

The Original Philosophy of Yoga: 1

**THE ORIGINAL
PHILOSOPHY OF YOGA**
(The Yogasutras of Patanjali)

with
Introduction, Translation and Commentary
by

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To

The Challenge of Memory

Only through time is time conquered

-T. S. Eliot

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PREFACE

The inspiration for this work came from Rev. Swami Omananda ji, Acharya Gurukul Jhajjar (Haryana). Swamiji's life was a long story of study and meditation, education and social service. He lived a struggle for the revitalization of ancient studies and Vedic values specially in the context of the needs of the present time. Yoga is the rock-bed foundation of positive and holistic living in the same tradition. Hence a presentation of yoga philosophy in modern English idiom is an act of service to the community.

This book is meant for an average English-knowing reader, although it may also be used by those who chiefly depend on literal translations of the text and commentaries. The real meaning of an ancient text may not be available through a literal translation without reference to the substantial content of the language. In the present work an attempt has been made to explain the substantial content in the scientific milieu in the current idiom of the English language. No claim to an exhaustive explanation of the meaning but an attempt has been made to present the content in a simple and clear style as far as possible. Therefore a reader, I believe, will surely feel what yoga philosophy is like— if not what exactly it is—and if he feels that, I shall have been amply rewarded for this labour of love.

It is rarely possible to-day for anyone to claim that he can fully understand and explain the yoga philosophy of Patanjali, first because of the nature of this ancient knowledge and secondly for reasons of the language.

Ancient Indian philosophy, specially *Yoga*, is *Darshan* which means vision, a direct experience of the Reality and, simultaneously, a transmutation of the personality in tune with the vision. The medium of the vision may be thought, to begin with, or imagination, but finally it is the soul itself which, in a state of communion with the Reality, becomes one with it. The philosophic state then is a recreation, reflection in

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contemplation, of the state of Being wherein the subject, the object, and the experience (knowledge) all three merge into one. When the philosopher emerges from that experience, then, with his memory and imagination, he recaptures and reconstructs that experience from the impress which his soul still bears. This memory and imagination, too, is not the ordinary existential memory and imagination, it is the trans-logical, *Ritambhara Prajna*, the highest intelligence of which the human mind is capable. Logic and reason has a place but it has the power only to apprehend and not to comprehend the experience.

Besides the limitations of logic and reason, we suffer from historical limitations of communication. The original language of the *Yogasutras* is the nearest possible approximation to the philosophic vision, but we cannot now be sure of our understanding of that language and much less of the approximation of that language to the vision. Indeed, we cannot even be sure whether our language to-day can translate the original Sanskrit expression. A claim to the original vision would be fantastic, even a claim to the original language would be presumptuous. Still what I do claim is an intellectual and sentimental commitment to the vision and to the language of the philosophy. Hence whatever is presented here is the fruit of that commitment and its meditative expression in English.

Yoga philosophy presents a holistic programme of intelligent and full systemic living. Yoga is a complete discipline of a conscious evolution of the self from the state of existence to the vision of the essence and union with the Infinite source and spirit of the universe. Maharshi Patanjali takes the *Sankhya* and other Darshanas as his basis and constructs a practical programme of personal and transpersonal realization of truth and freedom.

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The basic assumptions are:

1. Life is real.
2. It comes into being when the Essence (Being) explodes into Existence (Becoming).
3. Existence is real, an objective entity. It is not contingent on some individual's experience.
4. Existence is an integrated evolute of matter, energy, and soul, jivatma, (Prakriti and Purusha), the Purusha Vishesha being Ishvara. The individual is jivatma.
5. Living is an earnest affair. The soul (jivatma) descends into existence to have an experience of the living (existential) mode and then to rise to the Essence, thus completing one cycle from Existence to Essence.
6. The existential mode, unless it is lived through with intelligence and faith, renunciation and spiritual commitment, involves the soul and distracts it into identification with the world of existence.
7. The identification with existence is affliction. All conflict, contradiction, dichotomy, paradox, sufferance, pain is the result of human consciousness as conditioned by existence.
8. Freedom from affliction is possible through knowledge and vision of the Reality.
9. Yoga is the way to knowledge, vision and freedom.

We may put the same thing in terms of a four-fold programme:

- a. Affliction (Duhkha) is a fact of human existence.
- b. The cause of affliction is the loss, absence, of knowledge and vision, i. e., Avidya (Ignorance/Nescience).
- c. If the cause is ignorance, the remedy is knowledge and vision.
- d. The way to knowledge, vision and freedom lies through yoga.

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The whole scheme of yogic living, knowledge, vision and freedom is neatly programmed through four chapters.

Maharshi Patanjali's work has an ancient halo about it. Surprisingly, it is a great modern work also. It scientifically studies the multi-dimensional structure and evolution of the world and provides deep insights into physics, chemistry, ethics, morality, psychology, psycho-dynamics and genetics, all integrated into something like a micro-macro-systems engineering and analysis synthesis, and integrative living.

It is a pleasure to acknowledge that during the preparation of this book, I received a shower of blessings and good wishes and cooperation from senior friends and colleagues: First Swami Omananda ji who gave the idea and inspired me to do it, Swami Satyapati, and shri J.K.Jain, Dr. Balbir Acharya and other colleagues of the Sanskrit Dept, Maharshi Dayanand University, Rohtak, I must have often exhausted their patience and forbearance in discussions.

Finally hearty thanks to the memory of my late wife Maya Sharma for her patience and forbearance with all my concentration, indifference and occasional impatience. To my son Gianender Sharma, my daughter Indira Sharma, her mentor and my senior friend Ram Dass ji of California, thanks.

-Tulsi Ram Sharma

INTRODUCTION

Philosophy is man's creative interaction with himself and his environment. What is it that is around me, and what is this me surrounded by things in endless space? What has time and history done to me? Surrounded, smothered, lost, how do I survive if I must? If I must survive, I ought to know how to survive and be myself. The Yoga philosophy is one answer to this overwhelming question.

The original philosophy of Yoga is revealed in seed form first in the Vedas (Yaju. 23, 18; 31, 60 and ch.11; and swami Divyananda Saraswati: Yogavidya in the Vedas 1983).

Then the Yogasutras of Patanjali offer a systematic study of the discipline in respect of both theory and practice. Later teachers and practitioners have worked out their own specialized paths of Yoga. But, without doubt, they seem to have developed one or the other branch of the original system in their own context for their own purpose. For example, some of the modern teachers, who accept the freedom of personal choice as the very basis of Yoga, build their particular system on 1.39 which says: "Follow the way which suits you". However, for the conscientious student of Yoga, whether as spiritual or as academic discipline, the Yogasutras remain the basic text and philosophy.

1. The Science of the Soul

Darshana Philosophy—The Yogasutras of Patanjali are popularly known as Yoga Darshana. Yoga Darshana is one of the six basic works of Indian philosophy.

The six basic works of Indian philosophy are:

- i. *Sankhya of Kapila*: It studies the nature and evolution of Existence as an integration of the material and

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spiritual essences and discusses the art of living (Purushartha) as the means to counteract the physical, psychological and spiritual afflictions.

- ii. *Yoga of Patanjali*: It accepts the Sankhya frame of reference regarding the reality of Existence. It discusses the place of man in the world as also the value of existence. It sets out a practical programme of intelligent living (Yoga) so that, with that discipline of the mind and spirit man ascends from Existence to the Essence, thereby completing one Essence-Existence-Essence cycle.
- iii. *Nyaya of Gautama*: It is a treatise on logic and the art of correct knowing. It says that freedom from ignorance and existential problems follows only from correct knowledge of the nature of man and the universe.
- iv. *Vaisheshika of Kanada*: It studies Dharma as the synthesis of existential well-being and the spiritual ascent of man to the Essence. It sets forth the physical and temporal nature of the material part of the universe in terms of what is generally known as the atomic theory of the universe.
- v. *Mimamsa of Jaimini*: It is a study of Dharma which it defines as a dynamic way of living as set out in the Scriptures.
- vi. *Vedanta of Vyasa*: It studies the nature of the Absolute Spiritual Essence of 'Brahman' which is discussed as the first and efficient cause of the beginning as well as of the end of the universe across the infinite cycles of existence.

These six works thus present a comprehensive body of Indian philosophy. They study the nature, causes and evolution of the universe, the place of man in it, the nature and modes of knowledge, the nature of the Absolute Spiritual Essence, the existential problems of man and the ways of

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solving them through a dynamic way of living, i. e., Dharma, which is a synthesis of the values of Existence and of the Essence. Yoga is a practical philosophy of how to rise from Existence to the Essence. Yoga is, thus, discipline of the mind and the art of intelligent living. It is a positive philosophy, neither negative nor pessimistic, but comprehensive and wholly inspiring.

These works are sometimes described as six Systems or Schools of Indian philosophy. It is also said that they present different, divergent, and even contradictory, views of man and the universe as also of the Ultimate Reality. The answer to this view was given by Swami Dayananda who set the perspective right by giving a harmonious unified interpretation of the six works. He said that they are neither parallel nor contradictory. They are, in fact, complementary, he said, in his famous work *Satyartha Prakasha* (The Light of Truth), chapters 3 and 8. He says:

Q. Are the Vedas and other true Scriptures consistent in the account of creation, or are they inconsistent?

A. They are all consistent.

Q. If they are consistent and non-conflicting, how can these be all reconciled? Which account of the six schools of philosophy is correct? The Vedas derive the creation sometimes from the Purusha, at others from Hiranyagarbha and so forth. The Mimansa ascribes the creation to action or cosmic energy. The Vaisheshika assigns it to time, the Nyaya to atom, the Yoga to enterprise or courage, the Sankhya to Prakriti or Nature, and the Vedanta to Brahman. Now, which of the accounts is the correct one and which is false?

A. All these accounts are true and none of them is false. For the Great God is the efficient cause, and Nature or Prakriti, the material cause of the world. You will find perfect harmony pervading in the six schools of philosophy in this manner: According to the Mimansa, there is no work in the world in the performance of which no will or action or energy

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is employed. According to the Vaisheshika nothing can be made without time. The Nyaya maintains that nothing can be made without the existence of the atoms or material cause. The Yoga asserts that nothing can be done without knowledge, wisdom, and intelligence. According to the Sankhya, nothing can be made without the union of elements. The Vedanta emphasises that nothing can be produced without the efficient cause, an agent. Hence, the creation takes place from the working of six causes, each one of which is described at length by each school of philosophy.

Indian philosophy, thus, covers the total subject of philosophy from Existence to Essence, from matter, through creation, to God, the Cosmic Soul. The Yoga philosophy is a practical and scientific treatise which aims at training the mind in the art of living and ascending from Existence to Essence. It is actually a link between the pure philosophy of the soul and Absolute Essence on the one hand and its practical realization by the individual on the other.

Yoga is a part of the original knowledge of man. It is revealed in the Veda. Says Yajurveda, II, i: "The Yogis, to know the Ultimate Reality, i. e., God, first join their mind (to the Lord). Then the Lord, Savita, inspires their intelligence and they acquire the light of the Truth on the earth itself." Again: "I know the Great Being like the Sun, beyond the dark. One conquers death on knowing Him. There is no other way to liberation and immortality" (Yaj. 31, 18). The knowledge and vision of that Reality is described again and again: "I know the Centre (the very source) of this creation." (Yaj. 23, 60)

The knowledge of that Great Being begins with the experience and awareness of the every-day world of existence. We know the Essence through the experience of existence. Coming from the Veda to the Upanishad, we receive this message of the path of knowledge: "I know the permanent through the transient, the Essence through the existence, the Eternal through the mutable." (Kath. 10, 2)

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Existence, alienation and awareness:

The world, including ourselves, is existence. It is also the world of our immediate experience. It is full of emotional, intellectual, social, commercial and political activity. Everybody is busy, working, racing, fighting to the finish. The whole scene is a storm, a mad race for power and money, a violent battle of competition for gains. It is a whirlpool which, quite often, swallows the fighting individual and takes him to the very bottom.

But no one wants to be swallowed and lost. Everyone wants to be on top of everything. If there is an attack, he fights back. He struggles to survive, live and grow. That something which struggles to live and refuses to go out of existence, that is the essence. This essence is the soul, the very identity of the individual. It defines itself through existence in terms of thought, speech and action. The individual is as he is known by his character and action in life in these terms. He insists on freedom of thought, speech and action. That freedom is his identity. If he does not insist on freedom, he is nothing. The opposite of freedom is slavery, death, a negation of existence.

Here arises an important question—the question of the individual and the environment. The world, including ourselves, is existence. In this world, each individual is himself. He is one and thus alone. He stands alone, but in reality he is not all alone because we all stand together. Still the individual might feel that he is alone, and there starts the crisis of the modern mind.

The individual creates a division between his individual self and the rest of the world. This rest of the world is his environment. He feels that in this environment he belongs to none and no one belongs to him. He belongs nowhere and nowhere belongs to him. He feels unhappy, isolated, insecure and uprooted. This feeling is alienation. The

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logical end of alienation is madness, heart failure, suicide, or slow death.

Let us appreciate the problem. Alienation is partly inbuilt with the system because while the individual is one, the others are many. But largely it is a self-created malady. The farmer wants that it should rain, the potter wants that it shouldn't. So, whether it rains or not, one of the two is bound to be unhappy. The system cannot look after everybody at the same time in the same way. To this extent alienation for some and for all is part of the system. But to feel by that same event that no one is happy and hence the whole world is condemned to misery, this generalisation is self-created. Persons with isolated sensitivity create misery for themselves. Their need is appreciation, sympathy and security. Man must save himself, his identity, his essence. He must feel that he is a part, and an important part, of the world. The world cannot extinguish the light within, the light shall remain. But to save ourselves we must all stand together and try to shine.

Modern environment does not readily help. Instead, it is full of strain and stress. In early history when population was limited, man's needs too were limited. Nature was either abundant or manageable and man was comparatively free from strain. But with the increase of population and the growth of cities and states, both man and nature are under pressure. The individual finds that there are boundaries to his freedom everywhere. His needs too have grown so much that even freedom is less of fact and more of need. Individuality, freedom, personality, is constantly under attack. Choices are limited, and standing in a queue is more an insult than a discipline. But choose one must and one must be responsible for that choice. One must choose in a world which reduces the choice to the minimum. You choose because it is a necessity to choose. In other words, the difference between choice and necessity is almost nil. To use the language of certain modern thinkers, 'man is condemned to be free'. This feeling is

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produced by the pressures of the environment on the consciousness.

In the storm of existence and violence to-day, the individual is likely to feel lost under the stress of the environment. If he loses the essence, the result is alienation and self-annihilation. It is strange and painful that though man is free, yet he is condemned. One dominant theme in modern literature is that man, at the most, is condemned to be free. Frustration, boredom, loneliness, mental imbalance, blood pressure, madness, heart failure, suicide, these are the gifts of our self-denial under the pressures of modern technology which has given rise to a commercio-political juggernaut. Then, if we want to survive and freely grow to the fullness of our essence, we must ask a few questions:

1. Is this whirlwind of existence the ultimate?
2. Don't I feel that I am something in it and in spite of It?
I am.
3. If I am something, aren't you something too?
4. Is there anything common between you and me?
5. Is there something common among us all?
6. Is there any scope to realise that commonality?
7. If there is, why not try?

If we try, we are sure to advance from alienation to affirmation and social fulfilment. From there we move to the freedom and ultimate happiness of the spirit. Indeed, the practice of Yoga and at least a study of the Yogasutras is a need of the hour if we want to save ourselves from mental boredom, alienation and spiritual death.

2. Yoga for Everybody:

It is often said that Yoga is not everybody's cup of tea. I believe it is. It is meant for everyone. Yoga is not a mystery, it is a reality. Indeed, it is inbuilt with life itself and cannot in fairness be denied. In ordinary language, Yoga means joining,

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connecting, communicating, communion, union—which in Sanskrit is called Samadhi. Wherever one is joined to, with someone or something, we have a situation of Yoga. ‘Yoke’ is an English word which comes from the same root source as Yoga. Yoga is a practical link which ultimately joins the individual to the Supreme Soul.

No man is an island unto himself. Everyone, without exception, is joined to something or someone, and to the environment. Whatever is the connection, that is his ‘Yoga’. This Yoga of his shows his involvement with things and men and women. It also points to his goal or goals in life. He might know this or not, but he certainly has his involvements and his goal. It is said that it is only a saint or a devil who is alone. Even this is not wholly true. The devil is involved with the love of evil, and the saint is connected to his love of good. Man in the human form is always in a state of yoga. Only, if he could know this. The fortunate ones do know, everybody doesn’t. Everybody should, though. An exceptional degree of awareness, especially self-awareness, is the distinction of man which sets him apart from the animals.

Yoga in fact is a part of Dharma. But, again, what is thought about Yoga is also believed about Dharma. It is said that Dharma is not for everybody. I believe it is. Whatever we believe, think, feel, speak and do, that reflects our dharma. No one can deny his action, thought, word and feeling. Everyone has some belief and values. Hence everyone has a dharma and within that dharma everyone has his Yoga. And he practices that yoga as he is involved with his goals. Each person, thus, has his dharma and each person has his yoga. To deny either dharma or yoga in relation to man is to deny the facts of actual living. Man lives his dharma and his yoga.

To say that everyone has his yoga and everyone lives his dharma is not the whole truth. I have spoken of yoga and dharma as behaviour. Now behaviour always involves some direction, conscious or unconscious, positive or negative. Involvement in a negative direction, in fact, is anti-yoga and

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anti-dharma. In yoga as well as in dharma, the direction must be positive. The word for positive thought and action in the context of man and his environment is 'Yajna'. The simple test of direction is this: If you are denying life what you can give, or taking from life more than what you are giving, the direction is negative. On the other hand, if you are giving to life more than you are taking from it, the direction is positive. Any action in the positive direction is an act of Yajna. Yajna is another name for dharma and yoga.

Yoga is a discipline of the self in the midst of the environment. It involves knowledge, feeling and action with continuous practice in the positive direction. While we are merely behaving without knowing the direction, our behaviour is only natural just as the behaviour of animals is natural. We are not aware of what we are doing. But while we are aware that we are behaving this way or that way, and we know the reasons why we are behaving like that, and we know the goal which we pursue and wish to reach, only then we are behaving as human beings. Then we are working and living as yogis.

Here we should understand the difference between awareness and self-awareness. Awareness in some degree is a characteristic of life at various levels of existence. But self-awareness, is the quality of a developed and disciplined mind. Even knowledge is not enough. With mere knowledge, we may act in a positive as much as in a negative direction. Only when we act in a positive direction and know this and feel fully responsible for what we are doing, only then we are living and behaving as intelligent human beings. Everybody is acting, but everybody is not intelligent, nor does he know. Mere acting means only existing, not awareness.

There is a difference between existence and awareness. People generally live on the plane of existence, not on the plane of awareness, much less on the plane of self-awareness. When Kalidasa was cutting the same branch on which he was sitting, he was existent all right but not aware of

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that existence. Others who watched him in that stupid state of mind were aware of his position. Similarly all of us exist, but many of us are not aware of our existence nor of the self.

The purpose of Indian philosophy, especially yoga philosophy, is that everybody should know and act in the positive direction and continue the practice in full awareness until the highest goal is reached. Everyone must find his own salvation and all of us must find it together as well. Everyone is alone by himself, but he is one of among and with many. We must recognize the individual personality as well as the collective personality.

Man: Thought and Light: So everybody should know and act until he realizes the essential self and reaches the final goal. The essential quality of man is intelligence which distinguishes him from the animals. Man in Sanskrit is called 'manava', the child of Manu. Both 'Manu' and 'Manava', 'the archetypal man', are derived from the root 'Man', which means 'to think'. One who fails to think is not a man except in body form. The Aitareya Upanishad has a beautiful myth to show that the human body is the abode of gods. These gods are the powers of intelligence, imagination and light, renewal and creativity. If man is man, these powers must reflect through his actions and ideas. Otherwise he is just an animal. To exist in human form is one thing, to realize the God in man is quite another. To realize the God within, that is the goal. If you hold this view of man, and ask for the way, Yoga philosophy is the answer. Turn the key and the gates of light will open.

The frame of Reference: Unity in diversity is one article of the yogic frame of reference. Essence in existence is another way of saying the same thing. The unity is the unity of the Essence, and the diversity consists of the many many forms of existence. The Essence reflects through existence, and yet it is beyond and distinct from it. The Essence is constant and is not

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subject to change. But existence is a flux. It is in a continuous state of change. The existence proceeds from the Essence, sustains in it for a life-time, and recedes into the Essence again. The Essence-Existence-Essence cycle repeats endlessly, without beginning and without end. It is a continuum.

Imagine a circle. Where does it begin and where does it end? Nowhere. You might as well say that the circle begins as well as ends everywhere, because, in the circle each point is the beginning as well as the end. The end is the beginning and the beginning is the end. The story of creation, destruction and re-creation is the circular story of eternity wherein the Essence descends into Existence, creates the beautiful forms of life and consumes them back into its timeless womb. The cycle goes on and on.

Some thinkers call the same thing by other terms: Being and Becoming. The Being is constant and changeless. It is that spiritual reality which reflects through different modes existing in the world of time and space. These modes in their entirety are called Becoming. Each form of existence is one individual mode of Being in the process of Becoming. However, beginning and end are relevant to the individual modes of being or existences, but not to the whole because the whole is infinite which is without beginning and without end.

Spirit and matter is yet another and simpler way of describing the same thing. The Spirit is the soul that pervades the universe. It informs and holds and governs the various forms of existence including their inter-relations. It gives to the material existences the character of a system. The spirit is also the inner law which by itself creates, sustains and destroys the creation. This gives us the idea of God in the cosmic form. The cosmic form is the existence which embodies as well as reflects the Essence or Spirit. It comprises infinite varieties of existence with each form having its individual being in the total system. Each human being, for example, is one distinct entity and has his or her

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own body and an individual soul. Not the human beings only, every other form of existence, animate or inanimate, is an embodiment of matter which reflects the Essence of Being through its individuality in time and space. The Essence is in the Existence and yet it is distinct from it. It reflects but it is not involved, and it transcends the world of existence. Time and space bind it not because they exist in it. It is here and beyond and infinite. The whole is one system, living, breathing, vibrating, with units and subsystems varying and ranging from the cell to the stars.

Each individual existence, a human being for example, is a distinct unit, separate, individual, and autonomous. It is a system in itself which comprises matter as well as spirit. But it is not isolated nor unrelated. The Essence or the Spirit is the one common bond among all the units. Each one of us also is an individual spirit. So, as individual spirits, we are all similar and equal. Secondly, each one of us reflects the Supreme Soul. To that extent we are not only similar but also one and the same. In other words, each one has an individual personality, a social personality as one unit of the social system, and a cosmic personality as part, howsoever small, of the cosmic system. Each one is one and yet many, and the many are many and yet one. We are many in existence and we are one in the essence.

The Body: Let us understand this unity in diversity by means of an example. The human body is made up of innumerable cells. Each cell is a complete unit in itself. It is a system, i. e., it receives its food for maintenance from the larger body system, performs its function, and contributes its share of work and output to the whole body, and when its age is over, it disintegrates or dies out. It is also complete for its own purpose. But that purpose is meaningful only within the total working and purpose of the whole body which itself is a system. A nervous cell works as part of the nervous system, but the sub-systems too are interdependent and not

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independent of the body. Of course, the body as a system is independent. However, before we say so, we must think twice. Are we really sure that the body is completely independent? Is it independent of the environment? Is it independent of the air, the water, the atmosphere, the earth? Is the earth independent of the sun, the sun independent of the other stars and the galaxy? Is our galaxy independent of the Cosmos? No. They are interdependent as well as parts of the expansive system.

Think another way: Is the human being completely self-contained and self-sufficient? Is he not intimately related to others? Doesn't the parent feel the pleasure when the child eats and feels happy? Why does the child feel secure in the mother's lap? It is because the child is an extension of the parents. The family thus is a unit larger than the member units of it. Indeed, the family is an organism as much as an individual is an organism. It is, in addition, an organization also. It is, thus, a link between the individual and the social organization. An organism is a system, a unit created by nature. But an organisation too is a system, a unit creatively extended by man. The ideal of every organization, however, is to become an organism in constitution and functioning. Hence, in our tradition, we have the idea of the cosmos as Purusha, an organism. We have the individual Purusha (Ekarat) the collective purusha (Samrat) and the cosmic purusha (Virat). Each unit and system is member of a larger and a gradually higher system.

Each human being is a unit member of the collective socio-political system and, beyond that, of the total cosmic system.

How to feel that each one of us is a unit of a larger and ultimately of the total system? If I am a unit, why don't I know?

Let us go back to the analogy of the body. Just as a cell is a unit in the body system but it is not developed enough, so that it does not have the awareness that it is only a

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unit, not more than that, similarly we don't realize that each one of us too is a unit of the largest imaginable body, or the cosmic system. The lack of that knowledge is our ignorance and a serious limitation. That limitation is also the cause of our sin and pain, But the seeds of knowledge and wisdom, of redemption and salvation lie within us. The Supreme Soul resides within our individual soul, We have the spark of the True, the Good and the Beautiful Infinite within us. Only we need the awareness that we stand on the verge of Infinity. And we can have that awareness if we rise to the occasion and break through the limitations of ignorance and selfishness.

The Problem of Pain: Pain is a universal experience. It is the opposite of pleasure. We lose something, big or small, the result is pain. We get something, the result is pleasure. The pain or pleasure might be felt on an individual scale. I lose a dear one, I suffer the shock of time. You beget a son, you feel the thrill of the event. Someone might feel disturbed even when he fails to get the cigarette of his choice. The collective pain is felt when we suffer together from ignorance, or injustice, or scarcity and poverty. Of the two, pain on the individual scale is more painful because it is personal and intimate.

In all these situations it would be seen that though the individual is only a unit, he tends to regard himself as central to the system. Therefore he misunderstands his place and over-estimates his role in the system. How can a unit claim to be the centre or the whole? How can a cell, for example, say that it is the total body system itself? It cannot. But often enough, individuals, and even groups which are sub-systems, still do. Hence pain is mostly a problem of the misplaced individual or a misdirected group, It is not a problem of the totality of the system. The totality of the system comprises, among other things, self-regulation, self-organisation, self renewal and self-creativity. Cells die out but they are replaced by new ones. The health and functioning of the system is thus

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maintained. So, even death is a problem from the limited point of view of the individual cell. From the systemic point of view, it is part of renewal. Undue attention given to any particular unit, or group, i.e., sub-system, is injurious to the total system. In human situations, the overgrowth of certain parts may, thereafter, even destroy the whole system.

The Conquest of Pain: The first step in the direction of happiness, then, is to know the nature and character of the system and try to socialize in the system. The individual has to understand his place in the totality. He is neither alone nor the one commanding the centre of the world. Suppose there is a job going. There are two applicants, A and B. One of them is bound to lose. It could be A, it could be B. Why should A believe that he alone must get it? The other one too is there. He is not the centre of the world. Everything cannot happen according to his sweet will. If he loses the job, heavens won't fall. But when he loses the job and someone else gets it, his ego-centric point of view is the source of his misery. On the contrary, if he thinks from an impersonal point of view, he accepts the selection of B, congratulates him and coolly continues trying for himself. If the loss of job leads him to think of the problem of unemployment and manpower-planning in his country, he moves in the positive direction of the collective problem. His individual personality expands in the social direction. Surely he has undertaken a higher duty and for that purpose might have to suffer more. But, strangely enough, he will suffer less pain on the personal count. To that extent, he would be internally satisfied and convert his personal suffering into a challenge, something worth fighting for. Once the ego-centric point of view is given up, we achieve the positive quality of love, and there we start on the road to socialisation of our individuality. The path of yoga has begun. Socialisation, non-violence, love, surrender of individuality by merging it with the larger personality of the community, that is the achievement. The direction is to be

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maintained until universalisation of the personality in the total cosmic system is attained. Poets have called it 'dying' into life. The sublimation of individuality to the point of universality is the attainment of Amritam, freedom, happiness and bliss. This is liberation, This is living 'Moksha'.

The Problem of Death: Loss of property, power or position is not much as compared to the loss of life which is the worst. Death is most painful. It is the last stroke and seems to be the loss of the self itself. This pain, again, is the result of centration on the ego. The pain on account of loss of property, power and position results from our failure to understand the social dynamics of socio-economic change as a fact of social development. The pain of death results from our failure to understand the dynamics of psycho-physical change as a fact of the cosmic system. The soul is eternal. So is matter. The living body is only one of the infinite integrative variations, mutations and combinations of matter and soul. If we can see this part of the dynamics of the body and soul across time and space, we rise above the pain of death. And we should also realize that the dimensions of psycho-physical dynamics are not only cosmic, they are infinite and eternal as well. Let us understand this dynamics with the analogy of the human body.

The Body Again: The body system is made up of innumerable cells. As a system it goes on renewing itself. During the process of living and working, certain cells break up and new ones take their place. The old ones 'die' and new ones take birth. But the body system remains whole in form and retains its vitality. Each one of us similarly is a cell in the cosmic system. The death as well as birth of the human units and other sub-systems is part of the process of the dynamics of the total system, and renewal of the individual sub-system. Death as well as birth is death and birth from the individual's limited point of view. From the impersonal and systemic point of

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view, they are only stages in the process of life. The life, the system, does not die. Only the formations of matter-units change. To the man of vision, there is no death, nor pain, by virtue of his understanding and knowledge of the system and of his own nature and place within the system.

Let us look at other kinds of loss from the same point of view. We pick up our food with the hand and put it into the mouth. It goes into the stomach, then into the blood and then to different parts of the body, giving them energy. Finally, the energy is spent up in work, and while the energy has been spent up, the work we have done lasts in the world. The entire movement of food from the hand until the use of energy is a continuous process of material change from one place and form to another. Every place and form is part of the body. For the body as a whole, there is no loss anywhere. The changing positions of the food may mean loss of the material forms of food for different parts of the body. The food is destroyed when it is changed into blood. The blood is 'destroyed' when it is changed into flesh and bone. Flesh and bone are destroyed when the cells are used up into energy and spent up for work. So also the hand loses when it puts the food into the stomach and so on. But for the whole body, all this shift of forms and positions is part of the total systemic activity. And even when the body has spent up the energy, it has only given it up into a larger personality, i.e., the society, in the form of work. The process continues through change which involves both death and rebirth. Death and birth or rebirth are but two stages of renewal in the dynamics of the system.

The dynamics of the cosmic system begin when micro particles and cells start coming into existence and continue till the whole cosmos comes into being. Within this process, lots of forms and positions shift and change from one stage to another. They are born and they die as life goes on. At the end of it all, the cosmos too recedes into silence. It recedes into sleep until it wakes into life again with the creation of the first particle. The process is eternal, a cyclic, spiral, continuum,

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Each one of us is like a tiny cell in this whole system. Even our nation and the earth itself is a tiny sub-system of the whole. What we seem to be getting or spending or losing is only a temporary phase in a local movement of the cosmic economy. None of us is self-contained and independent. All our freedom is relative and meaningful within the context of the whole. All your freedom or mine is related to the place assigned to you and me. Once we attain this comprehensive vision, *Divya Chakshu* of the Gita, we stop being disturbed by the ripples of temporary losses and gains. We surrender our individuality to attain to the universality of our nature and the fullness of our being in the system.

A Scientific Frame: The Yoga Darshan is a scientific document. The Yogic frame of reference is universal and worth accepting in any faith. Almost all faiths accept the world as a process of psycho-physical dynamics, that is, matter and mind (and spirit) in motion in time and space. Creation and destruction, production and consumption are simultaneous functions in the process. Concentration on the ego and non-acceptance of the whole leads to alienation and self-denial. The result is social death and even suicide. Identification of the mind with the momentary flux of existence leads to involvement of the spirit and mind with matter. The result is fleeting experience, tossing of the self from moment to moment, frustration and pain, continuance of desire and a denial of the essence of the real self. If we rise above the flux and, as the soul, watch it as if either from the centre or from the outside, objectively, we come to identification with the essence of the self and the Soul of the whole system. This direction is positive, creative, and expansive towards the highest stage of the psycho-cosmic dynamos.

The Vital Economy: The Yogic concept of life thus is that of a vital economy of living with inputs and outputs, with clear

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concepts of the medium, the mode, the process, the direction and the destination in the continuum. The only difference with certain faiths, possibly, could be that while there the process ends with the destination as final, here it continues beyond and still beyond. While there the movement is linear, here it is, circular, spiral and spherical—the whole emanates and expands from the centre to the boundless circumference and recedes back into the centre. And this emanation and recession is an endless as well as a beginning-less process.

The Medium: The word medium as used here means the sort of life situation and environment in which the practitioner realizes himself. The term is scientific: just as forms of life require a medium in which to grow to fullness, similarly the Yogi requires a medium in which to grow to fullness. The idea is introduced here in order to prevent the misunderstanding that Yoga is practised only in isolation. The Yoga Sutras do not prescribe that the Yogi must be a recluse shut off from the affairs of the world. It is important to remember that the Gita, in fact, defines yoga as 'efficiency in action'. The practitioner, in fact, has to pursue his yoga in the very thick of life. He has to be like a lotus flower which lives in the midst of water, grows with it and yet remains unsoiled. The yogi has to be the master of knowledge, he must not be swayed by the pride and arrogance of knowledge. Through knowledge he attains to power. But he is free from the madness of power and rises beyond the use of it by transcending the need to use it. Hence he practises action in the world itself, but he is not selfishly involved in the world because he abides in the system and the Lord, the very Essence of things and the Original source of life, knowledge and power. Therefore, to say that in order to be a yogi one has to retire from the world necessarily is to distort the truth and efficacy of yoga. Yoga, in fact, is the secret of successful living because one can rise above the distractions of existence only by living through it. One can swim across the river only

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by swimming through the river. If you want to live, learn to live by living, and if you want to learn to live, practise yoga. Just as Existence is the medium of the Essence, so living through existence is the medium of yoga. The medium of yoga is life itself.

The Means: Vitarka, Vichara, Ananda, Asmita: The Yoga-Sutras prescribe a scientific and ascending order of the means of practice on way to the vision. The journey to the destination is through direct experience and knowledge. The process starts with 'Vitarka' which is a Sanskrit equivalent of the scientific method of observation, analysis, interpretation, concentration and conclusion. The next stage is 'Vichara' which is the stage of thought, speculation and abstraction. The next means is 'Ananda', pleasure of the soul, Ureca. The idea here is that, beside the systemic vitality of the universe, the other and simultaneous aspect of it is beauty and joy. The creation is the poem of the Creator, a divine symphony of music, the soul of which is bliss. The most spontaneous and natural characteristic of the human soul too is joy. So if the practitioner is in his real element, he is essentially happy. And this spiritual joy ought to be on the right wave-length in order to be in communion with the joy of the total creation and its creator. This inner joy is the means of the communion. The last and the highest means is consciousness or awareness. The Lord pervades the universe and He pervades the human soul itself. So the human soul is the intimate field of the union of the individual awareness and the Infinite Consciousness. The Infinite Consciousness is the seat and source of total awareness and it can be tapped by the yogi with the expansion of his individual consciousness.

Thus yogic knowledge and awareness extends from the individual knowledge and awareness of the physical and social world to that of the spiritual Essence of the universe. And that knowledge and awareness can be attained with means ranging from the scientific and objective method to the

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subjective and spiritual awareness of the practitioner's own soul. The last one is the method of direct realization (Sakshatkara).

The Modes: What are the different modes of yogic living? The question may be asked differently also: what are the different paths of yoga? Being an individual, a person has his dominant traits of character, his own likes and dislikes, his field of specialisation and the tools of work. Moreover, life being a continuous process, each individual acquires a personality over many cycles of personal existence. So the path too is individual. The one quality of the path has to be that it is creative. It is with that particular path or in that particular mode that one is most creative and at home. The paths (modes) are three: Knowledge (Jnana), Action (Karma) and Devotion (Bhakti).

1. *Knowledge:* Some people love to think and know. Theirs is the path of the intellect and the imagination. They love knowledge of facts, processes, and states of being, knowledge of existence and of the essence. They begin with the intellect and observation and end with intelligence (Buddhi) and awareness, thereby divining into the ultimate nature of things. That is the path of jnana or knowledge. You are one with the Essence through Knowledge (issuing into action and living).
2. *Action:* There are those who love to do rather than think. They neither contradict nor reject knowledge. They characteristically insist on action. Give me things to do and I will do them, says the man of action. He is the man of will and deed. Opposed to him is not the man of knowledge but the man of mere speculation and airy nothings, building castles in the air. The man who dedicates his will and energy to good deeds in the service of mankind and identifies

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himself with the whole system is a yogi on the path of Karma or action (the seed of action being Knowledge of the system).

3. *Bhakti*: Then there is the man of emotion, the man of love who dedicates himself to the Lord, living Centre of the entire system. His is the path of Bhakti or worship involving emotion. His mode of Yoga is emotional communion with the centrality. The exercise of this mode is done singly, but more often jointly, involving a great deal of emotional chastening and character conditioning through chanting of Name (of the Deity), or Mantra, or participation in kirtan (i. e. joint worship). Bhakti is not isolated from knowledge, nor exclusive of ones duties.

The Vedic version of Bhakti explains in detail the different aspects of Bhakti, and that version also points to the ultimate unity of the three modes. The first is Stuti, awareness and articulation of the qualities of perfection attributed to God. The other is Prarthana or prayer. The prayer is for strength and will and for honesty of purpose to achieve that degree of perfection which one has articulated. The third is Upasana, communion in actual living and realisation of the perfection one has prayed for. This three-way definition of the way of worship includes knowledge, will and action, and emotion, love and surrender. Awareness implies knowledge. Prayer implies love of the Master. Communion means actualisation of love in identification with the Master. And actualisation involves the total personality including intellect, will and emotion. The difference between one path and another is not of the essence but of approach and emphasis. Each path implies the other two as parts of a comprehensive mode of self culture. They are all three- in-one. They are inclusive and not exclusive. They are personal variations of a central mode of yoga, but as variations they underscore the

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difference of emphasis and perspective in respect of the central mode.

The Yoga Darshana itself mentions the personal variant of the mode of practice. It says that the mode of practice may be selected by the practitioner as it suits him. Probably, on the basis of this sutra, different gurus have developed their own ways of yogic practice. Any object of concentration, they say, and any mode of personal release, physical, emotional or psychic, is fine as long as it helps the practitioner. Freedom in sex, food and drink, any field of activity or any style of living, is acceptable. All this, however, means carrying coal beyond New Castle because the yoga philosophy imagines a total rather than a partial way of yogic living. Yoga is to be practised not in a laboratory; it has to be practised in life. The way of practice cannot be isolated or insulated from the rest of living. Yoga is a full and comprehensive way of systemic living.

Exclusive emphasis on one aspect or the other of the yogic mode often leads the practitioner to unrealistic and unsocial behaviour such as mentioned in the traveller's accounts of India given by foreigners. Indifference or violence to the body, for example, is one extreme, while indulgence of the body and its appetites is the other and opposite extreme. Some practitioners flout all sense of discrimination and propriety in matters of food, clothing and social behaviour even though they do not retire into complete privacy. Personal freedom in the choice of the yogic mode proves attractive to the affluent with the result that various schools of yoga spring up all over the world with sophistication of language and taste for indulgence. The Yoga Sutras do provide for personal variants but they do not sanction the extremity of ramifications. Yoga, according to the Sutras, is a healthy discipline of the mind. It provides for balanced living, but neither for a denial of living nor for waste of energy through indulgence. The yogic living has a pattern

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which is realized through existence in the steady movement of the mind and soul towards the Essence.

Different Interpretations: Within the framework of unity in diversity, and the participant individuality of the practitioner in the systemic universality, different interpretations have been put on important sutras. The Sutras have been interpreted in the light of monism, dualism and the three-fold view of the ultimate reality. Apart from philosophical debate, if one were to understand yogic practice as self-education in a positive direction of psycho-dynamics, the philosophical differences would boil down to a practical and realistic resolution. At the level where we start, the distinction between the immediate and the ultimate reality is clear. So is the distinction between the individual soul and the universal soul clear. Whether the distinction is essential or only existential hardly makes a difference for the practitioner. Similarly, on liberation, when the human soul is joined with the Divine, whether the soul itself becomes Divine or it is one in association with the Divine only as far and as long as it is in the state of liberation, is a theoretical question. That is, whether the state of liberation is contingent or absolute is more a problem of theory than of yogic practice. As a scientific treatise of moral and spiritual discipline for the attainment of the Divine, the Yoga Sutras are as good for the Hindu, as for the Christian or the Muslim. They are equally relevant to all schools of thought and belief. Therefore, we should not cavil with the speculative subtleties of the ultimate nature of the universe. We should care more for a practical explanation of the yoga sutras and, for that purpose, accept the threefold view of the distinctions within the ultimate reality as propounded in Swami Dayananda's interpretation of the Vedas and of the Yoga Sutras. The ultimate unity of the threefold reality is set forth in the Nasadiya Sukta of the Rig-Veda (X, 129, 1-7). The trinity is comprehended in the pre-creation unity set forth there in.

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The Yogic frame of Reference:

The Principles: In order to understand and appreciate the Yoga philosophy and discipline, we may work out, in simple outlines, the principles of the yogic frame of reference. The Yoga Darshan structures the discipline in view of the following two basic constituents of an integrated reality which is the world of existence:

1. The Spiritual principle or Purusha.
2. The material principle or Prakriti (Nature).

1. *Purusha:* Purusha is the spiritual principle. The spiritual principle is further described in two forms. One is defined and limited, subject to involvement with matter in time and space. That is the human soul (Jivatma). The other is the uninvolved, undefined, undefinable, infinite and eternal principle, that is Ishvara.

The human soul is associated and integrated with the world of matter and resides in different forms of life including, specially, the human form. It is subject to will and desire. Will results in action and action has its results which are logical consequences of the action. The Yoga philosophy thus upholds the doctrine of Karma or action and the fruit thereof. The fruits of the action materialize in different forms of existence in different orders of time, sometimes immediately, sometimes remotely. The individual human being is thus subject to will, desire action, pain, further desire and action, further result and a cumulative record of actions and their results which constitute a large part of his personality and character extending from the conscious to the unconscious. The individual record in the mind is part of a Divine Computer.

The other is Ishvara or Paramatma, the Supreme Soul, which is described as free from change, the cycle of action and the fruits of action. Meditation on Ishvara is an effective

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way of Samadhi. Ishvara is not subject to change, neither in respect of Itself nor in respect of anything else. His name is Aum and one who chants it conscientiously in tune with the rhythm of the universe is rid of his psychic mutations on way to the final transformation and self-realisation.

The individual soul or Jivatma is pure in the essence but involved by virtue of being in association with the world of existence. For that reason, it gets involved in all the changes of physical forms and temporal states, functioning and suffering as it should or must in association with Prakriti. The intermediary agency of the association, action and experience is the Intelligence (Buddhi) in conjunction with Chitta or mind. The soul is thus in a middle state: It can stay perfect in Ishvara as well as be involved with the changing world of nature. Hence when the soul is involved with the natural world, there is need that it live through it, and having lived through it, reach beyond it. At that stage in the process of existential transcendence, there is the need for shaking off the baggage and bondage and thereby resting in God, the Supreme Soul or Super-consciousness. That indeed is the abode, the original home. From there it descends into Prakriti to live the infinite variety of existence, and to that Essence it ascends through action and Yoga when it feels that the sojourn through the wonderland is complete.

No Pessimism: The descent of the soul into Prakriti is not a doctrine of pessimism. It is not a fall. To come into existence, live through nature, experience the infinite variety, and, having experienced it, transcend it, and then go back home, this is the very nature of it. It is not otherwise, nor can it be otherwise. The descent and the experience including action and conquene is not an accident on a straight road, it is one part of the cyclic movement of Essence-Existence-Essence. Why does God engage in creation? Why does the individual soul join the whirlpool of existence? These questions do not arise in the yogic context. They are facts and they are there.

To accept them is to live fully and to live fully is to live in joy.

2. *Prakriti*: The world of Prakriti (or matter or Nature) is objective and real, and it is meant for the experience of the soul, i. e. man. Its beauty, variety, subtlety, peace and excitement, all is meant for him. But it is there not to deceive him into dissociation from the Divine, it is there to make him ascend with joy to the Divine. The Yoga philosophy accepts the physical evolution of the natural world in its various forms, and functions. But it mentions these variations in direct relation to the evolution and perfection of human consciousness. The description of Prakriti, therefore, is given as parallel to the psycho-dynamics of the yogic discipline of the soul. The ascension of the soul is the end while the world of Prakriti is the medium and the means of the realisation. If the ladder is there, you must climb and rise to the destination of your choice.

Original Prakriti, matter or nature in the essence, is beyond words. It is in a state of equilibrium, exploding into three evolutes or Gunas of manifestation at the first moment of creation: Sattva which is light, luminous and sensitive; Rajas which is heat, energy and motion; and Tamas which is stable mass and inertia. Whatever natural phenomena are there, they are all various combinations of these qualities, that is, the three Gunas. The Gunas also create further dimensions: Mass implies space; Energy and motion implies change; and change implies a series in time; light and sensitivity imply reflection, analysis, synthesis and computation, and intelligence. This is one parameter of natural evolution. The other parameter is the evolution of many specific forms of matter from the one basic principle. The specifics are sixteen: five gross elements (akasha, vayu, agni, jala and prithvi); five organs of perception or *jnanendriyas* (Shabda or sound, Sparsha or touch, Rupa or sight, Rasa or taste, and Gandha or smell); five organs of action (*Karmendriyas*) and one mind (or mana). The generals are six— five subtle elements, and

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one I-sense or Ahankara. Beyond these twenty-two is the one potential but the first manifest form of Prakriti (Lingamatra), that is, Mahat or Mahan, which is the material of intelligence. Beyond this is the original Nature (Alinga) which is beyond description and attribute, the source material of all the phenomena. It is described as the Svadha or Shakti, or the potency of Ishvara Himself in the Veda. This is the power with which He abides alone by Himself before creation and which he projects into creation, We may refer to the Nasadiya Sukta of the Rgveda (X, 129, 1—7) for an understanding of this integrated unity of Purusha and Prakriti in the pre-creation stage. The organic and systemic unity of Purusha and Prakriti in the creation stage has been described earlier. All these details of the natural and phenomenal evolution are given in Sankhya philosophy.

Incidentally, it is a gross misrepresentation of Sankhya philosophy to say that it does not subscribe to the existence of Ishvara. Sankhya-I, 92, which is said to mean that Ishvara does not exist, actually does not mean that. It occurs in the context of direct perceptual evidence (Pratyaksha) and says that Ishvara is not an object of direct perceptual evidence in the way that physical phenomena are. In fact, in III, 56-57, it is clearly said that “He, i.e. Ishvara, knows all, He does all. He cannot do all this unless he exists. Thus is His existence proved.”

In this way, we find that Yoga philosophy projects the qualitative and quantitative dimensions of the phenomenal world as much as it does the spatial, temporal, spiritual and systemic dimensions of it. Further, it enjoins the yogi to commit himself to a study and experience of this existential structure and texture of reality in order that he may transcend this all with a vision of the Supreme Soul reflected through it. (Sankhya, 5, 116)

Psychodynamics: The Psycho-dynamics of Yoga Philosophy present a view of the human personality which has

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challenging cross-references to modern psychology. Of course, it is neither realistic nor necessary to translate the yoga psychology into modern terms. Each science or philosophy has its own premises, structure and rationale. But it is relevant to indicate the outlines of the yogic psychodynamics and to point out what is relevant in the modern context.

The Purusha-Prakriti complex of Creation is an Essence-Existence integrated organismic system which is self-sustaining, self-regulating, self-organising, autonomous and sovereign. It is governed from within by the essential laws of Rtam and Satyam which are two aspects of the living and vibrating reality which inspires the system. The individual soul is distinct but it is integrated within a mind-body complex. Together, the soul-mind-body complex is an organism which is autonomous but within the conditions of the total cosmic system. It is autonomous within the laws of Rtam and Satyam which govern and regulate the Cosmic Whole (Virat). The individual system (Ekarat) enjoys autonomy within the conditions of the cosmic (Virat) system. Thus, it is free to act within its own right, but it is not free to determine the consequences of that action. And act it must, of its very nature and will. The law of action (Karma) is universal and indispensable.

Thus, when the individual acts, the action implies certain consequences. The action is the cause, and the result (reward or punishment in popular language) is the consequence. The consequence has to be borne not under the pressure of any extra-systemic agency such as an authority holding its court in the skies. It is brought about by the very laws of the self-regulating system of which the individual is himself an integral part. In other words, the individual is a link in a cosmic chain of cause and effect. The effect, whenever it comes about, becomes a further cause of action and effect. The body-mind-soul complex, being within and part of the Super-self-regulatedness of the system, is itself on

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way to a cosmic journey of existence. The journey lasts through unforeseeable cycles of births and deaths until the last round of the cycle is completed.

When an act is performed, it is automatically recorded in what is called the 'Karmashaya', in the mind, the accounts book of actions of the sort of a natural computer. Whether we know it or not, the record is there deep down in the unconscious. All motions of the mind and body are recorded there. Not only does the unconscious receive the impressions, it also simultaneously conditions the behaviour mechanism of the person. So the chain of cause and effect is constantly at work, even during sleep. Dreams as well as day-dreams are the results of that very psychic activity.

Another motive power for action is Desire (Vasana) which is something like the modern term 'libido' or elan. Vasana is the desire to live, to feel the excitement of existence. However strong the conscious discipline might be, it wells up like a monster from the deep and quite often storms even the better sense of the mind. Desire is the very badge of human nature. Hence the discipline of Yoga has to be relentless in degree and long in duration, Thus alone can the reconditioning process be successful and that too by the Grace of God,

The Yoga philosophy points to various layers of the mind from the conscious to the unconscious. It also indicates the various forces which condition the mind into involvement with existence or towards the Essence through the existence. The most optimistic note is that it is possible to change the course of events with a discipline which can percolate down to the unconscious, repair and regenerate the whole organism and thereby bring about the Grand Reunion with the Supreme through sublimation of the individual.

Affliction: Existence without awareness of the Essence is affliction (Dukha). The basic reason for affliction or pain is ignorance. It is ignorance of the supremacy and universality

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of the total system. Whoever is ignorant does not even know his own existence, much less his place. He sways with existence or at least simply feels that he is all in all and there is nothing beyond him. Such an individual becomes ego-centric. He feels that he is the centre of everything and the reference point for everybody. No system would tolerate this. One who does not fit in is thrown out. In this conflict between a part and the whole, the unit clings to life, pleasure and fear of death because death for such a person is the very end of the self. So ignorance causes pride, pride leads to love of the agreeable and hatred of the disagreeable, and ultimately, to the love of life and the fear of death. But in the relentless terms of existence the love of life is matched only by the call of death which, at any rate, is inevitable.

The way to the conquest of pain and death is not to deny them, but to face them and keep them in their proper place. For this purpose we need knowledge of the right sort—discriminative knowledge of the entire process of change from the first vibration of the act of creation to the last resolution of it back into Eternity. Once you have been through that experience and vision, no change can disturb you.

The Yoga philosophy says: socialize. Accept the life around, love and live it in a state of discipline. Discipline your person. Then concentrate and see the vision of life within. Start off. Keep to the road. Don't deviate. There is the home. The Mother awaits. Rest there until you wake again.

The Process: The discipline begins with simple exercise in self-control over body and mind. The discipline of the body starts with avoiding the habits of indulgence. The discipline of the mind begins with study and reflection and a constant attitude of faith in God. This is the simple and practical beginning called Kriyayoga. The mind then comes to full control over its activity. The yogi can direct his mind to any

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object and concentrate so deeply that he becomes the object itself. That is the state of Samadhi. Next, all the objects are eliminated and concentration is only on the Supreme Soul. The discipline of concentration is accompanied by penetrating intelligence (Buddhi) which illuminates the discriminative knowledge of matter and soul. The last stage is reached when even that concentration is transcended. From mind, experience and knowledge, as if from a launching pad, the Yogi leaps into Eternity itself and becomes one with God. The individual soul joins the Universal Soul.

The Structure of the Yogasutras:

The Yogasutras are divided into four chapters.

- I. Theory of the Comunion or Samadhi, which is the goal.
- II. The way to Samadhi which describes the eight-fold path to the goal.
- III. The treasures on the way. They are facts of experience and power along the byways, but they are impediments to the ultimate realisation.
- IV. The state of absolute bliss in the Essence beyond existence.

Let's study some important details of the four chapters.

I. The State of Samadhi:

1. The first chapter presents a theoretical description of the state of Samadhi and the way to attain to it. The crux of the whole chapter, indeed of the entire Yogasutras, is contained in three sutras only (I, 2—4).
2. Yoga is control of the mind in flux.
3. Then the union with the Essence—where you really belong.
4. Otherwise, you are lost in the flux.
- 5—11. A description of the mental flux.

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- 12—16. The means of control: practice (Abhyasa) and renunciation (vairagya).
17—18. Two kinds of Samadhi—conscious with an object of meditation, and trans-conscious without the object.
19—40. Aids, efforts and impediments relating to Samadhi.
41—51. The nature and kinds of Samadhi.

II. The Eight-fold Way: from socialisation to communion:

1. The preliminary discipline called Kriyayoga.
2. The purpose of Kriyayoga: aid to eight-fold path to Samadhi and reduction of affliction or pain.
3—15. Description of afflictions.
16. Planning for the conquest of pain.
17—25. The cause, consequence and resolution of affliction from ignorance and confusion to enlightenment.
29. The eight-fold way to communion or Samadhi.
30—55. The five stages leading to reversal and resolution of the senses. These stages are the externals of meditation prior to the internal process.

III. The attainments: Treasures on the Way:

- 1—4. Three psycho-dynamic internal stages of yoga, Dharana, Dhyana and Samadhi. The three are called 'Samyama'.
5—6. The effect—the attainment of enlightenment, seven layers or stages thereof.
7—8. Samyama is internal in relation to the first five of the eight-fold path, and external (or preliminary) to Nirbija or Seedless Samadhi.
9—12. Psycho-dynamics of the meditation process.
13—15. Dynamics of the physical world—the flux and the continuum.
16—36. The attainments of the yogi's potential including knowledge of the Purusha.

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37. The plus and minus of these attainments. They are impediments to samadhi. Rise above them. Then alone they are positive attainments.

38—49. Other attainments of power and knowledge, leading to discrimination between Existence and the Essence.

50. The transcendence of the discrimination leads to the absolute state of being, Kaivalya.

51—55. Vision-instant of the Essence across the flux of Existence following from the purity of vision.

IV. The Life Divine:

Transcendence of Existence through experience, and resolution of the self into the Absolute Self.

1—11. The transformation of personal human nature and thereby the conquest of libido and of the love of existence.

12—24. The nature of Existence, the nature of existential experience.

25—26. The mind as launching pad to Absolution.

27—28. The last minute distractions and their elimination.

29—31. The state of Dharma-megha Samadhi—a waking Bliss.

32—34. The State of Absolute being across the flux of Existence.

From an overview of the analysis of contents given above, it is clear that Yoga philosophy is primarily an intelligent way of normal, full and systemic living. As an intelligent way it is different and higher than the natural way which is common between the humans and the animals. The humans and the animals share the instincts and the feelings and emotions. But the humans are gifted with rational and moral intelligence, the sense of right and wrong and the awareness of their existence, potentials and possibilities, which are the distinctions of the human. In addition, man's distinction is initiative and freedom within the system as against the fully conditioned existence of the lower species. The yogic way of living is a programmatic realisation of that

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distinction. While the animal is subjected to sufferance only, man can progressively fight that subjection and arrive at a stage of sublimation where his existence is transformed in the direction of the highest attainment of perfection. The yogic way, thus, is an extension of nature through nurture and self-culture. It is the process of the sublimation of existence into the Essence.

