *Kriyāyoga*:

Kriyāyoga is the path of ecstatic identification with the self by which the subliminal activators (*saṃskāra*-s), which maintain the individual consciousness, are gradually eliminated⁸³. Though, technically *kriyāyoga* is part of *aṣṭāṅgayoga*, the details of practice differ. Initially, one tries to implement the practices as *kriyāyoga* and then, it becomes an everyday practice as *niyama*-s. One should understand it from individual point of view and follow accordingly. The starting practices of *aṣṭāṅgayoga* i.e. *yama*-s and *niyama*-s are very difficult to follow in the present day and for people like us who find it difficult to come out of worldly life and routine.

⁸² तासामनादित्वं चाशिषो नित्यत्वात् || *Ibid.*, 4.10

⁸³ G.Feuerstein, *The Yoga Tradition*, Motilal Banarasidass Publishers Private Limited, Delhi, 2002, p.294

Patañjali has recommended slow and safe transition towards final goal via self discipline. By this step by step process, one's readiness is inspired. He has rightly given name as *aṅga*-s and not 'steps'. The true practitioners know that if one starts following them according to their capacity, his journey would be comfortable towards the higher goals. But, before this difficult and long journey, he has prescribed *kriyāyoga*, which is comparatively easier to follow.

Pātañjalyogadarśana's second chapter *sādhana-pāda* opens with the first *sūtra* on definition of *kriyāyoga* (Yoga of action). It says that *tapa* (austerity), *svādhyāya* (self-study) and *praṇidhāna* (surrendering/resignation) to *Īśvara* constitute *kriyāyoga*.⁸⁴

These three elements are same as last three *niyamas* of *aṣṭāṅgayoga*, the eight limbs of spiritual practice prescribed by Patañjali in the same *sādhana-pāda* only. It seems that the purpose of prescribing this practice of *kriyāyoga* here in the beginning before *aṣṭāṅgayoga* is of more preliminary nature. As the path of Yoga is not an easy path, the aspirant need to prepare his body and mind with many preparative and preliminary practices as suggested by Patañjali. During practice of *kriyāyoga*, one is self tested for his genuine will and ability to attain the final goal. One can not directly jump into Yogīc life from totally worldly life. The consequences of such an action are very negative and adverse. The impurities and afflictions can never get dissipated without penance.

Kriyāyoga and such preliminary practices enable the aspirant to make him realize whether he is sufficiently keen and capable to adopt the Yogīc life or not yet ready and serious enough to make the spiritual progress. One should have intense desire or will to learn and follow the Yogīc practices. The preparatory self-discipline is triple in its nature corresponding to the triple nature of the human being. *Tapa* is related to his will, *svādhyāya* is to intellect and *Īśvara-praṇidhāna* is to his emotions. Thus, *kriyāyoga* develops all the three aspects of human nature to grow an individual's all round personality to attain the higher goal.

⁸⁴ तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः || PYS, 2.1

Tapa means to heat, to purify even by bearing some pain sometimes, as in order to develop *sattva*, we need to burn *rajas* and *tamas*. *Tapa* is ascetic observance to loosen, remove and destroy impurities afflictions and propensities which are worldly objects of attraction. It may be control of food (*mitāhāra*), bearing the pairs of opposites (*dvandva*) with equanimity, celibasy, serving *guru*, observing silence, practicing *āsana*, *prāṇāyāma* consistently abonding other pleasures and similar practices. Living life with choiceless awareness is purificatory action, the true *tapa*.

Svādhyāya is studying, analyzing and improving on self, reading of scripture related to spirituality and keeping an active touch of spiritual scholars or *guru*-s. It is also reflecting on each and every action in life, silent recitation and meditation on purifactories like *Aum*.

Praṇidhāna is directing awareness towards *Īśvara* which is God, the Almighty or the Divinity. *Īśvara-praṇidhāna* is full dedication of all actions to the higher authority and renunciation of their fruits. Surrendering to the divinity is basically a mental attitude than the physical action. It is also surrendering our ego. One has to cultivate this attitude with determination. Through the mode of ritual actions like *pūjana*, *prārthana*, *vandana* and *havana* for adequate time develops a devotional attitude. This attitude continues to take us towards the path of surrendering and dedicating of all our acts and practices, all our credits, worries, status and reputations to the divinity and also renouncing the results and fruits thereof. This results into annihilation of ego.

Kriyāyoga also is described differently by different scholars who have worked on *Pātañjala yogasūtra* as it consists of three components i.e. *tapa* as *prāṇāyāma*, *svādhyāya* as *praṇava*, *japa* and *upasthāna*, *arghyapradāna* and *gāyatrī japa* as *Īśvara praṇidhāna*.⁸⁵ *Kriyāyoga* limited to *tapa* becomes *karmayoga* i.e. control of body. *Svādhyāya* leads to *samādhi*, the essence of *jñāna*, control of speech, whereas *Īśvara praṇidhāna* expresses the essence of *Bhakti*, control of mind. When practices are done with attitude of their being offering to God, the attitude extends into life and *kriyāyoga* naturally and effortlessly becomes *karmayoga*. Hence it acts outside also.⁸⁶

⁸⁵ P.V.Karambelkar, *Pātañjala Yogasūtra*, Kaivalyadham, Lonavla, 2005(1987), p.172

⁸⁶ Swāmī Veda Bharati, *Yogasūtra of Patañjali (with exposition of Vyāsa)*, Vol.II, Motilal

In the beginning, these three actions of *karma-jñāna-bhakti-yoga* are physical and mechanical. Then, one should try to develop an attitude and inner awareness in these three practices of *kriyāyoga*. Then, one can make progress toward practice of *aṣṭāṅgayoga*.

Kriyāyoga is very important practice on spiritual path to take control over afflictions or *kleśa*. When one wants to start the journey of *aṣṭāṅgayoga*, *kleśatanūkaraṇa* (diminution of *kleśa*-s) is a must preparative stage. *Kriyāyoga* results into control of mind which can be directly experienced by practitioner (*drṣṭā*), and purifies the essence of personality which is an indirect result (*adrṣṭā*).

B. Aṣṭāṅgayoga

One more set of practices which is the most popular even as on today is ‘*aṣṭāṅgayoga*’. Sage Patañjali has included most of the techniques which any person of any level, constitution or age can practice and get relevant benefits. The range of practices is from following disciplinary and ethical rules, purification of body and mind, body postures and breathing practices to controlling mental modifications with internal Yoga.

There are eight limbs of yoga or a set of practices called *aṣṭāṅgayoga*, where the ultimate stage is *samādhi*. It is a stage where the ultimate realization of the discrimination between *puruṣa* and *prakṛti* takes place is attained. Impurities in the form of layers of obstacles have been removed; the ever-present *ātman* or the pure form of seer is immediately revealed.

The eight limbs of self discipline of Yoga as suggested by Patañjali ⁸⁷ in his *Yogasūtra* are as under:

1. *Yama* (self restraints, vows of abstention from evil doing)
2. *Niyama* (various fixed observances, rules or code of self discipline)
3. *Āsana* (postures)
4. *Prāṇāyāma* (regulation or control of breaths)

5. *Pratyāhāra* (withdrawal of mind from sense objects)
6. *Dhāraṇa* (Concentration on any auspicious subject by restraint of *citta*)
7. *Dhyāna* (Meditation, continuity of *dhāraṇa* to the subtler level)
8. *Samādhi* (Absorption within)

These eight parts are internally related but practicing them in sequence is not strictly suggested in all cases by Patañjali as he has used the word ‘limbs’ (*aṅga*-s) and not ‘steps’. Though, certain sequential relationship is recommended as we can understand from these *sutra*-s. Each *aṅga* follows a certain order in natural manner with the other ones.

As soon as all the impurities are removed successively through the practices of spiritual disciplines in the form of limbs of Yoga (*aṣṭāṅgayoga*), spiritual illumination (*jñāna-dīpti*: inner light of knowledge) arises from within, and continues till *vivekakhyāti* is reached⁸⁸. This *vivekakhyāti* is of the nature of *sattva* principle but mind retaining the latent impressions alone. To achieve this state, practice of limbs of Yoga (*yogāṅgas*) should be continued on regular basis.

First two *aṅgas* of Yoga namely *yama* and *niyama* provide us the moral foundation for the Yoga training. Both are rules for regulating one’s behavior. As value of a diamond depends upon the quality of stone from which it is made and not on the polish on its facets. Sameway, *yama* and *niyama* are foundation stones of the entire building of spirituality. Both transmute the lower human nature; transform one’s character and attitude. A true spiritual practitioner tries to start implementing these transcending ethical laws recommended by Patañjali and most of the world religions to accelerate his journey towards the final goal. So, they are prerequisites for the practice of other *angas* like *āsana*, *prāṇāyāma* and internal practices.

A modern man will feel that these rules of *yama-niyama* are not practicable in current scenario. Patañjali however recommends these values for the potential power attached to them which manifests in one’s life if followed properly. Though, they are not obligatory or compulsory according to other Yogic scriptures, the observance as per one’s capacity would definitely accelerate the journey towards the final goal of yoga.

⁸⁸ योगाङ्गानुष्ठानादशुद्धिक्षयेज्ञानदीप्तिराविवेकख्याते: || *Ibid.*, 2.28

For example, *Haṭhapradīpikā* (sutra-s: 1.57, 3.92) mentions at several places that practice of such virtues helps us for rapid and good success in yoga. This morality is based on the higher laws of nature and organized with a view to bring about the liberation of the individual from the bonds of illusion and ignorance.

Different and difficult situations will arise in daily life and how the person acts and reacts and makes use of these virtues will decide his progress towards spirituality. We can isolate each *yama* or *niyama* to understand and practice it separately or one by one as all are closely inter-related. For example, nobody can practice non-violence only in absence of truth and love. Patañjali has not mentioned about consecutive steps of practice of *yama* and *niyama* unlike many other *aṅgas*. We need to minimize or get rid of all *vitarka*-s (improper thoughts) to get success in practicing these virtues. These spiritual practices are explained here in the sequence of Patañjali's *yogasūtra*-s (from *sūtra* no. 2.30 to 2.45) as under:

a) *Yama*

*Yama*⁸⁹ consist of five self restraints or rules of observation for a *sādhaka*. These are, *ahiṃsā* (non-violence), *satya* (truthfulness), *asteya* (non-stealing), *brahmacharya* (Celibacy, continence), and *aparigraha* (non-acquisitiveness). *Yama* word is derived from the verb root 'yam', which means to control or restrain. These practices are moral and prohibitive. Apart from making a well behaved and disciplined society, practice of *yama*-s produce a comparative peaceful condition of mind which is essential for the advancement in Yoga. All *yama*-s should be practiced at all three levels i.e. by body, speech and mind. At subtler and greater level, they should be practiced as *mahāvratas* as explained later in this chapter. Each *yama* is explained here as per *yogasūtra*.

i. *Ahiṃsā*:

Violence, performed by self, got done by another or approved by self out of anger, greed or delusion at mild, moderate or intense level is the cause of

⁸⁹ अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहाः यमाः || *Ibid.*, 2.30

infinite misery and unending ignorance according to *yogasūtra*⁹⁰. Once a person gets established in non-violence (*ahimsā*), he can create around him an atmosphere of non-violence and carries an ‘aura’ surcharged with love, peace and compassion without expressing it at emotional level. The violent and hatefull vibrations of those who come near to such *Yogī* are over-powered at that time by the much stronger vibrations of love and kindness emanating from him. All living creatures, many of them though are life-long enemies of one another will cease to feel enmity in his presence.⁹¹ He will create a harmless atmosphere, where no violent activity finds reciprocation and cessation of hostility will come close to him. Maharṣi Ramaṇa, Lord Mahāvira and Lord Buddha are some of the live examples from our history who had demonstrated this aura. The life-stories of such saints and incidences of non-violence do not demonstrate any miracles but, happen as a result of natural law.

Ahimsā has broad sense of not injuring or hurting anybody by our actions, words or thoughts. Harmlessness also includes love, compassion and absence of jealousy. It is dynamic quality of universal love and kindness which is much more than harmlessness.

ii. **Satya**

The person, who has acquired this virtue of truthfulness⁹² perfectly, will get fruits of his actions without fail. *Satya* is observing truthfulness in every way of life. A state of connection between one’s action or words and its consequences as fruits gets established. It is maintaining total uniformity in our speech, thoughts and behavior or attitude. He is pure like a mirror

⁹⁰ वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदुमध्याधिमात्रा दुःखाज्ञानानन्तफला

इति प्रतिपक्षभावनम् | PYS, 2.34

A.Hariharananda, *Yoga Philosophy of Patañjali with Bhāsvatī*, University of Calcutta, 2000, p.217

⁹¹ अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः || PYS, 2.35

⁹² सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् || *Ibid.*, 2.36

reflecting the divine mind. According to scriptures, words and actions of such a person merely reflect God's will and can anticipate the happenings of the future. *Satya* creates power that words of the follower come true. A true *Yogī* never thinks of changing the natural laws and his lifestyle also is truthful, so when he thinks of something, his wishes are granted. But an act of deceit or even an idea of deceiving is against *satya*, which is *asatya* (non-truth).

iii. *Asteya*

Asteya is non-stealing. One who firmly gets established in non-stealing and honesty, people of this world offer everything including gems and jewels at the service of him.⁹³ *Asteya* is not having anything which rightly does not belong to one. The practice brings treasures of all kinds and wealth one needs. Unfortunately, such persons are very rarely found around us. Normally most of us have tendency to misappropriate or grasp things even if they don't belong to us. This is because we are governed by ordinary law of nature. Even an intention to possess things which belongs to others is a mental *asteya* (stealing). According to late Pandurangashastri Athavale, the famous saint, honesty is not the policy but should be a way of life. Through Yoga practices, we can reach above this ordinary level.

iv. *Brahmacarya*

Brahmacarya is observing disciplined life of self-restraint and maintaining sensual control, not allowing senses to take control over us. It is a mode of behavior which is conducive for reaching the highest goal for the spiritual aspirant. Obviously, the person practicing abstinence from chastity will always try for spiritual upliftment and would always practice other virtues also. Thus *brahmacarya* includes all other *yamas*. Such practitioners called *brahmacāri*-s have complete mastery over the senses and related instincts. *Vīrya* is not only conservation of strength and sexual energy, but vibrant vitality too. The conserved energy of the body can be sublimated to serve the

⁹³ अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् || *Ibid.*, 2.37

higher purposes of the soul. When such *Yogī* is established in non-acquisitiveness, he gets full knowledge of the purpose of his own birth⁹⁴.

v. *Aparigraha*

With the steady practice of *aparigraha*⁹⁵, knowledge of previous birth and present life is attained. *Aparigraha* is non-receiving and possessing and not accumulating of things. It means not accepting anything which is not immediately needed for one's life maintenance and other essential duties. Though practice of this *yama* is more at physical level, it improves our sense of mental detachment. It goes with *sanyāsa* which is desirelessness and disattachment. *Aparigraha* in strict sense is the most difficult virtue to follow. The development of intense non-possessiveness frees us to a very great extent from habit of identifying ourselves with our bodies ('I' consciousness) and surrounding things.

Observance of these *yama*-s should not be conditioned by or restricted to birth, class, place, time, social status or occasion and extending to all stages constitute great-vows (*mahāvratā*)⁹⁶ as per *yogasūtra*. No exceptions can be allowed in the practice of great vows. It involves great hardships on occasions. It is *sārvabhauma*, which means obligatory in all circumstances and under all conditions. The universality of the vows leaves no loop-holes through which one's mind may tempt him to escape and his course of action on most occasions will be quite clear. He will follow this right path consistently and religiously with full faith and confidence.

Whenever we have inhibitions in following any of *yama*, *niyama* due to *vitarka*-s i.e. erroneous ways of thinking and feeling, cultivate contemplation (*bhāvanā*) on

⁹⁴ Swami Anand Rishi, *Pātañjalayogadarśana*, Yoga Vidya Niketan, 2012, sūtra 2.39, p.127

⁹⁵ अपरिग्रहस्थैर्ये जन्मकथन्तासम्बोधः ॥ PYS, 2.39

⁹⁶ जातिदेशकालसमयानवच्छिन्नाःसर्वभौमामहाव्रतम् ॥ PYS, 2.31

opposites as suggested in *yogasūtra*.⁹⁷ Normally, such types of actions or vices like violence, lies, stealing, loss of control over senses and needless accumulation of materials are results of *vitarka*-s or wrong thinking (*avidyā*). When deviant thoughts present themselves inhibiting restraints and observances, the true aspirant can try to cultivate opposite tendencies in case of such disturbances or *vitarka*-s rather than suppressing them.

“*Vitarkas* are done by own-self, got done by others or approved by own self and those are preceded by greed, anger or delusion and such actions are mild, moderate or intense. They are unending consequences or fruits resulting from pain and ignorance. They are eliminated by opposite thoughts.”

It also indicates that each *vitarka* has twenty seven divisions or ways of doing it.⁹⁸

It is necessary for each one of us for healthy life to wipe out the negative thoughts from our mind and replace them with positive thoughts with such practices. Lots of techniques are suggested by sage Patañjali and other great thinkers of our past and modern era.

b. Niyama

The second *anga* of Patañjali's *aṣṭāṅgayoga* is *niyama* (observances). These practices are disciplinal and constructive. They should be carried out actively and consistently i.e. on regular basis with full of awareness and involvement. Purity, contentment, austerity, self-study and self-surrender constitute five *niyama* (*sūtra* 2.32). Each *niyama* is briefly described here.

i. Śauca (Purity): ‘*śauca*’ is our ability to help the *prakṛti* (vehicle) to serve efficiently as an instrument of the divine life expressing through it at the particular

⁹⁷ PYS, 2.33

⁹⁸ वितर्कहिंसादयःकृतकारितानुमोदितालोभक्रोधमोहपूर्वकामृदुमध्याधिमात्रादुःखाज्ञानानन्तफला

इतिप्रतिपक्षभावनम् || PYS, 2.34

Bengali Baba, *Yogasūtra of Patañjali, with the Commentary of Vyasa*, Motilal Banarsidass Publishers Pvt. Ltd, Delhi, 2005, pp.58-59

stage of evolution.⁹⁹ *Yogasūtra* 2.40 and 2.41 explain us the results of developing physical and mental purity respectively.

Śauca (physical and mental purity) creates an attitude of detachment to the aspirant by looking at the body and inside of it, which can never be pure and clean. So, dislike gets created towards own body and disinterestedness towards others' bodies arises. He is disinclined to have physical contact with others.

By internal purification (and practice of refinement of the intellect), the aspirant gets purity of self, cheerfulness (mental satisfaction), one-pointedness, control over senses, ability of perceiving the self and self-realization. He slowly moves to higher level of consciousness and internally oriented.

Sage Vyāsa¹⁰⁰ explains in his *bhāṣya* that complete and long lasting purity of the body is impossible. In spite of the knowledge that body under the skin is a mass of flesh, blood, bones and all kinds of secretions and waste products, we do not feel disgust for it. Rather, one regards it as most loved possession. The Yoga practitioner slowly starts getting rid of its attraction and attachment. Through concentration and meditation, the personality reaches to the highest (*sattva*) aspect which is so pure that it can mirror the light of the transcendental Self without distortion. He would seek seclusion and avoid contact with the worldly matters.

Purity should be at both the levels: physical and mental. Physical purification could be done externally and internally. *Hāṭhayoga* prescribes various purifying processes in the form of *ṣaṭkriyā* (six types of cleansing techniques) which bring about cleansing of internal systems of our body. They are *dhauti*, *neti*, *basti*, *laulikī*, *trāṭaka* and *kapālabhāti*. This brings about cleansing of external organs like eyes, nose, throat, ears and internal organs like respiratory passages, entire alimentary canal and other internal cavities.

⁹⁹ शौचात्स्वाङ्गजुगुप्सापरैरसंसर्गः ॥ PYS, 2.40

सत्त्वशुद्धिसौमनस्यैकग्रयेन्द्रियजयात्मदर्शनयोग्यतत्त्वानि च ॥ PYS, 2.41, *Ibid.*, p.199

¹⁰⁰ तत्र शौचं मृज्जलादिजनितं मेघ्याभ्यवहरणादि च बाह्यम् । आभ्यन्तरं चित्तमलानामाक्षालनम् ।

Bengali Baba, *Yogasūtra Patañjali with the Commentary of Vyasa*, Motilal Banarsidass Pvt.Ltd, Delhi, 2005, p.282

Any other method including these *kriyā*-s for cleansing body from outside and inside can be included in *śauca*. Patañjali's techniques like *aṣṭāṅgayoga*, *cittaprasādana*, *kriyāyoga* are more relevant for mental purification. Other forms of Yoga like *mantrayoga*, *bhaktiyoga*, *karmayoga*, *jñānayoga*, *layayoga*, *nādayoga* and spiritual practices like prayers and chanting *mantra* also purify mind and emotions. Lots of active and consistent efforts are needed to bring about complete purity in our body and mind.

ii. Santoṣa: The real contentment gives unexcelled happiness to the practioners as per Patañjali¹⁰¹ which is second *niyama*. *Santoṣa* (contentment) gives unsurpassed happiness. It is mere contented acceptance of one's allotted life, without envy and restlessness. It is totally a mental attitude unlike other *niyama*-s. A true aspirant should actually put it into action. Contentment only can give equilibrium to our mind. In his *Yogabhāṣya*, Vyāsa explains it as not coveting more than what is at hand. It is an expression of renunciation. But, this can not be attained without constant alertness and training the mind for right attitude on regular basis. Therefore, this virtue is put under *niyama*. Though, it is comparable with *aparigraha* of *yama*, we should be able to come out of illusory feeling of quite desirelessness. Consciously we should eliminate each personal desire from root of the mind. One gets the real happiness from within independent of external circumstances. Contentment can be attained by changing the state of constant disturbance into a state of constant equilibrium and stillness by a deliberate exercise of the will, meditation and other means one can practice. It is an extremely positive and dynamic condition of the mind.

iii. Tapas: The fire of *tapas* burns and destroys all impurities and gives perfection of sense organs and body.¹⁰² *Tapas* (austerity or mortification) is one type of self-discipline, progressing towards the goal with consistent efforts and hardwork. *Tapa* is to 'heat' or to glow. To melt and mould a tough metal, heat is needed. The fruit of such asceticism is the perfection of the body, which becomes robust like a diamond

¹⁰¹ संतोषादनुत्तमः सुखलाभः || PYS, 2.42

¹⁰² कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः || PYS, 2.43

according to *bhāṣyakāra* Vyāsa. It is a whole science of character building. It also purifies our body and improves will power.

