CHAPTER-IV

PĀTAÑJALAYOGASŪTRABHĀṢYA

VIVARAṆA – TEXTUAL EXAMINATION

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The beginning of the Vivaraṇa Text

The Vivaraṇa text starts with two *maṅgalaślokas* (benedictory verses) praising Lord Viṣṇu. The first verse describes the Lord as *kaiṭabhaśatru*- the enemy of the demon *Kaiṭabha*. There is neither *karman* (action) nor *karmavipāka* (the fruit of action) affecting the Lord; but the very things are emerging from Him. For the common people, taints are not easy to overcome, but these taints do not affect God. He is the one who is not limited by time.[1]

The second verse depicts God as *sarvavit* (omniscient), *sarva-vibhūti-śakti* (all-glorious and all-powerful) and who is free from the fruit of action which is full of imperfections. He is the lord, who is the cause of the creation, sustenance, and destruction of the universe and is the *guru* of the *gurus*.[2] In T.V., and Y.V., there are benedictory verses which praise God, Patañjali and the

commentator Vyāsa. But in PYSBV, there is no mention about Patañjali, Vyāsa or the *vivaraṇa* text. After the salutary verses, Vivaraṇakāra commences the sub-commentary by taking up the very first word of Y.S. *(athetyādi-pātañjala-yogaśāstra-vivaraṇamārabhyate).* Thereafter, Vivaraṇakāra discusses the *sambandha* or the connection between the text and the subject and *prayojana* i.e., objective of the study of the text.

Discussion on the objective etc.

Vivaraṇakāra states that, a competent person will not achieve the end either through *pravṛtti* (activity) or *nivṛtti* (detachment) without mentioning the *sambandha* and *prayojana* at the beginning of a text. Among these two, the explanation given to *prayojana* comes at first. Vivaraṇakāra compares the science of Yoga with the Science of Medicine. The Science of Medicine gives explanation through its four-fold division *(caturvyūhatva)* viz., *roga* (disease), *rogahetu* (the cause of disease), *ārogya* (good health*)* and *bhaiṣajya* (medical treatment). Similarly, here also the four-fold division of this philosophy is indicated.[3] *Heya* or what is to be abandoned is the world *(samsāra),* which is full of pains. The cause is the conjunction between the seer and the seen *(draṣṭṛdṛśya-samyoga)* which is a result of ignorance *(avidya).*

Vivekakhyāti releases man from pain. When this knowledge of distinction between the seer and the seen emerges, the ignorance disappears. With the cessation of ignorance, there occurs absolute elimination of the conjunction of the seer and the seen and this is called *kaivalya* (transcendental aloneness). In the simile which compares the fourfold division of philosophy with the fourfold medical system, *kaivalya* occupies the position of good health- the ultimate aim or purpose *(prayojana)* of this philosophy.

The *sambandha* is the relationship between the aim *(sādhya* i.e., *kaivalya)* and the means *(sādhana* i.e., *vivekakhyāti). Kaivalya* is defined as *'draṣṭṛ-dṛśya-saṃyogoparama'* (the total cessation of the contact between the seer and the seen).[4] *Vivekakhyāti* is defined as *bhūtārthāvagati*[5] (the knowledge of an object as it really is). In Medical Science, good health is the result of medical treatment. Likewise, there exists a mutual relationship between *kaivalya* and *vivekakhyāti.* This is the *sambandha* of Yoga philosophy.[6] Thus it is clear that, the exposition of Yoga also comprises of *sambandha* and *prayojana.*[7]

In the introductory portion, Vivaraṇakāra does not describe the nature of an *adhikārin* (the person fit for Yoga). Even though, the forthcoming chapters of PYSBV incidentally state the nature of an *adhikārin.* In the second chapter, Vivaraṇakāra clearly shows that, one who practices *yama* and *niyama* is capable of Yogic practice *(yamaniyamavatoryogādhikāropapatteḥ).*[8] Vivaraṇakāra mentions that, Yoga is not for those who do whatever they desire *(na hi yathā kāmacāriṇāṃ yogādhikāraḥ).*[9] One will not succeed in Yoga, whose attitude is to cherish the body and bodily things, whose habit is to avoid discomfort of the body, senses and mind, who sees the body absolutely as his self and thinks of it as very delicate.[10]

The naming of the four chapters

VBh. as well as PYSBV follow the same chapter-division followed by Patañjali. According to Y.S. the four chapters are- samādhipāda, sādhanapāda, vibhūtipāda and kaivalyapāda. At the beginning of the second chapter, Vivaraṇakāra explains the logic behind the naming of the chapters.[11] As *samādhi* is explained prominently at the beginning, the first chapter is called samādhipāda. The means to Yoga *(sādhana)* is importantly dealt with in the second chapter.

Therefore, the second chapter is known as sādhanapāda. The third chapter is named vibhūtipāda as it indicates the powers that invariably come to one engaged in Yogic practices. The fourth chapter is known as kaivalyapāda, because it discusses *kaivalya* as a final conclusion which comes to one who is detached from all the attainments of Yogic powers.[12]

Yoga as *samādhi:* its etymology and meaning

VBh. on the first *sūtra (atha yogānuśāsanaṃ)* itself, expounds the meaning of the word *yoga,* the objective of the study etc. VBh. defines only the words *atha* and *yoga.* But PYSBV gives definition to the word *anuśāsana* (exposition) also.[13] *Anuśāsana* is defined as instruction *(anuśiṣṭi).* When defining the word *atha,* PYSBV accepts the meaning given in VBh.- *athikārārtha* - and gives further explanation such as - *athikāra ārambhaḥ prastāvaḥ (adhikāra* means beginning, commencement). Vivaraṇakāra continues that, in the word *atha,* there arises a sense of continuity but the prominent factor is the sense of beginning.

VBh. defines the word *yoga* as *samādhi.* PYSBV accepts the same meaning with slight difference in wordings i.e., *yogaḥ samādhānaṃ.*[14] Vivaraṇakāra explains the etymology of

the word *yoga* in detail. It is derived from the Sanskrit root *'yuja samādhau'* and not from the root *'yujiryoge'*. The meaning *samādhi* is more suitable to the word *yoga. Samādhi* is described as a quality of mind which belongs to all its stages *(bhūmi).* Here, Vivaraṇakāra adds one more point-'this is a quality of mind and not of *ātman.*[15]

While explaining the etymology of the word *yoga,* Vivaraṇakāra points out that the meanings of the word and its details.[16] In the beginning of PYSBV, defines *yoga* as *'yogaḥ samādhiḥ'*. After a few passages, it is clarified that, the *sūtra* - *'yogaścittavṛttinirodhaḥ'* becomes the definition of *nirbījasamādhi.* Thus, the meaning of *asamprajñātasamādhi* is also attached to the word *yoga.*[17] In the subsequent passage, Vivaraṇakāra mentions that the word *yoga* also bears the meaning knowledge *(khyāti).*[18]

The tradition of teachers

PYSBV gives an account of a lineage of teachers of Yoga. The list is similar to the tradition of teachers of Sāṅkhya accepted by modern scholars. VBh. quotes the origin of Yoga described by Pañcaśikhācārya. It is as follows- 'Having assumed

a created mind through compassion, the first knower, the worshipful one, the Supreme Sage, declared this doctrine to Āsuri who desired to know it.'[19] This portion in VBh. is explained furthermore in an appealing manner by Vivaraṇakāra.[20]

The purpose of God is to bestow grace *(anugraha)* upon living beings. God's grace is compared with a boat that carries one over the sea of *saṃsāra* (the world of births and deaths). The living beings are portrayed as those who are sunk in the mud of ignorance *(avidyāpaṅka-nimagna).* Due to mere compassion to uplift the living beings, God, assumed a mind created by mere intention, like one entering a house, for the sake of instructing others.[21] God is described as *ṛṣi,* the one who is known from the scriptures. The same *ṛṣi* or Īśvara is called as Kapila, Nārāyaṇa, etc. who instructed Āsuri. In T.V., Kapila is said as a preceptor of Yoga philosophy.[22] But there is no such detailed explanation given in Y.V. Furthermore, none of these sub-commentaries had spoken much about Āsuri.[23]

The theory of basic principles

In Yoga philosophy, the theoretical aspect is almost same as that of Sāṅkhya system. The main peculiarity of Yoga is

the acceptance of God. The basic principles of Yoga philosophy as described by the author deserve special attention in the study of PYSBV.

Prakṛti or *pradhāna*

Pradhāna is defined, that which brings about changes *(yataḥ pradhatte vikārān).*[24] Among the various names of *pradhāna* or *prakṛti,* Y.S. termed it as *'aliṅga'*. There is no other subtle cause beyond *pradhāna*, the *aliṅga.*[25] Subtlety is the cause with reference to an object and that reaches its limit in *aliṅga.* In another context, Vivaraṇakāra clearly states that, even though, *pradhāna* is eternal still, it is impermanent when it changes into the *vikāras. Pradhāna* has a multitude of defects like manifold nature *(anekātmakatva),* impurity *(aśucitva),* ignorance *(avidyātva),* serving the purpose of another *(parārthatva)* etc.[26]

Draṣṭṛ (the seer i.e., *puruṣa)* and *dṛśya* (the seen)

Puruṣa is neither the agent of thought nor of memory.[27] *Puruṣa* is different from knowledge and it is the perceived *(grāhya)* and the perceiver *(grāhaka).*[28] In the first chapter, it is opined that *puruṣa* is the one without action

(niṣkriyaḥ puruṣaḥ), and the one who does not have the attribute of coming into existence *(anutpattidharmā puruṣaḥ).*

According to Vivaraṇakāra, the term *puruṣa* is synonymous to the term *ātman. Puruṣa* has no attributes *(nirguṇa),* taints *(nirañjana)* or parts *(niṣkala).* There is also a mention that these features are referred to in to determine the true nature of *ātman.*[29] In the second chapter, *puruṣa* is defined as *apariṇāmin* (without any change). The plurality of *puruṣa* is clearly depicted in the second chapter. As the instruments and effects of action are different, the plurality of *puruṣa* is proved. The distinction between *puruṣas* established due to the plurality of pleasure and pain.[30]

Y.S. defines the seer as consciousness alone *(draṣṭā dṛśimātraḥ),* though pure and that witnesses the modifications of mind.[31] Here, the word *'dṛśi'* is defined in PYSBV as insight or perception *(darśanaṃ upalabdhiḥ).*[32] The same word is defined in T.V. as, that which is devoid of qualities.[33] And in Y.V., it is the substance which has the nature of illumination *(prakāśasvarūpaṃ dravyaṃ).*[34] In the fourth chapter, there is a description of

different views regarding *jīva.*[35] The word used to denote *jīva* is *kṣetrajña* and it is none other than the self.

The *dṛśya* is bright *(prakāśa),* active *(kriya)* and inert *(sthiti)* by nature. Here, Vivaraṇakāra emphasises that the word *śīla* i.e., nature is not used in the sense of its own nature but indicates its functions.[36]

The three *guṇas*

It is depicted that, the *guṇas* are three in number viz., *sattva, rajas* and *tamas.* The quality of *sattvaguṇa* is said as illumination *(prakhya).* The quality of *rajoguṇa* is motion *(pravṛtti).* Obstruction *(sthiti)* is the quality of *tamoguṇa.*[37] Objects that are made up of the elements have all these three *guṇas.* According to the predominance of any one of the *guṇas,* determines the nature of that object.

Vivaraṇakāra gives some explanations to this particular idea. Ether is predominantly *sāttvic.* Wind is predominantly *rājasic.* Fire and water are predominantly *sāttvic* and *rājasic.* Earth is predominantly *sāttvic,* and *tāmasic.* The instruments *(karaṇa)* and the sense organs of knowledge along with mind are illuminative, so they are predominantly *sāttvic.*[38] At

the same time, the sense-organs of action having activity as the important quality are predominantly *rājasic.*

Cosmology

Vivaraṇakāra indirectly mentions the creation of the universe. Everything is made up of the five elements called *pañcabhūtas* viz., ether *(ākāśa),* wind *(vāyu),* fire *(agni),* water *(ap)* and earth *(bhūmi).* The creation is a gradual process from ether to earth, one by one.[39] Ether comes into being from the subtle element of sound. Wind comes into being characterised by sound and touch from the subtle element of touch. Fire comes into being characterised by sound, touch and colour from the subtle element of colour. Water comes into being characterised by sound, touch, colour and taste from the subtle element of taste. Likewise, earth comes into being characterised by sound, touch, colour, taste and smell from the subtle element of smell.

God *(īśvara)*

God *(īśvara)* is a special *puruṣa* untouched by *kleśa, karman, vipāka* and *āśaya.*[40] *Kleśas* are afflictions i.e., *avidya,* etc. Actions *(karman)* are good *(kuśala)* or bad *(akuśala).* To this, Vivaraṇakāra adds another category- *vimiśra* (a mixture of both

good and bad deeds). *Vipāka* means the result of action. It is in the form of birth, span of life and the nature of experience *(jātyāyurbhogalakṣaṇa).* The *āśayas* are nothing else but the afflictions only. These afflictions, actions and fruition of action stay until liberation. Therefore, these– afflictions, actions and their results are called deposits *(āśaya).*[41]

God *(īśvara)* is not related to afflictions *(kleśa),* actions *(karman),* result of action *(vipāka)* and deposits of all these. God is untouched by time viz., past, present and future. Therefore, God is not touched by these attributes, nor will He be touched by it, nor was He ever touched by it. God is considered as beyond the three bondages viz., *prākṛta, vaikṛta* and *dākṣiṇa.* But there is no further explanation about these three bondages.