The term 'nature' however, is not to be confused with 'Nature' as used by poets like Wordsworth, or 'Original Nature' as used by Christian poets and philosophers such as Milton. Original Nature, according to the Christian tradition, refers to the pre-lapsarian state of humanity when there was no strain of evil in the mind. Evil, according to this tradition, entered the mind with the fall. According to the Vedic tradition, however, the human mind in the state of existence is a composite of good and the possibility of evil. In other words, the 'fall' is a logical part of the process of creation and evolution, The existential mind gives rise to thoughts, feelings and actions both good and evil which are characterized as white, dark and mixed in *Yogasutras*, IV, 7. This state of nature requires nurture and culture as described in IV, 2. With yogic discipline, it can be improved in quality and transformed into higher nature. The yoga way, thus, is the way of regeneration through willed evolution. It is also the way of hope because everybody who chooses to follow can be his own saviour and his own prophet.

One thing to be remembered: whatever the stages of yogic attainment, life there would be just normal and 'natural' in terms of human nature. In other words, the range of human nature, according to the Vedic tradition, extends from the darkest of the dark to the purest of the white. Your own point of existence on the matrix is your 'natural' state of living. It has also been said earlier that whatever the way a person is living, that is his way of yoga though it may be very different in degree and in kind. Hence yoga at every stage is a normal and natural, the ascending way of systemic living. If any

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particular way happens to be anti-systemic, it will not be tolerated, it will be aborted from position by the very logic and pressures of the system. In the Christian tradition interpreted the Vedic way, the expulsion of Satan from Heaven and that of Adam from Paradise followed from the logic of the system.

Yoga, then, is not a mythical philosophy, nor magical therapy, nor uncanny manipulation. It is an intelligent way of normal systemic living. It is worth pursuing wherever you are, whenever you can. If you pursue it, you will improve and sublimate yourself. When you identify yourself with the system itself, your thoughts and actions would be neither good nor evil. They would transcend these existential categories, with the sublimation of your temporal becoming first to cosmic participation and then to the state of pure Being where nothing happens but everything Is. May God bless us to be each one his own saviour, each one his own prophet, each one for all, and all for one.

THE SONG OF THE LORD (*Ishopanishad*)

The Master reigns Supreme, abide, enjoy.
And act for that is freedom,
The breath of Life Divine.
He lives and moves alone unseen,
Around and everywhere,
He is in us, we are in Him,
This all is one and same,
The One creates the many and remains.

Know That who can't be known,
And this which is the shadow,
Know this, for this is Happiness.
It comes into being together,
And slowly falls asunder,
Know this, for this is Happiness.

Dis-cover the truth of gold,
The Light beyond the sun,
With the flame that's light and smoke,
And shine beyond the shadow,
And join beyond the shadow,
The Divine beyond the shadow.
He reigns Supreme.

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CHAPTER I
OF SAMADHI (THE COMMUNION)

अथ योगानुशासनम् ॥१॥
Atha yogānuśāsanam ||1||

And now the discipline of Yoga.

This is a good beginning of the Science of Yoga both as a subject of study and as a discipline of the mind. The word 'atha' implies that well-begun is half done. It marks the auspicious beginning of a work of philosophy as well as that of the discipline of yoga.

The word 'Yoga' is derived from the root 'Yuj' which means 'to join, to contemplate, to concentrate'. Hence it also means the state of samadhi. Samadhi is a state of perfect discipline and peace. The mind is completely free from disturbance. Nothing from the outside world and nothing from the internal world of the mind, memory, the subconscious or the unconscious, disturbs the man in Samadhi.

The word can also be derived from the root 'Yujir' which means 'to join'. This is not the usually accepted meaning. But even if we accept this sense, then 'Yoga' would mean 'joining of the individual mind with the universal mind, or joining of the individual self with the universal Self or joining the human soul with the Supreme Soul Paramatma.

Samadhi thus is a state of realisation in which the subject (i. e., the self which meditates) becomes one with the object (i. e., the object of meditation). Man is merged in Ishvara. The individual loses his limited identity and attains unity with the Supreme. The drop merges into the ocean but, let us remember, it is not lost in the ocean.

The means of identification is the individual soul itself. There is a beautiful account of the process and experience given in *Vrhadaranyakopanishad*, 4, 4, 23, which says that "it is that state of mind wherein, with full concentration of one's

self, one sees the Self by the self, and sees the Superself, the Great Soul of all, in the self.” It is that state of union in which the individual soul is merged with the Supreme Soul or Paramata.

योगश्चित्तवृत्तिनिरोधः ॥२॥
Yogaścitta-vṛtti-nirodhaḥ ||2||

Yoga is the stasis of mental kinesis.

Yoga is discipline and resolution of the mental flux, and Nirodha is both the process of discipline and also a state of that discipline in perfection. In other words, it is the path as well as the destination.

The mind of man is energy. It agitates and flows out to the things of the world. It also receives impressions of the outside world through the senses. Men and women, fruits and flowers, rivers, mountains and the stars, all impress us. These impressions are recorded in the memory which is the inside world of all of us. The mind fluctuates from object to object, inside as well as outside. We agitate and cogitate while waking, and we are disturbed out of sleep while dreaming. The world outside, which is objective, and the world inside which is subjective is the whirlpool of existence, flux and change where nothing is constant, nothing is stable, nothing is permanent. We are thus consumed by our own experience. While we play with it and about it, we exhaust ourselves.

All this expense of energy is controlled in Yoga. That process of control is the discipline. The final stage of that control is *Nirodha*, a state of perfect peace and stillness. The mind concentrates into itself and slowly all interests of the world are eliminated. Then later, disengaged from the mind, the self is with itself, and thus it is in a state of readiness for the final realisation of the Supreme Self.

Nirodha thus means management and control of the mind to the point of the elimination of its content. Its object and purpose is the realisation of the self and its identification with

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the Supreme Self. It is not suppression of the mind. It means elimination of the disturbances and sublimation of the mind into a state of peace and tranquillity. In that state of peace, the soul attains enlightenment and joins the Supreme.

In his commentary on 1, 35, Maharshi Vyasa explains the process of control: Ordinarily, the energy of the mind is wasted on experiences which have no pattern or design or direction. These experiences are *Vrittis* or unsettled fluctuations of the mind. To begin with, these have to be controlled and given a direction. When they are given a direction, the fluctuations are converted into *Pravrittis*. *Pravritti* means the direction, application and concentration of mental energy on a single object. When you concentrate all your energy and attention on a single object, as Arjuna centred his on his target, you see nothing but that single object alone. That state of mind is '*Ekagra*' or pointed.

Vyasa classifies the states of mind into five: stupid, agitated, active, pointed and controlled.

The stupid state is dull. It is dominated by *Tamas*, inertia, sloth or laziness. Its responses are slow. The agitated state is dominated by *Rajas*, heat and motion. It is without control and without direction. Its responses are quick, scattered, even violent. The active state has little of *Tamas*, more of *Rajas* with rising *Sattva* on way to direction and control. These three states are not the states of Yoga. In these, the mind is either dull or disturbed. There is some method in the madness, but not much. The direction is dominantly extrovert.

The pointed state is a yogic state. The energy is internalized and pointed on a single object chosen for the purpose. The mind also moves to subtle and subtler objects till the last object of concentration is the supreme reality of the Spirit. The possibility of distraction, nevertheless, remains because the sanskaras or seeds and tendencies are there in the unconscious and well up any time to disturb.

In the controlled (meditative) state, the withdrawal of the mind from senses and agitation is complete. The tendencies

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too are kept away and eliminated except the one that is the state of control. The final state of control is that wherein that too is crossed and the Yogi is with nothing except in a state of union with his God. This is the state of Being Itself.

Yogic psychology thus makes a distinction between various states of the mind: inertia, indulgence, direction, sublimation, elimination and self-realisation. They are all stages from the beginning on way to progress and the destination.

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥३॥

Tadā draṣṭuḥ svarūpe'vsthānam ||3||

Then the self abides in its essential identity in the Absolute Self.

This sutra is analysed and interpreted in two ways, each depends on one's own frame of reference.

1. Then the self (the seer) abides in its own essential form.

2. Then the self abides in the Absolute Divine (the Supreme Seer).

These two interpretations seem to be different in detail, but in the end they are the same. If you believe that the individual soul is only a definition of the Supreme Soul, then the sutra means that the practitioner is established in his own true nature, that is, he attains to the divine form which is its essence. This is the first interpretation of the sutra. If, however, you hold that the individual soul is distinct from the Divine, then the sutra would mean that the individual self is established in the Absolute Divine. Navin Vedanta explains it in the first way. Swami Dayananda explains it in the second way.

Swami Dayananda says that the word 'Drashta' in the sutra means Ishvara in the same way as in Rgveda 2, 3, 17. The Veda says that Ishvara is an uninvolved Creator and Seer of the world of existence. But the individual soul is involved with existence. It acts and suffers the fruits of its action

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through the cycle of births and deaths. The individual soul, through constant yogic practice, attains to a state wherein it transcends the flux of existence and rests in a state of stability in the Absolute Essence, that is, Ishvara or Brahma. The Sankhya philosophy (5, 116) also says that in the state of samadhi, the individual soul attains to the state of identification with Brahma.

The Yoga Durshan itself (1. 24) accepts the distinction between Ishvara and the individual soul. Ishvara is absolutely uninvolved, so He is never subject to pain, action, the fruits of action, and desire. But the individual soul (jiva) is involved with the flux of existence. However, it crosses these and attains to the state of absolute freedom as one with Ishvara. Thus Jiva and Ishvara, according to Yogasutras, are not the same but similar. The individual soul is different existentially, but similar essentially. In the state of Enlightenment, it attains to that state of essential similarity, and that similarity is its true nature as jivatma.

Vyasa's commentary on the sutra says that "in the state of Nirodha, i. e., Samadhi, the conscious principle (the individual soul) rests in its own nature as in the state of absolute freedom and bliss. It underscores the highest end rather than the pre-samadhi state of the soul. It is believed by all that the individual soul and the Supreme Atma both are conscious. The difference lies in the absence or presence of a state of bliss. When the individual soul attains to the state of bliss, then it becomes one with the Supreme and rests in Him. Swami Dayananda also says that the individual soul attains a state similar to the divine to the point of indistinction just as a lump of iron assumes the shape of fire in the furnace and grows indistinct from the fire in the furnace. The end result for all kinds of believers is the same. The individual soul rests in the Supreme and becomes one with It. According to *Vrhadaranyakopanishad* (4, 4, 23), this state of relation is Brahmaloka, the supreme attainment.

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Everything and every state that has a beginning must have an end as well, says Swami Dayananda. The state of bliss has a beginning, the Jivatma, therefore, must return to the world of existence. In this context, it is useful to quote I. K. Taimni's comment on Yoga Darshana 4, 34: "It is reasonable to suppose that the experience of unity with the Divine consciousness is so perfect and overwhelming that the Yogi seems to lose his own individuality for the time being, but this does not necessarily mean that the individuality is dissolved and lost forever in that glorious Reality (as the dew-drop slips into the Shining Sea). If the individuality is completely dissolved, how do we then account for its reappearance in the lower worlds? For, it is an undoubted fact that these great Beings (who attain Kaivalya or Moksha or the Great Liberation) do return to the lower worlds after gaining Enlightenment. It is easy for the dew drop to slip and be lost in the Shining Sea, but it cannot be recovered from that Sea again. In the same way, if the individuality is merged and lost completely, it cannot separate and manifest again. If it can do so, it simply means that a germ of individuality, however subtle it may be, still remains in the perfect union of the Jivatma with Paramatma. So let us not make the mistake of supposing that the long and evolutionary development of a human being ends merely in his disappearance into a Reality from which there is no return and the hard earned fruits of (Yogic) evolution are lost both for him and others. Let us trust that the Almighty who has created this wonderful Universe and devised the Evolutionary Scheme has more intelligence than ourselves." The Science of Yoga (The Theosophical Publishing House, Sixth Printing, 1979), pp. 444-5,

वृत्तिसारूप्यमितरत्र ॥४॥
Vṛtti-sārūpyam-itaratra ||4||

Elsewhere the self conforms to the experience (of existence, having lost its own self).

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When the mind is not in a state of peace and equilibrium, it is tossed about by the experiences of the world. So is the self. The self loses the centrality of its own and sways with the currents of the flux. Indeed, it becomes the current itself. It loses its identity and, instead, identifies itself with the restless variety of the forms of experience. It becomes the experience itself and, for the self, that is the state farthest from the essence.

This sutra is the corollary of sutra 3. Sutra 3, in turn, is in sequence with 2. In fact, sutras 2—4 are the basic sutras of Yoga and the rest of them are comments on these three. In the state of Nirodha, the soul itself rests in the Supreme. In the absence of Nirodha, it tosses with the flux. When the vital energy of the mind is withdrawn from the whirlpool, it comes to the zero state of transparency. Then it becomes a fit medium of the soul and the Light shines through. When it is not in that state of crystal purity, it is dulled by the flux of existence. To be pure is to shine in the Light, away from the Light is to be lost in the shadows.

Vyasa's commentary is significant: In a state of disturbance, the soul appears to be identical with the objects of experience presented to it by the Buddhi or intelligence.

Let us understand it by a practical situation. Imagine a bulb shining in the midst of water. If the water is disturbed, the bulb is lost from view. The light appears disturbed in as many patterns as the patterns of disturbance. When the water is still, the bulb is back to itself. The light is clear and undisturbed. Now imagine that you are the bulb. When you are disturbed by the flux around, you appear to be the flux itself. But when you still the disturbance around, keep to yourself, and look at yourself from within, then you are yourself. The water does not affect you. You know that you are you and the flux is the flux. This state of the soul is discrimination, this is knowledge. You know yourself as the knower, the flux as the object of experience, and the

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experience as the knowledge. You are the watcher, the witness, not the actor.

Let us take another situation. A child is playing with a balloon. The mother looks on with pleasure and satisfaction. The balloon bursts.

The child cries and cries. The mother feels stricken, searches for another coin and, having got one, frantically searches for the balloon-vendor who has by now disappeared. The mother frets and fumes, the child cries. The father looks on and watches, knowing well that the scene has repeated and will repeat every day, and then quiet.

The involvement of the mind, the degree of identification with the world, is more on the child's side and less on the father's side. The child is, as if, the balloon itself, and the mother is, as if, the child in affliction. The father knows the difference and discriminates between the balloon and its bursting, the child and its grief, the mother and her anxiety, the reality of the situation of existence as it is and the way the child and the mother are involved. He is in that same process too and yet he is out of it because he knows, and he knows the ways of life through the process of living, i.e., through the experience of it. As we look at the scene, from a distance, the child is the balloon, the child is grief: the mother is the child, the mother is anxiety; the father knows the balloon, knows the child, knows the mother, knows the grief and the anxiety; but distinguishes each thing from the rest, distinguishes the whole thing from the knowledge of it, and probably distinguishes himself and the knowledge as well. The movement is from identification of the self with the flux (vrittis) to the self itself through knowledge. It is said that Socrates did watch even his own death overtaking his body. Socrates was and knew that he was, the atma and that only the body was dying.

वृत्तयः पञ्चतय्यः क्लिष्टा अक्लिष्टाः ॥५॥

Vṛttayaḥ pañcatayyaḥ kliṣṭā-akliṣṭāḥ ||5||

The flow of the mind is five-fold, painful as well as painless.

The discipline of the mind has to start with a simple beginning. Complete control of mind into peace cannot realistically be expected too soon. Hence the discipline has to first start with the control of the mental flow but into a positive direction. The results of the positive flow would be positive and painless. On the contrary, if the mind flows in a negative direction, the results will be painful.

All our mental activity is a chain of cause and effect. The cause and the effect can be direct or indirect, immediate or even remote. They can be physical or psychological, individual or social, spiritual or even cosmic. They may cause faint impressions (sanskaras) on the mind which may reflect in a distant future, over and across many births. But they will all be either painful or painless. The final stage, of course, is complete cessation of mental activity and the effacement of all its consequences past or future.

The painful fluctuations of the mind are mentioned in Yogasutras 2, 3-9. The Gita sets out the negative course of the mind in II 62-3. Certain fluctuations which are examples of the positive direction are mentioned in Yogasutras 1, 33, 35, 36, 38 and Gita 2, 48. Indeed, all the thoughts and actions whose direction is social or spiritual are painless in terms of this sutra. Other famous examples of painless fluctuations are the Buddhist eightfold path and the ten commandments of Hinduism as well as of Christianity. All the Yamas and Niyamas of the yoga ethics are of the same class. Anything anti-social or anti-spiritual is painful.

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥६॥

Pramāṇa-viparyaya-vikalpa-nidrā-smṛtayaḥ ||6||

Cognition, illusion, fiction, sleep, and memory: these are the activities of the mind.

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Pramana, proof, rational Cognition, is knowledge of the facts of the world as they are. The facts exist on their own. We perceive them with our senses, then organise our perceptions and work out the system of the facts and their relations. All our knowledge of the external world, specially science, falls under this category of the mind's activity. The scientific as well as the logical method and the knowledge thus obtained is Pramana. Hence Pramana means the realistic and correct knowledge of the objective world.

Viparyaya, Illusion, is knowledge which is born of impressions rather than of perceptions. Hence it is more of illusion than of cognition because it does not fully relate to the facts of existence. It is the subjective knowledge of appearances not of the reality. A mirage, for example, is Viparyaya, a mere illusion. The illusion breaks down when correct perception and cognition reveals the facts. It can be partly, but never wholly, correct.

Vikalpa is all fiction, words without substance, It does not relate to facts. The mind creates fictions and quite often loves to do so. It imagines things which do not exist. All fictions, imaginary facts and quantities are covered under this business of the mind.

Sleep too is one of the five-fold business, rather states, of the mind. During sleep, all the facts of the mind, cognitions, illusions, fictions stay in the mind, only the mind is not actively involved with them. Sometimes they do well up in dreams, but then sleep gets disturbed.

Memory is the store-house of all our experience, real or imaginary. The mind never plays with anything more than it plays with memory. The mind with the materials of memory creates castles in the air and demolishes them, hundreds every minute.

There is an order in this classification of the business of the mind, Pramana is knowledge of the facts as they are. That is at one end. And the other end is memory which is a record of impressions only. The energy of the mind is spent up in a

maze of facts, fictions, and impressions in the deepest core. The range of activity extends from the objective world at one end and the purely subjective at the other.

All these five-fold vrittis are explained in detail in the following sutras.

प्रत्यक्षानुमानागमाः प्रमाणानि ॥७॥

Pratyakṣānumānāgamāḥ pramāṇāni ||7||

Perception (observation), inference and authority are Pramanas.

Pramana is direct, undisputed, proof of reality and the rational, scientific method of the knowledge of reality, specially objective reality. Of the Pramanas, the first is Pratyaksha or direct sense experience. All our five senses are vehicles of the knowledge of objective reality, whatever things there are in the world. All scientific instruments which aid our senses, for example the microscope and the telescope, and all our logical processes are aids to pratyaksha or direct experience.

When we have had the experience of different objects, we start working in the mind on the objects and the experience. We work out the qualities of the objects, their relations, similarities, dissimilarities, causes, effects, sequences, etc. On this basis, we learn many more facts than the facts of our direct experience. For example, if we see the clouds, we also learn that it would rain. If there is smoke, there must be fire. If you act, you will have the result as well. This sort of reasoning is called inference or knowing one thing from another.

Another method of knowing is testimony or authority. We cannot experience everything directly. The world is too vast while life is too short. Moreover, if we were to insist on knowledge by direct experience, everyone would have to begin with the same beginning. Knowledge would be repeated and duplicated, but it would not advance. The advancement of

knowledge follows upon the knowledge from others, past and present, and then advances with our own contribution to that knowledge by our personal experience and research. Thus the knowledge that is handed down to us from others' experience is knowledge gained on the authority or testimony of others. The persons from whose experience we thus learn must have been and must be accepted as honest and sincere people who had no axe to grind, but who were dedicated to truth and the propagation of the knowledge of truth. These are called Apta Purushas, Rishis, or seers, men of authority whose testimony we accept. All genuine literature of knowledge is the record of authoritative knowledge.

Thus Pramana or proof is the logical and scientific method of the working of the mind. As method, it is neutral, neither good nor bad, or we might as well say, it is good as well as bad, depending on the purpose for which it is pursued and used. If its purpose is positive, social and constructive, it is painless and adds to human happiness. If its direction is negative, anti-social and destructive, it is painful.

We may understand the classification of the business of the mind in a scientific manner with reference to the following:

1. The world of objective reality, the objects of experience in the world.
2. The process of knowing; and
3. The states of the mind in the process of knowing.

Let us take up these one by one:

1. *The world of objective reality:*

(i). First there are the objects in the world, say, table, chair, book, man, woman, animals, plants, etc. Then there are the properties, qualities, relations and sequences of these objects. There are also the various states and processes through which they pass. For example, the book before you has passed through many stages of the process from paper and

ink to the book that it is. And even paper and ink had already passed through many stages before.

(ii). *Language: a socio-subjective reality:*

The objects in the real world have been given certain names. Their qualities, relations and processes too have been given certain names. All these names are words and the words are descriptions or definitions of things. Thus there are words/names such as 'chair', 'table', 'book', etc. The various relations and the processes which the things/objects pass through are described in sentences such as 'the book is printed in the press'. The names are words only, sounds or marks on the page, not the things for which they stand, nor do they have the qualities of the objects. For example, the object/thing which is called 'toffee' is sweet, but the word 'toffee' is not sweet, nor is it an object of taste. If it is 'sweet', it is sweet to the ear only, hence it does not satisfy your taste or hunger. However, words are items of common knowledge and to that extent they are, as language, part of the reality, which is objective. But as far as exists in the mind of the individual, and he uses it in his own way, it is a subjective reality. Language is, thus, both social, objective and subjective.

(iii). *Subjective reality:* Then there are pictures of the objects printed on the mind in the memory. Hence these pictures are the subjective reality. The words, the mental pictures of the objects, and the objects themselves associated, exist in the mind. This association of the thing and the name is called meaning.

The world of mental pictures is purely subjective. In addition to the names and pictures of the objective world (objects, their qualities and their relations), there are the ideas and pictures of non-objective and non-concrete/abstract world, ideas like God, humanity, society, democracy, good, evil, etc. This entire world beginning with the objective physical world and extending upto the subjective and then the purely abstract reality, God, comprises the objects of

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knowledge. It exists in space and time, in the mind and even beyond.

2. *The process of knowing:*

In the process of knowing, three things are to be kept in mind: the object of knowledge, the instruments of knowledge and the knower or the subject. Suppose there is a table lying on the lawn. You see the table with the eye. The table is the object. The eye is the instrument. Then the intelligence or Buddhi tells you that the table is in the garden. The intelligence also is an instrument. It also tells you that it should not remain there, but should be removed and brought inside. Then you know that there is a table in the garden and it has to be removed and brought inside. You are the knower or subject. The process through which you have come up to the point that the table has to be removed is the process of knowing. The mental picture of the scene and the requirement of the situation is the knowledge. This process is called cognition and it refers to the perception of objective reality. The process by which you know that the table should be removed from the garden into the room is volition.

3. *The states of the mind:*

The simplest and the most obvious state or surface layer of the mind is the conscious. This is concerned with perception, induction and deduction, and inferences, and all these are concerned with direct experience of objective and external reality. Then we come to the world of images, words and their relations as meanings. This is concerned with memory and the images in the memory. This too is a part of the conscious mind but internal. Then we come to the preconscious and the sub-conscious mind which stores the deeper layers of the memory. The logical mind is excluded from here. Hence, when things get activated in the subconscious, we have all kinds of dreams, funny as well as serious. The deep is the unconscious wherein lie the

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impressions of ages. This part controls, as if from the depths of darkness, most of our attitudes and emotions. Therein also lies the largest and most powerful part of man's essential nature.

The Vrittis are classified according to the states and layers of the mind, the process of knowing and the objects of knowledge.

विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ॥८॥
Viparyayo mithyājñānam-a-tadrūpa-
pratiṣṭham||8||

Viparyaya or Illusion is false impression, not corresponding to the thing as it is.

Illusion is a false impression of knowledge, of something unreal. Hence it is not knowledge, it does not show the thing as it really is. It gives wrong knowledge. For example, mirage. The sand in the desert appears like water. The rope in the dark appears like snake. All that glitters looks like gold, but all is not gold. Appearances are deceptive, we say, and yet we are deceived by appearances.

We get wrong impressions of things for various reasons. In the dark an ordinary tree or pole looks like a goblin. When our eyes have a defect, we make mistakes in judging distance. We may not be able to see certain colours. Sometimes we suffer from prejudice against certain people and we read something bad into their behaviour. Sometimes we have preference for certain people and we never accept that they can make mistakes. The result is that we get deceived by them and then feel disappointed and angry. So, for a correct knowledge of things, our mind, our senses, and the surroundings, all must be clear.

Illusion is false knowledge with reference to objective reality. It is knowledge of things as they are not. Hence it is called ignorance as well, 'Avidya' which is the source of all misery.

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If illusion or Avidya is the source of all misery, how can it be painless?

Sutra 5 says that mental operations can be painful as well as painless. The answer is: one should know illusion as illusion, not as true knowledge. Good and evil both exist in the world. So one must know good as well as evil, should know good by itself as well as by evil, and one must distinguish good from evil. Then alone we can do things rightly. The Veda and the Upanishad say that one must know Vidya and Avidya both, then alone he can be right in his conduct. Right knowledge is discrimination, the inner sense that distinguishes between things as they are and things as they are not. At the highest stage of discrimination you know that the world of existence is the world of change and not of permanence; on the other hand, you know that the Spirit is the Essence, it is permanent and unchangeable. Real knowledge is the knowledge of things from the lowest form to the highest as things are.

The real purpose of this sutra is that we ought to know the central point of life and of knowledge round which the whole story of creation moves:

The one remains, the many change and pass.

The problem of Arjuna in the Gita is Illusion: He worries about the changing because he thinks that it is permanent and ignores the permanent because his vision is blurred in the crisis. Krishha is a man of Viveka, discrimination, real knowledge, because his vision is clear and comprehensive. He knows things as they are and also as they are not.

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ॥९॥

Śabdajñānānupātī vastuśūnyo vikalpaḥ ||9||

Vikalpa is fiction, that is, knowledge related to words but without substance.

Vikalpa is an operation of the mind which is still farther from real knowledge. It is based on the use of mere

words which have no relation to the world of substance and reality as it is. It is mere fiction.

In Shakespeare's Hamlet, the hero enters the stage reading something. Polonius, an old courtier, asks him! "What dost thou read, my Lord?" Hamlet replies, "Words, words, words". Vikalpa is only words, no corresponding reality.

Vikalpa is like paper currency without any gold reserves. It has no relation to substance or reality or even meaning. At the best it refers to fancy or imaginary facts, qualities and quantities. All the transactions of knowledge cannot however, be conducted through direct perception and cognition. When words are related to real things or real experiences as in scientific investigation and communication, the communication would not be fiction or fancy. But when words are used in relation to imaginary quantities, or stories which are, objectively, non-existent, they convey only fancy, though they would be used, ultimately, to communicate something positive. The language used in fictional works also is fancy. The substance of fiction does not exist in real terms, fiction only creates structures of words and meanings which are only images and metaphors with no reference to an objective reality. Their 'reality' is purely subjective in another and autonomous frame of reference. For one who cares for real knowledge of the objective reality, words of fiction are of no use. In fact, they are misleading.

अभावप्रत्ययालम्बना वृत्तिर्निद्रा ॥१०॥

Abhāvapratyayāḷambanā vṛttirnidrā ||10||

The state of mind void of content is Sleep.

In the state of sleep, awareness and will both are laid to sleep. The conscious mind is put out of gear under the influence of 'Tamas' or inertia. Hence the mind is conscious of nothing, and that nothingness, 'void' is its 'content' during sleep. The state is not the same as the state of Nirodha, or Samadhi. Samadhi is a state where, with the dominance of

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Sattva, the fluctuations of the mind have been controlled into stillness, in a state of awareness, self-awareness pure and absolute. It is not a state of darkness either. But sleep is a state of Tamas, inertia, and darkness, because consciousness alone is absent. Otherwise the involuntary part of the mind is in operation and records whatever impressions it receives: It records even the experience of sleep itself, hence you recall, on waking up, that you slept well.

Sleep being one of the modifications of the mind, it has to be controlled by the practitioner. The method of that is calmness of the body, calmness and concentration of the mind and cultivation of self-awareness or Samprajna. These practices are called 'Smṛti-Sadhana and Sattva-Samsevana, the control of memory and concentration on purity. Arjuna, the hero of the Mahabharata is known for his control of sleep, and Krishna calls him 'Gudakesha', 'the lord of sleep', in full recognition of his distinction.

अनुभूतविषयासम्प्रमोषः स्मृतिः ॥११॥

Anubhūta-viṣayāsampraṁoṣaḥ smṛtiḥ ||11||

Memory is the persistent recurrence of the impressions of experience, on the mind, unerazed, (though not unerazable).

You are in the clutches of whatever you experience and have experienced. That is slavery of the memory. The objects of experience, direct or indirect, impress themselves on the mind in the form of words and images. Also impressed on the mind is the process of experience. The result of the object perceived or conceived and the process of experience is knowledge, false or true. All these are impressed on the mind and are retained there. When they are called up by the mind at will or on external stimulation, they are called up from the memory. When you are not able to call them up they might still be in the subconscious or the unconscious, and they might involuntarily reflect in a state of dream.

The word Asampramoshah, non-forgetting, is important. It points to the desirability of a selective memory. If you are a practitioner of yoga, you should be able to control the memory so that the mental energy is not wasted on the undesirable objects and impressions of experience. A selective memory thus becomes a virtue both in work and in yogic practice. A selective memory, for example, as said in 1, 20, is an asset for the practitioner. But when the memory is not under control and, instead, disturbs the mind, it is a source of persistent agitation and causes avoidable waste of energy.

अभ्यासवैराग्याभ्यां तन्निरोधः ॥१२॥

Abhyāsa-vairāgyābhyāṁ tannirodhaḥ ||12||

By practice and non-attachment, control over the fluctuations of the mind is achieved.

Here starts the third step in the discourse on Yoga. The first was the definition of Yoga: Yoga is discipline of the mind. The second was a description of the fluctuations of the mind, They are five-fold, beginning with the mind's engagement with objective reality (Pramana) and extending upto the purely subjective play with the memory. The author has also indicated the need for direction and control of the play of the mind in this whirlpool of existence. If the mind is directed and controlled, the fluctuations cause no worry. If it is not, the fluctuations throw it about in a flood of pain.

Now the discourse takes up the means of discipline: These are practice and non-attachment—Abhyasa and Vairagya. A description of Abhyasa follows in sutras 13—14, and of Vairagya in 15—16. Abhyasa is the practice of achieving specific modes of the mind in relation to the world of existence and beyond. These modes are described in this chapter and the next. Vairagya is an attitude of the mind which reflects in our relation to the world and co-exists with our effort for the state of peace. It is the attitude of ego-lessness, of being interested but impersonally in our duties of

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living, non-attachment to the temptations of the world, because, if the temptations are allowed to prevail, the self is lost in the whirlpool. The top achievement of Abhyasa and Vairagya is not a negation of life, it is a state of the mastery of the art of living. The Gita says in 2, 48: Act in a state of yogic balance, having given up the state of attachment and the ego.

तत्र स्थितौ यत्नोऽभ्यासः ॥१३॥

Tatra sthitau yatno'bhyaśaḥ ||13||

The effort to attain to that state of stability is practice or Abhyasa.

The practice here is the practice of the means and technique by which the balance and peace of mind against agitations is attained and maintained. The means and techniques will be described later. Here it needs to be mentioned that this practice does not mean a negation of the vitality of living. It involves energy, enthusiasm, and faith as will be made clear later. Indeed, it is said in the Mundakopanishad (3, 2, 4): “The Supreme Self is realized not by one who has no energy, nor by one who is subject to delusion, nor by knowledge devoid of renunciation; but when the wise man exerts himself in this way (i. e., the way of energy, knowledge and renunciation), then his soul reaches the abode of Brahman.”

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः ॥१४॥

*Sa tu dīrghakāla-nairantarya-satkārāsevito
dṛḍhabhūmiḥ ||14||*

And that (practice), when it is observed faithfully, and continuously over a long time, becomes a strong base for yoga.

The practice of yoga requires relentless application. You have to practice control over the flux of the mind for a

long time. You can't go on leave either, feeling that you can hunt for pleasure and come back to discipline after refreshment. The practice must be observed with inviolable faith. Then alone you are confirmed in practice. Then alone you are steadfast in the way to the goal of yoga. It is a path beset with difficulties, temptations, pleasurable diversions and holiday resorts. Hence it demands unqualified surrender and ceaseless devotion. Phantoms of dreams, images of memory, latent seeds of agitation—nothing should be allowed to interfere. A wink of sleep could mean an age of waiting and watching for the next chance of vision and victory.

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसञ्ज्ञा वैराग्यम् ॥१५॥
Dṛṣṭānuśravika-viṣaya-vitr̥ṣṇasya vaśīkāra-sañjñā
vairāgyam ||15||

The awareness of one's mastery over and beyond the objects of desire seen or heard, that is Vairagya or Detachment.

Vairagya means the control of and freedom from attachment. It is one's mastery over attachment with the objects of sense and desire--which include the objects of love as well as of hate. It has to be understood with reference to 'Vishaya' or passion, desire, and the objects of desire. Vishaya means something which binds up the self much as poison stiffens the body. The effect of desire on the intelligence is described in the Gita 2, 62—3: The desire controls the mind, and not the mind, the desire. The control of the mind by the objects of desire ends in the extinction of intelligence and loss of discrimination which means the 'death' of the soul. So, control the desires by rising above the objects of desire, whether they exist in the world of the eye and ear or as promised in the dreams of imagination. And know you are the master.

Detachment is neither inactivity, nor disability, nor satiety. It is a state of mastery and voluntary renunciation. This mastery has to be intelligent. The man of detachment has

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to rise to that stage through experience and knowledge of the operations of desire over the mind and its consequences. One who knows these with discrimination, he alone can be the master. No one can be a man of detachment in a state of innocence or in a state of ignorance. Vairagya is a conscious state of knowledge and control of the desires in the light of one's full knowledge of the sequence of cause and effect in the flux of existence.

The term Vashikara refers to control of the mind and not control over the facts of nature such as magicians sometimes claim to have. This sounds reasonable too in the context of both science and Yoga. Science means knowledge and power (Technology) over natural things. Yoga means control of the mind and not of the forces of nature or existence. Nor does it mean the power of magic. The yogi is not interested in the power of magic. Vashikara means the yogi's mastery and sovereignty over, not slavery to, the objects of the senses. In 35, the author speaks of certain selected subtle-sensuous objects for concentration. If you have heard or read about something, and then you experience it by direct perception, your faith in the knowledge which you received is confirmed. Through this knowledge and experience, you acquire mastery, and through that mastery you acquire control of the self over the mind's attachment to those objects, both of love and hate. The term Vashikara-sanjna means that you are aware that you are the master of the world of objects and of the desire for those objects. The desire and the objects of desire are not your masters. This state is reached when you have transcended, gone beyond and risen far above, the flux of love and hate. This state is not a state of inhibition nor of suppression. It is a state of sublimation, transcendence, renunciation, self-sufficiency and intelligent sovereignty.

तत्परं पुरुषख्यातेर्गुणवैतृष्यम् ॥१६॥

Tatparam puruṣakhyāter-guṇa-vaitṛṣyam ||16||

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Beyond that is para-vairagya, supreme, detachment from the very principles (of existence) born of the direct knowledge of the Supreme Soul.

The highest Vairagya is Paravairagya or supreme detachment which results from the practitioner's knowledge of the Supreme Soul. The Supreme Soul is uninvolved with the world of existence though it creates, sustains, evolves, devolves, and thus maintains this cycle of existence indefinitely. The experience of the Supreme Being is qualitatively different from other experience, and gives higher results. One who has attained knowledge of the objects of existence and has attained to the stage of detachment of the first kind (Vairagya) is still related to the knowledge of existence, Therefore his detachment is still related to the processes of existence. But one, whose detachment follows upon the knowledge of the Supreme Soul which is absolute and uninvolved with the flux, is above this relative knowledge. He rises to the stage of supreme detachment. At that stage, the yogi knows that whatever was to be known and attained has been known and attained. He has transcended the sequence and cycle of existence. Thus while aparavairagya (the first stage) means indifference to the objects of this life, Paravairagya means non-attachment even to the subtle knowledge of matter and its subtlest existential mutations, i.e., the pure Gunas.

Until such knowledge (Viveka) is acquired, the possibility of inclination to modifications does not cease, the mind could go on fluctuating in accordance with the knowledge of the facts, processes and laws of nature. The man of supreme detachment rises above the love of the last theoretical knowledge of the qualitative variations of the primordial matter, that is, knowledge of the three Gunas of Prakriti. With that knowledge of the Absolute, he stays supreme and sovereign over all existence and its knowledge. The Scientist theoretician rises to the Supreme Spiritualist.

वितर्कविचारानन्दास्मितारूपानुगमात्सम्प्रज्ञातः ॥१७॥
Vitarka-vicāra-ānanda-asmitārūpa-anugamāt-
samprajñātaḥ ||17||

Samprajnata Samadhi is accomplished through empirical, rational, aesthetic and spiritual awareness, 'I am' (states of meditation).

Somprajnata: is full of Samprajnana, unqualified, doubtless, direct realization and awareness of the realisation.

Anugama: when in the mind the object of realization is directly present through one of the modes of the mind, that state of realization is called 'anugama'.

Vitarka: full and direct realization of the gross objects/elements (of Prakirti, for example), in terms of words, meanings and objects.

Vicara: full and direct realization of the subtle elements, thoughts, ideas and pure abstractions in terms of pure thought.

Ananda: elevation of the entire personality to a state of Happiness (on relaxation of the body and mind and realisation of the ultimate purpose or meaningfulness of life).

Asmita: realization through the individual self—"I am" of the Supreme Soul; state of the realization of the self and the realization of the Superself in the individual self. It is not a state of Ego or 'Ahankara'. It is a state of realization of the individual 'I am' and, through that, of the realization of the Superself. It comes at the end of the ego-self but before the merging of 'I am' into the Super-soul.

Samprajnata Samadhi is Conscious Samadhi, the progressive state and achievement of full, unqualified and direct realization of the gross elements, subtle elements, Happiness, and the individual sense of pure Being. It is achieved through perception and analysis, reasoning and reflection, elevation and happiness, and emergence of the sense of Being in the individual consciousness upto the stage of God realisation.

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All these four stages mark an ascending order of media (vehicles of consciousness) and attainment in the direction of self-realization. The first is dominantly a state of perception but it is a sublimation of perception and floats between perception and self-realization through that medium. The second is dominantly reflective but it is a sublimation of reflection, and floats between abstraction and self-realization through that. Similarly the third is dominantly exhilarative and exultative but moves on through it to self-realization. The fourth is purely self-awareness enveloping and enveloped in the totality of Being, the stage of God realization through self-realisation.

This Conscious Samadhi state is to be described from the outside and from the inside. From the outside, it can be said that in these states of meditation, the soul is the subject. It has an object of contemplation. The medium may be gross, or subtle, or aesthetic or spiritual. In other words, there is always an object with the subject, and its awareness. Even in the last stage, the self is the object as well as the subject. But on the other hand if we understand all these states from the inside, then in the climactic or the consummative state of the experience, the distinction between the subject, the object, and the experience is obliterated and all the three coalesce into indistinction and unity. Thus Samprajnata Samadhi is a state of direct experience and realisation of the entire range of objects from the gross to the subtle and the self and the Absolute. But even in the highest state of this Samadhi, the knower (subject) remains. The flame illuminates but is not yet consumed into the light beyond the sun. It might become the sun though, yet it is not yet one with the source of the light of the sun.

Thus the Yoga by which complete, all round, firmly fixed and lasting knowledge of the principles from mind to the Absolute is acquired (so that nothing remains unknown), that yoga is called Samprajnata yoga.

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One view is that since Samprajnata has a content, an object, a pratyaya, this presence of the Pratyaya, which is characteristic of all stages of Samprajnata Samadhi, means that in Samprajnata Samadhi consciousness can only know the nature of something which is placed within its field of illumination. It cannot know its own nature. But we should remember that, in Samadhi, knowing means becoming the object of knowledge. No distinction between the self and the object.

In the Vedic tradition, concentration on the Supersoul alone is yoga. Hence the highest object of concentration in Samprajnata Yoga is the Supersoul. The media are different, and, according to the media, the aspects of the object of concentration are different. Vitarka, according to this tradition, is meditation on Ishvara's Omnipotence over the world of nature. Vicara is meditation on Ishvara's Omniscience of the world of nature, Ananda is meditation on the pure Happiness of Ishvara and His gift of Happiness to all His creatures. Asmita is meditation on the Self-Existence of Ishvara and His self-Awareness as Brahma. In simple words, Samprajnata Samadhi is on Ishvara's cosmic manifestation, (Sat), infinite Intelligence (cit), Happiness (Ananda) and Awareness of pure and Ultimate Being.

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ॥१८॥
*Virāma-pratyaya-abhyāsa-pūrvah saṁskāra-
śeṣo'nyaḥ ||18||*

The other (Asamprajnata or Transcognitive Samadhi) follows upon the practice of negative (objectless) meditation wherein the mind remains but in the potential notional form only.

The mind gets involved with the flux of existence and often identifies with the flux (see I, 3). Freedom from involvement, that is the discipline of Yoga. This discipline is achieved through practice and renunciation (1, 12). Renunciation is a state of mind in which the yogi first

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achieves the attitude of indifference to all objects of profit, immediate or distant, seen or heard, in short, a state above experience direct or vicarious, actual or in imagination. Later, having realized the nature of the Supreme, one gives up even the desire for experience. But, in that state, the mind retains, nevertheless, its nature, the potential of experience and attachment. Transcognitive Samadhi follows upon the practice of the elimination of the objects of experience and the very desire for experience, so that the mind is totally disengaged and becomes free except that it retains, as part of its nature, the possibility, potentiality and instrumentality of experience but only notionally.

In Samprajnata Samadhi, there is an object of meditation. Both the awareness and the mind are engaged with that object. The object is Ishvara and his attributes or, as some people say, the empirical, rational, aesthetic and spiritual objects of awareness. In Asamprajnata Samadhi, the mind is a blank because all objects of experience are out. But while the mind is vacant and passive, it remains, nevertheless, as a faculty, in its potential and not in its operational form. In other words, the mind remains only in principle, not in practice, that is, in Samskara form.

भवप्रत्ययो विदेहप्रकृतिलयानाम् ॥१९॥

Bhava-pratyayo videha-prakṛti-layānām ||19||

In the case of Videhas and Prakṛti-layas, birth is the cause (of Samadhi), and pure (abstract) Prakṛiti, the content of Samadhi.

This and the next sutras are problematic. They are so because the word 'Pratyaya' is explained in two ways; one 'cause', and the other 'content' (or object) of Samadhi. The word 'Bhava' also is explained in two ways: one, birth, and the other, 'Nescience' or 'Avidya' as the word is used in Yajurveda Chapter 40, which is restated in the form of Isopanishad. One important word used in the next sutra is

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‘itaresham’ which means ‘in the case of others’. The use of this word shows that sutras 19 and 20 deal with the same subject, i. e., either the cause of Samadhi or the content of it. It cannot mean content in one and cause in the other. The language and the logic of the treatment of the subject rule out different interpretations.

The word Videha in one sense means one who is discarnate or actually has given up the body and does not exist in the gross form. The other meaning is ‘one who has risen above the dictates of the body,’ and, instead, keeps his body under the discipline of his intelligence and atma. The latter meaning is more acceptable. The reason is that the Yoga philosophy is meant for people of flesh and blood living on earth, not for those who have advanced far beyond the physical body and live somewhere in a discarnate state of existence.

Similarly, the term Prakriti-laya is said to mean one who has given up this body but exists in a ‘body’ of the elemental forms of Prakriti. The other meaning is: one who has his body all right as you and I have, but who is interested not in the world of change. He is not involved with the feelings and attachments related to the world of change. Instead, he is interested in Prakriti, Nature and its law, as a pure scientist and philosopher is. This meaning too is supported by the fact that this philosophy is meant for us and not for those existing in subtle bodies beyond life and our comprehension.

The word Bhava also gives two meanings: one is ‘birth’ and the other is ‘the world of existence’.

Let us come to double meaning of the sutra suggested by the double meaning of the word ‘Bhava’.

One is indicated above—The cause of Samadhi in those who have risen above the dictates of the body and the conditions of physical existence is birth. They are born, as if, with an advance in the direction of Samadhi. This interpretation is justified in terms of yogasutras, 4, 1, where janma (birth) is said to be one cause of siddhis.

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The other meaning is: The content of Samadhi in the case of Videhas and Prakriti-layas is the world of existence.

For various reasons, I feel, the first interpretation is more acceptable for thematic, structural and linguistic reasons. The second interpretation is difficult to accept because, in that case, the next sutra also would have to be understood as describing the content of Samadhi which, as described in the next sutra, would be faith, energy, memory, samadhi and vision. How can samadhi be the content of samadhi? Hence I feel that we should accept the first interpretation. 'Bhava' in the sense of 'birth' is the advance cause or origin of samadhi in the case of those who have attained to a state of conquest over the physical body and its existential interests and have arrived at the stage of pure speculation on the laws of nature and its elemental forms. Having accepted this interpretation we shall find it reasonable to accept faith, energy, memory, samadhi (samprajnata) and vision as the pre-requisites or precedents of Samadhi (Asamprajnata). Coming back to the explanation then:

Prakrtilayas and Videhas are those who, on this very earth, have transcended worldly involvements. They are Jivanamuktas. Having attained to samadhi they maintain awareness of the world of existence, the various states and laws of its evolution, and, even while in life they have itself, are free from life.

One can be Videha or Prakriti-laya by birth. He can be indifferent to the body or the variations of existence. The samadhi also of the Videhas and Prakrtilayas is existence/nature oriented, not beyond. They can concentrate but upto that point only. In this case, 'Bhava' could mean the cause as well as the consequence or content of samadhi. But it would not mean content exclusively.

'Videha' is a person who has transcended the dictates of the body and its bio-physical and psychological urges. Such a person is in the body and yet out of it. This state is a discipline of living habits, attitudes, requirements, etc.

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‘Prakriti-laya’ is a person merged in ‘Prakriti’, he is beyond ‘Vikriti’, i. e., the changing spectacle of the world. He has crossed the fluctuations of objective existence and is in intimate contact with the constant principles of nature. Videha, thus, means the victor of subjective fluctuations of the body-mind complex of existence. ‘Prakritilaya’ means the victor of the objective fluctuations of the body-mind complex of existence, for whom even Prakriti has gone into oblivion.

By birth itself, a person can be indifferent to the body. The stories of saints and seers confirm this. They were as if born in a state of detachment. By birth, again, a person can be a genius in the matters of scientific analysis. Concentration, thus, can be a gift of birth as a consequence of attainments in the previous births. But this native genius goes only as far as nature and not beyond. Had they achieved a vision of the Supreme Reality, the Brahma, they would not have been reborn.

Hence also the relevance of the next sutra which says that in the case of others the supreme attainment is the end result of effort only. Those who are satisfied with the returns of their previous investments shall exhaust the balance and go back to the body- mind flux either in this life itself (if the effort is relaxed), or in the next (if it is not continued and augmented). They being ‘Prakritilayas’, the vision of the Divine is yet to be attained.

This interpretation is in consonance with the Ishopanishad view of Vidya and Avidya. They have attained to the vision of Prakriti and the conquest of the pain of death but not yet to the vision of the Divine and the conquest of Death itself.

Thus there are various kinds of Yogis: Videhas, Prakritilayas, or both (i.e., Videha-Prakritilayas), and Brahmalinas. The final stage is not attainable except, as said in sutra-20, with active effort beyond the conquest of the body-mind flux and vision of nature.

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Videhas are free from the physical body. With a mind habitually capable of moving across the variations of nature to the fundamental laws and principles of it, they enjoy independence because the existential modifications of the mind are suspended for the time being. But their state is short of absolute freedom in the sense that they have yet a lot of work to do in this life to achieve that state. If they do not put in that additional effort they remain, at the most, as they are. They recognize either the elements or the powers of sensation, action and thought as the self; and so constantly do they devote themselves to these that their internal organs are fully saturated with these ideas. Hence they remain, after separation from this body, immersed in the same elemental, sensuous and functional forms; and all that remains of their mind in the next birth is this very habit of their particular devotion.

The discarnates are born. 'Bhava' then means those subtle and subliminal impressions of the mind which are responsible for discarnate existence coming to birth again. They are reborn because, as said in 2, 4, their afflictions lie deep in their mind in a state of sleep and continue to lie there unless uprooted or exhausted with further effort. In the Sankhya sutra 3, 54, it has been stated that those who are in their elemental state emerge again into existence on earth as submerged men do from water. The facts of yogic evolution are that, not having realized the Supreme Purusha, the discarnates carry within them the germ of Adarshana or non-awareness of the ultimate spiritual truth. Thus they are born again because they fail to secure the final vision and peace.

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ॥२०॥
Śraddhā-vīrya-smṛti-samādhi-prajñāpūrvaka
itareṣām ||20||

In the case of others, it follows upon faith, energy (enthusiasm), memory, concentration and vision (of Reality).

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There are two kinds of samadhi: Bhava-pratyaya and Upaya-pratyaya. Bhava Pratyaya has been explained in the last sutra. Here we explain the means or steps preparatory and antecedent to upaya-pratyaya transcognitive Samadhi.

(i) Faith: Inviolable faith in your mission, conviction without reservation, doubt or question, unqualified commitment to your pursuit and the aim and object of your pursuit, so much so that this faith leads you to relentless practice (1, 14) which stops not until the goal is reached. It is not mere curiosity, but full awareness and knowledge of the goal and persistent application so that no sacrifice is too great for its attainment.

(ii) Energy: Faith generates immense and exuberant energy, confidence, determination, and enthusiasm to pursue your goal, Yoga is not for the lazy, nor for the infirm. It is for those who are on top of human energy and endeavour. Faith can move mountains, we say. Faith can, because it is the source of boundless energy.

(iii) Memory: Memory is retention and maintenance in the mind of the progressive potential, power and achievement—intellectual, moral, spiritual and visionary. If you cannot retain in the mind what you have already achieved, you slip down and you have to begin the journey again.

(iv) Samadhi: full concentration which follows upon the peace and happiness of the mind. This samadhi is Samprajnata (Conscious) samadhi which is preparatory to Asamprajnata (Trans-conscious) Samadhi.

(v) Prajna: the light of knowledge which is revealed in the Yogic vision, the discrimination and realization of the distinctive nature of the Purusha and Prakriti. This is Rtambhara Prajna.

Question: If Upaya or effort is the cause of the transcognitive Samadhi, then effort implies consequence and consequence implies further existence through the cycle of

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Karma and its fruit. Then how does the Yogi achieve the Supreme state of being, pure consciousness?

Ans: The meaning of Upaya is effort not of the ordinary Karma sort but effort for the elimination of distance between the subjective (qualified) consciousness and the Super-consciousness so that Upaya means coming closer, of which the means and basis is faith.

The final effort is to eliminate effort itself which, logically speaking, is not possible through ordinary effort. The final effort then is faith and surrender, followed by Grace which grants the vision of the Divine. The effort ends, at the destination. There is nothing beyond that. Lord Buddha also says in the Dhamma-pada that all sorrows can be cured through good conduct, reverential faith, enthusiasm, remembrance, concentration and correct knowledge.

तीव्रसंवेगानामासन्नः ॥२१॥

Tivra-samvegānām-āsannaḥ ||21||

It is nearest at hand to those whose earnestness is intense.

The degree of earnestness in yogic practice is of prime importance. Casualness is fatal. Effort means not only the attitude of detachment and renunciation, it implies, also, aptitude combined with reverence in devotional practice and the ardour to hasten forward. Tivra-samvega, therefore, is like gathering momentum as you proceed.

The path of yoga is subjective. Nothing stands between the yogi and his goal except his own desires and weaknesses. Progress on the path depends on his own earnestness. Intensity of desire integrates and concentrates all his faculties and helps in the speed of realisation. With the requisite degree of earnestness, it follows that the realisation can be instant. If you are keen and try, you can reach the goal instantly. Of course it is a very big 'If'. But, says the author, for those who

try with the keenness of desire, it is near at hand. The one last push, and it is there.

मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः ॥२२॥

Mṛdu-madhyādhimātratvāt-tato'pi viśeṣaḥ ||22||

Of that also, there are specific degrees: mild, medium and intense.

There are three grades of effort and, further three degrees of earnestness: mild, medium and intense.

Thus there are nine grades of practitioners as worked out on the basis of the three-fold division of effort and threefold division of earnestness:

Mild effort, mild desire

Mild effort, medium desire,

Mild effort, intense desire; and so on.

Similarly the three orders of effort, mild, medium and intense. If you want to reach somewhere, what means do you adopt? A bullock cart, an automobile or an aeroplane? And that too at what speed: slow, medium or fast? Thus there is the division of the degree of effort and desire.

There can, of course, be many divisions of degree between the minimum and the maximum effort and earnestness. But the nine grades are a traditional division realistically acceptable, because there can't be milder than the mildest and intenser than the intensest. Between the mildest and the intensest, the nine divisions are the nine segments of different degrees within the range of the total practice. The nine divisions are like the seven colour-divisions of the spectrum even though the variety of colours is infinite.

ईश्वरप्रणिधानाद्वा ॥२३॥

Īśvara-praṇidhānād-vā ||23||

Or by (through) self-surrender to Ishvara.

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The question of surrender to God is taken up later in chapter 2- 1, 32 and 45. However, the distinction between this sutra and the latter ones should be remembered. The surrender as mentioned here supersedes, surpasses and transcends all the nine grades of intensity (of desire and effort). Effort means the conditioning and conquest of one's existential will by slow degrees through relentless discipline. Ishvara-pranidhana is not the subjection of that will, but the surrender of it to the will of God. In religious terms, it implies the psychology of martyrdom, the state of mind beyond the battle of temptations. "The true martyr is he who has become the instrument of God, who has lost his will in the will of God, and who no longer desires anything for himself, not even the glory of being a martyr." This is how T. S. Eliot describes martyrdom in his play *Murder in the Cathedral* in Becket's sermon. Says Becket:

I give my life to the law of God above the law of man.

Swami Dayananda at the time of his death surrendered his will to the will of God, with life itself as the puṇahuti, the final oblation offered.

It is a sutra dealing with the idea of surrender and Grace. The highest effort in Yoga is to eliminate effort. The highest stage of yoga is attainable by the Grace of God and the Grace descends when the last effort on the human plane is completed or transcended by the experience of the Omnipresence of Ishvara and His immanent and transcendent will.

The sutras in Ch. 2 talk of Ishvarapranidhana as the result of human effort. Here the Ishvara-pranidhana is the gift of Grace, the point where the ascent of man and the Descent of God meet in one. Ishvara-pranidhana thus is a special form of dedication. Feel the existence of God, as described in the next sutra, in and around you, and rest content by surrendering to Him. Say unto Him: "Whatever I do, willingly or unwillingly, I am offering its fruits, happiness or misery, to you. Everything is being done under your command. How can I

resist when you command.” Naturally God’s grace would be directed towards conferment of the highest spiritual knowledge and liberation.

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥२४॥
*Kleśa-karma-vipākāśayair-aparāmrṣṭaḥ puruṣa-
viśeṣa īśvaraḥ ||24||*

Ishvara is the absolute Purusha, not subject to affliction, action, the fruit, and the latent impressions thereof recorded in the cosmic computer.

Ishvara is the sole, exceptional, uninvolved and absolute Purusha, pure consciousness, ever free from pain, action, and the immediate as well as the ultimate results of action including the faintest but deepest impressions of action.