Practice of *tapas* includes regular *Yogasāadhanā* like observance of moral virtues, attaining physical firmness through postures, *Prāṇāyāma* (regulation of life force to gain perfection of functioning of senses), Meditation, consumption of *sāttvika* diet, fasting or *mitāhāra* (controlled diet) and other spiritual practices till one attains the goal. The ultimate purpose is getting dissociated from consciousness.

iv. Svādhyāya: The next *niyama* is *svādhyāya* (self-study). *Svādhyāya*¹⁰³ results into union with the desired deity. He will be able to meet his *guru*, guide or the most trust worthy person who does not exist now. The aspirant has to study sacred scripture, gain knowledge of philosophy, literatures, practices and other aspects of Yogic sciences, reflect continuously on it and try to get absorbed into it. He gets connected to divine within. By study (*svādhyāya*), Yoga is developed; by Yoga the study is confirmed; and the highest-self is revealed by the combined power of the study and Yoga¹⁰⁴.

According to one historical scholar King Bhoja in his literature *Rājāmārtanḍa*, *svādhyāya* is equated exclusively with recitation. It opens up a channel between *sādhaka* and the object of his search. A free flow of knowledge, power and guidance starts from higher to the lower consciousness. A broad and intellectual background clear and broad grasp of the subject are necessary elements for the steady progress. Along with detailed knowledge, constant reflection and contemplation will help the aspirant to know the reality from within. Slowly and gradually, the *sādhaka* will leave support of books and scriptures, dives into one's own mind for his entire quest. Thus, it is self-development through self-study. This experience actually is an indicator to the spiritual aspirant that he is on the right path towards the goal. Then, he can continue his journey towards *samādhi*.

¹⁰³ स्वाध्यायादिष्टदेवतासम्प्रयोगः ॥ PYS, 2.44

¹⁰⁴ Bangali Baba, *Yogasūtra of Patañjali with the commentary of Vyāsa*, Motilal Banarsidass Pvt.Ltd., Delhi, 2005, p.15

v. *Īśvara-praṇidhāna*: *Yogasūtra*¹⁰⁵ 2.45 defines *Īśvara-praṇidhāna* as accomplishment of *samādhi* from resignation to God. It is merging individual will with the will of God. The only way to get freedom from limitations and illusions of life due to one's *asmitā* (ego) is by getting rid of this veil of 'I'consciousness. *Īśvara-praṇidhāna* helps in this mission by systematic and progressive merging of individual will with the will of *Īśvara* and destroying the root of all *kleśa*-s. A yoga aspirant can practice devotion to *Īśvara*. Slowly, he can reach to a state where surrender happens spontaneously. This is the threshold of *saṁprajñāta samādhi*.

The other practices for this aim are *karmayoga*, *bhaktiyoga* and true love for all and the supreme. *Yogabhāṣya* by Vyāsa explains it as "On account of devotion, through a particular love (*bhakti* towards him), the lord inclines and favors him alone by reason of his disposition. By this disposition only, the Yogīn draws near to the attainment of *samādhi* and fruits of ecstasy, which is liberation"¹⁰⁶. Through this practice of *Īśvara-praṇidhāna*, one starts believing that will of the God is supreme in the world, over which He rules. One submits to this Will willingly and happily. He comes out of all types of stress, undergoes deeper process of transformation, finally reaching the state of *samādhi*. Thus, by refining and intensifying progressively an attitude of self-surrender to God, we can attain the supreme enlightenment. The leap from individual experience to ecstatic self-realization is a matter of divine intervention.

Thus, such practices of *yama-niyama* explained above not only help us to make accelerated progress in our spiritual journey, but also reduce stress and problems in our life due to various *kleśa*-s. One should try to follow them as per their own level best making that habit in his life.

c. *Āsana*

Out of all eight *aṅga*-s of Yoga practice, the third limb *āsana* is the most popular and demonstratable limb. Basically, these are physical postures having specific

¹⁰⁵ समाधिसिद्धिरीश्वरप्रणिधानात् || PYS, 2.45

¹⁰⁶ G. Feuerstein, *The Yoga Tradition*, Motilal Banarasi Dass Publishers Private Limited, Delhi, 2002, p.330

manner of performing them, and gives lots of benefits on our body flexibility and strength (musculo-skeletal system), endocrine glands on balancing hormones, vital capacity, neuro-muscular coordination, concentration power and finally total health. The goal of performance of this practice is to minimise physical disturbances and to make our body a suitable vehicle for descend of higher spiritual forces.

Haṭhayoga puts a strong emphasis on preparing physical body by going through various *āsana*-s, *kriyā*-s and physical exercises. This results into changes in deeper level of consciousness. This activates different energy centres (*cakra*-s), awakening dormant spiritual power in the form of *kuṇḍalinī* (that which is coiled up). Practice of *āsana*-s is the first step in *Haṭhayoga* practices, for spiritual progress.

Rājayoga talks of tackling the mind and its *vṛtti*-s through physical body initially and taking care of moral values (*yama-niyama*) simultaneously while going through journey. So, in this also *āsana*-s are practiced first to take control over both body movements and steadiness. Maintaining a particular posture steadily for long time through regular practice, body ceases to be the source of disturbances to the mind. Patañjali has tried successfully to explain philosophy of practice of postures (*āsana*) in only three *sūtra*-s.

The first *sūtra*¹⁰⁷ for *āsana* simply defines *āsana* as steady (*sthira*) and comfortable (*sukham*) posture. These are two essential requirements in practicing any *āsana*. Patañjali has not given any name of *āsana*, but one can practice any posture of his choice as per technique shown by him. Comfort (*sukha*) is the first requisite which makes the second prerequisite of steadiness possible. *Haṭhayoga* mentions 84 *āsana*-s, the prime ones are meditative postures like *śidhḥāsana*, *padmāsana* for stabilizing the body for meditation. In short, immovability (steadiness) and relaxation are two essential parts of *āsana* according to Patañjali.

If we continue the practice as shown by Patañjali in this way and according to *yogasūtra*¹⁰⁸, this state of equanimity could be attained. While doing *āsana*, one

¹⁰⁷ स्थिरसुखमासनम् || PYS, 2.46

¹⁰⁸ प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् || Ibid., 2.47

should gradually minimize the efforts and meditate on infinity (*ananta*) for mastering it. Though, duration of practice is not mentioned here, but as it is essential prerequisite for *prāṇāyāma*, should be practiced accordingly. Due to above changes, these *āsana*-s are very useful sūtracho-spiritual techniques.

Though fixing mind on infinity in the final position of *āsana* is very difficult, one can proceed systematically. First one can develop awareness on muscular tension, different sensations, nerve impulses and all other changes occurring within the body. Thus, the practitioner shifts his awareness from gross to subtler level. During practice of cultural postures, he can feel the subtler changes in circulation of blood, pressure in the visceral organs, nerve impulses passing through the spinal column followed by sound vibrations though out the body. With prolonged and consistent practice of *āsana*-s, one can attain a state where he feels body apartness to get visualization of infinity and then, experiencing merger with that.

Initially an aspirant finds it difficult to realize above mentioned changes in attitude, hormones and vital capacity and is unable to detect inner changes as he is busy in paying attention to the tension and musculature. For this, one should slowly and gradually transfer his control of body from conscious mind to subconscious mind. Thus, conscious mind is withdrawn from body without affecting the stable, fixed condition of the body. The same *sūtra* (2.47) has also been explained by some translators as to maintain steady pose effortlessly so that mind becomes free to contemplate on infinity. Thus the *citta* is to be directed to some object of infinite dimensions like sky and ocean and then, try to become one with that. Both *prayatnaśaithilya* (minimizing efforts) and *anantasamāpatti* (meditating on infinity) always go hand in hand. If these two are well coordinated, then the *āsana* becomes the ideal posture. This experience brings many positive physiological changes like reduction in heart rate, pulsation and respiratory rate. The practitioner becomes immune to the pairs of opposites¹⁰⁹. If above said process is adopted then, the result is destruction of *dvandas*. *Dvanda*-s are pair of opposites like heat and cold, pleasure

¹⁰⁹ ततो द्वन्द्वानभिघातः || *Ibid.*, 2.48

and pain, good and evil or mental conflicts accompanied by tension. It resolves all conflicts. So, immunity is developed against duality of mind.

Similar type of mental state and position is mentioned by Gorakṣanātha, the disciple of great guru Matsyendranātha in his collection of nectar-like words (*amṛtavākyam*, *sūtra* 215) as under:

“Where there is neither sorrow nor happiness, neither joy nor grief, neither dream nor wakefulness, neither hunger nor food, neither arrival nor departure, neither speech nor silence, in such place one should maintain one’s position with consistent feeling.”¹¹⁰

Through such practices, moderate diet and seclusion, one can attain liberation.

As per Taimni,¹¹¹

“Gaining control over body by mastering the *āsana* brings about an extraordinary influx of the spiritual force which expresses itself in outer life as will-power”.

A meditative pose is an erect posture holding the back, neck and head in a straight line without strain to allow our mind to forget the body and concentrate on object of meditation. When mind becomes deeply absorbed, according to *Haṭhayoga*, a spiritual current is felt to rise through the spine and the passage for this current must be kept straight and open.

When one sits relaxed in the *āsana*, he starts feeling slackening of breath as if *prāṇāyāma* or alteration in regularity of breathing is happening spontaneously (*gativiccheda*) without voluntarily trying to control it.

d. *Prāṇāyāma*

प्राणायामो भवेदेवं पातक इन्धन् पावकः। भवोदधि महासेतु प्रोच्यते योगिभिः सदा ॥

(योगचूडामणि उपनिषद्)

Prāṇāyāma is considered as the best spiritual practice according to Upanisad. The fire of *Prāṇāyāma* burns all the unwholesome *karma*. *Prāṇāyāma* is like a bridge to cross the ocean of *saṃsar* (our worldly life).

¹¹⁰ “*Amṛtavākyam*” published by The Lonavla Yoga Institute (India), Lonavla, p.151

¹¹¹ I.K.Taimni, *The science of Yoga*, The Theosophical Publishing House, Chennai, 2005, p.230

The next activating station on the journey to spiritual goal is *prāṇāyāma*, one of the most important for controlling our mind. Patañjali defines *prāṇāyāma*¹¹² as: “After getting established in *āsana*, cessation of inspiration and expiration is called *prāṇāyāma*.” Practical meaning of *prāṇā* is breath and *āyāma* is expanse. So, expanding or elongating *prāṇā* is *prāṇāyāma*. Actually, the breath is only an external aspect or manifestation. *Prāṇā*, the life force or the vital energy which exists on all the planes of manifestation is connecting link between matter and energy on one hand and consciousness and mind on the other. Thus, it is able to serve as an instrument for actions and reactions of matter and consciousness with each other. There is an intimate relation between *prāṇā* and mind. This relation is utilized in different ways in different schools of yoga. *Haṭhayogapradīpikā* mentions proportionate relationship between breath (*vātā*) and mind (*citta*). Anyone can be controlled by controlling the other. The Bhāṣyakāra Vācaspati says that *prāṇāyāma* can be accomplished with the aid of *pūraka*, *kumbhaka* and *recaka*.

Haṭhayogapradīpikā discusses *prāṇāyāma* at length and describes eight types of *kumbhaka* as *prāṇāyāma*. They are *sūryabhedana*, *ujjāyī*, *sitkārī*, *śītalī*, *bhastrikā*, *bhrāmarī*, *mūrchha* and *plāvinī*. In another important *Haṭhayoga* text ‘*Gheraṇḍa Saṃhitā*’, instead of *sitkārī* and *plāvinī* *prāṇāyāma*, *sahita* and *kevali kumbhaka* are explained.

“The whole adventure of Yoga is but a play of the Pranic force”.¹¹³ *Prāṇā*, the vital force, is a specialized kind of composite energy with a material basis. The vehicle which carries it is *prāṇamaya kośa*. On a very raw basis, it can be identified by our breaths. This *prāṇa* has different functions in different parts/organs of our body. Mainly there are five main and five *upa-prāṇa* are described in the scripture. They are classified according to their functions and location. Accordingly, it gets located in different forms and with different names like *prāṇa*, *apāna*, *vyāna*, *samāna*,

¹¹² तस्मिन्सतिश्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः || PYS, 2.49

¹¹³ G. Feuerstein, *The Yoga Tradition*, Motilal Banarasidass Publishers Private Limited, Delhi, 2002, p.331

udāna as main *prāṇa* and *nāga*, *kūrma*, *krikara*, *devadatta*, *dhanañjaya* as *upa-prāṇa*. *Prāṇāyāma* is restraint or control of this *prāṇa* and not simply and only our breath, as commonly understood.

Breath is just one of the many manifestations of actions of *prāṇa* in our physical body. Definitely, there is a close connection between these two, which enables us to manipulate the currents of *prāṇa* by manipulating breathing. *Praśna Upaniṣad* holds *prāṇa* as the most powerful primal energy responsible for all functions of our body and the entire universe.

Above *sūtra* (2.49) of Patañjali defines *prāṇāyāma* as controlling *prāṇā* (breath) by stopping the movements of inhalation and exhalation after mastering *āsana*s and after destroying the opposites with practice of *āsana*. This also means a break or cessation in the movement or regularity and rhythm of breath. *Prāṇāyāma* is beneficial for physical and mental health, but should be practiced under the proper guidance of the competent *guru* (expert teacher). After adequately preparing our body and mind setup by the practices of *yama*, *niyama*, *āsana* and *kriyā* (cleansing process), one should practice it regularly with full awareness, efficiency and understanding of its rationale and limitations. Slowly and gradually with consistency in the practice, intervals between inhalation and exhalation should be increased, which is called retention of breath or *kumbhaka* as per *Haṭhayoga* terminology. That is how one gains control over flow of pranic currents.

Kumbhaka unlocks the doors of unexpected powers. If it is accompanied by controlled inhalation with full awareness (*pūraka*) and controlled exhalation (*recaka*) followed by controlled cessation of breath is *sahita kumbhaka*. When it gets stopped automatically, the effortless cessation of breath is called *sahaja* or *kevala kumbhaka*. One should practice *kumbhaka* with great care and precautions only after mastering *pūraka* and *recaka*. Though Patañjali has never used these three terms (*pūraka*, *recaka* and *kumbhaka*), they are very commonly used in practice of *prāṇāyāma* as mentioned in various texts of Vācaspati (9th century), *Haṭhayogapradīpikā* (13th century), *Gheraṇḍa Saṃhitā* (17th century)¹¹⁴.

¹¹⁴ Anand Rishi, Ananda Varsha, *Pātañjalayogadarśana*, Yoga Vidya Niketan, Mumbai, 2012, p.139

As per various Hathayogic scriptures, huge reserve of spiritual energy is situated at the base of spine in the form of *kuṇḍalinī*, the serpent power. When it is aroused with consistent practice of *prāṇāyāma* and internal yoga, it travels up the spine piercing through six *cakra*-s (centres of consciousness) reaching the seventh at the centre of the brain producing various degrees of enlightenment.

The whole treatment of *aṣṭāṅgayoga* is given in such a light progressive way that each stage prepares for the next stage and needs an adequate degree of perfection in the preceeding one. The two *Yogasūtra*-s (2.50, 2.51) explain the process in four modes of *prāṇāyāma*.

When *prāṇāyāma* is observed according to space, time and number, it results into the prolongation of breath (*dīrgha*) and also becoming finer and finer indicated by word *sukṣma* in first *sūtra*.¹¹⁵ Three operations of *prāṇāyāma* are mentioned here. The first mode, which is *bāhyavṛtti prāṇāyāma*, one has to practice modified, prolonged and faint exhalation. The second *abhyantara-vṛtti-prāṇāyāma* is prolonged and finer inhalation. Third mode is *sthambhavṛtti* where breathing is suspended for sometime as per the capacity of the aspirant.

Another meaning given by different scholars and translators is suspension of breath has three modifications: *āntar-kumbhaka* (stoppage after inhalation), *bāhya-kumbhaka* (stoppage after exhalation) and instant stoppage or *kumbhaka* (*sthambhavṛtti*). *Prāṇāyāma* can be measured in three modes: ‘*deśa*’ is the limits of the distance of inward and outwards flow, ‘*kāla*’ is the period and ‘*sāṃkhyā*’ is the number.

The fourth or *caturtha* is described as *bāhyābhyantara viṣayākṣepī*¹¹⁶ is automatic cessation of breathing without any dependence of inhalation or exhalation. It is involuntary and natural operation transcending the realms of both inwards and inward modalities. Maharṣi Vyāsa has suggested that the fourth *prāṇāyāma* is different and very subtle where the breathing stops automatically. This practice of

¹¹⁵ बाह्याभ्यन्तरस्तम्भवृत्तिः देशकालसङ्ख्याभिः परिदृष्टो दीर्घसूक्ष्मः ॥ PYS, 2.50

¹¹⁶ बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः ॥ Ibid., 2.51

spontaneous retention of breath is possible only after mastering all the previous three varieties. So, this one transcends the sphere of influence of external and internal operations. This experience actually takes us towards the state of *samādhi*.

Prāṇāyāma should be practiced in any comfortable posture. Any modification or alteration of normal mode of breathing should result in slackening of breath. The breath may be stopped externally or internally or checked in mid-motion and regulated or measured according to place, time and fixed number of moments or number of rounds, so that the stoppage is either protracted or brief. The fourth type of *prāṇāyāma* is retention of the breath. Here, when breathing gets stopped automatically, almost a state of no activity is experienced in the body. At this stage, with the regulation of pranic currents, desired changes can be made in our system. This fourth *prāṇāyāma* is the real one or the final results of all others.

Patañjali has just mentioned principles and prime benefits of techniques and not the details of processes of *āsana* or *prāṇāyāma*. Main benefits of *prāṇāyāma* according to him are explained in two of his *sutra*-s¹¹⁷.

By practice of *prāṇāyāma*, the veil over *prakāśa* (over revelation of true knowledge) is attenuated. The mental vision of the practitioner gets cleared as the covering sheath of *avidyā* (ignorance) gets removed slowly with the regular practice of *prāṇāyāma* and the real light of knowledge and wisdom hidden under the cover illuminates or shines. *Citta* gets cleansed giving us the knowledge of discrimination. This makes the *citta* ready for the sense-withdrawal towards *pratyāhāra* and *dhāraṇā*. Mind becomes fit for concentration.

This “Inner Light” is the light of spiritual discrimination between the real and the unreal. Thus, it results into fitness of mind for *dhāraṇā* (power of concentration). As now, he can see very clearly and can focus sharply preparing his mind for internal yoga (*antarāṅgayoga*) i.e. *dhāraṇā*, *dhyāna*, *samādhi*.

e. *Pratyāhāra*

¹¹⁷ ततः क्षीयते प्रकाशावरणम् || PYS, 2.52, धारणासुचयोग्यतामनसः || 2.53

The next step of *aṣṭāṅgayoga* after all above preparations for inner yoga is *pratyāhāra*, which is withdrawal of senses, as it were and following the essential nature of mind by those very *indriyas* when separated from their corresponding objects. Not allowing sense organs to have contact with their respective objects is *pratyāhāra*.

The senses are diverted inwards to the origin i.e. ultimately to *citta*. With consistent efforts, the aspirant starts losing contact with the external objects. As they are the sources of enjoyment for the mind, the distraction or fluctuation of the mind gets reduced with this practice. This is the necessary prerequisite for the further stages of meditation – *dhāraṇā*, *dhyāna* and *samādhi*. Thus, *pratyāhāra* plays the role of connecting bridge between *bahirāṅga* (external) and *antarāṅga* (inner) yoga. This stage is attained spontaneously by intensive practice of *prāṇāyāma*. Then, the mind becomes fit to enter into the state of *dhāraṇā* (*sūtra* 2.53). The practice of *pratyāhāra* results into complete subjugation or control of the senses.

Patañjali has used the word ‘*iva*’ (as if) to indicate that the turning inward is not yet complete. The stage is compared with a tortoise, which withdraws its limbs within from all sides. The determined mind, the intellect, the ego and the *citta* together can make it possible. For this the awareness should be natural, effortless, total and choiceless.

If we check our mind and its normal contents at any given time, there are several constantly changing images which are following types:

- a. Ever-changing impressions of external world through our sense organs
- b. Memories of the past experiences producing certain impressions
- c. Impressions connected with anticipations of the future

Out of these three, a) is the direct result of our contact with the outer world, which needs to be eliminated through the practice of *pratyāhāra* to facilitate and prepare our mind for meditation. The other two, b) and c) are purely mental and are controlled through practice of *dhāraṇā* (concentration) and *dhyāna* (meditation). *Pratyāhāra* is shutting our windows of senses, disconnecting mind from senses or withdrawal of senses from worldly objects. Thus it isolates our mind from the external world. This is possible only if one tries to practice *yama* and *niyama*

religiously to eliminate emotional disturbances due to moral defects in one's nature, gains mastery over *āsana* and *prāṇāyāma* to bring body under complete control and breathe under voluntary control. Once we succeed in this, no longer we remain slave of our senses. All the senses become orderly and obedient servants of the self-controlled mind. Thus we gain the great mastery over senses¹¹⁸. The mind gradually grows calmer taking total control over senses. *Sanmukhī mudrā* recommended in *Haṭhayoga* is a deliberate attempt and technique helpful for *pratyāhāra* for withdrawal of senses. The guru helps here according to Swāmī Satyānanda Saraswatī.

With these practices of five *aṅgas*, all together as all are interconnected, external limbs (*bahirāṅgayoga*) of Patañjali's *aṣṭāṅgayoga* is established and the aspirant become capable of treading further spiritual stages of *antaraṅga yoga*.

The first five limbs explained above are external practices as compared to next three limbs namely *dhāraṇā*, *dhyāna* and *samādhi*. These are practically consecutive *aṅga*-s as suggested by sage Patañjali. The previous stage one culminates into the next stage and all three together namely concentration, meditation and spiritual absorption results into *saṃyama*¹¹⁹ when it is confined to the same object. The true nature of an object is known by this three-fold process.

f. *Dhāraṇā*

The verbal root of *dhāraṇā* is 'dhr' means 'to hold'. Here, it means holding one's attention and fixing it on an internalized object. It also is one-pointedness (*ekāgratā*). *Dhāraṇā* is defined as confining *citta* on a spot or object within a limited sphere or holding the mind within a centre of spiritual consciousness in the body.¹²⁰ The object should be an internal conceptual region or sphere.