In VBh., God is said as having eternal excellence *(śāśvatika utkarṣaḥ).* Vivaraṇakāra gives the meaning of the word *'utkarṣa'* (excellence) as the possession of the powers of omniscience and omnipotence, which is eternal and unexcelled.[42] There are strong arguments for the causality of God. It is said that, God is not without a cause. The cause of God is the scriptures. Vivaraṇakāra clarifies that here the term *'śāstra'* (scripture)

denotes knowledge. Thus, God is the one, whose power is both unequalled and unsurpassed and who is different from both *pradhāna* and *puruṣa.*[43]

Vivaraṇakāra states that God is omnipotent. Therefore, through that omnipotence, it is established that there is an agent who creates, maintains and destroys the world.[44] In a number of places, God is termed as *Parameśvara*[45] *(parameśvaraṃ praṇatamūrdhānaḥ..., sa yathoktarūpaḥ parameśvaraḥ..., parameśvara-praṇidhāyinyaḥ, parameśvare saṃnyasanaṃ).* At the same time, God is also termed as Nārāyaṇa, Śiva and so on. Nārāyaṇa, etc., are to be meditated upon continuously.[46]

God is the source of all knowledge. He is the preceptor of ancient preceptors those who teach the relationship between the means and the ends of both material prosperity *(abhyudaya)* and spiritual prosperity *(niḥśreyasa).* In the first chapter itself, it is said that, as a teacher, God has no limitations.[47] In the context of proving the authority of God, Vivaraṇakāra points out the authority of *guru.* In the world, whatever is said by a *guru* is the truth *(yathā ca loke guruṇā' bhihitamiti).*[48] It is

indicated that, the being of *guru* is absolute purity and that is achieved by the practice of Yoga, *dharma*, and so on.[49]

The excellence *(utkarṣa)* of God can be inferred by the scriptures. The scriptures have the authority because they were composed out of pure-*sattva*.[50] The study of the scriptures results in mental purification.[51] According to Vivaraṇakāra, *śāstra* is concerned about knowledge *(śāstraṃ jñānaṃ)*.[52] At the same time, in T.V. and Y.V., it is clearly depicted that, *śāstraṃ* means nothing but *śruti, smṛti, itihāsa* and *purāṇa*.[53] In the first chapter of PYSBV, the term *'āgama'* is used in the sense of scripture. There, the definition given to *'āgama'* is- Veda, purāṇa, Yoga, dharmaśāstra and so on.[54]

Kleśas (afflictions)

Kleśas are the impurities of mind, just as cataract *(timira)* is in the case of eye *(kleśāstu cittasya malaṃ, yathā cakṣuṣastimiraṃ)*.[55] They are five in number viz., *avidya* (misapprehension), *asmita* (sense of I), *rāga* (attachment), *dveṣa* (aversion) and *abhiniveśa* (clinging to life). These afflictions are destroyable. The gross elements of afflictions can be destroyed through the practice of *kriyāyoga* (self-discipline, study of

scriptures and devotion to God). The subtle elements of afflictions are to be destroyed through constant practice of meditation *(dhyāna).* This meditation is also known as discriminate-discernment *(prasaṅkhyāna* or *samyagdarśana* which is brought about by *dhyāna).*[56]

***Avidya* (misapprehension):** It is explained that, *avidya* changes into the fourfold form of *asmita* and so on. When *avidya* is destroyed, the other afflictions also will be destroyed. When *avidya* is absent, there is no possibility of any affliction coming into existence. In impermanent things, the misapprehension of its being permanent is *avidya.* Similarly, in impure things, the delusion of its being pure is also *avidya.* Likewise, in the entire world, the idea of pleasure in what is pain is *avidya.* The idea of self in non-self both in animate and inanimate is also *avidya.*[57]

***Asmita* (sense of I):** It is defined as the state of being I *(asmibhāvo'smitā),* i.e., an awareness of being -I.[58] *Asmita* is the state of single self-hood of two powers viz., *dṛkśakti* and *darśanaśakti.*[59] The former is the power behind *puruṣa*- the seer and the latter is the power behind seeing. In this state of the sense of I, there is no difference between the intellect and *puruṣa.*

***Rāga* (attachment):** That which follows pleasure is *rāga* (attachment). From virtue, arises pleasure and from pleasure, attachment arises. In other words, it is depicted as, that which has the nature of the experience of pleasure *(sukhamanubhavituṃ śīlamasya sa sukhānuśāyī).*[60] *Gardha* (strong desire), *tṛṣṇa* (thirst), *lobha* (greed) are the synonyms of *rāga.* In another context, Vivaraṇakāra states that attachment is greed itself.[61]

***Dveṣa* (aversion):** That which follows pain is *dveṣa* (aversion). Aversion has the nature of pain-experience. In other words, the desire to destroy or anger towards pain or its means (like anything which is bad or disreputable) is called *dveṣa.* In another context, it is said that aversion is anger.[62]

***Abhiniveśa* (clinging to life):** It is the tendency of clinging on to one's nature, which can be seen in scholars and in ignorant persons. *Abhiniveśa* is included in delusion.[63] Vivaraṇakāra defines it as a latent impression arises from fear of death *(maraṇabhayavāsana).*[64] *Abhiniveśa* firmly fixed in inferior creatures such as worms, as well as in learned person. Here, the learned person is defined as the one who knows the beginning as well as the end of life i.e., *pūrvāntika* and *aparāntika.* Here, the

former is bondage and the latter is liberation.[65] In PYSBV, the words *'pūrvāntikaṃ'* and *'aparāntikaṃ'* are used. While, in VBh., T.V., and Y.V., the words are *'pūrvāntaḥ'* and *'aparāntaḥ'* respectively.

***Karman* (action)**

Actions are of three kinds viz., good *(kuśala),* bad *(akuśala)* and mixed *(vimiśra).*[66] In another context, Vivaraṇakāra mentions that actions are of two kinds viz., *sopakrama* and *nirupakrama.* The former is that which yields results by taking its cause quickly and the latter is that which yields results in a long time and spreads out slowly.[67] Vivaraṇakāra is presenting his view that the competence to do actions *(karman)* is not only present in human beings, but in the lower creatures like insects also.[68] The portion describes the results of *karman,* etc. is an elaborate one in the Vivaraṇa text.[69]

In the fourth chapter, the *karman* is classified under four heads[70] viz., *kṛṣṇa* (black), *śuklakṛṣṇa* (white and black), *śukla* (white) and *aśuklākṛṣṇa* (neither white nor black). The black action is described as very impure and belongs to evil-minded people, who do not follow the path mentioned in the

scriptures. The white and black is that which is to be accomplished with the help of one's wife, son, cattle, sacrificial priest, etc. In this type of *karman,* there is accumulation of the deposit of *karman* by means of injury or benefit to others. The white is the collection of deeds belongs to those engaged in austerities, to those who study the sacred texts and to those who practise meditation. This type of action does not depend on external means of attainment. The final type of action i.e., neither white nor black belongs only to a true *yogin* (here it is termed as *sannyāsin).*

Those who had attained *siddhis* due to *janma, oṣadhi, mantra and tapas,* have the three-fold *karman*- white, black and mixed.[71] Moreover, all actions belong only to one who is ignorant, and not belong to the one who knows. It is because the one who knows, does not think of any result other than abiding in oneself. And abiding in oneself comes into being by withdrawing all activity.[72]

Saṃskāras (subliminal impressions)

According to Vivaraṇakāra, *saṃskāras* or subliminal impressions are the causes of memory *(smṛti)* and

afflictions *(kleśa).* Generally, these subliminal impressions come under two heads viz., *paridṛṣṭa* (seen) and *aparidṛṣṭa* (unseen). The former i.e., *paridṛṣṭa* is otherwise known as latent tendencies *(vāsana). Aparidṛṣṭa* has been brought about during endless past lives which cause experience of affliction, action, result, virtue and vice.[73] When the subliminal impressions perish, then mind is absorbed in *prakṛti.* This state is otherwise known as *videhamukti.*[74]

Vāsana (latent impression)

PYSBV describes latent impressions elaborately in fourth chapter. There, Vivaraṇakāra depicts that, latent impressions are difficult to get rid off and cannot be stopped as they are in existence from time immemorial. Therefore, their cessation is problematic.[75] It is also said that without their cessation, *kaivalya* cannot comes into being. When the cause of these latent impressions is destroyed, automatically the result i.e., latent impressions will begin to destroy. The cause is nothing other than *avidya.* Therefore, when there is right knowledge, the latent impressions are not an obstruction to liberation.

Sense organs *(indriyas)* and the experience of objects *(viṣayagrahaṇa)*

PYSBV mentions about ten *indriyas* viz., five *jñānendriyas* and five *karmendriyas.* The former represents the means of knowledge and the latter the means of action. According to Vivaraṇakāra, mind is capable of perceiving objects of senses even without the help of these sense- organs.[76] When ears are covered, one is able to experience sound *(pihitakarṇavivarasya ghoṣopalaṃbhāt).* Likewise, one sees forms (shapes, colours) and so on, are perceived without the help of senses through knowledge gained from propositions *(pratijñājñānena).* Vivaraṇakāra states that, the process of memory and dream does not depend on sense-organs. In these processes, senses are not active and yet there is experience of objects. Therefore, Vivaraṇakāra concludes that, as for those who belong to the world (human beings), they being inferior, their minds need the assistance of sense-organs, as their power, strength and knowledge have impurity of ignorance.[77]

PYSBV describes about the process of knowing beyond the range of senses *(atīndriyagrahaṇa).* It is described that, the grasp which is beyond the range of senses is threefold[78]

viz., that which is subtle *(sūkṣmaviṣaya),* hidden *(vyavahitaviṣaya)* and distant *(viprakṛṣṭaviṣaya).*

Mind and its nature

The philosophy of Yoga gives importance to the study of mind and its nature. In other words, the control over mind is the main purpose of Yoga. PYSBV provides significant observations on mind. In the Yoga philosophy, mind is considered as all pervading. The same idea can be seen in PYSBV also.[79] Vivaraṇakāra emphasises that the mind is flowing out in different directions. It is happened because of the effect of various modifications. Getting back the mind and fix it in one object (like *ātman)* is something which is to be brought about by human effort.[80]

It is interesting that, Vivaraṇakāra talks easily about reading other's mind.[81] The same notion can be seen in the SBh. on B.S, where Śaṅkara supports the Yogic idea that the *yogin's* mind controls other minds.[82] In another context, the mind is compared to the striking of a bell and like the sparkle of a collection of burning coals.[83] Therefore, according to Vivaraṇakāra mind is restless by nature.

Mind *(citta):* Mind is described in Yoga philosophy as not-self-illuminating *(svābhāsaṃ).*[84] There are so many references to the illumining nature of mind in fourth chapter. The nature of mind is threefold (consisting of the three *guṇas)*[85] due to its tendency towards illumination, motion and obstruction.[86] In other words, mind is the transformation of the *guṇas.* Mind is the illuminator of all things. It is well-known in the world and in the sacred texts. In fourth chapter, it is described that, in the absence of mind and sense-organs body is like a corpse and is not fit for anything.[87]

Different states of mind *(cittabhūmi):* PYSBV states five different states of mind[88] viz., *kṣipta* (restless), *mūḍha* (infatuated), *vikṣipta* (distracted), *ekāgra* (one-pointed), and *niruddha* (restricted). *Kṣipta* is the state agitated through being attached to undesirable objects. *Mūḍha* is the state without any discrimination. *Vikṣipta* is the state which is attracted towards different directions in the state of being the agent of different actions. The state *ekāgra* is that there is the flow of the same thought in mind. *Niruddha* is the state when mind is empty of thoughts.

Modifications of mind *(cittavṛtti):* Yoga is the inhibition of mental modifications.[89] Mind though composed of the three *guṇas,* has *sattvaguṇa* as predominant because of its illuminating nature. When there is an imbalance (of the other two *guṇas* viz., *rajas* and *tamas)* takes place, there occur modifications of mind. Modifications are classified under two heads viz., afflicted *(kliṣṭa)* and non-afflicted *(akliṣṭa).* In this context, Vivaraṇakāra explicates that, modifications are numerous but can be classified under five heads. These 'afflicted' are caused by afflictions or *kleśa.*[90]

The process is mind connected with five afflictions beginning with ignorance; repeatedly communicate with *ātman* through modifications. VBh. points out that, these afflicted modifications are the seed-bed for accumulation of the deposit of *karman.* The non-afflicted are said to have their basis in knowledge *(khyātyāspada).* They oppose the activity based on *samskāras* of the *guṇas (sattva* etc.). They are considered as pure, as they are directed towards the field of knowledge and it brings about liberation *(apavarga).*

These afflicted and non-afflicted modifications of mind are- 1. right knowledge *(pramāṇa),* 2. misapprehension *(viparyaya),* 3. mental construction *(vikalpa),* 4. sleep *(nidra)* and 5. memory *(smṛti).* Vivaraṇakāra states that, modifications are arranged here according to the importance given to them.[91] In the conclusion of mental modifications, the author has stated that when modifications *(vṛtti)* are restrained, it result either in *saṃprajñāta samādhi* or in *asaṃprajñāta samādhi.*

When non-afflicted modifications *(kliṣṭa-paṅkti-madhya[mānu]janmāno'kliṣṭā vṛttayaḥ)* arise in the midst of afflicted modifications *(akliṣṭā vṛtti),* remain as non-afflicted. In the same way, when afflicted modifications arise in the midst of non-afflicted modifications, they also remain afflicted.[92] To explain this objection and its answer, Vivaraṇakāra and Vācaspati Miśra use interesting elucidations.

In the objection part, Vivaraṇakāra uses the example of drops of water thrown into a pot of milk.[93] Vācaspati Miśra uses the example of a *brahmin* who resides with forest men.[94] It is depicted in VBh. that, the wheel of modifications *(vṛtti)* and subliminal-impressions *(samskāra)* keeps revolving

ceaselessly.[95] Here, the meaning given by Vivaraṇakāra to the word *'aniśaṃ'* is *'anavaratam'* i.e., without any break. In T.V., it is said as *'ānirodhasamādheḥ'* (until the attainment of *nirodha samādhi).* And there is a similar reference given in Y.V., as *'nirodha evopāyaḥ'* i.e., the only way is restriction. There is no such clarification given in PYSBV with regard to this.

Right Knowledge *(pramāṇa):* Among modifications of mind, right knowledge comes first. It *(pramāṇa)* is three fold viz., perception *(pratyakṣa),* inference *(anumāna)* and authority *(āgama).* In the context of explaining misapprehension *(viparyaya),* the opponent questions the positions (being the first modification is *pramāṇa* and the second one is *viparyaya)* of modifications. Vivaraṇakāra clarifies doubts effectively. Restriction *(nirodha)* is the means to liberation and *viparyaya* is the thing to be restricted. While restraining something, the person should know about merits and demerits of that action. Here lies the importance of right knowledge *(pramāṇa).*[96]

Pratyakṣa:[97] When mind, through sense-organs, is changed into the form of the outside object, both in its particular and general nature, becomes coloured by it. And because of this colouring,

modification of mind (which is like the counter-seal of a seal), though coloured by general and special characteristics of the object, mainly comprehends special characteristics. That alone is the true knowledge known as direct perception.[98]

Anumāna:[99] The subject of *anumāna* is known as that which is qualified by the characteristic due to the presence of that characteristic in things belonging to the same class. The same is differentiated from those belonging to different classes by not having that characteristic.[100]

Āgama:[101] The words of a trustworthy person convey something which he has seen is *āgama.* It is devoid of defects.[102]

Misapprehension *(viparyaya):* Misapprehension is false knowledge.[103] Vivaraṇakāra states that, among the other modifications of mind viz., *vikalpa, nidra* and *smṛti, viparyaya* is more important. Because, it is the basis of the other three modifications. Without the restriction of the basis *(viparyaya),* they will not be restricted.[104] As there is no commentary on this portion, the *vivaraṇa* of the particular part forms as a word by word- commentary which is similar to that of T.V. and Y.V. But

there are diverse statements about the definition of *viparyaya.*[105] Nevertheless, the most convincing explanation is given in PYSBV.

The definition given to *viparyaya* also deserves special mention- "it is the knowledge in general *(sāmānya),* without grasping the particular object *(viśeṣa).* It has reference to the memory of something experienced in the past and it is connected with its definite form and arises with an appearance of certainty."[106] Vivaraṇakāra clearly describes the distinction between misapprehension *(viparyaya)* and doubt *(samśaya).* He also states that, even though, *viparyaya* is perceived by senses, it is not true knowledge because it is based on memory of something which has no true form.

Mental construction *(vikalpa):* It is defined as the imagining of something different from what actually exists.[107] Mental construction is regarded as same in the speaker and the hearer. In both the cases, the idea of mental construction has arisen from the words uttered. It is said that, for a person who is in the state of *nirvitarka-samādhi,* there is cessation of mental construction *(vikalpa).* Therefore, it is not included under true knowledge. But at the same time, it is not like misapprehension which is

contradicted to the right knowledge because it has the characteristic of thoughts based on right knowledge.

Sleep *(nidra):* The notion *(pratyaya)* in the absence of waking state is *abhāvapratyaya* and modification which has that absence as its support *(ālambana)* is sleep. Vivaraṇakāra points out that, the term sleep *(nidra)* refers only to dreamless sleep *(suṣuptāvastha).*[108] It is only dreamless sleep that rests on the notion of non-existence. Here, Vivaraṇakāra has given the meaning *jāgradviṣayābhāvaḥ* (absence of the waking state) to the word *abhāva.* While in T.V. and Y.V., the meaning of the same term is explained as *'jāgratsvapnavṛttīnāmabhāvaḥ'* (absence of modifications of waking state and sleep).[109]

Vivaraṇakāra hesitates to accept the view of T.V. i.e., dreaming as included in sleeping state. To clarify this view, Vivaraṇakāra refers to one of the aphorisms of Patañjali *(svapnanidrājñānālambanaṃ vā)*[110] where the difference between the two is clearly rendered. He gives further clarification to prove the distinction between dreaming state and dreamless sleep.[111]

Memory *(smṛti):* Memory is not discarding the impression of an object which has been once experienced.[112] The definition given

by Vivaraṇakāra is 'the non-loss of the objects once experienced' *(anubhūtaviṣayasya asampramoṣaḥ).* It is clarified further as- non-stealing *(anapaharaṇaṃ),* and non-disappearance *(atirobhāvaḥ).*[113] Here, VBh. does not give explanation to the terms in Y.S., but only gives additional information on 'memory'. But Vivaraṇakāra gives elucidations to all the terms which are not explained in VBh. Memory is the effect of all modifications of mind *(pramāṇa,* etc.). Accordingly, it is the reason for explaining memory at the end of all mental modifications.[114]

Memory is of two kinds: *bhāvita-smartavya* (which remembers objects that are imagined) and *abhāvita-smartavya* (which remembers objects that are not imagined). The former one does not need the help of any other effort like constant attention etc. and that is the memory obtained in dream. But the latter one is just the opposite of the former. Because during waking state, other efforts like constant attention etc. are needed.