Klesha is pain, the result of ignorance; Karma is action, the attribute of the human soul in conjunction with Prakriti; Vipaka is result, the result of action, immediate or ultimate in the form of birth and suffering; Ashaya means the impressions recorded deep in the mind and springing into life at their own time.

Vyasa’s commentary should be quoted in full.

“The special (sole and exceptional) Absolute Purusha, who, on account of His eternal freedom is unaffected by enjoyment or suffering, is called Ishvara. There are many purushas who have attained the state of liberation, cutting asunder the three-fold bondage: Prakritika, i, e., natural or elemental, such are the Prakritilinas; Vaikarika or existential, such are the Videhas; and Dakshinas or the liberated. Ishvara had no such bondage in the past nor will He have any in future. Liberated persons are known to have had a previous existence and a state of bondage, but Ishvara’s case is not like that. The Prakritilinas have the possibility of bondage in future, but in the case of Isvara, there is no such possibility. He is always free and always supreme. What is the proof? The scriptures are the proof. What is the proof of the genuineness

of the scriptures? Their genuineness is based on supreme wisdom. The Shastras and their sublime wisdom present in the mind of Ishvara and his pre-eminence are eternally related to each other. For these reasons, Ishvara is always Ishvara, omniscient and always liberated.”

This sutra raises the question whether the human soul and Ishvara or the Supreme Soul are the same or different. If they are the same, how is it that Ishvara is distinct from the liberated souls who abide in Him? He has never been nor shall He ever be, subject to change of state or position or process. If he is different, is He different in category or in degree? This is a question of logic as well as of experience. The answer on the basis of experience is not possible: the experience of Realization is beyond language, thought and mind, while the description has of necessity to be in the terms of language, thought and mind. Therefore, description is impossible by reason of the very nature of the experience and of the limitations of language, thought and mind.

Can we reconstruct the experience in terms of logic? During the experience, the human is submerged in the Divine, the ‘I Sense’, or the sense of distinction, is eliminated. Therefore, no distinction can possibly be described. Nor can the experience of Unity be described except in negative terms. The Upanishad describes Him in negative terms, ‘Neti Neti’: No end, more and even more.

But the sutra does emphasize the distinction between the Absolute Supreme Purusha and the human soul. The human soul passes through fluctuations of existence and then into the state of liberation. It gets involved with Prakriti. The Super-soul is not subject to any involvement or variation whatever. It is unique, alone, unequalled, attainable and yet not attainable.

This sutra throws light on sutra 1, 3. What is the Essence into which the practitioner gets stabilized? His own essence or the Essence beyond, i.e., God? Vyasa’s commentary on 1, 3 and 1, 35 says that the human soul gets stabilized in the

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Absolute Essence, Brahma. He says that in samadhi, deep sleep and Moksha, the individual soul takes on the nature and form of Brahma.

It is on the basis of this sutra and the Vedic hymns on the same theme that Swami Dayananda formulated the second principle of the Arya Smaj which describes the attributes of Ishvara. Ishvara is One and only One. His descriptions are many and different.

तत्र निरतिशयं सर्वज्ञवीजम्॥२५॥

Tatra niratīśayam sarvajña-vījam ||25||

There in Him is the Infinite seed-source of all knowledge.

God is the creator of the universe. In the pre-creation stage, everything lies in Him integrated and in a dormant state. The universe springs into existence from Him. So, in Him is the seed of the Universe. The seed grows and grows, hence the idea of an expanding universe. But he exceeds the universe because, though He pervades the universe, the universe is in Him and He transcends it. So he is Omnipresent, Omnipotent and Omniscient. Just as He is the first cause of the universe, so He is the first cause of knowledge as well, but just as He exceeds the universe, so He exceeds the knowledge of the universe as well. In other words, the seed of knowledge that is in Him transcends all limits.

It is on the basis of this sutra and others in the Vedic tradition on this theme that Swami Dayananda formulated the first principle of the Arya Samaj: Ishvara is the seed-source of all knowledge, pure and applied both.

Knowledge grows in relation to us, human beings who are finite, not in relation to Ishvara because He and His knowledge are infinite and simultaneous. So from our point of view, the seed of Omniscience has grown to unsurpassable limits in Him. For Him, knowledge just is, it does not grow. The bounds too are relevant to us only, not to Him.

पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥२६॥

Pūrveṣāmapī guruḥ kālenāna-vacche-dāt ||26||

He is the Teacher of the earliest teachers because he is not subject to time.

The first teachers of knowledge and piety (Agni, Vayu, Aditya and Angira), who received and articulated the Vedas, were limited by time. They were born and ended in time. But He to whom time as a limiting factor is not applicable, was the teacher of the very first teachers of mankind. As He was present with His full powers in the beginning of the present cycle of creation, so was He at the beginning of the past creations. With His power of omnipresence and omniscience, he revealed knowledge to the earliest Rishis.

This sutra is in continuation of the previous one which says that the seed-source of all knowledge is Ishvara. With this and the former sutra, the meaning is that Ishvara is the original source and inspiration of all knowledge from the earliest time till to-day and so shall He continue to be forever, and so shall He inspire man until man reaches the heights attainable by him. There too, man may attain stability in Him and His Infinity of knowledge, but he shall not exceed the limits set by him. The attitude of men, then, should be not of pride but of humility with recognition of the purpose of knowledge and of its limitations on the human plane.

तस्य वाचकः प्रणवः ॥२७॥

Tasya vācakaḥ praṇavaḥ ||27||

His Name is AUM.

The referent of Aum is Ishvara, i.e., the meaning of the word Aum is the Reality Ishvara. Is this relationship (between Aum and Ishvara) a matter of convention or is it natural, always existing as between the lamp and the light? Some

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people call it natural; others call it conventional and arbitrary. But relationship between a word and the object which it signifies is always there. The name Aum with reference to Ishvara expresses most naturally what is inherent in Him. Sages who know the mysteries of the reality say that the relation between the word Aum and the Reality indicated is eternal.

The eternal relationship between the name and the object (Vacaka & Vacya) indicates the mystic relationship “between the Word and the Reality (Aum and Ishvara)”. The word Aum has, for that reason, an inherent power of releasing into the consciousness the light and energy of the divine source of light, knowledge and power.

Aum is also the most natural, and even the most logical, sound symbol of the highest Reality of the universe, Ishvara or Brahma, on psycho-linguistic grounds. As we come into contact with reality, our awareness of it works at three levels: reality, thought and language. Reality is there, objective and existing on its own. For every object of reality, there is a corresponding thought or idea in our mind. And for every thought there is a corresponding word or name. Coming to the present context, there is the objective Reality, there is the highest power and presence, Ishvara, which is infinite, complete and perfect, and which is the epitome of the entire universe. The universe represents one total act of creation which manifests the power and presence of the Reality Ishvara. Corresponding to Ishvara and his act of creation, there is a thought —reality existing in the human mind. And corresponding to that thought-reality there is a verbal reality which we call language and whose medium is sound or Shabda. That is why in Indian tradition we have a twofold aspect of the Reality, Brahma and Shabda-Brahma (thought is included in Shabda at a deeper level). The reality called Brahma sums up the entire range of reality.

Now, coming to the sound and the name Aum for that reality in the present sutra: ‘A’ is the first sound which

originates from the root of the tongue and flows out uninterrupted. 'U' is the intermediate sound which is produced from the root of the tongue but ranges upto the lips which are the last organs of speech. Lastly, 'M' is pronounced with the lips closed while the breath goes out through the nostrils. In other words, 'M' is the last sound which closes the articulation but not, of course, the sound or Shabda (which continues through the nostrils). Thus with 'A' begins the first sound of articulation, and with 'M' closes the last sound of the articulation. 'U' lasts between the beginning and the end as the middle of the act. Aum, thus, sums up, most naturally, and symbolically, the entire range of the sound reality and corresponds to the entire range of objective reality from the beginning to the end of an act of creation. Then the sound stops and recedes back into silence, to explode, once again, at its own time, into the music of creation in the next cycle.

Aum is thus a sound symbol of the cycle of a total act of creation: A stands for the beginning of creation when the Being implodes and expands into Becoming, U stands for the evolution and sustenance of Existence, and M stands for the close or Involution of the entire existence back into the still state of Being until the cycle starts again. The creation comes into existence from Ishvara's act of will which first explodes Prakriti with simultaneous self-immanence into waves of energy and matter which later manifest themselves into myriad permutations and combinations of waves, forms, intelligence, and consciousness. The symbol Aum is the epitome of all these combinations in sound and, through vibrations physical and vital, is supposed to put the individual consciousness on a certain wave-length which joins it with the original source of the music of light and energy. In other words, the sound and mind complex in the individual consciousness releases the energy of the soul from its material inhibitions and sublimates it into something which is tuned into joining the Essence.

It is through the psycho-dynamic music of sound and meaning that the individual gets into tune with the Divine. Aum is not an arbitrary sound suggestive of hypnosis, but an essential sound symbol of the thought-energy-spirit complex (which the entire cosmos is) which joins the individual consciousness to the Supreme Consciousness.

तज्जपस्तदर्थभावनम्॥२८॥
Tajjapas-tadartha-bhāvanam ||28||

The japa-repetition of Aum means contemplation of and concentration on its object, i.e., Ishvara, the individual consciousness divining into God-consciousness.

Repetition of Aum and contemplation of its content is a blessed circle. Repetition of the name and contemplation bring about one-pointedness of mind (concentration). Thus Yoga is confirmed, and through confirmation, repetition is improved. Then ultimately the Supreme Soul is revealed and realised.

See Mundakopanisad: “Brahma or the God within is the target, Aum is the bow, and the self is the arrow. With an undistracted mind, one should hit the mark and be completely absorbed by merging the self into Brahma.” Bhavanam means “dwelling upon in the mind”. To articulate ‘Aum’ is to be near Him, to be with Him, expanding to ‘become That’. The potential power of ‘Aum’ has to be generated in the mind: ‘Understand, identify, be!’ Japa is first audible, then silent, and finally, vital. It is, then, silent articulation and spiritual contemplation of the Power and Presence. Repeat. If repetition stands in the way, then silently absorb and be what you want to be. Repeat mentally and emotionally, and the Japa will generate subtle vibrations in your psyche, and lead you to realization of the Cosmic Joy, that Ananda attribute of God.

In Bhakti Yoga, ‘Intense Love’ or Emotion draws you close to Him. In Mantra Yoga, ‘Bhavana’ or intense

meditation on the significance of the mantra and on the object is required, with an expression and reception of the Presence.

Repeated understanding or Bhavana means making it enter the mind over and over again until it becomes the very substance of your mental existence.

The main question is direct realisation. The order is: 'Ishvara-pranidhana' then removal of obstacles, Samprajhata samadhi, light of the Supreme Soul, Kaivalya (absolution).

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ॥२९॥

*Tataḥ pratyak-cetanā-adhigamo'py-
antarāyābhāvaśca ||29||*

Thereby direct awareness of the Purusha and the elimination of obstacles.

Swami Dayananda says in Rigvedadi-Bhashaya Bhumika: "By dedication to Ishvara, you attain a realisation of the power and presence of Ishvara. Thereby the obstacles to samadhi are removed, obstacles such as physical ailments and mental distractions," and thus direct Realisation is achieved.

Some commentators say that pratyakcetana means direct realisation of the individual self. This is out of the context. The Rishi is talking of Ishvara-pranidhana and the tuning of the individual consciousness to the power and presence of Ishvara through the chanting of Aum and the contemplation of its object, i. e., Ishvara. Of course, on way to realisation of the power and presence of Ishvara, one does realize one's own self also. The Upanishad says that "the ultimate mystery of life is hidden in the very heart and centre of our being." Pranava (Aum) touches the very heart of our being, arouses in the microcosm vibrations which can bring out from it all the latent powers and faculties sleeping therein. Thus the individual self becomes the medium through which the music of the Divine is heard. Pratyakcetana thus means realisation of the Superself in the self, but the finality of the realisation

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through the individual self at this point is not yet warranted by the text.

The sutras from 23 to 29 form a set giving the technique of the path of mysticism by which the aspirant goes direct to his goal across the planes which separate him from the object of his search. On this path, self-surrender is the only weapon (the 'arrow' of Mundakodanishad), and in using this weapon, Japa and meditation on Pranava constitute the sole technique.

**व्याधि-स्त्यान-संशय-प्रमादालस्याविरति-भ्रान्ति-दर्शनालब्ध-
भूमिकत्वानवस्थितत्वानि -चित्तविक्षेपास्तेऽन्तरायाः ॥३०॥**
*Vyādhi-styāna-saṁśaya-pramāda-ālasya-avirati-
bhrānti-darśana-alabdha-bhūmi-katva-
anavasthitatvānicitta-vikṣepās-te'
antarāyāḥ||30||*

Sickness, sloth, doubt, casualness, laziness, indulgence, confusion, deprivation, instability, these are distracters of the mind and they are obstacles to Samadhi.

Let us study these in a little detail so that we can compare them to the yogic state as described in 1, 12 and 20.

Vyadhi:	(Opposite of Samadhi) sickness, disease (lack of health, physical imbalance).
Styana:	Sloth, dullness, languor, drooping state, incompetence, spiritlessness, purposelessness, nerve-lessness, boredom.
Sansaya:	Doubt, indecision, lack of faith.
Pramada:	Carelessness, casualness, drift, deliberate lack of commitment and earnestness.
Alasya:	Laziness, lack of will and enthusiasm, love of ease, lethargy, depression.
Avirati:	Attachment (sensuality), non-abstention, indulgence, hankering after

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	objects of desire, lack of detachment.
Bhrantidarshana:	Mistaken notion, erroneous conception, illusion, delusion, lack of clarity, confusion of vision.
Alabdhabhumikatva	Inability to see what can be seen, non-attainment of a yogic state, lack of attainment, deprivation.
Anavasthitatva:	Instability, inability to stay in a state, lack of balance and equilibrium in a state, fickleness.
Chittavikshepah:	Distractors of the mind, causes of distraction (opposite of concentration).
Antarayah:	Obstacles in the way of Samadhi.

These are distractions of the mind and they stand as obstacles in the way of yoga. They are the opposites of what is described in 1, 12 and 20.

Let us understand these and compare them with what has gone before in 1, 12 and 20. The firm grounds of yogic state are relentless effort (abhyasa) and renunciation (vairagya). The preparations for the yogic state are faith, energy, memory and retention, meditation and vision. Sickness, sloth, doubt, purposelessness, love of ease, love of worldly objects, confusion of insight, inability to attain to a state of yoga and to stay therein—these are opposites of the preparations. These are distractors of the mind and hence obstacles to the path of yoga. In fact, fluctuations, distractions, and obstacles are simultaneous. They are the same thing, synonyms of a state of mind opposed to the yogic state.

They all stand for bio-physical and psychological disbalances: sickness is lack of health, lack of bio-physical balance. This causes loss of vitality and listlessness, and produces a state of casualness with lack of purpose. With these physical and mental weaknesses, the body and the mind both become heavy, and are overcome with inertia.

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Attachment to the world of objects continues. The mind stays confused with illusions. Hence neither attainment nor stability in a state of yoga.

All these are distractors and they prevent the mind from turning inward. The mind either doesn't start on the journey, or, if it starts, it doesn't proceed, and quite often it is not allowed to start at all.

It is to be noted that the distractors are physical as well as psychological. There is a logic of sequence as they follow. But they all counterbalance and thwart the state of yoga: one pointedness, practice, detachment, faith, enthusiasm, retention of achievement, the state of meditation and the experience of vision.

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्लेषसहभुवः॥३१॥
*Duḥkha-daurmanasya-aṅgamejayatva-śvāsa-
praśvāsā vikṣepa-sahabhavaḥ ||31||*

Pain (sorrow, despair), dejection (depression), shakiness (dis-equilibrium, listlessness and restlessness of body, nervousness), short and hard breathing, these are companions of the distractions.

Pain with the feeling of impotence, leads to despair. Despair leads to nervousness, which disturbs the breathing because it disturbs the flow of the breath current or prana. These are symptoms of a disturbed mind. These do not appear if the mind is controlled. If the mind is controlled, the body retains its health and energy, vitality and rhythm.

This sutra points out that to control the mind as well as the body, control of the mind from distractions is important.

Sutra 29 describes the vital relation between soul and mind. Sutra 30 describes the vital relation between mind and body. Sutra 32 takes us back to 29 saying that in order to control the mind and the body, and to apply their energy in a single direction of realisation, we must concentrate our

attention on one Reality only, the Supreme Soul of the Universe.

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ॥३२॥

Tatpratiṣedhārtham-ekatattva-abhyāsaḥ ||32||

To counteract (these distractions), practice meditation on the one Principle or Reality.

There is a difference of interpretation regarding this sutra: Vacaspati Mishra says that the single principle means Ishvara. Vijnanabhikshu says that it is some gross principle accepted as the single object of concentration.

Bhojaraja says that it is some one selected principle for concentration,

It seems to me that Vacaspati Mishra's interpretation should be accepted. The context is Ishvarapranidhana (1, 23). Therefrom follows direct experience of Reality and thereby the elimination of obstacles (29). Sutras 30 and 31 describe certain distractors and their concomitants which coexist with the obstacles. And, to remove these too, there must be meditation on one Principle. So it stands to reason that, if meditation on Ishvara leads to removal of the obstacles, then to remove the obstacles, one should meditate on the same One Principle, the same as has been described in sutra 29. So sutra 32 is a confirmation of 29 with a scientific demonstration of the process of physical and mental equilibrium. To remove the distractions, meditation on one gross principle doesn't sound reasonable in the context. This sutra is a confirmation of Ishvara-Pranidhana and its effects on the mind and the body.

The point of these sutras (30-32) is the maintenance of vital health. The body, the mind and the soul are one organismic complex and they are all centrally controlled. Further, they derive their strength and vitality from the centre of all life (existence). The disturbance of the mind reflects in the body, and the ill-health of the body in turn shakes the

mind. Both the mind and the body derive their equilibrium from the centre (i.e., the mainstay) of all that is in existence. And that centre and source of energy, vitality and growth is the Supreme Soul.

This is also an indication of the efficacy of faith in matters of mental and physical healing. The vitality of the body, mind and soul is one organic and integrated reality. Once again, we go back to the value of the basic means of achievement, Shraddha (faith). Faith in one Reality releases the highest energy and vitality of the body and mind. And then follow the transparency of memory and mind, concentration and revelation, Conversely, once the disconnection from the central source of generation, the power does not flow. So, says the Rishi, start the flow again. The connection must be re-established and you will be your proper self on way to a vision of the universal spirit and the experience of peace and freedom,

**मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावना
तश्चित्तप्रसादनम् ॥३३॥**

*Maitrī-karuṇā-muditopekṣāṇāṃ sukha-duḥkha-
pūṇyāpūṇya-viṣayāṇāṃ bhāvanātaś-
cittaprasādanam ||33||*

Of those (blessed) with the attitude of friendliness toward the happy, compassion toward the unhappy, gladness toward the virtuous, and understanding toward the vicious, the mind is naturally happy.

Those people who feel jealous of the happy, rejoice at the misery of others, feel angry with the virtuous, and attracted toward the vicious people, suffer from negative attitudes. They cannot have a peaceful mind. For the peace of mind, internal satisfaction and happiness is a necessary condition. We can say that happiness or unhappiness of the mind

depends on a certain natural condition of the mind and its attitude to others.

Happiness is a state of well-being with one's own self and the world around. It follows from a healthy attitude to other people. You see a group of children playing in the garden, you feel happy. You see somebody hurt, you feel concerned and immediately do something to help him. You meet a good man, you are glad of the meeting. You feel that someone is evil and incorrigible, you understand him or ignore him. These are natural and healthy attitudes and they lead you to happiness of the mind. If you behave in the contrary direction, there is something basically wrong with you and then you are sure to be unhappy. The seed of misery and alienation is primarily in you in the mind. Look for it there and root it out. Have natural and healthy attitudes and you will surely be happy.

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ॥३४॥

Pracchardana-vidhāraṇābhyāṃ vā prāṇasya ||34||

Or, by the release and retention of breath (control of the breath is the steadiness of mind attained).

Breath-control (Pranayama) is taken up in 2, 49-53. In these sutras, dealing with the distractions and agitations of the mind, the Rishi is describing the ways of obtaining peace of mind and body. Without the peace of mind and body no practice can be taken up, not at least fruitfully. For this peace, the tranquillity of the Pranamaya-kosha is important. And for that tranquillity, the control of the breath is important. Breath control is the cause of peace just as disturbed breath is the symptom of agitation (1, 31).

Breath alone is not prana. Prana really means energy, and breath is a carrier of energy. Suppose you feel weak and depressed in a state of headache. If you breathe in fresh air with more of oxygen in it, you will feel relieved. The tension will be relaxed. The more the energy of prana you take in, the

greater the peace of your mind. You can control the flow of energy and peace with the control of the flow of breath in and out.

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनि-बन्धिनी ॥३५॥
Viṣayavatī vā pravṛttir-utpannā manasaḥ sthiti-
nibandhini ||35||

A habit of the mind, generated and directed to one point or object, brings about a steady state of mind.

The word 'object' is interpreted as a subtle, sensuous object such as sound, touch, form, taste or smell. The attention of the mind has to be directed to that one point, e. g., the tip of the nose (smell), or tongue (taste), top of the mouth (form), middle of the tongue (touch), root of the tongue (sound).

Such concentration on a single point/object and the awakening of supersensuous perception stabilizes the mind, removes the doubts, and opens the gate-way to Prajna or higher knowledge.

Vyasa's commentary on the implications of such concentration is important: In the midst of unsteady modifications of the mind, such special perception (of smell, sound, etc, arising in the above mentioned manner) and Vashikara Sanjna (i.e., complete renunciation arising therefrom) enable the mind to become capable of realizing higher matters. When that happens, faith, energy, memory and concentration flow into the mind without interruption.

It has been suggested that this sutra deals with something like auto-suggestion and internal extra-sensory perception of the subtle forms of sense objects. The optic nerve is situated above the palate. On the tongue the sense of touch is most developed. The root of the tongue is closely related to the ear for purposes of articulation. Therefore, concentration on these points develops a finer power of sense perception.

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Reference may also be made to Laya Yoga or to Nada Yoga, wherein the practitioner internally seeks to merge with the celestial sound (Nada, Anahata, Anahada, Aum, etc.)

Research on the basis of nervous physiology is required to prove that autosuggestion with reference to centres of stimulation is possible. But so far as this sutra is concerned, it should be emphasized that the intention is to say that concentration on a particular object of sense perception is only a means to steady the mind in case it is in a state of disturbance. When the mind is at peace, then the practitioner can move further on way to higher goals.

विशोका वा ज्योतिष्मती ॥३६॥
Vísokā vā jyotiṣmatī ||36||

Or, a serene sense of effulgence (experienced within, leads to steadiness of the mind).

‘Vishoka’ is the pure sense and state of self, the Yogi’s identity which is undisturbed and internally happy (1, 33). The heart of this pure soul is full of effulgence and emanates light from within the self which contains or reflects the effulgence of the Infinite Self. Reference may be made to Yajurveda, ch. 40 (*Ishopanishad*): “He is the light beyond the sun and shines through me as it shines through the sun.” Also: “There is the treasure of gold, covered in light, which takes us to the heaven of bliss.” Thus the Veda describes the light of the soul.

The *Shvetashvataropanishad* says: “Brahma reveals Himself in Yoga to one who first contemplates on an effulgence like that of the mist, smoke, sun, air, fire, fire-fly, lightning, crystal or moon.”

Contemplation on the “Pure-I am” (residing in the luminous heart region or elsewhere) which is covered all round in infinite light of the Supreme Soul makes the mind steady.

Jyotishmati, i. e., the effulgent state of mind is directed to contemplation on the 'I-sense' purely. It induces as well as signifies a state of light and happiness free of the darkness of pain and sorrow. The Citta as well as the 'I-sense' are lights of the consciousness. The Jyotishmati is directed to the mind itself and to the pure I-sense. When it is directed on the Citta, it is Vishayavati, i. e., it has an object. When it contemplates the pure 'I am', it is jyotishmati. When it emerges fully, the practitioner rises above all feeling of unhappiness. Then he is on way to the direct realization of the Light that is Infinite. Indeed, when the Yogi realizes that unity of his soul with the Universal Soul, then he achieves the highest Vishoka (blessed) state. Refer Ishopanishad, 7: "One who sees the Unity in the infinite diversity, he suffers no sorrow." In the same state of purity, the Light also reveals Itself.

वीतरागविषयं वा चित्तम् ॥३७॥

Vītarāga-viṣayaṁ vā cittaṁ ||37||

Or a dispassionate mind fixed on freedom from attachment (leads to steadiness of mind). Or, contemplation on a mind free from attachment (leads to steadiness of mind).

The term 'dispassionate mind' may denote as well as connote the object of contemplation. The object of contemplation may be a person whose mind is free of passion, a saint, a guru, for example. It might as well be the idea of a mind free from passion, desire and attachment. The practitioner might himself contemplate that he is in a state of passionlessness and thereby induce the same state in him. Whether the object of contemplation is subjective as the mind itself, or objective as another ideal character, even a picture, the state of the object must be passionless. Such contemplation will then lead the yogi to a steady state of mind.

स्वप्ननिद्राज्ञानालम्बनं वा॥३८॥

Svapna-nidrā-jñānālabhanam vā ||38||

Or, having the knowledge of the dream state or the sleep state (as the object of contemplation).

The dream state as also the sleep state are states of mind in which the conscious mind is not at work. Ordinarily, in these states, the lowest state of existence, Tamas, absorbs the consciousness. But all the layers of the mind are not shut out, they continue to be at work. The result is that the logical hold of the conscious is loosened and you have all sorts of disconnected images reflected on or from the subconscious and the unconscious. But neither the sub-conscious nor the unconscious is vitally at work. However, when a man goes into sleep in a peaceful (satvika) state of mind, then the energy of the sub-conscious and the unconscious keeps vitally awake and at work at the deeper levels. So, if you give yourself up to a meditative state of being, i. e., go into meditative sleep, your subconscious and unconscious both will continue to work and reflect knowledge which will become a solid acquisition. We have many stories of saints and sages who attained remarkable knowledge revealed in the dream state or in the sleep state. The sleep state is described, in Sankhya, as akin to a state of freedom enveloped in Brahma.

The blankness of the mind in sleep according to 1, 10, is different. That sutra refers to the conscious state of the mind. There the mind is described as void. It is also said to be without any direction. It sleeps absorbed in Prakriti, but the conscious alone is sleeping and hence is unmindful of the flux. According to this sutra, however, the mind may be conditioned into a positive direction even when it is in a state of sleep (depending on the mood in which you go to sleep).

Let us understand the difference: You go to sleep on a vehicle, having asked the driver to start and move to Delhi. The vehicle will keep moving while you sleep, and when you wake up you will be in Delhi or near Delhi. But if you leave

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no specific instructions regarding the direction and the destination both, you might discover on waking that you have been standing still (void state), or even farther away if the driver were to move anti-direction. The Gita says that forms of existence (as we too) move according to their nature, what can the imposition of control do? In the state of ordinary sleep, even the control is off. We are completely at the disposal of our existential sufferance. But the human being is not the lowest of natural species. With intelligence and awareness, he touches upon the higher manifestations of the highest spirit. With steady discipline, he can attain to the highest state as well. And we can continue trying even in the state of dream and sleep.

So if we go to sleep, having well-directed ourselves towards our yogic goal, we enter into yoga-nidra and keep moving in that direction. Rolling about in an ocean of energy and spirit unawares, we might hit upon some gems of unimaginable value. Indeed, we might get into touch with certain ideas and moods which have been lying dormant and which have not been activated by the conscious mind and which might emerge to life when the conscious pressures of existence are removed. Cut off from the brain, the mind continues working at the deep and deeper (subtle and subtler) levels. It gains its experience there and we may as well codify it in conscious terms. Thus sleep and dream states can be valuable if we are able to float and communicate between the conscious and the deeper states of the mind.

Aryamuni says: The objects of Svapnajnana are mother, father, Acharya, and the object of Nidrajnana is the Super Soul. The mind can be made to stay there. The meaning probably is that we want to be nearest to our cradle wherever we be in life. The persons nearest to us are mother, father, then the teacher (the spiritual father), and finally the Father Supreme. Let us think of them, because even in our conscious and subconscious state, we are close to them. And if we go to sleep while meditating on them, the meditation at the sub-

conscious level will continue, and the Grace of the Master will reveal the knowledge we need, may be in the non-conscious state.

यथाभिमतध्यानाद्वा॥३९॥
Yathābhimata-dhyānādvā ||39||

Or by meditation (on some objects) according to one's choice and temperament.

Not all the methods or points or objects of meditation suggested or prescribed for mental stability suit everyone alike. Each mind is unique. While some may concentrate on a concrete object, others may do so on an abstract idea. While one concentrates on the tip of the nose, another does in the middle of the eyebrows. Someone may concentrate on the pit of the neck, and another on the region of the heart. This is about the area or region of concentration.

Then we may consider the object of meditation, i.e., an object, an idea, a name, a mantra, the pure sense of "I am", or the Supreme Consciousness. Depending on one's own personal progress on the path of Yoga, one may select anyone of the methods or regions or objects of meditation as suggested or prescribed by the guide or the Shastras, or by one's own choice.

Some practitioners interpret this sutra as if saying that you can choose any method at will, anything from sex to samadhi. For them, there are no holds barred. There are instances of teachers and practitioners following this interpretation of the sutra.

It must be said, however, that in the practice of the discipline of yoga, every mental operation has to be protective (not dissipative), positive and creative to the end of getting maximum energy and total tranquillity. The personal choice cannot over-rule the basic demands of the discipline and cannot thereby deny its very essence and purpose. Therefore, at the end of the prescriptions, it has been said that the

practitioner may choose for himself a method, a programme, and a time table that suits him, but he must keep the direction and must not lose it. The means is to the end and purpose, and if that itself is defeated by the means, the choice of the means is unwarranted.

परमाणुपरममहत्त्वान्तोऽस्य वशीकारः ॥४०॥
Paramāṇu-parama-mahattvānto'sya
vaśīkārah||40||

His mastery (of meditation) extends from the smallest particle to the greatest and highest object.

The subject of discussion has been the stabilisation of the mind and the ways of meditation to that purpose. When the mind has acquired stability, it can then meditate on any object from the smallest particle to the greatest object, quality or idea.

Some commentators interpret the word 'Vashikara' as omnipotence. In an age of science, though science may not yet be accepted as the last word of truth, it is difficult to accept an unrealistic interpretation specially when a reasonable, realistic and appropriate explanation is possible. Moreover, the context is that of the stability of the mind and its power of concentration. Once we accept that context, the meaning of Vashikara will be the power of the mind to concentrate on, and not to control or manipulate, the object and to realize it for first hand, experienced, awareness and knowledge.

Such ideas as those of control over physical and mental forces or suspension of the laws of objective reality can be and have been exploited by clever people. Hence an explanation which does justice to the text without violating reasonableness is fair and appropriate. The only just and appropriate explanation is that a tranquil mind can concentrate on the subtlest little object as well as on the greatest and the highest object, quality, idea, power or presence. The yogi is

the man who applies his mind in order to experience and know rather than to create or control or suspend the laws of nature.

**क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृग्रहणग्राह्येषु
तत्स्थतदञ्जनता समापत्तिः ॥४१॥**

*Kṣīṇavṛtṭer-abhijātasyeva maṇer-grahītr-grahaṇa-
grāhyeṣu tatstha-tadañjanatā samāpattiḥ ||41||*

On the elimination of fluctuations and perfect concentration, the attainment of the mind in the state of samadhi is like that of a pure jewel's/crystal's, complete transparency and identification with the object of concentration, and then unity of the knower, the known, and the knowledge (i.e., the subject, the object, and the experience).

When the fluctuations of the mind are controlled and eliminated, then, in meditation, the mind takes on the nature, character and features of the object of meditation. In that state the subject (knower/experience), the instrument of knowledge (i.e., state of mind and experience) and the object of meditation, all the three, for the Yogi, are merged into one identity. There is no sense of distinction of the subject, the object, and the process or the experience. The communion is total and complete.

Vyasa's commentary is significant, as it points to the sutras next following: As a transparent crystal, influenced by the colour of an adjacent article, appears to be suffused with it, so the mind resting on an object, and absorbed in it, appears to take on its nature, form and colour. The difference between the mind and the object disappears. A mind set on subtle elements and engrossed in them is coloured by the nature of such subtle elements, while a mind absorbed in gross elements is coloured by their gross nature. Similarly, the mind occupied with something of the infinite variety of

external objects gets engrossed in such variety and becomes the reflector thereof. The same holds good in respect of the process and instruments of perception, viz, the organs of one's body. The same thing is true when the object of meditation is an idea, or a power or a presence such as the Super-Soul.

Let us translate the terms Grahita, Grahya and Grahana as subject, object and experience.

The analogy of the crystal is apt. Just as the impurities of the crystal intervene between the crystal and the object, preventing thereby the exact reflection of the object, so the impurities of the mind stand between the subject and the object. When these have been eliminated, then in the state of Samadhi, the subject, the object and the experience become indistinguishably one. Hence the human soul in that state experiences identity with Paramatma.

Let us study the process of purification of the mind (Chitta) in Yoga.

1. Tendencies, almost instinctive, are eliminated by Yama, Niyama and Vairagya.
2. Perceptions and images of the external world are eliminated by Asana, Pranayama and Pratyahara.
3. The internal activities are canalized in Dharana and Dhyana.

There is nothing left now in the mind, there is nothing which can arise in the mind except the object of contemplation. But the mind is still distinct from the object, and as long as it retains its distinctive and subjective role (the I-sense, for example), it cannot become one with the object. This self-awareness of the subject, stands in the way of its fusion with the object of contemplation and thereby interferes with the mind reflecting the truth of the object. This subjective awareness of the subject is eliminated in Samadhi. How this awareness is dissolved, and then complete fusion of the subject, the object and the experience is brought about is discussed in the sutras which follow. It is this kind of fusion

which is the essential secret and technique of Samadhi. This fusion can take place at four different levels of consciousness corresponding to Vitarka, Vicara, Ananda, and Asmita stages of Samprajnata Samadhi. But the principle, process and result is the same, i.e., attainment, by the subject, of perfect and complete awareness of the object and identity with it.

Samadhi, thus, is an integrated experience wherein the subject (the soul), the object (of meditation), and the experience (the process of meditation on the object), are fused into one, and all these, integrated, reflect in the Citta which now shines and reflects the light of that integration. The Citta is the medium of the reflected integration, the Bhoomi, the ground.

Further, the Rishi has classified the different parameters of experience in the state of Samadhi. This classification provides the second matrix or dimension of the subject of discussion. These are three: Grahita (the subject), Grahya (the object) and Grahna (the experience).

1. Grahita: the subject which receives, cognizes, classifies and assimilates the experience through its awareness. This is the soul, each one of us, the yogi. In the Vedic tradition, Parmatma too is a Grahita because it is He who, in his Omniscient awareness, is the receiver (witness or watcher) of the cosmic process.

The individual soul itself as well as the Cosmic Soul, through the individual soul, can be the object of meditation. With the self (Grahita) as the object or the content of Samadhi, the Samadhi would be Grahita-oriented in which the individual 'I' (the subject itself) is also the object. Such Samadhi is called Grahita Samapatti.

2. Grahya: the object of experience such as the objects of nature, processes and laws of the physical, mental or the spiritual world, whichever object happens to be the object of our meditation. In this case, the Cosmic Soul, as well as the yogi's own soul, can be taken as an objective presence and hence is an object which is received through the experience of

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meditation. Thus all the objects, gross or subtle, and the individual soul and the Cosmic Soul as objective Reality are the 'Grahya' or objects of experience. This Samadhi is Grahya oriented and when you meditate on these, the Samadhi is called Grahya Samapatti.

3. Grahana: Further than the subject (the experiencer, the I, the Yogi), and the object experienced, there is the process of experience and the experience itself. This is called Grahana. That is, just as you can meditate on yourself (subject or Grahita), or on the object (Grahya), so you can meditate on the experience itself as it is going on in the Citta. This Samadhi is Grahana oriented, and when you meditate on the experience, the Samadhi is called Grahana Samapatti.

To summarize the two matrices of the Sutra:

1. The Sutra describes the nature of Samadhi as an experience wherein the subject (the I, the Yogi), the object of experience from the smallest to greatest object (1,40), and the experience itself fuse into one integrated reality and all the three reflect as one in the colourless purity of the mind.

2. The classification of the Samadhi according to the object of experience. The classes are three:

- a. Grahita Samapatti or Subject-oriented, Samadhi: wherein the Yogi meditates on his own soul, and through that soul, the I on the Cosmic Soul as far as the sublimation and expansion of the 'I' allows him to do.
- b. Grahya Samapatti or Object-oriented Samadhi: wherein the subject the Yogi meditates on the object existing in the world. These objects, including the 'I' and the Cosmic Soul (as objective reality and not as sublimation or expansion of his 'I') are the objects of meditation.
- c. Grahana Samapatti or Experience-oriented Samadhi: in which the the Yogi meditates on the experience itself as the object.

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Let us work out the three in a diagrammatic form:

Samadhi	Subject	Object	Experience
Grahita Samapatti	I	me	Awareness of I
Grahya Samapatti	I	me/thou/it	Awareness of I/thou/it
Grahana Samapatti	I	awareness of I/thou/it	awareness of awareness

The third column describes the experience from the outside, that is. in our words. For the Yogi, only the I, or thou, or awareness is the reality,

**तत्र शब्दार्थ-ज्ञान-विकल्पैः सङ्कीर्णा सवितर्का
समापत्तिः ॥४२॥**

*Tatra śabda-artha-jñāna-vikalpaiḥ saṅkīrṇā
savitarkā samāpattiḥ ||42||*

There in, the Samadhi in which there is the fusion of the word, the meaning (the thing, of which the word is the name), and the knowledge, is known as Savitarka Samapatti.

Reference should be made to I, 9, where Vikalpa is defined as knowledge in terms of words but void of reality. So, we should note that there are three categories of knowledge: first, verbal or in terms of language. That is 'Shabda'. Secondly, the objects, concepts and pure ideas, the realities in the objective and the subjective world to which the words refer, and which according to I, 9 would mean 'Vastu' (real). The third is Jnana or knowledge, which is a mental construct come into existence on the basis of our experience of the objective/subjective world which has been codified in words as well. So words/language (Shabda), things and/or ideas which are denoted or connoted by the words (artha), and

our mental awareness of the words and things (Jnana), these are three categories of the knowledge. In the mind of an average person, they lie mixed up without being clearly distinguished. But a clear distinction of the three defines our attitude to knowledge and language. In general communication, the three are one, resolved.

While we meditate on an object, the word for that object, the object itself, and our mental construct of the knowledge of that object, these three taken together are the object of our meditation. So our meditation is related to or conditioned by and directed to an integration of these three. Suppose you concentrate on Ishvara. There is a name, Aum or some other word. There is the Reality called Ishvara, a presence, with His attributes or not-attributes, and there is our knowledge that He is there. Thus our concentration is on the three-in-one, and the attainment of this One is the direction in which we are moving through Savitarka Samadhi. The object of meditation in Savitarka Samadhi is concrete.

In other words, this Samadhi is truly discriminative. The word Vitarka is used in the sense of thought conducted with the help of words. The purpose of Vitarka is knowledge of the real phenomena in order to attain a progressive state of knowledge, mastery, transcendence, and non-involvement with them. This state of concentration should mean a state of clairvoyance.

स्मृति-परिशुद्धौ स्वरूप-शून्येवार्थमात्रनिर्भासा
निर्वितर्का ॥४३॥
*Smṛti-pariśuddhau svarūpa-śūnyevārtha-
mātranirbhāsā nirvitarkā ||43||*

On the clearance of memory (from thought and word), in a state of mind as if void of itself, the light of the object alone shining, that is Nirvitarka Samadhi.

On the purification of the memory, the mind loses its subjectivity, its own form as it were. How do we define the mind after all? Not as it is in itself, but in terms of its impressions (of the past and the present which are recorded in the memory) and its projections which are created by the imagination. When memory is cleared of these and purified, the mind becomes transparent. It is as if void of itself, its content. It drops not only memory and projections, it drops for the time being its own reflective activity and the reflective nature itself. In that state of purity, the object alone shines through it. That state of meditation and illumination is called Nirvitarka Samadhi.

In the memory, there are three grades of cognitive consciousness, the word (language), the referent generally known as meaning (the thing), and the knowledge which is a mental construct. The words and meanings are the media of further thought projections and reflections. When the mind concentrates on an object in Nirvitarku Samadhi, the words and the meanings and reflections are kept out. Then the mind and the object fuse, so that only the object shines through the mind. The mind does not reflect its own self, as if it has become void of its own subjective and reflective nature. The instruments of Vitarka—words and concepts having been dropped, the state of concentration is Nirvitarka- non-verbal, non-reflective and non-conceptual. It is void of the elements of words, meanings and the subjectivity of the mind itself. The object alone shines.

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता ॥४४॥

*Etayaiva savicārā nirvicārā ca sūkṣmaviṣayā
vyākhyātā ||44||*

This way, the Savichara and Nirvichara concentrations pertaining to subtle objects are explained.

The Rshi does not give a detailed description of the kinds of Samadhi, Savichara and Nirvichara. He just indicates that

the objects of these are subtle. This observation also implies that the objects of Savitarka and Nirvitarka Samadhi are gross (not subtle). Except for this difference, the processes of the meditative experience here (including details of the medium) are similar.

Earlier in his commentary on 1, 17, Vyasa has classified the planes of meditation and by implication enumerated the objects of meditation with reference to the nature of their objective reality, gross and subtle. Another method of classification given in 1, 41, is with reference to the nature and process of the experience in relation to the object of experience—the subject (Grahita), the object (Grahya), and the experience (Grahana).

When words, object and experience, in fusion, refer to gross objects, the Samapatti is Savitarka.

When only the object (gross) shines as the experience, the subject and the experience having merged therewith, the Samapatti is Nirvitarka.

When words, object and experience, in fusion refer to subtle objects, the Samapatti is Savichara.

When only the object (subtle) shines, the subject and the experience having merged therewith, the Samapatti is Nirvicara.

Kathopanishad 3, 13, describes the successive stages of the mind's discipline: "Let the wise man control the perceptions and merge them into the mind. Let the mind be absorbed into the intelligence, and let the intelligence merge with the omniscient Purusha."

It seems that this classification is with reference to the operations of the mind and also, by implication thereof, the objects of meditation. The means of meditation are classified in terms of subtlety. The objects too are classified in terms of their grossness or subtlety.

First there is the mind which receives the perceptions of the senses. The perceptions relate to gross objects and their names. Later the record of perceptions is stored in the

memory. When the senses are closed, then the mind plays with these impressions of objects and their names and relations. All these perceptions and impressions are the objects of Vitarka. Thereby Savitarka and Nirvitarka Samadhi. This refers to the plane of language.

Then the intelligence abstracts the essences of experience, 'these abstractions, concepts, laws, etc., are the objects of intelligence which plays with them at the level of pure thought or Vichara. Thereby Savichara and Nirvichara Samadhi. This refers to the Plane of thought.

Thereafter, pure thought as well and its medium, Intelligence, merges into pure awareness or Being. The objects of Becoming are absorbed into Being. And that marks higher stages. These will follow.

सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम् ॥४५॥

Sūkṣmaviṣayatvaṁ cāliṅga-paryavasānam ||45||

And the subtlety of the object extends upto the alinga.

This sutra describes the range of the subtle objects of Samadhi in relation to Vitarka and Vichara as well as the elimination of these in Nirvitarka and Nirvicara Samadhi.

The word 'Alinga' is interpreted differently. Aryamuni interprets it as Ishvara. Taimni interprets it as the non-descript (alinga) stage of the gunas, evolutes of Prakriti, Vyasa, interprets it as the 'Avyakta' or non-differentiated state of Prakriti.

Does it go with 1, 40? 1, 40 says that the power of concentration of the controlled mind extends from the Paramanu (particle) to the ultimate primordial stage of Prakriti i. e., Mahan.

1, 45 and 1, 40 should go together. There is another reason for this interpretation. The word Vashikara in 1. 40 reminds us of 1, 15, where paravairagya is being described. 1, 15 describes the extent of the Yogi's power over objects heard or seen. 1, 16 further says that this power through

Paravairagya extends upto the gunas. Now, 2, 19 describes the various developments of the gunas, and the very first manifest stage is Alinga. It is nondescript, still it is the object of speculation.

Paramanu and Parama Mahatva should mean the smallest, and 'the greatest'. Since Yoga is a highly personal discipline and experience, the meaning—whether it extends from the material atom to the material Alinga, or to pure and infinite Super-consciousness, should be left to the personal preference, choice and experience of the practitioner. Commentators enter into controversies regarding cross-references to Sankhya and Vaisheshika. We may only indicate the possibilities of interpretation and leave the rest to the practitioner.

We should, however, remember that whether 'alinga' is interpreted as the ultimate stage of Prakriti or as Ishvara, both ways the object is to be meditated upon through the medium of thought and speculation. Ishvara is an object of thought and speculation as much as Prakriti. The range then can extend as far as the Yogi is capable of extending it.

ता एव सवीजः समाधिः ॥४६॥

Tā eva savījaḥ samādhiḥ ||46||

These (four Samapattis) are Samadhi with a content or an object (of meditation).

The four variations of Samprajnata Samadhi with an object are:

1. Vitarkanugata: (i) with and (ii) without, Vitarka, having a gross object for meditation.
2. Vicharanugata : (iii) with and (iv) without Vichara

The four variations mentioned in the foregoing sutras are from Savitarka to Nirvichara. The objects or contents range from gross to the subtlest and infinite.

The common character of all the variations of Samprajnata Samadhi is that this Samadhi always has a

pratyaya, an object or content of meditation. It is never a luminous void of pure consciousness, the Being itself. The range of objects extends from the smallest to the greatest and the infinite.

निर्विचारवैशारद्येऽध्यात्मप्रसादः ॥४७॥

Nirvicāra-vaiśāradye 'dhyātma-prasādaḥ ||47||

On the perfection of pure Nirvichara (Samadhi) the dawn of spiritual light and bliss.

‘Vaisharadya’ means clarity and purity and transparency of vision and bliss of the soul. The man of spiritual light and bliss stands on top of the world. It is said in the Mahabharata: “As a man on hill-top sees the men on the plains, so the one having ascended to the height of pure knowledge, free from sorrow, sees others who are in the field of life below.” Spiritual light is a direct vision of the reality of things. It is internal vision, without the intervention of language or intellect. The vision gives real spiritual bliss or ‘ananda’ because it gives a vision of the discrimination between the world of nature (Prakriti) and the world of the spirit (Purusha). The same state of experience is discussed in 1, 16 and 3, 49 and 55.

The order of Progress should be understood. In Vitarkanu gata Samadhi, memory plays an important part. Memory is the seat of language, impressions of objective and subjective reality, and the association of these two in the form of knowledge. By virtue of these, Savitarka Samadhi is also Savikalpa. In Savikalpa Samadhi, words, meanings and knowledge all the three play an integrated part (1, 42). Then when the mind is cleared of the shades of memory, it directly reflects the object of meditation. This Samadhi is Nirvitarka which is also Nirvikalpa because words and meanings have been left behind. This very state of the mind, purged of memory but not of thought, is directed to subtle subjects, and the Samadhi is the next higher one, Savichara. Eliminate the

thought process, and you rise to Nirvichara. Now purify the Intelligence of the intellect and you come to the purity of the Intelligence. With this pure intelligence you come to the stage of Prajna which is the highest form of intelligence. Prajna gives you direct enlightenment of things including the discrimination between Purusha and Prakriti. Here you experience not only a vision of reality but also spiritual bliss, and now the medium of further yogic states is 'Ananda'. So with the full success of pure Nirvicara, you come to the third stage of Samadhi, Anandanugata. Thus, first the Samadhi with memory and its paraphernalia. Purity of memory leads you to intelligence with the speculative mode of Samadhi. Purity of intelligence from speculation and you come to Prajna and the light and bliss of the soul. Thence arises pure spiritual awareness. Once you come to spiritual awareness, you are on the fourth and the last rung of the ladder. The final stage is the plunge into Infinity.

ऋतम्भरा तत्र प्रज्ञा ॥४८॥
Rtambharā tatra prajñā ||48||

There the intelligence bears the light of Truth and Right.

Rtam means perfect Truth, the absolute Truth that reigns, which is free of any relative or subjective limitations of experience.

When a person rises to the purity of the Nirvichara state of experience, he knows truth directly without the intermediacy of language or thought. He achieves a state of direct knowledge with an intelligence shining directly on things as they are. His knowledge and intelligence then is perfect. What he sees is truth because it is directly realized and is free of subjective or situational conditions and of the limitations of thought and language. His knowledge is not relative now. It is absolute.

One comes to know by listening, reading, reflecting and contemplating. If one has only heard, or read, or inferred, or

even reasoned and then also meditated with language and thought, one does not really know, because, real knowledge is possible only through direct experience of the objects of knowledge by the soul, awareness without the intermediation of thought and language. Direct intuitive way is the way one knows by in the state of purity of mind and transparency of the intelligence.

The sutra raises the question of what is Rtam as distinguished from Satyam.

The word Satyam is derived from the root 'as' which means 'to be'. Rtam is derived from the root 'R' which means 'to move'. The universe is. It is Satyam. It also moves. It is Rtam. Satyam and Rtam are two aspects of the same reality. Satyam is the essence, the basis, the original and eternal stuff of existence, all that is and was and will be. It is the truth which is Being. The Being explodes and transforms into Becoming, a dynamic manifestation of Being. The manifestation has its laws of evolution and devolution and involution. Rtam is the cosmic order including all laws—natural, moral or spiritual—in their totality. All this law and dynamics of existence are Rtam. They are eternal and inviolable in their nature. Satyam and Rtam are therefore two aspects of Sat (Reality) in manifestation, one static and the other dynamic. While Satyam refers to the stasis of the universe, Rtam refers to the kinesis, dynamics, of it. They are inseparable and together, they constitute the very foundation of the manifested universe. Rtambhara prajna is thus that kind of intelligence which gives an unerring vision of the Truth and Right underlying the cosmic manifestation. One who has a vision of the dynamics of existence, directly and, by implication, has a vision of the stasis of it (because it is the Stasis (Being or Satyam) which explodes into Kinesis, Becoming according to the dynamics of Rtam) is blessed with Rtambhara prajna, or pure intelligence. He sees directly into the life of things from the beginning to the end, thereby completing the circle of the existential story. For him, the

stasis and the kinesis, the dynamics of the cosmos (including time, space, causality and sequence) are a simultaneous experience.

श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात् ॥४९॥
Srutānumāna-prajñābhyām-anyaviṣayā
viśeṣārthatvāt ||49||

This order of intelligence is unique, different from that intelligence which depends on and receives through word or inference, because it relates to super exceptional reality (beyond word and reason).

The knowledge based on sense experience (of things heard or seen), inference, or testimony of authority is different from direct knowledge obtained in the higher states of consciousness (1, 48). Knowledge received through report, whatever the authority, is second-hand. Knowledge obtained from direct sense experience relates to particular objects while that received through inference is, again, second-hand.

Knowledge is of three kinds reported, inferred or direct. The knowledge received through word or by inference is related to objects or generalities which are described or defined in language. All knowledge thus received is descriptive or deliberative or reflective. It is second-hand, because language intervenes between the knower and the object of knowledge. But the state of Prajna transcends language and thought. The object of its knowledge too is beyond particulars and generalities, beyond verifiabiles and demonstrables. Its object is unique, the essence beyond particularities and generalities which no reflection can fully define. Among the materials, it is the Essence of matter itself, among the purushas, it is the essence of purushas, the Purusha Visheshha which remains unqualified and absolute. Thus, in the higher realm of consciousness truth is seen not as fragmented such as the knowledge of isolated objects. Instead, each object is seen as part of the whole which comprehends

all truth, laws and principles. That essence is the object of Rtambara Pajna.

Yogic psychology recognises the use of the faculties of the mind like perception, memory, language, thought, etc., in meditation. But there are two limitations to this kind of meditation. One is that, in terms of language and thought, the mind can never fully realize the essential nature of the object concentrated upon. It may penetrate as deep as it can, still it touches but only the fringe of its real nature and can never reach the centre. The second limitation is that, in this kind of meditation, consciousness also remains confined within the prison-house of language, thought and the intellect. It cannot be released from the limitations of the intellect so as to be able to function at the deeper levels through the subtler vehicles such as the vision of prajna and then the consciousness itself when it is sublimated into expansion and association and ultimately identification with the Infinite Consciousness.

This view of Yogic psychology would not be acceptable to scientific psychology. But the scientific psychology works in a very limited frame of reference in which it does not go beyond observation, analysis, inference and at the most some speculation. The frame of reference of yogic psychology transcends science. If you reject it for being nonscientific, yoga is not for you, nor you for yoga except for Savitarka and, at the most, Savicara Yoga.

तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी ॥५०॥

Tajjaḥ saṁskāro'nya-saṁskāra-pratibandhī ||50||

The impression born of that (Prajna) prevents (and supersedes) all other impressions.

The impression created by the revelation of direct knowledge of the truth and dynamism of the universe is unique. It is the strongest impression also because it is direct. It does not depend on the intermediary media such as

language and thought. Being the strongest impression (sanskara), it counteracts and eliminates all other impressions (Sanskaras).

Which impressions does it counteract? It counteracts all those impressions which lie embedded in our mind from our existential experiences, that is, the disturbances, modifications, and fluctuations of the mind. These impressions are what has been described in 1, 6. All these are counteracted, prevented and negated by the Prajna Sanskara. The truth of Prajna Sanskara does not need any testing, verification or confirmation other than itself, it being the truth itself, constant and universal. So this is the most powerful impression and eliminates all other impressions. Indeed, the other impressions evaporate at the touch of this simultaneous vision and knowledge of truth.

Which impressions does it supersede? The impressions received in Samadhi of the Vikalpa and Vichara type. The impressions received in the Samadhi of either type depend on language and thought. But the impression received through prajna-revelation needs neither language, nor thought, nor proof. It is true because it is true. Hence, being direct, it supersedes all other impressions.

Of Samprajnata Yoga, Prajna Sanskara is the last Sanskara. It is also the last Nirodha Sanskara because it counteracts, prevents and supersedes all other Sanskaras. Therefore, Prajna Samadhi is still not fully Nirodha Samadhi. The experience of this Samadhi is both negative and positive. It is so because the Sanskara created is both negative and positive. The Sanskara is negative because it negates all the modifications of the mind recorded therein. It is positive because it reveals the positive reality of existence as well as of the Essence, and this revelation supersedes all other receptions of knowledge. Finally, the Samadhi does not eliminate the duality of the experience, the duality of I (the subject, the yogi) and the thou (the object experienced). Of course, instead of being a three dimensional experience of the

subject, the object and the experience, it is two dimensional—thought and language having been eliminated. It does not yet provide for that unity and integrity of experience in which the ‘I’ and the ‘thou’ are merged into an indistinguishable unity. It is not yet a state of the one and the absolute as the state of kaivalya.

तस्यापि निरोधे सर्वनिरोधान्निर्विजः समाधिः ॥५१॥

*Tasyāpi nirodhe sarvanirodhān-nirvījaḥ
samādhiḥ ||51||*

When even that (Prajna Sanskara) is eliminated, then all the impressions having been eliminated, seedless Samadhi is attained.

The last impression is the impression of the direct knowledge of Rtam and Satyam, two complementary aspects of one integrated reality, that is, Sat. That impression, as has been said in the last sutra, prevents, eliminates and supersedes all other impressions. At this stage, nevertheless, the Samadhi is Samprajnata Samadhi, and its content or object is the positive knowledge of Sat.