¹¹⁸ ततः परमावश्यतेन्द्रियाणाम् || PYS, 2.55

¹¹⁹ Bengali Baba, *Yogasūtra of Patañjali with the Commentary of Vyāsa*, Motilal Banarsidass Publishers Pvt.Ltd, Delhi, 2005, p.67

¹²⁰ देशबन्धश्चित्तस्य धारणा || PYS, 3.1

P.V.Karambelkar, *Pātañjala Yogasūtra*, Kaivalyadham, Lonavla, 2005 (1987)

‘*Deśabandha cittasya*’ is fixing a region of the *citta*. The aspirant can fix his mind upon one point which may be such places as the naval sphere, the lotus of the heart, the head, the shining part or inner light, the nose tip, the forepart of the tongue as per *Vyāsa bhāṣya* or the form of chosen ideal. All the ideas arising in the mind are closely related to the object chosen and that is initial part of *dhāraṇā*, involving *savitarka samāpatti*. In the beginning of *anātaraṅga sādhanā* (inner practices), it is very difficult to keep one’s mind on the subject chosen for concentration. It starts wandering everywhere except the the object. Hence, consistent efforts are needed on regular basis to keep mind focused, after which the similar thoughts of the same subject visit our mind. The previous practices help here to eliminate uncontrollable desires and emotions with the practice of *yama* and *niyama*. *Āsana* and *prāṇāyāma* help to minimize physical and vital disturbances. And *pratyāhāra* supports detachment of mind from the sense-organs, which are sources of distractions.

Each object has innumerable aspects and the mind can consider these aspects one by one. Thus, mind is continuously moving on various aspects of the same object doing *dhāraṇā*, where the region of movement is confined (*deśa-bandha*) and an unbroken awareness remains on the same object.

g. Dhyāna

The higher degree of unbroken awareness as mentioned above and power of attention makes us eligible for entering into the state of *dhyāna*. From *dhāraṇā* to *dhyāna*; there is a move from gross to subtle and from multiple to a single thought. Here, there is complete elimination of distractions and interruptions. There if the attachment on the experience of one object continues, moving mind gets one-pointed, it becomes *dhyāna* as per ‘*pratyayaekatānatā*’.¹²¹ One-flowingness towards an object is uniform consciousness of a single content in mind and that is the state of *dhyāna*. It is an unbroken and prolonged flow of thought towards the object of concentration also called as meditation. Here, the object of meditation occupies the full content of the mind. ‘*Ekatānatā*’ means uniformity and ‘*pratyaya*’ here is total content of the mind or experience. Mind remains fixed in continuous contact with it

¹²¹ तत्रप्रत्ययैकतानता ध्यानम् || PYS, 3.2

during *dhyāna*. There will be continuous flow of thoughts in mind but confined to single object similar to water flowing in a river, but confined between two banks. Actually, meditation is a process by which a person concentrates more and more upon less and less. Thoughts also get reduced to many to single. It is a method of emptying our mind while, paradoxically, remaining alert.

Initial purpose of meditation is to intercept the flux of ordinary mental activity (different *vṛtti*-s as explained earlier). The first two *vṛtti*-s namely, *pramāṇa* (knowledge derived from perception, inference and authoritative testimony) and *viparyaya* (misconception) are disposed of by the practice of *pratyāhāra* (sense-withdrawal). The tendency toward third *vṛtti*, *vikalpa* (conceptualization) gradually diminishes as meditation diminishes. *Nidrā* (Sleep), the fourth *vṛtti* is overcome by maintaining a state of wakeful attention in the practice of *dhāraṇā* and *dhyāna*. *Smṛti* (memory) is still active in the lower states of *samādhi* and is fully transcended only in the highest type of ecstatic realization which is a *saṃprajñāta samādhi*.¹²²

h. *Samādhi*

Acute concentration leads to meditative absorption, the ecstatic state or *samādhi*. It is the experience of complete fusion between subject and object. The *citta* almost merges with the object of meditation. The subject-object relationship almost comes to an end. Śrī Ramakṛṣṇa Paramahansa, the great spiritual saint, used to explain this state with the illustration of ‘salt-doll’, which jumps into ocean to know it and never comes back to tell how is ocean. This spiritual journey is irreversible.

The continuity of thoughts should be regarded as a gauge for measuring the necessary control over the mind and intensity of concentration. Prolonged practice of meditation takes the experiencer beyond thought as his mind becomes one with the object. This process of meditation ends into *samādhi* (absorption) in which the true nature of the object shines forth in its essence, not distorted by the mind of the

¹²² G. Feuerstein, *The Yoga Tradition*, Motilal Banarasi Dass Publishers Private Limited, Delhi, 2002, p.332-33

perceiver.¹²³ Thus, the *samādhi* is just that condition in which only the object of meditation shines forth and the self is absent as it were.

As the meditation reaches further to the deeper level, the object is perceived in its subtlest aspect finally loosing its form (*svarūpaśūnya*). From the subjective point of view, *citta* (subject) having totally identified with itself with the object of meditation, devoid of form, looses its own subjectivity (*svarūpa*). It is the pure subjectivity, the self-consciousness which serves as a veil to keep it separated from essence of the object and the reality that the aspirant is looking for. So, this self-consciousness has to disappear for the progress towards *samādhi* (*svarūpaśūnyam eva*). The essential nature of the mind or *svarūpa* seems to be disappeared during *samādhi*.

The details of *samādhi* are discussed later in this chapter.

C. *Abhyāsa and Vairāgya*

There are two means for restraining the *vṛtti*-s or distractions mentioned in *Yogasūtra*¹²⁴ that follow immediately after the verses on regulation of the *vṛtti*-s and they are persistent practice (*abhyāsa*) and non-attachment or absolute detachment, renunciation (*vairāgya*).

All our efforts should be directed towards attainment of transcendental, ultimate state of reality. And these efforts should be prolonged, consistent and with reverent devotion. Yoga practices can not be pursued as a hobby, it needs wholeheartedness and dedication. It is true that highest numbers of *vṛtti*-s occupy and agitate our mind due to *rāga* (attachment) and *dveṣa* (aversion) in the form of desires, for which a sense of detachment is the best remedy. Unless we control or minimize these desires, no spiritual practice including any form of meditation will work. Though, *vairāgya* (conscious disinterest)

¹²³ तदेवार्थमात्रनिर्भासंस्वरूपशून्यमिव समाधिः ॥ PYS, 3.3,

Swami Prabhāvanānda, *Pātañjala Yogasūtra*, Sri Ramakrishna Math, Chennai, 2010, p.123

¹²⁴ अभ्यासवैराग्याभ्यां तन्निरोधः ॥ PYS, 1.12

helps to eliminate *cittavṛtti* in the form of desires, but additional support of *abhyāsa* (consistent efforts to attain the ultimate state) brings about complete *nirodha*, cessation of *vṛtti*. Even *Bhagavadgītā* (6.35) and Īśvarakṛṣṇa (*Sāṃkhyakārikā*) have prescribed these two important aspects to bring mind under our control.

Such practice or effort to reach and remain in steady state should be uninterrupted, for long time without losing our patience and with firm foundation. These terms are applicable to all Yogic practices.

This spiritual process may take several lives also depending on how sincerely, seriously and consistently we practice with full awareness. The other factors accelerating the spiritual journey are grace and guidance of a genuine *guru* (spiritual master), *mantrasādhana*, following *yama-niyama* and other meditative practices.

Yoga philosophy does not deny the existence of heaven and hell, but heavenly pleasures are nothing as compared to bliss and power which a *Yogī* acquires when he takes his consciousness to higher level. *Vaśīkārasaṃjñā* according to Patañjali is deliberate destruction of all attachments and conscious mastery over desires. This means, even if we come in contact with any such object of desire, we voluntarily do not succumb to the temptation. For this self control, we need to develop *viveka*, the discrimination power through proper application of *buddhi* (intellect). *Viveka* and *vairāgya* may be considered as two aspects of the same process of dissipation of illusion and attachments which are the main causes of bondage through discrimination and renunciation. This process takes us to the light of real knowledge.

When the desires for the object of experience, that are seen or heard through tradition, are ceased, such detachment is known as *vaśīkāra* (perfect mastery over desires).¹²⁵

¹²⁵ दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसञ्ज्ञा वैराग्यम् || PYS, 1.15

Every power and pleasure which is born out of contact with ‘*prakṛti*’ and which is not contained in the self of a Yogī is to be included in *ānuśravika viṣaya*. *Viṣaya* or objects of distraction are those which are seen and those about which we hear from religious masters or mentioned in the scriptures. *Ānuśravika* also refers to those enjoyments which a layman or a follower of orthodox religion expects to gain in the life after death. The practice of *Vairāgya* seeks to destroy the thirst of both kinds of enjoyment *vaśīkāra saṃjñā* and *ānuśravika viṣaya*.

D. *Pranava sādhanā: Mantra / Japa meditation*

Patañjali’s *Īśvara* is designated or indicated by *Pranava*¹²⁶, which is OM, with which we can get connected directly. It was experienced by our sages, the true seers that a definite connection is there between the vibrations of OM chanting and altered state of our consciousness. Omkara is manifested form of *Īśvara*. This sound of Omkara exists without any friction (*anāhata*) that is why it is called the original sound.

Each particular vibration of light with a definite wavelength produces its corresponding colour perception in consciousness. Each particular vibration of sound produces perception of corresponding note in consciousness. Our science may find out different types of sensations of other senses matched with corresponding vibrations of some kind. This shows that particular states of consciousness can be brought about by initiating particular types of vibrations, which can influence some changes in the matter. This science of unfoldment of consciousness is *Mantrayoga*, co-ordinating body and mind with *mantra* chanting.

A seed needs lots of treatment and various stages before it gets converted into a fruit. In the same way, the potential power which resides in a *mantra* must be developed slowly by application of the right methods of one pointed discipline before it can become available for the spiritual advancement of the *sādhaka*.

¹²⁶ तस्य वाचकः प्रणवः || PYS, 1.27

One of the most effective means for overcoming distractions in the mind is *Japa* or repeated chanting of *pranava* and mediation on its meaning¹²⁷. *Japa* is repeated chanting till the desired result begins to appear.

The relation between word and its meaning is eternal. These are main two divine forces or principal means of developing the power which is latent in *pranava* or any mantra which one wants to use for *mantra-yoga* or *Japa-yoga* practice. According to *Vyāsabhāṣya* of the above *sūtra* 1.28, the mind of an aspirant, who repeats the *prāṇāva* and reveals its truth, is made one-pointed.

Most of the time, a prescribed manner is used to chant a *mantra* again and again like chanting audibly at a low pitch level, silently or mentally. Different aspects of chanting creating different types of physical vibrations are of four types¹²⁸. *Vaikharī* is an audible low sound of chanting, the next one is *madhyamā* where the sound is created mentally. The subtler version is *paśyantī* where the sound is not produced but one can listen from the inside of the body. With the advance practices of this sequence if the aspirant is comfortable, he becomes one with the Om. This form is *parā*, the subtlest and ultimate type. When distractions are more, one has to practice *vaikharī*, then *upāṁśu* which is audible to the ears of the practitioners only. When mind is less distracted, one can switchover to mental chanting. According to *Haṭhapradīpikā*¹²⁹, when an unproduced sound is audible spontaneously, it is called *nādānusandhāna*, means following the sound of the *mantra*. Without uttering the sound, the *mantra* and experience continues at the stage of *ajapājapa*. This is the spiritual state of mind.

Another force to enhance the power is generated by chanting with fully positive and devotional attitude. Intense meditation on the significance of *mantra* and the desired object is the main force in *mantra-yoga*.

¹²⁷ तज्जपस्तदर्थभावनम् || PYS, 1.28

¹²⁸ I.K.Taimini, *The Science of Yoga*, The Theosophical Publishing House, Chennai, 2005, p.68

¹²⁹ Svātmanram, *Haṭha Pradīpikā*- IV, *sūtra* 81-89

Māṇḍukya Upaniṣad has described three basic components of *Om* A, U and M representing three stages of consciousness namely waking, dream and dreamless sleep states. Indian scriptures mention that there was the sound of *Om* at the so called beginning of the Universe and the whole Universe was manifested out of that sound.

This spiritual process may start mechanically, but slowly should get developed into meditation by removing all the distractions and converted into unfoldment of the deeper layers of consciousness. This capacity of developing all states of consciousness is inherent in each individual, needs to be awakened or ignited with *prāṇāva japa*. This *japa* has the effect of attuning the subtler vehicles.

The process of *japa* meditation with attitude on its meaning as prescribed above turns us to inwards of consciousness (*pratyak cetanā*) and all the obstacles get disappeared gradually¹³⁰.

E. Īśvara -praṇidhāna

There are certain systems of Yoga or paths which do not involve an elaborate technique. One of such paths is based on self-surrendering to the God or *Īśvara -praṇidhāna*¹³¹.

This is also referred to as *bhaktiyoga*, a path of loving devotion to God. In following it, no specific technique is involved and progress depends upon intensifying basic attitude through his own inherent power or certain aids like *japa* or *prāṇava-japa*. Here, deliberate suppression of *citta-vṛtti*-s is not necessary. Love or faith works more than force of his will. One may choose the particular kind of relationship he wants to establish between God and himself. To Jesus, God was a father. To Rāmakṛṣṇa, God was a mother. In Śrī Kṛṣṇa, Arjuna saw God as a friend, while Rādhā saw him as a lover. Thus

¹³⁰ *Ibid.*, *sūtra* 1.29

¹³¹ ईश्वरप्रणिधानाद्वा || PYS, 1.23

समाधिसिद्धिरीश्वरप्रणिधानात् || PYS, 2.45

all human relationships may be sublimated through the practice of *bhakti yoga*. Commentaries of Vācaspati and Vyāsa on this *yogasūtra* tell us that, one feels the omnipresence of God and his grace by surrendering to Him. People with heart orientation will travel on this path and those with head-orientation, will choose to control *citta-vṛtti* by various means of *aṣṭāṅgayoga*.

Various means to achieve the goal as mentioned earlier can be classified as mild, moderate and intensified and accordingly he will make the progress.

Īśvara is the special *puruṣa*, untouched by the five afflictions and also accumulation of the fruits of *karma* as per *yogasūtra* 1.24.

Each one of us is an individual unit of divine consciousness called *puruṣa* but still involved in the process of evolution, a cycle of birth and death unlike this “special *puruṣa*” called as *Īśvara* who is out of this cycle and free of *kleśa*, *karma* and fruits there of. According to Patañjali, *Īśvara* is the master of all masters, an omniscient being, beyond the limitations of time and space.

The acceptance of this additional element by Patañjali seems to be because it serves some practical purpose for a good and rapid progress on the path of yoga. All *puruṣas* are undergoing a process of evolution and the seed of omniscience in each *puruṣa* is unfolding gradually and slowly as indicated in *Yogasūtra* 1.25. It says that in Him the omniscient seed can not be surpassed. In *Īśvara*, there is the ultimate principle of omniscience. *Īśvara* is the source of all knowledge in the Universe. Such ancient *Guru* (*Īśvara*, who is *guru* of all ancients) is not limited or divisible by time.

All above referred practices are meditative practices for calming our mind down to state from where we can proceed towards *Samādhi*. The other benefit of meditation is gradual dissolution of obstacles which lie on the path of the *Yogī* and are explained below. And vibrations of *praṇava japa* put yield to dynamic stimulation of latent powers and faculties sleeping due to those obstacles. Thus, practice of *Japa*, meditation and self surrender removes all the internal impurities and takes the aspirant towards his final goal.

V. Obstacles on the path of Yoga (*cittavikṣepa-s*)

Various impediments are mentioned in *Pātañjala Yogadarśana* that distract our mind and create obstacles on the spiritual path towards liberation. According to sage Patañjali, there are nine obstacles that distract mind and these are disease or sickness, languor or mental disability, doubt, carelessness, laziness, worldly-mindedness, delusion or erroneous perception, non-achievement of the goal and unsteadiness or instability¹³². For our spiritual progress, it is very important to understand these nine obstacles and try to handle them.

These obstacles or mental projections are impurities and disharmonies termed by Patañjali as *cittavikṣepa-s* that we developed unknowingly due to lack of right knowledge or wrong lifestyle. A normal person usually takes interest in the outer objects and is interested in the external world. Even introverts also keep their mind occupied with the happenings in the outer world. Patañjali mentions nine conditions of the mind or body as given above called as impediments on the path of Yoga. They cause disintegration in human personality. They cause *vikṣepa-s* serving as obstacles. Each one is explained with possible remedies below:

1. Disease (*vyādhi*): In diseased condition, the mind is drawn towards the body again and again. This condition does not allow the mind to get focused or to move inwards. Some practices prescribed in *aṣṭāṅgayoga* of Patañjali like *āsana-s* and *prāṇāyāma-s* are solutions to this condition. Focusing on positive objects and continuing practice of meditation takes the aspirant towards one pointed (*ekāgra*) mind where the symptoms of a disease start getting minimised and finally one reaches disease-free state at seedless (*nirvitarka*) *samādhi* stage. A detailed discussion on these stages of *samādhi* is mentioned later on in this chapter.
2. Languor (*styāna*) or chronic fatigue: A person is not inclined to take up any work which needs prolonged attention or concentration to continue own *sādhana*. A restoration to health automatically cures it.

¹³² व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितत्वानिचित्तविक्षेपास्तेऽन्तरायाः ॥

3. Doubt (*samśaya*): Amongst the non-clarity of progress and lots of doubts in his mind, one gets confused on the path of his *sādhana* if he is not having consistent faith in reaching the goal. He should have unshakeable faith (*śraddhā*) in his objectives, in himself and his practices or methods adopted by him. If he is unable to take control over it, it becomes the big hurdle on the path and can not proceed further. Yogic practices bring positivity and removes doubts.

4. Carelessness (*pramāda*): Doing undesirable thing, both of omission and commission is an obstacle of great danger and a weakness which prevents a man to achieve success in any line and drags him back away from the goal. This applies to Yoga also. Inculcating full awareness while doing Yoga practices improves alertness and discrimination power of an aspirant.

5. Laziness (*ālasya*): It is the main cause of distracted mind resulting into ineffectiveness in life. It is mainly the bodily inability to work. It is a bad procrastinating habit developed due to lust for comfort, ease and tendency to avoid hardwork or exertion.

6. Non-abstention or hankering after pleasure (*avirati*): It is overoccupation in outward life. *Rati* is likes or attachment, *avirati* is stubborn attachment which is very difficult to remove. Due to lack of the *viveka* or sensual control, the mind runs after the worldly objects causing the person serious distraction in mind. Practice of Yoga takes us towards detachment or *vairāgya*.

7. Delusion (*bhrāntidarśana*): It is considering an experience as a spiritual, which is not. It is adoption of a wrong philosophical view point and false visions. Mainly it is due to lack of intelligence and discrimination. The mind gets confused. There are indicators mentioned in third *pāda* of *Yogadarśana*, which indicates spiritual progress. One should judge them properly, take the right signal and proceed further without getting misguided.

8. Non-achievement of a state or the goal on the path of yoga (*alabdhābhūmikattva*): With consistent practice of Yoga and with persistent effort of the will, one makes progress in Yoga. But, sometimes we see failure or dead end and get disappointed losing the patience. This may be because of some deep seated *saṃskāra*-s. This state brings total distraction of the mind. It stops our progress for

time being. One should develop self confidence and patience with Prāṇāyāmic and meditative practices.

9. Instability or unsteadiness (*anavasthitatva*): Though one gets success in the journey, but it does not last long. The mind returns to its previous stage due to its inherent fickleness. He fails to maintain that state. Deep frustration here takes the man to the complete breakdown. Great amount of efforts are needed to come out of this state and to make further progress.

These nine obstacles or any one of them creates *vikṣepa* or *antarāya* (hurdle) on the path of *antarāṅga yogasādhana* (i.e. *dhāraṇā*, *dhyāna* and *samādhi*). Modern medical experts also feel that the real cause of every disease has its deep root in the mind. There are other obstacles like defects of character in following *yama*, *niyama*. Patañjali has also mentioned four accompanying factors (*sahabhūva-s*) or symptoms to these obstacles as under.

The symptoms (*vikṣepa sahabhūva-s*):

Pain (*duḥkha*), despair or mental depression and frustration (*daurmanasya*), unsteadiness or tremors and lack of control over the body (*aṅgamejayatva*) and uneven breathing (*śvāsapraśvāsa*) are four accompanying symptoms of unhealthy condition of body or distracted condition of mind¹³³. A particular type of mental disturbance may lead to a characteristic change in the mode of breathing. First two symptoms are somewhat mental and can be tackled through the practice of *yama-niyama*. The other two are changes occurring in the body. The problem of tremors can be dealt with practice of postures, whereas practice of *prāṇāyāma* can resolve the problem of respiration – dysrhythmia. Thus, practice of external Yoga can handle these psycho-physiological disturbances.

In all cases, the root cause is the mind. As all the aspects of our mind are interrelated, one must deal with them with proper care. Patañjali has perfectly dealt with the whole fundamental problem of human suffering and misery in the form of *kleśa* in his second chapter of *sādhana-pada*.

¹³³ दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासाविक्षेपसहभुवः ॥ PYS, 1.31

VI. Methods of Purification of Mind (*cittaprasādana*):

The problem of *antarāya*-s (obstacles) as mentioned above can be solved with various remedies and options by purification of *citta* and stabilization of mind as suggested by Patañjali in *sūtra*-s 1.32 to 1.39 and 2.33. All these techniques are optional and complementary to each other. As per choice and comfort level of the aspirant, one can adopt any one or more than one of following eight practices:

1. Focus on one principle

Constant practice of meditating on one principle or the truth (*ektatvābhyāsa*) helps to remove those obstacles mentioned above. One of the principles suggested by Patañjali is *praṇava* or *Om japa*. When this concentration of purpose has been developed to sufficient degree with energy and perseverance, hurdles are removed naturally¹³⁴. In order to make this possible and successful, the other techniques mentioned below are adopted.

2. Right attitude (*cittaprasādana*)

The mind gets purified and tranquillised to great extent if a correct attitude of friendliness and not envy or jealousy is cultivated towards happiness and well being of people having all comforts of life. And attitude of compassion towards misery and hardship, gladness towards virtue and indifference towards vice and sin¹³⁵. Have a heart to help those who are unhappy and going through lows and highs of the life. Do not create any doubts towards virtuous people but join them, make them your role models and take joy in them. For vicious persons, develop neutral tranquilities, do not judge them and try to change them or take the middle path. Fault finding attitude drains out all our energy. Violent reactions and cold indifference are not expected for a spiritual life. Instead of suppressing the negative tendencies and uncontrolled reactions forcefully, a positive attitude will bring peacefulness and

¹³⁴ तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ॥ Ibid., 1.32

¹³⁵ मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम् ॥ Ibid., 1.33

success in attaining other techniques of mind cleansing. This is very difficult for a layman, but for the true spiritual aspirant, it is possible with all the efforts.