Distractions of Mind *(cittavikṣepa)*

Along with modifications of mind, there occur distractions of mind *(cittavikṣepa).* They are called as distractions *(vikṣepa)* because they distract mind through various objects.[115] In

the absence of these distractions or obstacles of mind, modifications viz., *pramāṇa* etc. do not take place.[116] These distractions of mind are generally known as *antarāya.* They are known like this as they cause an opening, a fissure, or a break in the attainment of Yoga. They are described as distractions, opponents and enemies to the attainment.[117]

There are nine obstacles[118] and they are- sickness *(vyādhi),* idleness *(styāna),* doubt *(saṃśaya),* carelessness *(pramāda),* laziness *(ālasya),* lack of detachment *(avirati),* misapprehension *(bhrāntidarśana),* failure to attain any stage of concentration *(alabdhabhūmikatva)* and instability in concentration *(anavasthitatva).* The explanations given in T.V. and Y.V. are almost as that of the same character.[119]

Sickness *(vyādhi)* is the imbalance in the humours *(dhātu),* in the secretions *(rasa),* or in the organs of the body *(karaṇa).*[120] The humours are air *(vāta),* bile *(pitta)* and phlegm *(śleṣma).* When the harmony between them is missed, then the imbalance occurs. The harmony is lost because of the use of substances having excess of air, bile or phlegm.

Vivaraṇakāra also points out that the increase of a humour may be spontaneous or caused by something else. The secretions *(rasa)* are the transformation of the food eaten. They are of seven kinds. They are called secretion *(rasa)* because they are effects of the essence of food. They are- essence *(rasa),* blood *(lohita),* fat *(medas),* flesh *(māṃsa),* bone *(asthi),* marrow *(majja)* and semen *(śukla).* Their imbalance is due to excess or loss. Disorder of the organs of the body is blindness, deafness, etc.

Styāna is idleness of mind. Vivaraṇakāra explicates it as a paralysed stage.[121] Y.V., explains the same very clearly.[122]

Doubt *(saṃśaya)* is an idea which touches two contradictory alternatives such as 'is it a post or a man?'[123] VBh. only mentions it as a kind of thinking which touches two alternatives in the form of 'this might be so or it might not be so'.

Carelessness *(pramāda)* is lack of devotion to the means of *samādhi.* Vivaraṇakāra explains it as the lack of dedicated practice.[124] The same idea is depicted in the words of Vācaspati Miśra as *'aprayatna.'*[125]

Laziness *(ālasya)* is the inactivity of mind and body due to heaviness.[126]

Lack of detachment ***(avirati)*** is mind's attachment to objects of senses *(viṣaya),* desire, or greed caused by the contact with objects of senses.[127] (Vivaraṇakāra clarifies the meaning of the word *gardha* (desire) with two words- *abhikāṅkṣa* and *tṛṣṇa).* This attachment arises because of past memory and it prompts one to the objects of senses.

Misapprehension ***(bhrāntidarśana)*** means the illusory knowledge opposed to the means of Yoga *(yogasādhana)* or the path of Yoga *(tanmārga)* itself.[128]

Failure to attain any stage of concentration ***(alabdhabhūmikatva)*** is the state of not achieving any stage of *samādhi (samādhibhūmeralābhaḥ)*[129] such as *vitarka* etc.

Instability in concentration ***(anavasthitatva)*** is a condition when there is inability to remain in the state of *samādhi,* which is already attained. It is said that, one should try to fix mind which is wandering. When this is not achieved, it is called *anavasthitattva.*[130]

Accompaniments of distraction ***(vikṣepasahabhu)***

There are some accompaniments take places along with the distractions of mind. It is said that, these distractions

exist in one whose mind is distracted and not in one whose mind is concentrated. Thus, these distractions are the foes of concentration. To one extent, mind is concentrated to that extent these distractions with their accompaniments do not occur. They are pain *(duḥkha),* frustration *(daurmanasya),* unsteadiness of body *(aṅgamejayatva),* irregular inhaling and exhaling *(śvāsapraśvāsayor-gativiccheda).*

Pain *(duḥkha)* is that which living beings strive to overcome.[131] It is of three kinds- viz., arising from self *(ādhyātmika),* arising from living creatures *(ādhibhautika)* and arising from the gods *(ādhidaivika).* That which is related to self *(ātman)* is *adhyātma* and that which arises from *adhyātma* is called *ādhyātmika.* It is again divided into two types- bodily *(śārīra)* and mental *(mānasa).* The bodily pain occurs due to the imbalance in the humours etc. *(dhātuvaiṣamyādi-nimittaṃ).* The mental pain is caused by non-fulfilment of desires etc. *(iṣṭavikhātādi-hetukaṃ).*[132] That which is related to creatures and what is caused by them is *ādhibhautika.* This kind of pain is caused by cow, deer, etc. *(paśumṛgādyupanipatitaṃ).*[133] In T.V. and Y.V., it is described as that which comes from tiger, etc. *(vyāghrādijanitaṃ* and *vyāghrādyutthaṃ).*[134]

The pain which is related to the gods and that comes about from them is *ādhidaivika* and it is caused by wind, rain, etc.[135] It is also said that, being one of the nature of *rajas,* pain is only one but it is separated differently under different causes. In T.V., *ādhidaivika* is described as that which comes about from the disturbances of *grahas (grahapīḍādijanitaṃ).* At the same time, in Y.V., it is described to be originated from cold and heat *(śītoṣṇādyutthaṃ).*[136]

Frustration *(daurmanasya)* is the disturbance, anxiety or annoyance of mind due to the non-fulfilment of desire.[137] Unsteadiness of the body *(aṅgamejayatva)* means that which makes body unsteady or which makes it tremble.[138] Here Vivaraṇakāra does not add even a single word to the commentary, but only repeats it.

Irregular inhaling *(śvāsa)* is the deep breathing which includes sipping in of outside air and breathing out it slowly. Irregular exhaling *(praśvāsa)* is the process opposite to that of *śvāsa.* When inhaling and exhaling become irregular, it is called irregular inhaling and irregular exhaling.[139]

Practice of Yoga

The acquaintance of practical features is the main speciality of Yoga philosophy. It helps an aspirant to step forward systematically to attain the final goal. Y.S. clearly illustrates the different means of Yogic practices, different types of *yogins,* etc.

Four-fold division of Yoga

Y.S, VBh. and PYSBV explains the four-fold division *(caturvyūhatva)* of Yoga philosophy.[140] They are- *heya* (to be avoided) i.e., *saṃsāra* which is full of pain, *heyahetu* (the cause of *saṃsāra), hāna* (destruction of *saṃsāra)* i.e., *kaivalya* and *hānopāya* (the method to destruct *saṃsāra).*

***Heya- duḥkha* (pain):** Pain is that by which living beings are strive to overcome.[141] It is of three kinds viz., *ādhyātmika, ādhibhautika* and *ādhidaivika.* The pain which is to come in a future life after death is to be destroyed through right vision. One should strive only to eliminate future births and not try to restrain pain that is present in this life.[142] The cause of pain is nothing but ignorance which relates *pradhāna* and *puruṣa.*[143]

***Hānopāya* (means of release):** The detachment from the 'seen' is called *hānopāya.* The 'seen' are special arrangements of *pradhāna* or which are the *guṇas* and their derivatives. Since *puruṣa* has no activity by its nature, the realisation of this aspect through right vision is the means of release.[144]

Different types of *yogins*

In the first chapter, it is depicted that, *yogins* are those who do Yogic practices such as *yama,* etc. *(yamādiyogasādhanānuṣṭhāyino).*[145] The *yogins* who follow the means of *śraddha* etc. are of nine kinds.[146] They are categorised under three heads viz., *mṛdūpāya* (those who practise the gentle means), *madhyopāya* (those who practise the average means) and *adhimātropāya* (those who practise the extreme means).

According to the intensity with which the *yogin* practises, each one of these three is further divided into three kinds. The intensity can be gentle *(mṛdu),* average *(madhya)* and intense *(tīvra).* Therefore the nine types are-

1) ***mṛdūpāya:*** *mandopakrama* (gentle-keen-intensity), *madhyopakrama* (middling-keen-intensity), and *tīvropakrama* (extreme-keen-intensity).

2) ***madhyopāya:*** *mandopakrama, madhyopakrama,* and *tīvropakrama.*

3) ***adhimātropāya:*** *mandopakrama, madhyopakrama,* and *tīvropakrama.*

Among these nine types of *yogins, samādhi* is nearest for the followers of the extreme method *(adhimātropāya)* with keen intensity *(tīvropakrama).* Vivaraṇakāra also points out that, the purpose of the *sūtra (mṛdumadhyādhimātrattvāttato'pi viśeṣaḥ)*[147] is to indicate how *yogins* can become greatly motivated towards the practice of Yoga. To clarify this point, Vivaraṇakāra has used an illustration i.e., 'in the world, the one who runs the fastest towards the goal, gets the prize'.[148] The *yogins* who had overcome afflictions *(kṣīṇakleśa)* are described as *samyagdarśin* (those with true insight).[149]

The third chapter gives another classification. According to this classification, there are four types of *yogins.* They are- *prāthamakalpika, madhubhūmika, prajñājyoti* and *atikrāntabhāvanīya.*[150] One who practises Yoga continuously and in whom some form of luminous activity is revealing itself *(pravṛttajyoti)* is the first one. Amongst the four, the second one is who has *ṛtaṃbharā prajña* (truth bearing insight). The third one is

the one who protects all that is directly perceived and over which mastery is achieved i.e., he has to find ways to protect what has been achieved and with reference to those to be perceived. This *yogin* has to practise *abhyāsa* and *vairāgya.* In the case of the fourth one, only the absorption of mind into *prakṛti (cittapralaya)* is left. He is the *yogin* who is just waiting for the state of *kaivalya.*

Mind and its control

As depicted early, the philosophy of Yoga is intended to achieve control over mind. It is absolutely a difficult procedure. Unless following a systematic approach from beginning to end, one cannot achieve the control over mind.

Removal of mental distractions: The only way to get rid off these distractions is the constant practice of *samādhi (abhyāsa)* and detachment *(vairāgya).* To remove distractions, *yogin* should concentrate mind on a single entity as support *(ekatattvā-valambana).* The *sūtra (tataḥ pratyak-cetanādhigamo'pyantarāyābhāvaśca)*[151] states that, through devotion to God, one can restrict distractions. VBh. also clearly states the same idea in first chapter.[152]

Practices to attain *cittaprasādana* (clarity of mind): There are a number of options of practices that are mentioned in Y.S. to attain stability or clarity of mind.[153] Vivaraṇakāra also clarifies that, the mention of various methods is because of individual difference.[154] In some places, *cittaprasādana* is termed as *parikarman* (steadiness of mind) by Vivaraṇakāra.[155] The practices which bring about clarity of mind are praised in VBh. as *śukla dharma.* Vivaraṇakāra gives explanation to this- as pure *(viśuddha dharma)* i.e., the *dharma* which does not harm any living being. There are a number of practices with the intention to make mind clear. They are *maitri, karuṇa, mudita* and *upekṣa.*

Maitri is the feeling of friendliness. Vivaraṇakāra further explains, it as rejoicing in happiness on seeing people who are happy without having any feeling of envy. *Karuṇa* is compassion towards those who are in pain. *Mudita* is a kindred joy towards those who are engaged in meritorious deeds and *upekṣa* is indifference towards those who are engaged in evil deeds. By practising meditation on one principle like friendliness, compassion, etc., mind becomes clear and there will be no obstacle to attain *samādhi.*[156]

An alternative method to the above mentioned is exhalation *(pracchardana)* and retention *(vidhāraṇa)* of breath.[157] *Pracchardana* is throwing out of the abdominal air up to the limit through nostrils and not through mouth. *Vidhāraṇa* is suspension of breath up to the limit.

When a sense-activity *(pravṛtti),* which has direct perception of only one object *(viṣayavati)* takes place, then, the *yogin* can attain steadiness of mind. Vivaraṇakāra explains the word *pravṛtti* as a face-to-face experience of the object of meditation. This particular activity induces confidence and creates enthusiasm with regard to the practice of Yoga, gives joy and binds mind to steadiness. For example, when concentrating on the tip of nose, there arises the consciousness of a delightful smell which creates a sensation of joy which continues as if experiencing some desired object by ordinary sense-contact.

When there is the presence of a luminous sense activity *(jyotiṣmati),* which is painless *(viśoka),* then one gains stability of mind. Vivaraṇakāra further explains that sense activity is, that which has light *(jyotiṣmati)* and that removes sorrow totally, so it is called *'viśoka'*.[158] It is said that, mind of a *yogin*

coloured by a thought as its support, becomes free from attachment and gain great stability.[159]

To gain mental stability, there is another option. Mind of the *yogin* having a perception in dream as its supporting object *(svapnajñānālambana)* or having a perception in sleep as its supporting object *(nidrājñānālambana)* attains stability. Vivaraṇakāra points out that, mind of this nature takes the form of its support. In dream state, knowledge is without objects like sound etc. and the nature of that knowledge in that state is just illumination.

The knowledge pertaining to deep sleep is the non-grasping of anything in particular. It has absence of any knowledge content *(abhāvapratyayālambana)* as its support. It is peaceful, infinite, and has the characteristic of experiencing immutability. According to PYSBV, mind should have such a support to attain stability.[160]

Meditating on any object which is desired is also a way to get mental steadiness. Vivaraṇakāra stresses that, one has to practice this for attaining the supreme goal and not for gaining pleasure etc. Having found something as an object of support on

which one gains stability, he can achieve stability in other things also mentioned in the scriptures. While concentrating on a subtle object, the process is a gradual practice i.e., from smaller to smallest. At the end, the *yogin* reaches the limit of the smallest atom *(paramāṇu).* There is only a namesake reference to the concentrating upon the greatest magnitude *(parama mahattva)* in PYSBV.[161] But it is said that, the experience of both the subtlest atom and of the greatest magnitude without the obstruction of any other thought is the complete mastery *(paro vaśīkāra)* over mind. When the *yogin* attains this complete mastery, there is no need of any other purification to be obtained by practice.

Removal of mental modifications

The removal of different modifications can be achieved by practice *(abhyāsa)* and detachment *(vairāgya).* Vivaraṇakāra defines the word *nirodha* as *upaśama,* which means cessation. In this context, VBh. compares mind with a river. Vivaraṇakāra points out that, this example is given in order to show *abhyāsa* and *vairāgya* have discrimination as their object (discrimination between what is real and unreal).[162] The explanation given in PYSBV does not cover all the points of the

metaphor. There is no explanation given to the same in T.V., but Y.V., satisfactorily explains the metaphor.