The mind is still not a void. It has an object, which is the seed and a promise of future continuance of existence. When even that content is eliminated, then the practitioner attains to seedless Samadhi. There is no object, no content of awareness, only a luminous void where consciousness exists by itself. When there is a void there is no mind except notionally. The mind in the functional form has been eliminated. The individual consciousness then is absorbed in the Supreme consciousness.

Thus the stages to the seedless Samadhi are:

1. Samprajnata Samadhi—Vitarkanugata and Vicaranugata with total knowledge of gross and subtle objects.

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2. Nirodha Sanskara Samadhi with Positive prajna Sanskara and negation of all the rest.
3. Sarvanirodha Samadhi (Negation-supersession-of Prajna Sanskara).
4. Seedless or objectless Samadhi in a state of luminous wakeful void.
5. Merging of the individual consciousness into the Universal Consciousness in the state of pure Being (*drashtuh swarupe' vasthanam*).

CHAPTER II

OF SADHANAS

(The Discipline Process)

The first chapter, of Samadhi, is a self-contained manifesto of yoga, both theory and practice. It begins the discourse with the definition (Sutra 2) that yoga is control and elimination of the fluctuations of the mind and closes with a description of the last stage of the practice (1, 51), the state of total cessation of mental activity ending in peace and complete tranquillity.

Chapter 1 has sometimes been described as a statement of the yoga of mysticism. It can be so described. The reason is that the steps from the definition in the beginning to the attainment at the end indicate this line of argument. The steps are: Continuous practice of meditation on the gross and subtle forms of the world of Nature, grand transcendence of the world of Nature for the spirit, and then complete surrender to and realization of God at the final stage.

However, we should remember that the first chapter is not an independent chapter on mystic yoga. The glimpses of mysticism are a part of the total discipline projected in the opening chapter. There is a clear and emphatic mention of the effort required and of the pre-requisite steps to Samadhi. Renunciation too is not a sudden transformation of the mind, it goes with, in fact follows upon, persistent and unrelenting practice (abhyasa). Moreover, surrender to God is not an isolated or self-contained state of the mind and soul. It has its physical, mental and moral implications including the allied practices described in chapter 1, 29—40.

Thus the discipline of yoga is a total discipline, material, mental and spiritual. The theory of the total discipline is projected in the first chapter which also indicates all the different aspects of the discipline from the definition to the end state, and the intermediary stages of practice and attain-

ment, all realistic, nothing negationist. The second chapter may be regarded as an extended explanation of sutra 1, 12, upto the stage of Pratyahara, discipline of sense and mind.

तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ॥१॥
Tapah svādhyāyēśvarapraṇidhānāni
kriyāyogaḥ||1||

Austerity, study, and faith, trust, in God is kriya-yoga, the basic practical discipline of yoga.

This sutra lays down the basic discipline of practical yoga. It is three-fold in nature and corresponds to the triple nature of the human being. Tapah is austerity, hard discipline of the body and its habits. Study (Swadhaya) means the study of good works of literature on life and living, philosophy and Dharma specially the scriptures and other sacred books. Study includes self-study and self-analysis also, because what you read should be mentally assimilated and then translated into actual living. Thus study is the food and discipline for the mind. Faith in God relates to the soul and implies the individual's surrender to the law and will of God. Trust in God saves you from depression. Once you trust and surrender to the will and law of God, all dissatisfaction, frustration and alienation is ruled out. Alienation indeed is not only a denial of God but also a negation of the self. Yoga, on the contrary, is the discovery of the self and its sublimation up to the Universal Self.

Kriya Yoga is both preliminary and practical in a comprehensive scheme of the discipline. It is yoga in the form of action and action in the form of Yoga.

The question arises: Why are these three given here and then repeated in 2, 32? Secondly, Samadhi with its means and end- results has been discussed in Chapter 1. Why then the means here? The answer is that this sutra is not a repetition, nor a duplication of 1, 12. It is an expansion. If someone's

mind is controlled by virtue of the samskaras of the previous birth (1, 19 and 4, 1), and/or he can attain the state of Yoga through abhyasa and vairagya, he is fortunate. He might have covered these steps earlier. But if someone is not that fortunate, let him begin this way and here. Those whose mind is disturbed, they too have a place in the system. Hence the basic preparation for the beginner. No one can start on a long journey unless he has the basic requisites and the necessary orientation. Kriya yoga is an orientation programme, self-contained too if so be your choice.

Let us also make a distinction between Vyasa's commentary on ch. 1 and 2. In 1, it is said that yoga is Samadhi, the end, that is. Here in 2, Yoga is a process, the practice of the means to the end for those whose mind is disturbed. This beginning, we see, is self-contained as well as part of a larger discipline. If you can not go far, hold on to the basics but in faith, and you will rise to the higher stages at your own time. Kriya Yoga, thus, is like the eligibility conditions. It is like the entrance examination to a higher course. Without these pre-requisites you cannot start and move on. Yoga is not attainable to one whose body is dull and indulgent, whose mind is dull and refuses to grow, and whose soul refuses to surrender. Hence the basic discipline of body, of mind and of the soul is essential to yoga.

समाधिभावनार्थः क्लेशतनूकरणार्थश्च ॥२॥
Samādhi-bhāvanārthaḥ kleśa-tanū-
karaṇārthaśca||2||

Kriya-Yoga is the preliminary programme leading to Samadhi and for minimizing the afflictions (kleshas).

Yoga is a state of peace. Non-yoga is a state of disturbance, agitation, tension, and affliction. Afflictions do not normally die out. They get recorded deep in the mind and give rise to further tension and agitation. So the practice of yoga has to start slowly. Starting on the path means reduction

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of affliction and agitation and, correspondingly, the induction of peace in the mind. With the attainment of Samadhi, peace is attained in full degree.

This sutra describes the purpose of kriya-yoga.

The purpose is two-fold:

1. Reduction of the afflictions,
2. Progress towards Samadhi.

Both are simultaneous and complementary. As the afflictions are reduced, progress towards Samadhi is attained.

These two sutras give rise to further questions:

1. What is affliction?
2. Wherefore does it arise?
3. How to resolve affliction?

1. Sutras 3-11 describe the forms of affliction and then confirm that they ought to be reduced and resolved. The afflictions are: ignorance, ego, attachment, hatred, and self-perpetuation (fear of death). The chief is ignorance or illusion.

2. Sutras 12-24 describe the nature and cause of affliction. The chief cause is ignorance, ignorance of the distinction between the self and the non-self, i.e., Prakriti, which is actually meant for man's experience of the world and self-realisation through that experience.

3. Sutras 25-28 describe how afflictions can be resolved. If ignorance is the basic cause of affliction, the means of resolution is knowledge and vision.

4. For knowledge and vision, one must practice hard discipline, self-study and surrender to God in faith. This would reduce the afflictions. The final vision is to be attained on complete purification of the self, and that purification would follow with the eightfold path to the vision.

Thus, the reduction of afflictions and progress towards Samadhi is attained through Kriya yoga. But the completion of the journey is achieved through the full course of the eight-fold way.

अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः ॥३॥
Avidyā-asmitā-rāga-dveṣā-abhiniveśāḥ
kleśāḥ||3||

The afflictions are: ignorance, ego, attachment, aversion, love of life (fear of death).

This sutra describes the five-fold afflictions. They are: Ignorance or Illusion about the real nature of the self and the world, Ego or pride of the self as the highest reality, Attachment to the objects of desire, Aversion to the objects of hate, and Love of life especially the fear of death which leads man to the foolish desire for self-perpetuation. A detailed description of these afflictions follows.

अविद्या क्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम् ॥४॥
Avidyā kṣetram-uttareṣāṃ prasupta-tanu-
vicchinn-odārāṇām ||4||

Ignorance is the seed source (breeding ground) of those which follow (in the sutra), whether they are dormant (sleeping), attenuated (weak), fitful (interrupted), or active (strong).

‘Dormant’ is the sleep state. It is a potential state, a seed state from which a feeling or attitude wakes up and springs into life as soon as it gets a stimulus and a favourable environment. ‘Attenuated’ is a state of weakness, not a sleeping state, as, for example, when an affliction gets weakened by the presence and dominance of its opposite. ‘Interrupted’ is a state of suspension when another, not essentially opposed, is in operation, just as the excess of love is opposed to hate/ aversion. Active is the state of expression at the full.

This sutra describes four degrees of the attachment of the mind to an object of desire, and then it describes the source and cause of desire and affliction. The original source or seed of all afflictions is ignorance or lack of right

knowledge and vision. The afflictions are counted in a logical order of cause and affect. Avidya (ignorance) is the first and original cause of pain. Then follows the Ego, the sense of 'I', the proud 'ME'. Then follows attachment to the objects 'I' love, and then Aversion, hatred of the objects 'I' disapprove. When I am attached to myself so violently, I want to live forever. I do not want to die, because then death would mean the death of everything I am, I have, I love and I hate.

Apart from the order of afflictions, the sutra describes the difference of degree in which the mind suffers from these afflictions.

The weakest state is the dormant state (prasupta), in which a feeling, love for instance, is lying asleep. It is asleep but not dead. It wakes up and springs into life as soon as it gets an object of love and a favourable environment. If it gets favourable circumstances it blooms into full form. If it doesn't get favourable circumstances it feels blunted and frets and fumes violently.

The next stage is weak or attenuated (tanu). In this state, the feeling is not sleeping. It is waking but it is too weak to rise up into activity.

The next stage is fitful (vicchinna). It is strong for some time, but then it gets weakened and superseded by another. But when this other happens to subside, then it springs into life again. So it rises and falls, rises and falls, and so the interrupted sequence continues. The strongest is the active state (udara).

Whether the state of disturbance, agitation and affliction is dormant or active or of any degree in between, the first source of trouble, as if the original cause, is Avidya or Ignorance. The question now is: What is Avidya?

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ॥५॥
Anityāśuci-duḥkhānātmāsu nitya-śuci-sukhātma-
khyātir-avidyā ||5||

The sense of permanence in the transient, of purity in the impure, of pleasure in the painful, of self in the non-self: that is Avidya.

Acharya Pancasikha: “Those who regard animate and inanimate objects as part of their own self and rejoice at their prosperity and bemoan their decay are all victims of delusion (avidya)”.

Avidya is ignorance, utter confusion of opposites: appearance of good as evil and evil as good, truth as false and false as truth, pure as impure and impure as pure, permanent as temporary and temporary as permanent, spirit as matter and matter as the spirit, the essential as existential, and existential as essential. It is a confusion as much as between positive and negative, light and dark, being and negation. Knowledge, on the contrary, is a sense of the correct relativity in nature, the distinction between the two sets of reality and the relative value or non-value of the opposites. Knowledge is positive in the sense that it is distinctive and gives us the correct perspective in our acts of living in yoga.

दृग्दर्शनशक्त्योरेकात्मतेवास्मिता ॥६॥

Dṛg-darśana-śaktyor-ekātmatevāsmitā ||6||

Ego is the identification (blending together), as if, between the seer and the intelligence (the seeing power).

Asmita is ego, man’s existential identity in terms of being and experience. The seer is the one who sees, i.e., the conscious self, atma. Darshana Shakti is the atma’s power of ‘seeing’, Buddhi, the intelligence, the attribute of the atma which is manifested and comes into operation in relation to the world of existence and its experience by the atma. The seer is unmoved, permanent consciousness, pure. But it gets involved through its power of experience with the process of experience and, ultimately identifies with the experience itself. Then it defines and describes itself in terms of the power and the experience. This confusion of the self with

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power, the process and the experience of existence, is Ego or Asmita. It is the Ego which makes us feel that 'I am happy' or 'I am unhappy' or 'I am all that I have and possess'.

Let us understand how the process of experience and its awareness is confused with the self: There is the world of experience, the objective reality. There is the mind and intelligence. The objective reality, through the senses or through the memory, reflects in/on, the mind which acts like a photo-film taking an impression and converting itself into the picture. The intelligence decodes that picture and interprets its value for life. The picture and its value is now object for the atma (the seer) to experience. The atma, the self which is pure consciousness now watches that experience. The awareness of the experience is the self's existential character. But it fails to maintain its distinct and discriminate nature and gets involved with the interpretation and the experience. Thus, instead of discriminating between itself and the experience, it becomes the experience, its existential self. This way it becomes happy or unhappy as well, and, in continuity with that experience, suffers the consequences of it in due course.

Asmita, thus, is a delimitation or definition of the pure self in terms of existence including its experience. It means a surrender of the essential self in favour of the existential mutation of itself. The Self (atma) is the spirit that is aware of the experience. The world is the object of experience. When atma (spirit) feels that it is the sense and mind, then that is asmita.

In terms of photography, when the master photographer feels that it is the camera and the screen, and even the picture, not the self, then that is asmita.

The removal of this confusion, (and the clarity) between the essential self and the existential self, is knowledge and vision. With the attainment of knowledge, discrimination is restored, and the essential self is retrieved from the whirlpool of existence wherein it had earlier lost itself. The atma (spirit,

self) is the real self. I am I, what is mine I do possess, but that is not the I, not the self.

सुखानुशयी रागः ॥७॥
Sukhānuśayī rāgaḥ ||7||

That which dwells on pleasure is Raga or attachment.

Pleasure may be physical, emotional or intellectual. When we get attracted to objects which give us pleasure, we dwell upon the experience and its memory, unable to get away. Then we suffer from Raga or attachment.

Raga is desire to pursue what is felt and remembered as pleasurable, to attain what is not at hand, to follow unconsciously, involuntarily but irresistibly, what you miss in the world, of existence. Pleasurable objects and experiences are those which are agreeable. But the pursuit of such objects and experiences is endless, and therefore it inevitably ends in frustration. The end of pleasure and attachment, ultimately, is pain, affliction, and frustration.

दुःखानुशयी द्वेषः ॥८॥
Duḥkhānuśayī dveṣaḥ ||8||

That which dwells on pain is Aversion (hate).

Aversion is the feeling of opposition, mental disinclination to something hurtful. To retaliate, to oppose, to revenge, to kill—all the negative acts of violence follow from hate or aversion.

All the disagreeable objects and the memory of their experience give rise to affliction in the mind. Disturbed by that affliction, the mind creates situations of violence and revenge. Anti-social acts, destructive tendencies, schizophrenic behaviour, in short all negative acts and attitudes follow from the self getting involved with what the mind reflects as disagreeable and painful. Once again, all this

follows from the ego. Discrimination and detachment is the answer.

स्वरसवाही विदुषोऽपि तथारूढोऽभिनिवेशः ॥९॥
Svarasavāhī viduṣo'pi tathārūḍho'
bhiniveśaḥ||9||

Love of life and fear of death, self-sustained, and dominating the learned as much as the ignorant, that is Abhinivesa.

“What is the wonder of wonders in the world?” asked the Yaksha, of Yudhisthira, in the Mahabharata. And Yudhisthira replied: “To see people dying every day, and yet to act as if we are immortal, that is the greatest wonder of all.” And that is the source of misery. Death, we say, is the extinction of life.

These five afflictions have been classified and described differently elsewhere, In Sankhya, 3, for example, there are many more variations of these. But all of these, whatever the variations, follow from the basic confusion between the self and the non-self and the illusion of the existential self being accepted as the essential self.

ते प्रतिप्रसवहेयाः सूक्ष्माः ॥१०॥
Te pratiprasavaheyāḥ sūkṣmāḥ||10||

These reduced (through Kriyayoga) to their passive forms, faint and fainter, can be resolved through the resolution of the mind itself.

The afflictions are called subtle because they can be first reduced from their active expression to their passive form. Passive, they won't germinate even when they get a favourable environment or stimulus because, like roasted seeds, they have now been rendered incapable of germination. They may, however, survive in latent forms of desire.

The Klesas are present then only in the form of Vasanas or latent desires, and they don't activate into expressive forms, since the latencies, and their potencies, are present but deep in the mind. They are not on the surface. To that end, Kriyayoga has done its job. For the elimination of these, the Rishi refers to the elimination of the active mind itself. At the highest stage of Yoga which follows upon discriminative knowledge and vision of the Divine, the yogi drops off even the mind. The mind resolves into its casual elements, and with that the latencies and the potencies also merge into the elements (Prakriti). The yogi then is free in a state of the Essence, having transcended existence.

ध्यानहेयास्तद्वृत्तयः ॥११॥
Dhyānaheyās-tadvṛttayaḥ ||11||

Their tendencies are to be eliminated by meditation.

The afflictions and their manifestations (vrittis in active form) have to be reduced to their passive form through kriya-yoga. When they are thus reduced to their passive form, they still remain deep in the mind as tendencies. These forms are subtle. These have to be controlled and eliminated by meditation.

Three stages in the process of the elimination of afflictions have to be carefully noted, viz., thinning and reduction to a passive state by kriyayoga, further reduction to an unproductive state by meditation, and total disappearance by the resolution of the mind itself after the final knowledge and vision of the Supreme Soul is attained.

Thus we should remember the three stages of Yoga and yogic achievement:

1. Kriya yoga, to reduce the active form of the afflictions to a passive form;
2. Samprajnata yoga, to reduce the passive to an unproductive form like roasted seed;

3. Asamprajnata yoga, for their elimination and resolution back into the original source, i.e. Prakriti.

क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः ॥१२॥
Kleśamūlaḥ karmāśayo dr̥ṣṭādr̥ṣṭa-janma-vedanīyaḥ ||12||

Affliction is the root cause of the store of karmas in the mind which must fructify in seen or in unseen (remote) lives.

Every human life is like part of a circular current flowing endlessly in which two processes are at work: unfoldment in this life, of past karmas, and generation of new karmas which will bear fruit in the future. The actions may be good or bad, but they must fructify.

The karmashaya is the womb or reservoir of the karmas. It records the impressions of our acts, thoughts, desires and samskaras. This record is in the mind itself, even in the deepest unconscious. It is carried beyond death according to the karmic laws of life. It is the Accounts Book as if of our life. It acts as the great womb in which lie the seeds of future births. These seeds spring into life in the next and even in remote lives. They do come to fruition and we have to experience them. Life is a cycle: affliction and desire, karma or action, seeds of further karma, birth, sufferance, further actions, further seeds and so on. As we sow deep in the psyche, so do we reap in life sooner or later. Action, sufferance, action and so on it goes.

सति मूले तद्विपाको जात्यायुर्भोगाः ॥१३॥
Sati mūle tadvipāko jātyāyurbhogāḥ ||13||

As long as the root is there (in the form of karmashaya), it is bound to result in birth, length of life in some form, and sufferance (experience).

The total pattern of a life time includes birth (which means birth in a particular form species and class of merit also) length of life and experience.

As long as the root is there, the fruit must be there. The cycle must continue. The three, birth and class, length of life, and sufferance, are the three dimensions of life. These are results of our past actions. But in addition to the sufferance of the fruits of the last birth or births, we perform certain actions freely in this life. The impressions of these too are recorded in the mind. These are further carried and these continue the same cycle of action and its fruit.

The fruits of actions done in this life may be experienced in this very life or in the next. The first is of the kind called 'drishta-janma vedaniya', i.e., borne in this life. The second is of the type called 'Adrshta-janma-vedaniya', i.e., to be borne in the next life or lives. Whatever has been done, its fruit must be suffered and lived out in this or the future life. But yoga provides an alternative: If you arrive on top of spiritual realisation, you can eliminate the karmashaya by reducing and drying out the germinability of the seeds lying there. In other words, you can root out the impressions of time and actions and save yourself from the future cycle of birth and death, thereby completing one full round of experience and vision. This is done by rooting out Avidya or Ignorance through attaining a vision of the Divine through Yoga.

ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात्॥१४॥
Te hlāda-paritāpa-phalāḥ puṇyāpuṇya-
hetutvāt||14||

They have pleasure or pain for their fruit, the cause being virtue or vice.

The jati (class), length of life, and sufferance are subject to pleasure and pain in consequence of the cause. The cause being previous actions, good or evil, the effects follow according to the law of karma. Good actions fructify into

pleasure, evil into pain. So good actions cause rebirth in a state of pleasure and comfort, while evil ones cause rebirth in a state of suffering and misery.

This part of the law of karma has been the subject of bitter criticism in the West as well as in the East. It has been regarded and condemned as the gospel of inaction and sufferance. It is said that the Indians accept anything that comes their way as the result of Karma and they do not challenge it, that they don't even challenge social inequality and country-wide poverty.

This criticism is the result of a partial understanding of the law of Karma. The law, in fact, says that whatever we enjoy or suffer is the result of our own doing. Thus we are the masters of our destiny. The law only says: As you sow, so shall you reap. Not otherwise. The same law, as accepted by yoga, says: If you have sown evil, you suffer. But, root out suffering, even the very seeds of it with right discipline, knowledge and vision. Challenge suffering and you will conquer it. The law of karma, in fact, is not a gospel of inaction, it is the law of action. Man in our view is both sufferer and doer. He suffers the results of what he has done. He cannot escape that. No one can, east or west. But in addition to this sufferance, man has initiative, the power and freedom to do things which no other species has. Man has challenged the limitations of his life. He flies in the air and swims across the sea. Nations have overthrown evil and injustice. All this does not challenge the law of Karma, it proves it. It says: Do, because you can. But remember: you cannot escape the fruits of that too. Other species are sufferers, they are Bhokta, because they are conditioned by Nature. But man is a doer (Karta) as well as a sufferer (Bhokta). He can and must do actions with his will, but he must also suffer the fruits thereof. You can challenge anything, even suffering, but you cannot determine the results of your challenge. There is a higher law of karma than your individual sphere of initiative, will and action. Your

individual sphere of the freedom of action is autonomous so far as you are concerned, but it is not sovereign. The sovereign law of karma is cosmic. You must act, but you do so within that law. So the law for the individual lays down: you must act because the law allows you to act and expects, in fact commands, you to act. You must, you have no choice but to act. Arjuna had to. If you don't act, you are a sinner. But if you act, feeling that you are the sovereign, then you are a fool. Success or failure will follow from a higher law on the basis of your action, of course. Act well, therefore, and in your place. This way you can challenge your suffering and earn your freedom. Karma (action) is Purushartha, the very meaning and purpose of human life.

**परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव
सर्वं विवेकिनः ॥१५॥**

*Pariṇāma-tāpa-saṁskāra-duḥkhair-guṇavṛtti-
virodhācca duḥkhameva sarvaṁ vivekinaḥ ||15||*

To the enlightened, all suffering is misery, for reasons of change, the pain of change and the consequential impressions and because of the conflicts of the gunas and the vrittis (of the mind).

This Sutra In general means that all experiences are either actively or potentially full of misery except for the man of enlightenment, as he stands on the heights and watches below. Let's understand the terms first:

Parinama: is change, the chain of cause and effect, the flux where nothing is permanent, nothing to hold on to. One gets alarmed and terrified in this storm of change. Staggered of his sense of judgment, he clings to the present more and more strongly. We must survive this state of 'disintegration' of our self through a vision of the centrality. Away from that vision of the centre and the rhythm of the whole, we are all under sentence of death which might be executed any time.

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Tapa: is fear, anxiety, insecurity, frustration. It is the torture of existence for the man who fears change.

Sanskara: is the tendencies of pleasure, desire, fear, impression, fruition, and so on, the cycle of pain and pleasure moving endlessly, recorded in the depth of the mind.

Guna Vritti Virodha: is 'conflict' of the functioning of the gunas according to one interpretation. The other interpretation is the "conflict between the natural tendencies of the mind, caused by the domination of one of the Gunas, and the other, higher, states and moods of the mind which are constantly changing. Both come to the same thing— the Gunas are operating in and on the mind. The qualities reflect in the tendencies of the mind and one quality conflicts with the other. This gives rise to internal conflict in the mind and exhausts our strength.

The observation that all is misery invites the oft repeated criticism of the Indian way of thinking on the nature of existence, even though it is largely shared by the existentialists too. It reduces the entire spectacle of life and the Universe to a negation of positive meaning, purpose, and value. It is a 'gospel of pessimism'.

Let's find our own answer:

1. It is misery: This does not mean that happiness does not exist anywhere. Reference may be made to the Upanishadic teaching on Brahmananda. The Upanishad describes the bliss of the vision of Brahma but the yardstick is still the happiness of the world of existence. The happiness is for the brave, not for the weak and the doubtful. And the bliss of the vision is infinitely greater and infinitely more lasting. So, as related to Infinite Happiness, the world of ignorance and experience is misery. But it is not misery in itself, nor for the intelligent and enlightened.

2. The world is not a painful spectacle in itself. It is painful because we make it a ground of conflict by reason of our ignorance. We identify ourselves with the flux and thereby lose our sense of discrimination. The sutras which

follow make it clear that the world of matter, motion and mind is meant for our experience and for our intelligence to manifest itself with discrimination between the changing and the constant. Through discriminative experience of the world, the self moves to the experience of freedom and completes a full cycle of existence and essence, through freedom and the right choice of action.

In other words, yoga is not a plan of negation, it is a voyage of discovery through positive and disciplined responses to the essence through existence. Sarvam, all, means the spectacle of existence for the man of ignorance caught in the vortex. It does not mean the all that is absolute, including the self and the cosmos and the Cosmic Self. 'All' here means the conflict down below in the valley while the man on top has crossed it all and stands on top and watches below. And you can't go on the top except through the valley. Accept it, live it, cross it. It is all for you. If you can see through the change, you will see the centre and the axis both.

हेयं दुःखमनागतम् ॥१६॥

Heyam duḥkham-anāgatam ||16||

The misery which is not yet come ought to be eliminated. Manage the future.

Let us refer back to the cycle of affliction and Karma. That which has already been borne is over. That which is being undergone is on and will be exhausted anyway. That which is not yet come can be guarded against, warded off, and even the seeds can be destroyed. And steps must be taken in that direction. The question is: What is the nature of that pain? Can it be avoided? Is it there like an objective presence in an objective situation? Does it stand there like a sentence for execution? In that case, it has almost come, and must it be executed? Can man change the objective reality beyond

himself? Can one change the sentence? Can one change one's fate? that is the real question.

If, however, future suffering does not spring into existence, and if it does not stand like the executioner in the matrix of future time, where is it so that it can be avoided?

The future suffering is in the mind itself. It is in the Karmashaya, fed, and recorded into the computer of the mind in seed form. And there it must be countered. Let the mind work upon itself and change itself.

Hence the only way is:

- i. Appeal to the Supreme Court against the sentence; that is the way of prayer.
- ii. Appeal for Mercy; that is the way of acceptance and surrender.
- iii. Wipe out your own tendencies through hard discipline. The seeds of pain will be dried up and devitalized. The tendencies to suffering will be superseded and replaced by knowledge, vision and transcendence. This is the way of action. Thus is the way of freedom.

i and ii and iii will stay the sentence but only through yourself. All the three in fact are modes of action. They help you to change the mind itself. In short, to avoid future pain, you have to re-programme the computer, erase the old and feed it anew so that, ultimately, the result is the light itself and not the objects it shines upon.

द्रष्टृदृश्ययोः संयोगो हेयहेतुः ॥१७॥

Draṣṭṛdṛśyayoḥ samyogo heyahetuḥ ||17||

The con-fusion of the seer and the seen is the cause of the avoidable (misery).

The seer is the soul, pure and unmixed in its essence. The seen or seeable is the world of existence which is the object of experience. The seer gets involved with existence, the mutations of Prakriti, the world of wonder changes, of love

and beauty and desire. It gets involved through the intelligence and Ego, which are the vehicles of the I-sense.

In order to avoid the future misery, that confusion has to be cleared. The seer and the seen have to be discriminated. The seer has to free himself from the involvement.

Two words in this sutra are important specially because the same two words are repeated in sutra no. 23. These are 'Samyoga' and 'Hetu'. I am translating these words differently in the two, the reason being the context of the thought and argument. In the present sutra, 'Samyoga' is translated as 'con-fusion' and 'Hetu' as 'cause'. In 23, 'Samyoga' is translated as 'association' or 'conjunction' or integration, and 'Hetu' as 'purpose'.

The body is the existential form taken over by the soul. In the body, the soul and Prakriti come together in an organismic complex. The two are conjoined, though the two are distinct, essentially. In the course of living, nevertheless, the soul loses the sense of distinction and discrimination. Instead, it suffers from the belief that it is the body. Hence, in this state, the conjunction should be translated as con-fusion. Arjuna suffered from the same confusion, hence he refused to fight in the beginning of the battle of Mahabharata. It was Krishna's argument and revelation of the Reality that restored his sense of judgement and discrimination. Loss of discrimination is Avidya or Ignorance. The result of Ignorance is affliction or pain which in this sutra is called 'Heyam', the avoidable. Therefore the meaning of this sutra is that the cause (hetu) of pain (heya), which ought to be eliminated, is the confusion which arises when the two (the seer or the soul, and the seen or Prakriti, the world of existential experience) come together in organismic relationship through the body.

If man retains the sense of judgement and discrimination, then this very Samyoga, organic complex of body and soul, will lead to liberation. Hence it is said in sutra 23 that the real purpose of the Samyoga (conjunction) is the discriminative

knowledge of the essence (real form or swarupa) of the soul and of the body, of purusha and Prakriti, through experience.

Having described confusion as the cause of the loss of judgement and suffering, the Rishi now goes on to describe the real nature and value of Prakriti and the purpose of the two coming together. First, the nature of Prakriti.

**प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं
भोगापवर्गार्थं दृश्यम् ॥१८॥**

*Prakāśa-kriyā-sthiti-śīlam bhūteन्द्रiyātmakam -
bhogāpavargārtham dṛśyam ||18||*

The objective world of experience is luminous, dynamic and stable by nature; it consists of the natural elements and the senses, its purpose being both, Purusha's experience of it and liberation from it (freedom of the Purusha from the whirlwind of Prakriti).

Let us study this characterization of Prakriti or the world of existence in terms of its' qualitative, structural and purposive aspects in relation to human life.

Qualitatively: Sattva is luminous, sensitive, sentient; Rajas is active, mobile, changeable and volatile; Tamas is inert and immobile, the principle of stability. These are the three qualities, gunas, or attributes of Prakriti which manifest in the objective and phenomenal world. They manifest in cognition, activity and stability. They manifest simultaneously in different degrees of variation and combination and provide for the immense variety of forms and forces of the phenomenal world. The Buddhi or intelligence is mainly Sattva, the mind, Rajas, and gross matter, mainly Tamas. We might as well say in a rather loose but practical manner that the objective world consists of mind (intelligence) motion (energy) and matter (inertia).

'Shilam' means the character and behaviour of something. Here the behaviour of Prakriti is described as

threefold: It perceives, interprets, illuminates, and communicates. All this is meant by Prakasha or light. Then it is dynamic. It moves, radiates, energises, and provides the motion and momentum to the phenomena of the world. If it were all motion, nothing would be stable. Hence it has an opposite characteristic also, immobility, non-motion or inertia. The motion and non-motion in a balanced form provide for the stability and equilibrium of the dynamic system. We might as well say that the phenomenal world comprises matter, energy and mind (intelligence stuff). Indeed the terms are so comprehensive that they stand for all the formal and behavioural attributes of the phenomenal world.

The Gunas, Sattva, Rajas and Tamas—are not only properties of Nature, they are variations of Nature also. The substratum and the property both are one. They are both structural and functional in nature and they evolve and manifest in all forms of the material world according to the ratio and proportion of the variants in the integrations.

Next, we come to the term ‘Bhutendriyatmakam’ which describes another matrix of the world of nature. The world consists of the various elements of nature, both subtle and gross. They are the five subtle elements and the five correspondingly gross elements. These elements are akasha (space), Vayu (air), agni (fire), apah (water), and Prithvi (earth). Further, there are the Indriyas or the organs of perception and of volition and action. These are the eye, the ear, the nose, the palate and the skin for perception; and tongue, hands, feet, and the two organs of excretion for carrying out the acts of volition and action. In addition, the mind (that feels), the intelligence (Buddhi that thinks) and the I-sense (Ahankara), these too are the Indriyas. This is another analytical view of the structure and function of the world of nature.

Now, we come to the purpose of the world of nature. The world of nature does not exist on its own, independent of the soul, both human and Divine. It has a purpose other than

itself. This sutra speaks of the human purpose of it. The purpose is Bhoga or experience for the human soul, and Apavarga or freedom and transcendence of the world to a higher experience (of ananda). The soul comes into conjunction with it for the sake of experience. But the end of experience is not that the soul gets bogged down into the world of experience itself. The soul must rise above experience and transcend the existential world to attain to its own essential form (freedom and ananda) so that in that state of trans-existential experience it reflects the Divine in spirit and becomes one with it. Thus, the purpose of the world of nature is to provide for a full cyclic experience for the soul, and through that experience, provide a frame of living (the true, the good and the beautiful), liberation and absolution.

विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वणि ॥१९॥

*Viśeṣāviśeṣa-liṅgamātrāliṅgāni
guṇaparvāṇi ||19||*

The stages of Guna-manifestation (and evolution) are the particulars, the generals, the manifest and the unmanifest.

In the previous sutra the author had described the nature, behaviour and purpose of the phenomenal world. Here he describes something like the physical chemistry of the world through the stages of its evolution.

The world is a diversified evolution of one single and basic subtractum, Prakriti. It is called Mula Prakriti, primordial and eternal Nature. It is avyakta, unmagnified and undefinable. It subsumes the three principles, Sattva, Rajas and Tamas (thought, energy and matter). The world is a various manifestation of that unmanifest, undefinable state of Nature. The unmanifest, undefinable state is 'Alinga', which means non-descript. In the unmanifest stage, the three gunas or principles are in a state of equilibrium (but with subsistent lesion). In the beginning of creation, the unmanifest state becomes potentially manifest and takes on the character of the

Great Seed of existence. This potential state is called 'mahat' or 'Mahan'. And because it is the Seed of creation, though the creation further has not yet begun, it is called 'Lingamatra', i.e., only the 'seed state'. 'Linga' also means indication. It indicates the 'Alinga', the non-descript. Because it only indicates, it is called 'Lingamatra'. This is also the state where the 'three gunas are poised for dis-equilibrium. It is a state of creative tension, maintained but not yet exploded into Becoming. From the seed state, the beginning begins. The next stage is 'Avishesha' the not-particular, non-specified, general and universal monads of the five basic elements, and Asmita or Ahankara which is the sixth constituent of the Avisheshas.

The five monads are called Tanmatras, or conceptual elements. They are Shabda (sound-sense/word), Sparsha (touch, thermal sense, not common touch), Rupa (visual sense), Rasa (Gustatory sense), and Gandha (olfactory sense). The sixth Aviseqa is Asmita, the I-sense or self-intelligence (Atma-Buddhi) also called Ahankara which indicates the first possibilities of association between the Purusha and Prakriti.

The diversification continues into the Particulars (Visheshas):

Five elements: Akasha (space), Vayu (pranic energy), Agni (heat and light), Jala (water), Prithvi (earth).

Five jnanendriyas, senses of perception: Sound, Touch, Sight, Taste, Smell. These are organs of perception.

Five Karmendriyas, faculties of action: tongue, hands, feet, and the two organs of excretion. Together these make fifteen. The sixteenth is Mind (mana). The five elements provide for the infinite variety of physical existence, while the eleven cognitive and operational organs provide the Purusha with the means of thought, will, action contact and interaction with the objective world of existence.

The four-fold vertical and structural division of the world of- existence has a corresponding relation to the four stages of Samadhi.

Vitarka/Vishesh/Manomaya kosh
Vicara/Avishesha/Vijnanamaya
Ananda/Lingamatra/Anandamaya
Asmita/Alinga/Atma (the I)

In the four stages of Samadhi, consciousness functions through the four vehicles. The objects of contemplation and the vehicles of consciousness correspond.

1. Vishesh: Vishesh means particular and specific. The Vishesh Stage of the Gunas as object of meditation refers to the stage of the lower mind which sees objects as particulars with names and forms each with an identity of its own and separate from its archetype. The Vishesh stage of the gunas is the object of Vitarka Samadhi.

Vitarka is that activity of the lower mind through which it differentiates a particular object from all others. In Savitarka Samadhi the consciousness functions through the faculty of Vitarka.

From this end of evolution, the Vishesh is the grossest stage of the gunas.

2. Avishesha: Avishesha means universal, general, non-specific, non-particular. Avisheshas are those universals, archetypes and principles, which underlie and reflect through the world of particular names and forms. The particulars participate in and define the universal. The universal is subtle while the particular is gross. These universals are the objects of Samadhi when the consciousness works through the faculty of Vichara (reflection, abstraction and speculation which is the subtle process of thinking),

Vichara: Vichara is that faculty of the higher mind which forms universal concepts and divines into their inner significance. While Vitarka isolates a particular thing, Vichara isolates and abstracts a universal concept, archetype, law or principle from the particulars and distinguishes it from other abstract ideas or subtle objects.

This object at the conceptual plane of consciousness is the content of the second stage of Samadhi in which Vichara is

the medium. Vichara is the faculty at work and Avishesha is the object of Samadhi.

3. Lingamatra: The Lingamatra stage of the Gunas is that stage where all the particulars and universals converge to and submerge into an indivisible whole. As all the branches, leaves, fruits and flowers, and processes of plant metabolism evolve from the seed, so they recede back into the seed. That seed is the Linga or womb from where everything has its birth. Another meaning is that all things and generalities lose their phenomenal identity and actually merge into one identity which is potentially the material cause of the cosmos. Just as gold is the substratum of all gold ornaments, so 'Lingamatra' is the substratum of all material objects and qualities.

This stage of the Gunas is the object of Ananda Samadhi. It is beyond the stage of Vichara (see 1, 47). The consciousness functions through the Buddhi vehicle (intuition or Anandamaya Kosha as it is called in Vedantic philosophy). Ananda is the state of universal consciousness wherein all distinctions having been transcended, they all shines as one unity, the source of diversity as one Identity. This identity emerges from prakriti, as the great 'It'. This It is the object for the subject of yoga.

4. The Alinga: This stage of the Gunas is that pre-existential stage of Prakriti which is an object of pure theoretical speculation. The gunas are in a state of equilibrium so that Prakriti in that state is pure Shakti or the medium of the manifestation of the omnipotence of the Creator God, Saguna Brahman. This way, the 'Alinga' is an essential attribute (Svadha) of the Divine (Rg. 10, 129, 2).

The distinction between Lingamatra and Alinga is theoretical. The Alinga is the pre-creation stage into which the existential world retires after having run its course and from which it issues forth again. It is that stage which is before the first stage as well as after the last stage of existence. The Lingamatra which is the manifest substratum of all specifics and of all universals issues forth from it and recedes back into

it. The Lingamatra has the potential and the generative power, whereas after the creation dissolves, this potential and the generative power itself goes into a state of sleep, into the Alinga. The Alinga being the stage before the first and beyond the last, it is, actually speaking, no 'stage'. It is therefore called Nitya or eternal, and the eternal is no stage because it is not subject to time. The Alinga is Original Prakriti in which even the equilibrium of the Gunas recedes into sleep. There language does not reach, thought does not penetrate. When the Gunas wake up again into a potential creation, they do so with the Sankalpa or the Great Intention of the Divine: 'I am One. Let Me be many. Let there be creation.' So that the first creative act of the Divine is the emergence of the Great Duality from the Grand Unity—the awareness of the subject and the object. And the next and simultaneous step is the generation of the potential in the form of the manifest equilibrium of the Gunas in the 'Lingamatra' or 'Mahat' form (in the language of Samkhya philosophy, 1, 61).

Hence the vehicle of consciousness of which the Alinga is the object is Asmita or I-sense in which the Yogi's soul is the subject as well as the instrument of experience, and knowledge appears in the pure form of discrimination between the Purusha and Prakriti.

The existential world marks different stages of the development of the Gunas, these stages being four. They also reflect on the consciousness through different vehicles of consciousness, or different media of experience, these too are four, Vitarka, Vichara, Ananda and Asmita.

This sutra is of very great importance regarding the nature of the phenomenal world. Once we thought that the world was made up of matter and energy. Then we discovered that matter and energy are interconvertible, and, thus, they are one and the same. This sutra says that the whole world of matter and energy is an infinite variety or variation of the gunas, that is, qualities which reflect through this structural-

behavioural complex of inertia, energy and sensation, or matter, motion and mind.

Just as science has been analysing the phenomenal world into an endless motion of electrons, protons and neutrons, so there may come a time when science is able to probe further and arrive at the One with the basic gunas and work out their evolutionary variations.

Why should this be described at this length? For knowledge. Unless you know, you cannot 'enjoy'. Knowledge, experience and transcendence—these are the stages. You can know only through experience. And when you have experienced and known, then there is nothing to stay for. You transcend, and are free. The purpose of knowledge is freedom.

After Prakriti, the Purusha.

द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः ॥२०॥
*Draṣṭā dṛśimātraḥ śuddho'pi
pratyayānupaśyaḥ ||20||*

The seer is seer only, all pure, still he seems to see the reflections of the mind.

The mind, chitta, specially Buddhi, is the sensitive medium of showing the changes in the phenomenal world. It receives the impressions of the changes through the resources and, like the film or thermometer, reflects the changes accordingly. That is, the modifications in the mind are the direct consequence as well as the measure of the flux. So the mind is the most sensitive medium of the flux for the Purusha to 'see', to experience.

The Purusha is pure consciousness. So it is not subject to change. The qualities of the Gunas, i.e., sensitivity, motion and stability, reflect in and through the modifications in Buddhi. Buddhi is the sensitive reflector and interpreter of these modifications. While it receives the reflections of these modifications, it gets itself modified like a photo screen. One

reflection and modification is followed by another, Buddhi being subject to the flux. The Purusha doesn't change, but being proximate to the Buddhi, he watches, nevertheless, the changes reflected in it. So while the Buddhi is the medium as well as the message, the consciousness only receives the message at second-hand. It is thus that it gets involved, unable to simply watch: the experience and the experiencer coalesce.

If the Purusha gets involved with the medium and the message, it allows the flow, through the Buddhi, to 'colour' its purity by the disturbances of the flux in the same way as the colourless but sensitive screen is coloured by the pictures projected on to it. This involvement implies both pleasure and pain. But if the consciousness retains its purity, it simply watches the endless succession of reflections without feeling disturbed. Of the two, the former is the experience of a Bhogi (sufferer), the latter is the experience of a Yogi (watcher, drashta of sutra 1, 3).

The use of the word 'api' is important. The seer is pure consciousness, no doubt. Still it gets involved because it watches-and-receives, and watches-and-becomes the experience. Compare it with the Purusha-Vishesha of 1, 24, Ishvara, who is never involved (aparamrshta, untouched). Thus the 'two birds' of the Rg. Veda (1, 164, 20) comes into mind: The two birds on the tree of existence (Rg. 1, 164, 20), one only watches and nothing more, the other watches and eats, enjoys and suffers. The human soul is the seer, but it gets involved like the bird that eats, 'experiences' and 'suffers' the consequence of the taste.

'It seems to suffer': This view needs to be explained from a double point of view—from the outside and from the inside. Accept the inside view and the Purusha suffers. View it from the outside perspective, and it seems to suffer. Objectively, the experience is the flux, but subjectively it is suffering. Objectively, it is vicarious experience, but subjectively it is actual experience.

And the purusha, the human soul, is different from Purusha Viseshā, Ishvara. Ishvara is absolutely free from and uninvolved with the world of existence though He is Omnipresent. He is free from action and its result, though He is the creator, sustainer and ‘destroyer’, not for Himself, but for the jivatma. But the human soul is not absolutely pure for the reason of involvement.

Let us study the view that the Jivatma is seer only and pure and not really involved, with the other view that man is the doer and consequently the sufferer. That the soul is pure is a theoretical statement of the pure state of being. In that state the human soul does not do anything because it cannot. The moment it thinks of doing something it has got to be involved with Prakriti. If it says or feels, “I think, I do, I exist,” it gets involved with thought, language and time and space. In the state of being, it cannot think, speak or do. When it thinks, speaks and does something, it has to take recourse to the instrumentation of Prakriti. Hence involve it must. The two views are two statements of the same fact. The next sutra explains the predicament of the jivatma.

तदर्थ एव दृश्यस्यात्मा ॥२१॥

Tadārtha eva dṛśyasyātmā ||21||

The very being of the visible world of Prakriti is for him (i.e. for the Purusha, the human soul).

The purpose of the phenomenal world or the world of nature is to be the object of the experience of the subject, the seer. It exists because there is someone to see that it does exist and to know that it is meant for his experience and transcendence.

The question is: Does the phenomenal world exist independent of the Purusha? Yes, it does. All the changes, modifications, evolution, etc. take place in the world of Prakriti. So it does exist and seems to exist independent of him. But the problem is: Can it know that it does? To exist is

one thing, to know that it exists is another, it is awareness. The Prakriti undergoes modifications, it reflects the modifications as well, but it doesn't know. It is the Purusha who watches and experiences the modifications and who is aware that it exists.

So the world of nature is dependent in relation to the Purusha for being known to be what it is. It is for the purpose of the Purusha. The knowable manifests as the object of the Purusha, appearing as through an act of consciousness. And hence arises another question: Does it objectively exist, i.e., beyond the subjective experience? It does (2, 19 and 22), but it does not know this, nor can it know (4, 19).

In this sutra as in 18, atma means 'nature', not 'soul'. In itself the visible world is unintelligent. It is ensouled by another, by consciousness which is the nature of the Self. Therefore, the very being of the world of experience is for the purpose of the Purusha only and not for the purpose of itself.

कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात् ॥२२॥
Kṛtārtham prati naṣṭamapy-anaṣṭam
tad-anya-sādhāraṇatvāt ||22||

Having served its purpose (of bhoga and apawarga for the purusha), it goes out of existence for the liberated, still it continues to exist as the common object for others.

This sutra states the objective and independent existence of the world of nature. Of course, it cannot itself know that existence. It manifests, but cannot by itself know that it manifests its existence. The Purusha alone through experience knows and confirms its existence. Thus both the subject (knower) and the object (the knowable) are in conjunction. This relation of the subject and the object, of the knower and the known, is beginningless. But having served its purpose for the soul, it goes out of existence, it is resolved (nashtam), practically for the man of wisdom, into its cause. The man of wisdom is free of it.

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The question is: If it is objective and independent, can it be destroyed? Can it or does it really cease to exist after the purusha's purpose is achieved?

Destruction means disappearance only, into the cause (Sanmkhya 1, 121). The knowable in existence, however, is not destroyed even in the sense of disappearance, being common to all the other purushas as the object of their experience. The two, Purusha and the world of Prakriti, exist on their own, in their own essence as well as in conjunction. It is the relation, the conjunction, which fluctuates in view of the psycho-dynamics of the soul. When it is said that the world of nature is 'destroyed', the meaning is that it becomes dysfunctional for the liberated soul.

स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः ॥२३॥
Sva-svāmi-śaktyoḥ svarūpopalabdhi-
hetuḥ samyogaḥ ||23||

The purpose of the union (of Purusha and Prakriti) is discriminateive realization (by the purusha) of the Lord (of Prakriti) i.e., Purusha himself, and of His power (i.e. Prakriti).

The union of purusha and Prakriti in the world of existence has a purpose: the realization of the true nature of the Purusha (the Lord) and of his power (Prakriti). It is for the realization of the distinction between the Lord and His power that the phenomenal world has any meaning. Otherwise the union of the two is of no value.

This sutra should be read with 2, 17-18. No: 18 says that the world of existence has a purpose: the purpose is experience and liberation of the purusha. That is, the purusha experiences the world of Prakriti and thereby transcends it and attains to the Essence, thus completing one existence-essence cycle. In other words, you can cross the river only by swimming through it. However, it is possible and most likely that the swimmer finds the swimming such an exhilarating experience that he is better stuck up around there and doesn't

get across. This is the state of involvement and pain. So it is said in 17 that the Union (or Con-fusion) of the swimmer and of the river is the cause of pain. Actually, the union of purusha and Prakriti is or can be the cause of both, i.e., suffering as well as liberation. While 2, 18, states the proper purpose of the union, liberation through experience, 17 states the consequence if you lose your bearings and your direction in the state of the union.

2, 23 asserts the purpose of the Union, liberation, through experience of the world of Prakriti and realization of the true nature of Purusha. Liberation is not merely the purpose of the Union, it is also, really speaking, the cause of the Union. Every cause has an effect. The effect of the union ought to be the liberation of the Purusha. But it does not always happen that way. The Union often proves to be the cause of further suffering.

It is important, therefore, that you keep the direction clear and hold on to your moorings. Hence you must know.

Know what? This is the important idea of this sutra. We should know that the purusha is the master and Prakriti or the world of existence is the power, the subordinate. The Purusha must, therefore, dominate the world of experience. He must not allow himself to be dominated by it. The master must not be ruled by the servant. When the servant rules the master, the master suffers the sin of remiss, and the wages of sin is pain and death.

Let us understand it in terms of human creativity. The essential character of human life is initiative and creativity, though, side by side, it is sufferance as well. Man is creator (Karta) as well as sufferer (Bhokta). The suffering consists in his limitations both personal and circumstantial. But his creativity consists in challenging both his disabilities and his circumstances and thereby reshaping them. The conquest of one's circumstances and the transcendence of one's limitations, thus, is the essential value of human living. The

liabilities of our limitations must be converted into assets of positive achievement.

Prakriti is our limitation. This itself has to be converted into an asset, the real power that it is. We must exploit it to transcend those very limitations which it imposes on us.

And here we come to the evolution of the spirit through its association with the non-spirit, i.e., Prakriti. All forms, plants, birds, animals, human beings, are integrations of consciousness (the soul) and Prakriti (the body). The body and the soul are, together, one complex, organic and organismic. Each form is a vehicle of consciousness. The soul informs the body and the body materializes the soul.

We now come to the idea and process of creative evolution. Life and form are always found together. The forms are found to be constantly and continuously evolving. They evolve in order to provide better media for the evolving life. Mere improvement of forms would be meaningless in a universe in which all natural phenomena appear to be guided by an all directing Intelligence through an inherent design. The Purusha is life, and Prakriti is body, the material form. Why is Purusha brought into contact with Prakriti? To unfold the powers latent in Prakriti and in himself and to enable him to gain self-realization through conscious experience of living through the medium of Prakriti. That is the complete idea and purpose of creative evolution, in a nutshell. Total evolution leads to the gradual and higher attainment of consciousness, on the one hand, and increase in the capacity and efficiency of the vehicles, on the other.

The powers of Prakriti are undoubtedly the capacities which develop in the material forms as they evolve in conjunction with consciousness. A particular vehicle of consciousness is a specific combination of matter on a particular plane integrated and sustained by various forces. Its efficiency depends upon how far, as a medium, it can respond to the powers and needs of consciousness. The brain of an idiot is made of the same substance as the brain of a highly

intellectual person, but there is a world of difference between the capacities of the two to respond to thought stimuli, external and internal. It is the higher capacity and complexity of the form that explains the secret of its greater responsiveness and efficiency as a medium of the evolution of consciousness and self-realisation for the Purusha.

What is meant by the unfoldment of the powers of the purusha? Purusha is pure consciousness and consciousness is eternal. So there cannot be an evolution of his powers in the sense in which we think of evolution in the case of material forms. His evolution, then, means that he has to acquire the existential capacity to use those forms and, in association with these higher forms, acquire the capacity for higher experience and self-realisation in distinction from the material forms. As evolution proceeds, his consciousness is able to realize itself more and more happily. Correspondingly, he learns to manipulate and control his medium (the body) with greater freedom and efficiency.

A study of the various siddhis or powers which are dealt with in Chapter 3 of the Yoga-sutras will give us some idea of the latent capacities which lie dormant in us and which can be awakened for greater knowledge and experience of existence by the self.

Consciousness is greater than its limitations of Prakriti and form. It must dominate the form and create its own potential through joint evolution across the higher and higher planes of living (body, Prana, Mana, Vijnana, Ananda). Ultimately it should abandon the vehicle and be its own medium and lastly be Itself, and rest in God, the Supreme Pusha.

तस्य हेतुरविद्या ॥२४॥

Tasya heturavidyā ||24||

The cause of that (union and con-fusion) is Avidya (Ignorance).

Avidya is ignorance of one's real nature as soul (eternal purusha), as distinct from the changing Prakriti. It implies the absence of discriminative knowledge. It includes latent impressions of wrong knowledge and desires which involve us with the flux. Reference may be made to the definition of Avidya (2, 5) as an erroneous sense which takes the non-self for the self, etc. Generally speaking, the sense of Purusha and Buddhi as one and indistinct is the wrong knowledge which is the cause of bondage. The latent impressions of such knowledge are the primary cause of the conjunction of purusha and Prakriti. This contact has been there for all time. There was almost no time when there was no such alliance. Therefore, to understand the cause of the alliance one has to look not at why the alliance took place initially but rather at how the alliance works, and then having worked, ceases on completion.

This sutra seems to be necessary in order to understand the true cause of freedom. If Avidya were to be taken as the initial cause of bondage, bondage would be something like a fall and Avidya something like the Original Sin. It is said: Adam disobeyed God, ate the fruit of the tree of knowledge, and discovered that he was ignorant. But the mystery irks even here, Adam was created in the image of God. How did he, created in God's own image, behave as ignorant of the consequences of Disobedience?

So how is it that the purusha, pure consciousness, gets involved (contaminated?) with Prakriti? One answer is Maya or Illusion. But why does Purusha subject himself to Maya? The answer should be found in terms of the reality of existence.

The purusha who gets involved is pure (2, 20), but not eternally pure. Which means he has a dual potentiality, purity as well as involvement. Involvement is a reality, not a sin, because Prakriti exists on its own as well as for him. It exists for his experience and creative transcendence. The seed of this dual potentiality remains in the human soul. In the

beginning of creation, this very dual potentiality (Avidya) comes into operation, but through the Purusha's discriminative experience of existence it falls off at the end of the cycle. Thus the cycle of evolution and involution continues. Swami Dayananda is positive: God is neither cruel nor a nihilist, he says. The world is for man, his 'Purushartha' the joy of living, which means both experience and transcendence.

Avidya thus may (be explained as an antecedent as well as a concomitant of the Union, but not as a synonym of sin. It is a fact of the life cycle and that's all. It is a fact of the human soul as well, but one only, the other fact being discrimination and wisdom.

A reference back to Sutras 17 and 23 is required to get the perspective right. Let us recall the meaning of all the three, 17, 23 and 24 in brief:

17. Conjunction of the seer and the seen is the cause of affliction (avidya and others)

23. Conjunction is the cause of liberation from avidya (through the right knowledge of the seer and the seen).

24. Avidya is the cause of the conjunction.

It is a circular argument. Ignorance is the cause of the Union of the self and Prakriti: this union (existence) is the cause of misery. Which means that the union itself is misery (2, 15?). But again, the union is the cause of freedom through knowledge. Thus, Ignorance leads to bondage and misery on the one hand and, on the other, that very state of bondage (Samyoga) leads to knowledge and freedom. And then, surely, back to bondage (4, 10). It is partly to avoid this sort of difficulty that I have translated the word 'Hetu' as cause in 17 and as purpose in 23. I have also translated the word Samyoga as 'con-fusion' in 17 and 'conjunction' in 23. 'Confusion' in 17 means a natural way of living, but 'conjunction' in 23 is meant to be an intelligent way of living, aiming at a willed and disciplined evolution of the soul through the experience of living. In one case (17), you let

yourself go into the hands of nature and are lost in the experience (1, 4). In the other case, you retain your intelligence and awareness of the self, discriminate between the object of experience, the experience, and the self, watch out and thus rise above and live on a higher plane than the misery and the bondage of involvement. The distinction ought to be made between the natural way of living and the intelligent way of living.