3. Develop opposite thoughts (*pratipakṣabhāvanā*)

Similar technique as above is *pratipakṣabhāvanā* (developing opposite thoughts) which is prescribed in *sādhana-pāda* (*yogasūtra* 2.33 and 2.34)¹³⁶. The technique is constant pondering over opposites when mind is distracted by negative thoughts. When such distracting thoughts become unproductive with these practices, the aspirant gets power to progress in Yoga journey. Addictions and undesirable habits also can be managed with this technique. Undesirable tendencies are transformed into desirable ones like replacing violence and hatred by love, dishonesty by uprightness and so on. Modern psychology and education system uses similar principle for character building. This practice ensures the equilibrium of mind and freedom from entanglements which aspirant needed for the steady pursuit of his object. The result or the effect of the practice could be judged from his introspective observations on amount of implementation of disciplinary ethical practices termed by Patañjali as *Yama-Niyama* (*yogasūtra* 2.35 to 2.45).

4. Breath control

Cittaprasādana (purification of mind) is also achieved by forceful expiration and retention of breath or controlled inhalation¹³⁷. Controlling breath leads to partial control of mind. This results into cleansing of mind from distracting thoughts in long term.

¹³⁶ वितर्कबाधनेप्रतिपक्षभावनम् || PYS, 2.33

वितर्कहिंसादयः कृतकारितानुमोदितालोभक्रोधमोहपूर्वकामृदुमध्याधिमात्रादुःखाज्ञानानन्तफला इति

प्रतिपक्षभावनम् || PYS, 2.34

¹³⁷ प्रच्छर्दनविधारणाभ्यां वा प्राणस्य || PYS, 1.34

5. Experiencing a subject by choice for long time

The sense-objective manifestation being produced by a tendency of mind full of a subject becomes the cause of steadiness of the mind¹³⁸.

Create an activity of the mind which is *viṣayavati* (possessing the subjects). Here, the subject is in the mind itself. The aspirant can direct his attention to the tip of the nose and sensitize the smelling sense. He can imagine the smell fragrance of flower of his choice like Rose. Try to perform this contemplative imagination concentratedly for 30 minutes or more daily. The aspirant will have an actual experience of smell directly from the flower itself. The object which can be felt by touch or taste can also be produced in the same manner. Mind remains absorbed in this experience for long time (*manasaḥ sthitinibandhinī*). Thus, the practice is used to train the mind to remain steady on an object (*viṣayvatī pravṛtti*) for long time.¹³⁹

6. Concentrating on griefless illuminating inner light

Various methods are made available by Patañjali for establishing partial contact between the lower and the higher vehicles. One of them like *japa* on *mantra*, one is meditating on various objects is already discussed and some purely depend upon artificial aids. One more technique is prescribed in *Yogasūtra* (1.36).

One can concentrate on inner light which is beyond sorrow¹⁴⁰ or a griefless illuminating light and obtain steadiness, utter sense of peace, serenity and tranquility of mind. Most of the time the object i.e. vision of a flame like illumination or *jyoti* is artificially created by suggesting the mind repeatedly. This experience is pleasurable as the contact of object is disconnected after purification of mind and no grief remains.

7. Contemplation on a detached person

¹³⁸ विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धिनी || PYS, 1.35

Baba Bengali, *Yogasūtra of Patañjali*, Motilal Banarsidass Pvt.Ltd., Delhi, 2005, p.18

¹³⁹ P.V.Karambelkar, *Pātañjala Yogasūtra*, Kaivalyadham, Lonavla, 2012, p.110

¹⁴⁰ विशोका वा ज्योतिष्मती || PYS, 1.36

Swami Prabhāvanānda, *Patañjali Yogasūtra*, Sri Ramakrishna Math, Chennai, 2010, p.43

Cittaprasādana can be attained by the state of transcended attachment of *citta* as suggested in next *sūtra*.¹⁴¹ Mind is given a subject for contemplation as one in which the passion has disappeared like a saintly person. Mind is fixed on those who are free from any desire and attachment. It is a universal law of life that we tend to reproduce in our life the ideas which constantly occupy our mind, especially when we deliberately choose some virtues and meditate on them. Here, the object of meditation may be one's master, deity, a spiritual teacher or divine incarnations. Few examples of such *vītarāgi*-s are Swāmī Vivekānanda, Rāmakṛṣṇa Paramahansa, Mahāvīra, Buddha and Jñāneśvara.

8. By fixing the mind upon a dream or sleep

Contemplate upon a dream experience or the experience of deep sleep¹⁴².

The knowledge acquired during dream is meditated upon. Dream about a divine symbol brings a real joyful experience. According to one of the Indian philosophies *Vedānta*, we are more close to our *ātman* (soul) during dreamless sleep. When we return to waking consciousness, we should try to hold that experience and joyful peace and dwell within it. The sleep can be with dream created automatically or sometimes with repeated instructions or it can be deep sleep with dreams without any impression, so not remembered. This pleasant experience of sleep or after sleep can be used to create and maintain the steadiness of mind. It is possible that through special training and practice, a memory of experiences undergone in these subtler worlds of dream and sleep states can be brought down into the physical brain. Knowledge obtained in these circumstances is reliable. This provides one method of overcoming the conditions of *vikṣepa*-s or distractions.

9. Contemplate on any favourite object

One has to fix his mind upon any divine form or symbol or any object that appeals to one as good.¹⁴³ This option indicates Patañjali's vision and universal applicability of

¹⁴¹ वीतरागविषयं वा चित्तम् || PYS, 1.37

¹⁴² स्वप्ननिद्राज्ञानालम्बनंवा || PYS, 1.38

¹⁴³ यथाभिमतध्यानाद्वा || PYS, 1.39

his prescription. Here we fashion our own pictures and symbols of goodness and project them upon the outside world, it may be crude or childish, may not appeal to others. All important is our attitude towards it, how truly and purely we worship¹⁴⁴. The real *dr̥ṣṭa* perceives an object which is *viṣeṣa* (particular).

All these practices or methods prescribed so far by Patañjali are merely means to a definite end. Any other method which purifies our mind and makes it steady and one-pointed can also be adopted.

VII. *Kleśa-s* (Afflictions) and Yogic remedies

All the afflictions causing all sufferings in our life are classified into five types by sage Patañjali.

These five afflictions (*pañcakleśa-s*) which need to be minimised are great hurdles on the spiritual path of Yoga. They are as under¹⁴⁵:

1. *Avidyā*: Ignorance, lack of awareness, illusion
2. *Asmita*: 'I'ness, egoism, *ahaṃkāra*
3. *Rāga*: Attraction, liking, attachment
4. *Dveṣa*: Repulsion, Aversion, dislike
5. *Abhiniveśa*: Clinging to life or fear of death

1. *Avidyā* basically is not ignorance but the misconception of reality or the knowledge which is empirical or worldly. It makes it difficult for us to comprehend 'The Reality'. *Avidyā* as explained by Patañjali is to regard non-eternal (*anitya*) as eternal (*nitya*), the impure (*aśuci*) as pure, the painful (*duḥkha*) as pleasant and the non-self (*anātmā*) as the self (*ātman*)¹⁴⁶. In short, it is cognition of virtue in vice and good in evil as explained by Patañjali. Once *avidyā* is attended and removed totally, all afflictions get uprooted, which accelerate the spiritual journey.

¹⁴⁴ Swāmī Prabhavānanda, *Pātañjala Yogasūtra*, Sri Ramakrishna Math, Chennai, 2010, p.47

¹⁴⁵ *Ibid.*, p.120

¹⁴⁶ *Ibid.*, अनित्याशुचिदुःखानात्मसुनित्यशुचिसुखात्मख्यातिरविद्या || PYS, 2.5

2. **Asmitā** as one of the *kleśa*-s creates problems not only in ordinary life but, is the biggest hurdle on spiritual path. To identify consciousness with that which merely reflects consciousness is egoism¹⁴⁷. Patañjali has used similar word elsewhere but with different meaning. The word is *asmitāmātra* in verse 4.4. It is untainted, pure and root I-consciousness. Ego or I-consciousness sees the seer and seeing as one aspect only. Ego has six aspects and it exhibits through one of them while dealing with the worldly affairs. These six aspects are *kāma* (desire), *krodha* (anger), *lobha* (greed), *moha* (temptation), *mada* (arrogance) and *matsara* (envy). This ego is supported by five *jñānendriya*-s (sense organs), five *karmendriya*-s (organs of action), mind and intellect. *Citta* is behind the mind¹⁴⁸.
3. **Rāga** is the attraction that one feels towards any object or person when any kind of pleasure or happiness (physical, emotional or mental) is derived from that object or person. It is an attachment and modification of mind that is forged by the remembrance from the enjoyed pleasure¹⁴⁹. This attachment towards things, persons or situations is coated by happiness or comfort, but definitely, it is not permanent or long lasting.
4. **Dveṣa** is the natural repulsion felt towards any person or object or situation which is a source of pain or unhappiness to us¹⁵⁰. It is aversion resulting from the sorrow.

Almost all of us come across these two *kleśa*-s namely *rāga* and *dveṣa* each and every moment in our daily routine. The conditioning of mind takes place when we are under influence of any of these overpowering *kleśa*-s. Since these attraction and repulsion are really the breeders of desires pertaining to the lower

¹⁴⁷ दृग्दर्शनशक्त्योरेकात्मतेवास्मिता || PYS, 2.6

Prabhāvanānda, *Patañjali Yogasūtra*, Sri Ramakrishna Math, Chennai, 2010, p.74

¹⁴⁸ Anand Rishi, *Pātañjalayogadarśana*, Yoga Vidya Niketan, 2012, p.83

¹⁴⁹ सुखानुशयी रागः || PYS, 2.7

¹⁵⁰ दुःखानुशयी द्वेषः || PYS, 2.8, I.K.Taimni, *The Science of Yoga*, p.136

life, they obviously keep us bound to the lower level of our consciousness. As these *aāga* and *dveṣa* form a pair of opposites, we can not transcend one without transcending the other. They form the immediate cause of attachment to the life. A free, unconditioned and detached mind through the practice of *kriyāyoga*, *abhyāsa* and *vairāgya* only can give us freedom from these *kleśa*-s. With these practices, one may reach upto a state where *Rāga* and *Dveṣa* seem to have become latent and the *sādhaka* may retire to solitude. The *kleśa*-s are almost inoperative as the aspirant is cut off from all kinds of social relationships. But, this doesn't mean that all *kleśa*-s have become latent. He has only made the tendencies so feeble that the *kleśa*-s are not easily aroused, though they have not yet been rooted out. The real and everlasting bliss is beyond both happiness and unhappiness.

5. **Abhiniveśa** grammatically means 'through entrance into'. One has thoroughly entered into worldly life. It is 'will to live' which indirectly creates fear of death. *Abhiniveśa* (the desire to cling to life) is inherent dominant desire of life both in the ignorant and the learned¹⁵¹.

'Desire to live' is an essential feature of evolution. As *avidyā* is root of all the *kleśa*-s, *abhiniveśa* is merely the fruit or the final expression of the chain of causes. Effects set in motion with the birth of *avidyā* and the involution of consciousness in matter. According to Vyāsa and Vācaspati, the fear of death comes from the memory of earlier deaths in past lives. Therefore every human being is possessed by this fear of death resulting into *abhiniveśa*, the will to survive. Patañjali affirms through his *sūtra* his belief in reincarnation. How could we fear death so much if we had never previously experienced it? The desire to postpone death and cling to life or normal sense consciousness is certainly one of the greatest obstacles to enlightenment, attaining of superconsciousness.

¹⁵¹ स्वरसवाही विदुषोऽपि तथारूढोऽभिनिवेशः || PYS 2.9, Prabhāvanānda, *Pātañjala Yogasūtra*, Sri

Yogic (Spiritual) Remedies

1. *Kriyāyoga*

The practice of *kriyāyoga* is for attenuation of *kleśa*-s (afflictions) and for the purpose of *samādhi*¹⁵² according to *Yogasūtra*. The regular and continuous practice thins down all *kleśa*-s with fire of discrimination (*prasankhyāna*) and then, renders them infertile as burnt seeds and develops and nurtures *samādhi*. *Kriyāyoga* is facilitatory for the final goal of *aṣṭāṅgayoga* i.e. *samādhi*. The role of *Īśvara-praṇidhāna* towards attainment of ultimate goal is also explained earlier on the basis of *sutra*-s-1.23 and 2.45. So, *kriyāyoga* must be practiced with this goal in mind.

All above mentioned *kleśa*-s are not independent from each other. The doctrine of *karma* and reincarnation is exceedingly unpalatable to many people because it makes each one of us directly responsible for our present condition. Most of us do not like taking responsibility and start blaming others like fate, parents or God for that. Actually this doctrine implies a profoundly optimistic belief in the justice and order of the universe. If it is we, not the God or parents or others, who have made our present predicament, then it's we only, who can change it. We have no excuse or reason for despair. All we need is consistent efforts to improve the status and determination not to give up the struggle.

A worldly person immersed in its illusory pursuits of pleasures or power life may appear to consist of a mixture of pleasures and pains, joys and sorrows, but for the wise man (*vivekin*) endowed with discrimination whose spiritual faculties have been awakened, all the experiences of life are either actively or potentially full of misery. This is because certain conditions like *pariṇāma* (change), *tāpa* (acute anxiety, suffering), *saṃskāra* (habituation) and *guṇa-vṛtti-virodha* (conflicts between functioning of *guṇa* and *vṛtti*-s) are inherent in life, causing misery¹⁵³. All three

¹⁵² समाधिभावनार्थःक्लेशतनूकरणार्थश्च ॥ PYS, 2.2,

I.K.Taimni, *The Science of Yoga*, The Theosophical Publishing House, Chennai, 2005, p.119

¹⁵³ परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः ॥ PYS, 2.15

attributes or *guṇa*-s: *sattva* (*prakāśa*, the principles of illumination), *rajas* (*kriyā*, activity) and *tamas* (*sthiti*, inertia), five modifications (*vṛtti*-s) always keep on changing. Happiness and misery always follow each other. Unfortunately, we take these transitory things like happiness in our life as ever lasting and then, we suffer when we loose them. Such anxiety or fear is always there with us at our subconscious level. The main cause is *avidyā*.

The change is an intrinsic aetiological factor in the production of *duḥkha*. We need to adjust continuously to the changing surroundings and new circumstances. This continuous necessity for adjustment in life is a source of constant discomfort and pain to each one of us. So, this is also a major affliction of which one would like to get free. The *samskāra*-s or habituation act as hindrance and leads to *duḥkha*, when a change in circumstances is to be faced. We can understand from this that *pariṇāma*; *tāpa* and *samskāra* are different aspects of one and the same thing viz. the chain of birth and death and through this chain *duḥkha* (suffering) enters into our lives.

There is one more chain working internally that brings *duḥkha* in our life that is everlasting conflict between the *guṇa*-pattern of an individual's *citta* and that of *vṛtti*. *Guṇa-vṛtti-virodha* is a conflict between the functioning of *triguṇa*-s among themselves and natural tendencies caused by dominance by one of the *guṇa*-s and state of mind, which is constantly changing. As a remedy, if one tries to meditate and catches the joyful moments being close to the nature with awareness, he experiences a different quality of life. Here Yoga gives solution in the form of awareness.

Each one of us has his own sins and virtues, related to our duties, responsibilities and present spiritual condition. What we can do is to search our own consciences and try to relate our own motives on any particular occasion to the great central motive of our lives. But, unfortunately we seek happiness through gratification of senses. And for this, we spend lots of energy in wrong direction. With less effort, we might easily have found long lasting bliss in the form of *samādhi*, had we not been misled by our ignorance or the false knowledge.

Values given to things and events in practical life by so called knowledgeable people are wrong from spiritual point of view. All pragmatic knowledge leads to wrong view

points. But, unfortunately *avidyā*, as a *kleśa* persists in each individual as one is living a human existence.

As per *yogasūtra*, *avidyā* is the breeding ground for other subsequent afflictions whether they are dormant, attenuated, interrupted or generously active¹⁵⁴. Thus, *avidyā* is called mother of other four miseries. This means that other *kleśa*-s namely *asmitā*, *rāga*, *dveṣa* and *abhiniveśa* are evolutes of and develop on the ground of *avidyā*. If *avidyā* is removed, others automatically will disappear. How much other afflictions will grow on the support of *avidyā* depends upon the functional intensity of these other *kleśa*-s and each one of them exists in four states. Dormant or *prasupta* state is normally with *Yogī*-s or spiritual personalities, who have got control over senses and desires. Next state is feeble or *tanu*. True aspirants and spiritual beginners are having this state. Most of us or common laymen have interrupted, separated or *vicchina* state, where these people intentionally work again and again at intervals. Here, sometimes afflictions are present and sometimes they are absent. *Udara* state is having afflictions in fully active state. Such persons are hazardous for the society. According to Vyāsa and Vācaspati, one has to start in the reverse order (*pratiprasava*) of handling stages of *kleśa* for extinguishing them. Finally, complete extinction of *avidyā* is possible and we can achieve that ultimate state. Attainment of perfection in Yoga can happen only with *kaivalya* or liberation.

Normally, we all are interested in worldly life and so carrying all these afflictions in generously active form. With maturity, experiences in life and higher understanding bring changes in the outlook of life and improvement in our approach towards the world and our goal. This new approach along with continuous Yoga practices including *kriyāyoga* weakens the afflictions which become dormant over a period of time.

2. *Aṣṭāṅgayoga and Dhyāna (Meditation)*

Patañjali continuously guides us through various practices in the form of *sūtra*-s. In their fully developed form, these *kleśa*-s (afflictions) can be overcome through

¹⁵⁴ अविद्याक्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम् || PYS, 2.4

dhyāna (meditation)¹⁵⁵. This *dhyāna* implies to all those mental processes and exercises which may help the aspirants to reduce the active *kleśa*-s to passive form. It may include reflection, brooding over the deeper problems of life, changing habits of thoughts and attitudes and progressing towards the ultimate goal of the life.

When the obstacles have been reduced to a vestigial form (Initially by practicing *kriyāyoga*, *āsana*, *prāṇāyāma* and finally by meditation), they can be destroyed by resolving the mind back into *prakṛti*, its primal cause¹⁵⁶, from which it was projected. All our religions and Indian *darśanas* came into existence to fulfil the eternal desire to achieve the permanent annihilation of *dukha*. *Patanjal Yoga* assures us of prevention of those sufferings which are yet to come through some very practical means or spiritual practices. The pain which is yet to come can and is to be avoided¹⁵⁷ as it is caused by false identification of the experience with the object of experience¹⁵⁸. The experiencer (*draṣṭu*) is the Self (*ātman*), our real nature and the object of experience (*dr̥śya*) is the totality of the apparent world including the mind and senses. The union of this knower with the known is the cause of misery which can be avoided or abandoned.

3. *Abhyāsa-Vairāgya*

As compared to most orthodox religions of the world, philosophy of Yoga differs fundamentally to make us believe that death no more solves our spiritual problems than night solves a poor-man's economical problem. If you are poor economically you do not expect to get rich overnight and if you are poor spiritually, bound by illusions and limitations of all kinds, you can not expect to become enlightened in

¹⁵⁵ ध्यानहेयास्तद्वृत्तयः ॥ PYS, 2.11,

Prabhāvanānda, *Pātañjala Yogasūtra*, Sri Ramakrishna Math, Chennai, 2010, p.83

¹⁵⁶ ते प्रतिप्रसवहेयाः सूक्ष्माः ॥ PYS, 2.10

¹⁵⁷ हेयं दुःखमनागतम् ॥ PYS, 2.16

¹⁵⁸ द्रष्टृदृश्ययोः संयोगोहेयहेतुः ॥ PYS, 2.17

next life¹⁵⁹. Yoga makes it possible to make you rich spiritually. So, one has to choose this discipline at earliest to avoid suffering forever.

The *karma*-s which already exist are beyond our control; we can only wait until they have worked themselves out and accept their fruits with courage and patience. But the *karma* which we are creating now can definitely be avoided not by ceasing to act, but by detachment, by ceasing to desire the fruits of action for oneself. For this, Patañjali gives various techniques that a true aspirant can try. One of those practices as per *Yogasūtra* 2.17 to abolish cause of *duḥkha* is to avoid union of two, *draṣṭā* (the seer principle) and *dṛśya* (seen)¹⁶⁰. The *puruṣa-tattva* in an individual becomes the perceiver or experiencer i.e. *draṣṭā* and seems to get related to the things experienced by *citta* and body (*dṛśya*). Thus the *samyoga* of *draṣṭā* and *dṛśya* (the subjective and objective aspects of the nature) produces *duḥkha* for the *draṣṭa puruṣa*, the real self principle.

This *dṛśya* or *prakṛti* (seen) is composed of three *guṇas* – *sattva*, *rajas* and *tamas*. From this, the whole universe has evolved together with the elements, mind and senses (*bhūta* and *indriya*, instruments of knowledge). If we regard our lives as perpetual search for meaning, an exercise in discrimination between the real and the unreal, then we shall welcome all kinds of experiences, both pleasant and painful. Everything that happens to us, no matter how seemingly trivial, through out the day, offers some tiny clue which could lead us towards wider spiritual knowledge and eventual liberation¹⁶¹. *Yogasūtra* (2.18) has analysed and placed before us the fundamental facts concerning the essential nature of the phenomenal world and its perception and purpose. He has used three words as illumination, activity and inertia in place of *sattva*, *rajas* and *tamas*. They support the entire substratum (*māyā* or *prakṛti*). The Object (knowable) is by nature sentient, mutable and inert. It also consists of elements and senses (*indriya*-s, i.e. *jñānendriya*-s and *karmendriya*-s) and

¹⁵⁹ I.K.Taimni, *The Science of Yoga*, The Theosophical Publishing House, Chennai, 2005, p.154

¹⁶⁰ P.V.Karambelkar, *Patañjali Yogasūtra*, Kaivalyadham, Lonavla, p.206

¹⁶¹ प्रकाशक्रियास्थितिशीलंभूतेन्द्रियात्मकंभोगापवर्गार्थदृश्यम् || PYS, 2.18

Prabhāvanānda, *Pātañjala Yogasūtra*, Sri Ramakrishna Math, Chennai, 2010, p. 88-89

it is for the sake of experience followed by liberation. The common routine activity of each individual is *varga* as per Vedanta and the ultimate goal of all these is *mokṣa* or *apavarga*. After a prolonged journey of several births, one returns to the original source. Patañjali has termed this journey here as *bhoga-apavarga* through *pratiprasava*.

Classical Yoga recognizes four hierarchic levels of existence¹⁶², whose character is determined by the relative dominance of the three *gunas*:

1. The particularized (*viśeṣa*)
2. The unparticularized (*aviśeṣa*)
3. The pure differentiated (*liṅga-mātrā*)
4. The undifferentiated (*aliṅga*)

The specific (*viśeṣa*) or definable state of *Guṇas* includes sixteen principles: five *mahabhūtas*, five sense organs, five action organs and the mind. Universal (*aviśeṣa*) or indefinable state includes six subtle principles. They are five *tanmatras* and cosmic ego (*asmitā*). *Liṅga-mātrā* (just a symbol, pointer) state of *guṇa* includes cosmic intelligence (*mahat*). The unmanifested (*aliṅga*) state without any differentiating characteristics is the main principle called *prakṛti-draṣṭā*.