Y.V. mentions the similarity of the idea of the aphorism with one of the verses in B.G. *(asaṃśayaṃ mahābāho mano durnigrahaṃ calaṃ...).*[163] It is pointed out that, the restriction of mental modification depends upon the two[164] viz., *abhyāsa* and *vairāgya.* Thus, there are only two processes in the removal of mental modification. One is control over mind's attachment towards the objects and the other one is the acquirement of right knowledge. Vivaraṇakāra also points out that, without constant practice and detachment the devotees of *īśvara* have no power to attain *samādhi.*[165]

Practice *(abhyāsa):* In the explanation of practice,[166] the *vivaraṇa* portion *(yatno vīryamabhyutsāha)* resembles VBh. *(prayatno vīryamutsāha).* The steadiness of mind which is the cause of restraint *(nirodhanimitta)* is the result of effort *(yatna).* The effort which is the cause of restraint is called *abhyāsa.* The transformation of mind which has been restrained its modifications is described as a peaceful flow of a stream which is free from mud.

Vīrya (courage) and *abhyutsāha* (enthusiasm) are the synonyms of *yatna* (effort).

Here, VBh. uses the word *prayatna* instead of *yatna*- the word used in the aphorism.[167] In this part, Vivaraṇakāra only follows the word in the aphorism, but in the place of *utsāha* (enthusiasm), he uses the word *abhyutsāha* without any change in meaning. Vivaraṇakāra clarifies that; *abhyāsa* is the practice of *yama, niyama,* etc. with the desire to attain the state of total restraint. It is said that, practice will not become firmly grounded unless it is practised for a long time uninterruptedly.

Here, Vivaraṇakāra misplaces the word in VBh. as well as the word in the *sūtra*– *'satkārāsevitaḥ'* (acquired through austerity, celibacy, knowledge and through faith). Instead of that he uses the word *samskārāsevitaḥ* and gives explanation that the word qualifies practice *(abhyāsa)* only.[168] In another context, Vivaraṇakāra depicts that, the practice has two divisions viz., higher and lower.[169] All the sub-commentators[170] give attention to the word *'sthitau'* which comes in the definition given by the *sūtra (tatra sthitau yatno' bhyāsaḥ).*[171] It is stated that the word is used in locative case in the sense of cause *(nimitta-saptami).* The object

of practice is mentioned as 'one entity' *(ekatattva).* The one-pointedness of mind *(cittaikāgrya)* is brought about by inflexible practice.[172]

Detachment *(vairāgya):* Detachment is defined as the absence of greed regarding the objects seen *(dṛṣṭṛ)* or heard *(ānuśravika).* With reference to an individual, it is women, food, drink and wealth. Here, Vivaraṇakāra opined that, even though there are endless objects, the attachment to above mentioned objects is excessive. There is very strong attachment with reference to the objects like woman, etc., so it has to be avoided through very strong effort.[173] The *ānuśravika viṣaya* means the objects which are heard of from the scriptures. This includes objects like heaven etc.[174]

The term detachment *(vairāgya)* is a common name for the four states viz., *yatamāna-saṃjña, vyatikrānta-saṃjña, ekendriya-saṃjña* and *vaśīkāra-saṃjña.* Vivaraṇakāra mentions that, the *sūtra* itself shows that absence of greed towards objects seen and heard is the fourth state and it is intended here as detachment. According to Vivaraṇakāra, in this state, all the objects are capable of being mastered and sense organs are to be

mastered. The other sub-commentators name the *vyatikrānta-saṃjña* as *vyatireka-saṃjña.*[175]

Detachment is of two kinds, depending on the object *(viṣaya).* They are higher *(para)* and lower *(apara).*[176] The above mentioned detachment (absence of greed towards objects seen and heard) is included in the lower *(apara)* category. The word *para* is explained in two ways. One is the detachment that comes after the early mentioned *vairāgya.* The other one is caused both by its object and its cause. This kind of detachment is far superior to the object and cause of the other. Vivaraṇakāra also indicates that the reason behind the naming of higher *(para)* detachment may due to the superiority, because it is closer to the attainment of *kaivalya.*

In the case of *apara,* the *yogin* become detached from objects both seen and heard. A person who attains the higher type of detachment i.e., *para* becomes detached from their (of both seen and heard) causes- the *guṇas.*[177] For such a *yogin,* who practices the higher detachment, there is no need of the practice of any other means for attaining *kaivalya.* Detachment *(vairāgya)* is a clear insight. There is no difference between knowledge and detachment. Thus it is established that, attachment and ignorance

which are the opposites of detachment and knowledge also have no difference.[178]

Kriyāyoga (yoga of action) - the three ways to attain Yoga

VBh. deals with the threefold insight through the practice of Yoga.[179] PYSBV adds much detail to clarify it.[180] The first is that which follows the instructions in the scriptures and taught by the preceptors. The second deals with the same subject with the object of establishing it firmly by rejecting through proper reasoning, whatever is in contradiction to scriptural teaching. Whereas the third is constant pursuit of the same idea (knowledge), the object of support (in meditation), which has been understood from the scriptures, and by reasoning. In this manner, through training in the three ways, the *yogin* attains Yoga.

The *kriyāyoga* is intended for a person who has a distracted mind to become fit for *samādhi. Tapas* (penance), *svādhyāya* (self-study) and *īśvarapraṇidhāna* (devotion to God) are the *kriyāyogas (yoga* in the form of action).[181] *Tapas* denotes the fasts like *kṛcchra* and *cāndrāyaṇa,* and enduring the opposites like heat and cold etc.[182] *Svādhyāya* is the recitation of the syllable *om* and the sacred scriptural texts that deal with liberation

like Upaniṣads, etc.[183] *Īśvarapraṇidhāna* is the surrender of all actions to God, the supreme teacher or the renunciation of the result of action.[184]

In Y.V., *bhaktiyoga* is also included in *kriyāyoga*, as it is another form of *īśvarapraṇidhāna.*[185] By doing *kriyāyoga*, one can achieve *samādhi* and through weakening the afflictions *(kleśa).* Yoga is *samādhi,* which is a quality of mind and this is the purpose of *kriyāyoga.* Therefore, through this *kriyāyoga*, one who practises *samādhi* is called a *yogin.*[186]

Devotion to God *(Īśvarapraṇidhāna)*

Devotion to God *(īśvarapraṇidhāna)* is considered as a means to attain *samādhi.* VBh. and PYSBV explain the word *praṇidhāna* as a special kind of devotion *(bhaktiviśeṣa).* VBh. states that, God pleased by the special kind of devotion i.e., *praṇidhāna*, favours him with *samādhilābha* and *phala* (attainment of *samādhi* and its result), merely because of the *yogin's* deep desire *(abhidhyānamātreṇa)* for *samādhi.* In addition to this point, PYSBV explains the word *anugraha* (favour) as 'God's appearance before the *yogin (pratyabhimukhībhāvamāpādita).*

In this context, the words of T.V. and Y.V. have similarities viz., the word *'āvarjitaḥ'* is explained as *abhimukhīkṛtaḥ.* Vivaraṇakāra does not mention the term *praṇidhāna* while explaining the chanting of *praṇava.* At the same time, following VBh., PYSBV states that the *yogin* who does both these practices i.e., repetition of *praṇava (praṇavajapa)* and meditation on God *(parameśvaradhyāna),* achieves one-pointedness of mind. Y.V. defines *praṇidhāna* as the repetition of *praṇava* along with the meditation on *Brahman.*[187]

The syllable *'om'* and its method of chanting

It is said that *Īśvara* of the above defined nature is denoted by *praṇava* or *'om'.* Moreover, Vivaraṇakāra gives different etymological explanations to *praṇava.*[188] They are- 1) that by which (God) is praised perfectly 2) that which praises God 3) God is worshiped by his devotees through this word 4) God is bowed down to, by uttering this word 5) through this word they meditate upon God in their minds.

At the concluding portion of VBh., the text ends with the syllable *om.*[189] Vivaraṇakāra explains the purpose of the use of syllable *om* as, to denote auspiciousness. The name of

Parameśvara has been marked in the forehead of the syllable *om* with the aim of gaining knowledge or for the sake of peace like in the Āraṇyakas of the Veda.[190]

Y.S. has given special importance to chanting of *'om'* to those who wish to worship God. Vivaraṇakāra has given a detailed description for the practice of chanting. It is said that the repetition *(japa)* should be either mental or in a low voice. Among the two types of *japa,* the mental chanting is considered as important, as it is closer to meditation.[191] *Om* consists of four and a half syllables *(ardhcaturmātra)* or three syllables *(trimātra).* The mere repetition will not give the result, but one has to meditate upon the idea behind the sacred syllable i.e., *īśvara.*[192] Vivaraṇakāra also points out that, the *yogin* who does both these practices achieves one-pointedness *(ekāgrata)* of mind. Due to the practice of *īśvarapraṇidhāna* the obstacles disappear *(antarāyābhāva)* and a direct perception of the inner self *(pratyakcetanādhigama)* occurs.

Eight limbs of Yoga *(aṣṭāṅgayoga)*

The elimination of impurities has an important role in the attainment of the goal of Yoga philosophy. By the practice

of eight limbs of Yoga, there is destruction of impurities and by that, there arises the means of Yoga i.e., *vivekakhyāti.* As in VBh., PYSBV also points out that, the more practice of *sādhanas* weakens the impurities. Here, VBh. uses the word *viyogakāraṇaṃ* to denote cause of separation. But instead of this, Vivaraṇakāra has used the word *kṣayakāraṇaṃ* i.e., cause of weakening.[193] As the impurities become more and more weakened, the light of knowledge increases in proportion to the rate of weakening. The practice of eight limbs of Yoga has a twofold purpose. It is the cause for separation of impurities as well as the cause for attaining *vivekakhyāti.* To clarify this point, VBh. explains the nine-fold division of causes and gives further clarification.

The eight *yogāṅgas* are- restraint *(yama),* observances *(niyama),* posture *(āsana),* regulation of breath *(prāṇāyāma),* withdrawal of senses *(pratyāhāra),* concentration *(dhāraṇa),* meditation *(dhyāna)* and oneness with the object of meditation *(samādhi).* These eight limbs of Yoga are to be practised one by one. The person who has not climbed the first step cannot mount the next step. Among these eight limbs, five of them are considered as external means of Yoga

(bahiraṅgasādhana) and the other three are the internal means of Yoga *(antaraṅgasādhana).*

While explaining eight limbs of Yoga, there arises a question[194] that in allied sacred texts on Yoga, the limbs are only six beginning with *āsana. Āsana* and the rest are the direct causes for *samādhi* and not *yama* and *niyama.* The answer given by Vivaraṇakāra states the practice of *yama* and *niyama* as the basic qualification to practise Yoga.

It is depicted in Y.V. that, the Yogic practice prescribed for the intense practitioner of Yoga is *prāṇāyāma* without the aid of *yama,* etc. At the same time, the second chapter, advices *prāṇāyāma* along with the practice of the other limbs of eightfold Yoga *(aṣṭāṅgayoga)* such as *yama, niyama,* etc.[195] T.V. and Y.V. suggest other practices such as *abhyāsa, vairāgya, śraddha, vīrya,* etc. can be included in a proper way to these eight practices.[196] According to Vivaraṇakāra, *vivekakhyāti* arises not only by the practice of the means of Yoga, but also through devotion.[197]

The restraints *(yama):* Among the eight limbs, *yama* or restraints come first. The restraints *(yama)* are five in number[198]

viz., harmlessness *(ahimsa),* truthfulness *(satya),* abstinence from theft *(asteya),* celibacy *(brahmacarya)* and not holding possessions *(aparigraha).*

Vivaraṇakāra gives definition to harmlessness *(ahimsa)* as non-trouble of all living and non-living things whole-heartedly *(sarvātmana)* in every way *(sarvathā).*[199] Vivaraṇakāra also points out that, *ahimsa* is the most important among restraints *(yama)* and observances *(niyama)* and it should be practiced whole-heartedly through body, speech and mind. It is the basis for the forth-coming *satya* etc.

The next restraint is truthfulness *(satya).* The given definition of *satya* is that, when there is knowledge arrived at through accurate means of knowledge, the attempt to convey that knowledge as it is to another by speech and mind is called *satya.*[200] There is also a mention about the nature of truth. Sometimes a truth becomes a lie when used for the sake of cheating others depending on the place and time. For instance, Vivaraṇakāra quotes the famous incident from Mahābhārata.[201] The truth will neither be inaccurate *(bhrānta)* nor inappropriate to enlighten the hearer *(pratipattivandhya).* Thus, the words which are free from these defects, spoken with sincerity and used for the benefit of all

beings attain the position of truth. If the words are being devoid of these defects and intended to harm others or injure other living beings do not attain the status of truth and it would be a sin. To strengthen this view, there is a quote from Manusmṛti- *satyaṃ brūyāt priyaṃ brūyāt...*[202]

The next one is abstinence from theft *(asteya).* To define *asteya,* as in VBh., PYSBV also explains *steya* first. It is the appropriation of others' things out of greed, which is not approved by the scriptures, and negation to do so is abstinence from theft *(asteya).*[203] VBh. gives explanation to celibacy *(brahmacarya)* as the restraint of the hidden sense organs of generation.[204] While Vivaraṇakāra explains it as the control of the organ of generation with the absence of activity of mind, words, etc., which has the result of not observing *brahmacarya.*[205]

The last one is not holding possessions *(aparigraha).* It is not accepting things on seeing the defects in their acquisition, protection and decay and being attached to them, and in harming them.[206] Vivaraṇakāra also draws attention that, it is not because of lack of capacity *(na punarasāmarthyenāsvīkaraṇaṃ).* These are restraints *(yama).*

These restraints are called the great vow *(mahāvrata),* because these are to be practiced by every living being, at every stage, without any exception. In addition to this, Vivaraṇakāra declares that these great vows are to be practised by those who renounce everything.[207]

The observances *(niyama):* The second limb of Yoga is observances *(niyama).* They are[208]- cleanliness *(śauca),* contentment *(santoṣa),* penance *(tapas),* self-study *(svādhyāya)* and devotion to God *(īśvarapraṇidhāna).* The first one-cleanliness *(śauca)* is of two kinds viz., external *(bāhya)* and internal *(ābhyantara).* The former is attained by cleaning oneself with mud or water *(mṛdādi-janitaṃ ādi-śabdāt udakaṃ ca).* Vivaraṇakāra gives definition to *medhyābhyavaharaṇa* as consumption of pure food such as ghee, milk, etc. *(ghṛta-paya ādīni bhakṣaṇāni),* and purity in seeing and listening *(medhyadarśana-śravaṇādīni).* The latter consists of washing away the stains of mind such as desire, anger, etc. by the waters of meditation *(bhāvana)* on their opposites *(cittamalānāṃ kāmakrodhādīnāṃ tatpratipakṣa-bhāvanāsalilaiḥ ākṣālanaṃ).* Contentment *(santoṣa)* is being satisfied with the possessions at hand, even though there may be some lack *(sannihitāt-āśvāsa-*

nimittāt adhika-sādhanānupāditsā sannihitamātrāt atṛptau satyāmapyalaṃ-pratyayaḥ). Because of this satisfaction, one may not desire to acquire anything more.

Penance *(tapas)* is endurance of duals *(dvandva-sahana).* The duals (a couple of opposite conditions or qualities) are such as hunger- thirst *(jikhatsāpipāse),* cold- heat *(śītoṣṇe),* standing- sitting *(sthānāsane),* etc. Vivaraṇakāra mentions that to endure the desire to eat and drink is *tapas,* either as they come about naturally or motivated by reducing food and drink. The endurance of cold and heat either not relieved at all or relieved only partially is also a penance.