Let us also be clear about the dual character of the ultimate Reality including ourselves. The Reality has a three-fold essential character, and one integrated existential character.' The three essences are : first, Ishvara (Purusha Vishesha of 1, 24) who is the un-involved Seer-Creator; second, the human soul (purusha of 2, 20) who gets involved with Prakriti for the sake of a living experience of the Essence-Existence complex and, thereby, transcend the same experience to attain to the Essence at the end of the cycle; and third, Prakriti which assumes an infinite variety of forms in conjunction with purusha for whose sake it manifests in creation. Existence has often been regarded as a (leela) play enacted by the Supreme Essence which is in it (immanent) as well as out of it (transcendent).

Existence has been called Avidya in the Yoga-sutras as well as in the Veda and Upanishad (Yajurveda, ch. 40). Its knowledge as well is called Avidya because that is the knowledge of the changing patterns and processes of the material world. But the knowledge of the Essence, all the three aspects of it, has been called Vidya, knowledge of the mutable and immutable Reals with the discrimination of the three and the fact and purpose of their integration in existence through evolution.

Hence the Avidya in the sense of Ignorance is one thing, but Avidya as a fact of the eternal Essence-Existence cycle is another. One is a want which needs to be supplied by discriminative knowledge, the other is a fact of the total reality of cosmic cycle and has to be accepted, welcomed and

exploited for experience and happiness. Ignorance is never bliss, but existence too may not be. Existence is misery if your living is merely natural. But it is a bliss if you choose an intelligent way of living and pursue a disciplined, self-willed, and programmed pattern of living. One way leads you to further misery and darkness. The other brings you back to happiness, light and freedom (Ishopanishad, 9-11).

तदभावात्संयोगाभावो हानं तद्दृशोः कैवल्यम् ॥२५॥

*Tadabhāvāt saṁyogābhāvo
hānaṁ taddṛśeḥ kaivalyam ||25||*

From the removal of Avidya, the end of the con-fusion, that's the end of misery, and that is the seer's freedom as the pure self.

To be involved and also to be free is the dual character of the purusha. To be either, exclusively, is not his essence: Because if he were essentially and exclusively free, he could not be involved. And if he were essentially and exclusively involved, he could not be free. He abides without beginning and without end. His involvement, too, with Prakriti is without beginning and without end. Therefore his bondage or freedom, too, is with reference to his relative involvement or association with Prakriti or the world of existence. His misery arises from ignorance, and his freedom and happiness arises from discrimination and the knowledge of Reality. With knowledge, ignorance is removed. When ignorance is removed, the misery of involvement is over. The end of misery leads to happiness and freedom. One way, the fall, and the fall continues; the other way, the wonderland and the freedom back home. The choice is yours.

विवेकख्यातिरविप्लवा हानोपायः ॥२६॥

Vivekakhyātir-aviplavā hānopāyaḥ ||26||

Discriminative knowledge, without interruption, is the way to the end of sufferance.

Discrimination is the knowledge of the various distinct aspects of Reality—Purusha (Vishesha), Prakriti and purusha (jivatma).

Once discriminative knowledge has been attained, can there be any disturbance whatsoever? The answer would depend upon what we mean by discriminative knowledge. The questioner would say that discriminative knowledge is the ultimate in knowledge. There is no higher knowledge or knowledge beyond that. That knowledge is virtue in the Socratic sense and there is no possibility of disturbance or contamination of virtue.

But in this sutra, 'discriminative knowledge' means a sense of distinction between purusha and Prakriti, but qualified as 'without disturbance or interruption'. So knowledge with this qualification is knowledge obtained through intelligence, but in glimpses, with the seeds of desires still lurking somewhere in the darkness of the mind. These seeds might pop up any time and disrupt the sense of discrimination unless they are silenced, devitalized, burnt, and the samskaras erased through constant practice and perfect renunciation. Reference may be made to 1, 12-16 which prescribe relentless practice and renunciation. Vivekakhyati, discriminative knowledge, is the result of Samprajnata Samadhi and requires full and final confirmation. This knowledge can be fully and finally confirmed only by Rtambhara Prajna (1, 48). Otherwise, only glimpses of Reality will not be proof against the onslaughts of Avidya.

Reference to disturbances and interruptions is made in 3, 9 and 4, 27. Sutra 4, 27 says that even in the mind of the man of discrimination, there remain dark and obscure nooks and corners where the seeds of distraction may survive. These pop up and disturb. Sutra 3, 9 describes the state of mind while the yogi is practising Nirodha Samadhi. Even in that state of control, there is the ebb and flow of positive and negative

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Samskaras. So only a sense of discrimination doesn't achieve confirmation unless it is seasoned and perfected with ceaseless trial and practice.

Viveka-khyati, uninterrupted and constant, removes Avidya and ushers in the firm discrimination of Purusha and Prakriti. From the Asamyoga (dis-junction) of Purusha and Prakriti follows liberation.

तस्य सप्तधा प्रान्तभूमिः प्रज्ञा ॥२७॥

Tasya saptadhā prāntabhūmiḥ prajñā ||27||

His (of the man of discrimination) prajna (pure vision) is seven-fold foundation (of Enlightenment).

The seven-fold firmness of enlightenment is enumerated by Vyasa as Knowledge:

1. That which has to be eliminated is known, there is nothing more to know.
2. The cause of suffering has been reduced, there is nothing more to reduce now.
3. Liberation has been realized through Nirodha Samadhi.
4. Discriminative knowledge as the means of disjunction of the association of Purusha and Prakriti has been obtained.

These four mean the liberation from action.

The following three cover the liberation of the mind:

5. Buddhi (clairvoyant intelligence) has fulfilled its function through direct vision.
6. The gunas are resolving into their original cause along with the mind itself.
7. In this state the Purusha remains beyond the gunas, alone, pure and luminous, self-existent.

These seven are the stages of the complete attainment of discrimination without interruption.

The seven stages or aspects of enlightenment through knowledge are a subtle analysis of the interactive operations

of intelligence and the soul. The intelligence clears the mud and jumble of existential complications and, after the clearance of the jungle, reveals the correct perspective of reality—the distinction between existence and the Essence (Prakriti and Purusha). The last stage of this process may be compared to the state of Prajna described in 1, 48-49. At this stage, the intelligence reveals the essence of the laws of the universe and the nature of the Supreme Purusha, the Purusha Visheshha of 1, 24. This last stage is the stage of enlightenment described in 2, 26.

योगानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः ॥२८॥
*Yogāṅgānuṣṭhānād-aśuddhi-kṣaye jñāna-dīptir-
āviveka-khyāteḥ ||28||*

With comprehensive Yoga practice stage by stage, on the elimination of impurities, shines the light of knowledge till Discrimination is attained.

Yoga is a comprehensive discipline. It comprises many parts and stages which are described in the next sutra. These have to be observed and practised continuously for a long time, together or in stages. The effect of these practices is that the impurities of body and mind are removed.

The impurities stand for the soul's limitations and weaknesses of the body and mind. We are born with them and we collect many more on the way. All these are printed on the mind. They are the impurities. The body is a gross and limited medium of the mind. The mind is subtle, but this too is gross for the intelligence (Buddhi). The intelligence is subtler, but this too is gross for the soul (consciousness). In short, the soul is confined within the limitations of the body. In addition, the body and the mind both indulge in the flux and cause temptations around and waste of the essential powers of the soul. This vital economy of life has to be given a positive direction.

The body and mind confine and imprison the soul, this is not the whole truth. They are instruments of the soul's liberation as well,' provided they are used positively. Yoga is a positive way of using the body and mind for the realization of our essential nature.

The first thing is to remove the impurities, overcome the weaknesses of the body and the afflictions of the mind. As these impurities are removed through yogic discipline, the body and the mind are cleansed and strengthened, and the subtle vehicles of consciousness come into operation. As the dust and dirt is removed, the light of knowledge shines through, and ultimately we achieve discriminative enlightenment, i.e. knowledge of the Reality both material and spiritual. With this knowledge, we rise above the material limitations of the world of existence and are stabilized in the spirit. It is a long route really back to the Self and is described in the following sutras.

**यमनियमासन-प्राणायामप्रत्याहारधारणा-
ध्यानसमाधयोऽष्टावङ्गानि ॥२९॥**

*Yama-niyamāsana-prāṇāyāma-pratyāhāra-
dhāraṇā-dhyāna-samādhayo' ṣṭāvāṅgāni ||29||*

Yama (social discipline), niyama (personal discipline), asana (firm posture), pranayama (vital breath control), pratyahara (reversal of the senses), dharana (concentration of mind), dhyana (meditation) and samadhi (communion), these eight constitute the discipline of yoga.

These eight parts actually constitute the yoga practice as a whole and are described in detail in the sutras following.

The question here is: Are these eight parts independent, or sequential or are they mutually related in as many pattern possibilities as suits the individual? Here reference may be made to 2, 1, where it seems that the three constituents of Kriya-yoga are prescribed as the eligibility conditions for the

practitioner. In the structure of the eight-fold path of yoga, the three (tapa, swadhyaya, Ishwara-pranidhana) are the last three of the ten sub-divisions of the social and personal discipline. If the restraints and observances were sequential, how could these three be prescribed first, i.e. before five Yamas and after two Niyamas? Other sutras even indicate that probably the high attainments in yoga might be possible in the case of those fortunate ones who carry their previous birth's attainments embedded in their Sanskaras (4, 1; 1, 19), or those who are capable of extraordinary faith and enthusiasm (1, 21). So while the sequential order is certainly a part of the structure of the Yoga-sutras, the actual practice may not be necessarily sequential in a linear pattern. The discipline may be a combination of sequential and simultaneous both. For example, one may practice the social and the personal discipline of the Yamas and the Niyamas and also practice Asana and vital breath control. The order is sequential in the sense that you can't omit or jump over a necessary stage and practice the next one. For example, personal observances are not much use if you are socially suffering from negative attitudes. Thus while the order cannot be reversed, it can certainly be worked out in simultaneous combination within the total programme according to one's personal situation.

Moreover, one constituent is not exclusive of another. For example, our social discipline (yamas) does reflect in our personal habits and attitudes. And the personal habits of discipline will certainly reflect in our social manners. Thus contentment of the Niyama category (santosha) is related to non-stealing of the yama category (asteya).

In our view, what is really and certainly important is the sequence of direction: social and personal discipline, then control of posture, then of breath, then control of the senses, and then, when the practitioner is self-collected, he directs all his energy to a still but dynamic centre which, like an atom of no dimensions, silently implodes into infinite light and energy. 'Anga' means a part of the body, hence the whole

discipline with the eight parts is organic, essential, cumulative, and simultaneous.

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥३०॥
Ahimsā-satyāsteya-brahmacarya-aparigrahā
yamāḥ ||30||

Non-violence (love), truthfulness, non-stealing (respect for others' rights and property), control of vital energy (celibacy, continence), and non-acquisitiveness—these are yamas or social discipline.

Yoga means the conquest of suffering and affliction. If you want to conquer suffering, why inflict it on others? Hence the need for Ahimsa. Yoga is the discipline of self-realization across the world of existence through love and faith. Hence love is the basic and essential attitude which the yogi must have. The expression of love is Ahimsa, non-violence, compassion. Thou shalt not kill, nor injure, nor hurt anybody or any creature or anything, because everything is God's creation. Ahimsa is the discipline of love.

Thus Ahimsa is the basic moral discipline. Maharshi Vyasa says: that all other disciplines which follow as part of the social and individual discipline are the specific means of the fulfilment of non-violence. Ahimsa is the religion of love and compassion. It is the highest moral attainment.

Truth means the truth of word, thought and deed with fidelity to fact, precision of words and the discipline of love. If truth is bitter, make it reasonable, because reasonableness takes away the sting of it. Avoid things negative, unnecessary and irrelevant, be precise and meaningful. Truthful communication is that which means what it says and that alone is powerful and effective. You save your energy too because you don't have to argue in order to convince. The word of the truthful man is law.

'Asteya' means non-stealing. Never take what is not yours, never encroach upon others' rights and property. Even

public property—which is regarded as nobody's property--, sometimes becomes somebody's property although it is meant for all of us together. Thou shalt not steal: that is God's command.

'Brahmacarya' means control of vital energy for the service of God. Those who know the bio-chemistry of the body according to the ancient science of Ayurveda would realise that indulgence, specifically in sex, breaks down the vital defences of the body and wears away the very foundations of the system both individual and social. The very foundations of certain societies, specially the family, are cracking for want of sex discipline and emotional control.

Even modern science, specially psychology, accepts that sex is the strongest expression of bio-psychic energy. Indeed, it is the very voice of the will-to-live. Hence some people want to open the floodgates of indulgence called free expression. For many, continence means inhibition. Brahmacarya, really, is not inhibition but sublimation of the physical essence into psychic and spiritual vitality and lustre.

'Aparigraha' means control of wants, taking not more than what is necessary. Hoarding of things is anti-social, it causes maldistribution and social injustice. It also means worry, anxiety of planning, self-defence, and all the mischief and malice that follows the institution of private property. But 'Aparigraha' in today's world should not mean lack of social security. If some-one suffers from a sense of insecurity, he cannot practise any yogic discipline. Hence in an organized society such as ours, yoga should be accepted as a socio-individual discipline. The law of property control should go side by side with social security. The west is feeling interested in yoga perhaps because, while it suffers from the afflictions of plenty, it is free from social insecurity. In a developing society, Aparigraha would mean: Have neither more nor less than what you barely require, and reduce your wants to the minimum. Never have that which you can do without. Let not

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your wishes and wants ride you. Be a master, not a slave of uncontrolled desire.

The discipline of yamas is higher than legal discipline. Yamas are meant to form a good man beyond the law-abiding citizen. For a yogi, the observance of a legal way of life is the lowest human standard because, if you violate the minimum legal norm, you become a criminal and attract punishment. The discipline of the yamas is higher. It is the law of love and self-sacrifice. The human law can force you not to hate and kill, it does't force you to love and sacrifice. The yamas are, therefore, self-imposed and have a divine sanction. Law is the law of necessity, yamas are the higher law of choice. Law is the law of man, yamas are the law of God.

The Gita cites an interesting exception, Kshatriyas, the defence force killing the enemy in battle as a matter of duty. Immediately you think of Arjuna, surrendering the arms and refusing to take part in the blood-shed. Lord Krishna had to argue the hardest way to convince him that the blood-shed was sure and it was a matter of duty for him in his situation. If he did his duty as an instrument of social justice without his personal emotions of anger, hatred or revenge getting involved in any way with that action of his, he would not suffer for the violence. He would, instead, act as a Karmayogi, working for the socio-cosmic system.

This version of non-violence reflects the difficulties and contradictions involved in any conscientious way of living. Moreover, yoga is a constant way of living, it is not static, it is dynamic. Hence, the Gita studies the three paths of yoga: Knowledge, Karma and Bhakti. The seeds of the three are perceptible in the Yoga-sutras. Vivekakhyaati or Discrimination is the way of knowledge, Bhoga and Apavarga is the way of Karma, and Ishvara-Pranidhana with intense faith and devotion (1, 21-3) is the way of Bhakti.

The problem of Arjuna is the problem of choice at the critical moment. You cannot opt out of duty at the time you are most required to do it. If you do, it is dereliction of duty

and cowardice. Arjuna too could give up fighting but after fighting and not before, That is, after Bhoga only, could he come to the stage of Apavarga. Or, he could have earlier chosen the other path. He could have chosen the non-kshatriya way long before. Buddha did that, Dhruva did that. But you can't do both, choose the fighting way and at the same time surrender it at the crucial hour. The effect of choice is necessity, and necessity is inevitable any way because it is beyond your power to evade it.

The great discipline is constant in the dynamic situation of existence. The great way has to be worked out carefully and faithfully over a life time. The discipline is not a matter of one's sweet will. It is rather a matter for the man of iron will. The practice has to be relentless.

जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम् ॥३१॥
Jāti-deśa-kāla-samayānavacchinnāḥ sārva-
bhaumā mahāvratam ||31||

Universal and unconditioned by class, place, time or occasion, the simple discipline of yamas constitutes a great discipline.

A law, in order to be law. must apply without consideration of caste or class, place or time or occasion. In that state of universal application, it is the real law, because it is not swayed by whim, or will, or whisper. No weakness, no exception, no relaxation, no prerogative; law is law. The law of God is operative everywhere, all time, universally. So is the discipline of yoga.

Examples of exception are interesting. A fisherman observes Ahimsa except in the case of fish. Somebody doesn't kill in a holy place. Someone doesn't eat meat on Tuesdays. Someone kills to please the gods or feed the Brahmans. All these exceptions are not acceptable to the yogic way of life. When yamas are observed in every instance, in every aspect of life, without fail in any way, they become universal, and

then they are called the Great Discipline. The man who follows the law this way is worthy of yoga.

शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः॥३२॥
Śauca-santoṣa-tapaḥ-svādhyāyeśvara-
praṇidhānāni niyamāḥ ||32||

Cleanliness, contentment, austerity, study, and devotion to God constitute the niyamas or personal discipline.

Transmutation of the vehicles of consciousness (various layers of the body-mind complex) and the ascent of consciousness is the process and the purpose of yoga. For this purpose the Yamas and the Niyamas are prescribed. Both are part of the existential discipline of man and have to be maintained relentlessly without break. There is no stage where you can say that you have completed that process. You have to live that way as long as life lasts.

The yamas provide the Do's and Don'ts. They are moral prohibitions, and prescriptions. The Niyamas are the Do's, disciplinal and constructive, the positives of attitude and behaviour. Together, they make the energy flow positively and creatively and light the way to spiritual illumination.

The direction of discipline in both Yamas and Niyamas is, as in the description of fluctuations (1, 6), from the objective world towards the subjective reality, from non-violence to devotion to God through the innermost vehicle (the self). The Yamas deal with behaviour, the Niyamas with attitudes, The Yamas can be practised in society only. If you are living in a world where none else is living, how do you exercise that discipline? But you need to observe the Niyamas even if you may be living by yourself in a jungle or desert.

Purity starts with physical hygiene, the cleanliness of the body, external and internal, including all the systems of it, that is, digestion, respiration, circulation, excretion, the nervous system and all. If the body is clean, the spirit rises through it to the higher stages of Prana. If a medium is

blurred, a glass, for example, which is opaque or covered with dust, you can't see through it. The body being a vehicle of human and divine consciousness, its purity is necessary for the journey on way to the spirit. Hence the need for limited wholesome food, fresh air, etc., and the regularity of its functions. Since the body is made of the five elements, the lightest being Akasha, let the Akasha element prevail to give you a light body. Let's eat to keep the body and soul together. Travel light, let's not burden the soul and beat it down. Our food must be pure and simple, neither exciting nor dull.

Contentment is necessary to keep our thoughts and emotions clean. Contentment with the minimum of the where-with-all of life saves our mental energy from being wasted and vitiated. We have two kinds of instincts, creative and acquisitive. Normally our acquisitive instinct is at play. We want to get more and more. Getting and spending, we waste our powers. But as the energy is saved from getting and spending, the creative instinct of the spirit comes into play and we rise in the moral and spiritual scale. For this, the mind must be kept calm, balanced and as clear as crystal. You can see through the mind only if it is calm and deep, free from all agitations whatever. This tranquillity comes through supreme contentment.

'Tapas' literally means burning and purification. Here it means cleansing and seasoning of the body and mind for strength against the pressures of existence. If you mix gold with copper, it might become stronger for the wear and tear of daily use (existence), but to that very extent it becomes corrupted and impure. To bring it back to its purity, it has to be subjected to heat-treatment. Thereby the dross of copper is burnt away and the gold again shines in its purity. Similarly, with tapas, purification through discipline and austerity, the mind is cleansed of the dross and gets back to its original purity and strength. The will and consciousness then assumes the control of desires and keeps the mind in equilibrium.

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On tapas, Maharshi Vyasa says in his commentary: Austerity means the ability to bear contraries and extremes of hunger and thirst, heat and cold, different postures standing or sitting, cessation of speech and communication.

‘Svadyaya’ means reading of scriptures and shashtras which elucidate the truth of life and lead us to freedom. It means reflection over them, and repetition of the symbol Aum. It also means self-study and constant assessment and improvement of the self. Svadyaya, in fact, gives us knowledge of the subject of yoga and of the life’s reality. Meditation on that knowledge gives us a direct experience of knowledge beyond information and converts it into wisdom and virtue. It strengthens our intention and gives us insight into the philosophical and spiritual truths of life; Indeed, if svadyaya can be pursued as Tapas and, pursued in full faith, it can prove a great teacher.

‘Ishvara pranidhana’ means faith in God, surrender to His will, dedication of all your actions to Him and acceptance of both success and failure as His gifts. In short, it means living in His presence and acting as His instrument. This saves the practitioner from the fluctuations of desire and sufferance, helps him maintain equanimity of temper and balance of judgement, and blesses him with a dynamic vision of centrality at the very heart of existence. Dedication to God is not a matter of words nor of profession. It is a matter of holy living which eliminates all the accidentals and holds on to the essence which subsumes the beginning, sustenance and the end of things. In the devotee’s case, the subjective I disappears while the Divine consciousness reveals and works through him. Ultimately, the distinction between the individual and the universal will disappear. The individual is identified with the Divine. Thus Ishvara-Pranidhana is of the very essence of Bhakti-Yoga. It is indeed the gospel of holy martyrdom.

वितर्कबाधने प्रतिपक्षभावनम् ॥३३॥

Vitarka-bādhane pratipakṣa-bhāvanam ||33||

Beset with perversities (against Yamas and Niyamas), hold on to the contraries.

When these restraints and observances are inhibited, prohibited or disrupted by perverse thoughts and desires, let the mind dwell on the opposites of these thoughts and desires. This exercise will restore the balance.

Two negatives make one positive. The ten prohibitions and prescriptions are not an easy discipline. Vice, violence and disobedience are more attractive than virtue, observance and obedience, because while there is uniformity in virtue, there is endless variety in evil, and variety is seductive while uniformity is boring. So existence offers a variety of temptations against single-minded devotion and seduces the lonely wayfarer. The woods and flowers on the way are lovely, dark and deep, and make you forget the promises you ought to keep. These temptations are negative. When you are beset with these negatives, hold on to their opposites, the double negatives, and you will recover your moorings. When the opposites, injury, untruth, theft (misappropriation) incontinence, avarice, uncleanliness, discontent, indulgence, sloth, doubt and disbelief disturb you, think on their negatives and you will come back to the original balance of the positives.

**वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृ
दुमध्याधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम् ॥३४॥**

*Vitarkā hiṃsādayaḥ kṛta-kāritānumoditā lobha-
krodha-moha-pūrvakā mṛdu-madhyādhimātrā
duḥkhājñānānantaphalā iti
pratipakṣabhāvanam ||34||*

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The opposites, violence etc., committed, abetted or approved, born of greed, anger or attachment, mild, medium or intense (in degree), result in endless pain and confusion: this is thinking on the opposites (of the disturbances which beset the mind).

This sutra provides for psychiatric self-therapy. We ordinarily suffer from a split personality and a divided mind. This is common knowledge these days, especially after the invasion of free Psychology and the break-down of values under the pressures of affluence as much as of poverty. But the man with a divided mind cannot survive. One has got to observe a certain order and direction in one's behaviour with reason set against the internal conflict of afflictions. Man is capable of self-discipline in spite of his limitations. This potential for positive discipline of the self is emphasized in this sutra.

When the opposites of discipline invade the mind, our better reason should come into operation. We must forcefully remind ourselves that when we fall a prey to the opposites of discipline, then, whether directly or indirectly, immediately or remotely. We are responsible for the affliction, and the result is bound to be misery and confusion. It will put into action a vicious circle which will consume our better sense and nature both.

This is the way we may think of the opposites: The negatives of discipline are violence, untruth, etc. I am responsible for them in various ways: I do them myself or I get them done by others, or I approve of them, when they are done, either expressly or silently. I do evil because I am greedy, or angry or revengeful, or because I am so selfishly attached to something or somebody that I am not able to think clearly and I have lost the sense of judgement and fairness. This affliction and involvement of mind may be intense, or moderate or mild in degree, but whatever the degree, I am responsible for it, nevertheless, and I must not indulge in something that I have decided to give up. It is a shame that I

have allowed my better judgement to be blurred and swayed about by unreason and affliction. The result of this will be regrettable and irreparable. I must forbear and renounce this sin. I must save myself. May God help me! May God bless me!

This is the way of recovery. Think of the responsibility, the cause and the degree of the affliction, and the regrettable consequences. This way the practitioner can save himself.

The three-way division of opposites is theoretical and covers an endless variety. Also, by implication, the nature, cause, origin, degree and result of the opposites have been discussed.

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ॥३५॥
Ahimsāpratiṣṭhāyām tatsannidhau
vairatyāgaḥ ||35||

On confirmation in Non-violence, no hostility around him.

As the yogi practises, and becomes established in ahimsa, all beings coming near him cease to be hostile.

Anger, hostility and revenge are the results of fear. If one doesn't suffer from fear, one would do no harm to anyone. How to conquer fear and inspire confidence? By giving up all sense of injury Let me do no harm nor mean any harm to anyone in word, thought and deed, Let me give love to all and everyone,

So if I conquer violence, hate and anger, none will be afraid of me and none will bear any anger, hate or enmity toward me. This is how the yogi can saturate the atmosphere around him with love and faith and non-violence. In other words, he breathes non-violence, emanates love, and creates freedom. Ahimsa is not just a negative attitude of non-injury. It is positive and dynamic love for all God's creatures. The success of it is measured by the fact that all others give up hostility to him. If they don't, he is not yet confirmed in Ahimsa. Once he is confirmed, even those creatures which are

violent by nature, tiger, cobra, for example, give up violence and behave like friends. Ahimsa radiates love and begets love.

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ॥३६॥

Satyapratishṭhāyām kriyāphalāśrayatvam ||36||

On confirmation in truth, the action must be fruitful (the result must follow the action).

Why do the words of ordinary people fail to convince or persuade? Because most people are casual. They do not mean what they say and don't say what they mean. The words of a yogi who has attained to the state of truthfulness speak honestly and precisely of his mind and knowledge. His words correspond with his thought, action, and intention. Hence his communication is effective and inviolable. He says and things get done. Everybody feels that if he has said so, it must be so. The result follows upon the thought, word and action, inevitably.

'Satya' means what is. It is the truth of all time—past, present, and future. It has a law and an inviolable logic of its own. That is the law of Nature—the dynamic but eternal law called *Rtam*. The yogi knows that Law because he has experienced it with the higher vehicles of his consciousness. Once he knows that, his words cannot deviate from it. This much about his knowledge of the facts and processes of nature. His language is real, exact as his knowledge is. He does not simulate, nor dissimulate.

With a clean and deep insight into human nature and the working of the human mind, he understands the ways of nature and of men. He can penetrate into the minds of men and see what is happening there. Now, whether it is the world of nature or the world of men, there is a logic of cause and effect howsoever obvious or remote it might be to other people. Therefore, all the yogi's actions including his words and wishes come from as well as contribute to that law of truth. What he does must bear the right fruit, what he says

must have the right effect. Neither his action, nor his intention, nor his words, can be casual or meaningless. His wish is command, his word is law.

Maharshi Vyasa's commentary is meaningful but deserves a cautious interpretation: The words of one who is established in truth become infallible. For example, if he says to somebody, "Be virtuous", he becomes virtuous, and if he says, "Go to heaven", he goes to heaven. The comment means that his words have power to transform the minds of men. But this power, again, is within the laws of nature and the laws of the human mind. The words of great men, saints and sages, have a hypnotic effect. But we must, nevertheless, guard against the fear-complex created by sham practitioners who may try to frighten us with a curse and thus exploit us. Nor should we ever believe that a yogi can change the law of nature. A yogi has the power but within the laws of nature, the laws of cause and effect, action and result. If he tries to frighten and exploit people, he is not a yogi at all. Such a man is fallen from grace and deserves no credence. In short, the caution is that a yogi cannot suspend the ultimate laws of nature and create his own. He thinks and speaks and acts within the law. His power issues from his relentless observance of the law.

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् ॥३७॥
Asteyapratishṭhāyām Sarva-
ratnopasthānam ||37||

On confirmation in non-theft (honesty), all jewels come to him.

This is a very interesting sutra. It is sometimes said that to such a yogi, jewels fly from all directions or that he can call for jewels from the air. It is also said that he can know where gold or jewels are hidden deep in the earth or in the sea. This need not be accepted and should not be accepted. The interpretation is illogical and can certainly be exploited.

The yogi who has achieved honesty, has already reduced his wants to the minimum. He really doesn't need any jewels. Once you don't require anything, it is just useless. No difference between a block of gold and a lump of earth. For that very reason, nothing is denied to such a man. Everybody trusts him because nobody fears misappropriation. People with reputation for honesty even collect huge amounts of money for public causes. They lack nothing. But the yogi rises higher and leaves the jewels behind. Hence it is said that they lie all about him, at his disposal, but he doesn't touch them, he doesn't need to.

There is a story about a Greek yogi, Diogenes. Alexander wanted to offer him anything he wanted, something really great and worthy of the giver. He replied to Alexander, "Please stand aside. I want the sunshine." The wealth and power of Alexander stood at hand. Diogenes opted for the sunlight only. Once you don't need anything, you are in command of everything.

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ॥३८॥

Brahmacarya-pratiṣṭhāyām vīryalābhaḥ ||38||

On Brahmacharya established, the gift is vital energy.

'Brahmacharya' means control and conservation of vital energy. Brahmacharya is life, indulgence is death. The ruler rules by virtue of self-control and self-discipline (Atharva-Veda, 2, 3, 17). All the great souls conquered death by self-control (Atharva-Veda, 11,1, 19). The preservation of energy is the saving of Eros, the vital force which energizes not only the gross body but the subtle and higher vehicles of consciousness as well. Reference may be made to 1, 20 which describes the yogi who achieves success through effort. The stages of effort are: faith, energy, memory, samadhi and universal intelligence or divination. All these are the prize of the yogi with Brahmacharya.

When sexual energy is saved through continence, it must be transmuted into psychic and spiritual energy through study, exercise and meditation. The vitality then flows upward to the higher regions of the brain and to subtler vehicles of the consciousness. It is sublimated to the power of divination into the secrets of the mind and soul. Even on the physical plane, this energy is the creator of life. On the psychic and spiritual plane, it will certainly illuminate the truth of the divine. 'Brahmacharya' means total preservation and canalization of energy from the lower centres to the higher centres of consciousness. Hence the practitioner is called 'urdhvaretus' i.e., one in whom the vital energy is flowing upward to the higher centres.

अपरिग्रहस्थैर्ये जन्मकथन्तासम्बोधः ॥३९॥
Aparigraha-sthairye janma-kathantā-
sambodhaḥ||39||

On confirmation in non-possessiveness, the knowledge (realization) of the meaning of existence (birth, that is).

This birth and existence is not the be-all and the end-all of life. In this life too, material wealth is not the ultimate value. Life is a means of realizing the higher and highest reality of the universal spirit through experience and transcendence of the experience of the material world. But mostly people get stuck up with experience. The result is that they lose themselves in collecting the material wealth and power available in life. This is waste of life and loss of direction. To realize the aim of life we must clear through the means—swim across the river. We must give up the instinct for grabbing (steya) and possession (parigraha). We must throw off the burden as well as the desire to possess, because then alone can we save our energy to concentrate on the essential value and meaning of life and the questions which face us.

The questions are regarding the why and wherefore of life: Who was I? How was I? Who am I? What am I? What is the body and existence? How and what is all this? What shall I be? How shall I be what I am supposed to be? The cover of dark possessiveness having gone, comes to us the desire for knowing the nature and mode of existence in continuity over the past, the present and the future. Thus the meaning and value of life is sought in the light of the question whether life is a collection and dissemination of physical elements or an incarnation of the soul. With this perspective, the search for the soul is possible.

The question arises whether 'Janma-kathanta sambodha' means knowledge of the past and future birth or the meaning, mode and value of existence in this very birth. And, if it means the knowledge of past and other births, whether the conquest of the possessive instinct is sufficient for the attainment of the knowledge.

First, for any knowledge of spiritual significance, one has to spare the energy from waste on the wealth of money and power. The love of possession insulates us against moral and spiritual values. We often sacrifice our nearest and dearest when the hunger for power and madness for money overpowers us. Not for nothing has Lakshmi the owl for her car. The owl is blind in the day and sees at night which is vision all right but topsy turvy. So for clear insight into the higher values, we must conquer the love of possessions.

Secondly, when we use our energy for a clear insight into reality, what is it we first achieve? Vyasa's commentary is valuable: We are possessed with the desire to know who we were, who we are and who we shall be, and how this was and is and shall be. The Rishi does not say that we get knowledge. He only says that we are on the path because we are inspired with the desire to know that. It is for the practitioner to realize whether the question pertains to the meaning and value of life or, literally, to the knowledge of previous and future births. Vyasa's words are: 'Atma-bhava-jijnasa', i.e., 'the urge to

know the nature of one's own self in existence'. It is only Vachaspati's gloss which suggests that the desire is akin to but not identical with knowledge. "Thus comes to him the desire to know of his own existence, i.e., the coming into contact with the body, etc., in the past, the present and the future. From the desire comes the knowledge, the rule being that one does (i.e., achieves) whatever one desires."

So, even in Vachaspati's comment, one cannot stretch the meaning of desire for knowledge to identify it with the achievement of it. Desire is the beginning, achievement is the end. Non-possession assures the beginning of the search with desire. God willing, it might be fulfilled.

Yoga is the process of refining the vehicles of consciousness from perception to intuition through Prajna. Theoretically, it is possible to accept that once we transcend the vehicles of perception and intellect we come to Prajna, direct knowledge of Reality, where the divisions of time and space are shattered. And then it is possible to have a vision of the continuity of life through time across the births. But, for us, all this is a matter of speculation and faith more than of experience. The last possibility of attainment can be revealed but only through Samadhi. For us, it is sufficient that on the achievement of non-possession, non-acquisitive-ness, we are blessed with the desire to know the meaning and value of life beyond mere physical and material existence. Of one thing be sure: No one can carry the collection beyond the last moment.... Except the Spirit and Samskaras.

शौचात्स्वाङ्गजुगुप्सा परैरसंसर्गः ॥४०॥

Śaucāt-svāṅgajugupsā parair-asāṁsargaḥ ||40||

From cleanliness, protection of one's own body health and no contagion from others.

'Jugupsa' has often been interpreted as hatred, or aversion, which is the opposite extreme of infatuation. The reason seems to be that once you are infatuated with the body,

you are left with little time or energy for higher pursuits. Therefore for yogic discipline, one has got to be indifferent to the body. Next to indifference, aversion still better, and no contact!

This interpretation probably follows from a reaction to excessive love of the body and its language as expressed in certain popular literature. That sort of excessive love, too, is rather a reaction to the insincerity and hypocrisy of certain self-styled moralists and pretenders. But indifference should not mean that you hate your body and hate to meet other people. Nor should it lead you to wilful neglect and mortification of the body. Hatred is a negative emotion. It is unyogic and acts against the spirit of non-violence and compassion. 'Jugupsa' could be interpreted as the opposite of infatuation but not as disgust with the body. The body is a great instrument for the mind and soul. As such it must be valued. The treatment that it deserves is 'shaucha', cleanliness and purity, for its health and the maintenance of its functions.

I have therefore departed from the traditional interpretation and translated the word 'Jugupsa' in its original sense: 'the desire to protect and preserve'. 'Svanga-jugupsa', according to me, should mean the desire to protect and preserve the health of the body and its functioning. If the body is clean, healthy and efficient, you enjoy all that mental well-being and spiritual purity which is mentioned in the next sutra.

'No contact with others' (parairasamsargah) also is understandable this way: The doctor washes his hands with soap before and after he touches a patient. Cleanliness is both internal and external: internal against toxins and poisons which may accumulate unless thrown out, and external against infection. So if you hate anything in the body, hate the toxins and throw them out to keep the health of the body as well as of the mind. And avoid contact with others except with proper care and caution. With an efficient mind in a healthy body you get what follows in the next sutra.

**सत्त्वशुद्धि-सौमनस्यैकाग्र्येन्द्रिय-जयात्मदर्शन-
योग्यत्वानि च ॥४१॥**

*Sattvaśuddhi-saumanasyaikāgryendriya-
jayātmadarśana-yogyatvāni ca ||41||*

Also follow purity of the mind, cheerfulness of the heart, concentration, control of the senses and fitness for self-realisation.

Purification is an external as well as an internal process. In this sutra the internal process is described. Sattva, the highest constituent element of the mind (Buddhi), is purified. Thence follows the inner joy of thought and feeling. From purity of thought and feeling, one achieves single-mindedness in concentration because the mind is free of the conflicts of thoughts and feelings. Then the senses do not wander, they are under control and one develops the capacity for a vision of the Self. So, clean, collect, concentrate, be happy and see, that is the process, and it follows upon cleanliness and purification of the body and mind.

This sutra reminds us of 1, 30-31 on the internal disturbances of thought and feeling and the resultant inability of the mind to concentrate. The distractions begin with laziness of the body, which is the result of Tamas (inertia), and disturbance which is the result of Rajas (change). Sutra 2, 18 tells us that the quality and property of Sattva is light and revelation. So, since the mind is a mix of inert (base), agitated (medium) and illuminative (higher) elements, it is necessary that it is cleansed of the baser elements. The higher element then comes to its own, to light and tranquillity, so that it may reflect the reality of the spirit. Hence the Sattva, the highest and most sensitive part of the mind, is to be cleansed of the Rajas and Tamas, and that is the process of inner cleaning. Once the Sattva is cleansed of the dross, purity of thought, cheerfulness of feeling, sense control, single direction and the capacity for vision follow. You will notice that all these

capacities of the mind reflect sweetness, light and tranquillity of mind which are the qualities of pure sattva.

सन्तोषादनुत्तमसुखलाभः ॥४२॥

Santoṣād-anuttama-sukhalābhaḥ ||42||

From contentment, happiness par excellence.

Vyasa's commentary says: whatever the pleasure in the world of desires, and whatever larger happiness in the world of heaven, it is not even a fraction of the joy obtained through the conquest of desire. The Manusmriti also says in 4, 12 that desire is the source of misery while contentment is the source of joy.

The satisfaction of desire gives us temporary pleasure. Soon after, other desires, more and more intense, follow and demand satisfaction. No end to this process. Desire, discontent and frustration go together and end in misery. So the way to happiness is to remove unhappiness at the root. Conquer desire and let the peace of mind prevail with undisturbed happiness. While pleasure is the demand of the body, happiness through contentment is a reflection of the tranquillity of mind and the soul's well-being.

Compare this sutra with Taittiriyanishad, 9, 1, 11, wherein the seer describes Brahmananda, supernal happiness, in comparison to human happiness. Human happiness is that of a youngman, good, intelligent, healthy, and in possession of the riches of the whole world. Brahmananda, compared to worldly joy, is 100 times raised to power 10. But this Happiness is Akama, i.e., characterized by desirelessness. So happiness means conquest of desire, and that follows from contentment.

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः ॥४३॥

Kāyendriya-siddhir-aśuddhi-kṣayāt-tapasaḥ ||43||

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From tapas austerity of discipline, reduction of impurities, and thereby perfection of the body and senses.

The important words here are 'Tapa', 'Shuddhi' and 'Siddhi'. Tapa means exacting exercises in discipline. Shuddhi means purification. And Siddhi means conditioning to a state of perfect efficiency. The sutra describes the discipline of the body including the senses from the beginning to the end, i.e., the state of perfection.

The body is the instrument of the self. It must be used in that direction until self-realization is achieved. It is not always that efficient, however. Left to itself, it will behave worse than other natural organisms, because while other organisms are fully conditioned by nature, with no more intelligence than instinct, the human body houses the mind which often loves to slide into sloth, thus making the whole system dysfunctional. So while the body is a great advantage, an instrument of the self and its Dharma, we must also guard against sloth and maintain its functional efficiency.

The body becomes lazy, heavy and inefficient when toxins and other impurities accumulate in the system. Every system has its inputs and outputs. Its raw materials, energy and labour are the inputs and the finished products are the outputs. While the finished products are sent out for consumption, the waste materials are thrown out by the system itself. If the waste materials are not thrown out, they accumulate and choke the system. For example, if the digestive system does not throw out the waste material, it gets choked. Then the body cannot function. Similarly, if the exhaust pipe of an automobile gets choked with carbon, the engine doesn't work in spite of fuel and ignition. Therefore, the carbon in the exhaust has to be burnt away, the exhaust cleared and the engine put back into efficient working. The burning of the carbon is Tapa, clearing of the carbon is Shuddhi, and the running efficiency of the engine is Siddhi.

In the case of the human system, the body is subjected to cleaning and conditioning exercises. In physical exercises

also, you have exercises for warming up, strengthening of the body, and endurance. In yoga, the exercises are for the discipline of the body and mind both. These exercises are Tapa, they melt and burn away the toxins and other impurities. When the impurities are eliminated, then follow purity, strength and full efficiency. When it has gained full strength and efficiency, then it is in a state of Siddhi, i.e., perfect running condition. All the organs and functions, senses, pranas, and mind, are at the command of the will and intelligence. The body is ready to act as the instrument of consciousness.

स्वाध्यायादिष्टदेवतासम्प्रयोगः ॥४४॥

Svādhyāyād-iṣṭadevatā-samprayogaḥ ||44||

From study, communion with the deity of your heart.

Vyasa's commentary is significant and deserves careful interpretation: Devas (i.e. heavenly beings) saints and sages come and see the man of study and join him in the work.

This has been interpreted in the way of the mysteries, that the gods and the dead who are worshipped as great men of knowledge, wisdom and power, appear to the yogi in body form and help him to gain success in his work. This cannot be verified, but it can be fully exploited by clever people. Hence caution is needed.

Vyasa explains study in his commentary on 2, 32 as the study of literature on liberation and the chanting of Aum. The Yoga- sutras say (1, 28) that the chanting implies meditation on its meaning and the cultivation of good qualities in our character. Great books on the science of the soul and its perfection and freedom are records of the mind and soul of the authors. So while we read a book conscientiously and try to get at the meaning, and we get into communion with the spirit of its author and its subject. Figuratively, you live with the men of knowledge, wisdom and virtue. You talk to them and they reveal the secrets of wisdom into your mind if you

get conditioned into that state of communication. That is, what is often explained mysteriously has to be understood rationally and psychologically.

समाधिसिद्धिरीश्वरप्रणिधानात् ॥४५॥
Samādhi-siddhir-īśvarapraṇidhānāt ||45||

From dedication to Ishvara, the attainment of Samadhi.

The yogi who reposes all his thoughts and faith in God attains Samadhi whereby he knows all that is worth knowing, whether in time or space or body. Indeed his intelligence reveals things as they are.

This sutra, specially when read with 1, 23, raises a question: Is the path of Isvara-pranidhana an alternative, independent of the eight-fold path of Ashtanga-yoga? If it is an independent alternative, where is the necessity to go through the long and tedious journey?

It has been suggested that it is an alternative: “the bondage of the Purusha in matter is maintained through the obscuring power of the Chitta-Vrttis which prevent his seeing the fundamental truth of his existence and knowing himself as he truly is in his Divine nature. These Chitta-Vrittis are caused and maintained by the I-consciousness (Ahankara or the subjective self) which gives rise to innumerable desires and keeps the mind in a state of constant agitation in order to satisfy those desires. If, somehow, this driving force which keeps the mind in a state of perpetual motion and change, can be annihilated, the mind will come automatically to a state of rest (Chitta-Vritti-Nirodha) just as a car comes to a stop gradually when the gas is shut off or exhausted. It is not even necessary to apply the brakes though the brakes will no doubt hasten the process of coming to a halt.

The suggestion in brief is that if the driving force of the mind and the fluctuations can be annihilated, the mind will automatically come to a state of rest. The real question is: Can the flow of the mind be shut off as you shut off the flow of

gas in an engine? Is the mind a machine which you can control at will as you control the engine? Not at all.

To have that efficiency of the mind and body at your command, you have to pass through the discipline of Ashtanga- yoga. Mere profession of dedication to God will not help. We resolve in the morning and break the resolution in the evening. The body and mind need conditioning before they are fit to be vehicles of God-consciousness. You have to clean your house, repair it, carry out additions and alterations, give it a new finish before the honoured guest arrives

So Ishvara-pranidhana is the beginning as well as the end of the journey (1, 23). We have to resolve to surrender. Then slowly, progressively and systematically, we have to refine and intensify our attitude and confirm it in faith, complete and questionless. We have to silence the agitations of the mind and dissolve the proud sense of the 'I' into God-consciousness. And this slow, progressive, systematic transformation of the mind into surrender and faith is the discipline through which Ishvara- prapridhana, as the means is identified with the vision of Ishvara in Samadhi, which is the End. Thus, simultaneously, the End is the beginning and the beginning is the End, but in between you have to go round in the circle in any case.

स्थिरसुखमासनम् ॥४६॥
Sthira-sukham-āsanam ||46||

Asana or posture to be steady and comfortable.

This sutra describes the nature of perfect posture, the sort it should be. Asana is a steady, firm and motionless posture of sitting maintained easily, comfortably and without any strain. The practitioner selects his own posture as it suits him.

The posture is linked with different physical, mental and spiritual attainments in yoga. There are various postures adopted such as Padmasana, Virasana, Bhadrasana, Siddhasana, etc. Various postures are practised for physical

well-being, for affecting the secretion of various glands, specially the endocrine glands. It is said that the postures and the physiological processes set in motion by them affect the Prana and, through Prana, they affect the centres and vehicles of consciousness. Thus, an Asana means, to begin with, a manipulation of the body, then normalization and naturalisation of that posture, and thence a flow of energy through the Prana-currents into the depths of consciousness through different vehicles. But whatever the posture, it is never forced. No violence to the body. It has to be comfortable, ultimately so comfortable indeed that you are not aware of the posture. Then alone you can concentrate on the consciousness. Otherwise you will continue to be disturbed by the strain on the body. Yoga, ultimately, is relaxation of the tension, and happiness of the mind and soul. So is posture for the body and mind.

प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् ॥४७॥

Prayatna-saithilyānanta-samāpatti-bhyām ||47||

By relaxing the effort and meditating on the Infinite (posture is attained).

This sutra describes how perfection in Asana is achieved. It is achieved with practice, without strain, but with meditation. The practitioner is likely to feel enthusiastic about having efficiency in difficult postures. He might feel that strenuous manipulation of the body means speedy realization of the soul. This is not correct. The secret of Asana is ease and effortlessness because it is supposed to be, actually, a natural posture. In fact, you should not strain the body at all. If you do, you concentrate on the body and not on the soul or God. Indeed, only in a natural, comfortable, posture can you concentrate on God. So concentration on God really helps in the perfection of Asana. When you can sit in that posture effortlessly and, in that relaxed state of body and mind, concentrate on the Infinite, then success in Asana has been

achieved. To begin with, it may be difficult to sit motionless in the same posture for long, but with practice you achieve perfection. Then you feel so comfortable that you forget the body, and in a state of physical comfort and mental peace, you concentrate on God.

ततो द्वन्द्वानभिघातः ॥४८॥

Tato dvandvānabhighātaḥ ||48||

From that, immunity against conflicts and contraries.

This sutra describes the results of perfect Asana. The perfection of Asana is exercise in Tapa as well, because it disciplines the body and the mind. Through exercise and discipline, the system sheds away the impurities and develops resistance to the changing conditions around. It can stand, without disturbance, equal and opposite extremes of heat and cold, hunger and thirst, etc. When the body is ordinarily subjected to opposites in the environment, it spends energy to face those changes. It might as well break down in the effort. But when Asana is perfected, it grows immune to the change in conditions even though the change is of the extreme degree. Thus all the energy is saved for meditation and spiritual enlightenment. Control over the body through Asana also means creation of spiritual energy which expresses itself in will power, strength of faith, courage of conviction, and fearlessness. The body thus under control, the practitioner can pass on to the next higher stage of the control of Prana. That subject is taken up in the next five sutras.

तस्मिन्सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः ॥४९॥

*Tasminsati śvāsa-prāśvāsayor-
gativicchedaḥ prāṇāyāmaḥ ||49||*

On the perfection of Asana, the suspension of inhalation and exhalation, is Pranayama, (that is, the regulation and control of the vital breath).

Vyasa's commentary says: When the Asana has been perfected, the suspension of inhaling external air, and that of exhaling the internal air, i.e., suspension either way, is Pranayama.

If you breathe out slowly and steadily and stop there, there is one Pranayama. If you breathe in slowly and steadily and stop there, that is one Pranayama. At either end, there is no motion of the breath at all. When you have exhaled, stop there as long as you can keep the breath out. Similarly, when you have breathed in fully, stop there as long as you can keep the breath in. When you keep the breath out, there is no movement in or out. Similarly when you keep the breath in, there is no movement either way. This suspension of movement either way at either end is Pranayama. Pranayama is not simply control or regulation. It is not, also, deep breathing merely. Deep breathing is good for health because it means greater intake of oxygen, purification of the blood and generation of energy. But Pranayama is much more than deep breathing. Prana is more than air. It means the vital pranic currents and the energisation of the system. Pranayama, thus, means control and regulation of the flow of vital Pranic energy through the body-mind complex. At the same time, control of the Pranic currents means control of the mind. Perfect Asana, tranquillity of mind, and vital breath control go together.

There must not be any strain at all on the muscles or on the breathing system. When there is no physical strain, then alone can the mind conserve its energy and convert it into peace and concentration. Under strain, energy is expended, and as there is the flow outward, then, tranquillity is out of the question.

Reference may be made to 1, 34: By holding of breath in or out, one can attain peace of mind.

वाह्याभ्यन्तरस्तम्भवृत्तिः देशकालसङ्ख्याभिः
परिदृष्टो दीर्घसूक्ष्मः ॥५०॥

*Vāhyābhyantara-stambha-vṛttir-deśakāla-
sāṅkhyābhiḥ paridr̥ṣṭo dīrghasūkṣmaḥ ||50||*

Pranayama is external, internal, and suspended (stilled as it is, without motion either way), measured in terms of space, time and number, long and subtle.

All Pranayama is the control of vital breath. That is clear from the last sutra (2, 49). Now when the breath is exhaled and suspended, that is external Pranayama. When the breath is inhaled and suspended, that is internal Pranayama. When the breath is neither exhaled nor inhaled, but stilled as it is and where it is, self-contained and motionless, then it is suspended, which is the third type of Pranayama.

Neither Patanjali nor Vyasa mentions the other order of description: Recaka, Puraka and Kumbhaka. These terms have come in later, it seems. Yoga Vashishtha, for example, says: Where the motion of breath is suspended after exhalation, it is external, externally oriented, and called Recaka. Where the motion of breath is suspended after inhalation, it is internal, internally oriented, and called puraka. Where the motion of breath is suspended either way, it is self-contained, called Kumbhaka.

There is some difficulty with regard to these terms. Exhalation is Recana, not Recaka. Inhalation means Purana, not Puraka. And holding or Kumbhaka presents more difficulties. If holding of breath as and where it is is Kumbhaka, what name shall we give to the suspension of breath after exhalation and that after inhalation? The holding of breath after exhalation has sometimes been called external Kumbhaka. The holding of breath after inhalation has been called internal Kumbhaka. And the suspension of breath as and where it is is called only Kumbhaka.

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Still, in the light of this order of names, if the names are accepted, we shall have the following processes:

Exhalation: Recaka.

Holding up: External Kumbhaka.

Inhalation: Puraka.

Holding up: internal Kumbhaka.

Holding up without motion: only Kumbhaka.

In our view, Patanjali's terms are simple: external, internal and suspended.

Now about the practice. Pranayama is a highly personal affair and is practised in one's own way. It has to be practised without strain. Some people feel comfortable with exhalation and some with inhalation. So first practise breathing slowly and very slowly. This way the breathing will become long and subtle. Then try holding up the breath. You will know in your own way whether you can hold after inhalation or after exhalation or both ways.

Pranayama is a measured activity. It is measured in space, time and number. Space means the volume of air you breathe in and breathe out, that is, the tidal volume. In the ancient times, it was measured this way: When you breathe out, how far does your breath disturb the air outside? If you breathe in, how far does your breath seem to touch the interior of your body? Does it seem to strike the top of your brain or the sole of your feet? The measure of time means the length of breath or suspension in multiples of the duration of one's ordinary breath. We can now measure it in terms of seconds or minutes. Number means the number of Pranayama we perform in one exercise without break and without strain.

Long and subtle is the nature of Pranayama when you have practised it for some time. The longer the breath, the finer and subtler its intensity. Indeed, some say that at a higher stage, the motion of breath is hardly perceptible, so that breathing and non-breathing become almost identical. And when they become identical, that probably is the fourth which is described in the next sutra.

वाह्याभ्यन्तरविषयाक्षेपी चतुर्थः ॥५१॥

Vāhyābhyantara-viṣayākṣepī caturthaḥ ||51||

The fourth transcends the external and the internal.

In the last sutra, it has been said that the external, internal and suspension operations become long and subtle. This sutra is to be understood with reference to that.

If Pranayama is externally oriented, you breathe out very slowly and imperceptibly. Hold the breath out there. When you can hold out no longer, breathe in, sometime fast—because you are under strain—and later slowly when you have sufficiently practised. Similarly, if Pranayama is internally oriented, breathe in slowly and imperceptibly and then hold on in there. When you can hold no longer, breathe out, sometimes fast, for want of practice, and then slowly and imperceptibly after practice. So whether breathing in or breathing out, your breath becomes so long and subtle that there is almost no difference between breathing and non-breathing, because the intensity of it grows subtler and subtler and becomes almost non-existent. When the difference between breathing and non-breathing becomes zero, you attain to the fourth. There the exercise in the control of the voluntary part of the Pranic system is over, and the exercise in the control of the involuntary part of it begins. Can it be suggested for consideration of the experts that realization of the fourth and its extension could lead to self-hibernation of the yogi as it is mentioned in the ancient stories?

ततः क्षीयते प्रकाशावरणम् ॥५२॥

Tataḥ kṣīyate prakāśāvaraṇam ||52||

Thereby is removed the veil from over the light.

Our awareness works through intelligence (Buddhi) which in its purity reveals the light of discriminative

knowledge. Buddhi is also pure Sattva, of which the property is sensitivity and illumination. But this Sattva is covered and conditioned by Rajas and Tamas, agitation, inertia and darkness. This cover is also called the veil of darkness, confusion and ignorance. This darkness is also the Avidya which conditions us. This is the existential human condition. The Christians call it the Original Sin or the basic natural existential limitation which we suffer. In the deeper layers of our existence lie the drives and frustrations which keep us from light and knowledge. Further, our individual unconscious contains all the latencies, inhibitions, suppressions, desires and motivations and also the fears of existence and the wish for being as well as for non-being. All these are impurities recorded in the psyche somewhere in the body-mind organism. All these impurities are slowly burnt away by Pranayama, so that the light of knowledge is released gradually and shines fully. Pranayama is, thus, a part of the psycho-dynamics of Regeneration which modern science might well discover someday and develop as a technique of self-culture.

धारणासु च योग्यता मनसः ॥५३॥

Dhāraṇāsu ca योग्यता मनसः ॥53॥

And fitness of the mind for concentration (follows from Pranayama).

With Pranayama, the mind recovers and re-acquires the potential for concentration. As said in 1, 34, the mind acquires peace through the inhalation, exhalation, and holding of Prana. The purity of the mind is covered by Avidya, and the peace of it is disturbed by afflictions including latencies and residues of karma. Pranayama is a psycho-dynamic process which thins the veil of darkness, breaks it through to the light of knowledge, tranquilizes the fluctuations of the mind and increases knowledge and self control. Once the mind attains its purity and peace, the psychic energy can be directed to any

object. Hence it is said that, with Pranayama, one recovers and acquires the power of concentration.

**स्वविषयासम्प्रयोगे चित्तस्य स्वरूपानुकार
इवेन्द्रियाणां प्रत्याहारः ॥५४॥**

*Svaviṣayāsamprayoge cittasya svarūpānukāra
ivendriyāṇāṃ pratyāhārah ||54||*

On withdrawal from the objects of their perception, the senses' conformation, as it were, to the nature and character of the mind is Pratyahara.