This isolated *prakṛti*, undifferentiated state is the transcendental core of the nature, which is pure potentiality. It is without any identifiable characteristics or *liṅga*. Actually it is the perfect balance of three *gunas*. From this level, *liṅgamātrā* (pure differentiated) emerges, the first principle of existence, similar to pure I-am-ness, *asmitā* or *ahamkāra* on the individual human level. From this evolve the five types of fine structures of sensory experiences (*tanmātrā-s*). This, in turn, gives rise to the eleven types of senses (*indriya-s*) on one side and the five types of material elements (*bhūta-s*) on the other. In other words, it is the principle of pure I-am-ness that produces both the sūtrachomental and the physical realities.

The seer (*draṣṭā*) is only a witness and devoid of all *guṇas* and subsequent mutation¹⁶³. Though he is pure, beholds the mental modifications and appears to get

¹⁶² विशेषविशेषलिङ्गमात्रलिङ्गानिगुणपर्वाणि || PYS, 2.19

the experience through *citta*. The enlightened souls¹⁶⁴ witness the worldly affairs where as the laymen like us get involved in these affairs and suffer.

The very existence of the seen is for the sake of that *ātmann*. The nature of the knowable (*dr̥ṣya*) is really the object of that i.e. the knower (*puruṣa*). Thus, the whole drama is being played in order to provide experience for the growth and self-realization of the *puruṣa*-s who are involved in the show.

The very being of the seen (*prakṛti*) is for his (*puruṣa*, *draṣṭā*) sake. Then, once for the Yogī whose purpose has been accomplished, the manifested Universe vanishes. Thus, *Prakṛti* becomes non-existent for *puruṣa*, whose purpose has been fulfilled for him, but still exists for others (*puruṣa*-s, who have not attained *kaivalya*)¹⁶⁵. Such Yogī while acting in the world, is always in tune with the reality and does not involve in any action, just observe the action.

The true spiritual aspirant would start knowing the exact difference between seen and seer and then will try to isolate *puruṣa* (seer) from its involvement with *prakṛti* (seen), which plays subordinate role, to proceed towards liberation.

Philosophy works through the medium of intellect which has got certain limitations of understanding certain truths and realities of spiritual life. But that does not mean that we should throw away this instrument. Our intellect gives us some support in organizing our effort to know the truth in the only way in which it can be known i.e. by self realization. Hence the wise student of Yoga takes various doctrines of philosophy and religion lightly, as tentative explanations and interpretations of truth beyond the realm of intellect, but uses them as best as he can in his direct discovery of those truths. Thus, we should make proper use of the philosophy while practically using scientific knowledge of Yoga. But, this should not happen at the cost of wasting limited time from our life in discussing non-essential facts of this

¹⁶³ द्रष्टादृशिमात्रः शुद्धोऽपिप्रत्ययानुपश्यः || PYS, 2.20

¹⁶⁴ तदर्थ एव दृश्यस्यात्मा || PYS, 2.21

¹⁶⁵ कृतार्थं प्रतिनष्टमप्यनष्टं तदन्यसाधारणत्वात् || PYS, 2.22

phenomenal world. Because when we focus our energy in unraveling the mystery of life and finding the Reality, all other problems automatically are understood and get solved without undergoing process of intellectual analysis and reasoning.

Some scholars believe that mind, having the power of concentration and expansion like the light of a lamp placed in a pot is possessed of the form only of the dimension of the body. The whole process of series of experiences of our life is an uninterrupted play of actions and reactions. The ‘will to live’ does not allow all the *vāsanās* to get destroyed inspite of practice of Yoga and *niṣkāma karma*, though they get more and more refined. As the cause and effect are always bound together, the best remedy to get rid of these *vāsana*-s in the form of effect is to eliminate the cause from the root. It was clearly explained earlier that the root cause of all miseries, desires and other afflictions is *avidyā*. Our desire to live also is one form of *avidyā*.

Patañjali clarifies that on disappearance of the cause (*hetu* or *avidyā*), the effect (*phala* or *vāsanā*-s) gets disappeared automatically¹⁶⁶. *Karma-phala-samskāra* chain gets broken when the cause is removed. The absence of cause, motive and support results into absence of the residues or *vāsanā*-s. The remedies for these *kleśa*-sand desires are extreme detachment (*parā-vairāgya*) and *kriyāyoga* as explained by Patañjali at various places.

VIII. Doctrine of *karma*

Maharshi Patañjali also believes in doctrine of *karma* like other philosophers and quoted few *sūtra*-s on *karma* and *karmaśaya*. An individual is born with few characteristics or *samskāra*-s and creates lots of tendencies as he grows up. These tendencies in the form of *karma* have been created by his past thoughts and actions. Every human life is like a flowing current in which two processes are at work simultaneously, working out of *karma* made in the past and the generation of new *karma* which will bear fruits in the future. All this is recorded in *karmaśaya*, the reservoir of *karma*.

¹⁶⁶ हेतुफलाश्रयालम्बनैः सङ्गृहीतत्वादेशामभावे तदभावः ॥ PYS, 4.11

Patañjali clarifies through this *sūtra* that *kleśa-s* (afflictions) are the underlying cause of the *karma* we generate by our thoughts, actions and desires. They will bear fruits, both in this life and in lives to come¹⁶⁷. So long as the cause exists, *karmaśaya* operates and it will bear fruits such as rebirth, a long or a short life and the experiences of pleasure and pain, which are again fruits of merits (*punya*) and demerits (*apunya* or *pāpa*) respectively. These are the principal features that determine the nature of a life. The law of *karma* is the expression of the most perfect justice that we can conceive of. But the man of spiritual discrimination regards all these experiences whether good or bad as painful. Even pleasures are also painful as we have fear of loosing them or renewed cravings arise from the impressions it has left upon the mind and ever-warring *guṇa-s* seizes control of the mind¹⁶⁸.

Yogasūtra 4.7¹⁶⁹ clarifies that for a Yogī, *karma-s* are neither white (good or meritful) nor dark (bad or sinful). For others, these *karma-s* are of three types. They are good, bad and mixed type (partially sinful and partially meritful) depending upon his expectation and desire of fruits. The white-black mixed variety is accomplished by the external means like ritual actions. There can be fourth variety which is neither white nor black of the renouncers who yet, have got their last bodies after destroying afflictions. Accordingly, the result would be painful or pleasurable. The real Yogī has to get rid of all of them by remaining detached from them; therefore, all are same for him. Most of the *sādhaka-s* keep on trying to control mind in the practice of meditation, but do not succeed as they are unable pay attention towards control of desires. If the driving force of desires is eliminated completely, the mind comes to rest naturally, which is *niruddha* state as per Patañjali.

The attraction and consequent attachment due to our contact with the objects of senses is the cause of bondage, which must be destroyed by the practice of *Vairāgya*. The consciousness of perfect mastery of desires in case of one who has ceased to

¹⁶⁷ क्लेशमूलःकर्माशयोदृष्टादृष्टजन्मवेदनीयः || PYS, 2.12

¹⁶⁸ *Ibid.*, 2.13 to 2.15

¹⁶⁹ कर्माशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम् || PYS, 4.7, P.V.Karambelkar, *Pātañjala Yogasūtra*, Kaivalyadham, Lonavla, p.504

crave for objects, seen or unseen is *vairāgya*¹⁷⁰. The true *sādhaka* has to go further beyond this *vaṣikara* state, going beyond all three attributes (*guṇas*) – *sattva*, *rajas* and *tamas*. This is a stage of *guṇavairiṣṇyam* as mentioned in *Yogasūtra* 1.16¹⁷¹, which says that indifference to the *guṇa*-s (qualities of nature) due to knowledge of *Puruṣa* is the highest kind of renunciation.

From all these, it is clear that the desire or personal attachment is the prime motive power of action in the case of ordinary people which produces the tendencies and potentialities resulting into bondage of *karma* giving us pleasant or painful experiences. Thus, accumulation of *karma* is result of *vāsanā*-s depending upon the control of an individual over it. This control can be attained through various yoga practices. This chain of *karma* to *saṁskara*-s (impressions) to fruits of another *karma* to *saṁskara*-s again is broken by a *Yogī* by keeping himself detached from both the fruits and expectation of the same. He keeps on abolishing all past *karma*-s without any accumulation of new *karma*-s.

IX. *Samādhi* and *Samāpatti*-s

***Samādhi* is a process of diving into the deeper layers of one's consciousness which functions in different grades of mind through different mechanism which are called as *kośas*¹⁷².**

Towards the final aim of Yoga which is *kaivalya*, the self or *puruṣa*, after realizing the true nature becomes self sufficient and devoid of any desire for the subtlest kinds of bliss or any attraction based on play of the *guṇa*-s. This is the highest kind of *vairāgya* where *avidyā* also is destroyed. This state is also called as *parāvairāgya*. It demonstrates the characteristics of *Puruṣic* or Pure consciousness, attainment of *kaivalya*. Here also some seeds of attachment remain. As per *yogasūtra* 1.16 referred above, Patañjali defines complete *vairāgya* or highest type of renunciation (*param*)

¹⁷⁰ Taimni I.K., *The science of Yoga*, The Theosophical Publishing House, Chennai, 2005, sūtra 1.15

¹⁷¹ तत्परं पुरुषख्यातेर्गुणवैतृष्ण्यम् ॥PYS 1.16॥

¹⁷² *Ibid*, p.36

as the ultimate state of *puruṣakhyāti*, after which there is no chance of any kind of attachment.

In order to attain this spiritual level, Sage Patañjali has given various stages of *Samādhi* in his scientific treatise in the form of higher level of spiritual practices. The different stages of *samādhi* representing the progressive release of consciousness from the limitations, in which it is involved, can be considered as withdrawal from one *kośa* to the subtler *kośa*. Thus main focus among all practices towards spirituality is *samādhi*.

Sage Patañjali has mentioned various *samāpatti-s* as the higher level of spiritual practices under *aṣṭāṅga-Yoga* as explained earlier, mainly two types of *samādhi* (PYS 1.17, 1.18) in *Samādhipada*; they are *saṁprajñāta* and *anya (asaṁprajñāta)*. *Samprajñāta Samādhi* means *samādhi* with *prajñā*. *Prajñā* stands for higher state of consciousness working through the mind in all its stages. Here, the mind is completely cut off from the external world and consciousness is centered on the *pratyaya* in the field of consciousness or object, free from the burden and interference of physical brain. As against this, *pratyaya* or the seed is absent or they are like burnt seeds in case of *asaṁprajñāta samādhi*. Here, one passes beyond *prakṛti*, beyond all objective knowledge; into union with the undifferentiated universal consciousness. At that state, *puruṣa* gets separated from *prakṛti*. This is the state of perfect Yoga where the thought waves have been stilled and the mind is cleared of all its impressions, both the evil and the good.

During switchover from *saṁprajñāta* to *asaṁprajñāta samādhi* which is a continuous and natural process of consistent meditation, the seed gets suppressed. The mind in this state is in dynamic and alert condition but completely under control of the will. Without any *pratyaya*, this void state is called a “cloud” and when he continues this experience of *asaṁprajñāta* his consciousness slowly enters into next plane of *pratyaya*. With the advancement of practices, he gets this experience again and again until he takes the final plunge from the subtlest plane into reality itself. This is the true consciousness of *puruṣa*. This sacred cloud of leaving all *prakṛti* behind and the self being in original state or *svarūpa* is called *dharmamedha samādhi*.

Creation is an evolution outward, from undifferentiated into differentiated consciousness, from mind into matter. Pure consciousness is, as it were, gradually covered by successive layers of ignorance and differentiation. Each of these layers is grosser and thicker than the one below it, until the process ends on the outer physical surface of the visible and tangible world. Meditation is a process of devolution. For meditation, the evolution is in reverse order. Beginning at the surface of the life, the meditative mind goes inward, seeking always the cause behind the appearance, and then the cause behind the cause, until the innermost Reality is reached¹⁷³.

Samāpatti – Sabīja and Nirbīja Samādhi

The four successive stages of *saṃprajñāta samādhi* mentioned in Yogasūtra¹⁷⁴ which is concentration upon a single object are accompanied by the states or activities of the mind denoted by *vitarka*, *vicāra*, *ānanda* and *asmitā* sequentially, which is progressive unfoldment of consciousness through these four stages. The principle underlying at all these levels and the result remains the same. The outcome is attainment by the knower of perfect and complete knowledge of the known. Mainly there are two types of states namely *vitarka* and *vicāra*. Some of the translators have further subdivided these two into *saṃvitarka-nirvitarka* and *saṃvicāra-nirvicāra* respectively.

After successfully going through the stages of *dhāraṇā* and *dhyāna* diverting mind inwards, the first phase of *saṃprajñāta samādhi* starts where the consciousness is centered in the lower mental world. The mind is in the state of *vitarka* (suppositions), directed towards different objects in succession initially and gets focused on one gross object. This *vitarka* is defined by commentator Vyāsa as ‘philosophical curiosity’. Then, he moves further to the subtler levels in four stages. These four states are called *saṃpatti*-s by Sage Patañjali. *Samāpatti* is a stage prior to *saṃprajñāta samādhi*. The word *saṃpatti* consists of: ‘*saṃ*’ means total + ‘*ā*’ (from all sides) + ‘*patti*’ (shower) i.e. total encounter with the object of meditation

¹⁷³ Swami Prabhāvanānda, *Pātañjala Yogasūtra*, Sri Ramakrishna Math, Chennai, 2012, p.21

¹⁷⁴ वितर्कविचारानन्दास्मितारूपानुगमात्सम्प्रज्ञातः ॥ PYS, 1.17

which should be auspicious. There are different types and levels of *samāpatti* described in Yogasūtra depending on the process and experience of absorption.

With the help of any of Yogic techniques, if one's *cittavṛtti*-s (mental fluctuations) is minimized or annihilated, just like a transparent jewel or stone taking colour of the surface on which it is kept, fusion takes place of three i.e. *grahītṛ*, *grāhya* and *grahaṇa* or in other words knower, known and knowing¹⁷⁵. We can also say that cognizer and cognition get absorbed into cognized, which is the final stage of meditation gets resulted into state of *samādhi* or Patañjali's *samāpatti*. *Samāpatti* is explained as thought-concentration or transformation and oneness with the object of meditation¹⁷⁶. This ecstatic state can occur only when mind is completely still. Here, the object of concentration looms so large in consciousness that the distinction between subject and object vanishes.

Samāpatti is the process where the comprehender, which is *citta* (mind), undergoes a process or activity in which it becomes one with the subject to be comprehended, imbibing all its qualities. The identification is so complete that the *citta* becomes the subject without any distinction between them. *Vṛttis* here are so feeble that they can not disturb the mind. This achievement of sameness or identity with the object of concentration is the state of *samādhi*. Thus, the essential nature of *samādhi* is beautifully explained in this *sūtra* (1.41).

Many thought waves (*vṛttis*) in the mind should be stilled by first swallowing up all the many little waves in one great wave, one single object of concentration¹⁷⁷. Through this experience of *samādhi*, one gets some insight into the nature of consciousness and mental perception.

It is this fusion of three namely perceiver, perceived and perception which is essential technique and secret of *samādhi*. As explained earlier, this fusion or

¹⁷⁵ क्षीणवृत्तेरभिजातस्येवमणेर्गहीतृग्रहणग्राहयेषु तत्स्थितदञ्जनतासमापत्तिः ॥ PYS, 1.41

¹⁷⁶ Swami Anand Rishi, *Pātañjalayogadarśana*, Yoga Vidya Niketan, 2012, p.62

¹⁷⁷ Swami Prabhāvanānda, *Pātañjala Yogasūtra*, Sri Ramakrishna Math, Chennai, 2010, p.47

absorption can take place at four levels of consciousness corresponding to *vitarka*, *vicāra*, *ānanda* and *asmitā* stages of *saṃprajñāta samāpatti*.

Vitarkas are thoughts, emotions or evil ideas which dominantly occupy our mind during *savitarka samāpatti*. *Savitarka* (suppositional) *samādhi* is first part of the process, where the knowledge is based on words or name, real and ordinary knowledge based on sense perception or reasoning (three categories of knowledge) i.e. *śabda-artha-jñāna* and is mixed up (*saṃkīrṇa*) in the mind of an ordinary aspirant and the solution is *savirtaka samāpatti*¹⁷⁸. They are not associated with the object chosen for meditation. They are closely associated with words, their meaning and their interpretation by the *citta* and mind. An emulsion, if allowed to hold steady for long time separates its layers. Sameway, extreme tranquillization of mind will allow this mixture of *vitarka*-s to get separated into different kinds. With the clarity achieved, *vitarka*-s settle down and finally come to an end. Here, *citta* and intellect giving different interpretations drop certain interpretations and come to the conclusion of single interpretation. This subtler stage is *nirvitarka samāpatti*. This is a state of meditation where there is no confusion of word, meaning with apprehension. A true aspirant shall isolate the pure, real and internal knowledge regarding the object from this mixed external knowledge by making his mind one with the object. It is clear *Samādhi* without deliberation. Here, we know the object as it is, the thing in itself. On clarification of memory, when the mind loses its essential nature (subjectivity), as it were, and the real knowledge of the object alone shines, *nirvirtaka samādhi* is attained¹⁷⁹.

This stage is followed by *Savicāra*, the stage of discrimination accompanied with clear vision and deprived of supposition. The subtler level of this stage is *nirvicāra samāpatti*. In the same way (as *savitarka* and *nirvitarka*), *samāpatti*-s related with thoughts on the subtle subject, the one accompanied with subtle thoughts and the

¹⁷⁸ शब्दार्थज्ञानविकल्पैःसङ्कीर्णसवितर्कसमापत्तिः ॥PYS, 1.42

¹⁷⁹ स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का ॥PYS 1.43

other free of subtle thoughts, are also defined¹⁸⁰. *Tarka* (logic) is gross as compared to the thought which is subtle. Patañjali has mentioned mainly two types of *samādhi* in this *sūtra* 1.44, namely *savicāra* (reflective) and *nirvicāra* (ultra-reflective) and their subtler stages but has not dealt with details of higher levels and stages of *samādhi* purposely. During the progressive journey of *samāpatti*-s from *savitarka* to *nirvicāra*, the demarcation is not distinctly clear; each stage is overlapping the next one. Here, the mind pierces the outer material layer and fastens upon *tanmātrā*, the subtle essence within.

After *nirvicāra samāpatti*, spiritual progress takes *citta* to further purified state and it enters into region of *ānanda* or blissful (joyful peace) state, which is really its own nature being deprived of investigation. Here, *citta* feels that it is arising out of the subject of meditation and the focus is upon mind itself or the inner power of perception. This subtle experience takes him to stage of mere ‘I’ consciousness, pure egoism or ‘*asmitā*’ or *asmitā-mātrā*. This is the subtlest experience of *citta* as compared to other concrete subjects. Here, one concentrates upon the ego-sense in its simplest, most elemental form, untouched by any fear of desire with simple awareness of individuality.

At the end of whole process of transcending from *vitarka*-s to *vicāra*-s and beyond the region of intellectual thinking to region of feelings i.e. *ānanda* and *asmitā*, a steady stage would be reached called as *sabīja samādhi*. *Ānanda* and *asmitā* are two states of mind as the end-result¹⁸¹. All these spiritual absorptions are possessed of some support. *Pratyaya*, the object of meditation is present inbetween each stage of this absorption.

Citta enters the seedless state when this seed of *sabīja samāpatti* or ‘I’ consciousness gets dissolved and disappeared. As the experiencer himself (I) is dissolved, the source of experience is no more present, there is no chance of entering into empirical world and the tree of world entanglement can not sprout again from the seed.

¹⁸⁰ एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता ॥PYS 1.44,

Swami Anand Rishi, *Pātañjalayogadarśana*, Yoga Vidya Niketan, 2012, p.66

¹⁸¹ P.V.Karambelkar, *Pātañjala Yogasūtra*, Kaivalyadham, Lonavla, 2005, p.128

Finally, light of consciousness is seen as it really is after all these stages of *samprajñāta samādhi*, one enters into *nirbīja samādhi*. This experience of *nirbīja samādhi*, where there is no seed of return leads to liberation from this *samsāra*¹⁸².

Thus, as explained in *Yogasūtra*-1.18, when the mild residual impressions are left in the mind after dropping all the *pratyaya* with consistent practice (*abhyāsa*) of restraining the experiences of the *citta*, one stabilises in a state beyond or different from *samprajñāta* which is *anya*, termed by *bhāṣyakāra* as *asamprajñāta* state¹⁸³.

Here the dual state of observer and observed gets dropped and the subtle ego also vanishes. This is possible only if one tries to remain consistently in dynamic state of *samprajñāta* with full awareness and pressure. One should be able to maintain *niruddha* state of mind for longer period. A Yogī burdened with his *samskāras*, can not gain a clear glimpse of reality. So, all these *samskāra*-s must be destroyed completely as he makes progress towards his final goal.

During all these stages as we go higher, it becomes impossible to describe the experience of higher planes. The *sūtra*-s and philosophy are like maps which guide us, give us information and show the steps, but can not give the details of experience of *samādhi*. If we want to experience the nature, places and journey itself, we should actually travel to the places using the map. Sameway, to experience the bliss of the higher planes, we should practice *samādhi* through various vehicles in the form of meditative techniques suggested by Patañjali and other Yoga scholars.

The one who has accomplished the *samprajñāta* Samādhi in his previous life experiences the same right from birth in this life. There are two types of Yogī-s¹⁸⁴. The first types of Yogī-s as per this *sūtra* possess the capacity to pass into trance naturally, without any effort as a result of their constitution, by birth. Such persons

¹⁸² “Meditational Processes in Patañjali’s *Yogasūtra*” *Yoga Mimamsa*, Vol.XIX, Nos.1and 2, pp.81-99, Kaivalyadham, 1981

¹⁸³ विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ॥PYS 1.18

I.K.Taimni, *The science of Yoga*, The Theosophical Publishing House, Chennai, 2005

¹⁸⁴ भवप्रत्ययो विदेहप्रकृतिलयानाम् ॥PYS 1.19

are supposed to continue their journey on the spiritual path in the present life and attain the seedless *samādhi*.

The other types of Yogī-s as per *sūtra* 1.20, achieve the ultimate seedless *samādhi* through consistent practice of Yoga that needs high traits of character like genuine faith, energy (vigor) or determination or will, memory, and high intelligence for *samādhi*¹⁸⁵.