There is also a mention about the *smṛti* tradition, that shows the penance of standing and sitting i.e., 'let the person stand in the day and sit at night' *(tiṣṭhedahani rātrāvāsīta).*[209] Like this, another type of penance shown is complete silence and mere verbal silence *(kāṣṭhamaunākāṣṭhamaune).* As the name indicates, the former *(kāṣṭhamauna)* is the complete silence like a piece of wood. There will not be any gesture with hands etc. *(hastaprayogādi-rahitaṃ).* While in the latter *(akāṣṭhamauna),* the silence is unlike a piece of wood, the use of hand-signals is

permitted but actual speech, and others are banned *(hastādi-prayoga-yuktaṃ saṃbhāṣaṇādi-rahitaṃ).* In addition to VBh., Vivaraṇakāra gives some more clarification about penance explaining vows *(vrata).*

The next observance is self-study *(svādhyāya).* It is the reading of sacred texts pertaining to liberation *(mokṣaśāstrādhyayanaṃ).* Vivaraṇakāra elucidates it as the study of Upaniṣads etc. *(upaniṣadādyadhyayanaṃ)* or the repetition of *om (praṇava-japa).* The explanation to the last observance-devotion to God *(īśvarapraṇidhāna)* is not available as the particular portion of the manuscript is defective.

Posture *(āsana):* After explaining the restraints *(yama)* and observances *(niyama)* along with their *siddhis*, PYSBV describes posture *(āsana).* The definition of *āsana* is –'both steady and comfortable.'[210] One should practice the posture in which he gets steadiness of both mind and body.[211] VBh. mentions the names of some postures and Vivaraṇakāra cites them as well-known in the scriptures *(śāstrāntaraprasiddha).* PYSBV elucidates all these postures elaborately. First of all, the general preparations to be done before practising *āsanas* are explained.[212]

Those who wish to do *yogāsanas* should choose pure places such as a temple, mountain, cave, river-bank, sand-bank (small island left in the bank of a river by the passing off of the water, an islet), not right beside fire or water, free from animals or insects, free from stones. Having sipped pure water in the traditional way *(ācamya),* one should bow down to God *(Parameśvara),* the reverential personalities and his own master of Yoga. After saluting *gurus,* lay down a seat of cloth, on a deer skin, over a bunch of *kuśa* grass without making any discomfort. The practitioner of Yoga can take the seat facing either to the east or to the north and practice any one of the prescribed postures.

Following VBh., Vivaraṇakāra gives elucidation to eleven postures. The given clarification includes the method of its practice also. Even though there are differences in these postures, the basic principle is the same. Vivaraṇakāra states that, any posture which can be done without any difficulty and through which one binds oneself steady is considered as a posture which helps one to attain steadiness (Vivaraṇakāra uses the word *'sthitaprasrabdhiḥ'* instead of *'sthirasukhaṃ'* in the last part of VBh).[213] The postures that are taught by the teachers also can be

considered as *yogāsana (yathācāryopadiṣṭamāsanaṃ).* Following are the postures described in PYSBV-

Padmāsana (lotus posture)[214] - Bring left foot and place it over right foot. Likewise place right foot over the left. Steady hip, chest and neck and fix the gaze on the tip of nose similar that of one who is dead or in deep sleep. The lips are to be closed like a cover on a casket, the tips of teeth without touching each other. Keep a distance between chin and chest *(muṣṭimātrāntara-viprakṛṣṭa-cibukorasthalaḥ).* Rest the tip of tongue in the inner space of front tooth. Place the hands over heels in the position called *kacchapaka* (like the form of a tortoise) or hold hands in the reverential *brahmāñjali* position. When one gets steadiness beyond the initial effort at securing the proper disposition of body and limbs, this posture is called *padmāsana.*

Bhadrāsana (auspicious posture)[215]- In this posture, one sits down placing right foot on the top of left and right hand on the top of left hand. The rest of the features are common to that of *padmāsana.*

Vīrāsana (hero posture)[216]- When one of the feet is bent with the sole placed flat on ground and the other leg from knee to toes rests on ground is called *vīrāsana.*

Svastika (propitious)[217] is a particular mode of sitting posture practised when the toes of the right foot is pushed between the left thigh and leg from the ankle to the knee *(jaṅkha)* so that that is not seen. Similarly, the toe of the left foot is concealed in the opposite way and as if there is no suffering to the testicles caused by the heels; the posture is called *svastika.*

Daṇḍāsana (staff posture)[218]- It is the posture when one sits like a staff with legs stretched keeping ankles, toes and knees even.

Sopāśraya (with support)[219]- As the name indicates, this posture is done by the support of *yogapaṭṭa* (a cloth thrown over the back and knees of an ascetic during abstract meditation) or a staff.

Paryaṅka (cot) posture[220] is lying down and stretching out the arms to the knees.

Krauñcaniṣadana (sitting like a Curlew)[221]- This posture resembles the sitting posture of a *krauñca* bird.

Hastiniṣadana (sitting like an elephant) - This posture resembles the sitting posture of an elephant.

Uṣṭraniṣadana (sitting like a camel) - This posture resembles the sitting posture of a camel.

Samasaṃsthita (staying uniformly)[222] is done by placing thighs and ankles on ground. The word used to denote this posture in VBh. is *samasaṃsthānaṃ.* In Y.V., it is *samavasthānaṃ.*

Regulation of breath *(prāṇāyāma):* *Prāṇāyāma* is the regulation of inhaled air *(śvāsa)* and exhaled air *(praśvāsa).* As water is sucked up through a hollow stalk by a continuous action, through the nostrils the outside air is drawn in. This process is called inhalation *(śvāsa).* Similarly the abdominal air *(kauṣṭhya vāyu)* connected with the activity of *prāṇa* is pulled out. And this is called exhalation *(praśvāsa).* The regulation *(gativiccheda)* of exhalation and inhalation is called *prāṇāyāma.* The absence of both inhalation and exhalation is also *prāṇāyāma.*

It is of three kinds- external function *(bāhyavṛtti),* internal function *(ābhyantaravṛtti)* and suppressed function *(stambhavṛtti).* The external function is the process concerned with forcing the outside air inside *(bāhyasya vāyorantaḥ-praveśanaṃ).* Some other scholars call this external function as *pūraka (bāhyamanye pūraka ityācakṣate).* Here, the mention 'others' *(anye)* by PYSBV indicates Vācaspati Miśra. Vācaspati Miśra directly uses the terms- *recaka, pūraka,* and *kuṃbhaka*

without mentioning *bāhya, ābhyantara* and *staṃbha.*[223] Vivaraṇakāra does not agree with these terms and not even mentions the name of the last one i.e., *kuṃbhaka.* The activity concerned with expelling the internal air outside *(ābhyantarasya vāyor-bahir-nnissāraṇaṃ)* is the internal function. *Recaka* is the term given to this internal activity. The third one is the suppressed function. It is neither inhalation nor exhalation *(ācamana-niścāraṇayor-abhāvaḥ)* and is the outcome of single effort *(sakṛtprayatnāt prabhavati).*

All these three are observed according to place *(deśa),* time *(kāla)* and number *(saṅkhya).* In the external operation, the inhaled air is felt going through the space from the tip of nose to the toes. With the internal operation, the exhaled air is experienced going through the space from the toes to the tip of nose. The suppressed operation spreads from top of the head to the soles of feet. The time indicates the period of extension of *prāṇāyāma.* According to the number of inhalation and exhalation, *prāṇāyāma* classified under three heads viz. mild *(mṛdu),* middling *(madhyama)* and intense *(tīvra).*[224] Vivaraṇakāra also points out that the *ṛṣis* could stay for a number of years in this intense stage and therefore it is called long

(dīrgha). As the airs extend for long period are slow, this *prāṇāyāma* is also called subtle *(sūkṣma).*

Withdrawal of senses *(pratyāhāra):* *Pratyāhāra*, is the withdrawal of sense organs from their respective sense objects. Senses such as ear, etc., of the *yogin* withdraw from their respective sense objects by seeing the defects in them and imagine as it were the nature of mind.[225] Just like bees fly when king bee flies and sit when king bee sits, senses also restricted by the restriction of mind. This is called *pratyāhāra.*

Concentration *(dhāraṇa),* meditation *(dhyāna)* and oneness with the object of meditation *(samādhi):* The definition of *dhāraṇa* according to Y.S. is-'fixing mind in one place'.[226] Vivaraṇakāra explains it as mind fixed on certain objects like place etc. without any unsteadiness is called concentration *(dhāraṇa).*[227] The word place *(deśa)* is described as different regions such as the region of the navel-circle *(nābhicakra),* the heart-lotus *(hṛdayapuṇḍarīka),* the light in head *(mūrdhajyotis),* the tip of nose *(nāsikāgra),* the tip of tongue *(jihvāgra)* and other such areas. Vivaraṇakāra gives clarification to these different regions.

All the limbs (vital currents) meet at the region of navel in the form of a circle so it is called *nābhi-cakra* (navel-circle). The heart in the shape of a lotus flower is *hṛdayapuṇḍarīka.* The opening of *nāḍi-* the nerve-channel of head is radiant because of illumination so it is called *mūrdha-jyotis.* The locations in which mind should be fixed other than the tips of nose and tongue are the Moon, the Sun etc. Concentration *(dhāraṇa)* is a mental process. As it is only fixed in the thought of that particular region, there are no distractions in the functioning of *dhāraṇa.* But in this stage, mind is touched by other thoughts regarding the same object. For example, when concentrating upon the Sun there is concentration on such thoughts also as its orbit *(parimaṇḍalatva),* the intensity of its brightness *(tīvratara-dīdhititva)* and so on. It is because of mind's functioning. Concentration is possible only through pure mental process.

When one become established in concentration *(dhāraṇa)* in different places such as navel-circle etc., then the continuous flow of similar thoughts *(tulyapratyayānāṃ pravāha ekākāraḥ)* occurs. This is called meditation *(dhyāna).* Vivaraṇakāra further clarifies that meditation is the flow of a

series of similar thoughts which is untouched or not disturbed by any other thought of opposite kind.[228] Different from concentration, meditation *(dhyāna)* is the flow of a single thought which is not afflicted by any other divergent thought.[229]

In meditation, the continuous flow of similar thoughts gives up their nature as it were and shines with the form of the object of meditation *(dhyeyākāra).*[230] Just as a clear crystal shining like the object on which it is placed *(sphaṭika-dravy-mupadhānāvabhāsaṃ),* in *samādhi* mind gets the state of oneness with the object of meditation. Just like the crystal gives up its purity- the real nature, mind also assumes the nature of the object of meditation. When these three limbs of Yoga viz., *dhāraṇa, dhyāna* and *samādhi* are practiced in one object, then it is termed as *saṃyama.*

When compared to the earlier five means, *yama* and so on, these three are considered as internal means *(antaraṅga sādhana)* to attain *sabīja-samādhi.* At the same time they are the external means *(bahiraṅga sādhana)* to attain *nirbīja-samādhi.* Vivaraṇakāra has given much importance to these three means. Even without gaining perfection in the five-fold means of *yama* etc. it is possible to attain *yoga* by the perfection of the three-

dhāraṇa etc. It is because of the influence of the latent impressions attained in previous births similar to the condition of the *videha* and *prakṛtilaya yogins.* According to PYSBV, the people who are detached from subliminal-impressions *(saṃskāra)* from their birth itself, there is no need for them to observe *dhāraṇa* etc.[231]

Saṃyama is to be practised on external and internal supports of meditation *(dhyānālambana),* three mutations *(pariṇāmatraya)* and so on.[232] Starting from gross objects *(sthūla)* the *yogin* should move forward by concentrating on subtle objects *(sūkṣma).* Vivaraṇakāra also warns that, without conquering the previous stage, one should not go ahead to the next stages otherwise he will not be able to attain *saṃyama* in the higher stages.

While explaining the complete mastery over mind, Vivaraṇakāra discusses the threefold nature of concentration. They are- *saṃkṣipta, viśāla* and *vikaraṇi.*[233] *Saṃkṣipta* is that touches the limit of minuteness *(paramāṇvantaspṛk). Viśāla* is that touches the limit of greatness *(paramamahatvāntaspṛk). Vikaraṇi* is that touches both the limits *(ubhayakoṭisparśin).*

Obstacles

On the pathway to liberation, there occur many obstructions. The nature of these opposite thoughts *(vitarka),* their divisions, cause and result are described in the philosophy itself.[234] The nature of obstacles is violence *(hiṃsa)* etc. The varieties of these obstacles are of three types viz., done *(kṛta),* caused to be done *(kārita)* and approved when done by another *(anumodita).*

The cause of their origin is greed *(lobha)* anger *(krodha)* and delusion *(moha).* The defects of them are also three types viz., mild *(mṛdu),* medium *(madhya)* and intense *(adhimātra).* The result is endless pain *(duḥkha)* and ignorance *(ajñāna).* PYSBV explains 81 varieties of obstacles, taking violence as example.[235] Again these 81 varieties become countless due to customary rules *(niyoga),* options *(vikalpa)* and collectiveness *(samuccaya).* The main obstacle comes in the practice of posture *(āsana)* is shivering of limbs.[236]

When the *yogin* progresses in Yogic practices, he has to face so many tempting offerings *(upamantraṇa)* from the *devas* such as *Indra* etc.[237] One should not show any hint of favour

towards them and if one gets attached or smiles in satisfaction there will be undesirable results.

Advice to overcome obstacles

To prevent obstructions, some precautions are advised. While practicing *yama* and *niyama,* the obstacles are the opposites, such as violence *(hiṃsa)* etc. When obstruction occurs then one should meditate on their opposites. In this context, as VBh., Vivaraṇakāra also stresses the importance of the practice of *yama* and says that, the restraints are to be observed compulsorily. If they are not observed, there is additional danger of defects *(teṣāṃ avaśyakartavyatvāt akaraṇe ca doṣagauravāt).*[238] As the result of these obstacles is utmost pain, one should not think them even mentally but meditate on their opposites.

Divine Powers *(siddhis)*

It is mentioned that when the obstacles are uprooted by the opposite thoughts, there arise the results of Yogic practices. These are called *siddhis* (divine powers). These *siddhis* are superior to the result of performing *dharma* like sacrifices etc. It denotes the steadiness of *yogin* who practises restraints and observances *(yama-niyama-sthairya-kṛtam-aiśvaryaṃ).* These

divine powers or perfections can be achieved through four ways viz., due to birth *(janma),* medicinal herbs *(oṣadhi),* repeating sacred syllables *(mantra),* austerity *(tapas)* and *samādhi.*[239] The perfections achieved by *samādhi* are described in detail in the third chapter of Y.S. While explaining the *siddhis,* Vivaraṇakāra does not give much importance to them.

In achieving steadiness in the practice of harmlessness *(ahimsa)* there arises non existence of enmity *(vairatyāga).* Vivaraṇakāra rectifies this point by showing the example- even the natural enemies such as snake and mongoose give up their natural enmity in the presence of a non-violent person *(śāśvatikavidveṣiṇāmapi sarpanakulādīnāṃ tasya ahimsakasya sannidhau vairatyāgo bhavati).*[240]

With the establishment of truthfulness *(satya),* one gets the results of sacrifices etc. *(yajñādikriyāphalānām āgamanaṃ).* When such a *yogin* says to an evil man 'be virtuous', the person becomes a virtuous man because of the power of truthfulness. Vivaraṇakāra also elucidates the point by adding examples from M.B. (from *kuṇḍadhāropākhyāna)* and

Viṣṇu purāṇa (about Triśaṅku's attainment of heaven). The word of such person becomes infallible.

When the *yogin* attains steadiness from the practice of abstinence from theft *(asteya),* he becomes desire-less. In this stage precious stones from all directions appear before him. When celibacy *(brahmacarya)* is established, one attains energy. And in this stage, the *yogin* acquires invincible good qualities from within. This strength is unobstructed strength for all good deeds *(sarva-śubhārtha-pravṛttiṣu apratibaddha-vīryaḥ).* It means that, he cannot be frustrated by any obstacle. He is also capable to impart knowledge to the proper and worthy pupils.[241] Vivaraṇakāra refers to the name Vyāsa as an example of a *yogin* who is established in *brahmacarya.*

When a person ascertains the restraint called *aparigraha* (not holding possessions), he gets the knowledge of how life comes about.[242] This knowledge consists of the essence *(satattva)* of one's life, how does it take place? After the departure of the *prāṇa* do we exist or not? Thus this knowledge is the enquiry about the condition of past, present and future of the individual self. Vivaraṇakāra emphasises that, as this *yogin* does

not have any desire to acquire something from outwards, it is very easy for him to think of one's own self. It will be very difficult in spite of great effort for those who are craving for possessions.