Pratyahara is reversal of the senses from extroversion to introversion. The senses are instruments of the mind. They are means of communication between the mind and the external world of experience. Their objects of experience are form, taste, smell, sound and touch. Through them the mind comes into contact with the world of external existence. The mind often loses, in external experience, its peace and tranquillity and the light of inner knowledge. When through the first four stages of yogic practice, the mind attains to a state of peace, it ceases to perceive through the senses. The senses then withdraw from the objects of their experience. Their normal operation ceases. Not going outwards, they turn inward and they conform, as if, to the nature and character of the mind itself. Thus they get resolved into the mind. This resolution of the senses from the external world into the internal reality of the mind is Pratyahara.

It should be remembered that the victory over the senses follows upon the soul's victory over the agitations of the mind. If the mind remains agitated, the senses cannot be withdrawn from their objects. Nor can they be reversed and introverted. Sometimes unnatural methods can be employed by enthusiasts. For example, if you are impatient to taste sweets, put something bitter on the tongue to teach it a lesson. This is not the way. If there is a natural way of satisfaction,

there is also a natural way of control and moderation. Self-control starts from within outwards. So, first of all through discipline, the mind has to be controlled and tranquillized. Then the senses can be withdrawn. If the senses are forcibly withdrawn, the result will be inhibition, because the mind will continue to crave for the objects of sensual satisfaction. But if the mind has attained peace and can concentrate on higher objects, the senses withdraw and the energy is saved for meditation. This way the mind is on way to sublimation. Thus yoga is a co-operative and integrated process in which the physical, mental and spiritual forces and powers of life are involved comprehensively. It is a direction of living in which the expense of energy is converted into withdrawal, retention, concentration, sublimation, illumination and self-realization.

]Pratyahara doesn't, also, mean complete shutting out of the external world. The external world may become an object of thought, for example, in the study of science or the creation of art. It might be used as the mode and medium of aesthetic or scientific creation. In that creation the mind realizes itself through the creation and contemplation of the essential beauty latent in the world of existence. But in the state of mere external sensual experience and enjoyment, when it expends its energy on the objects of sense, it loses itself and identifies itself with the fluctuations (1, 4). Pratyahara, therefore, is a way of satisfaction and enjoyment, scientific, philosophical or aesthetic, but in the reverse direction toward self-realization. The senses follow the mind, and not the mind the senses. Pratyahara means insulation of the mind from without and concentration of the senses thereon.

ततः परमा वश्यतेन्द्रियाणाम् ॥५५॥

Tataḥ paramā vaśyatendriyāṇām ||55||

Therefrom the highest (complete) control of the senses (follows).

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Vyasa's commentary deserves to be quoted in full: Some say that control of the senses means non-attachment or indifference to objects like sights and sounds, because fondness for objects takes people away from the good. Others say that the enjoyment of certain objects is permitted by the shastras, and one may practise Pratyahara even though enjoying those objects. Still others say that if you apply the senses to their objects out of free choice of your will and not as if you are a slave of them, you are still practising sense control. Then there are those who say that if you can experience sense objects without feeling love or hate, pleasure or pain, you are still a master of your senses. But, having stated all these positions, Vyasa says on the authority of Jayagi-shavya: when the mind is one-pointed, it ceases to fluctuate. Then the senses too cease to act. This is the highest control of the senses. Thereafter, the yogi does not need any further form of sense control. Thus the highest sense control means resolution of the senses into the tranquillity of the mind, and it follows from within, it is not acquired from without.

CHAPTER III

OF VIBHUTIS
(The Attainments)

Chapter III deals with Attainments, the sign-posts and treasures on way to the destination of yoga. It is a progressive account of the success of a yogi who has mastered his mind and directs his energies to the object of his contemplation. With concentration on the object and then on the whole reality, both internal and external, he achieves supernormal psychic vision and power. With this power, he can control the physical and mental states of his personality and also projects his energy into the objective world. Leife for him becomes one internal-external-integrated complex, an organic, living, breathing system, a manifest mini form of the cosmic Purusha. Yoga for him becomes an internal-external integral process of physio-psychological adjustment and transcorporeal experience which elevates him to a state of essential unity with the supernatural and supersensuous cosmic system.

However, all these powers and achievements are like way-side flowers. If the traveller is fascinated by them, he is likely to forget his destination. Once you forget your promise, you are lost in the woods. The promise is: attainment of the One and repose in and with the One.

The chapter begins with a description of the last three internal constituents of Ashtanga Yoga mentioned in 2, 29. Why are these three also not dealt with in chapter 2? Why are they taken up in chapter 3 which deals with the attainments of Yoga rather than with the means?

The answer is that these three are means as well as the ends of yoga. They mark not only the path, but also the destination.

Let us refer to 3, 7. This sutra describes these three stages as the internal field of Yoga, while the earlier five are described as the external field. Since yoga is internalization

and concentration of mental energy within, the internal stages are taken as the end rather than the means to the end. As end, these are the destination as well. Hence these are taken as the attainments. As attainments, their place is in chapter 3. Together, they are called Samyama and they mark the internal mutations of the mind described in 3, 9-13.

However, the final attainment is described in 3, 55, which is the sublimation and absolution of the self into its original form and abode. That original state is attained on the achievement of Nirbija or seedless samadhi. Therefore, the internal-most stage of yoga is absolution or Kaivalya which is perfect freedom of the soul. The three, Dharana, Dhyana, and Samadhi, are external as compared to Kaivalya, the final stage of attainment. But they are internal as compared to the first five stages upto Pratyahara. As externals, they are means; as internals, they are the end. With emphasis on these as ends, the three have a better place here.

Even as means, they have a place here. Whatever powers and attainments are described in this chapter, they are the result of Samyama or total concentration. Hence, even as the means of the attainments, they are directly and logically relevant here. As part of the practice, they are relatively means as well as ends of the process.

देशबन्धश्चित्तस्य धारणा ॥१॥

Deśabandhaścittasya dhāraṇā ||1||

The collection and concentration of the mind on to one definite field is Dharana or concentration.

The first five parts of yoga deal with the external discipline of mind. The Yamas and Niyamas deal with the control of desires, emotions and social attitudes. Asana and Pranayama deal with the discipline of the body and the Prana. Pratyahara shuts off the sense objects, reverses the senses and insulates the mind. When the senses have turned inward, that is the stage for internalising the yogic practice.

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The first stage of internal discipline is Dharana or concentration. Here the mind is collected and confined to an area where it centres its energy on an object with restricted freedom of movement. It may concentrate on different aspects of the same object, but it should not stray out of that area to an irrelevant aspect of the object. If it tends to stray out, it must be brought back.

The areas or objects mentioned by Vyasa are the sphere of the navel (nabhicakra), the lotus of the heart, the shining centre of the head, the tip of the tongue, the tip of the nose, or between the eye-brows or some other area or spot in the body, or the mental image of an external object, or an idea. The highest idea is that of God and His attributes.

Concentration is the stage next after the reversal of the senses. So the mind is to be fixed on one area or object internally, i e., through the mind itself and not through the senses. It is pure mental concentration without the use of the senses. Svami Dayananda says that the object of concentration should be Aum or Gayatri.

If the image of something external is created by the mind for concentration, it should not set in motion the fluctuations from the memory. If it does that, the very purpose is lost. Dharana should be a source of further concentration and lamination, not an object of day-dreaming. Hence it should be, in fact it has to be, something such as Aum, or Gayatri, or some other mantra, or word, or the sound of celestial music, the luminous void, or the pure sense of one's own consciousness, 'I am', expanding onto the Infinite, Paramatma.

If you concentrate on Gayatri or some other mantra, let the mind slowly but progressively converge on the single sound or Aum, whether you take it as the eternal chant of the universe or as the pure cosmic consciousness or as the name of the total dynamic Reality which maintains the cyclic process of creation, sustenance and, finally, the absorption of the varied forms of existence back into the Essence. The

direction of concentration has to be, as the word 'concentration' implies, contre-ward, and the Centre.

तत्र प्रत्ययैकतानता ध्यानम् ॥२॥

Tatra pratyayaikatānatā dhyānam ||2||

There (i.e., in the state of Dharana or concentration), the continuous presence of the same one object is Dhyana or meditation.

In Dharana, the energy of the mind is directed to one place or area of contemplation, one idea or one instance of awareness so that similar aspects of the same object shine in the mind. This flow could be intermittent, so that during the interval there is a void, but there is no straying of the mind away from or outside of the one place or area or object of concentration. In Dhyana, the area of concentration remains the same one area but, in addition, one single object, or rather one single aspect of the same object, continuously shining in the mind. No break, no void, nor straying, nor succession of different aspects, nor irrelevancies. It is as if the mind is a screen on which the same picture flows on, i.e., stays on and on. The result is that, though the picture is there, there is no movement of the story.

If the flow of consciousness in Dharana is compared to a succession of similar drops of water falling one by one, in Dhyana the flow is continuous like the flow of oil or honey.—When awareness is continuous it appears as though a single idea is present in the mind all through.

For the sake of understanding, let us take another example. Suppose you concentrate on a picture. Your object is the picture, or idea, its colour, parts, beauty, the ideas it symbolizes. This is Dharana. But in Dhyana, only one single idea flows through the mind. Take another example, Arjuna on trial in archery. There was the target, 'the bird'. The arrow had to hit the head of the bird. If Arjuna were in Dharana, he would see the bird as a whole. But if he were in Dhyana, he

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would see only the head. Nothing but the head in continuance without any break.

The state of Dhyana or meditation refers to the state of the mind and not to the knowledge of the subject. Peace of the mind is important in Dhyana so that it can then concentrate on the sole object of its love and worship. The difference of Dhyana from Dharana is both quantitative and qualitative: Dharana refers to a region, Dhyana to a point, Dharana refers to a succession as well as survey, Dhyana to a probe and endless penetration. In Dharana, there is some restricted movement, in Dhyana, a dynamic stillness.

Imagine a circle. With reference to the circle you are in Dharana, but when in that circle you meditate on a point of white you are in Dhyana. The movement is from the circumference and the circle area to the centre.

According to Svami Dayananda, Dhyana should mean meditation on one object— Paramatma, His idea and joy, nothing else. Let the practitioner's consciousness flow into Him as a stream and let it ultimately merge into Him as the stream merges into the ocean.

It should be remembered here that in Dhyana, the subject, the object and the consciousness of the relation (knower, known and knowledge), all these are present simultaneously and integrated.

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥३॥

*Tadevāṛthamātra-nirbhāsaṁ svarūpa-śūnyamiva
samādhiḥ ||3||*

The same (i.e., meditation), with the awareness of the object only, void, as if, of its own form, is Samadhi or Communion.

Samadhi is the culmination of the process of meditation. The difference between Dhyana and Samadhi is that, in Dhyana, the self (the subject) is conscious of meditation on the object. There is the subject, the object, and the awareness

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of the relation between the subject and the object as knowledge. In Samadhi, the subject is merged in the, object, and knowledge too is merged in the object. The object alone shines forth.

Refer back to Arjuna for illustration: when he loses the consciousness that he is Arjuna, when he forgets that he is seeing, and when he sees only the target, then Arjuna (the subject), the target (the object) and the awareness of the target, all the three merge into the object. Convert this external senerio into one internal image of the mental state. That state is what Samadhi is like.

Swami Dayananda explains it through the image of the furnace, the fire and a piece of iron. The piece of iron is the human soul, the subject; the fire in the furnace is Paramatma, the object. And the heat is the relationship. When the piece of iron is put into the fire, it receives the heat and slowly becomes red and then white until there is no distinction between the fire, the burning coal, and the piece of iron. So jivatma loses its own individual form and its limitations, merges with the divine consciousness, and shines as one with the Divine.

It is important to understand the meaning of the phrase as if' and the word 'svarupa'. Refer to 1,4. In a state of flux, the mind loses its own form, i.e. 'svurupa' and takes on the form (Rupa) of the experience (vritti). It is lost in the flux and becomes the flux. In the state of Samadhi too it loses its own form but into the experience of a higher object, i. e., the super-self. Actually it only seems to lose its own form. The experience of Samadhi is a limited experience. When it emerges from the experience, the self comes back to its own form again. That is why it is said that in the state of Samadhi it loses, as if, its own form.

What form does it take on then? The form of the super-self (1, 3), not the form of anything lower or even its own form. Hence reference to 1,3 will show that repose in the

essential form means mergence with and stability in the formless form of the Divine.

त्रयमेकत्र संयमः ॥४॥

Trayamekatra samyamaḥ ||4||

The three (Dharana, Dhyana, and Samadhi) together are Samyama.

Dharana, Dhyana, and Samadhi, the three are called, 'samyama one term for three. Samyama stands for the dynamics of consciousness in relation to its objects in samadhi: It concentrates, intensifies, and ultimately leads the consciousness to identification with the super-consciousness. The three are three stages of one continuous process in which, first, the self moves from the circumference to the centre, the circumference evaporates, and then the centre itself shines as a universe of light. The yogi is nothing other than the light. The yogi is the light.

The three stages are continuous and progressive, each developing into the next higher one. The time taken depends on the persistence and expertise of the practitioner. If distractions persist, he may take long, too long in fact, and may not even reach the last stage. On the other hand, if the mind is under control, he may take only a minute. The time taken, thus, is psychological time which is not counted in terms of physical time. If the yogi has not fully achieved mastery over the flux, he might as well be lost somewhere in the flux or take a long span of physical time. But the master, like a diver, may jump, merge and be in the depth almost instantly.

तज्जयात्प्रज्ञालोकः ॥५॥

Tajjayātprajñālokaḥ ||5||

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On mastery thereof (i.e. Samyama), dawns the light of knowledge, the vision of prajna.

As you rise to the height of Samyama, you achieve purity of intelligence and you see the dawn of knowledge, a higher consciousness of life and its essence. These stages of illumination are mentioned in 1, 47-48, and 4, 29. From Samadhi follows spiritual purity and happiness and a direct experience of the dynamics of the Essence-existence complex. Ultimately, there is the discrimination between the Spirit and the flux of existence, which leads the practitioner back into his Essence. This knowledge comes not through the agency of thought and language but through vision directly.

Distinction has to be made here between knowledge obtained through the instrumentality of thought and language in Savitarka and Savicara Samadhi and the knowledge obtained from Prajnaloka. The Savitarka and Savichara Samadhis involve discrete knowledge which comprises language, meaning and thought. But the knowledge from Prajna is not discrete. It is direct, simultaneous, comprehensive and complete and subsumes all the three. It is not an aggregate of the three, it is rather an integrated whole of all the three and more which is an illumination of the self.

तस्य भूमिषु विनियोगः॥६॥

Tasya bhūmiṣu viniyogaḥ ||6||

That (Samyama) applies to all the stages/planes of yoga.

Samyama (Dharana, Dhyana and Samadhi) is relevant and applicable to all the stages, planes and modes of the evolution of consciousness. These stages relate to all the kinds of Samadhi, the media of Samadhi and the objects of Samadhi.

The kinds of Samadhi are conscious and trans-conscious— Samprajnata and Asamprajnata (1, 17-18). From another point of view, they are Sabija and Nirbija, Samadhi with and without external object (1, 46, 51). The means and

media of Samadhi are Vitarka, Vicara, Ananda and Asmita, (1, 17). The objects of Samadhi are Vishesha, Avishesha, Lihgamatra and Alinga stages of the evolution of the Gunas and beyond these the Purusha or Supreme consciousness (1, 45; 2, 19; 3, 49, 54; 4, 29). This is an understanding of the planes of Samadhi from the functional point of view. From another point of view, we study the structural planes of personality and corresponding planes of Samadhi. We live at five planes of bio-psychic existence : the physical plane (Annamaya kosha), the energy plane (Pranamaya kosha), the mental plane (Manomaya kosha), the plane of Happiness (Anandamaya kosha), and the plane of intellectual knowledge (Vijnanamaya kosha). So whether we are passing through the various stages of Samprajnata Samadhi and thence to the Asamprajnata stage, or we are meditating on objects ranging from the discrete forms to the primordial prakriti, or on the self and the Super-self, or we are at a particular structural plane of existence and achieve the state of Samadhi on that plane, everywhere Samyama is applicable. As the instrument, or the plane of personality, or the object of meditation grows subtler and subtler, the nature of Samadhi also becomes subtle and higher.

Let us understand it further. First, there are the objects of knowledge in the objective world. The consciousness is brought to bear on them with the senses and the mind. Then the consciousness withdraws from the objects to the senses and to the mind itself. And thirdly, the consciousness withdraws even from the mind and concentrates on the self itself. Lastly it meditates on the Super-self.

However, the application of Samyama is progressive and uniform in relation to all the planes or stages of Samadhi. It is not ordinarily possible to jump a certain plane and apply Samyama higher, leaving a gap. The attainments come stage by stage until one comes to the stage of full self-illumination, still one exception is there. One who receives the Grace of God and by that Grace achieves a higher plane need not

practice Samyama on the lower planes such as the thought plane. The laws of Grace transcend the scientific laws of psychic evolution.

How does one actually know which is the higher plane and which is the lower plane? Vyasa says as well as quotes a tradition: “This stage is higher than the other one--this is attainable only by Yoga. Yoga itself is the teacher, that is, one advances in yoga on the basis of experience. Yoga is to be known through yoga. Yoga itself leads to yoga. One who remains steadfast does not feel confused and stays there long in a state of happiness.”

त्रयमन्तरङ्गं पूर्वेभ्यः ॥७॥

Trayam-antarāṅgam pūrvebhyaḥ ||7||

The three are internal in relation to the previous ones.

The first five, from Yamas to Pratyahara, are external, they pertain to the field of extroversion. The next three, in relation to these five, are internal, pertaining to the field of introversion. The field of operation of the first five is the external world. The last of them, Pratyahara, marks the withdrawal of the senses from the objects of experience in the external world. The end of this process is the internalisation of the senses. After that, the entire yogic process takes place within. Application of the psychic energy in concentration, meditation and communion, all that is something at the deeper levels of the mind and consciousness.

This does not mean that the external stages of the discipline are superfluous and dispensable. No, during practice, all the five themselves get internalized and assimilated into the character and personality of the yogi, and progressively continue to work at the deeper levels.

The terms internal and external are relative. The last three are activities of the inner self as compared to the first five. But these three too are not absolutely internal as is said in the following sutra.

तदपि बहिरङ्गं निर्वीजस्य ॥८॥
Tadapi bahiraṅgam nirvījasya ||8||

That (Samyama) also is external (i.e. preliminary) in relation to Nirbija (seedless) samadhi.

So far as Samprajnata yoga or conscious Samadhi is concerned, Samyama is internal and intimate. But so far as Asamprajnata (trans-conscious) Samadhi is concerned, Samyama itself is external, the reason being that you can enter the trans-conscious Samadhi only by transcending the Samprajnata yoga. Thus, the stage of Samprajnata yoga (Dharana, Dhyana, Samadhi) has to be crossed in order to reach Nirblja Samadhi just as you have to pass even the last station and leave it behind if you have to reach a destination beyond. Whatever is preparatory or preliminary to a higher stage is external to the higher stage and whatever is intimate and simultaneous with a particular state of yoga is internal. Whatever has served its purpose for the end is external to the end, whatever is in service (and simultaneous with the end) is internal.

Samyama creates its own object of meditation and brings about the elimination of the fluctuations, hence it is internal in Samprajnata. In Asamprajnata, the object of Samprajnata, and later the very idea of elimination itself has to be eliminated. Since the object is to be eliminated/transcended it is external to Nirblja Samadhi. The Nirbija being void of the object, the earlier stages of Samyama are all external. Samprajnata is, as if, that stage of the rocket which launches the last stage and, having launched that, stays behind. Nirbija is the last stage (the boundless void of space, to use the image of the rocket), the previous one (Samprajnata) is external to that.

व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ

निरोधक्षणचित्तान्वयो निरोधपरिणामः ॥९॥

*Vyutthāna-nirodha-saṁskārayor-abhibhava-
prādurbhāvau nirodha-kṣaṇa-cittānvayo nirodha-
pariṇāmaḥ ||9||*

The cessation (end) of the impressions of fluctuation and the rise of those of control marks the transformation of the mind during the practice of Nirodha.

This is a difficult sutra for us, partly for the thought and partly for the language. The first difficulty is the word 'Parinama'. For us it means the end-result of a process. Here it means the process itself of the transformation which the mind is undergoing.

The question raised and answered should be understood thus: Since the mind is made of matter, and matter is changeable and changing, what is that change or progress which occurs in the mind during the time while it is practising Nirodha?

The answer is: During the process of norodha, the impressions of fluctuations (including those of knowledge) are suspended and eliminated and, instead, those of Nirodha (perfect stillness or negativity) emerge. The practice of Nirodha means a struggle between the Samskaras (latencies) of knowledge and those of negativity. It is a struggle for the elimination of the impressions of knowledge to zero, a blank, a void, a shadeless state of trans-existential being. Nirodha is not a void absolutely, it is relative to the positive contents or Vrttis of the mind. There is no mentation at all, but it is not non-being. It is negative in the sense that it is free of the samskaras of fluctuations, beyond language and thought, but not beyond the reality of being.

Sutra No. 8 mentions Nirbija or seedless Samadhi which is self-contained and causes no further fruition because it is the end of the dynamic process. Before that, there are stages of the progress to that state of the mind. These are Samprajnata Samadhi and the state of Nirodha.

Reference back to 1, 17, 18 and 51 will help. Samprajnata Samadhi has an object of meditation. It commences with that object, and the absolute awareness of that object alone is the samadhi state. The awareness of the object itself is a Vritti (fluctuation), but that single Vritti steadily holds the mind. In Asamprajnata, that one steady Vritti also is silenced, but the latencies (Samskaras) do remain. In Nirodha Samadhi, even the Samskaras are eliminated, which means that the positive latencies and potencies are silent but one still remains: That is the potentiality to keep the positive latencies quiet or at bay. This negative power too is a power. So Nirodha Samadhi too has a content, negativity, though no object. It is a state one step short of Nirbija. Nirbija is the complete Nirodha Samadhi. Sutras 9-12 describe the change which the mind undergoes in quality and character during the process of Nirodha, Samprajnata and One-pointedness. From Nirodha, the process of description is backward.

At the stage when one comes to practise Nirodha, the fluctuations of the objective world, or Vrittis, have already ceased, but the latencies or Samskaras remain. These are the Samskaras or fluctuations of knowledge (which remain from Samprajnata Samadhi) as well as the Samskaras of Nirodha or negation of those positive Samskaras. During the practice of Nirodha, there is a struggle between these two types of Samskaras. The Samskaras of Negation try to emerge, and as they emerge, they counteract the Samskaras of knowledge. As the Samskaras of Negation strengthen, the samskaras of knowledge weaken. For sometime the Samskaras of Negation exercise a force against the sarnskaras of knowledge just as a weight keeps a spring down. Ultimately, the force of the samskaras of knowledge is reduced to zero and the mind gets stabilized in the state of Negation or Nirodha. This samskara counters and stays all the rest (1, 50). Later, this too is eliminated and the practitioner attains Nirbija Samadhi (1,

51). The Nirbija state is a complete void—a luminous state of pure being, pure consciousness existing as it is by itself.

Thus Nirodha Parinama means a process, a struggle, a mutation, a change, ending in the Negative mode of the mind in relation to the samskaras of positivity. The process of Nirodha ends in the state of Nirodha.

This description of change in the character of the mind during the practice of Nirodha is difficult to understand for the reason that it passes our language of understanding. Compare Iris Murdoch, The Fire and the Sun: Why Plato Banished the Artists (Oxford, 1977), p. 88 : “The movement of the saving of Eros (The energy of life) is toward an impersonal pictureless void which is one of the paradoxes of a complete religion.” This state of a pictureless, impersonal, luminous void is not a matter of direct perception. It is only a matter of experience, at best one of inference. Perception is Vritti. But the change during Nirodha is a change beyond Vrittis. The Vrittis are over with Samyama. During the stage of Nirodha, the mutation refers to the change of mind with reference to Samskaras. The Samskaras exist deep in the mind much below the layer of consciousness. So the Nirodha practice grapples with the change of the mind at the level of the subconscious and down to the unconscious. Here also, the Samskaras of all kinds of fluctuations, action, desires, rebirth, etc., are silenced, superseded and transcended by the Samskara of Nirodha.

This aspect of the knowledge of the psycho-dynamics of yoga is the result of the Rishi's experience of Samadhi reconstructed by him after he emerges into a waking state of the recollection of that experience. It is not scientific experience. All scientific experience is mentation. But the yogic experience is beyond mentation. It is mystic, and if you want to verify it, you can verify it only by attaining to that state yourself.

Nirodha Parinama comprises the entire process beginning with the first effort at suppression, elimination

rather of the 'seeds' and ending with the firm establishment of the Nirodha state which is nothing more nor less than a negative (clean and transparent) state of luminous void. But let us remember that it is a state of the mind, nevertheless, a state of being, not of nothing.

तस्य प्रशान्तवाहिता संस्कारात्॥१०॥

Tasya prasāntavāhitā saṁskārāt ||10||

By virtue of that Samskara, the mind flows in a (conscious) state of peace.

The last sutra (9) describes the mutation which the mind undergoes during the practice of Nirodha. That change is a characteristic change of the mind, a change of Dharma, of its quality. This sutra now describes the change of behaviour which reflects that characteristic. This change is that it is now coolly flowing in peace. In other words, it flows so coolly that it doesn't seem to flow at all. It is a living peace.

The mind, having been made from Prakriti, the Gunas, is dynamic, not static. It must therefore be dynamic in its behaviour. It is energy and must flow. It does flow in the state of Nirodha as well, it is not dead. But, since the fluctuations and even the latencies of fluctuations are superseded by the Samskara of Nirodha the possibility of agitation has been eliminated. It flows, nevertheless. But there are no variations, no obstacles, no contradictions, no change. The flow is so peaceful, regular and silent that it doesn't seem to flow at all.

Imagine an aeroplane flying at a speed of 700 miles an hour. It flies so smoothly that it doesn't seem to move at all. Imagine the earth rotating on its own axis at a speed of about 1000 miles an hour, or revolving round the sun at a speed of 1000 miles per minute. It moves so smoothly that we don't feel it is moving. The meaning of Prashantavahita or the smooth state of motion is that it is a dynamic peace like that of a point moving in and on itself. The point moves but there is no displacement.

**सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य
समाधिपरिणामः ॥११॥**

*Sarvārthataikāgratayoḥ kṣayodayau cittasya
samādhipariṇāmaḥ ||11||*

The change in the mind during Samadhi is from many-pointed-ness to one-pointedness.

This sutra describes the transformation or change which the mind undergoes during the process of Samadhi. Just as in the Nirodha process, there is a struggle between the appearance and disappearance of Samskaras, the end of that struggle being a state of negativity (nirodha), so during Samadhi, earlier than Nirodha, there is a struggle in the mind between the persistence of many objects, the elimination of the many, and the emergence of one for concentration. During this process, the many objects are reduced and the mind comes to concentrate on one. There it gets stabilized.

So the change that the mind undergoes during the process of Samadhi attainment is the change from many-sidedness to one pointedness.

ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः ॥१२॥
*Tataḥ punaḥ śāntoditau tulyapratyayau
cittasyaikāgratāpariṇāmaḥ ||12||*

Then again, the modification of the mind in which the object subsiding and the object rising are exactly similar is called Ekagrata Parinama.

First, let us repeat: What is Ekagrata, one pointedness? The mind, being dynamic and changing, flows to different objects every moment. Conversely, many objects flow into it and float in it. In Yogic practice, it struggles to hold on from many to a single object. Slowly the number of objects is

reduced to one. This change of mind from many objects to one is change to a state called Ekagra or Ekagrata.

Through Samadhi Parinama, the mind achieves Ekagrata, concentration on one object where it gets stabilized. But though the object is one yet the mind is not still, it is in a state of change and change is flux. This requires explanation.

The present sutra gives the explanation. Vyasa's commentary should be supplemented with Bhoja's. The object in the mind is one and the same, but both the mind and its content still retain the temporal dimension: The mind doesn't wander, so the spatial dimension of change is eliminated But the object still flows in time. To understand the dynamics of the mind in this state of Ekagrata, let us imagine an object before our eyes, an external physical object. The object is present constantly, without motion and change. Still, how do we see it? We receive a succession of waves transmitted by it. Every moment one wave is received. The next moment it passes off and another wave is received. The succession of waves presents the same object but in successive impressions. So the presence of the object is not a still, nor a constant object. It is a flux of waves. The dimension of the flux is both physical and temporal. Still more, as we receive the waves, the object that we receive is similar ('Tulya', of the sutra), but not the same. It is not the same because it is one moment older and, to that extent, it is different.

Similarly, when the internal object of meditation is one in the Ekagra state of the mind, both the object and the mind (integrated in the experience) retain the temporal dimension of the flux. The experience is a succession of momentary glimpses of the object, one glimpse receding into the past, another rising in the present. In Ekagrata, both these glimpses are similar, not different.

This temporal dimension is stilled in the Nirodha Samadhi. But even that stillness is a dyke which holds the flood back. The tension and struggle between the flood and

the dyke is described in III, 9 (Nirodha Parinama). When Nirodha is achieved, the function of the dyke is complete. Later, the mind is freed of both the flood and the dyke in the state of Nirodha Samadhi where the yogi prepares to take off from the state of the mind itself.

**एतेन भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा
व्याख्याताः ॥१३॥**

Etena bhūtendriyeṣu dharmalakṣaṇāvasthāpariṇāmā vyākhyātāḥ ||13||

In this way, the functional, formal and temporal changes of the elements and organs are explained (by implication).

This is an important sutra on the nature and process of change in the physical, sensual, and mental world. All existence, during evolution, is a series of change in the one basic and essential material or medium (substratum), that is, Prakriti. All the five elements are mutations or paradigms of that one substance, the stages have been described in 2, 19. From the last of these, the stage of the specifics, the substance passes to further development of forms. Similarly, during involution, the substance changes back towards and ultimately into the original and essential substance.

Take, for example, clay or earth. It is one of the elements. It may be, say, in powder form. Then it is made into a pot. Then the pot gets old and breaks into bits. It becomes powder and mixes with the earth, its original form. The cycle of change is complete.

Of this process, the author discusses three aspects or dimensions of things. One is Dharma or property and function of the thing. Then there is Lakshana, the form through which the thing and its change of property reflects or manifests. The third is Avastha or condition or the state in which it happens to be at a particular moment.

In reality, the change is only one. That is the change in the substance. But we should remember that that is not the change of the substance, it is change in the substance. Clay or earth, for example, does not change when it is made into a pot. It does not become something other than earth. Similarly, gold remains gold whatever the form, ornament, solid state or molten liquid. Only there is variation in (i): Dharma, the property and function, (ii) lakshana, form, and (iii) avastha, the state, old or new, of the form in relation to time. Indeed, the substance and its attributes cannot be separated. They are integrated. The substance and the attributes, thus, are there for the sake of logical convenience, scientific analysis and discussion.

The change of Dharma, property (characteristic, attribute, quality) is described in terms of mutual opposition. For example the change in the mind from agitation to peace is a change of quality or property, the two properties of agitation and peace being opposed to each other. The change of quality has a relation to time as well (avastha). One quality recedes into the past and the other emerges into the present. Each quality or characteristic reflects and the reflection is called Lakshana. Thus, simultaneous with quality (Dharma), Lakshana also changes. The change of Lakshana is the change of manifestation, the change as we perceive—from which perception we infer the change of quality. This aspect of change has, also the temporal dimensions, present, future and past. The present alone is manifest. The future is potential but theoretically it is present. It seems as if the present is unfolding the future and rolling itself into the past which is recorded in the memory. The change of state is contained in time but is measured in respect of the state itself. The pot, for example, is new and then becomes old every moment. Thus the properties manifest themselves through form (lakshanas), and the form passes from one state into another in relation to time.

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The change of state indicates and ends in the change of lakshana, and the change of lakshana indicates and ends in the change of property. Conversely, the change of property reflects in the change of lakshana, and the change of lakshana reflects in the change of state.

What is the relevance of this sutra? First it is said that all the phenomenal world, objective and subjective, physical and mental, is a series of changes in the basic material, Prakriti. All phenomenal existence is the permutations and combinations of mind, motion and mass, qualities of Sattva, Rajas and Tamas. Similarly, the states of the mind—agitated or controlled—are manifestations of the changes of qualities or Gunas. But the mind can be controlled by internal yogic discipline just as physical phenomena can be controlled externally. By analogy, it is suggested: Just as mastery over the three kinds of transformation in the field of the mind enables the yogi to control the working of the mind, similarly mastery over this technique in the field of elements and senses enables him to control his relation to natural phenomena. He can then attain extraordinary powers which are called Siddhis.

The technique of Siddhis or phenomenal control is also described by implication: External changes in matter are brought about by technology under controlled conditions across the various planes of nature. Similarly, internal transformations of the mind are brought about by the yogic practitioner under controlled conditions across the various planes of the personality. Thus changes in external nature as well as in internal nature, the psyche, are analogous and similar. They may be effected either by the regulation of external conditions as in a laboratory or by controlling the internal conditions of the personality, or, further, as suggested here, by going to the very source of all the properties and behaviour of things and manipulating them from there, as may be done by a yogi. In the latter kind of technique lies the secret of many Siddhis.

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Can we accept the idea of Siddhi in an age of Science? If we can produce special conditions in the laboratory, then alone can we manipulate and produce special things by accelerating certain physical processes. Can the yogi control the physical conditions in order to do or achieve something beyond nature? He cannot. However, if we say that he can expand his consciousness and project it into the objective world, even then, can he suspend the natural laws working in there? No. Or, can he expand and identify his mind with the universal mind, and through the universal mind, control the natural phenomena? If the answer is that he can, then also, having merged with the universal mind, he ceases to retain his individual mind. He cannot therefore, realise himself except through the working of the universal mind only. At any rate, he cannot order the universal mind to operate in his personal way. In any case, it is difficult to accept the position that the yogi can have powers by caprice, nor beyond nature. It is possible to have extraordinary powers but within the framework of nature, i.e., within the framework of the mind and the laws of Nature.

Another point: All the Siddhis are relevant upto the Samprajnata Samadhi, not beyond. And the attainment of Samprajnata is the vision of knowledge from the smallest to the greatest (1, 15, 40, 45, 48). So the term 'Siddhi' means the vision of knowledge which extends over the entire nature. This vision would follow from the yogi's Samyama on all the laws of natural change, the change of property and function, form and structure and the temporal states of the objects of Samyama.

शान्तोदिताव्यपदेश्यधर्मानुपाती धर्मि ॥१४॥
Śāntoditāvya-padeśya-dharmānupātī
dharmī ||14||

The basic substance is common through all property-change, past, present and future.

All changes of property, manifestation, etc. are changes in the basic substance Prakriti, which evolves through different states of existence in time, space and sequence, into generic and specific forms. Even modern science accepts the existence of a substratum and holds that all its different forms are evolutes, variations of it, reflecting different orders of properties. In the order of time or causal sequence, no property recedes into non-existence. It passes away into a latent state. Similarly, the property not yet manifest is also existent in potential form. So the order of change is: potential (unmanifest), actual (active, manifest), and past (latent). This sequence of change is followed in the whole phenomenal world of nature. But through all these changes, the basic substance remains.

क्रमान्यत्वं परिणामान्यत्वे हेतुः ॥१५॥

Kramānyatvam pariṇāmānyatve hetuḥ ||15||

The sequence of order is the cause of the sequence of change.

The sequence of order in time and the sequence of phenomenal change in nature both are related, not independent. Indeed each shows and reflects the other. One is the temporal dimension of the Universe while the other is the material dimension. We might as well say that, related as the two are, one flows from the other. All changes, whether of property or form or state, follow a certain order. From the clay powder to the pot and back to the powder, there is a sequence. Nothing happens by accident. This is *Rtam*, the law of nature. The order of nature is hidden but involved and inviolable, and it determines the sequence of change. What appears as an accident or a miracle appears so because we do not understand the dynamics of the laws underlying that event. Following that very order of nature, we simulate conditions in the laboratory, construct experiments and produce the desired results. So, if the yogi concentrates on and masters that sequence of nature's order, he can

understand the order of change and infer what has gone before and what is going to follow. Siddhi, then, will be supernormal but not supernatural. It will be a power, nevertheless, but within the order of nature.

परिणामत्रयसंयमादतीतानागतज्ञानम् ॥१६॥
Pariṇāmā-traya-samyamād-atītānāgata-
jñānam ||16||

By Samyama on the three-dimensional change, knowledge of the past and future (can be attained).

If we concentrate on the three-fold change (Property, manifestation, and the state of manifestation), we can attain the knowledge of the past and future. Sounds very attractive. Very logical too. The series of changes follows a definite order of events as provided by nature. Once we master that order, and identify ourselves with that order, we can predict any event of the future and discover any part of history, individual or social (but within our field of knowledge).

But is that as easy as it sounds attractive? Any event that takes place is determined by almost an infinite number of variables pertaining to time, space, environment and other supportive causes. Unless we master all those causes we cannot predict the change in its entirety. Once we enter this exercise, there is no end to the expense of energy. However, on a limited scale it might be possible to predict. An intelligent student, for example, can predict what result he is going to get in his examination. A mediocre cannot, comparatively speaking. Similarly, if the yogi develops his understanding of the laws of change and the specific variables of a situation, he may predict the future. But the field of application will be so vast that it will be a fruitless exercise. Theoretically, however, prediction of the future and revelation of the past is possible. In the field of weather forecast at least, it is true, not unfailingly though.

Shall we concentrate on the development of consciousness, or on the attainment of knowledge, or on the acquisition of power ? The proper answer is consciousness, then knowledge. Power loses its value in relation to these.

**शब्दार्थप्रत्ययानामितरेतराध्यासात्सङ्करस्तत्प्रविभागसंयमात्सर्वभू
तरुत ज्ञानम् ॥१७॥**

*Śabdārtha-pratyayānām-itaretar-ādhyāsāt-
saṅkaras-tatpravibhāga-samyamāt-
sarvabhūtaruta-jñānam ||17||*

By the association together of each—word, object and sense—there is the integration of them (in communication, though each is otherwise separate).

By Samyama on each of these three separately (but progressively), follows knowledge of the language of all living beings.

This sutra says two things

1. What is language and what happens when we speak?
2. What happens to the yogi when he practises Samyama on language?

Let us take these one by one:

1. If you say to someone, “A chair please,” he brings you a chair. How does it happen? Let’s see.

It happens through our mind: In the objective world, there is an object ‘chair’. In social language there is a word ‘chair’ which is the name of that object. In the mind there is the picture of the object called chair. There is also the picture of a word which is the name of that very object. There is also the association of that word and that object. The word and the object lie together in picture form in the mind. That is the sense, the meaning, an image in the mind. That image is Pratyaya. In addition, as we know from language practice in communication, there is an integration of all the three in a

joint image. That joint image is Samkara, the integration of the three.

Thus, the word (shabda, the name), the object (artha, the thing meant), and the sense (pratyaya, the joint picture existing in the mind) are, each one, separate entities. But in communication they are integrated into one, because they act together, simultaneously and automatically. When you say, "A chair, please", the man concerned hears the words, the integration of sound and sense works in the mind, he understands what is wanted and the chair is brought. Of course, the average man does not actually say to himself: "I hear the word 'chair'. I know the object called 'chair'. There is the picture of that object in my mind and that picture is associated with the word-picture in my mind. Let me put the two together. Yes, now I know that by his words he means that I should bring for him the object called 'chair'. And here I do it and offer him the chair." The whole operation is automatic and almost unconscious. The word, the object and the sense lie together in the mind although they are three separate things. They are accepted together by each speaker and the community which speaks that language. This combination of the three exists and works in an integrated form and manner.

Each community has its own language. Two languages might have certain common features. For example, Hindi, Sanskrit, Gujarati, Bengali and many other Indian languages have common features. But a language might as well be very very different. Still one thing is common. The integration of the word, the object and the sense is common to all languages, and the mind of every speaker and hearer works in the same manner. In communication, we go from the word to the object through the sense in the mind.

2. The language of birds and animals is completely different from human language. But their language too functions the same way as human language. They communicate. One bird, for example, calls to its mate, the

mate hears the call and joins the mate. By this we can understand that the integration of the word, the object, and the sense is common to human language as well as to the language of birds and animals.

Now we come to what the author wants to say. If the Yogi practises meditation on the word, the object and the sense, separately as well as on the integration, the triangle, in each context, human, bird or animal—he can know the language of all the living beings. For example, from the sound of the bird he will reach the mind of the bird, then, the sense there which keeps the sound and the object together, and from there he will know what the bird means with reference to his world. The world of the bird is not separate from ours. All, man and beast and bird, live in one world. So the yogi can know the universal language by projecting his consciousness into the consciousness of all living beings.

Let us take two examples to understand one general and the other particular: one that of a mother and the other that of a Sanyasi.

Take the case of a mother and her child. The child utters sounds. They are no part of a developed language, they are just sounds, noises for you and me. You might as well dislike the child for disturbing you and ask someone to take it away. But the child's sounds express something in his mind, happiness, discomfort, a want or a desire—for food or water, or to be lifted up into your arms. You don't understand it. But the mother does, and she immediately does what the child wants. She has heard the sound (shabda), gone into the child's mind and sense (Pratyaya), and done what was wanted (Artha). The child's language has not been coded as a developed language into words, sentences, meanings, grammar, etc. But the mother understands that peculiar and personal code. She has projected her consciousness into the child's consciousness, identified herself with him and so she has a special language common with the child's. The mother and the child are one: The child looks at the mother as his

protective self and the mother looks at the child as a promise of defence and continuity against mortality. The mother is the child's beautiful world of security and assurance. The child is the mother's immortality. The two are one in one common world, and, together, they speak one common language. For the yogi, the whole creation is one family. They all speak one common language. Our languages are part of that. The yogi knows that, through Prajna, he may concentrate on any one particular instance of it, and he will understand it.

A friend tells me of a Sanyasi in east U.P. who lived in the forest. The beasts and birds and reptiles lived around him in very friendly company. Once somebody saw a cobra lying with him. It came too close. The Sanyasi asked it to move a little farther away. The cobra moved away. The man asked the Sanyasi, "Don't you feel afraid, Baba?" The Sanyasi replied, "No, when he is with me, I look at him as if he is a human being, or I look at myself as if I am a cobra. This way we live a common life and speak a common language."

So when the yogi hears the sound of birds, he concentrates there, enters the bird's mind, becomes the bird, knows the communication triangle and understands the language. Hence the knowledge of the languages of all living beings. The yogi thus knows the secret and the structure of all languages.

संस्कारसाक्षात्करणात्पूर्वजातिज्ञानम् ॥१८॥

Saṁskāra-sākṣātkaraṇāt-pūrvajāti-jñānam ||18||

By direct realisation of the latent impressions (Samskaras) through Samyama, knowledge of previous birth (is obtained).

The mind is like a record room, a computer, an endless micro-film. Whatever we will, do and experience gets recorded there. Whatever is recorded there conditions our life, and whatever further we do here gets recorded there. Thus, in the mind, there is a record of credit and debit, action and sufferance, cause and effect, and that process continues.

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There are two heads of this account, Vasana and Karmashaya, i.e., the desires which condition our attitudes and actions, and the impressions of good and evil which actualize in pleasure and pain and further condition the state of our life and achievement.

The record follows from what we are by nature, whatever we do by will, and what we suffer in consequence in a particular life. Thus there is a chain of cause and effect in our Samskaras and our life. Hence if a yogi concentrates on his Samskaras, he can know how those Samskaras came to be recorded there. Once he knows the chain he can know about his previous births.

This sutra shows that according to yogic philosophy it is possible to go deep into the unconscious and know the roots of our being and existence. Further, it is possible by yogic practice to redirect our own present and future (4, 2).

प्रत्ययस्य परचित्तज्ञानम् ॥१९॥

Pratyayasya paracittajñānam ||19||

By realising mental images, knowledge of the state of other's minds.

The yogi can concentrate on the expressive content of the mind and have a direct realization of that. He can realize, for example, his own Samskaras by going deep into the layers of his mind. He can also concentrate on the content of another's mind, and from a direct realisation of that, he can know the state of the other man's mind.

Here some commentators bring in one sutra which others don't accept as part of the original text. The sutra is the following mantra:

न च तत्सालम्बनं तस्याविषयीभूतत्वात् ॥२०॥

Na ca tatsālambanam tasyāviṣayībhūtatvāt ||20||

The basis of the content, not being the practitioner's object of realisation, does not get known.

The commentary on this sutra says: "In the process of Samyama referred to in the previous sutra (3, 19), the yogi comes to know the nature of the content (whether it is one of attachment or passion), but not what it is based on. It is so because the nature of the modification in the other person's mind, and not the cause on which it is based, comes into the yogi's field of observation." In simple words, the yogi knows the emotion in the other man's mind but not the object with which that emotion is attached. For example, he can know whether the other man is pleased or angry, but he cannot know the person or object (the cause) on whose count he is pleased or angry.

As against this, there is the other view : The emotion in the other man's mind cannot be independent of the object of emotion. The pleasure or anger in the mind is present with the person or the object or the situation which causes that emotion. Hence, if the yogi can know the emotion, he can also know the object on which it is based.

In our view, the sutra is simple in meaning: There is a link between the yogi's mind and the other person's mind. So the yogi knows whatever there is in the other man's mind, and doesn't know whatever there is not. The rest is all surmise about what there might be or there might not be. How can any one say that the emotion is there but the cause of the emotion is not there? The laws of the mind's working have a chain of cause and effect. If both the cause and the effect are there, the yogi will know them both. Why not? Hence it is said: "If, however, after ascertaining the state of the mind, the yogi performs Samyama on the object occupying it, he will comprehend that also" (Dwivedi, p. 78). If the yogi can know the state of the other man's mind whatever it happens to be, a state or emotion, etc. then where is the need for this sutra or commentary?

Hence a justifiable meaning of the sutra could be: The basis of the emotion does not get known unless it is the object of meditation.

कायरूपसंयमात्तद्वाह्यशक्तिस्तम्भे चक्षुःप्रकाशासम्प्रयोगेऽन्तर्धानम् ॥२१॥

Kāya-rūpa-samyamāt-tadgrāhya-śakti-stambhe cakṣuḥ-prakāśāsamprayoge' ntardhānam ||21||

By Samyama on the body form (follows) suspension of the perceptible waves thereof, thence disconnection with the light of the eye, and invisibility.

Here a very important and interesting siddhi is being described and explained—the invisibility of the yogi's body form.

For understanding this sutra, let us first understand how things are seen. Everything having a physical form transmits waves of light. These waves are received by the eye of the perceiver and interpreted by his mind. This is how a things are seen. If the transmission of the waves is disturbed, the eye will receive that disturbance too and the form will appear distorted. If that transmission is stopped, the form will not be seen.

Let us compare this to television transmission. The programme (which is Rupa or form) is converted into waves which travel through ether (Akasha). They are converted into form again on the T.V. screen and are seen by us. Let us take the T.V. screen as our eyes, and we'll understand the sutra.

If the waves of transmission are disturbed by a stronger force, you don't see the picture, it is disturbed. Similarly, if the waves were so controlled that they are suspended, the screen will be blank. Apply this to the ordinary situation. Suppose the yogi controls the transmission of the waves of his body form and suspends them. They do not travel to the eye of the beholder. The beholder's eye is blank because there is

no contact with the form through the waves. Hence the yogi's body 'disappears'. We should remember, though, that it does not go out of existence.

The one point to consider scientifically is this: All existence is an expression of energy. All energy is emanation of waves from the body-mind-spirit complex and the waves originate from the centre of the complex. In the case of a piece of stone, for example, the form is transmitted through waves of the form which flow to our eye according to the law of nature. In the case of the human being the energy flows from the centre of vitality. The appearance on the face reflects what is there in the mind. A human can develop his mental power to control the expression of his mind. A leader, an administrator, a ruler, for example, must control his mind and its expression on the face. An actor or actress does it remarkably well. The question that arises now is this: Is the expression of the body-form subject to laws of nature beyond our control, or is it within our control? If the expression of form is an expression of vital energy, and if the yogi's mind can exercise control on the transmission of his energy as you can switch off the radio/TV waves, then the yogi can control his formal visibility by suspending the waves and thereby switch-off his body form from the beholder's eye. This does not, however, mean that his body evaporates into nothing. It is there. Only it is not seen by the other person.

**सोपक्रमं निरुपक्रमं च कर्म तत्संयमादपरान्तज्ञानमरिष्टेभ्यो
वा॥२२॥**

*Sopakramaṁ nirupakramaṁ ca karma
tatsaṁyamād-aparānta-jñānam-ariṣṭebhyo
vā||22||*

Karma implies fruition either fast or slow in time. By Samyama on Karma or from portents, knowledge of death (can be acquired).

The secret of this sutra lies in our knowledge of deep psychology. Refer to 2, 13, which says that the class of birth, the length of life, and suffering or enjoyment, happiness or unhappiness, are the results of our actions. The actions are classed as actively fructifying and slowly fructifying--those which give the result fast and those which give the result slowly. Actions are also classified into Sanchita (cumulative), Prarabdha (past and determinative), and Kriyamana (Operative). Sanchita Karma is the total karma generated by an individual so far, during his present and past lives. This is his accumulated account. Prarabdha (past) is that part of it which conditions his present birth and is being suffered by him. Kriyamana is that which he is doing and which is being credited or debited to his account. Death too is the result of one's actions. So if one can concentrate on his actions and the fruit of those actions in operation, he can know the time of his death in advance.

The other way of knowing the time of one's death is by omens or portents. Omens or portents are mysterious events and experiences out of the ordinary. We put different interpretations on them, and they are often regarded as superstition. The sutra does not justify superstition, but it does provide a basis for understanding mysterious events and experiences. Some events are seen by all alike, for example, a shooting star. Others can be individual experiences, for example, hearing strange sounds, seeing strange things, etc. Natural events are the language of nature and can be understood by those who know. For example, currents of wind can foretell a storm, and waves from the earth can predict an earthquake. Those who are nearest to nature, certain animals, for example, can understand the warning and can take precaution. Similarly, certain personal experiences reflect one's mental and physical condition, and they may indicate what is going to happen to our body and mind. If the yogi concentrates on this language of nature and mind as related to him, he can predict the time of his death.

मैत्र्यादिषु बलानि ॥२३॥
Maitryādiṣu balāni ||23||

Through Samyama on friendliness and such other positive emotions, various kinds of strength (of personality are obtained).

Refer to 1, 33 which mentions four attitudes of the mind toward others: friendliness, sympathy, happiness and understanding. These are meant here as objects of concentration because they are positive attitudes. If the yogi concentrates on friendliness, or sympathy, or a sense of happiness with others, or proper understanding toward others, he gets extraordinary powers of personality and people flock to him as their own.

It is worth noting that the objects of concentration are positive, not negative. Hence yoga cannot be exploited for negative powers or selfish puposes. This is important because many people exploit simple folk by frightening them with negative results, loss of money or of property or of friends or sometimes of life itself.

बलेषु हस्तिबलादीनि ॥२४॥
Baleṣu hastibalādīni ||24||

By Samyama on (Physical) strength, one can obtain strength of the kind like the elephant's.

The object of meditation here is physical strength, that of elephant, eagle or wind, etc. as is mentioned in the commentaries. Animals are concentrations of the powers of nature, and in the ancient literatures of different nations there are references to heroes who had powers like those of the wind or the eagle or the sun. That, however, does not imply that they were yogis. It only means that such strength has been our ideal, and the Shastra says that it is possible. We

have many examples of people who can display such powers even these days. Swami Dayananda was one.

One question, however, is important: The very definition of yoga is control and transcendence of all fluctuations of the mind, which means transcendence of the world of existence and experience. Then why such attainments or powers through yoga ? The answer is that transcendence does not mean indifference, negation or denial. It means transcendence of existence through existence. We travel through all the stations, whether the train stops or not at particular stations. If we travel by a passenger train, it stops at all the wayside stations. If we travel by a fast or superfast train, it stops at a few stations only. There may be direct train as well. But whatever the trains, we know that the stations are there. We may or may not stop there. May be we stop at one and the train moves off leaving us behind. May be we stay on in the train to reach the final destination. The choice is ours.

प्रवृत्त्यालोकन्यासात्सूक्ष्मव्यवहितविप्रकृष्टज्ञानम् ॥२५॥
Pravṛtṭyālokanyāsāt-sūkṣma-vyavahita-
viprakṛṣṭajñānam ||25||

By directing the light of super-sensuous faculty (jyotishmati), knowledge of the subtle, the obscure and the remote (can be obtained).

This is a very important sutra. It sets forth methods of knowing as well as the classified objects of knowledge. First, the objects of knowledge are subtle, those which are too small or too fine for ordinary perception. Then there are objects which are obscured from view by certain obstructions. Dust, smoke or a wall, for example, might obstruct the view. Then there are remote objects, too far away such as the stars. There is also another order of subtlety-objects physical, mental and spiritual. All these objects cannot be perceived directly with our senses because our sense power is limited. However, we

the microscope or the telescope to see physical objects. Such instruments aid our senses.

In this sutra, the Rishi mentions a higher power of knowing which is beyond our physical senses. It is the inner and higher light of the mind which can be projected onto things subtle, obscure and remote. One indication of this faculty is given in 1, 35-36, the faculty of supersensuous light like that of the sun or the moon, etc. It illuminates the mind and reveals objects most subtle, obscure and distant such as the sun, the moon, the planets, etc.

In 1, 17, are described the different instruments or means of knowing which are Vitarka, Vicara, Ananda, and Asmita. There are different and subtle levels of the mind's working on different objects described in 2, 19: Vishesha, Avishesha, Lingamatra and Alinga. Reference may also be made to 1, 40 and 45.

भुवनज्ञानं सूर्ये संयमात् ॥२६॥

Bhuvanajñānaṁ sūrye saṁyamāt ||26||

Knowledge of the world system by meditation on the surya-nadi, ida in the spine.

A great deal has been written in the commentaries on the point of concentration and on the cosmic geography of the regions referred to as Bhuvana in this sutra.

The first controversy is about the point of concentration, whether it is the sun which is the object of our common experience, or the spot called the solar entrance in the body. About the spot called the solar entrance also there is controversy: whether it is the nerve going up from the heart to the brain or it is the point where the spinal cord enters the brain, or the right nadi, ida, of the spine. Only an advanced yogi can say what it means. But an average reader with faith in the science will accept that concentration means bringing the entire energy of consciousness to bear on the point of meditation. And it is possible to concentrate on a point inside

the body as well as on one outside the body but mentally internalised. It is common experience that while sitting in our room, we can concentrate on something which may be far away. As you close your eyes, you see the worlds within.

Moreover, we generally accept the tradition that the individual (pinda) is, in little, a cosmos (Brahmanda), that is, the microcosm is in itself a macrocosm. So, as there are seven upper regions or 'Lokas' in the cosmos, so there are seven upper regions inside the body system. These are Bhuh, Bhuvah, Svah, Mahah, Janah, Tapah and Satyam. And just as there are seven nether regions or lower worlds in the cosmos, similarly they are there in the individual body-system as well. If we know the inside worlds, we know the cosmic worlds as well, correspondingly.

Hence the controversy about the point of concentration seems to be more a theoretical debate than a practical problem. An average reader should accept in faith that if the yogi concentrates on the sun inside, he can have knowledge of the regions, and correspondingly, as much knowledge of the microcosmic regions as of the macrocosmic regions. Yoga is a science which transcends science, and hence it ought to be appreciated in a spirit of intelligent faith. The simpler meaning might still be better, and that is, that if the yogi concentrates on the sun, at his level of consciousness which is not the ordinary consciousness like yours and mine, he can get knowledge of the cosmic regions.