Here, each characteristic has specific meaning and Patañjali has not used it in ordinary sense. *Śraddhā* is the faith or trust in Yogic practice which has been developed through the experience. *Vīrya* is will or energy and full potency to overcome all obstacles and to forces the way towards the final goal. *Smṛti* (Memory) means capacity to retain all those earlier pros and cons of the efforts needed and experiences of sufferings of diseases, old age and such type which leads to state of detachment of worldly desire and body attachments. *Samādhi prajñā* is a state of mind or consciousness which is essential for the practice of *Samādhi*. Finally *samādhi* is attained by the practice of regular and consistent meditation (*upāya-pratyaya*). *Samādhi* attained through *bhavapratyaya* (mere birth) is not real as mentioned earlier.

With each *sūtra* Patañjali takes us forward and upward in our spiritual journey. Now, he suggests increasing the intensity of desire to achieve it. *Samādhi* is nearest or easier for those who desire it intensely strong¹⁸⁶.

The process is more like “letting go” than of “building up” something which naturally takes time and lots of efforts. Various factors are responsible for rate of progress of the *Yogī* towards his goal. One of them is his ambitiousness and seriousness to achieve the goal. As an example, *Īśvara-praṇidhāna* is an independent and self sufficient means towards *samādhi*. And when one surrenders wholeheartedly with devotional and spiritual maturity to *Īśvara*, he will attain *samādhi* directly and very rapidly. Another factor is intensity of desire for attainment or

¹⁸⁵ श्रद्धावीर्यस्मृति समाधिप्रज्ञापूर्वक इतरेषाम् ॥ PYS 1.20

¹⁸⁶ तीव्रसंवेगानामासन्नः ॥ PYS 1.21

longing for realization called as *mumukṣutva* in Jainism and Buddhism. *Samvega* means *mumukṣā* that is the intense will for the ultimate liberation or intense detachment.

The other factors which determines the rate of Yogī's progress is his intensity of desire for spiritual emancipation or the nature of means, whether mild, medium or intense, he adopts in the pursuit of his aim¹⁸⁷. Thus, the progression of this journey happens in these three ways.

The progression or the evolution from our elemental stage to the ultimate liberation is a natural process. It is only in the last step of evolution from the human birth that one has freedom to accelerate the natural course of this cycle depending on the will of our soul. *Aṣṭāṅgayoga*, a well defined scientific technique is one of the methods of spiritual practice or packages offered by sage Patañjali in his *Yogadarśana* that the aspirant has to follow on the path of self realization, liberating human consciousness from limitations of *avidyā*. This technique is perfectly designed and flexible enough to allow all types of aspirants to adapt different parts of it to one's personal needs, temperament, capacities and convenience. The only condition is that each one of them should be prepared to make necessary efforts and sacrifices to achieve the common goal of unraveling the great mystery hidden within him. Thus, when Yoga is practiced and consciousness begins to function on the subtler superphysical planes, the unfoldment is accelerated to a remarkable degree and boundaries of knowledge are suddenly enlarged at each successive stage in *samādhi*. When Kaivalya is attained after *dharmamegha samādhi*, a tremendous expansion of consciousness takes place¹⁸⁸.

The ultimate purpose of doing Yoga is to withdraw consciousness from without to within and to be in contact with the higher principles. This results into dissolution of our personality by the influence of higher principles which is the essence of *pratyak cetanā*. *Pratyak cetanā* is internal pure consciousness.

¹⁸⁷ मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः ॥ PYS 1.22

¹⁸⁸ ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ॥ PYS 1.29

The scholar sūtrachologist Patañjali explains the state of *citta* during meditation for attaining *samādhi* by using simile of a stone as *citta*. When a stone is kept on a coloured paper sheet, the opaque stone is not affected by the light coming from the paper. The light will be seen and felt if the stone is replaced by a colourless crystal (*abhijāta maṇi*). The crystal is seen of the same colour of the paper due to absorption of some light by the crystal. The degree of absorption depends upon the transparency of the crystal and freedom from the defects in its substance. A crystal of perfectly transparent glass with no internal defects or colour will become so completely assimilated with the paper as almost to disappear in the light coming from it. With the slight fault in the crystal will not transmit the light perfectly. The behavior of our mind in relation to the object of contemplation is similar to the behavior of a crystal in relation to the coloured paper. Our *citta* also should be as clear, colourless and defect-free as the pure crystal to get assimilated completely with the object of meditation on which it is focussed.

Any activity, impression or bias which the mind carries apart from the object of contemplation will form an obstruction in the way of its becoming fused with it. Thus, mind has to destroy its independent identity completely to get merged with the object of contemplation and shine with the pure truth enshrined in that object.

In case of *sabīja samādhi*, all the defects have been eliminated except one i.e. defect of permeation with the partial truth of the ‘seed’ of contemplation. This acts as a hindrance and prevents the mind from shining with the whole truth or the Reality. *Vṛttis* here are *kṣīṇa* or at minimum. In above simile, when a pure crystal is kept on a white paper which is giving out white light, the crystal will shine with white light which is symbol of the whole truth, not colouring the paper. So, ideally any impression in the form of the seed also should be eliminated. This is possible with *nirbīja samādhi* like the pure crystal shining with pure white light of the truth. Here, the partial knowledge is replaced by the Reality or consciousness of *puruṣa* itself.

Samādhi therefore, is not a specific state of mind, but a wide range of superconscious states of mind which finally takes us to the ultimate goal of

liberation. Sūtra¹⁸⁹ 3.3 explains us the pre-requisites to enter into the state of *samādhi*. When the true nature of the object shines forth, not distorted by the mind of the perceiver that is the state of *samādhi* (total absorption)¹⁹⁰. The complete purification or clarification of mind from all memories is called *smṛti-pariśuddhi*. After purification, self awareness is reduced to the utmost limit. Here, memory is devoid of its essential nature. This is *svarūpa-śūnya*. And the object on which the mind is focused only shines forth. Now, the mind is full of real knowledge, so it truly shines (*nirbhāsa*).

Samādhi actually is the direct knowledge, which is beyond perception. When the objective of *samādhi* is investigation and mastery of realms of existence, it is *sabīja*. It always deals with objects and here *saṁyama* is performed on any of the object or the seed. This seed may be subtle or gross. Therefore, this *sabīja samādhi* is objective. When there is no object or seed for meditation, it is subjective or for realization called as *nirbīja samādhi*. The seeker or subject himself is the object of his search. He wants to see himself as ‘He’ real is.

Sabīja samādhi indicates the presence of an object associated with *prakṛti* whose relative reality has to be realized. The impressions produced by *sabīja* (the object of meditation) will not allow other impressions to enter into our mind¹⁹¹ and will remove all previous impressions.

The nature of the object will be different according to the stage of *samādhi*, but the object is always there which prevents other ideas to take over the mind. Though, the seeker wants to see the true himself, but a veil obscures his vision. When he reaches to *nirbīja* stage, he attempts to tear off the last thin layer of veil and attains complete unobstructed vision of himself. This is also called as self-realization. On attainment

¹⁸⁹ तदेवार्थमात्रनिर्भासंस्वरूपशून्यमिवसमाधिः ॥ PYS 3.3

¹⁹⁰ Swami Prabhāvanānda, *Pātañjala Yogasūtra*, Sri Ramakrishna Math, Chennai, 2010, p.123

¹⁹¹ तज्जःसंस्कारोऽन्यसंस्कारप्रतिबन्धी ॥PYS 1.50

of this perfect mastery over the *nirvicāra samāpatti* stage, there is a dawning of spiritual light in his life¹⁹².

The intellectual consciousness is converted into spiritual transparency or consciousness, an experience of blissfulness. He is free from pain and can see the suffering people. As a result the aspirant now attains *ṛtambharā prajñā*, the eternal unconditional truth, the absolute reality where the consciousness is truth bearing¹⁹³.

According to *Mahānārāyaṇopaniṣad* (12/1), *ṛta* is defined as ‘truth’ as *ṛtam satyam parabrahma*¹⁹⁴. To accept existence in the form of life and death, happiness and misery, day and night and so on with all its positive and negative aspects is *ṛta*. When we accept it in totality, *citta* is in equilibrium and balance state. The spiritual bliss is experienced through *ṛtambharā prajñā*.

This consciousness gives an unerring perception of the right and true underlying manifestation. The knowledge which a Yogī gets here is close to reality and is not conditioned by the limitations of perceiver and of the act of perceiving. This knowledge is not only perfectly true but he is incapable of misusing it. The knowledge obtained through intellect alone can be misused. The knowledge gained through inference or testimony is totally different from direct knowledge obtained in the higher states of consciousness as it is confined to a particular object¹⁹⁵. This knowledge has a special and total understanding. Life and actions based on such intuitive knowledge or *ṛtambharā prajñā* must be righteous and in accordance with the great laws governing the Universe.

The last stage of *sabīja samādhi* corresponds to the *asmitā* stage of *saṃprajñāta* and the *alīṅga* stage of the *guṇas*. After this, the aspirant is ready to take the last step to transcend the realm of *prakṛti*. Consciousness here, is working in the subtlest form of *citta*, but still it is there under the influence of *prakṛti*. The ultimate stage of

¹⁹² निर्विचारवैशारदयेऽध्यात्मप्रसादः॥ PYS 1.47

¹⁹³ Ibid, ऋतम्भरातत्रप्रज्ञा ॥ PYS 1.48

¹⁹⁴ Swami Anand Rishi, *Pātañjalayogadarśana*, Yoga Vidya Niketan, 2012, p.71

¹⁹⁵ श्रुतानुमानप्रज्ञाभ्यामन्यविषयाविशेषार्थत्वात् ॥ PYS 1.49

Nirbīja samādhi will take him to the seedless stage where consciousness reaches to the plane of *Puruṣa* himself. Here, no new *saṃskāra* (habitual potencies) is created. And finally the old and subtle *saṃskāra*-s also get exhausted and destroyed and on the supression of that even all being restrained, comes the seedless spiritual absorption i.e *nirbīja samādhi*¹⁹⁶.

Knowledge acquired in this *Samādhi* is different contradictory to the worldly practical knowledge. On the cessation of all mental activities, the *puruṣa* is completely self-established¹⁹⁷. So, it is called pure, absolute and liberated and is said to be established in own Self (pure *svarūpa* of *dr̥ṣṭā*).

Once Zen Guru Zenerin was asked about his spiritual experience, he said, “I personally do nothing, everything happens. The spring comes and the grass grows by itself”.

Patañjali does not want to produce any evidence of spirituality or a spiritual experience. He rather has sincerely tried to create a spiritual urge and thirst in our mind by offering certain hints and warnings which may help us when we get inspired and start our journey towards the ultimate goal of our existence. For this journey, one has to select one positive and spiritual object in the mind and start a great level of concentration on it. By this wave of single thought, other thought wave, *saṃskāra*-s and all past impressions are swallowed up. Afterwards, that wave also has to be stilled. When it has subsided, one enters the highest *samādhi* of all.

X. *Samyama* and its effects (*pariṇāma*)

The entire inner process takes long time to accomplish the transformation from one state to another initially. But, with consistent practice and mastering the art of concentration, the time duration keeps on decreasing. After prolonged experience, one is able to train his mind to attain the state of *samādhi* directly or together all three stages namely *dhāraṇā*, *dhyāna* and *samādhi*. This simultaneous process or merger is possible only when he has a complete control over the entire process of

¹⁹⁶ तस्यापिनिरोधेसर्वनिरोधान्निर्वोजःसमाधिः ॥ PYS 1.51

¹⁹⁷ Bengali Baba, *Yogasūtra of Patañjali*, with the Commentary of Vyāsa, Motilal Banarsidass Pvt.Ltd, Delhi, 2005, p.35

transformation. This total control or mastery of experiencing all three stages is called as *saṁyama*¹⁹⁸.

This is also the direct knowledge as acquired through more direct aids. The light of knowledge, special intuition power is gained by mastery of *saṁyama*, the three-fold process¹⁹⁹. But, Patañjali says, even these are not direct aids to the higher or seedless (*nirbīja*) *samādhi*. So, one has to make more serious and intense efforts.

Actually, this entire inward going process is a continuous journey of moving over from *dhāraṇā* to *samādhi* via *dhyāna* on the same object without getting any break. The subject for all three *aṅga*-s should be the same. So, it should be chosen with great care, with a natural likings and deep devotion. *Samādhi* is merely an advance phase of *dhyāna* where there is no mind's awareness. This can be judged only by state of one's mind and not by any physical symptoms or expressions. It is totally different from the 'Trans' state, though when he comes back from the *samādhi*, he brings transcendent knowledge, wisdom, peace and inner strength with him.

After prolonged practice of meditation, the aspirant enters the sphere of all pervasive knowledge, which is *saṁprajñāta* according to Patañjali and then transcends the sphere of knowledge to enter into another realm of consciousness which is beyond experience.

Though, these three (trio) are *antaranga* (internal) as compared to previous five *aṅga*-s of Patañjali's *aṣṭāṅgayoga*, they are actually external to the *nirbīja* or *asaṁprajñāta samādhi* as per *yogasūtra*-s 3.7 and 3.8.

Patañjali has listed about thirty different subjects to which application of *saṁyama* can produce about fifty five spiritual powers called as *vibhūti*-s or some of the scholars translate it as *siddhi*-s. These *vibhūti*-s are some sort of special knowledge or powers which appear to be miraculous and the details are mentioned in his third chapter named as *vibhūtipāda*. *Vibhūti* literally means 'a state of special development'²⁰⁰. These *vibhūti*-s are not astounding supernormal powers or magical

¹⁹⁸ त्रयमेकत्रसंयमः ॥ PYS 3.4

¹⁹⁹ तज्जयात्प्रज्ञालोकः ॥ PYS 3.5॥

²⁰⁰ P.V.Karambelkar, *Pātañjala Yogasūtra*, Kaivalyadham, Lonavla, p.359

siddhi-s but are definite results of a law known to the science of Yoga. The true spiritual person achieving these *vibhūti-s* shall never exploit this power for selfish wordly gain. Else, it becomes hurdle on the spiritual path. Rather one should take these *vibhūti-s* as indicators of the progress on the spiritual path similar to milestones on the road and use them for their development. They are essential prerequisites on the path of liberation. One should not try to attain it or stick to it. Unlike *siddhi-s*, *vibhūti-s* are not detrimental to yoga but helpful for Yogī's progress and a few almost essential for attainment of *kaivalya*²⁰¹. That must be the reason why Patañjali has specially written a separate chapter on *vibhūti-s* before writing the last chapter *kaivalyapāda*.

Normally, when we get focused on an object and continue till its maximum depth like a scientist, we start gaining the complete knowledge about all the aspects of the object. The process results into knowledge of unknown factors like scientific discoveries and inventions. And if the object of meditation is spiritual, the result is likely to be the total realization of the object and self realization as well, once we get totally absorbed into it like description of Patañjali's *samādhi*.

Thus, the experience of *Samyama* is as good as direct and instantaneous *sabīja samādhi*. *Sabīja samādhi* is concerned with knowledge and powers exercised within realm of *prakṛti* which is beginning of journey towards *kaivalya*, the liberation. Mastery of this *saṁyama* illuminates special intuition power or *ṛtambharā prajñā*, but its application should be made in the stages, one after the other depending on the nature of object as per *Yogasūtra*²⁰².

No body who has not conquered the lower stage can achieve *saṁyama* into higher stage by jumping over the intermediate stage. Those, who are established in the higher stage by virtue of the profound meditation upon *Īśvara* and who have achieved that truth by other means need not go for *saṁyama* over the lower stages. One of the scholars, Bengali Baba nicely describes different aspects of Yoga while experiencing the spiritual journey: "Yoga (*samādhi*) is to be understood by the help

²⁰¹ Ibid, p.360

²⁰² तस्य भूमिषु विनियोगः ॥ PYS 3.6

of Yoga (*saṁyama*, the trio) only. Yoga (one-pointedness) comes up from Yoga (spiritual action); one who is serious in Yoga (course of action) rejoices in Yoga (union) forever”²⁰³. The state of higher consciousness (*prajñā*) remains in all stages of *saṁāpatti*-s right from *vitarka* till the end of *asmita*. Its role ends with the stage of *vivekakhyāti* (pure-awareness).

Samyama is the key which unlocks the doors of the hidden worlds which we can't see with our physical apparatus. Once *citta* transcends *saṁyama* and enters into *nirbīja* state, there is no more wordliness associated with the practitioner and what he acquires after this is beyond description, though it is only significant from spiritual angle. There is no effective impression on the *citta*. It leads to almost *cittavṛtti* *nirodha* state for a short duration. As this is most peaceful state of mind, one should try to maintain for long duration. *Yogasūtra*-s 3.9 to 3.12 throw light on essential nature of the mental processes resulting into mental transformation (three *pariṇāma*-s) which are involved on the path of yoga that leads to *saṁādhi*. These are higher states of Yoga.

In order to bring this transformation of *citta*, the meditative practice should be repeated again and again till the state of one-pointedness is acquired. For example, if *abhyāsa* of *saṁādhipāda* is repeated consistently, *vairāgya* automatically follows at the mental state. The *abhyāsa* of meditative practices *dhāraṇā*, *dhyāna* and *saṁādhi* should be continued repeatedly for long time to achieve and maintain this state. The control of mental fluctuations (*cittavṛttis*) starts with the stage of *dhāraṇā* where our efforts are all the time trying to suppress the distractions and substituting in their place one object on which meditation is to be performed.

There are three fundamental transformations (*pariṇāma*-s) of mind, during the process of meditation. They are:

1. *saṁādhi pariṇāma*
2. *ekāgrata pariṇāma*
3. *nirodha pariṇāma*

²⁰³ Bengali Baba, *Yogasūtra of Patañjali with the Commentary of Vyāsa*, Motilal Banarsidass Publisher Pvt.Ltd, Delhi, 2005, p.67

When mental distractions finally vanish and one-pointedness of mind arises, it is *samādhi pariṇāma* of *citta*, where there is a progress from *savitarka* to *nirvitarka*.

The impression which holds the field of consciousness is called *vyutthāna saṃskāra* and the impression which opposes or tries to replace it is called *nirodha saṃskāra* as per *Yogasūtra*.²⁰⁴

A continuous undisturbed state of mental tranquility is attained and maintained through latent impressions as explained in *yogasūtra*²⁰⁵. And with this continuity, the ultimate result of this *samādhi* (*samādhi pariṇāma*) is diminution of all distractions (or attention to all the objects) and development of one-pointedness (*ekāgrata*)²⁰⁶.

There is also a momentary state between two successive impressions where the mind is present in unmodified condition. The object of *nirodha pariṇāma* is to produce at will this momentary state (*niruddha*) and then, to extend it. Ideally, one should be able to maintain this state for sufficient long time. Thus, *nirodha pariṇāma* is the result of willful practices of *samādhi pariṇāma* and *ekāgra pariṇāma*. *Samādhi pariṇāma* eliminates the tendency of distractions to appear in the field of consciousness and *ekāgra pariṇāma* establishes the same tendency (seed) to persist without interruption²⁰⁷. Transformation in different stages of *samādhi*-s is *samādhi pariṇāma*. The practice of *nirodha pariṇāma* starts with *dhāraṇa* and lasts till the attainment of *ekāgratā* state. The essential nature of *samādhi pariṇāma* is gradual reduction of all-pointed condition of the mind to one-pointed condition. The attainment of *nirvitarka* stage marks the completion of *samādhi pariṇāma* as far as the *vitarka* stage of *samprajñāta samādhi* is concerned²⁰⁸.

Actually at this stage, the subject in mind (*vṛtti*) which is subsiding and the subject which is coming up in the next instant in *citta* are both identical in every respect, without there being the slightest difference in experience (*pratyaya*) that the *citta* is

²⁰⁴ व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोधक्षणचित्तान्वयोनरोधपरिणामः ॥ PYS 3.9

²⁰⁵ तस्यप्रशान्तवाहिता संस्कारात् ॥ PYS 3.10

²⁰⁶ सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य समाधिपरिणामः ॥ PYS 3.11

²⁰⁷ I.K.Taimni, *The Science of Yoga*, The Theosophical Publishing House, Chennai, 2005, p.262

²⁰⁸ *Ibid.*, p.265

having about the subject. This gives us the feeling of having the same continuous experience (*ekāgratā pariṇāma*)²⁰⁹ of a subject.

Such mind practicing *saṁyama* (*ekāgra citta*) as described above has capability of transforming the essential nature or basic characteristics (*dharma pariṇāma*), symptoms (*lakṣaṇa pariṇāma*) and state (*avasthā pariṇāma*) of a thing (*sūtra*-3.13). The result of *saṁyama* seems to be strange or miraculous, but is produced by a law of nature.

Patañjali in his *Yogasūtra*, points out that all the phenomena whether brought about by action or natural forces or by will of a Yogī are due to the appearance or disappearance of the corresponding properties in *prakṛti*. These changes do not occur in a haphazard manner but according to definite and exact law of nature and sequence which determine with mathematical precision the manner and order of changes according to his *yogasūtra*²¹⁰.

XI. Supernatural powers

Patañjali has mentioned various *vibhūti*-s which are not always easy to explain in a way as would make it possible to understand reasonably as to how they are produced. The penetrative power of the mind in the highly concentrative state of *dhāraṇā*, *dhyāna* and further to *saṁyama* is extraordinary. Modern science also has proved the abnormal effects of elevated power of human mind. These powers are also termed as *Siddhi*-s.

Sūtra 4.1 enumerates different methods, modes and sources of acquiring *vibhūti*-s or *siddhi*-s. These (occult powers) are the result of birth, herbs or drugs, incantations (*mantra*-s), austerities or *samādhi*²¹¹. A few people are born (*janma*) with some occult powers like clairvoyance, may be due to spiritual practices like Yoga in the previous births and have such *saṁskāra*-s with them or inherent in their body.

²⁰⁹ ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रता परिणामः ॥ PYS 3.12

²¹⁰ क्रमान्यत्वं परिणामान्यत्वे हेतुः ॥ PYS 3.15

I.K.Taimni, *The Science of Yoga*, The Theosophical Publishing House, Chennai, 2005, p.271

²¹¹ जन्मौषधिमन्त्रतपःसमाधिजाः सिद्धयः ॥ PYS 4.1

Theory of *karma* supports this quality. Certain drugs, herbs (*auśadha*) like opium (*ganja*) can also give similar powers, but of the lower order. Some chemical change gives some extra sensory experiences; one should not go for those. Application of *mantra*-s (like chanting of *praṇava*) is an important and potent means of developing *siddhi*-s. *Mantra* is a sacred formula made up of meaningful words in the form of prayer except *bīja mantra*-s where we can't derive meaning as such. Such practices unfold consciousness taking it to the higher level, where some inherent powers appear naturally in the aspirant's life. Most of the time, such powers are of the higher order. Though, the true practioner may not use or exhibit them.