When a *yogin* practises cleanliness *(śauca),* he seems the body as impure and tries not to contact with others. Even though he cleanses the body with mud, water and etc., having perceived the nature of body he still not considers it as pure. Then how will he contact with the impure bodies of others?

By the practice of cleanliness, one gets purity of mind *(sattvaśuddhi),* from that he achieves the pleasant feeling *(saumanasya).* Due to the pleasant feeling one gets one-pointedness *(aikāgrya),* from that control of senses *(indriyajaya)* and from that the capacity to realise one's own nature *(ātmadarśana-yogyatva).* The next observance is contentment *(santoṣa)* and by the practice of it, there comes unparalleled happiness. Worldly pleasures and heavenly pleasures are not equal to a sixteenth part of the pleasure derived from the denial of desire.

Another important observance is penance *(tapas).* By the practice of this, one gets rid off the impurities of body and

senses. PYSBV specifies that the bodily impurities born from the association of mother and father, of seed and womb and food etc. are all conquered by penance. As a result of this conquering, one gets the bodily perfections *(kāya-siddhi)* like becoming minute *(aṇima)* and so on. Similarly, the dirt of senses is due to the contact with objects *(viṣaya).* They can be washed away by penance. Then there arise the powers of senses *(indriya-siddhi)* like hearing from a distance *(dūrāt śravaṇaṃ)* etc.

By self-study *(svādhyāya),* Gods *(deva),* sages *(ṛṣi)* and perfect beings *(siddha)* become visible and give their help and their advices. *Īśvarapraṇidhāna* is devotion to God. By the dedication of entire being, one gets *samādhi.* By this, one knows everything that he wishes to know without any fault. Similarly, he knows everything as it is even they are distanced by time *(kālāntara)* and place *(deśāntara).*

After getting established in the posture *(āsana)* it is obtained without any more effort.[243] Effort causes shivering to the limbs. By the cessation of effort, the limbs become steady and by that, mind also becomes steady. Then mind gets expanded to the universal state *(viśvabhāva).* By getting steadiness in posture, the opposites like cold and heat does not affect. According to

Vivaraṇakāra, it is a secondary benefit *(idaṃ dṛṣṭam ānuṣaṅgikam).* By the steadiness of posture, one becomes capable of performing *prāṇāyāma.* By the practice of *prāṇāyāma,* the covering of the light of *vivekajñāna* weakens and the result is the purification of the defects of *rajas* and *tamas* and shining of knowledge *(rajastamaḥkāryāṇāṃ viśuddhirmalānāṃ dīptiśca jñānasya).* In addition to this, PYSBV states that mind becomes fit for the practice of concentration *(dhāraṇa)* etc. only through the practice of *prāṇāyāma.*[244]

The outcome of doing *pratyāhāra* is termed in the *sūtra* as supreme mastery over senses *(tataḥ paramā vaśyatendriyāṇāṃ).*[245] Here the supreme mastery means only non-perception of objects like sound, resulting from one-pointedness of senses from their conforming to the one-pointedness of mind. There is no need of any other means to attain mastery over mind after getting perfection in the practice of *pratyāhāra.*

Outcome of *saṃyama* when practiced in different objects

There is no mention about the outcome of *dhāraṇa, dhyāna* and *samādhi* separately but the result of combination of

these three i.e., *saṃyama* has been mentioned elaborately. In general it is said that, after getting steadiness in *saṃyama*, there arises the light of knowledge *(prajñāloka).* This knowledge is described as the knowledge of *samādhi*-insight *(samādhi-prajñāloka),* which is capable to reveal the desired object. The desired objects which may be hidden *(vyavahita),* staying in distance *(viprakṛṣṭa)* etc., can also seen by the *yogins* as if it were placed on the palm of their hand.[246] After depicting the result of *saṃyama* in general according to the representation of Y.S., and VBh., PYSBV gives some light on the different outcomes of *saṃyama* when practiced in different objects.

When *saṃyama* is practiced on the three mutations or changes *(pariṇāma-traya)* viz., in the form of characteristics *(dharma),* secondary changes *(lakṣaṇa)* and change of stages *(avastha),* there arises direct perception of all substances connected with the three temporal states viz., past, present and future *(atītānāgata-jñāna).* When a *yogin* practises *saṃyama* on the separate manifestations of a word i.e., word, meaning and idea without any mixing-up between them, then the *yogin* acquires knowledge of sounds of all living beings *(sarvabhūta-ruta-jñāna).* PYSBV gives elaborate description on this.[247]

The *yogin* who practises *saṃyama* on those two subliminal impressions *(saṃskāras)*[248] becomes adept at direct perception of the impressions. By that, he would be able to obtain the knowledge regarding his previous births *(pūrvajāti-jñāna).* It is mentioned that the same method can also be adopted to know other's birth. By practising *saṃyama* on another's idea *(parapratyaya),* there arises direct perception on another's idea, and by that the *yogin* attains the knowledge of another's mind *(paracitta-jñāna).* By practising *saṃyama* on the outer form of bodyi *(kāyarūpa),* there is stoppage of the power of that form being seen by another's eyes *(paracakṣurgrāhyā śaktiḥ).* As a result, the *yogin* can disappear *(antardhāna).* In the same way the *yogin* would be able to make his sound not hear by others. In such a way *saṃyama* can be practised on touch etc.

When *saṃyama* is done on the two types of actions i.e., *sopakrama* and *nirupakrama,* one gets knowledge about one's own death *(aparānta-jñāna).* The purpose of knowing the time of death is the desire towards fulfilling one's own duty as a person. Similarly when the same thing is practised on the two kinds of deed of others there is knowledge of the death of others *(paraprāyaṇa-jñāna).* On the other hand, the *yogin* who meditates

upon the feelings of the three *bhāvanas* viz., *maitri, karuṇa* and *mudita,* there arise the unfailing energy *(balānyavandhyavīrya)* like strength of friendliness, strength of compassion and strength of joy.

When the *yogin* concentrates on the strength of an elephant and so on he would be able to acquire the strength of an elephant, etc. PYSBV mentions the *saṃyama* in *maitri* and so on as the pre-requirement for further *saṃyamas.*[249] When the *yogin* directs the light of luminous sense activity *(pravṛtyāloka)* towards the subtle *(sūkṣma)* or the veiled *(vyavahita)* or distant *(viprakṛṣṭa)* object, there arises the knowledge of that object.[250] When concentrated on the Sun, the *yogin* can directly perceive the entire worldly expanse *(samastaṃ bhuvanaprastāraṃ pratyakṣīkurvīta).* Vivaraṇakāra does not explain the long VBh. portion but only says that these are well known in all the Purāṇas.

The *saṃyama* practice on the Moon will result knowing the nature and arrangement of the stars *(tārāvyūhāvagati).* When practising on the pole star *(dhruva),* there arises the knowledge of the movement of stars. One can know the positive *(śubha)* and negative *(aśubha)* effects of the movement of the stars. Likewise if one practises *saṃyama* on the

heavenly chariots *(vimāna)*, can know all manners regarding them such as how they move in such a way etc.[251]

If *saṃyama* is practised on the navel-wheel *(nābhi-cakra)*, there is knowledge of the body arrangement *(kāyavyūha-jñāna)*. Such as- the three humours *(vāta-pitta-śleṣmāṇa-strayo doṣāḥ)* as their respective proportion in the body and their specific support are known. Similarly, the seven substances *(dhātavaḥ sapta)*- viz., skin *(tvak)*, blood *(lohita)*, flesh *(māṃsa)*, bone *(asthi)*, fat *(medas)*, marrow *(majja)* and semen *(śukla)*- that have internal and external existence in body, their arrangement as one by one is also known. The arrangement of the nerves *(nāḍīnāṃ vyūha)* can also be known as an outcome of this *saṃyama*.

When the tongue is extended, then one can see a cord below the tongue. It is called as *tantu*. Below the *tantu*, the throat *(kaṇṭha)* is situated and below that there is the pit *(kaṇṭha-kūpa)*. When *saṃyama* is done on that region i.e., *kūpa*, there will not be any disturbances of hunger and thirst *(kṣut-pipāsa)*. One attains stability of mind *(citta-sthairya)* by practising *saṃyama* on the *kūrmanāḍi*- the nerve which is in the chest and below the *kūpa*. It is just like a snake or *godha* held by the chest. Then there will be no movement and there will be absolute steadiness. There

is an opening in the skull *(śiraḥkapāle'ntaśchidraṃ)*, as it is luminous, it is called *jyotis* (radiant light). By practising *saṃyama* on that, there is vision *(darśana)* of perfected souls *(siddhas)* who move in-between earth and sky.

When the *prātibha* (vividness) otherwise known as *tāraka* (it is a state of knowledge prior to the attainment of *vivekakhyāti)* arises, the *yogin* can know everything. Vivaraṇakāra describes the prerequisites for the attainment of *prātibha* as practising *saṃyama* on one's self or the extreme devotion to God.[252] Vivaraṇakāra describes it as arising by itself. In VBh., there is no direct mention about devotion to God and so on.

By practising *saṃyama* on the heart (here the heart is described as an inverted lump of flesh in the shape of a lotus) i.e., on the stalk attached to the lotus chest which is the dwelling place of *prāṇa* (vital breath), there arises *cittasaṃvit* (the knowledge related to intelligence). By practising *saṃyama* on that which exists for itself *(svārtha),* there arises *puruṣajñāna* (the knowledge of the self).

It is said that, by practising *saṃyama* on one's self there arises *prātibha jñāna*, accompanying with this, there arise *śrāvaṇa, vedana, ādarśa, āsvāda* and *vārta.* By the attainment of *prātibha,* there is knowledge of the subtle, the obstructed, the remote, the past and the future. Due to *śrāvaṇa, vedana, ādarśa* and *āsvāda* there is access to divine sounds, divine touch (touch of *siddhas),* divine colour or shape and divine taste accordingly. And by *vārta,* one gets knowledge of behaviour in the world *(vṛttau bhavaṃ vārtaṃ lokasaṃvyavahārajñānaṃ...).*[253]

These arising out of *prātibha* and so on are obstacles *(upasarga),* in the state of *samādhi* as they obstruct the vision of *puruṣa.* But at the same time they emerge as perfection *(siddhi)* in a mind which is active *(vyutthitacitta).* Vivaraṇakāra also points out that, if mind is totally detached, then these will not be able to obstruct the *yogin* from final goal.[254]

It is illustrated that the *yogin* who practises *saṃyama* on the relationship between *ākāśa* (ether) and *śrotra* (organ of hearing) attains divine sense of hearing *(divyaṃ śrotraṃ).* Similarly, the *yogin* who practises *saṃyama* on the relationship between ether and body *(kāya)* attains the nature of

lightness like cotton wool *(tūla)* etc. so he can walk over water with his feet. Having attained that he can walk up even on spider's web *(ūrṇanābhitantu),* then acquiring lightness like that of the flame of a firebrand *(kokilatantusamāna-lāghava)* he flies upon the rays of the Sun. Then he flies in air as he wishes.

There is also reference to the mastery over the elements,[255] sense-organs and *pradhāna.*[256] In that context itself, it is said that the body acquires a very quick motion like that of mind. After attaining this power, the *yogin* acquires the power of omniscience *(sarvajñātṛtva)* and the nature of control over everything *(sarvavaśitva).* This *siddhi* is known as *viśoka.*[257]

The perfections

It is depicted that, the perfections come into being as the outcome of the practice of *saṃyama* on the elements *(bhūta).* The perfections are -*aṇima* (minuteness), *laghima* (lightness), *mahima* (largeness), *prāpti* (obtaining), *prākāmya* (irresistible will), *vaśitva* (control) and *īśitva* (supremacy).

The *yogin* who had attained the power *aṇima* is able to become subtler than the subtlest by just desiring so *(sūkṣmādapi sūkṣmataro bhavati icchātaḥ).* By that he can enter into

everything, even in a diamond. Thus the *yogin* remains invisible to everyone. After attaining *laghima*, the *yogin* becomes lighter than the lightest *(laghuḥ laghubhyaḥ).* It is like becoming lighter than a cotton wool. By this power, one is capable of going everywhere without the help of anything.

One, who had attained the power *mahima,* becomes large he can occupy even the entire ether. *Prāpti* is the power which makes one fit to touch the moon with the fingertips even staying in the earth. One, who has attained *prākāmya,* is able to desire whatever he wants without any striking.[258] One can dive into earth as in water. *Vaśitva* makes control over the entire world. In other words it can be said as the mastery over elements *(bhūta)* and their products and not being controlled by others. The final one *īśitva* is the control over production *(utpatti),* maintenance *(sthiti)* and destruction *(pralaya)* of the elements and their products.

After attaining these perfections, the *yogin* is not obstructed by the qualities of elements. The earth by its property of hardness does not obstruct the bodily action of the *yogin.* So he can even enter into a stone. As in the case of water, it does not wet the *yogin* even if he stays in water for a thousand years. The

property of fire i.e., heat does not burn the *yogin.* Wind though moving does not make the *yogin* move. Ether does not cover anything. But the *yogin* can be covered by the ether and can be invisible even to the *siddhas.* It is said that when the *yogin* gets mastery over the five elements, perfections of body *(kāyasaṃpat)* also come as a result. They are- *rūpa* (beauty), *lāvaṇya* (radiance), *bala* (strength) and *vajrasaṃhananatva* (hard as thunderbolt).[259]

Paraśarīrāveśa (migrating to another's body)

The *yogin* can set his mind to another's body by loosening the deposit of *karman* by *samādhi,* owing to the knowledge of the functions of mind.[260] The *yogin* can know the movement of his own mind along with its principle for movement. As every sense-organ follow mind, there arises the modifications, and by that the functioning like breathing etc. also arises in other bodies of the *yogin.*

Prāṇa (vital force) and its mastery

The vital forces are five in number viz., *prāṇa, apāna, vyāna, udāna* and *samāna.* As these vital forces are very famous, Vivaraṇakāra does not give much explanation on this. The well known order (as shown above) of these vital forces is

neglected by VBh. and PYSBV. The order in VBh. and PYSBV is- *prāṇa, samāna, apāna, udāna,* and *vyāna.*[261]

Prāṇa moves through the mouth and nose and manifests itself up to the region of heart. *Samāna* is so called because it distributes food equally to all parts of the body *(samaṃ nayanāt samānaḥ),* and it extends up to the navel. *Apāna* manifests itself from the region of navel and extends up to the region of the soles of feet. It removes the waste of the body, like urine, faeces, etc. *(mūtrapurīṣādīnām apanayanāt apānaḥ). Udāna* is so called because it carries the body upward *(ūrdhvaṃ śarīrasya nayanāt udānaḥ).* Its activity starts with the soles of feet and extends up to the top of head. That which pervades the entire body *(samasta-śarīra-vyāpī vyānaḥ)* is called *vyāna.*[262]

Among these five vital forces, *prāṇa* is the prominent one. Vivaraṇakāra also points out that, if one conquers *prāṇa,* he can gain victory over all the others like *apāna* etc. In Y.S., VBh., and PYSBV, the description is on only about the mastery over two of these vital forces viz., *udāna* and *samāna.*[263]

Through mastery over *udāna* one will not ever suffer from the evil effects of water, mud or thorn. Vivaraṇakāra

also mentions that by conquering *udāna,* the tip of a sword etc. will not affect the *yogin.* The upward movement or *utkrānti,* which takes place at the time of death, only occurs by *yogin's* own free will with the mastery over *udāna.* Through mastery of *samāna* there is an arousal of the fire of *udāna* which has its location in *samāna.* By doing so, the *yogin* can kindle the internal fire *(jāṭhara).*

Samādhi

In the philosophy of Yoga, the term *samādhi* is considered as the ultimate step among the eight limbs. PYSBV gives more clarity to the divisions of *samādhi* illustrated in VBh. *Samprajñāta-samādhi, asamprajñāta-samādhi, dharmamegha-samādhi,* etc. are dealt with in this portion.