चन्द्रे ताराव्यूहज्ञानम् ॥२७॥

Candre tārāvyūhajñānam ||27||

By Samyama on the 'moon' (Chandra, pingala nadi), knowledge of the stellar system (disposition of the 'stars' vital energy centres of the body).

Again the controversy about the point of concentration, whether it is the moon or the spot called moon-entrance in the body. We have to appreciate whether the yogi

can internally concentrate on the moon-entrance or project his consciousness on to the moon and watch, again internally with the subtle and inner eye, the disposition of the stars. An average reader can accept it either way. However, reference might be made to the new development of man's voyage to the moon. Suppose one were actually on the moon with all the modern instruments of space survey. Would he know the disposition of the stars and planets? Yes, and better and better because the space around is clear. The yoga philosophy here lays down that, by projecting the consciousness onto the moon and realizing that, one can know the disposition of the stars from that point of reference. But more acceptable is concentration on the pingala nadi, left of the spine, to know the micro cosmic (individual) system of energy systems of the body.

ध्रुवे तद्गतिज्ञानम् ॥२८॥

Dhruve tadgatijñānam ||28||

By Samyaraa on the pole star (sushumna, dhruva nadi, centre of the spine), one can know the motions of the stars (dynamics of the energy system of the body).

All movements are movements relatively. They have a reference to something fixed. For example, when you say that you have travelled five miles, you mean that you have moved a distance of five miles from a fixed point, say your place of residence. So all movement implies that there is a fixed centre. In the sky, that fixed centre is the pole star. All other stars are moving in respect of that.

So if the yogi concentrates on the pole star, he obtains knowledge of the movements of the stars. This is one and popular interpretation.

You might as well have seen that elderly people with experience, before watches were common, could tell about time and seasons almost correctly from the position of the sun in the day and of the stars at night. They did so with the help

of the movement of the stars with reference to the Pole star. The Pole star is like the centre of the dial, and the other stars, like the hands of the watch, move round. If average people with experience could know this much, the yogi could know anything about the stars.

Further, the ancient astronomers have left us correct and almost complete knowledge of the movements of the stars. How was that possible? The possible answer is that they knew by intuition, that is, through yoga.

In the body system, the central nadi (sushumna) is known as Dhruva. By smyama on that, the yogi can know the systemic centres of the body dynamics.

नाभिचक्रे कायव्यूहज्ञानम् ॥२९॥

Nābhicakre kāyavyūhajñānam ||29||

By Samyama on the navel centre, knowledge of the metabolic system of the body.

The nave is the centre of the body's growth and structure and functioning. Yoga Vashishtha emphasizes this central importance of the nave.

The nave is described as being in the centre of the body. It is like the root, rather like the centre of the seed, from where grow the head and the feet like the leaves and branches of a plant, the upper and the lower parts of the body.

In the Veda and Upanishad, the Supreme Soul is described as Hiranyagarbha, seed-centre of the entire cosmos. The creation grows from there as the body of the Great Soul.

One might as well compare the growth of an organism from the seed or from the fertilized organism in the mother's womb. It is just as it is described in the Yoga Vashishtha. If you concentrate on the nave-centre, you realize the biochemical, structural and functional operations of the body-system, i.e., as it has grown and as it is functioning. Thereby you can also know the secret of good health.

कण्ठकूपे क्षुत्पिपासानिवृत्तिः ॥३०॥
Kaṇṭhakūpe kṣutpipāsānivṛttiḥ ||30||

By meditation on the throat pit, freedom from hanger and thirst.

Hunger and thirst are indications that the body needs food and water for energy. If you don't take food and water, you grow weak and the body does not function properly. But the yogi can control his hunger and thirst so that these don't disturb him in meditation. This he can do by meditation on the pit of the throat.

Below the tongue are the vocal chords and the larynx, and below that is this pit or trachea. Hunger and thirst are felt because of the touch of Prana here or because of the secretion of certain glands here. By concentration on the pit the yogi can control the feelings of hunger and thirst so that he is not disturbed in his meditation by the physical conditions of the body.

Sometimes it is said that hunger and thirst are conquered by the yogi for ever. Not so. Vyasa says that hunger and thirst do not disturb him in his practice. He controls the affliction through tapa and samyama, but he is surely subject to them as long as he retains the body.

कूर्मनाड्यां स्थैर्यम् ॥३१॥
Kūrmanāḍyām sthairyam ||31||

By meditation on the Kurma-nadi, steadiness (is obtained).

It is steadiness of the body as well as that of the mind. The Kurma-nadi is of the shape of the tortoise and is situated in the chest region below the throat-pit. It is also described as the bronchial tube. But one cannot be sure whether, it is the bronchial tube or a nerve of the shape of a tortoise. In fact, the description 'like that of a tortoise' may be the description of the function and not of the shape. It is said

to be the nerve that controls the Prana called Kurma. Just as a tortoise can go into hibernation for a long time, so probably, the yogi can attain steadiness in meditation if he concentrates on the Kurma-nadi and controls the Prana.

The steadiness is certainly beyond the steadiness of Asana. The right Asana has been described as steady and comfortable. But the steadiness here mentioned is surely higher and for a higher purpose.

मूर्धज्योतिषि सिद्धदर्शनम् ॥३२॥

Mūrdhajyotiṣi siddhadarśanam ||32||

By meditation on the light on top of the head, sight of the Siddhas (the perfected beings).

On the top in the skull there is a hole through which and from where flows the light of sattva, of knowledge, vision and grace. This hole is the Brahma-Randhra which is in the crown of the head. When the yogi concentrates on this light, he can have the sight of Siddha or the perfected beings.

The term 'Siddhas' has been explained in different ways: 'Siddhas are the High Adepts able to walk unseen through space.' Thus they are described as aerial beings who visit the yogi. It is better to understand the term at common-sense level, meaning that it is those persons who have attained high moral and spiritual success in their yogic practice. Naturally, when the yogi is able to realize the light of Holy Grace flowing through the Brahma- Randhra into his head, he joins this great fellowship and meets them. Vyasa in his comments on 3, 44 and 51 supports this interpretation. These, 'Devas' (gods of the popular imagination) are described as men of exceptional merit and attainment. In our tradition, men of exceptional attainments are regarded as Devas and Siddhas. The yogi joins their company.

प्रातिभाद्वा सर्वम् ॥३३॥
Prātibhādvā sarvam ||33||

By Samyama on Pratibha, all knowledge.

Pratibha is the knowledge or prescience which precedes Viveka or the discriminative knowledge of the Purusha. It emerges in the mind of the yogi before the final knowledge. It is like the dawn before sun-rise and dispels all darkness. The yogi knows everything, whether it is gross or subtle, obscure or remote. It is direct and spontaneous. It arises by the Grace of God and supersedes all other knowledges obtained by different practices. This knowledge is known as the knowledge that saves by leading man to the final knowledge of the Purusha. The knowledge arising from Discrimination is one step ahead (3, 54).

Pratibha is the knowledge which emerges from Pratibha (genius). It stands for a superior faculty of knowing things directly, as if one stands face to face with the objects of knowledge.

It surpasses with the sense organs, perception, observation, analysis, indeed the senses, the intellect and the mind. It is like the direct knowledge of Adam before the Fall, born of his vision with God's Grace.

Pratibha is later referred to in Sutra 36 where it is placed with the intuitional knowledge of objects related to the five senses. Thus Pratibha is knowledge which is related to but not necessarily obtained from the senses. In modern psychological terms we may call this as the knowledge obtained through ESP. Pratibha is that faculty of intelligence which is akin to but prior only to prajna which is intelligence of the highest order. While Pratibha illuminates, Prajna reveals.

हृदये चित्तसंवित् ॥३४॥
Hṛdaye cittasāṁvit ||34||

By meditation on the Heart lotus, realisation of the mind and the spiritual awareness therein.

By Heart is meant that lotus-shaped seat of consciousness which is described as Hiranmaya Kosha or Anahata Chakra in Vedic and Yogic literature. By concentrating there, the yogi gets knowledge of the dynamics of consciousness—chitta, the structure and function of Mana, Buddhi and Ahankara, in short, the I-sense, and the way it flows into the world of experience. Knowledge of the self is just one step short of the final knowledge of Purusha, the Super-self.

सत्त्वपुरुषयोरत्यन्तासङ्कीर्णयोः प्रत्ययाविशेषो भोगः

परार्थत्वात्स्वार्थसंयमात्पुरुषज्ञानम् ॥३५॥

*Sattva-puruṣayor-atyantāsaṅkīrṇayoḥ-
pratyayāviśeṣo bhogaḥ parārthatvāt-svārtha-
saṁyamāt-puruṣajñānam ||35||*

Though the mind (Sattva, Prakriti) and the soul (purusha) are two extremely different entities, yet the feeling in experience that they are one and the same—being extremely close—that experience is sufferance (Bhoga). By meditation on the self-existent (soul, purusha) beyond the subordinate (mind and experience, Prakriti) knowledge of the soul (Purusha) is obtained.

It is a difficult but very comprehensive sutra. Let us first be clear about the terms and then come to the meaning of the sutra.

First there is Sattva. Sattva is intelligence, the mind, the Buddhi. Its property is light, sensitivity and illumination, its essence being Sattva as against Rajas (energy, motion) and Tamas (inertia) parts of the physical world. It co-exists with Rajas and Tamas and it is often blurred by them. It may as well overpower them and dominate them as it does when the

mind is in a proper state of discipline. But ordinarily it is mixed up with Rajas and Tamas.

Then there is purusha, pure consciousness. As such, it is completely different from Sattva which is Prakriti (though in its pure and sensitive form). The world of Prakriti is changeable. The changes in the world of existence are reflected by the intelligence (Sattva or Buddhi). But though the intelligence reflects these, it is not aware of them. It is the soul (which is awareness) which watches them and is aware of them through intelligence (2, 20). The soul does not change with them because it is not a changeable entity. Ideally speaking, the soul should maintain this objectivity and its distinct nature of pure awareness. But often it does not. It plunges into the flux of change reflected in the mind and gets involved, feeling the pleasure or the pain of the situation. This is the confusion of intelligential information and pure self-awareness. The soul and the intelligence are distinct, but in this situation the soul loses the awareness of that distinction and, instead, feels one with the intelligence and experience. The watcher (the Soul), the reflector (Buddhi), and the reflected (experience), all 'become' one. This confused identity and the loss of distinction is 'experience' or Bhoga. Reference may be made to 1, 4: The experiencer (drashta becomes the experience (vritti). This is sufferance.

Then we come to the distinction. The distinction has been described earlier in 2, 17-21. The distinction is absolute as well as relative. Purusha is pure consciousness, it is unchangeable. Prakriti is changeable; it is sensitive but not conscious, not aware of itself nor of Purusha. Secondly, Purusha is Svartha, self-existent, existing for itself and on its own. Prakriti is Parartha, for the other, that is, for the Purusha (2, 21). It is meant for the existential experience of the soul, and then, having served its purpose—when the soul has passed through and transcended the experience of existence--it resolves, merges back into its original form. The soul too,

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having been through the world of experience and come to discrimination, rests back in its own true form as distinct from its existential integration with the material world (4, 34). Having realized its true nature, the soul rests in the Supreme Purusha. Thus the human soul completes a cycle: pure consciousness or essence, getting involved with existence, the experience of pleasure and pain, and, after it has realized through that very process of existence its own distinctive form and nature, it gets back to itself and merges with the Supreme Self.

From the essential distinction between the two, and through the existential involvement of the same two, we come to the operative part of the sutra.

When through purity of intelligence, again, the soul grows aware of the distinction between the intelligence and itself, and realises that the intelligence exists for the soul and not the soul for the intelligence, then the soul may concentrate, beyond intelligence and experience, on its own nature and self-existence, and thereby through distinctive knowledge of itself, get the knowledge of and about the Purusha.

It is to be remembered that this knowledge is not a direct realization of the Purusha. It is still on the plane of distinction between the pure essence and the world of existence. Realisation, of course, would be the next stage of attainment. We can work out the complete Essence—Existence cycle like this:

1. Essence: the state of union of the human soul (jivatma) and the Supreme Soul, (Paramatma, Ishvara). Prakriti too is in a state of sleep within the Cosmic Self. This is the pre-creation stage (of svadhaya-tadekam: Rg. 10, 129, 2).
2. Projection of the pre-creation unity into a duality (of Rtam and Satyam, Prakriti and Pususha: Rg. 10, 190, 1), and then a trinity: the human soul descending from the Essence into Existence, where it is in co-existence with Prakriti and the Purusha Supreme (1, 24).

3. The human soul's essence-existence syndrome of involvement or Bhoga.
4. The emergence of the awareness of distinction between the essence (the soul), and Prakriti, of which intelligence (sattava) is the flower.
5. Back to the self and unity with the Superself (1, 3; 3, 55; 4,34).

ततः प्रातिभश्रावणवेदनादशास्वादवार्ता जायन्ते ॥३६॥
*Tataḥ prātibha-śrāvaṇa-vedanā-darśā-svāda-
vārtā jāyante ||36||*

Thence (after the knowledge of the Purusha through discrimination) are born super sensuous perception and intuitive powers (Pratihha) of hearing, touch, sight, taste and smell.

One question: Pratihha or super-sensuous has been mentioned earlier in sutra 32. Why then a repetition here?

Pratihha has been interpreted as an adjective of the five super-sensuous kinds of perception. But Vyasa has interpreted it, as an independent word standing for knowledge obtained directly as if by a superior kind of intuition. If so, why is this Siddhi repeated? The answer seems to be that, in 32, it is given as an alternative to the different kinds of knowledge obtained through different kinds of concentration. That is, Pratihha knowledge is equal to all kinds of knowledge obtained through different disciplines of meditation. Here it is said that Pratihha arises from distinctive knowledge of the Purusha, and it arises involuntarily.

When knowledge of the Purusha is obtained, all kinds of knowledge follow. The reason is that the knowledge of Purusha subsumes all knowledge and transcends the knowledge of existence obtained through the senses. One who knows the highest, knows all that which is below.

ते समाधवुपसर्गा व्युत्थाने सिद्धयः॥३७॥
*Te samādhāvupasargā vyutthāne
siddhayaḥ||37||*

These (Siddhi powers) are obstacles in the way of Samadhi, but powers in the state of mental fluctuation.

If your object is pure and the highest Samadhi for realization of the Purusha, these super-sensuous powers are obstacles because they distract the mind. But when the highest is not the end in view, then they are certainly powers at lower stages of the practice including lower Samadhis.

This is a very important sutra because it sets into the proper perspective the process and the end of yoga. The end of yoga is Samadhi, completion of the existential cycle and self-realisation with union with the Purusha, the Supreme Soul, the Ultimate Essence. But the journey to the Essence is through Existence, that is, both Bhoga or experience, and Apavarga or transcendence and renunciation. Yoga philosophy believes that it is neither possible nor desirable to deny or reject the world of existence and experience. Of course, one should go through the journey with the eyes open and the mind wide awake so that one does not get lost on the way. Hence the need for discrimination between Purusha and Prakriti. But, to cross over to Purusha through Prakriti, one has to know Prakriti and also be a master of it with full awareness and control through the knowledge and the experience, but we must not lose sight of the goal. The knowledge and power on its own can be an obstacle to the ultimate goal, but for the man in love with existence, it is power nevertheless. Hence it is that though the yogi has the knowledge and the power, he is reluctant to use it. It distracts him and deters him from the ultimate goal. If he insists on the use of his powers he will never get to the stage of Nirodha (See Sutra 3, 9)

Arthur Koesler in his book on Yoga says that Patanjali's attitude to Siddhis is the same as that of certain practitioners

in Western history of religion and yoga. There too the Siddhis are regarded as embarrassments. He quotes St. Teresa of Avila as saying in her life that her experience of being suddenly lifted into the air was 'a very sure distress' to her. She prayed to the Lord that 'He would be pleased to give me no more of these graces'. The Lotus and the Robot, 1960 (3rd impression, London, 1961).

**बन्धकारणशैथिल्यात्प्रचारसंवेदनाच्च चित्तस्य
परशरीरावेशः ॥३८॥**

*Bandha-kāraṇa-śaithilyāt pracāra-saṁvedanācca
cittasya para-śarīrāveśaḥ ||38||*

The cause of bondage having been slackened, from knowledge of the free motions of the mind, (follows, the projection of the mind into others' body.

We are born in bondage. The cause of the bondage is our Samskaras lying somewhere deep in the mind. In other words, we are born slaves to our own selves. Our freedom is conditioned by our body too. The yogi, through discriminative knowledge and renunciation (Vairagya), attains to a state of mind in which the cause of bondage is weakened. His mind is free from bondage because he is his own master now. Moreover, he also knows the channels along which the mind moves. So he can control the movements of his mind. With the freedom of movement and knowledge of the channels of motion, he can withdraw his mind as well as senses from his own body and project them at will into another body.

There is difference of opinion on the interpretation the mind's entry into another's body. One interpretation is that the mind (Chitta) leaves one body at will and takes to another body. The other interpretation is that the mind is concentrated in the body itself and from there projected into another body. Vyasa's commentary says that the yogi releases his mind from his own body and projects it into other bodies. Although

Vyasa could not have foreseen the differences of opinion thrown up in an age of science, we know that the scientific frame of reference is, ultimately, not the yogic frame of reference. In modern psycho-therapy, however, it is possible to influence another person's mind and will with our own. That is like the projection of the therapist's mind into the body of the patient. The channels of the mind's movement are nothing but waves of psychic energy flowing from the body of the practitioner and conditioning the medium into a different state of mind. This sutra emphasizes the same kind of psychi communication.

उदानजयाजलपङ्ककण्टकादिष्वसङ्ग उत्क्रान्तिश्च ॥३९॥
Udāna-jayāj-jalapaṅka-kaṅṭakādiṣv-asāṅga
utkrāntīśca ||39||

By mastery over udana, non-contact with water, mud, thorns, etc. and ascension.

Life in the body is controlled and maintained by the vital force of the Prana. The activity of Prana is fivefold. Prana is that which operates from the nose to the heart, i e., upto the lungs. It provides vital oxygen through respiration. That which operates between the heart and the navel is called Samana. Its function is to help digestion and assimilation of food and to distribute the energy over the body. Apana operates from the navel to the sole of the feet. Its function is to throw out the waste materials. Udana is the vital force with upward direction and goes right upto the head. Vyana is the vital force which works throughout the body. Of all these, Udana has the tendency to raise the body upward It is connected with the force of gravitation exercised by the earth on the body and it maintains the body equilibrium It works through the nerves. If the yogi can concentrate on udana and thereby control the nerves and gravitation, he can make his body as light as air by neutralizing the force of gravity. Then he can float above water or be untouched by mud or

thorns and he can even float in the air.

Utkranti (going up) has been explained differently as well. At the time of death, the soul leaves the body at the yogi's will through the upper exit. This is one view and it has been accepted in tradition as well as by Vyasa. In an age of science, this view sounds very reasonable. In any case, those who have real experience, know better and that is true of all the powers.

समानजयाज्वलनम् ॥४०॥

Samāna-jayāj-jvalanam ||40||

By mastery over the vital force called Samana, the vital fire (of energy).

Samana is the vital force which controls the function of digestion. Once the yogi masters the Samana, his digestion functions wonderfully well, and the heat and light produced by the system shine on the yogi's forehead. Indeed the fire of energy radiates from him.

This light (Tejas) has sometimes been interpreted by commentators as the aura or the halo which shines round the head of saints and prophets. This interpretation is not accepted by others. The debate is unnecessary. In the first place, in yoga, especially at the level of siddhis, there is no hard and fast line between the physical and the superphysical. Secondly, Jvalanam properly means something like the heat/light of fire specially because, having mastered samana which generates vital fire, the yogi emanates that fire or Tejas. It is this vital light of energy which is meant here rather than the traditional halo.

श्रोत्राकाशयोः सम्बन्धसंयमाद्दिव्यं श्रोत्रम् ॥४१॥

*Śrotrākāśayoḥ sambandha-saṁyamād-
divyaṁ śrotram ||41||*

By meditation on the relation between Akasha (ether) and the sense of hearing, super-physical hearing.

Akasha is the substance as well as the medium of the sense of hearing. So the ear, the sense of hearing, and Akasha are vitally related. When a sound is produced, it converts into waves of energy. The waves travel through ether, are received by the ear, and then they are converted into sound for our purpose. The yogi who concentrates on the relation between Akasha and the ear acquires a super-physical power of hearing. This power is something like the modern scientific 'hearing' of signals from remote places and planets.

**कायाकाशयोः सम्बन्धसंयमाल्लघुतूलसमापत्तेश्चाकाश
गमनम् ॥४२॥**

*Kāyākāśayoḥ sambandha-samyamāl-laghutūla-
samāpatteścākāśa-gamanam ||42||*

By meditation on the relation between the body and akasha, and by attaining to the state of the lightness of cotton-wool etc., moving through space.

This is a difficult and a mysterious sutra. In fact, all the siddhis are a mysterious affair except to the practitioner who has realized them. We can, nevertheless, appreciate, if not wholly understand, the possibility and the nature of those attainments. This one is really challenging. Its interpretations cover anything from space walking to dematerialization and rematerialization of the body across space (something like teleportation and telekinesis).

For this Siddhi, one should concentrate on the relation between the body and space. The body is in space and the space is in the body. Moreover, all matter, howsoever gross or subtle it may be, has evolved from Akasha, Akasha being the subtlest after the first potential form of Prakriti. Even the basic conceptual material unit of Akasha is the finest, one tanmatra, while the number of tanmatras increases from two to five in

the case of the other elements—air, fire, water and earth. Hence the relation between the body and Akasha implies two things: interpenetration of the two, i.e., the container-contained relation, and the conversion of the subtle into gross and the retroversion of the gross into subtle.

Hence the significance of the other attainment, attaining to the state of the lightness of cotton. We know that the relation between cotton and space is most flexible. Take for example, one cubic foot of compressed cotton. It weighs a good deal. Pass it through the process of carding and it can take the space of a whole room. A piece of compressed cotton, say one cubic centimeter, may not float in the air. But when the one cubic cm. expands through carding, it takes in and expands over a lot of space or Akasha. Then it can fly or float in the air. You might have seen the flakes of it fly before a carder. So the more of Akasha in it, the finer it is as in the case of down.

Thus if the yogi concentrates on the relation between the body and akash and attains the state of the lightness of cotton or down, he can move across in space just as flakes of down float and fly in the space.

It might be interesting as well as instructive to make a reference here to the tradition of Hanuman. He made his body light as air by expanding it into, or taking in more of Akasha, and then floated across. Similarly he condensed it into a very very small body by reducing the Akasha element of the body while he entered, as the story goes, the mouth of the monster Surasa.

We can at least begin to appreciate the Siddhi by the fact that we can take in more air into the lungs and then try to float on water.

बहिरकल्पिता वृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः ॥४३॥

*Bahirakalpitaḥ vṛttir-mahāvidehā
tataḥ prakāśāvaraṇa-kṣayaḥ ||43||*

The concentration of the mind projected without imagination is the Great Discarnate (objective) Concentration. By that is removed the veil from over the light (of knowledge).

Let's understand the basic terms of this sutra. 'Videha' is a projection of the mind outward of the body. 'Kalpita' is a projection with the imagination and the ego which is a physical as well as a psychological operation. 'Akalpita' is a projection of the mind without imagination in a state of freedom, as if, of non-existence of the ego and the body. This state of meditation is 'Mahavideha'.

The sutra has been interpreted to mean that it refers to scientific knowledge of the elements as well as to that of the super-scientific reality, i.e., Ishvara. Swami Dayananda says that the term Bahi (outside) means Ishvara who is both outside as well as inside all of us and the universe. Let us first understand the process of knowing and experience both ways in this context with reference to science.

The Sutra describes the distinction between the objective and the subjective modes of knowing. Our knowledge of the external world is obtained from our experience. This experience is personal. We say: "I know it. I have seen it. It is like this and this." This knowledge and experience is conditioned by what we are as individuals. Thus our knowledge as well as our mode of knowing is personal, subjective. It is our knowledge of things as we see them, not as they are, independent of us. A lot of this knowing and knowledge has an element of our imagination as well as of our prejudices and preferences. For example, if you believe that a particular person is a scoundrel, you will find that all his actions are bad. But if another person, who is not prejudiced, happens to observe him, he will find him normal. Thus our knowledge of the man has a lot of personal (subjective) element. Our method of knowing, that is, the mode of our mind (Vritti), also has a lot of imagination and our ego.

On the contrary, look at a scientist working in the lab. His instruments are not affected or conditioned by his will or imagination. They are independent and give the report of things and results of processes as they are. The report is objective, so is the method also objective, it has no trace of our imagination. Even if the scientist has to imagine something by way of hypothesis, he has to test and verify that hypothesis by experiments before he proclaims it as truth.

Let us now work this parallel in the case of our mind in yoga. When we project our mind out into things, without the strings of our individuality (personality, subjectivity or imagination), that projection or Vritti is called the Great Objective Projection of mind concentration. It is so because it is dis-individualized, delocalized and universalized into the Infinity of Space. In such a state of operation, the mind acts as part of the universe and of the universal mind and, being an instrument of the universal mind, reveals things as they are, not as they appear to you or to me as individuals. In that state, you look at yourself too as you are, not as you feel you are.

When you achieve this sort of concentration, the veil of ignorance, or prejudice, or subjective limitation is removed from our light of knowledge. This objective concentration is called Mahavideha, i.e., the Great Discarnate Vritti free of imagination, the frequency of our mind being in tune with the frequency of the universal mind. It is this mode of knowing which reveals the true nature of things as they are. In the state of universality which our mind attains then, things appear as they exist in themselves. The evil is removed from our awareness.

स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद्भूतजयः ॥४४॥
Sthūla-svarūpa-sūkṣmānvayārthavattva-
saṁyamād-bhūtajayaḥ ||44||

Mastery over the Bhutas (or elements), by Samyama on their form (gross or manifest), nature (essential characteristic),

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subtle structure (element constitution), integration (synthesis of different constituents), and purpose (Value).

This sutra sets forth the idea of what we may call total or comprehensive science. It also sets forth an idea of the progressive formation of existence with its composition, the structure, the characteristics and qualities of the phenomenal world and purpose and value. And that implies that a total science is that which covers the entire world of nature and man and their mutual relationship-- man being supreme and everything else being of value in relation to him. The value of things, as well, consists not in being possessed but in being mastered. And mastery means possession, in terms of knowledge, enjoyment and renunciation, all the three taken simultaneously. From this point of view modern science is partial and incomplete because while it studies the structure, formation and functioning of the phenomenal world, it leaves out of its scope the purpose and value of the world and the ethics of its experience and utilization.

This sutra sets forth five aspects of the phenomenal world for meditation:

1. Gross form or the manifest form or shape and other perceptible qualities of the five elements (Bhutas), earth, water, fire, air and space. The perceptible qualities of these, respectively, are smell, taste, light (form), touch and sound.
2. Essential and characteristic qualities are those which make something what it is. The qualities of the five elements are among others, solidity, liquidity, temperature, velocity and sound.
3. Subtle: The subtle form of each of the elements is the tanmatra or the smallest conceivable unit of structure. This is abstract.
4. Integration: The basic constituents of all the elements of the phenomenal world are the three basic constituents, Gunas or qualities', Sattva, Rajas and Tamas, with their characteristics—lightness, motion and inertia. Each element is

a characteristic and specific integrated state of the three Gunas. The Gunas, thus, are the constant constituents of each kind of tanmatra and the respective elements. Each element thus inherits the characteristics of the specific integration of the Gunas. The Gunas being pure qualities, the physical universe is an extension of a qualitative (Guna) and conceptual (tanmatra) reality. In other words, the material world is an extension of the mental world, an objective complex of mind-motion-and-matter. The mind is the intermediary between matter and spirit.

5. Matter and mind thus being essentially related, it is important to know the relation between man and matter. The purpose of the material world (Drishyam) has been described in 2, 18: It is for the experience (enjoyment) and renunciation (transcendence) of man for the sake of his self-realisation through the existential process. The purpose of matter (Prakriti) is manifestation, the purpose of man (spirit) is the experience of that manifestation and self-realisation through the transcendence of that experience.

Once the yogi realizes the entire process and purpose of the phenomenal world, he achieves mastery over the elements. This realization is not merely an intellectual or perceptual or conceptual understanding of the phenomenal world, but it is a direct knowledge of them by seeing and experiencing, by becoming part of the very processes of the elements. Since the universe is a material realization of the universal mind, the yogi can, by identifying himself with the universal mind, master the elements.

Mastery should, however, be understood as direct knowledge rather than the power of controlling the elements. Yoga is not the power of magic, nor a travesty of nature, it is a discipline of freedom through knowledge and self control.

ततोऽणिमादिप्रादुर्भावः कायसम्पत्तद्धर्मनिभिघातश्च ॥४५॥

*Tato'ṇimādi-prādurbhāvaḥ kāyasampat-
taddharmānabhighātaśca ||45||*

Thence the attainment of Anima (reduction), etc, perfection of the body, and non-obstruction of its (body's) functioning (by the powers of the elements).

By mastery over the five elements one achieves what is described as the nine grand attainments. They are: Anima or reduction to the smallness or subtlety of an atom, Laghima or becoming light, Mahima or becoming very large, Prapti or getting at anything, even touching the moon, Garima or becoming very very heavy, Prakamya or irresistible will, that is, you will and it shall be, Vashitva or control over oneself and others including the elements, Ishitritva or control over the appearance, disappearance and aggregation of materials, and Yatrkamavashayitva or fulfilment of one's own desire as wanted.

Secondly, by mastery over the elements one gets the perfection of the body which consists in beauty, grace, strength and invincibility like that of adamant.

The third attainment is freedom of body functioning against obstruction by anything physical whatever. It is said that even the elements with their natural qualities do not interfere with the yogi in meditation.

The question now arises: Are the laws of nature suspended at his bidding? Is his will superior to the Law and eternal will of God which, as we hold, is immutable?

Vyasa's answer is: he does not go against the laws of nature because they are ordained by a pre-existent, higher and eternal will. If every yogi were to do his individual will, existence would be a matter of personal choice and not of cosmic discipline, impossible.

The simpler way to appreciate the attainments is that to have mastery over the elements is to do so by identifying one's will with God's. Then, since everything is happening according to God's will, it is happening according to the yogi's will too. And since he has mastered the direct knowledge of the elements of physical nature and their

relation with the universal mind, he is their master in his own right as well.

Swami Dayananda interprets those powers not as powers over the physical world but as powers of the mind to study and directly realize the minutest, the largest, the lightest, the heaviest, the remotest and the farthest objects, etc. The qualities of the body too (as of the mind) are strengthened, sharpened and refined by the discipline of yoga. The mystery of attainment thus is appreciable. The attainments are exceptional, but not supernatural. They are meant to help in yogic realization of the Essence of things and not in creating a parallel existence.

रूपलावण्यबलवज्रसंहननत्वानि कायसम्पत् ॥४६॥
Rūpa-lāvaṇya-bala-vajra-saṁhananatvāni
kāyasampat ||46||

The perfection of the body means: attainment of beauty, grace, strength and adamant hardness (invincibility).

With his mastery over the elements, the yogi acquires the beauty (of Apollo), the grace (of an angel), the strength (of steel), and the invincibility of adamant. Yoga is thus not a philosophy of poverty and a message of starvation, it is a way to divine living in human form at the optimum level.

ग्रहण-स्वरूपास्मितान्वयार्थवत्त्व-संयमादिन्द्रियजयः ॥४७॥
Grahaṇa-svarūpāsmitānvayārthavattva-
saṁyamād-indriyajayaḥ ||47||

By meditation on sense-experience, nature (of the senses and experience), the agent I (of experience), the integrated whole (of senses and experience), and its value and purpose, mastery over (i.e., perfection of) the senses.

This sutra sets forth the nature, constitution, and functioning of the five senses in collaboration with the subject

'I'. Asmita or the I-sense of the experience has been mentioned at more than one place in the Yoga-sutras, but at each place it has a context. Anvaya and Arthavatva are the terms repeated, they have earlier been mentioned in 43. Here the author describes the possible attainment which the yogi can have if he performs meditation on the nature, constitution and functioning of the senses. This full description begins with the reception by the senses of the signals from the objects of the senses and covers upto the point of their very creation/formation from an integration of three Gunas and their place (value) and purpose in human life in the universe.

Let's now understand the sutra step by step: First of all there is Grahana or reception of the signals from the objects of sense experience. These signals are sound, touch, form or light, taste and smell. These signals are the stimuli. They are received by the senses. This reception including stimulation is Grahana.

The question now is: Why do the signals stimulate them? Each stimulates only one particular sense organ, not the others. This is because that organ is made in its own particular way from one particular element which is its substance as well as its medium of perception. The particular way is its own essential character. It is its own and no other organ's. It is its Svarupa.

Akasha (Ether) is the substance and medium of the sense of hearing. Vayu (tkernal energy) is the substance and medium of the sense of touch. Agni (light) is the substance and medium of the sense of sight. Water is the substance and medium of the sense of taste. Earth is the substance and medium of the sense of smell. The sense, the substance and the medium is one complex, the svarupa, and it takes its birth from a single element.

Now when the messages of the signals have been received by a particular sense organ, they are passed on to the brain. They are interpreted there by the intelligence (buddhi) and the interpretation then is cognized by the self I. It is then

that we say: I see, I hear, etc. In other words, it is the self which cognizes the information. This experience 'I know this' is Asmita, the cognizing, experiencing, of the self. The 'Self' here is consciousness acting in conjunction with the sense and intelligence (Buddhi), and it is, for the time being, conditioned by that experience.

Now Anvaya or Integration. The entire process from reception to cognition involves the three Gunas which have gone into the making of the senses and of experiences including the substances, media and the instruments. The Gunas are; Sattva or lamination, Rajas or motion/communication, and Tamas or stability of the experience. This integration of the Gunas is Anvaya. The sensitivity of a sense depends on the composition of the integration.

And lastly, there is the value/purpose of the experience which is Arthavatva. The purpose of the senses is to provide experience for the self and then drop off so that the self is again Itself, free and dynamic, sovereign, not involved or bound in by the experience of existence. When we have realized the entire complex from reception to the value and purpose of the reception, we are masters of the senses, the senses are not our masters. To experience, to enjoy but objectively, and ever in readiness to give up according to a programmed intelligent living in yoga, and lastly to give up happily because the senses are not of absolute value, that is freedom and sovereignty. This means the yogi's freedom and mastery over the senses—to experience fully, microscopically, and objectively, as a master watcher of the mighty game of the cosmos being played by myriad forces in unison for the Master Creator and the master receiver.

The senses are, thus, nothing more, but also nothing less, than an apparatus of experience for the soul for the purpose of self-fulfilment.

ततो मनोजवित्त्वं विकरणभावः प्रधानजयश्च ॥४८॥
Tato manojavitvaṁ vikaraṇabhāvaḥ
pradhānajayaśca ||48||

Thence cognition at the speed of mind, without the use of any body-instrument, and mastery over Pradhana.

This sutra sets forth the three attainments which follow upon mastery over the senses. Earlier in 43, mastery over the elements had been described. The three attainments described here are: instantaneous cognition (or cognition at the speed of the mind), cognition direct without the instrumentality of the senses, and mastery over the Pradhana or the first evolutionary form of the material cause of the universe (Prakriti).

The mind is the fastest instrument of consciousness. So cognition at that speed is attained after the yogi has acquired mastery over the structure and functioning of the senses. Why that speed? This is explained by the second attainment. The cognition is obtained direct, without the sense instruments which belong to the body. Reference here may be made to 3, 25 and 36. Where knowledge is obtained through the light of the mind and superphysical power called Pratibha. Here too the cognition is described as without any reference to something of the nature of physical sense. Since the yogi has mastered (known and transcended) the elements as well as the senses, his cognition is Direct, as if through a vision of things lying in his very presence. The third attainment is mastery over the first essential form of the material cause, that is the Pradhana form of Prakriti. Mastery means transcendence, that is, being in a state beyond the operation of something. In this state of attainment, the yogi is beyond the instrumentality of the organs of sense and their action. He has risen to a higher state of cognition and consciousness than is ordinarily possible in the case of the generality of people.

सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं
सर्वज्ञातृत्वं च ॥४९॥

*Sattva-puruṣānyatā-khyātimātrasya
sarvabhāvādhiṣṭhātṛtvaṁ sarvajñātṛtvaṁ ca* ||49||

To one who has realized the distinction between Sattva (Buddhi or intelligence) and Purusha (Pure consciousness) come supremacy over all states of existence and knowledge of everything.

Buddhi or intelligence is the luminous form of Sattva. Sattva is the first, purest and most sensitive evolute of Prakriti. Normally intelligence is mixed up with Rajas and Tamas and thus gets blurred in its operations. But the stage of development to which the yogi has come is that of pure intelligence. He has had mastery over the elements, (3, 44), and over the senses (3, 47). He has also performed Samyama on the self in distinction from Sattva, and therefore has transcended the highest form and state of Prakriti (Existence). He has crossed the experience and enjoyment of the sweetest and the most beautiful in it (3, 35). His knowledge and realization of the distinction between sattva, the purest of Prakriti, and Purusha is now complete. When the yogi attains to this state, he achieves knowledge of everything, and power (mastery) over all the states and forms of Prakriti (Existence). It should be remembered, however, that he is still not by himself. He is the knower, he has the knowledge, and there are the objects of knowledge (Sattva/Purusha and the distinction between the two). Still he is not yet at the goal. He is about to touch it though. But it is not yet with the omniscience, nor the omnipresence of God.

This is the Vishoka, the dispassionate, state of mind and knowledge. Knowledge is there, and free from personal involvement is not, but still there is duality.

तद्वैराग्यादपि दोषवीजक्षये कैवल्यम् ॥५०॥

Tadvairāgyādapi doṣavījakṣaye kaivalyam ||50||

On the renunciation of that also, the seed of impurity (something other than the self) would be eliminated, and then liberation would be possible.

In the last sutra, the Vishoka state of yogic achievement has been described. It consists in the knowledge of the discrimination between Purusha and Sattva (or pure intelligence). It is accompanied by knowledge of everything and mastery over everything. But even this state of knowledge does not eliminate the last possibility of affliction because it is a characteristic of intelligence or Buddhi and a state of triplicity—the knowing self, the knowledge (of the discrimination) and the known (Purusha and Prakriti). Such knowledge (and power) does not imply freedom from that knowledge and power. Hence all this knowledge is Karma nevertheless, and it must have its consequence or result, the result might be sweet, still it will mean bondage and sufferance (2, 15) Therefore, the last seed of sufferance, attachment even to Sattva and knowledge, being a seed of involvement, is impurity. This too must be attenuated, surrendered and eliminated. This is achieved by the renunciation of even the Vishoka state of knowledge. Once the last seed of attachment, awareness of the other (knowledge and the known) drops off, Sattva or Buddhi drops off, the Gunas drop off, Prakriti drops off, affliction drops off, then the self enters the state of perfect liberation or Kaivalya. Then it abides in the pure and absolute from as the self with the superself (1, 3).

The journey to liberation involves the achievement of higher and higher states of knowledge, power and consciousness. but the last step is the surrender of his attachment to even the highest stage of knowledge and power. That surrenderance, in fact, is the surrender of the purest possible state of individuality (which is the seed of definition,

limitation and hence impurity, nevertheless). Once the last sacrifice is made, the individuality is free by itself and merges with the universal self. Then it is not subject to bondage.

स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणं पुनरनिष्टप्रसङ्गात् ॥५१॥
Sthānyupanimantraṇe saṅgasma-yākaraṇam
punaraniṣṭaprasaṅgāt ||51||

On invitation by the masters of places, no temptation or pride to be felt, for fear of evil again.

Sthani means the master of a place, a house of power, temptation or indulgence. One text has 'Svami' instead of Sthani, which too means 'master' or the man of power. The sutra administers a warning: The yogi may receive tempting invitations to places of power and pleasure, but he must decline them. One little mistake and back again into the juggernaut. Hence the warning. Follow the path steadily, relentlessly and indefatigably, if you want to reach the goal. Yoga is a matter entirely of personal choice and initiative. It is sustained by inviolable self-confidence and pursued without reference to social approval or reputation whatsoever.

Vyasa's commentary gives a very interesting and figurative account of the temptation. It first classifies the yogis into four groups;

(1) Prathamakalpikas, or the beginners on whom the light has just begun to dawn;

(2) Madhubhumikas, who have obtained the Rtambara wisdom (ref. 1, 48);

(3) Prajñajyotis, who have mastered the elements and the senses (ref. 3-5, 44, 47), and

(4) Atikrantabhavaniyas, those whose sole problem now is the elimination of the last attachment to knowledge and power (ref. 3, 49-50).

All these yogis can have to face temptation from within and receive from people of power and position through invitations to pleasures and reputation. Great men like

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Buddha, Christ, Dayananda, Gandhi, even that child yogi Nachiketa, experienced, or received invitations to temptations, indulgence and power. But they all rejected the temptations. To-day invitations flow from places of money power so that there is an impressive export of 'yogis' and 'Gurus from India, preferably to the West.

Shun this, says Patanjali, the merry-go-round might end up in a whirl-pool of suffering and pain. And the greater the height, the more delicate the balance. The fall could be fatal indeed.

क्षणतत्क्रमयोः संयमाद्विवेकजं ज्ञानम् ॥५२॥

*Kṣaṇa-tatkramayoḥ saṁyamād-vivekajaṁ
jñānam ||52||*

By meditation on the moment and the sequence thereof, knowledge born of a vision of Reality.

This is a very interesting sutra on the nature of existence. The moment is the smallest conceivable particle of time just as the Paramanu is the smallest conceivable particle of matter. Neither the Paramanu nor the moment is further divisible. So each is the smallest unit as well. The particle is real because it is substantial and exists as substance. The moment, on the other hand, is neither substantial nor independently existent. It is relative, being related to the motion of the particle. Its duration is equal to the 'time' taken by a particle in moving from one point to the next point in space. Thus, if there were no particle to move from one point to another, there would be no moment either. The moment, therefore, is purely a relative dimension, mental concept, not substance. By the same token, time is a mental concept, it does not exist independent of the things which are happening therefore, we measure time in terms of other, physical, events or processes. One hour is marked by one full circular movement of the minute-hand on the dial of the watch. One day is equal to one rotation of the earth (or one round of the

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sun by common observation). When we are not able to relate time to definite and measurable physical processes, we lose the sense of it. For example, after you have had sound sleep, you might say that you slept for one hour. But when you see the watch you might find that actually you slept for three. Thus time, the physical processes, and the mind are related. Let us say that the processes of the physical world and time are simultaneous and the mind measures time in terms of the simultaneity,

Secondly, what appears as continuous time is not really continuous but discontinuous. It is a sequence of single moments. The sequence, moreover, is not continuous like a thread, at best it is like a string of beads, so it is actually discontinuous. One moment springs into existence, lasts as long as it takes one particle to move from point to another, and then recedes. Then with the next motion of the particle, another moment springs into existence. The two moments neither partially nor wholly exist together. Hence time is not continuous like a thread. In the thread, so many fibres are spun and twisted together. The length of one fibre is not yet over but another fibre begins. Thus many fibres overlap and exist together, simultaneously, either at the end or in the middle or at the beginning. But no two moments exist together, nor overlap. Each moment springs into existence, lives for the present, and passes away. Thus the present too is only a moment. The past is gone. It does not exist materially. Nor does the future exist, because it is not yet born. The past as well as the future are materially non-existent, though they do exist in the sequence of causality. Even the division of time into hours and minutes is arbitrary, because there cannot be an aggregate of the non-existent. Time is discontinuous but we suffer from an illusion of its continuity exactly as a film, though it is discontinuous, appears to be continuous on the screen. To know this discontinuous and real nature of the film, you have to go out of the hall, take the film for

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observation, understand the working of the human eye and know how the illusion of continuity is created.

Let us understand the nature of time with reference to the nature of the physical world. The physical world as well is an endless sequence of moments in the sense that no two particle-units are together in a state of stillness. Each is separate and moves from one point to another. Together, they are all an endless flux. This can be understood only if you study the movement of particles in a very advanced laboratory of atomic/quantum physics.

Now let us come back to our experience and of life, a film: you can enjoy the film even if you don't know that the continuity is an illusion and discontinuity is the reality. When you do that you are an average person. At a higher level you may enjoy the continuity of the film as well as know that the film is discontinuous. You may know the cause of the illusion too, the overlapping of the impressions of two snaps. Now too you enjoy the picture but your knowledge is far above the average level of experience. You know that you are the creator of that continuity.

And then you come to the third position: The movie is actually a flux. It exists not for itself but for you. If you merge with the flux, you are gone. But if you are out of it, with all your intelligence about you, you know what it is and you know what you are. You are the end, the film is for you. You are also the constant unchanging watcher of the flux. Then why not be yourself? And if you know yourself, and you know the object and the real nature of the subject-object reality and relationship, then you are on top. You have had a vision of the Reality and that vision is your knowledge: you yourself, the film, and your experience.

The man who knows the real nature of time and existence knows the change as flux, enjoys its seeming continuity, and yet is out of it as the watcher of the game, he is the man of vision and knowledge. One who meditates on the nature of

time and existence, sees the vision of reality and attains the knowledge and happiness born of that vision.

जातिलक्षणदेशैरन्यतानवच्छेदात्तुल्ययोस्ततः प्रतिपत्तिः ॥५३॥
Jāti-lakṣaṇa-deśair-anya-tānavacchedāt-tulyayos-tataḥ pratipattiḥ ||53||

Thereby distinctions between similars which are not (otherwise) distinguishable by class, characteristic or position.

This sutra sets forth the attainment of the subtlest sense of distinction in relation to the world of existence which is the last possible attainment of man. This attainment is the gift of Viveka, direct vision of Reality. The first, there are three kinds of distinction mentioned. Then is mentioned the attainment. The attainment is beyond the three distinctions, and introduces, infact, a altogether a new dimension of discriminative knowledge.

First the three distinctions: These are distinctions of species (jati) or class, of the characteristics of form, and of location or position (in space). For example, between a cow and a buffalo the distinction is that of species or class of animal. Secondly, suppose there are two cows. There is no distinction of class. But one might be white, the other brown, or one might be young, the other old. So there is the distinction of the characteristics of form. Lastly, there may be a distinction of place, that is, one may be from one region, the other from another. Or when they stand side by side, one may be on the right, the other on the left, when they stand in a line, one is in front, the other is behind. Still they might be otherwise so much alike that if they were to change places, you won't be able to tell which is which.

Let us work out the same problem of distinction in respect of the subtlest particles of matter, Paramanus. There is no difference of species or class, no difference of size or shape, and no difference of position either, because though each occupies its own place, not another's, still each being

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non-dimensional, occupies no space, or almost the same place and space. In other words, even the distinction of position is perceptibly non-existent. Does the yogi, then, know the distinction between two similars beyond the distinctions of class, form or position?

Yes, and that distinction is in terms of a new dimension of the phenomenal world. It is the distinction in terms of time, sequence and causality.

In the last sutra, it has been said that the yogi attains the vision of Reality by concentrating on the moment and its sequence. Time is nothing but a sequence of moments. A moment we may say is the present cross-section of a mental or a conceptual reality called Time. One moment is temporally equal to the particle (Paramanu) segment of the phenomenal process. That is, the moment is the time taken by one Paramanu to move to the next position of the Paramanu. All the Paramanus have a certain symmetry which is infinite in spatial dimension. Every moment all the Paramanus change position. But the total symmetry remains the same, the position of each Paramana remains similar, indistinguishable. In short, there is no distinction of species, formal characteristic, or position between one Paramanu and another. And yet there is a distinction, and that is the distinction of the fourth dimension (the other three being class, characteristic and position). The fourth dimension is Time. The symmetry might be similar every moment physically, but it is distinguished by being related to the next moment. The passage of one moment also lends it the distinction of age through change (3, 13; 4, 12). The physical totality at a particular moment is the consequence, or result of the previous moment. Hence it not only has the temporal dimension of the moment related to its position and symmetry, it also acquires the character of being part of the temporal sequence of cause and effect. Causality indeed provides the link of continuity in the sequence.

So, the yogi who concentrates on the moment and its sequence also knows the last distinction between similars. That is in terms of time, causality and mutability. Also, there is no physical change perceivable beyond the change imaginable in a single moment. Beyond this, there is no change. Thus matter, change (or energy), and space are related to time, and the yogi knows not only the relation of the four dimensions of existence, he also knows the subtlest segments of the world of phenomenal change.

तारकं सर्वविषयं सर्वथाविषयमक्रमं चेति विवेकजं ज्ञानम् ॥५४॥
*Tāraḥ sarvaviṣayaṁ sarvathāviṣayamakramam
ceti vivekajam jñānam ||54||*

The knowledge born of direct vision (viveka) is the saving Grace, all comprehensive, all dimensional and without sequence (simultaneous, instant and eternal).

This sutra describes the nature of the knowledge obtained from the direct yogic vision of Reality. First, it is not acquired from the outside. It arises spontaneously in the spirit within. It covers everything from the smallest to the largest, from the Parmanu to the cosmos, and from the moment to the eternity, and the self and the Supreme Soul beyond all mutability. Thus it leaves out nothing. It covers all time-past, present and future of the world of existence and beyond. Since it covers all phenomena and all their dimensions for all time, as vision of existence, it is without sequence and simultaneous. It is an instant vision of all existence and beyond hence it neither grows nor in any way changes. (Hence also this is the knowledge that lets you awake into the Heaven of Freedom by helping you to cross through the ocean of existence.)

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यमिति ॥५५॥
Sattva-puruṣayoḥ śuddhisāmye
kaivalyamiti||55||

On attaining the pure discriminative essence of Sattva (Buddhi, Prakriti) and of Purusha (the Self), liberation, kaivalya.

This Sutra speaks of the last attainment of the process of yoga, liberation and absolution of the self from the dross of the three Gunas and involvement with the world of existence. It speaks of the pure awareness of the Sattva or Buddhi (Intelligence and experience) on the one hand, and of purusha (the soul) on the other.

The Purusha, in fact, is always pure. Its impurity is only a figure of speech, meaning involvement of itself with the experience of the world through Buddhi (2, 6, 18, 20; 3, 35 and 49). If the discrimination between the Purusha and the sensitive intelligence could be attained and maintained, the purusha would maintain its eternal purity. Hence the impurity of the purusha only means its association and involvement with Intelligence and existence. Once Buddhi is purified (through yoga), that association is broken, and the purusha is said to regain purity through the process of and practice of Samadhi.

Then we come to Sattva or Buddhi. In its pure form it can reflect the Purusha. But it gets muddied and muddled with Rajas, agitation, and Tamas, i.e., ignorance and inertness. Hence it fails to reflect the true nature of things. Hence also all kinds of afflictions. But once the Intelligence is purified through yogic practice it would be as transparent as crystal and reflect the real nature of Purusha, and thereby it will reflect the distinction between Existence and the Essence. The yogi, in the state of Viveka, has a vision of mutability and also of eternity. Once he has this simultaneous vision through pure Intelligence and attains to the exclusive purity of Purusha, he comes to the state of kaivalya, establishment in

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the self and the Super Self, and thus attains liberation from the fluctuations of existence.

The word 'Samya' is interpreted as equality. It may also be interpreted as 'simultaneous and co-existent'. That is, kaivalya or liberation can be attained in life itself. It is not necessary that before the human soul can rest in the Supreme Soul, the body and all the Gunas must be physically shed off. Through the realization of the purity of the Intelligence and of the self, simultaneously through Sattva and intuitively through the self, freedom is possible even while one is living in the body itself.

Is it necessary that one has to acquire all the powers or Siddhis before coming to the state of kaivalya? No, Maharshi Vyasa says that one can come to it through transparency of Buddhi, no matter whether he gets the other Siddhis or not, and whether he attains the vision of knowledge or not. Thus there are different ways to kaivalya: concentration on time and mutability, discrimination, etc. It has also been made clear more than once in the Yogasutras that a direct vision is possible through Ishvara pranidhana. The success of the union of the self and Super Self also depends on the stations of your choice. Take a direct train and don't stop except for refuelling and service. That is possible by Grace.

CHAPTER IV

OF KAIVALYA

The Self Absolute: Divine Consciousness

The fourth chapter deals with the evolutionary psychodynamics of the body-mind-consciousness complex. The climax is Kaivalya which means ascension of the self to the Absolute Consciousness. It is a scientific explanation of the philosophy of willed evolution of the self across the world of existence within and beyond the laws of nature.

Siddhi means attainment but, in the context of yoga, all Siddhis are powers of the mind. Yoga is discipline of the mind. All other disciplines, say of the body or the senses, are antecedent or instrumental to that essential discipline. Therefore all attainments are valuable only in that direction. The attainments of the mind, too, are antecedent to the attainment of the Divine Consciousness. The ultimate attainment thus is the realization of the Absolute Self. That is the State of Kaivalya , Divine Consciousness.

जन्मौषधिमन्त्रतपःसमाधिजाः सिद्धयः ॥१॥

*Janmauṣadhi-mantra-tapaḥ-samādhijāḥ
siddhayaḥ ||1||*

Attainments (in yoga) are the result of birth, herbal drugs, mantra, austerity of discipline, and samadhi (communion).

The attainments arise from five causes or sources. The first is birth itself. There is a reference to it in I. 19, as well. Life through the cycles of birth and death is a continuity. Whatever we gain or lose in one life, the balance is carried over in the form of Jati (the class of birth—human, animal, bird etc.), length of life, sufferance and circumstances. Our attainments of one life, attitudes, aptitudes, habits and potentialities, all are carried forward. Some people are exceptionally creative and intelligent, others are not. Such

powers flow from birth itself. Scientifically speaking, they are transmitted through the biological process in time.

The second source of attainments is life-giving drugs prepared from herbs and chemicals. The attainments arise from the mind which depends upon the purity and growth of the body system on the one hand and the willed discipline of the intelligence on the other. Drugs can help both, the body and the mind. There are drugs, for example, to cure loss or dullness of memory, for stimulating the understanding and for tranquillizing the mind. There are drugs for cooling, stabilizing and accelerating the body system and, through the body, the mind.

The third source of attainment is 'Mantra' or divine utterance. Mantras are divine formulae of truth, wisdom and power in relation to the mind and spirit much as the equations and formulae of science are meaningful in relation to physical existence. Mantras are also, by themselves, vested-in with divine power as well.

Fred Hoyle's novel A for Andromeda, for example, is based on a supposed formula of the creation of life which is decoded by a scientist to create artificial life. In ancient language, this decoding of the formula and its practical application is called 'mantra darshan' or 'seeing (realizing) the mantra'. The chanting of Aum (1, 23-29), or Gayatri or Tryambakam, etc. and meditation thereon, results in exceptional mental and spiritual power.

The fourth, Tapas, means a relentless discipline of body and mind under the direction of intelligence. This is the discipline of willed self-evolution (1, 14 and 2, 43).

The fifth and last attainments are those which result from Samadhi. They have been listed in chapter III. In this chapter they are mentioned in sutras 5ff.

जात्यन्तरपरिणामः प्रकृत्यापूरात् ॥२॥
Jātyantara-pariṇāmaḥ prakṛtyāpūrāt ||2||

A fundamental change of nature to a higher order of life by making up the prakritic deficiencies of the body-mind system.

It is a unique sutra, simple as well as complex, involving the fundamentals of the transformation of human character/nature. It has normally been explained to mean that one 'Jati' or 'Yoni' say the human form of birth, can change into another on the supplementation or reinforcement of the material cause of the body and mind. While we were originally made, we were made with complete materials. But as a result of our actions, we wasted our wealth on the way. If we make up our loss with higher discipline and actions we shall change into higher kinds of being. A man can be reborn as a 'deva' or something like a god in the next round. So far so good. This is within our tradition and it is acceptable.

But how does one earn the merit of going upto the higher species? That raises the more important questions: Can one effect a fundamental change of nature in this very life by making up one's deficiencies through the discipline of yoga?