Some occult powers could also be attained and will-power is accomplished with the practice of austerities (*tapas*). *Tapa* removes all the impurities from the body and mind. Those powers may be of restricted nature limited to the current life. The various *siddhi*-s developed with the practice of *saṁyama* are of superior nature, most of them get developed due to natural unfoldment of consciousness in its evolution towards perfection. The experience of *saṁyama* is of instantaneous *sabīja samādhi* which is also a type of *siddhi*.

Some of the *vibhūti*-s mentioned by Patañjali in his third chapter of *Yogadarśana* are of great spiritual value for attainment of *kaivalya*. For example, *saṁyama* on *sūrya* (sun which is the centre of the whole creation) giving rise to *bhuvanajñāna* (knowledge of the entire universe) mentioned in *sūtra* 3.26 is of this type. As these *vibhūti*-s are not merely occult powers but, are extraordinary powers attained through Yoga practices of *saṁyama*, they are also called as 'accomplishments' for the higher state of consciousness. As such these powers don't free one from the basic illusions of life and so, can not bring him enlightenment and peace. One has to use them strictly for scientific purpose and for helping others maintaining an attitude of utter indifference towards them. Some of them are mentioned here.

The application of *saṁyama* to the proper triad of *pariṇāma*-s i.e. essential attribute (*dharma*), temporal character (*lakṣaṇa*) and the state (*avasthā*) in relation to the nature of the thing will bring results to him²¹². On account of the high penetrative

²¹² परिणामत्रयसंयमादतीतानागतज्ञानम् ॥ PYS 3.16

power developed in *saṁyama*, the yoga aspirant starts knowing perfectly the past and future; the minds and language of others including animals and can get the knowledge of previous lives²¹³ through direct perception of the latent impressions and also the death of others and himself through maturity of his *karma*. Anyone who can see and know the mental image (*pratyaya*) occupying his mind, can know the mind of others²¹⁴. Once, he masters the technique of *saṁyama* and learns to resolve complex processes which results into external sounds, he can know the meanings of these sounds produced by any birds, animals or insects instantaneously when he hears those sounds (*yogasūtra*-3.17). This knowledge, for a real Yogī at the stage of *saṁyama*, would help him to increase and speed up the *sādhana* (the intensity and depth of the yoga practices). All these accomplishments are governed by natural laws so; there is no place for any miracles in this philosophy. But, a true aspirant should also know his limitations while practicing *saṁyama* on various objects. On account of the *rūpatanmātrā* of the *kāyā* (body) being curbed through *saṁyama*, the body loses the ability of absorbing and therefore differentially and partially reflecting the light so that particular body automatically becomes invisible.

Thus, when an aspirant wants himself, someone or an object to disappear, he directs the *saṁyama* on the *rūpatanmātrā* on that particular body²¹⁵. The interrelationship between the *tattvas*, *tanmātrās* and the organs of sensations form an integral part of the sūtrachology are well known and upon which the science of yoga is based. All the visual phenomena are dependent upon the interplay of the *tanmātrā* (*rūpa*), the *tattva* (*tejas*) and the organ of sensation i.e. vision which is called eye. The same is applied to other four *tanmātrā*-s also, to justify the invisibility of the referred object.

²¹³ संस्कारसाक्षात्करणात्पूर्वजातिज्ञानम् ॥ PYS 3.18

²¹⁴ प्रत्ययस्यपरचित्तज्ञानम् ॥ PYS 3.19

²¹⁵ कायरूपसंयमात्तद्ग्राहयशक्तिस्तम्भेचक्षुःप्रकाशासम्प्रयोगेऽन्तर्धानम् ॥ PYS 3.20,

P.V.Karambelkar, *Pātañjala Yogasūtra*, Kaivalyadham, Lonavla, p.409

Karma is of two types, active and dormant. Knowledge of time of death could be obtained if *saṁyama* on them, by segregating accumulated dormant *karma* and currently active (*prārabdha*) *karma* or on portents is performed. By applying the process of *Samyama* on various good qualities or virtues like friendliness (*maitrī*), compassion (*karūṇa*) and love (*prem*), a true Yogī can produce great powers of universal love, friendliness and other good human traits like sympathy and courage and use them for selfless universal welfare. Thus, *saṁyama* provides with him the most efficient and powerful technique of character building.

Apart from these mental powers, one can gain abnormal physical strength of an elephant by process *saṁyama* on virtues like friendship and then on the strength attained in this process²¹⁶. Deeper and hidden knowledge of outer and inner objects could be obtained by intensifying the perceiving powers of sense organs with the practice of *saṁyama* on them. The power of *saṁyama* on moon gives us knowledge of stellar constellation, other stars and planets and knowledge of their movements is obtained by process of *saṁyama* on the ‘polar star’ (*dhruva*)²¹⁷. The knowledge of the structure of solar system, which is fundamental unit in the whole cosmos, arrangement of different stars in the galaxies and the law which governs their movements is obtained by performing *saṁyama* on these three different objects. Otherwise, with all physical means and methods available currently, it is almost impossible to get the clear, exact and overall picture of the whole cosmos.

Yoga as a practical science is concerned mainly with the raising human consciousness into progressively higher levels of existence, practice of *saṁyama* brings us this result. Yogic methods are different from logical scientific methods as it discards totally the external aids and relies on the unfoldment of inner organs of perception, which are more perfect and reliable.

The knowledge of organization of our systems in the body is obtained by performing *saṁyama* on navel centre (*nābhi-cakra*), also called as umbilicus which is origin of

²¹⁶ *Ibid*, p.414-18

²¹⁷ *PYS*, 3.25-3.27

development of all the organs²¹⁸. Performing *saṁyama* on the throat region or pharynx, feeling of thirst and hunger can be made disappeared²¹⁹. The Yogī can enable these sensations to become voluntary through the control of secretions of various glands and related physiological actions. *Samyama* on *kūrma-nāḍi* (cochlea in ear to maintain balance of the body) results into steadiness, calmness and firmness of the body²²⁰. By taking voluntary control over this *nāḍi*, the practitioner can make his body motionless. To attain total control over mind, steadiness of body is the first pre-requisite.

Patañjali mentions in his *sūtra*²²¹, that if the *saṁyama* is directed on the luminescence (light) at the top apex of the head, we get the vision of any desired *siddhayogī*. This *brahmarandhra* is the centre of manifestation of the spiritual force or light. It is affirmed that the *prāṇā* of a person who attains *mokṣa*, the final liberation, leaves the body at its fall, only through this tenth ‘door’ of our body²²².

If *saṁyama* is directed on the inspirational power (*pratibhā*) or intuitional inspirational potentiality, we gain all the knowledge of all the subjects whichever the practitioner desires for. Though, the inspirational faculty is inherent in each person, the power of this *pratibhā* produces the correct knowledge in a man spontaneously just like a flash, mostly involuntarily. *Pratibhā* is that transcendent spiritual faculty of perception which can dispense with the use of not only senses but also the mind. By *saṁyama*, ordinary *pratibhā* is transformed into fully developed *ṛtambharā prajñā*²²³. The *saṁyama* on heart gives the complete knowledge of *citta* to the *citta* itself²²⁴. With the application of *saṁyama*, the knowledge of *puruṣa* principle and clear

²¹⁸ नाभिचक्रे कायव्यूहज्ञानम् ॥ PYS 3.28

²¹⁹ कण्ठकूपे क्षुत्पिपासानिवृत्तिः ॥ PYS 3.29

²²⁰ कूर्मनाड्यां स्थैर्यम् ॥ PYS 3.30

²²¹ मूर्धज्योतिषि सिद्धदर्शनम् ॥ PYS 3.31

²²² *Ibid*, p.432

²²³ PYS 3.32

²²⁴ हृदये चित्तसंवित् ॥ PYS 3.33

distinction of *sattva (citta)* and *puruṣa* is obtained²²⁵. From this knowledge of *puruṣa* which is result of *saṁyama*, abnormal development (*pratibhā*) of faculties of audition, tactility, vision, taste and smell takes place as per *yogasūtra* 3.35. It makes the knowledge ‘direct’, without instruments of mind and senses. So, knowledge obtained is divine or inspirational. Now, the *citta* experiences external knowledge and knowledge of the truth directly. This experience is of different kind than normal one. As it is extra-sensory, it is divine. We start understanding the nature of intuitional perception if we remember that *puruṣa* is the real perceiver (*drṣṭā*).

When cause of binding of *citta* to the body is removed, it gets freedom to move out of that body and can go out to all directions, can get transferred to another body²²⁶. Such process should be carried out for spiritual purpose only and not for mundane means.

Patañjali cautions us about these powers or so called *siddhi*-s in the form of special developments as mentioned in previous *sūtra*-s. It says that all these *siddhi*-s are obstacles in the path of *samādhi*²²⁷. Such powers are hindrances for spiritual *sādhana*. Even if one uses these powers for the welfare of masses, it makes him so popular that his fame, wealth and attachments would entangle him more and more towards worldliness and hence away from attainment of spiritual goal. Such powers also give wisdom to the practitioner not to get driven by the forces of *vibhūti*-s.

Sensual experiences of super-normal level as mentioned in above *sūtra* 3.36 are much more alluring and Patañjali warns us about such *siddhis* only. Actually, *vibhūti*-s mentioned elsewhere are helpful in spiritual progress and for attainment of *kaivalya*.

Technique of *saṁyama* on various types or aspects of *prāṇa* results into various *siddhi*-s as mentioned in *sūtras* 3.38 and 3.39. Through mastery (*saṁyama*) over *udāna*, body gets lightness of various degrees (*laghimā*) and there is no contact with

²²⁵ सत्त्वपुरुषयोरत्यन्तासङ्कीर्णयोः प्रत्ययाविशेषोभोगः परार्थत्वात्स्वार्थसंयमात्पुरुषज्ञानम् ॥ PYS 3.34

²²⁶ बन्धकारणशैथिल्यात्प्रचारसंवेदनाच्चचित्तस्य परशरीरावेशः ॥ PYS 3.37

²²⁷ ते समाधावुपसर्गाव्युत्थानेसिद्धयः ॥ PYS 3.36

water, marsh mud, thorns and such others. The Yogī can do levitation and can get death at his will. He can neutralize the gravitational pull of the earth on the body by regulating the *udāna prāṇa*²²⁸. Mastery over *udāna* brings about all kinds of activities in the body which are directed upwards towards the head. One can manipulate this force the way he may like and by counteracting the downward pull of the earth, he can make his body as light as to walk on water surface. Through voluntary release of *udāna* through the *brahmarandhra*, the Yogī can attain death at his will and of his choice of type and time.

Through control over *samāna prāṇa*, effulgence (glow) and body fire could be produced²²⁹. *Samāna prāṇa* mainly regulates the body heat production, secretion of digestive enzymes and works in the lower part of the body. Therefore, the gastric fire or digestive power is enhanced by this *saṁyama* on *samāna*. The level of effulgence of the Yogī is measured and recorded by the aura around him by modern scientific instruments. The colour and brightness of the aura varies according to every individual's personality and the state of mind at the particular time.

The next *sūtra* states that if *saṁyama* is directed upon the relationship between the space and sound or sense of hearing, the ability of ear discern sound becomes highly enhanced²³⁰. *Divyam srotam* means becoming sensitive to the subtler sounds vibrations which are beyond the range of the physical ear. One starts hearing the far distant sounds, even if those are normally inaudible or mystic sounds. Such ear is divine.

Patañjali mentions the great unbelievable *vibhūti* of moving through the space or flying by directing *saṁyama* on the relationship between the body and the space accompanied by *samāpatti* with a small light tuff of cotton²³¹. The power of mind

²²⁸ उदानजयाज्जलपङ्ककण्टकादिष्वसङ्गउत्क्रान्तिश्च ॥ PYS 3.38

P.V.Karambelkar, *Pātañjala Yogasūtra*, Kaivalyadham, Lonavla, 2005

²²⁹ समानजयाज्ज्वलनम् ॥ PYS 3.39

²³⁰ श्रोत्राकाशयोः सम्बन्धसंयमाद्विव्यं श्रोत्रम् ॥ PYS 3.40

²³¹ कायाकाशयोः सम्बन्धसंयमाल्लघुतूलसमापत्तेश्चाकाशगमनम् ॥ PYS 3.41

here is actually developed to its fullest force in this recommended *saṁyama* and with it the body can be made to fly in the space over the air. One acquires knowledge of forces of cohesion and power to manipulate them the way he likes. After gaining this power, the aspirant brings about the coalescence of the mind with fluffy substance like cotton down he causes the dispersion of the particles of the body and their resolution into space (*ākāśagamana*).

From this, the aspirant moves out of the body and *mahāvideha* (the great bodiless state or *vr̥tti*) which is unimaginable is attained, which further results into diminution and disappearance of the covering on the inner illumination²³². To reassemble the particles at the destination, all that is necessary is to withdraw the force of will. With this, the particles reassert themselves and the body materializes instantaneously, apparently from nowhere. By the development of the power to move to any point of the Universe without any restraint, the *citta* is now able to get knowledge of anything anywhere through direct perception. *Citta* becomes almost omniscient. At any moment, our mind is filled with two sets of images, one through the actual contact of our senses with the external world and another is the product of our own imagination. This world image in our mind is the result of impact of the universal mind on our individual mind.

If *saṁyama* is performed on the grossness, the naturalness, the subtleness, the relatedness and the purposefulness of five basic elements (*pañcamahābhūta-s*), the mastery over these elements is attained²³³. They are also called *pañcatattva-s*. Literary, *tattva* means “that-ness”, the essential quality or a principle of a thing that differentiates it from others. *Bhūta-s* basically are principles which find expression through the medium of matter and energies of different types. These five innumerable elements have some special function in the manifested universe that of relating matter with consciousness and are always in combined state with each other in varying proportions to form the gross object in the world. The whole theory and

²³² वहिरकल्पितावृत्तिर्महाविदेहाततः प्रकाशावरणक्षयः ॥ PYS 3.42

²³³ स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद्भूतजयः ॥ PYS 3.43

practice of Yoga is based upon the idea of interdependence of three realities of existence namely, matter, mind and consciousness and extra-ordinary power that is possible to acquire through Yogic practices proves the correctness of fundamental basis of Yogic doctrine. In *samādhi*, we come in touch with the reality of the object meditated upon, while in intellectual comprehension we merely contact the blurred and distorted image produced by the object in our mind. The difference between two is the difference a substance and its shadow.

Thus, total control over functioning of the elements could be achieved by directing *saṁyama* on development of those. And from this, we gain eight types of *siddhi*-s (occult powers) as mentioned below. It includes excellent physique and non-affliction by the body's natural tendencies like aging, diseases and death²³⁴.

1. *Aṇimā*: (miniaturization) It is an ability to become as small as size of an atom or as one may want.
2. *Mahimā*: (magnification) ability to expand and to become as big as one may desire. In his *tattvavaiśaradī* (3.45), Vācaspati Mishra explains this as an ability to become as large as an elephant, a mountain or a town. However, *maṇiprabhā* defines *mahimā* as 'pervasiveness', saying it is the subtle body that expands.
3. *Laghimā*: ability to become light to any extent upto weightless.
4. *Garimā*: ability to become as heavy as one needs
5. *Prāpti*: ability to bridge great distances instantly and easy grasping by hand of any object at any distance
6. *Prākāmya*: ability to realize one's will and to have anything as soon as one has desire for it
7. *Isitva*: power to create and control things
8. *Vaśitva*: subjugation of everyone and everything in his surrounding

Thus, we get control of body and all elements of which it is made up of. We can work at our optimum level to make the performance excellent.

²³⁴ ततोऽणिमादिप्रादुर्भावः कायसम्पत्तद्धर्मानभिघातश्च ॥ PYS 3.44

Different qualities like grace, beauty, strength, endurance and supermost sturdiness make our body perfect²³⁵. The mastery over the *bhūta*-s will naturally lead to the body acquiring all above qualities as they depend on actions of *bhūta*-s. The mastery over the senses is achieved by performing *Samyama* on the power of apprehension or grasping ability of an individual, own natural state (*svarūpatva* of relationship between five *mahābhūta*-s and five *tanmātrā*-s), *asmitā* (awareness of I), relatedness (cooperative functioning of various principles) and purposefulness of the senses²³⁶. By making *samya* on the transformation that the sense-organs undergo when they contact objects and on their power of illumination, on the ego-sense, on the *guṇas* which constitutes the organs and on the experiences they provide for the individual, one gains mastery of the organs. From this mastery over senses (*indriyajaya*), one can move with the speed of mind independent of senses (similar to *pratyāhāra*) and can have mastery over *pradhāna* i.e. *mūlaprakṛti*. Mastery over both these i.e. *bhūtajaya* and *indriyajaya* avoids danger of getting trapped in *pradhānajaya* and facilitates the spiritual path towards final goal, *kaivalya*.

The Yogī who has attained the realization of the distinction between the *sattva* (pure state of *citta*) and *puruṣa* principle possesses the potentiality to have the supreme control on all states of existing (omnipotence) and the potentiality of having all the knowledge (omni-science)²³⁷. These two *vibhūti*-s automatically appear due to actual realization of the clear distinction of the *puruṣa* from the *sattva-citta*. And this experience or realization leads to attainment of controllership of all states resulting into *nirbīja samādhi*. Through detachment for these *vibhūti*-s eliminates the seeds of defects (*doṣabīja*), the prerequisite for *kaivalya*²³⁸. Mastery over an object does not necessary mean independence from that. This keeps him in bondage. Omniscience and omnipotence means mastery over *prakṛti*. To get complete freedom, full

²³⁵ रूपलावण्यबलवज्रसंहननत्वानिकायसम्पत् ॥ PYS 3.45

²³⁶ ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः ॥ PYS 3.46

²³⁷ सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च ॥ PYS 3.48

²³⁸ तद्वैराग्यादपिदोषबीजक्षये कैवल्यम् ॥ PYS 3.50

detachment is needed. *Vairāgya* is essential for *kaivalya*. During this spiritual journey, one should not get trapped into these miraculous powers (*vibhūti-s*) and fame due to them. If the root-seed of the faults (*doṣabīja*) get destroyed with elimination of last trace of *avidyā* and renunciation of these powers, then no other *doṣa-s* (faults) will remain with him.

Once, the Yogī almost reaches such state of Godliness or superpower, the celestial beings invite him to offer honours and gifts. But Patañjali (*sūtra* 3.50) warns him that he should not get attached to such attractions due to possibility of the danger of getting tempted and trapped into worldly engagement. He should totally discard and overcome the allurements offered by divine beings. Actually, he is tested by the powers of different types. With great efforts, one can remove the weakness to enable himself to move towards the final goal. Only through highest level of *vairāgya* (disinterestedness), one can become eligible for entering into the final stage of attaining spiritual goal.

When we feel that something is destroyed or disappeared and became past, actually what happens that some *dharma* go back into unmanifested state from their manifest condition. Other fresh *dharma* will become manifest from their unmanifest state and we say that they will come up later or infuture. So, there is no reality to time. It is a conception created merely by the two directions of the movement of *dharma-s*. A clear comprehension of this illusoriness of time removes the bondage of time, which is a great constraint on the freedom of *citta* and the most difficult hurdle in the path of *kaivalya*. The total abolition of this constraint of time is accomplished by the *samīyama* on *kṣaṇa-s* and their sequentiality as per *sūtra* 3.52, which leads to *vivekajajñāna*²³⁹. *Dharmas* here are different combinations of the three primary *guṇa-s*, which are nothing but three fundamental principles of motions (inertia, mobility and vibrations). The essence of the object consists in the uniqueness (*ekattva*) of transformation of these *guṇa-s*²⁴⁰. Patañjali further explains that the

²³⁹ *Ibid*, p.535-36

²⁴⁰ परिणामैकत्वाद्वस्तुतत्त्वम् ॥ PYS 4.14

object perceived by the *citta* is itself undergoing transformations in its own independent way²⁴¹. Different *citta*-s due to their different natures perceive and so experience these transformations, each one in its own separate manner as that perception by a *citta* is admixed with and so coloured by its own transformations. This different perception also is according to each one's past *saṃskāra*-s and the proportion of *triguṇa*-s in their personalities²⁴². A calm and dispassionate mind can alone see things correctly as far as this is possible under the limitations of ordinary life. This is possible with yoga practices to minimize *vr̥tti*-s with meditation and *samādhi*.

If *saṃyama* is directed on both *kṣaṇa* (instant moment) and its sequence, the realization is produced out of the *vivekaja jñāna* (intellect-born-knowledge or discriminative ability)²⁴³. It is the knowledge born of the awareness of the ultimate Reality. Though each moment is different independent of the other, feeling of an unbroken continuity of these *kṣaṇa*-s, unbroken flow of time is an illusion. This *viveka-jñāna* enables the practitioner to have the knowledge of any subject, whatsoever it is of any aspect which he would like to know²⁴⁴. He has this knowledge without any constraint imposed by the order or sequence with respect to time (*sarvathā viśayam*) or place (*sarvaviśayam*) or inter-subject relationships (*akramam*). He can have ultimate discrimination of any duality in the universe like *puruṣa* and *prakṛti* as transcendental truth leading to salvation or *kaivalya*. This apparent and illusionary union (*saṃyoga* as per Sāṃkhya) gets abolished at last.

Now, the Yogī has transcended the limitation of the time by means of the mastery over current moment as per *yogasūtra*²⁴⁵, he can differentiate the identical things of

²⁴¹ वस्तुसाम्येचित्तभेदात्तयोर्विभक्तःपन्थाः ॥ PYS 4.15 I.K.Taimni, *The Science of Yoga*, The Theosophical Publishing House, Chennai, 2005

²⁴² *Ibid*, p.540

²⁴³ क्षणतत्क्रमयोः संयमाद्विवेकजं ज्ञानम् ॥ PYS 3.52, p.487

²⁴⁴ तारकं सर्वविषयं सर्वथाविषयमक्रमं चेतिविवेकजं ज्ञानम् ॥ PYS 3.53

²⁴⁵ क्षणतत्क्रमयोः संयमाद्विवेकजं ज्ञानम् ॥ PYS 3.52

same class, characteristics and existing at the same place (*jāti, lakṣana, deśa*), which is impossible otherwise. Everything for him is in the present moment. The nature and scope of this is already explained (2.53).