Samprajñāta-samādhi is accompanied by any one of the four viz., deliberation *(vitarka),* reflection *(vicāra),* bliss *(ānanda)* and sense of 'I' *(asmita).*[264] Mind which is transformed into the form of its object which is gross and not different from the object of support is that accompanied by deliberation or physical association *(vitarka).* Reflection *(vicāra)* is the direct perception of the essence of subtle object. Bliss *(ānanda)* is characterised as

happiness. The last one, *asmita* is the stage when mind becomes one with its own nature *(ekarūpātmikā samvit)* i.e., the sense of 'I' or being a mere self-hood.

Vivaraṇakāra states that the *sūtra (vitarkavicārānandāsmitā-rūpānugamāt samprajñātaḥ)*[265] is given in order to define *samprajñāta-samādhi* in terms of the four characteristics. In PYSBV, it is clearly shown that, contradictory arguments regarding *samprajñāta-samādhi* are prevalent at that time.[266]

Asamprajñāta-samādhi is otherwise known as *nirbīja-samādhi* (seedless *samādhi).* The definition given to this is *'virāmapratyayābhyāsapūrvaḥ saṃskāraśeṣo'nyaḥ'.*[267] *Virāmapratyaya* is the idea which has the form of cessation. That which has the practice of preceding *virāmapratyaya* is *virāmapratyayābhyāsapūrva.* That which has only the *samskāras* as its remains is *saṃskāraśeṣa.* Therefore, *asamprajñāta-samādhi* is the state when there is cessation of ideas. Then the subliminal-impressions *(pratyaya-saṃskāra)* of ideas *(pratyaya)* alone remain. Mind which has ceased to have thoughts regarding objects becomes one with the subliminal-impressions alone as remains.[268]

By the practice of vision of *ātman*, practice of cessation of modifications and through superior detachment, *asamprajñāta-samādhi* comes into being. In this portion, PYSBV has resemblance with the explanations given in T.V. and Y.V.[269]

Upāyapratyaya* and *bhavapratyaya: *Asamprajñāta-samādhi* is of two kinds- *upāyapratyaya* and *bhavapratyaya. Upāyapratyaya* is that which is obtained by some means and it belongs to *yogins.*[270] Vivaraṇakāra clarifies that, even though those without body i.e., gods *(videha)* are also *yogins,* here the term *'yogin'* refers to those who follow the means of Yoga like *yama* etc. By birth itself *videhas* and *prakṛtilayas* dwell in *bhavapratyaya*- a kind of *nirbīja-samādhi (asamprajñāta-samādhi).*[271] The state of the *videhas* and *prakṛtilayas* come about as the effect of *vivekakhyāti* (discriminate-discernment) and *vairāgya* (detachment). Therefore Vivaraṇakāra says that the *sūtra (bhavapratyayo videhaprakṛtilayānāṃ)*[272] intended to praise their practice *(jñāna-vairāgyādyanuṣṭhāna-kāryatvāt videha-prakṛtilayatvasya tadanuṣṭhāna-stutyarthaṃ sūtraṃ).*[273] As Yoga philosophy is not imparted to *videhas* and *prakṛtilayas* Vivaraṇakāra does not give much information.

Upāyapratyaya is achieved by the *yogins* through some means. This *samādhi* is preceded by *śraddha, vīrya, smṛti, samādhi* and *prajña.* Here, *śraddha* indicates clarity of mind with regard to the attainment of liberation and with regard to listening to the means to it. The person who has obtained *śraddha* attains *vīrya* for the practice of the means of Yoga *(yogasādhana).* After obtaining *vīrya,* the *yogin* attains very strong memory *(dṛḍhatarā smṛti)* which is pertaining to scriptural knowledge. When there is strong memory, mind becomes concentrated without any distraction. In this state of mind i.e., *samādhi,* it attains clarity of intellect *(prajñāyā buddheḥ viviktatā sarvārtha-prakāśana-sāmarthyaṃ)* which is capable of illumining everything.

The definitions given to the Sanskrit terms by the sub-commentators have similarities and dissimilarities. For example, Vivaraṇakāra gives the meaning *utsāha* (interest) to the term *vīrya* while there is no meaning given in T.V. In Y.V., the same word is termed as *prayatna* (effort) that is in the form of *dhāraṇa.*[274]

Dharmamegha-samādhi: The term *'dharmamegha'* is explained by Vivaraṇakāra as –'it is so called because it rains the highest

dharma called *kaivalya* (liberation)'.[275] The *brāhmin* whose mind is inclined towards discriminative-discernment *(vivekakhyāti-pravaṇāntaḥkaraṇa)* and who has no interest left even in *prasaṃkhyāna* (the highest state of elevation), then, there arises *samādhi* known as *dharmamegha* (cloud of virtue).[276] The state of *dharmamegha-samādhi* is described as that which is the same as the fulfilment of correct insight *(samyagdarśana-pākābhirūpa).* In this state, all the afflictions like *avidya* etc. get absorbed along with the latent impressions *(vāsana).* Latent deposits of deeds *(karmāśaya)* both good and bad are get uprooted along with the primary afflictions.

Samāpatti (balanced state of mind)

Samāpatti is a particular state of mind when mind attains stability through any of the methods mentioned in Y.S.[277] It is defined as the total identification that occurs only when there is complete absence of outside modification.[278] Even though an active mind also has such identification *(samāpatti),* it is not a true state because the *sattva*-mind is completely under the control of *rajas* and *tamas.* Mind is like a precious gem that assumes the form of the object of support by attaining stability in it. That

stability with reference to the knower *(grahītṛ)* etc., and the assumption of the form of the knower, etc., *(grahītrādyañjānata)* qualified by that stability is described as *'samāpatti'*. This *samāpatti* is four fold viz., *savitarka, nirvitarka, savicāra* and *nirvicāra.*

***Savitarkā-samāpatti* (deliberative balanced state):** This particular type of *samāpatti* is described as *'saṅkīrṇa'* i.e., complicated or confused. When the name, its meaning and the knowledge *(śabdārthajñāna-vikalpa)* about the object of support being meditated upon are mixed up or interpenetrate each other, then it is called *savitarkā-samāpatti.* In this *samāpatti,* the *yogin* has a mixed up experience of tinged memories of the separate aspects such as, the convention obtains between the word and its meaning and the knowledge of the object of meditation.[279] Vivaraṇakāra gives further clarifications regarding *śabdārthajñāna-vikalpa.*[280] There is a flow of similar ideas in the case of the *yogin* because mind of the *yogin* has attained stability.[281]

***Nirvitarkā-samāpatti* (super-deliberative balanced state):** That from which deliberation is removed is *nirvitarka. Vitarka* or

superimposition *(adhyāropa)* is absent in this *nirvitarkā-samāpatti.*[282] It is depicted as superior, pure and direct perception. As there is a mention about the two types of perception viz., higher *(para)* and lower *(apara),* the lower perception is common to all and the higher is only belongs to a *yogin.* This higher perception arises due to *nirvitarka-samādhi.*

***Savicārā-samāpatti* (reflective balanced state):** All objects, being conditioned by place, etc., and related to the subject, the knower, become fit for worldly experience. With reference to such objects the *samāpatti* along with such wrong notions like place, etc., is called *savicāra.*[283] There is no difference between the two *samāpattis* - *savitarka* and *savicāra.* Because in both the cases there are qualifications or wrong attributes associated with the object. The object of *savitarka* is gross whereas the other one is subtle. But both are basically wrong notions of the object.

***Nirvicārā-samāpatti* (super-reflective balanced state):** The subtle elements are not conditioned by any property; correspond to all attributes as they are the source of all qualities and as they are not different from all objects. The *samāpatti* in such an object is *nirvicāra.*[284] All the characteristics of *nirvitarka* are also seen here

in *nirvicāra.* Even though, the object of both these *samāpattis* is different, the quality that is unconditioned by properties remains the same.

When this clarity of *nirvicārā-samāpatti* comes into being, the *yogin* attains *adhyātma-prasāda.* Vivaraṇakāra defines this particular word as discriminate knowledge regarding the self etc. *(ātmādijñāna-viveka).*[285] In this state of mind the discernment or insight *(prajña)* is called as *ṛtambhara,* which means there is no scope for any error in the knowledge and the object is known as it truly is. PYSBV gives more clarifications to the state of *ṛtambharā prajña.* The *yogin* who attains this clarity, has a different object of knowledge from that of ordinary people. This insight *(prajña)* gives rise to subliminal-impressions *(saṃskāra).* And this *saṃskāra* obstructs the other unawakened deposit of the subliminal-impressions of activity *(...ṛtambharaprajñā-prabhava-saṃskāro vyutthāna-saṃskārāśayaṃ anyaṃ bādhate...)*[286]

***Sabīja-samādhi* (concentration having seed):** The above mentioned four *samāpattis* viz., *savitarka-samāpatti, nirvitarka-samāpatti, savicāra-samāpatti* and *nirvicāra-samāpatti* are collectively known as *sabīja-samādhi.* The word *sabīja* means

with seed. It is because the objects of all these four *samāpattis* are external.[287]

***Nirbīja-samādhi* (seedless-concentration):** The definition given to this type of *samādhi* is 'that in which the seeds in the form of afflictions and so on, have disappeared' i.e., all the seeds have decayed in this state.[288] When the newer and newer subliminal-impressions which arise from *samādhi-prajña* are restricted and when even that *samādhi-prajña* which is the cause of the subliminal-impressions is restricted then there is restriction of all *(sarva nirodha).* This particular restricted state is called *nirbīja-samādhi.* The term *nirbīja-samādhi,* here indicates *kaivalya-* the state of liberation or the ultimate goal of Yoga.

The final Goal- *Kaivalya* (Liberation)

Kaivalya is considered as the ultimate goal of Yoga philosophy. In the words of Vivaraṇakāra, it is the state when perfections and knowledge arise out of Yoga have become completed and accomplished.[289] There is no Yogic knowledge or perfection beyond this *kaivalya.* When there is cessation of outward seeing *(bāhyadarśananivṛtti),* there occurs *kaivalya.*

When the *guṇas,* which are manifested in the form of actions, afflictions, fruitions in mind, having fulfilled their purpose, do not come into action, and therefore there is a final separation of *puruṣa* from the *guṇas;* this is *kaivalya.*[290] Vivaraṇakāra mentions that even if the *yogin* does not get the perfections of the practice of Yoga, attains *kaivalya* due to *samyagdarśana* (discriminate-discernment). In many places, *samyagdarśana* is described as the means to *kaivalya. Samyagdarśana* can be achieved by the practice of Yoga.[291]

The Yogic insight and perfections are connected with the commencement of the path of purity of the *sattva*-intelect *(sattvaśuddhi)* which follows the purpose of *samyagdarśana.* When this insight *(samyagdarśana)* arises, there will be the complete cessation of *avidya* (misapprehension). As the afflictions *(kleśa)* like *asmita* etc. have *avidya* as their field basis, they also ruin. When the afflictions are burnt, the *karmavipāka* (fruit of action) also vanishes. In this stage, the *guṇas* do not present themselves again as *dṛśya* (objects) to be seen by *puruṣa.* That is liberation *(kaivalya)* of the self *(puruṣa).* It is described that in this stage of *kaivalya,* the self shines by itself, gets free from dirt and becomes isolated.[292]

The hierarchy of the attainment of *kaivalya* is described in the fourth chapter of Y.S.[293] As the attainment of *dharmamegha-samādhi* leads one to the final goal i.e., liberation by the removal of afflictions and latent deposit *(karmāśaya)* of both good and bad deeds. By the attainment of endless knowledge *(jñānasyānantyāt),* that which is left to be known will be little. When *dharmamegha-samādhi* has come into being, the *guṇas* of mind have fulfilled their purpose so that there will be escape from the flow of repeated births and deaths. And by that, one gets *kaivalya.*

In the last portion of the final chapter, Vivaraṇakāra mentions about different opinions regarding *kaivalya* such as the view of Vijñānavāda, Nyāya, Vaiśeṣika, Dualism and Jainism.[294] Vivaraṇakāra defines the nature of *kaivalya* as 'contact in reverse, coming to rest in one's own primary cause because of the change into their essential nature of causes and effects. With reference to *puruṣa* as having no connection with the *guṇas* and abiding always in that state of power of consciousness is of the nature of aloneness and it is *kaivalya.*[295] In the first chapter of VBh., it is depicted that,[296] in the stage of liberation, the *puruṣa* stays in its own essence and is therefore called pure, isolated, and free. In

PYSBV, the same is repeated by omitting two words. PYSBV gives a clarification to the word liberation. Here, the word *'mukti'* is used to denote liberation.[297]

Liberated souls *(kevalin)*

Kevalins (the liberated souls) are those who have attained liberation by breaking the three bondages viz., *prākṛta, vaikṛta* and *dākṣiṇa* through right knowledge.[298] The same definition is attributed to God also.

The seven-fold division of knowledge *(saptadhā prāntabhūmiprajña)*

The *yogin* who has attained *vivekakhyāti* (the discriminate discernment) does not have the opposite thoughts like mine, I, etc. The *yogin* who observes this purified insight marked by *samyagdarśana* is known as *'kuśala'*. The seven kinds of knowledge *(prajña)* are the only things that arise in the mind of that *yogin.* They are known as *prāntabhūmiprajña.* The etymological explanation of the word is, that which has reached the limits or the states which are the limits reached of that.[299] The same is explained in T.V. and Y.V. using different words.[300] The seven-fold division of knowledge is as follows[301]-

1) *parijñātaṃ heyaṃ nāsya punaḥ parijñeyamasti*[302] (that which is to be escaped has been completely known). Vivaraṇakāra has explained it as all pain which is to be escaped is known along with its properties. There is no further division of pain which is to be known by the *yogin.*

2) *kṣīṇā heyahetavo na punareteṣāṃ kṣetavyamasti* (the causes of what is to be avoided have dwindled away and need to be destroyed no more). The causes are nothing else but afflictions and actions. After attaining the second kind of insight, there does not exist even the smallest part of these afflictions and actions which has not been burnt by the fire of knowledge. They have attained the state of a burnt-seed, therefore, there will be nothing to be destroyed.

3) *sākṣātkṛtaṃ nirodhasamādhinā hānaṃ*[303] (by the *samādhi* of restraint, removal of association between *puruṣa* and *prakṛti* has been directly experienced). Even though this state resembles the state of *kaivalya,* this is not the ultimate state. That is why it is explained that, this state has resulted in *kaivalya* and it is also realised that *kaivalya* is to be attained.

4) *bhāvito vivekakhyātirūpo hānopāyaḥ* (the means to release-knowledge of the difference- has been perfected). It is the knowledge which arises in the knower of the difference, who has attained conviction that the right vision is established in truth. This is the fourth aspect of knowledge. These four are freedoms of insight which are effected by action i.e., *kāryavimukti.* The other three are considered as freeing of mind i.e., *cittavimukti.* Here Vivaraṇakāra has added *'prajñā'* in front of the term *cittavimukti;* thus it becomes *prajñācittavimukti.*[304]

5) *caritādhikārā buddhiguṇā giriśikharakūṭacyutā iva grāvāṇo niravasthānāḥ svakāraṇe pralayābhimukhāḥ saha tenāstaṃ gacchanti* (having fulfilled its purpose, *guṇas* of the intelligence merge in their own primary cause (into the sense of I) along with mind. It is like the stones falling from the peaks of mountains without a support rushing towards dissolution).