The answer is: Yes. According to one tradition, Valamiki became a Rishi from a robber. The sutra says--and we can accept both the interpretations--that a robber can earn his change to Rishihood if he chooses to pass through the ordeal of discipline. And if he can wait for a life time, he can become a god (deva) as well in the next.

The sutra has been taken as complicated: The supplementation of Prakriti is said to mean the inflow of certain elements of the material cause of additional organs of sense and faculties of the mind. Without going into this bio-physical intricacy, we may say that yoga works a change in our human character and the change may be so fundamental that one may become a new human being. It has been said in the Bible: Put off the old man and put on the new. The twice-born or 'Dvija' in the Vedic tradition means one who has completely reoriented the mind through education and discipline. So the simple meaning of the sutra is that if we

make up the deficiencies of our nature (body and mind), we can work a fundamental change in ourselves and become human beings of a different and higher order.

Fritjof Capra, on the basis of his work done under the leadership of Belgian Nobel Laureate Ilya Prigogine, says: “Self-organising systems are ‘always at work’. They have to maintain a continuous exchange of energy and matter with their environment to stay alive. This exchange involves taking in ordered structures, such as food, breaking them down and using some of the components to maintain or even increase the order of the organism”. The New Vision of Reality (Bombay 1983) p. 22 (Emphasis added).

Yoga is a higher body-mind-spirit metabolic process of discipline and growth and acts in conjunction with nature. It is, thus, the highest form of nurture in human development.

निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत् ॥३॥

*Nimittam-aprayojakam prakṛtīnām
varaṇabhedastu tataḥ kṣetrikavat ||3||*

The efficient cause (atma with intelligence) does not direct the natural processes, it only removes the obstacles as a farmer.

The agent who brings about a change in the individual nature is the yogi himself. Hence he is the efficient cause of the change. But he works the change only within the laws of creation, i.e., the laws of nature. He cannot circumvent, nor can he over-rule nor can he order Nature or the laws of God. According to the universal law, the elements of matter are governed by nature and man has no entry there. So while the yogi acts as the efficient cause within his creative field and works a change in his (human) nature, he does not, and he cannot, use or direct the elements of nature, of which his individuality is made. He only acts as does a farmer. When the farmer waters his fields, he does not create the water, nor does he order the water to flow by his own will or counter to

the laws of nature. He only helps the water to flow naturally where it is needed by removing the obstacles, preparing the channels and levelling the ground. The water flows according to the laws of gravity. Similarly the yogi removes the impurities or blockages of his mind system which obstruct the flow of energy and the light of truth. When the dross of Tamas and the agitations of Rajas are removed, the light of Sattva flows in, unimpeded. Last of all even that light is abandoned for pure consciousness to shine unto itself.

Secondly, the word 'Nimittam' has been interpreted as 'incidental causes', the inner constituents which work to supplement the materials of personality and help the transformation. These too, if we accept this interpretation, do not order the existing elements to move. But they do create certain conditions, so that the constituent elements regroup and grow freely. The new factors either counter or remove the undesirable factors for the positivities to flow in so that the personality develops in a positive direction in the natural course.

The factors which supplement the personality thus are like catalytic agents which help the changes to effect themselves in the same way in which such agents help chemical changes to come about in the laboratory under controlled conditions. The laboratory here is the mind of the yogi, and the controls are provided by the conscious discipline of yoga.

The mind thus gets reorganized by the reorganization of its constituents and various other conditions. In yoga philosophy, this reorganized mind is also called 'reconstructed' or 'recreated' mind as it happens to come during the process of conscious willed evolution. A description of changes in the mind has been given in 3, 9—14.

Nature is basically good and positive. We lose that goodness and positivity on our way of desire and action. Back to that goodness and the better transformation would follow.

निर्माणचित्तान्यस्मितामात्रात् ॥४॥
Nirmāṇa-cittānyasmitā-mātrāt ||4||

The reorganized minds (result) from pure I-sense (self consciousness).

The simple meaning of this sutra is that the transformation process of the mind results from the discipline through which it is made to pass by the individual consciousness of the yoga- practitioner. During the whole process, until it is complete, the mind passes through different stages of development. These different stages are the different variants of the mind. All these variants follow from the discipline of which the pure individual will/consciousness of the yogi is the director. In simple words, the Intelligence principle in the personality subjects the mind to discipline, the mind develops through various stages, and finally the yogi achieves his goal. The reorganized variants of the mind are called 'constructed' or 'created' minds. They are sequential and not simultaneous. This should be remembered for the sake of clarity.

The commentaries on the sutra make the process look mysterious. They say, without explaining why, that the yogi creates many minds, and to sustain them he creates as many bodies too. The problem of the yogi in fact is liberation from the body, the mind, and even the individual 'sense'. In the light of the yogic transformation of the body and mind, it is not understandable as to why the creation of other bodies and minds is necessary.

Secondly, for the common modern reader, there is a lot of confusion created by the language used by commentators to explain the term 'Asmita-matra'. They call it 'Mahat', 'Ahankara', the Ego, 'the Mutative Ego', etc., thereby confusing between the structural material (or principle) called Mahat or Ahankara and the functional individual identity called the 'I' or the 'I-sense'. Here the term has been used in the sense of the 'I', which, in association with the Purusha, is

the subject which experiences. In simple words, it is the yogi's own self which is the directing agent for the mind. The mind under direction follows the directions of the individual consciousness rather than the temptations of the senses. It is under this superior direction that it changes and assumes higher variants of form and character until it becomes a fit vehicle for the reflection of pure consciousness, in the 'prajna' state.

For Asmita, see 2, 6, and 3, 35: There, it is consciousness as conditioned by the objective existence. It stands for the sense of identity between the experience and the experiencer (i.e. the consciousness or Purusha who otherwise should experience only by watching the reflection of the experience in the mind). When the consciousness gets involved with the experience, then it becomes Asmita or Ego which is the cause of suffering. But when experience is sublimated to full awareness of the distinction between the transitory nature of experience and the permanence of pure awareness, then experience becomes the way to freedom. This is the higher stage of Asmita as mentioned in 1, 17 and 3, 47-8. Experience is then discarded progressively and consciousness abides by itself.

Thus 'Asmita-matra' here means the pure I-sense which is conscious of the objective experience and also of its value, conscious of the distinction between the object and the subject. It directs and shapes the mind in the service of higher consciousness. The shaping of the mind arises from the higher consciousness, or the 'super-Ego' of the yogi. Each shape of the mind is progressively better and higher. The mind remains the same mind but undergoes qualitative change. The 'I-sense' is the same but it grows progressively aware of the Purusha. Thus the sutra describes the transformation of the mind as a vehicle of the awareness of the soul rather than as a mysterious act of the creation of artificial minds and bodies. The previous sutra justifies this interpretation.

प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम् ॥५॥
Pravṛtti-bhede prayojakam cittam-ekam-
anekeṣām ||5||

The one mind is the director of the many in different activities (operations).

The one mind is the principal mind which is the gift of Nature. The yogi works through that very mind with the help of his intelligence and consciousness, and this he does to improve and reshape that very mind. So that the mind is both the instrument and the product of the yogic discipline. It has been said already in the last sutra that during the discipline process the mind passes through many progressive stages of transformation. Those very stages or variants have been called the many 'created' minds. All these 'created' forms of mind, however, are subsumed in the natural mind which expands and progresses within its own discipline.

All the variants of the mind have their respective activities or operations. In this sutra, it is said that all these activities are centrally controlled, coordinated and directed. No variant of the mind works independently. The activities are directed, controlled and co-ordinated by the principal mind working under the guidance of intelligence and consciousness.

We may here remember some modern views of the internal conflicts of the mind and the concept of a split personality. The mind in conflict, we should remember, is a disturbed mind. Such a mind reflects a split personality. But a split personality is a fact of existence at lower levels. It is not of the essence of it. The control of that very split and disturbance is the aim of yoga. Disturbance implies, in fact, the failure of the centrality. In the state of yoga, the centrality controls, co-ordinates and resolves all the variations and reorganizes them into harmony towards higher and higher attainment.

तत्र ध्यानजमनाशयम् ॥६॥
Tatra dhyānajam-anāśayam ||6||

Of these, the mind perfected through meditation is free from the seeds of suffering.

Whatever we think, or feel or do (karma) through the mind normally has its fruit. It produces its impression which gets recorded in the deep layers of the mind called 'Karmashaya' or the reservoir of latencies, subliminal impressions. The Karmashaya, thus, is something like a seed-bank as well as a bank account. These latencies are the seeds which germinate and show up in actual life whenever favourable circumstances present themselves. Thus thought, feeling or action causes suffering, if the mind is involved at the time of the performance. But during meditation, the mind is purified of the dross of involvement. It becomes free and transparent. Through the transparent mind, the Purusha reflects clearly. Hence, whatever the mind does, feels or thinks in that state of purity is free from involvement. It produces no impression and it causes no suffering later. Everything is dedicated to the Lord. The mind makes no addition or contribution to the 'Karmashaya'. Therefore, no further involvement and no further cycle of sufferance-existence on that account. The meditative mind is free.

कर्माशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम् ॥७॥
Karmāśuklākṛṣṇaṁ yoginas-
trividhamitareṣām ||7||

The actions of yogis are neither white (good) nor black (evil). Those of others are of three kinds (white, black or mixed).

This sutra describes the various kinds of action. Then it describes the actions performed by yogis and others.

Actions are of four kinds: white, black, black and white, and colourless (neither white nor black) The meaning is clear:

white actions are those which are good and produce positive and pleasurable fruits. They are performed by good persons. Black actions are evil and produce negative and painful results. They are performed by evil people. The actions of average people are mixed, black-and-white, and produce mixed results. The actions of yogis are neither white nor black, nor mixed they are colourless and involve no suffering or pleasure because they are performed without desire. They are described as 'Nishkama' actions in the Gita. They are performed in a state of awareness of one's position in the socio-cosmic system and they are dedicated to God absolutely. They have no strings of desire attached, nor are they coloured with passion. They are self-contained, ends in themselves.

ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वासनानाम् ॥८॥
Tatas-tadvipākānugūṇānām-evābhi-vyaktir-
vāsanānām ||8||

Thereby the fruition of the desires appropriate as the consequence of the actions (good, bad or mixed).

This sutra describes the results of the actions of average persons and, further, the germination of the seeds of the related desires which must be fulfilled in the context of those actions and their consequences.

The important words are 'Vipaka' or result/fruit and 'Vasana' or desire which lies embedded in seed form somewhere deep in the mind.

The actions of average persons are either good (white) or bad (black) or mixed. As soon as we perform an action, the result is assured—it is either immediate or distant, so distant indeed that it might fructify after a whole life time or even longer. Thus the seeds of fruits go on being recorded in our account, again somewhere deep in the mind. This record is something like a bank-account with credit for the good performance and debit for the bad. When the balance grows

sizable, we are called upon to settle it. This settlement, at least one transaction, is brought about through 'jati' (or one birth in a particular species), life-time and the experience in that life time. Our present life is one such settlement. We are settling the account of actions done sometime in earlier lives. In addition, we are doing further actions. The account of these actions will be settled later. This explains 'Vipaka', (the balance, record and the settlement), and the consequential cycle of birth and death.

Now 'Vasana'. 'Vasana' means that desire, latent will, recorded in our mind at a particular time or accumulated over a period of time. It is this desire which excites us and motivates our actions. It includes intention and purpose as well. We often do actions on account of desire. We want to fulfil a desire, do something to that end, but as a result of the action, the desire may or may not be fulfilled. So let us appreciate the difference between desire and fulfilment. The fulfilment depends on the result of the actions. Our intentions are or can be in our control, the actions too, to some extent, but the result is beyond us because it is governed and controlled by the universal laws of life. Hence, as a result of our action, if the desire fails to get fulfilled, it grows stronger than before. We may try and try again, and yet fail. The more we fail, the stronger it grows, and the stronger it grows, the more deeply does it get recorded in our mind, waiting for fulfilment. It lies there in seed form in the unconscious. It must seek fulfilment sometime whenever it may.

Our mind thus is a bank-account (Vipaka), with the Universal Controller of accounts, and also with us, as a mental diary recording our sweetest loves and hates. For the bank, we have already signed the cheques. We cannot withdraw them either. They will have to be honoured by us even if it means a minus balance. As a result of the balance, we'll be reborn. The diary contains a list of the cheques we have signed or we want to sign or we must sign whenever there is a chance. Whatever is the form of birth, we'll have to

be able to realize our desires which may be fulfilled in that particular state of birth, or which might as well be postponed further.

Our present birth as human beings also is one such birth. We are conditioned by our past deeds. Our 'Vipaka' is in full operation. Similarly, we are fulfilling our desires further which we may naturally fulfil in this human form. At the same time, as human beings we have a lot of creative freedom and initiative to choose to do the sort of actions which intelligent beings do or ought to do. The difference between the animal and the human form is that while the animal form is only a sufferer (bhokta) wholly conditioned, the human being is a sufferer as well as a doer (karta). In other words, although the human's life is a lot conditioned, he still enjoys a lot of freedom. Hence it has been said in the Gita and in the Veda, that while man is free to act, he is bound so far as the fruit of the action is concerned.

Thus the sutra describes the cycle of existence: desire, action fruit, fulfilment/deprivation, and further desire. The cycle goes on and on until we brake it up and stop it at the point of completion with the discipline of yoga. The sutra also states the ancient Indian view of deep psychology, the facts and forces of the unconscious, and the universal law of life and death. While Vasana is the driving force, Karmashaya is the internal conditioning factor, and freedom of action in the state of yoga is our privilege (Gita, 2, 48).

जातिदेशकालव्यवहितानामप्यानन्तर्यं स्मृतिसंस्कारयोरेकरूप
त्वात् ॥९॥

*Jāti-deśa-kāla-vyavahitānām-apyānantaryam
smṛti-saṁskārayor-ekarūpatvāt ||9||*

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Even though interrupted, delayed, separated by birth, place and/or time (i.e., life-time) there is continuance of the desires, because memory and samskars/impressions are the same in form.

The cycle of desire, action, fruit (or condition and sufferance) through life and death has been described in the last sutra. Desire is the driving force, action is the operation, and action implies consequences and the result. Thence further birth, love of desire, action and the fruit thereof and so on.

Now, the mind is a deep reservoir of desires and impressions. They lie in seed form. This seed form is called 'Samskara'. All these 'Samskaras' are recorded somewhere deep in the mind. The mind is the seat of the memory as well so the memory and the Samskaras, in fact, are similar, even same, in character.

Now the question: the desires are miscellaneous in nature. They lie in seed form too. The seeds grow and fructify only when the climate is favourable. All seeds do not germinate and grow at the same time and everywhere because one environment may not be favourable to all kinds of seeds of desire. In certain states of birth, only certain desires get fulfilled, not the rest. The other desires are prevented from fulfilment because the species or class of being, place of birth, and the age are not favourable to their fruition. In other words, the desires are interrupted by birth, place and duration of age. Then, do these desires die out or do they continue to wait for fruition in some remote future beyond the current birth?

The answer is that they continue to lie in seed form as Samskaras somewhere deep in the memory which itself is a part of the mind. The Samskaras and memory thus being mental in form, they neither dry up nor die out, nor are they written off. The mind is continuous with us over births and it carries the record of our memory and Samskaras through successive births. The desires appropriate to the birth get

fulfilment at their own time, the rest of them wait for their time. The record remains inviolable. The mind is a part of the essential body or 'Sukshma Karana Sharira' which transmigrates with the soul. Hence the desires too continue in spite of the interruption of birth, place and time, waiting for fulfilment.

तासामनादित्वं चाशिषो नित्यत्वात्॥१०॥

Tāsāmanāditvaṁ cāśiṣo nityatvāt ||10||

And they are without beginning, because ashish the will-to-live is eternal.

Desire arises from the Samskaras recorded in the mind and seeks fulfilment in the appropriate environment, thence further desire and further action. The question now is: Where and how does it begin, originally? Where is the beginning of desire?

The answer is: Nowhere in particular, or everywhere, all time. It is beginningless. Wherever life is, desire is there. Life means the will-to-live, the desire to be, the elan vital. We may refer here to the attributes of the soul as described in Vaisheshika: Pleasure, pain, desire, love, hate, knowledge and effort. All these are subsumed under the term 'Ashish' or the desire to live. Since the desire to be, to live, is eternal with the human soul, so the 'Vasanas', desires, too are natural and eternal. What is natural is without beginning because it is eternal with Nature itself.

In other words desires are a psychic realisation of the instinctual will to live, and actual living--feeling, thinking, doing—is a physical and social realisation of our psychic identity. Further, desires are lower as well as higher in accordance with our state in the scale of evolution in nature. There are certain desires common to animals, birds and human beings. These are, for example, the desire for food and the desire for sex and procreation. But as we move upward and look at human beings as distinguished from the animals,

we realize that they have the desire to know and the desire to do good. And as we go higher among human beings we come across the desire for the highest knowledge—the discriminative knowledge of the Purusha and Prakrti. Yoga is the process of evolution towards that knowledge and Freedom.

In short desire is rooted in our desire to be, the will to live. The fear of death as well as the transcendence of death is part of that very desire. It's a universal function of the mind and an attribute of the soul.

हेतुफलाश्रयालम्बनैः सङ्गृहीतत्वादेशामभावे तदभावः ॥११॥
Hetu-phalāśrayālbambanaiḥ saṅgrhītatvādeśāmabhāve tadabhāvaḥ ||11||

The desires, sustained by cause and effect, medium, and object (of fulfillment), disappear when the supports disappear.

It has been said in the last sutra that the desires are beginning- less because they are the natural concomitants of the will to live. If so, they cannot end, because if they do, we will have to admit that existence evaporates into nothing, and 'nothing' can not spring into something (existence). And if they don't end, what is the pupose of yoga? The answer to this question is contained in this sutra.

Desire is eternal, but not absolute on its own. It is eternal in the sense that it is sustained by the basic urges of the Will-to-live. The will to live manifests through good and bad deeds and the results of those deeds, pleasure and pain. We love pleasure and hate pain. Virtue and vice, pleasure and pain, love and hate, these arise from Ignorance or Avidya. Avidya is the cause as well as the concomitant of desires. Further, they arise from certain motives and the search for certain fruits. As the motives are in operation they do give rise to certain fruits which further create desire. The motive includes all the experiences which we love to have through life.

Desire then is not absolutely essential. It is contingent. Also, desire cannot have an independent existence. It needs a support, a certain medium or abode through which it may manifest itself. This medium or abode is the mind itself. Lastly it needs a stimulant, an object and a goal which it wants to achieve. All these four, the cause (Avidya or will-to-live), the motive (fruit), the medium (the abode) and the object, support desire. As long as they are there, desire is there. Consequently as long as desire is there, they are there. Hence, in order to be free of desire, the yogi ought to transcend the egoistic urge, do actions which cause no fruit and no further desire, and ultimately discard the mind itself by transcending it. Hence the conquest of desire means the conquest of the supports of desire. Both desire and the supports disappear after they have been out-lived through the process of Bhoga and Apavarga, i.e., freedom through experience.

अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद्धर्मणाम् ॥१२॥
Atītānāgataṁ svarūpato'styadhvabhedād-
dharmāṇām ||12||

The past and the future both are essentially present for the reason that the properties of substances manifest at different times.

In Sutra 10, it has been said that desire is eternal and that it is the very breath of life. In other words, there is no world without desire and there is no end to it. In 11, it is said that there is an end to it when its cause and effect (purpose), and medium and support, come to an end. The premiss, on the other hand, is that whatever exists cannot go out of existence and whatever doesn't exist cannot come into being. So how is it that desire, which is eternal, comes to an end? The answer is given in this sutra and the next. Desire goes out of existence relatively not absolutely. It goes out of existence in relation to the yogi who comes to have discriminative knowledge and

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thereby sheds off ignorance and the abode of ignorance, mind itself. Reference may be made to 2, 25, and 3, 13 in this connection.

The next part of the answer is that things continue to exist in their essential form, through the manifestation of their property changes from moment to moment. Reference back may be made to 3, 13. Whatever manifests is a property in relation to the essence or the substratum and it manifests through a perceptible form. The next moment, the next manifestation comes into being but it is related to the past by being the consequence of it. So the past characteristic continues to live in the present in the form of being the cause of the present. Similarly, the present is related to the future by being the cause of it. So the chain of cause and effect, and also the sequence of manifestation at different moments bind all the three property manifestations and the three moments together. In all the three stages, the essential thing remains the same and present throughout in the sequence of causality.

When the mind sheds away desire, desire is relegated to the latent state. It does not go out of existence absolutely. The mind is the substratum. It remains the same. Desire, in other words, is a state of the mind, and all the states of the mind are related by the chain of cause and effect. Even desire in this sequence is latent in the past, manifest in the present, and potential in the future. But it is not non-existent.

The presence of the latent and the potential form of properties is explained with an example. There is a clod of earth. Next it is made into a pot. Next the pot breaks into pieces. The earth remains there all the time. The pot too is there in the clod of earth but it is potential. It is there in the pieces too, but there it is in a latent form. So desire too keeps its association with the mind in a latent, manifest or potential form. The yogi who has obtained discriminative knowledge reduces it to a latent stage. Ultimately, in the state of Kaivalya, the yogi sheds away the mind with all its various characteristics.

Thus the past, the present and the future are only three dimensions of the properties. They do not stand for the existence or non-existence of the same thing. Time itself is a dimension of existence, and past, present and future are the three facets of it.

ते व्यक्तसूक्ष्मा गुणात्मानः ॥१३॥

Te vyaktasūkṣmā guṇātmānaḥ ||13||

Whether manifest or subtle, they (the properties) are of the nature of the Gunas.

All phenomena of the world are manifestations of the three qualities or Gunas in different combinations. Here we go a step further. All the manifestations or properties of phenomena are endless shifting combinations of the Gunas. And all the Gunas are only three discrete qualities of one basic entity, that is Prakriti. Thus the thing which in the essence remains the same and ever present in the world of phenomena is Prakriti. All the phenomena and their different states are but manifestations of the permutations and combinations of the Gunas. When the mind attains to a state of pure Sattva, then Rajas and Tamas are eliminated and, consequently, desire too is eliminated in the sense that it is reduced to a latent state.

Modern Science tells us that matter and energy are inter-convertible so that the whole world is a manifestation of energy. The Guna theory points to the subtlety of the materials of existence in terms of pure qualities: Sattva or manifestation, Rajas or mutation' and Tamas or stability. It points to a further possibility of development in the matter-energy theory extending to thought (intelligence).

परिणामैकत्वाद्वस्तुतत्त्वम् ॥१४॥

Pariṇāmaikatvād-vastutattvam ||14||

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The identity of the substance is real and remains in view of the unique synthesis of the variables at the end point of the sequence of change.

If the world of phenomena is but the mutations and combinations of the Gunas, how is it that different objects have their respective identities?

The answer is that in each object, the mutation and combination of the Gunas comes to a unique synthesis and finality of integration. It is this uniqueness and finality of integration which gives to each of them an identity. That is why each mind has an identity of its own.

The word 'Ekatva' means the 'finality, oneness and uniqueness of that specific combination. That is, the object has an integrated, homogeneous and complete formula of its existence. Moreover, while it goes through its existential manifestations and variations of the Gunas, the integrity and the uniqueness of the formula remains one and final at every stage.

Let us apply the idea to the mind. The mind is an object. As such it is a synthesis of the three Gunas. Being material in nature, it is highly volatile and infinitely various and variable. But time being one dimension of existence, every moment it acquires a different character. Still that character will be unique, specific, and complete, and that synthesis will be its identity at that particular time. And through all these changes, the mind stuff remains what it is in substance.

वस्तुसाम्ये चित्तभेदात्तयोर्विभक्तः पन्थाः ॥१५॥

*Vastusāmye cittabhedāt-tayor-vibhaktaḥ
panthāḥ ||15||*

The substance (thing) being the same, but the (experiencing) mind different and various, they have different ways of existence.

There is a question implied here to which this stlura is an answer. The yoga philosophy holds that things have an

objective existence. Each object has its own independent identity. If so, then, each thing being itself, it should appear as the same, i.e., identical, to all the different persons. But it does not happen that way. The thing is the same, but still it appears different to different people. Why so?

The answer is: The thing is the same, but the experiencing minds are different. Hence the way the thing is and the way it appears to the mind are different. In fact, the same mind might be in different states at different times, and in those states also the same thing may appear as different to the same mind. Moreover, though the thing is the same, two minds are never the same. Each mind is unique and different with an identity and character of its own. Hence the experiences of the same thing by two minds will not be identical. The unique character and identity of the mind specially in a particular state is what normally we call subjectivity. Because of this uniqueness two minds react differently to the same thing.

There could be one observation on this view in the scientific context. Science studies objects which have, each one, independent existence. At the same time, the aim of science is to eliminate subjectivity and to come to an objective knowledge of the reality. Why not accept the scientific way in the yogic frame of reference as well?

The question itself is the answer. The scientific method accepts the non-involvement of the mind (subjectivity) with the object. It deals with the object as an object of knowledge and not as an object of personal experience and enjoyment. Once you eliminate subjectivity, you start on the yogic way of knowledge, the last stage being the distinction between the knowledge of Existence and that of the Essence. Yoga deals with the reclamation of a mind lost in the existential whirlpool and, finally, the transcendence of existence back to the Essence. Hence the minds which are spoken of as different are the non-scientific and involved minds except those which can eliminate subjectivity. Of course, the Rishi who is making

the statement has a scientific mind. The yogic mind is a scientific mind of the highest order.

The commentators have accepted this scientific view of reality. Bhoja, for example, argues that the existence of an object is independent of the mind. In support of this view he offers the evidence that one thing appears as one objective existence at all times to all persons, and this, he says, is the proof that that particular thing has an independent identity as well as an existence of its own.

Thus the thing as an independent object and the experience or knowledge of it through the mind are two dimensions of reality, one objective and the other subjective and relative but not so necessarily, for the subjectivist at least. The debate continues:

न चैकचित्ततन्त्रं वस्तु तदप्रमाणकं तदा किं स्यात् ॥१६॥

*Na caika-citta-tantram vastu
tadapramāṇakam tadā kiṁ syāt ||16||*

Nor is (the existence of) an object dependent on one mind, because, (if it were so), what would happen when it is not cognized by that mind?

The debate between the subjectivist and the objectivist continues. The subjectivist holds that the object does not have an independent objective existence, but its existence depends on its experience by the experience. In other words, the object is the experience itself and nothing more than the experience. All reality is subjective.

The objectivist holds, on the other hand, that an object has its own independent existence. For its existence, it does not depend on the experience of the experiencer. If it depends for its existence on the experience of A or B, what would happen when A or B is not experiencing it? Would it go out of existence? Suppose you are watching a hockey match. If we believe the subjectivist, then we will have to accept that the match is being played only as long as you are watching it.

The moment you turn your eyes away, it goes out of existence. This is not acceptable to yogic philosophy. The yogic philosophy holds that the match is being played objectively. It has its own existence. Your experience of it is another entity and another category of reality. And you yourself are still another entity and another category of reality. You are the experiencer. The match is the 'object' experienced. And your watching is the experience. The object is not the product of the experience, only the experience depends on the subject and the object coming together through the mind. The object does not depend on the experience. It is independent of the mind and the experience.

तदुपरागापेक्षित्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम् ॥१७॥
Taduparāgāpekṣitvāc-cittasya vastu
jñātājñātam ||17||

An object is known or unknown in respect of the mind being coloured (affected) thereby.

Keeping up the argument that things have their own independent existence, the Rishi answers another question which might be raised by the subjectivist. The question is: If things have an independent existence, why are they not, all of them, known to us all the time? The implication is: If things are there, they must be all time known to us. If they are not known, they are not there. Or, if Delhi or London is there, it must be known to me. If I don't know it, it is not there.

The Rishi does not accept this argument. He analyses the process of cognition/experience for his argument. We experience a thing through the mind. When the mind is in contact with the thing through the sense, then it receives an impression of the thing. That is, the mind gets coloured by the thing. When it gets coloured by the thing, the thing gets known. When it is not coloured by things, the things remain unknown. The photo film receives the impression when you presses the trigger.

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Let us here understand the psychology of cognition: The eye is only an instrument like a camera. Objects reflect on the retina. There is an impression or a picture formed there. The optical nerve carries that picture to the brain and the mind then interprets that the thing is there. The consciousness knows it is there. This is cognition. If your mind is elsewhere, you may not notice the thing at all.

Here the story of a Greek Mathematician, Archimedes, is worth noting. Archimedes was busy with a problem in Geometry and for that purpose he had drawn a circle on the ground. It is said that the whole army of Alexander passed by, but Archimedes did not take notice of it because he was too absorbed in his problem. Then the hoof of the last horse fell into the circle and then only Archimedes realized that the whole army had passed by him. So the mind must be in contact with the object, then alone the object would be known. Otherwise it remains but unknown. Still, known or unknown, the object is there all the time as an independent existence.

Secondly, the word 'coloured' is important. Colouring can be faint, light or deep. The thing is known according as the mind is coloured lightly or strongly with it. There is a famous line of Hindi poetry which says that 'wherever I cast my eyes, I find that things are suffused with the colour of the Lord. There is nothing but that colour'. So things are known faintly or deeply or not at all according to the degree of the impression of the thing on the mind.

The knowledge of the thing is dependent on the mind, its existence is not. Existence and knowledge are two things, not one. The third factor is the knower.

The modifications of knowledge take place in the mind, they are neither in the things nor in the knower (the Purusha), both of which exist independently. The purusha watches as things reflect on the mind.

सदा ज्ञाताश्चित्तवृत्तयस्तत्रभोः पुरुषस्यापरिणामित्वात् ॥१८ ॥
Sadā jñātās-cittavṛttayas-tatprabhoḥ
puruṣasyāpariṇāmi-tvāt ||18||

The modifications of the mind are always known to its master, the purusha, by virtue of his immutability.

In the last sutra, it has been said that the mind gets coloured by the impressions of the things received. So it changes in respect of the variety of the experiences it records. But the consciousness within, or the purusha, is the master of the mind. Whatever happens to the mind is known to the Purusha because the purusha pervades the mind. The purusha, also, is unchangeable. It does not get affected because it only watches the mind. It is ever wakeful and watches the mind ceaselessly.

The purusha is eternal, changeless and pure consciousness by itself. It illuminates the mind. Otherwise the senses and the mind are all material, and by themselves they cannot know though they can register, record and reflect the impressions of things as the film records and reflects the impressions. So the association of the purusha with the mind is indispensable. The mind by itself would not know. The Purusha is the knower, the mind is the instrument, and the experience is the knowledge. No experience is possible except with and by the ever-wakeful presence of the purusha.

न तत्स्वाभासं दृश्यत्वात् ॥१९ ॥
Na tatsvābhāsaṁ dṛśyatvāt ||19||

It (the mind) is not self-cognizant, and cognizant of things by itself, because it is the perceived-one (i e., the object, and not the subject).

In the last sutra it is said that the purusha is the master who, ever wakeful, watches the modifications of the mind. In that connection, one question could be raised: Doesn't the

mind by itself know the thing even as it reflects the object it receives? Can't it be the receiver as well as the perceiver? Is it not self-illuminant and self-cognizant?

The answer is: No. It is only a perceivable, a knowable by a conscious agent. A knowable cannot be the knower as well. It is something material, an object of experience rather than the subject of the experience. The experiencer is the purusha only who is uninvolved. Without the uninvolved knower, objective knowledge is not possible. When you feel that you know, you do so because you are the purusha. The mind is not even like the fire or the sun, it is rather like the moon which reflects the light of the sun. So the mind too can reflect the light for the Purusha. But it does not illuminate itself, it cannot. Nor does it know, it is material, perceivable, and changeable, cognizable but not cognizant.

एकसमये चोभयानवधारणम् ॥२०॥

Ekasamaye cobhayānavadhāraṇam ||20||

Besides, no cognition of both at the same time.

This sutra reinforces the argument presented in the last sutras: The mind is the receiver and the purusha is the perceiver. The mind is not self-cognizant, it cannot be the receiver as well as the perceiver. The yogic philosophy holds that the mind as the receiving agent is different, and the perceiver or seer or knower is different. The knower is the purusha or pure consciousness who perceives the mind.

This sutra says that if, for the sake of the argument, you say that the mind is the receiver of the impression and simultaneously the cognizer of itself in that very state of experience, the argument is false. For it would imply that it can have two experiences at the same moment, the experience of observing the thing and that of knowing itself in that state of experience. Two cognitions are not possible at the same time. The reason is that the agent being the same one (mind), it cannot have the reception simultaneously with the

perception because perception, in that case, would follow reception.

To counter this argument, another question is posed: OK, suppose the reception by the mind is known by another mind, i.e., by a higher order of the mind which follows the previous one? The following sutra answers this question.

चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसङ्करश्च ॥२१॥
Cittāntaradṛśye buddhi-buddher- atiprasaṅgaḥ
smṛtisaṅkaraśca ||21||

If cognition (of one mind) by another mind (be postulated), there will be no end to cognition of cognition and there will be confusion of memory as well.

To question the view that the purusha is the uninvolved knower, it was postulated that the experience of one mind is known by another mind which comes into existence the next moment. The answer to this postulation is this: If the first mind which receives the impression of the object is perceived by another, then that perception would not be knowledge, it would be another reception of an impression, the object of the impression being the impression of the first mind. In that case, who will know the second mind's impression of the earlier impression? Suppose you say: the third mind. Even so, the third mind will have impression of the second mind's impression of the first mind's impression and so on. In this way, if you call these impressions as cognitions, there will be an infinite series of impressions, the so-called cognitions without the real cognition being achieved. This will also mean a confusion of memories of the impressions. No mind would be certain of one definite impression because each impression will contain an indefinite variety of the series of impressions. The solution to the problem of knowledge lies only in accepting that the mind receives and the purusha perceives and knows.

चितेरप्रतिसङ्क्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम् ॥२२॥
Citer-apratisankramāyās-tadākārāpattau
svabuddhi-samvedanam ||22||

When the soul, invariable and unaffected, reflects in the mind-form, then the experience of its own sense of identity/individuality.

This sutra too is complicated as much as it is comprehensive. Let us first understand some of the terms used: ‘Apratisankrama’ is an adjective of ‘chiti’ (consciousness or the soul). It means pure, constant, unchanging, unvariable.’ Consciousness is pure and changeless. ‘Samvedanam’ means awareness or experience. ‘Svabuddhi’ means the sense of one’s own identity and individuality. All these terms mean that the soul is pure consciousness, changeless and non-moving. But it does have an experience of its own individual identity. The question is: How? It doesn’t move, nor does it change, nor is it defined. Then how does it have experience, and that too of its own individuality? This sutra answers the question.

The soul has an experience of its identity through the mind. The mind and the soul are together. So the soul reflects in the mind and through the instrumentality of the mind, attains, as if, its individual form. Though formless, there it gets defined by the form of the mind. When it attains that individuality in the mind form, it becomes its own object of experience. Nevertheless, as pure consciousness it remains the observer of the mind as in the case of all other experiences (2, 20). At the same time, as it is reflected in the mind, it then watches its own self too. In other words, in that state of reflection as well as in its purity and awareness, it is the subject as well as the object of that specific experience. This is how the soul obtains the knowledge, through self-experience, of its own identity.

This very state of consciousness is that Asmita (the I) which is the highest medium of Samprajnata Samadhi (2, 17).

On further and higher realization, it becomes itself a medium of the realization of the Supreme Soul.

Further question: Is the mind so versatile that it reflects both the object (the world of existence and experience) and the subject (the experiencer, the soul)? Answer in the next sutra.

द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम् ॥२३॥

Draṣṭṛ-dṛśyoparaktam cittaṁ sarvārtham ||23||

The mind, coloured by the seer as well as the seen, has everything for its object.

The mind is the medium of experience, both of the objective and of the subjective world. It is a versatile medium. But it cannot take in nor reflect the entire range of things as they are, especially the soul, unless it is in a state of purity. Then too, as long as it is not illuminated by the association of consciousness, it remains sensitive but only reflects the things material. In the state of pure Sattva, it can reflect the consciousness also. When consciousness reflects in the mind it takes the very form of the mind by association. Then it, the soul, consciousness, is both the object of experience and the subject.

Thus when the mind acquires the state of purity, it is capable of reflecting everything and takes in everything as the object of experience.

In the state of Samadhi Prajna, the mind is pervaded by consciousness as well as by existence and it reflects not only the existence and the soul but also the experience. In that state the mind becomes a three-dimensional entity—the knower, the known and knowledge--knowledge too with two dimensions again, of Prakriti and of purusha. The purusha then knows existence, knowledge and itself all together and as distinct from one another.

तदसङ्ख्येयवासनाभिश्चित्रमपि परार्थं संहत्यकारित्वात् ॥२४॥
Tadasaṅkhyeya-vāsanābhiś-citramapi parārtham
saṁhatyakāritvāt ||24||

Though coloured by innumerable vasanas, it exists for the other because being a structure it acts in association (with the other, not by itself), and for the other.

This sutra defines the limitations of the mind in spite of its versatility. It also defines its structure, value and purpose also.

The mind takes in and reflects an infinite variety of objects for the purusha's experience from the gross to pure consciousness. It is also the medium of an infinite variety of desires from the lowest physical up to the subtlest physical spiritual for the purusha's self realisation.

Now the question: If so, is it only a medium, an instrument, or is it its own justification and master? The answer as given in the sutra is: The mind is not an end in itself. Nor does it act on its own nor for itself. It acts only in conjunction with the senses and the purusha or consciousness. The purusha illuminates the mind into the awareness of the experience. The Purusha is the higher, and it is the master of the mind. The mind is only a medium of experience for the purusha who is to pass through all that experience and then transcend it all back into the Absolute Self.

The logical reason that is given for the mind's being and value for another is that it is a structured acts in association with others, that is, the senses and the consciousness. It cannot work on its own entirely. On the one hand, it requires the assistance of the organs of perception, and on the other, it needs illumination by the purusha for his awareness of the experience. An organ which is not capable of functioning on its own cannot exist for itself either. Just as a house, which is a combination of many things, exists for its master, so does the mind exist and act for its master. It is only the purusha

which exists on its own by itself and can experience by itself and transcend the world of matter and exist by itself.

विशेषदर्शिन आत्मभावभावनाविनिवृत्तिः ॥२५॥
Viśeṣadarśina ātmabhāva-bhāvanā-
vinivṛtṭih||25||

For those who have seen the Ultimate Reality (i.e., the Purusha), freedom from the sense of self-knowledge (individual identity).

This chapter describes the nature of the mind, and the infinite variety of its potentiality as the medium for the soul for experience and knowledge. Through the mind, also, the soul has an experience of self-identity. This sutra describes the stage ahead of that sense of individual self-realisation.

The sutra says that even the self-realisation by the individual purusha is a mark of its limitation. The ultimate stage of self-realisation is the realisation of the Infinite. In fact, the individual soul is the locale of the realisation of the Infinite, because the Infinite pervades the individual consciousness too. The two being together, simultaneous and co-existent, the individual soul can realise the Infinite directly, in and through itself. Hence Maharshi Vyasa says in his comment on sutra 22: “The yogis look for the Supreme Soul not in the depths of the ocean, nor in the caves of the mountains, nor in the layers of darkness, nor in the remotest valleys, nor in the womb of the nether worlds. They discover it only in the sanctum sanctorum of their own mind and soul.”

Hence, says this sutra, that when yogis realise the Ultimate and Infinite Reality (1, 24), they transcend their sense of the individual identity of the soul.

तदा विवेकनिम्नैकैवल्यप्राग्भारञ्चित्तम् ॥२६॥
Tadā vivekanimnam-kaivalya-prāgbhāram-
cittam||26||

Then the mind, saturated with discriminative knowledge, is poised toward total liberation.

This sutra describes the last but one leap forward to liberation (kaivalya). To begin with, the mind is loaded with the burdens of existential experiences, all sorts of feelings and emotions, pain, suffering and desire. That load has been left behind. The knowledge of existence has been crossed through and is now over. The knowledge of the individual self has been attained and abandoned. The last stage of knowledge is discrimination. With no strings attached to the individual self, the mind is now saturated with pure discrimination between the existence and the Essence. Then it is poised forward and is ready to take the last leap forward with utmost momentum, to the realization of the Infinite Consciousness and mergence with It (Rgveda; 8, 44, 23).

One question: When even the individual sense of the soul has to be abandoned, how is it that the mind is still there and so disposed for the last leap forward? Answer: Just like that rocket which retains its last stage only to launch the satellite into space and then stays back abandoned. The medium of all knowledge, even discrimination, for the conscious-ness is the mind. Hence it has to be retained until the last stage. The last stage of the mind is that in which it is left with only the last impression of Vairagya or renunciation and of the state of negativity. Before the final stage, that impression too has to be given up. Until then, the rocket is needed to launch the satellite into the Infinity of spiritual space.

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः ॥२७॥

*Tacchidreṣu pratyayāntarāṇi
saṁskārebhyaḥ ||27||*

In the crevices thereof lurk other fillers because of the Samskaras.

Samskaras are latent impressions which are the residual content of the mind even though the mind is disposed towards liberation with discrimination between the purusha and the objective world of existence. Even though the mind is in that state of transformation and preparation, there could be intervals when it might waver and take a holiday from the strain by sheer force of nature. Then the latent impressions might wake up and assert themselves like phantoms from the deep. These have to be stayed and eliminated before the last leap is successfully taken. Reference may be made to 2, 26, wherein it has been said that the means of the resolution of sufferance and affliction is uninterrupted knowledge of the Ultimate Reality as distinct from the world of existence. The last stage of transformation and preparation must be immaculate and inviolable. At this stage, even the Samskaras of knowledge would be a disturbance (ref. 4, 29). All these last minute distractors have to be taken care of.

हानमेषां क्लेशवदुक्तम् ॥२८॥

Hānameṣāṃ kleśavad-uktam ||28||

The elimination of these (to be effected as) described like the elimination of Klesha, the afflictions.

The description of suffering, its cause and consequence, and its remedy is given in Chapter 2. The root cause of pain is ignorance or Avidya (2, 4). Avidya (Nescience) is the confusion of right knowledge with illusion and delusion so that man takes the transient as eternal, the impure as pure, and the painful as pleasurable. This distorted vision must be corrected and the suffering eliminated. The latencies of desire and suffering have to be gradually reduced and ultimately eliminated through meditation (2, 10-11). The seeds of it are in the reservoir of the mind, somewhere deep (2, 2). Just as the original source is Nescience, so the final remedy is uninterrupted discriminative knowledge (2, 26). That discriminative knowledge, to be completely effective, must be without any disturbance or violation whatsoever.

The disturbances arising at intervals as described in 4, 27 have to be eliminated like the suffering and Nescience described at length earlier in chapter 2. Meditation is the only way to eliminate them (upto the stage of the guna's resolution).

**प्रसङ्ख्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः
समाधिः ॥२९॥**

*Prasaṅkhyāne'pyakusīdasya sarvathā
vivekakhyāterdharma-meghaḥ samādhiḥ ||29||*

One who remains unattached even in and to the highest state of knowledge and total discrimination attains Dharmamegha Samadhi.

This sutra describes a very significant stage of Samadhi. Earlier, the Rishi has described:

1. Samprajnata Samadhi or Samadhi with an object and cognition (1, 17).
2. Asamprajnata Samadhi or transcognitive Samadhi (1, 18), with no object but samskara only and that too only notionally.
3. Sabija Samadhi or Samadhi with seed (1-16).
4. Nirbija Samadhi or Samadhi without seed or object (1, 51).

Samprajnata Samadhi is something like waking bliss with an object. By virtue of that object, the attainment of knowledge or enlightenment has a seed which fructifies at its own time in the future. So Samprajnata is joined to a seed or end which comes about sometime in the course of the practitioner's evolution. The other, i.e., the Asamprajnata or trans-cognitive Samadhi has no object and is a state of void, something like wise passiveness, a state of being, minus the awareness of an object. It is objectless and so is free from seed or future fructification. Dharma-Megha Samadhi has been defined here without a reference to the four. The content

has been mentioned, and that is an inviolable state of Discriminative knowledge. 'Prasankhyana' means confirmation in the state of 'Viveka', no disturbance. The sutra states that Dharma-Megha Samadhi follows from undisturbed Discriminative knowledge, not on the cessation of that knowledge, and yet, in a state of indifference to that knowledge. So what is that state in which the Yogi is in possession of the full bliss of enlightenment and yet indifferent to it? It is that enlightenment where the purity of light and not the power of that is the content. This state has no latencies either. Indeed the elimination of the latencies is the accompaniment of the state of bliss. The normal result of discriminative enlightenment is knowledge of everything and every state of life (3, 49). It is this knowledge and especially a sense of mastery which is transcended but not the enlightenment itself. On the transcendence of the enlightenment, in fact, full liberation follows, and that is the final goal.

Dharma then means elimination of all pain and suffering, of the very root of suffering, Nescience, the latencies of desires, vasanas, and, in addition, a state of full enlightenment and bliss. One could say that this Samadhi is the climactic Super-Samprajnata Samadhi without the last traces of content. It is possible to say that this is the positive statement of the way of liberation while Nirodha Samadhi is the negative statement of the way to the same destination. In this Samadhi, there is a shower of bliss as from the cloud of Infinity; It is experience of the state of Ananda.

ततः क्लेशकर्मनिवृत्तिः ॥३०॥

Tataḥ kleśa-karma-nivṛttiḥ ||30||

From that follows freedom from sufferance, and from action, i.e., the fruit of action.

Sufferance is the badge of Nescience, basically. That is removed in Dharma-Megha Samadhi. Karma or action originates from the latencies or Vasanas recorded deep in the

mind. It also originates from our desires to do or to be something. All this current as well as the latent record, Karma, Vasana, Samskara, everything from the flower and fruit down to the root, is eliminated in this Samadhi. So the Yogi is liberated even while living.

Here is a question: The fruit of past actions cannot be destroyed. It is to be suffered according to the law of Karma. Hence 4, 4 also has been sometimes explained in a mysterious manner so as to say that the yogi creates many minds to exhaust the experience of suffering due for past actions. If so, how can Dharma-Megha Samadhi cause the elimination of all affliction, past and present, and give liberation?

The commentaries of Vyasa and Bhoja are clear on this point. The yogi is at a stage where all his current actions are colourless and cause no consequences later (4, 7), so that from that stage onward the problem is that he has to exhaust only the past record as oil is exhausted by normal burning of the lamp. But then on, he attains the celestial heat and light of knowledge so intense and concentrated that it burns up the entire store of fuel. The Gita (4, 19) also supports the view that the fire of knowledge burns up all the actions and sufferance to ashes so that they cause no further germination and fruition.

Let us look at the question a little differently. The human life is a conjunction of both sufferance and creative freedom. Man is both conditioned and creative. He is a sufferer as well as a creator, bound as well as free (Bhokta and Karta). Yoga and such other actions are the result of our creativity, and creativity transcends sufferance. Hence the creative evolution in Yoga breaks down all limitations of sufferance. The yogic way of life is the highest life of spiritual creativity.

If we accept this view of spiritual creativity, the term 'Dharma-Megha' becomes clearer. Dharma means spiritual creativity, which is man's prerogative and his essential characteristic. When man wakes up to that spiritual and characteristic vision in yogic evolution, then he is the real

self, having realized 'Bhoga' (existential experience) as well as 'Apavarga' (freedom from experience) which are the two dynamic aspects of living Dharma. Freedom then is a positive gift of Dharma-Megha Samadhi. That is the state which marks the completion of man's evolution to the perfect realisation of his essential nature.

तदा सर्वावरणमलापेतस्य ज्ञानस्यानन्त्या-ज्ज्ञेयमल्पम् ॥३१॥
*Tadā sarvāvaraṇa-malāpetasya jñānasyānantyāj-
jñeyam-alpam ||31||*

Then to the man free of the dust of all impurities, in consequence of the fullness of knowledge, the knowable is little.

The man in Dharma-Megha is free of all the dross of involvement and the cycle of its cause and consequence. He is free from suffering, action, and the possibilities of further involvement. The free man knows everything from the world of existence to the realisation of pure consciousness. Hence for this man, the knowledge as well as the knowable is reduced to little as there is nothing else to know. His knowledge extends from the infinite variations of existence to the Infinity of Consciousness. But, actually, once knowledge extends to the Purusha, the limitations fall off since they are not then relevant. He is in the realm of Infinity itself beyond the measure of knowledge and existence itself. The knowledge is little and nothing is left to know. The world of existence too is little for him.

ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम् ॥३२॥
*Tataḥ kṛtārthānāṃ pariṇāma-krama-samāptir-
guṇānām ||32||*

Thence, the object of the Gunas having been fulfilled, there is the end of the process of their change and sequence.

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Existence is the dynamics of consciousness and its material vehicles of experience. It is an interaction of Prakriti and purusha in association. The two come together, the one as the means and the other as the end. The world of Prakriti is the means, and the purusha is the end. Existence comes into being for the experience, transcendence through experience, and, ultimately, the self- realisation of the purusha back into Infinity again.

The essential character of existence is change or mutability. The change, also is neither arbitrary nor intermittent. It is a ceaseless chain of cause and effect. From a state of silence in the equilibrium of pure Being (non-becoming), it springs into activity with the motion of thought in the Universal Lord of it, the Supreme Purusha. Then the process of Becoming or Existence starts with the sequence of change and evolution until the form of existence is fit enough to be a vehicle of the consciousness of the soul through integrated association. The soul lives through this sequence of change, watching, experiencing, involved, further experiencing, suffering, creating and rising back to perfection and freedom at the completion of the cycle of change. When it has fully grown with a distinctive knowledge of Purusha and Prakriti, it is ready for the final leap into Infinity. At that critical stage of evolution, it stands between the world of changeful Prakriti on the one hand, and the Infinity of Consciousness on the other. The yogi sees that the sequence of change is over for him since it has fulfilled its function of being the vehicle of the purusha's experience and transcendence. For him the series of mental transformation and evolution is over.

The cycle of change ends for the yogi, the realizing soul, but not as objective existence. The world does not cease to exist. It continues to exist for the rest of mankind. Viveka is the knowledge of the process at the end-point thereof, and it is achieved through creative spiritual living (See 2, 22).

Thus for the man of Discrimination (viveka), the change as well as the Gunas' sequence of change, or the mutative process of the world, is over. For him it ceases to be. But not for others, for them, it is still there.

क्षणप्रतियोगी परिणामापरान्तनिर्ग्राह्यः क्रमः ॥३३॥
Kṣaṇapratīyogī pariṇāmāparānta-
nirgrāhyaḥ kramaḥ ||33||

Related to the moment (the smallest division of time), the sequence of change is a continuum, comprehensible as well as relinquishable at the very end of time and change.

'Krama' means an endless sequence of one particle and of another, one moment and another, that follows in motion. This sequence is continuous and uninterrupted. It is a continuum. The continuum mentioned here is the existential continuum of moments and, paramanus. Whatever exists, exists in time, we say. But actually, existential time is not something which is a container, it is something which is simultaneous with physical change. Even so, it is not an independent existence. It is a relative dimension, and the relation, too, is a creation of the mind. Let us begin with the moment which is the smallest unit of time.

Moment is the smallest conceivable unit of time which is taken by a Paramanu to move from one place or position to another. In other words, the smallest conceivable unit of motion in the physical world and of times the moment, both correspond and are simultaneous. Then, each physical unit of motion is followed by another. So each moment of time, correspondingly, is followed by another. Among the physical movements, the relation is that of cause and effect. Translate this relation into time, and 'you have the relation of one moment preceding and the other succeeding. The one comes before, the other follows after. This chain of events in the physical world, and the chain of moments in the temporal, are

related through the agency of our mind. The chain or sequence of events relative to the motion and moments is 'Krama' or continuum.

The next question is: how do we perceive the sequence? Average people cannot perceive it in relation to a moment. The duration as well as the change and sequence is too short and subtle for us to perceive. But at the end of a certain stage of the sequence, we can perceive it. Get a new suit of clothes, it gets old and older every moment, but you perceive that it is old only when it is faded and worn out enough, and we discard it and need another. Even then you realize the beginning and the end of a phase of the sequence. You don't really see the sequence of the moments of the suit wearing out. Your perception of the phase is cumulative and speculative, but it is real nevertheless.

A yogi, however, can perceive the flow of each moment by meditation (3, 52). The same idea is repeated here in relation to the last stages of yogic evolution. The highest enlightened state of yogic consciousness is Discriminative Knowledge of Purusha and Prakriti. The idea of continuum is relevant to the yogi's enlightenment. Hence this sutra.

The ceaseless flow of moments and motion is the basic characteristic of existence. But that is not its sole characteristic. It is the temporal characteristic and not the essential. The essence is Prakriti which is eternal. Prakriti is eternal essentially but mutable characteristically and temporally. Purusha, on the other hand, is constant eternally, essentially, and characteristically. But his existence is essential as well as temporal, temporal in the sense that he gets involved by association with the mutable existence and thus, for the time being, acquires, by implication, the attribute of 'existing in time'. He exists for a life time in the sense that he is associated with the body. He also exists eternally in relation to other forms of things which come to an end at one particular and specific termination of the sequence of the physical-temporal continuum.

Now, the relevance of this description of the nature of the continuum: The yogi can concentrate on the moment in relation to the world of physical change (3, 52-4). Thereby he realizes the distinction between the temporality and mutability of the existential continuum and the purity, immutability and eternity of the Purusha. With this realisation, the value of existence is over and the world of the Gunas comes to an end, for him, because the Gunas now have no further purpose to serve. He stands at the border of existence, looking over, in retrospect, as if, at the vast panorama which he has lived through and crossed. Between him and eternity, now, there is hardly a line. With only a shift of his eye, the whole panorama extending over ages falls off. The ocean of eternity rolls upfront and the One All is ready to receive him. The soul is going back to the Essence, the Element that it is. Unless you see the continuum past, it doesn't terminate, and you see it only at the end with the termination for you of your yogic journey.

**पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा
वा चितिशक्तिरिति ॥३४॥**

*Puruṣārtha-śūnyānāṃ guṇānāṃ prati-
prasavaḥ kaivalyaṃ svarūpa-pratiṣṭhā vā
citiśaktiriti ||34||*

The resolution of the dis-functional Gunas back into their source (Prakriti), and the repose of consciousness into its essential nature, that is Kaivalya, the absolute state of liberation.

The man of vision, the atma, stands on the threshold, the pure Eternal Infinite Consciousness on the one hand and the world of mutable Gunas past on the other. The Gunas have nothing to do with him now. They existed with their immense variety for the purusha. They provided the wherewithal of experience (Bhoga) to enable him to exhaust and transcend

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that experience (Apavarga) at the completion of the cycle, and ascend to his own real nature. That has been done and the vision achieved. When the vision has been attained, the Gunas have nothing more to do with or for the purusha. So for the purusha, they go back to their essence, the original Prakriti from where they had emerged. When the existential world thus falls off, the purusha is left by himself and he merges with the Eternal Consciousness. The lamp is left behind, the light ascends to the Sun.

One question, probably the last: Is Kaivalya a state of freedom in life itself? Or, is it that final release (Moksha) which is attainable only after death? Teachers, practitioners and philosophers differ on the answer. Some say that Kaivalya is a living state of freedom. Others say that it follows on the dissolution of the body. The Gita says in 2, 45: Rise above the fluctuations of the three Gunas while living. This transcendence is a state of living Kaivalya in which the atma is free of mental agitation and rises by itself to divine consciousness. The accent in the Yogasutras too (1, 2-3) is on a living Kaivalya, achieved through meditation. Yoga is the art of spiritual living and spiritual living, counters the fear of death even while it exhausts the possibilities of life. Moksha, the final release from existence to essence, follows in the sequence of living freedom. In the state of existence, Kaivalya is a living experience; in the state of essence, it is pure being in the Divine. One is contingent, the other is absolute.