The essential nature of *kaivalya* is pure *sattva*, the primordial pure state of *citta*. It is also called *pradhāna* or *mūla-prakṛti* (original) state. It has yet to develop its potentiality of consciousness, the ability to become aware and perceive. All types of *saṁyama*-s thus, are mastery over *sabīja samādhi* through which one can't attain *kaivalya* directly. One has to reach and attain *nirbīja samādhi* and *dharmamegha* to get *kaivalya*. *Kaivalya* does not necessary mean separation of *puruṣa* from *prakṛti*. If *sattva* is purified to the necessary extent, the *puruṣa* can function through *prakṛti* in full realization of his real nature and is always free. When there is equality of purity between *puruṣa* and *sattva*, the state of *kaivalya* is attained. This is realization of one's own nature (*mūla svarūpa*) in the fullest degree which is the characteristic and indispensable condition of *kaivalya*. Thus, isolation of *kaivalya* is subjective and not necessary objective²⁴⁶.

XII. Kaivalya

From the above referred stage, where the continuous meditation has brought us upto the '*svārūpa-śūnya*' or pure state of mind, the *puruṣa*, which is the guiding principle of evolution in this process of continuous unfoldment, finally attains *kaivalya*. *Samādhi* actually plays the prime role in unveiling the subtler and more profound aspects of objects in the manifested Universe. The province of this *samādhi* concerned with subtle objects extends upto the last stage of *guṇas* which is unmanifested *prakṛti* or *alinga*²⁴⁷.

Swāmī Ānanda Rishi rightly calls this spiritual journey from defining yoga as '*cittavṛttinirodha*' to the stage of *nirbīja samādhi* as 'pilgrimage of *rājayoga*'. *Yogabhāṣya*²⁴⁸ calls this *nirbīja* equivalent to *kaivalya* (state of liberation), which is

²⁴⁶ I.K.Taimni, *The Science of Yoga*, The Theosophical Publishing House, Chennai, 2005, p.329

²⁴⁷ सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम् ॥ PYS 1.45

²⁴⁸ B.Das, *A Concordance Dictionary to the Yogasūtras of Patañjali and the Bhāṣya of Vyāsa*,

the final trance in which there is no germ left of a world process, no *ālambana* for *citta*, no appetite for externalization or for anything other than self or *puruṣa*.

The transformation from one birth and a given species to another is availed from overabundance or overflow of it in *prakṛti*²⁴⁹. Change takes place according to the potentialities existing in the material or function of the energies and follows the natural laws and forces in a given condition. What the incidental cause does is merely to determine in which direction change will take place and to direct the flow of natural forces in that particular direction. Sameway, nature of action good or bad, does not make our life. It determines the direction of our future lives. The aspirant is the active creator known an intensive force. The current of our life must flow on continuously, its direction being determined by our actions, thoughts and feelings. The aspirant should know these laws of the nature as they operate in the realm of *prakṛti* and determines all flux of phenomena taking place around us. He can travel on the path of liberation but, only by obeying and utilizing these laws. He has to know the deep seated tendencies and their root causes to get them eliminated with proper practices. He tries to remove all the obstacles just like a farmer does for the flow of water

in a specific direction²⁵⁰. Then only, the path of *kaivalya* would become easy to travel.

For this purpose, according to sage Patañjali, he may by his will-power, if required, make provision of the temporary or artificial *citta* or independent centre of consciousness out of control over *asmitā-mātrā* (*ahamkāra*, pure I-consciousness) in the bodies being reborn in successive lives²⁵¹. In this case, the main mind or the natural *citta* is the director or mover of many artificial minds in their different

Bharatiya Vidya Sansthan, Varanasi, 2009, p.122

²⁴⁹ जात्यन्तरपरिणामः प्रकृत्यापूरात् ॥ PYS 4.2

P.V.Karambelkar, *Pātañjala Yogasūtra*, Kaivalyadham, Lonavla, p.504

²⁵⁰ निमित्तमप्रयोजकं प्रकृतीनांवरण भेदस्तुततः क्षेत्रिकवत् ॥ PYS 4.6

²⁵¹ निर्माणचित्तान्यस्मितामात्रात् ॥ PYS 4.4

activities. So, artificial minds (*nirmāṇa citta*) work as instruments of and also being controlled by the main mind. The main, natural *citta* works in good co-ordination and co-operation with all *nirmāṇa citta*-s. One should know this mental mechanism through which all these tendencies (*karma*-s and *vāsanā*-s) function in order to destroy them.

The natural *citta* concentrate all the power along with desire of one-pointedness through the practice of intense *dhyāna*. With *dhyāna*, the *nirmāṇa-citta* gets its ability of consciousness (*dhyānaja*). Such *citta* does not have storage of impressions or *karma-saṃskaras* (*karmaśaya*)²⁵². So, the *karma* done by such *dhyānaja nirmāṇa-citta* would be *niṣkāma* (desireless). Such meditation born mind has no connection with virtue and vice on account of destruction of his afflictions.

By creation of artificial mind and body (*nirmāṇa-citta* and *nirmāṇakāya*), one can function at the higher planes to get his karmic debt and desires eliminated. Yogic practices help to accelerate this process of spiritual upliftment. The more aspirant make progress on the path of yoga, the greater is in his hand in determining the pattern of his lives. Towards the end, he takes full control of his destiny before he attains *kaivalya*.

The objective Reality is independent and is common to all *puruṣa*-s; the minds are also independent and are engaged to each *puruṣa*. On account of the connection of these two, comes the acknowledgement which is the experience of the *puruṣa*²⁵³. The thing becomes relatively known or unknown inproportion to the degree of coloration of the *citta* by it²⁵⁴. The *uparāga* (colouration) of the *citta* by the *vastu* (object) is necessary for having the knowledge of the object, which otherwise remain unknown. And it would become known (or remain unknown) in proportion to the degree of colouration of the *citta* by the qualities of the object. Depending on the proportion of colouration of *citta*, each *citta* will perceive the same thing differently.

²⁵² तत्रध्यानजमनाशयम् ॥ PYS 4.6

²⁵³ Bengali Baba, *Yogasūtra of Patañjali with the Commentary of Vyāsa*, Motilal Banarsidass Pvt.Ltd, Delhi, 2005

²⁵⁴ तदुपरागापेक्षित्वाच्चित्तस्यवस्तुज्ञाताज्ञातम् ॥ PYS 4.17

Thus, the knowledge of a thing in different *citta* is variable and therefore each *citta* will perceive the same thing differently. But, the eternal *puruṣa* is aware, in an unbroken manner of all the changes which are taking place in the mind without escaping any. It is only a changeless, eternal consciousness which can provide such a constant and perfect background for the continuous and complex changes which are taking place in the mind. Due to unchangeability of *puruṣa*, the *citta-vṛtti-s* become known to this *puruṣa* which is their master. The *puruṣa* can, therefore, observe these *citta-vṛtti-s* without being involved in them and so can know about them in their totality.

When the *citta* perceives the things in the external world, it is doing this due to potentiality of perception and cognition gained from *puruṣa* by reflection of latent potentiality. This is comparable with the light of the sun falling on the surface of the moon and reflected from there to the objects making them visible. Similarly, *puruṣa* is the source of consciousness for *citta*. Through mere presence of *puruṣa*, the *citta* is incited and able to get enlightened²⁵⁵. Thus, the mind is not self-illuminating, on account of its perceptibility.

The *citta* basically is very fickle and vagrant and also can not simultaneously cognize more than one subject, so we need lots of efforts to make it *ekāgra* (focused on one object). It is constantly experiencing the external world and we need to take it to the internal world. At a single moment, the ascertainment of one's own nature and that of other is not proper. Thus, it is impossible to cognize both i.e. *citta* itself as perceiver and also a thing perceived at the same time²⁵⁶. It needs infinite number of *cittas* if we assume that the cognitive power (*buddhi*) of one *citta* perceives the activity of another *citta* and so on. Moreover, it leads to mixing of memories and confusion resulting into chaos²⁵⁷. Looking at all conflicting arguments, it is

²⁵⁵ नतत्स्वाभासं दृश्यत्वात् ॥ PYS 4.19

²⁵⁶ एकसमये चोभयानवधारणम् ॥ PYS 4.20

concluded that the *citta* is perceived and cognized by another and ultimate entity. This observer is the *puruṣa* as per *Sāṃkhya Yoga*²⁵⁸.

Citta is active consciousness principle, whereas *puruṣa* is the background principle of the consciousness and has unmanifest potentiality for producing consciousness. *Citti* is this aspect of *puruṣa*²⁵⁹. *Draṣṭāva* or witnessing attitude on the part of *puruṣa* in respect of the *citta* is this special knowledge (*puruṣa-khyāti*). *Citta* has many levels corresponding to the different vehicles of consciousness and in the process of *samādhi*, consciousness moves up and down to different levels keeping the centre fixed. In *samādhi*, when consciousness penetrates to the deepest levels of *citta* finally transcending to this level also, it becomes quite free from the limiting and obscuring action of *citta* and it is only then that its true nature is realized. Here, the perceiver, perceived and perception all merge into one self-illuminated Reality.

The mind coloured by the object to be known i.e. knower (*puruṣa*) and simultaneously illuminated by the world i.e. consciousness of *puruṣa* appeared as the subject and object respectively, gets capability of knowing anything and everything (*sarvārtham*) in the phenomenal world²⁶⁰. It is said to be omni-objective. The divine urge within anybody will sooner or later; try to find the *puruṣa* in self-realization. He, by whom the Truth reflected in the spiritual-absorbent cognition is determined, is the *puruṣa*.

There is total cessation of the feeling of the ownness (about body, *citta*, *ātmabhāva*) in that person, who is seeing in a special way i.e. has realized the distinction of the *puruṣa* from all other things²⁶¹. The desire for the transcendent bliss and true knowledge is inherent in the consciousness at the atomic level destroys and eliminates the lower desires and takes the aspirant to the highest level of enlightenment.

²⁵⁷ चित्तान्तरदृश्येबुद्धिबुद्धेरतिप्रसङ्गःस्मृतिसङ्करश्च ॥ PYS 4.21

²⁵⁸ *Ibid*, p.554

²⁵⁹ *Ibid*, p.556

²⁶⁰ द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम् ॥ PYS 4.23

²⁶¹ विशेषदर्शिनआत्मभावभावनाविनिवृत्तिः ॥ PYS 4.25

Afterwards, even this bliss and knowledge also should be given up before achieving the final goal else they become the means of bondage.

It is very difficult to remove the misidentification of body as self and much more difficult to remove the feeling (*avidyā*) about an inner entity like the mind or *citta* being the self. Lastly, at the verge of *kaivalya*, great and distinct efforts are needed for total disappearance of *ātmabhāvabhāvanā* (*vinivṛtti*), the last traces of *avidyā*. Then, the *citta* is bent down by the gravity of *viveka* and fore-loaded with *kaivalya*²⁶². But, before it happens completely, inbetween the gap, the *citta* undergoes different experiences. The dormant impressions (*saṃskāra-s*) which were curbed temporarily in the *sabīja samādhi*, surge up again even in the beginning of *nirbīja samādhi* and also new *saṃskāras* are created when one's *citta* returns to ordinary day to day awareness for his regular requirements²⁶³. Those *pratyaya-s* (activation of dormant seeds) keep on reappearing when ever they get chance during temporary relaxation of *viveka-khyati*. Only *dharmamegha samādhi* would burn these seeds (*saṃskāra-s*) permanently.

These *saṃskāra-s* or *pratyaya-s* can be removed or abolished in the same manner as described for annihilation of *kleśa-s*²⁶⁴. The previous habitual potency, on attaining to the state of burnt-up-seed by the fire of knowledge, does not give birth to notions.

Avidyā, the root cause of *kleśa-s* can not manifest if the aspirant can develop discriminative power through *pratiprasava* (counter evolution) and his regular practices of Yoga as explained earlier. Such aspirant or Yogī stops taking interest even in the ultimate knowledge (*prasāṅkhyāna*) and has already reached the state of *viveka-khyāti* as explained above is designated to be in *dharmamegha samādhi* means cloud of virtue²⁶⁵. This is the highest kind of *samādhi* one can think of. At this stage, one remains detached all the time towards the most exalted state of

²⁶² तदाविवेकनिम्नङ्कैवल्यप्राग्भारञ्चित्तम् ॥ PYS 4.26

²⁶³ तच्छिद्रेषुप्रत्ययान्तराणि संस्कारेभ्यः ॥ PYS 4.27

²⁶⁴ हानमेषां क्लेशवदुक्तम् ॥ PYS 4.28

²⁶⁵ प्रसङ्ख्यानेऽप्यकुसीदस्य सर्वथाविवेकख्यातेर्धर्ममेघसमाधिः ॥ PYS 4.29

enlightenment inspite of having mastery over *samīyama* on all objects. Now, this person reaches to the state of culmination of renunciation which he has been practicing since he entered into the path of yoga. This journey is not returnable.

Now, the only step left is attainment of *kaivalya*. Though, experience in this state can not be described, Patañjali has tried to give the results one may accrue from attainment of *kaivalya*. He gets freedom from *kleśa*-sand *karmas*²⁶⁶. As these are the two main instruments of bondage, such person at this stage of *dharmamegha samādhī* and *kaivalya* can not again fall into *avidyā* and gets binded into *karmas*. The person starts identifying the self different from non-self, *avidyā* and consequently other four *kleśa*-s automatically get disappeared. He will be in the highest state of *vairāgya* and all his actions will be *niṣkāma karma* (actions without expectations). So, there is no chance of generation of new *karma*-s or *saṃskāra*-s.

With the unlimited knowledge that the realized person has, who is free from all barriers or coverings and impurities, the knowable becomes little or nothing more is worth knowing²⁶⁷. When these hindering layers of coverings of *kleśa*-s and obscuring impurities (*mala*-s) are removed in *dharmamegha samādhī*, there remains the slightest obstruction in the path of the inner illumination faculty (*ṛtambharā prajñā*). His capacity of knowledge is boundless, infinite and there would be very little or nothing, which remains yet to know for him.

And from this results the termination of the process of transformation of *guṇa*-s in case of Yogī-s, whose purpose has been accomplished²⁶⁸. Thus, these *triguṇa*-s having fulfilled their object, the process of change in them comes to an end. Association of *puruṣa* and *prakṛti* (*samyoga*) gets dissolved with this resulting into end of transformation. Finally, there will be dissociation of *puruṣa* and *prakṛti* resulting into *sāmyavasthā* (state of equilibrium).

²⁶⁶ ततः क्लेशकर्मनिवृत्तिः ॥ PYS 4.30

²⁶⁷ तदा सर्वावरणमलापेतस्य ज्ञानस्यानन्त्याज्ज्ञेयमल्पम् ॥ PYS 4.31

²⁶⁸ ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम् ॥ PYS 4.32, p.577

Kṣaṇa, the smallest unit of time is moment. It is comparable with a quantum of energy or atom of matter of modern science. On one hand, *krama* is time sequentiality having notion of continuousness as compare to *kṣaṇa* which is discrete. Innumerable *kṣaṇa* follow each other so rapidly that ordinary *citta* is unable to gasp their discreteness giving us an illusion of continuity of *krama*²⁶⁹. Thus, both are counter-co-operator (*pratiyogī*) of each other.

Everything in the universe changes from moment to moment by a relentless law which is inherent, in the very nature of manifestation²⁷⁰. The Yogī can become aware of the ultimate reality only when his consciousness is liberated from the limitations of this process which produces time. There can not be an absolute measure of time. It should be related to number of images which pass through the mind.

According to Patañjali, ²⁷¹ attainment of *kaivalya* means the termination of the supervising status (*draṣṭṛtva*) of the *puruṣa* and achievement of *apavarga* (liberation, absolute absorption). Pure form or primordial status of *puruṣa* is regained. Now, there is no need of *guṇa*-s for serving the purpose of the *puruṣa* or no further need of the process of the transformation of *guṇa*-s. This characteristic of *puruṣa* is the synonym *citi-śakti*. The result is *puruṣārthaśūnyatā* (devoid of *guṇa*) and *pratiprasava* (reversal of evolution of *prakṛti*). *Prakṛti* is rolled back to the original state (*mulāvasthā, svarūpa-pratiṣṭhā*).

This is the state of self-realization, in which *puruṣa* gets established finally as the purpose is attained. In this state, the *guṇa*-s resume to the state of equilibrium. Therefore, power of pure consciousness can function without any constraints. *Kaivalya* is culmination of prolonged evolutionary process and going into the deeper level of contemplation, uncovering the hidden Reality. This experience is so perfect and overwhelming that one loses his own identity temporarily. This does not necessarily mean that the individuality is dissolved and lost forever. The isolation of

²⁶⁹ क्षणप्रतियोगीपरिणामापरान्तनिर्गह्यः क्रमः ॥ PYS 4.33

²⁷⁰ *Ibid*, p.387

²⁷¹ पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठावाचीति शक्तिरिति ॥ PYS 4.34

puruṣa frees him from all limitations and leads him to the closest possible unification with consciousness in all its manifestations. This is the final goal of achievement for a human being, beyond which is the area of only experience and not the end.

It also validates how this ancient culture of Yoga could be applied scientifically in our day to day life to make ourselves better and better. It explains how it gets its roots from Sāṃkhya Philosophy. Various paths of Yoga are mentioned on the comparative platform with a common goal. Among all these, how *rājayoga* i.e. Yoga of meditation given by sage Patañjali help us to get evolved to the higher level of integrated personality and finally towards the spirituality.

Here, Patañjali looks upon self-realization as coinciding with the death of the finite body and mind. What remains is the eternal witness, the power of Awareness or self. During this entire journey of Yoga in the chapter on *kaivalya*, Patañjali has tried to lift us from our dull and dark physical and mental state to the ultimate, blissful state of liberation with lots of options suitable to us.

When we try to know why there is *samyog* of *puruṣa* and *prakṛti* and what is its role in evolution, following *sūtra* explains the awareness that *puruṣa* attains in this process of his true nature and unfolding of powers inherent in him and *prakṛti*.

Prakṛti and *puruṣa* are brought together in order to make *puruṣa* a total master of these vehicles²⁷² and then, transcend them to take him beyond the control of *prakṛti*. This union lasts till the complete knowledge of self is acquired, as the main cause is lack of awareness (*avidyā*) of his real nature²⁷³.

When this *avidyā* is destroyed, this identification ceases and *puruṣa* and *prakṛti* get dissociated. Thus, absence of this union arising from absence of lack of discriminative knowledge or real discernment about reality is state of emancipation.

²⁷² स्वस्वामिशक्त्योःस्वरूपोपलब्धिहेतुःसंयोगः ॥ PYS 2.23

²⁷³ तस्यहेतुर्विद्या ॥ PYS 2.24,

Now, the bondage (*samyoga*) gets broken and the seer (experiencer) resumes to his original state and becomes free and liberated (state of *kaivalya*)²⁷⁴.

During our *sādhana* (practice), there should not be any confusion. Patañjali says that the experiencer is identified with the object of experience to know the nature of both. And also adds that this identification is caused by ignorance (*avidyā*), we feel a certain bewildered by this. He does not approve this *avidyā*, but tells us to go through the experience by becoming aware of *avidyā* which is necessary part of this journey and then, make all the efforts to get rid of it gradually (*hāna-upāyaḥ*) to attain the state of *vivekakhyāti* (complete discriminative knowledge), which is devoid of any confusion and means of liberation²⁷⁵.

Discrimination power to differentiate between *ātman* and *anātman* is *viveka* and distinction between the *sat* and *asat* is called *khyāti*. This power brings awareness and understanding of *avidyā*. Gradually, *avidyā* disappears out of pure awareness and self-realization and not due to intellectual understanding and higher education.

If we take worldly life of these lower planes as a kind of school to learn new experiences, then we will not resent against the severe discipline to which we are subjected. Rather we will adopt the right means and learn lessons and techniques for getting out of sufferings which are incidental to this life. With this respect, Yoga discipline is the last training of our education and will make us passed to live free and independent life.

Vivekakhyāti

We have to make all the efforts continuously to awaken the unique knowledge till no trace of illusion remains. *Vivekakhyāti* is actual awareness of reality by which soul is awakening from spiritual sleep and now, wants to find itself. It is a direct contact with the innermost spiritual consciousness. This knowledge or wisdom of the Yogī has sevenfold well marked stage (*saptadhā prāntabhūmi*) to attain the *prajñā* level

²⁷⁴ तदभावात्संयोगाभावो हानं तदुशेः कैवल्यम् ॥ PYS 2.25,

Swami Prabhāvanānda, *Patañjali Yogasūtra*, Sri Ramakrishna Math, Chennai, 2010, p.91

²⁷⁵ विवेकख्यातिरविप्लवाहानोपायः ॥ PYS 2.26

(the highest knowledge)²⁷⁶. Thus, *vivekakhyāti* is attained through seven steps, though Patañjali has not explained these seven steps. Seven descriptions of this knowledgeable Yogī as per *Vyasbhāṣya* of *Pātañjala Yogasūtra*²⁷⁷ are explained in two divisions as under:

Firstly, Vyāsa has given fourfold material freedom (*kāryavimukti*) of the intellectual-vision or liberation from action, which includes:

- a) The avoidable, the knowledge of the afflictions that has been fully understood; nothing more of it is left to be known.
- b) The causes of the avoidable have been known and destroyed, there is nothing more of them to be destroyed.
- c) The avoidance has been seen by the help of the inhibitive spiritual absorption (*nirodha samādhi*).
- d) The means of the avoidance in the form of the intellectual-revelation (*vivekakhyati*) has been developed, manifestation of discrimination.

Secondly, Vyāsa has given threefold spiritual freedom (*cittavimukti*) including:

- a) The intellect has finished its duties, the energy (*guṇa*-s) – just like the stones detached from the edge of a mountain-peak, getting no support and being ready for entering into their own cause, gets lost along with the *citta*.
- b) There is no more production of the fully exhausted energies on account of the necessity. The insight recognizing that the Puruṣa is free from all three *gunas*.
- c) In this state, the *puruṣa* goes beyond the relation of energies and being the only light of his own manifestation becomes pure and absolute. This is the awareness of the pure light within.

Dr. Kolhatkar K.K. has mentioned that the following seven vices disappear step by step:

1. Desire to get something
2. Aversion to certain things

²⁷⁶ तस्यसप्तधाप्रान्तभूमिःप्रज्ञा ॥ PYS 2.27

²⁷⁷ Bengali Baba, *Yogasūtra of Patañjali with the Commentary of Vyāsa*, Motilal Banarsidass Pvt.Ltd, Delhi, 2005, p.53

3. Desire to acquire new knowledge
4. Desire to do something
5. Affliction
6. Fear
7. Dissatisfaction

Thus the *puruṣa*, having reflectively seen this *saptabhūmi-prajñā*, possessed of final ground is said to be skillful even in the absence of the mind as his position is beyond energies (*guṇa-s*).

Hence one can not think of jumping directly onto the highest peak of the final goal. The great spiritual journey is slow and steady, but we are sure to reach the destination.