6) *na caiṣāṃ pratipralīnānāṃ punarastyutpādaḥ prayojanābhāvāt* (there is no more appearance of these *guṇas* which have merged completely, because of absence of a purpose for *puruṣa).*

7) *etasyāmavasthāyāṃ guṇsambandhātītaḥ svarūpamātrajyotiḥ puruṣaḥ kevalī śuddhaḥ* (In this state, *puruṣa,* having go beyond

the association with the *guṇas,* shining in its own nature, becomes pure. This state is called *kevala).*

Miscellaneous

Vivaraṇakāra on animal sacrifice

In the fourth chapter, it is clearly stated that, the practice of injury to animals etc. are prohibited.[305] Even if it is for the sake of sacrifice and being done in such sacrifices as *agniṣṭoma,* etc. is considered to be having the nature of dark. Though meant for the sake of sacrifice, injury is undesired and obtains what is intended for it. But still he encourages the sacrifices that involve injury to the animals. As for it he says that, injury without giving up the undesired result does not fail to fulfil the great result of the fruit of the sacrifice.[306]

The Concluding Verses

There are seven verses at the end of PYSBV. The first one[307] praises the Lord Kṛṣṇa as God of all gods, as the power behind creation, maintenance and destruction etc. and prays to remove actions which are categorised as white and black. The second verse[308] praises the Lord Viṣṇu's ten incarnations such as the fish, etc. and prays for refuge. Here Vivaraṇakāra himself

spoken as suffering from the three fold pain arising from afflictions *(kleśodbhavatrividhatāpapramparārta).*

The third to sixth verses praise Patañjali who is regarded as the incarnation of the lord of serpents namely *Śeṣa* and the greatest of seers who holds the credit of being the purifier of mind, language and body by writing three works on Yoga, Grammar and Medical Science. And the next verse praises Patañjali as the one who spreads the cloud of Yoga. The last verse glorifies Śaṅkara, who is portrayed as the powerful *guru* who has the full moon as his face, who is not holding a serpent and who does not have ashes as his decoration and described by the word *apūrva* (unequalled) Śaṅkara.

Notes and References

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[1]यस्मिन्न स्तः कर्मविपाकौ यत आस्तां

क्लेशा यस्मै नालमलङ्घ्या निखिलानाम्।

नावच्छिन्नः कालदृशा यः कलयन्त्या

लोकेशस्तं कैटभशत्रुं प्रणमामि।। (PYSBV., p.1)

[2]यः सर्ववित् सर्वविभूतिशक्तिः

विहीनदोषोपहितक्रियाफलः।

विश्वोद्भवान्तस्थितिहेतुरीशो

नमोऽस्तु तस्मै गुरवे गुरोरपि।। (Ibid.)

[3]परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः।। (Y.S., II.15)

[4]PYSBV., p.2.

[5]Ibid., p.3.

[6]Ibid., p.2.

[7]तस्मात् ससंबन्धप्रयोजनं योगानुशासनम्। (Ibid., p.2)

[8]Ibid., p.211.

[9]Ibid., p.211.

[10]शरीरादि पोषणाभिरतचित्तस्य कायेन्द्रियमनःखेदपरिहारपरायणस्यात्यन्तशरीराद्यात्मत्वदर्शिनः सुकुमारतरंमन्यस्य न योगो सिध्यतीति...(Ibid., p.123)

[11]योगसाधनानि च योगद्वारेण सम्यग्दर्शनसाधनान्येव। तानि च प्राधान्येनास्मिन्पादे प्रतिपाद्यन्त इति साधनपाद इत्युच्यते। तथा, योगसाधनानुष्ठानप्रवृत्तस्यानुषङ्गिकविभूतेः प्राधान्येन प्रतिपादनाद्विभूतिपाद इत्युच्यते तृतीयः। तथा सकलयोगैश्वर्यविभूतिभ्यो विरक्तस्य सर्वोपसंहारद्वारेण कैवल्यस्य प्राधान्येन प्रदर्शनात् कैवल्यपाद इत्युच्यते चतुर्थः। तथा, समाधिः प्राधान्येनादावुपाख्यात इति प्रथमः समाधिपाद इत्युच्यते।। (Ibid., p.121)

[12]T.S. Rukmani, Yogasūtrabhāṣyavivaraṇa of Śaṅkara, vol.1, p.205-6

[13]यथा शिष्योऽनुशिष्यते विशिष्टप्रवृत्तिनिवृत्तिनियमद्वारेण, तथा विशिष्टसाध्यसाधनतदङ्गनियममात्रसादृश्यादन्तेवास्यनुशासनवद्योगानुशासनमित्युच्यते। अनुशिष्टिरनुशासनं, योगोऽनुशिष्यतेऽनेनास्मिन्निति वा योगानुशासनं शास्त्रम्। (PYSBV., p.4)

[14]योगः समाधानम्। (Ibid., p.5)

[15]Ibid.

[16]see the *vivaraṇa* portions on Y.S. VBh., I.2.

[17]Ibid.

[18]ख्यात्यर्थत्वाद्योगस्य। (PYSBV., p.4)

[19]VBh., under Y.S., I.25.

[20]तस्यात्मानुग्रहाभावेऽपि तस्यात्मार्थमवाप्तव्याभावात् भूतानां चाविद्यापङ्कनिमग्नानां संसारसागरोत्तरणोपायप्लवोपदेश्यन्तरस्याभावात् तदनुग्रहः प्रयोजनम्। ज्ञानधर्मोपदेशेन येऽनन्यशरणास्तस्मिन् सर्वात्मना निवेदितात्मानस्तान् कल्पप्रलयमहाप्रलयेषु ईश्वरगृहीतागमज्ञानविशेषेष्वाचार्येषु प्रलीनेषु पुनःपुनर्जातकारुण्यामृतः सन् उद्धरिष्यामीति प्रवर्तत इति वाक्यशेषः।। (PYSBV., p.73)

[21]आदौ विद्वान् आदिविद्वान् ...निर्माणचित्तं संकल्पमात्रनिर्मितं योगिचित्तम् आवेशग्रहवदुपदेशनार्थम् अधिष्ठाय भगवान्... परमर्षिरीश्वरः एव कपिलनारायणादिसंज्ञः आसुरये प्रोवाचेति।। (Ibid.)

[22] Supra., Chapter.II, fn.211.

[23]VBh.- portion is as follows- आसुरये जिज्ञासमानाय तन्त्रं प्रोवाचेति।। (VBh., under Y.S., I.25) The T.V., is completely silent about Āsuri while PYSBV just repeated some of the terms of VBh. i.e., आसुरये प्रोवाचेति।। (PYSBV., p.73). At the same time, in Y.V., it is said that- ...जिज्ञासव आसुरये तत्त्वं प्रोवाचेत्यर्थः।। (Y.V., p.81)

[24]यतः प्रधत्ते विकारानिति प्रधानम्। (PYSBV., p.198)

[25]न चालिङ्गात्परं सूक्ष्ममस्ति। सूक्ष्मं नाम स्थूलकार्यापेक्षया कारणं, तच्चालिङ्गावसानम्। न चालिङ्गात् प्रधाना(ल्लिङ्गा)दन्यत्सूक्ष्मं कारणमस्ति। (Ibid., p.112)

[26]यद्यपि प्रधानस्योपादेयस्यापि शाश्वतत्वं, तथाऽपि विकारात्मना तदशाश्वतमेव। अनेकात्मकत्वमशुचित्वमविद्यात्वं परार्थत्वमित्येवमादयो दोषाः प्रधाने। (Ibid., p.171)

[27]न हि पुरुषस्य प्रत्ययकर्तृत्वं स्मृतिकर्तृत्वं वा। (Ibid., p.40)

[28]Ibid., p.351.

[29]यथा निर्गुणो निरञ्जनो निष्कल इत्येवमादीन्यप्युदाहरणानि। आत्मविषयानेकोदाहरणप्रदर्शनमात्मतत्त्वनिर्धारणार्थत्वात्। (Ibid., p.37)

[30]कार्यकरणानां च भिन्नत्वात् पुरुषाणां नानात्वं सिद्धम्। सुखदुःखनानात्वाच्च पुरुषभेदसिद्धिः। (Ibid., p.194)

[31]द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः।। (Y.S., II.20)

[32]दृशिर्दर्शनमुपलब्धिस्तावन्मात्रो दृशिमात्रः। (PYSBV., p.189)

[33]विशेषणानि धर्मास्तैरपरामृष्टा। (T.V., p.212)

[34]Y.V., p.214.

[35]PYSBV., p.320.

[36]न हि व्यापारशून्ये क्वचिदपि शीलशब्दः प्रयुज्यते।...तस्मान्न स्वरूपाभिप्रायेण शीलशब्दप्रयोगः।। (Ibid., p.176)

[37]प्रख्या प्रख्यानं प्रकाशनं, स हि सत्वगुणस्य धर्मः। प्रवृत्तिः प्रवर्तनं व्यापारः, स हि रजोधर्मः। स्थितिः स्थानं वरणं प्रतिबन्ध इति, स च तमोधर्मः। (Ibid., p.10)

[38]Ibid., pp.184-85.

[39]तत्राकाशवाय्वग्निजलभूमयो भूतानि। शब्दतन्मात्रारब्धमाकाशम्। रूपतन्मात्रेण शब्दस्पर्शरूपलक्षणेनारब्धोऽग्निः। रसतन्मात्रेण शब्दस्पर्शरूपरसचतुष्टयलक्षणेनऽऽप आरब्धाः। गन्धतन्मात्रेण शब्दस्पर्शरूपरसगन्धपञ्चतयलक्षणेन भूमिरारब्धा। (Ibid., p.183)

[40]Ibid., p.53.

[41]त एव क्लेशादयः आ निर्वाणाच्छेरत इति क्लेशकर्मविपाका आशयाः। (Ibid.)

[42]नित्यनिरतिशयसर्वज्ञानैश्वर्यशक्तिसम्पत्तिरुत्कर्षः। (Ibid.)

[43]तस्माद्यस्य साम्यातिशयविप्रोषितमैश्वर्यं स ईश्वर इति प्रधानपुरुषव्यतिरिक्तः पुरुषविशेषः ईश्वरः सिद्धः। (Ibid., p.57)

[44]तेन जगन्निर्माणस्थापनोपसंहारादिकर्तृत्वसिद्धिः। (Ibid.)

[45]Ibid., pp. 62, 74, 83, 123

[46]शिवनारायणादिनाम्ना... (Ibid., p.62), ...नारायणादिनामा(दीनाम)नन्यचेतोभिः स्वहृदयेनानिशं धारयितव्य इति। (Ibid., p.75)

[47]गुरुत्वं हि नावधिमत्। (Ibid.)

[48]Ibid., p.54.

[49]यथा अन्येषां गुरूणां योगधर्मादिसमनुष्ठाननिमित्तत्वात् कालानवच्छेद्यो वैमल्यप्रकर्षः। (Ibid., p.75)

[50]विशुद्धसत्त्वप्रणीतत्वाद्धि शास्त्रस्य प्रामाण्यम्, यथा मन्वादीनाम्। (Ibid., p.54)

[51]ततो युक्तस्तत्परिकर्मणे शास्त्रोपदेशः। (Ibid., p.85)

[52]Ibid., p.55.

[53]श्रुतिस्मृतीतिहासपुराणानि शास्त्रम्। (T.V., p.68), शास्त्रं श्रुतिस्मृतीतिहासपुराणानि। (Y.V., p.73)

[54]वेदेतिहासपुराणयोगधर्मशास्त्राद्यागमतः...। (PYSBV., p.73)

[55]Ibid., p.126.

[56]क्लेशानां या वृत्तयः स्थूलास्ताः क्रियायोगेन तपस्स्वाध्यायेश्वरप्रणिधानाख्येन स्थूलप्रतिपक्षेण तनूकृताः पूर्वम्। तत इदानीं तनूकरणाद्बीजशक्त्यवस्थाः प्रसंख्यानेन सम्यग्दर्शनशीलतो नैपुणविशेषेण ध्यानेन महता बलीयसा प्रतिपक्षेण हातव्याः, ततोऽपि यावत्सूक्ष्मीकृताः। (Ibid., p.143)

[57]अनित्ये कार्ये नित्यख्यातिः नित्यमिति विपर्ययबुद्धिः...।, ...अशुचौ (क्वचिद्वि)शुचिविपर्यास इति। तत्र सर्वस्मिन् संसारे दुःखे सुखख्यातिरविद्या। ...अनात्मन्यात्मख्यातिरिति। (Ibid., p.133-34)

[58]...अस्मिभावोऽस्मिता अस्मीति प्रत्ययः... (Ibid., p.184)

[59]दृक् दर्शनं उपलब्धिः पुरुषः स एव शक्तिः। दृश्यतेऽनेनेति दर्शनं सैव शक्तिः अन्तःकरणाध्यवसायस्वरूपा। तयोः दृग्दर्शनशक्त्योः उपलब्ध्यध्यवसायस्वरूपयोः एकात्मतेव एकश्चासावात्मा च तस्य भाव एकात्मता। (Ibid., p.137-38)

[60]Ibid., p.139.

[61]रागस्तु लोभ एव। (Ibid., p.144)

[62]द्वेषस्तु क्रोधः। (Ibid.)

[63]अभिनिवेशो विमोह एवान्तर्भवति। (Ibid.)

[64]Ibid., p.141.

[65]यथा चायमत्यन्तमूढेषु दृश्यते कृमिप्रभृतिषु क्लेशस्तथा विदुषोऽपि विज्ञातपूर्वापरान्तिकस्यापि पूर्वान्तिकं बन्धः अपरान्तिकं मुक्तिः। (Ibid.)

[66]Ibid., p.17.

[67]त्वरितं निमित्तमादाय फलप्रदं सोपक्रमम् उच्यते। यत्तु मन्दप्रसरं चिरेण फलं दास्यति तत् निरुपक्रमम्। (Ibid., p.282)

[68]Ibid., p.146.

[69]Ibid., pp.143-66.

[70]VBh. under Y.S., IV.7.

[71]PYSBV., pp.322-25.

[72]अपि चाविदुष एव सर्वं कर्म। विदुषः कर्मानुत्पत्तेः। विद्वान् हि पुरुषः स्वरूपावस्थानव्यतिरेकेण फलं नाभिमन्यते। स्वरूपमात्रावस्थानं च समस्तव्यापारविरामेण प्रवर्तते। न चैवं विदुषः क्रियानुष्ठानं घटते। (Ibid., p.324)

[73]...वासनाऽभिधानाः परिदृष्टाः अपरिदृष्टाश्च स्मृतिक्लेशहेतवः। (Ibid., p.278)

[74]Ibid., p.18.

[75]एवमेता वासना दुरवहाना अविहानीयाः। (Ibid., p.329), अनादिरूढत्वात् न निवृत्तिरासां घटामाढौकते। (Ibid., p.331)

[76]Ibid., pp.70-71.

[77]संसारिणां ततो निकृष्टत्वा-दविद्यादि-मलेनैश्वर्य-शक्ति-ज्ञानादीना-मिन्द्रिय-सहकारित्वा-पेक्षित्व-मन्तःकरणस्य। (Ibid., p.71)

[78]Ibid., p.57.

[79]तत्र विभुत्वात्... (Ibid., p.320)

[80]...भवत्येकाग्रं पुरुषप्रयासभाव्यत्वार्हम्...। (Ibid., p.85)

[81]न हि खलु परचित्तविविदिषायां परस्याविद्यात्वम्। न हि खलु परचित्तप्रत्ययं गृह्णन् परकीयाविद्याप्रत्ययरूपालम्बनदोषेण स्वयमविद्यावान् भवति। (Ibid., p.47)

[82]एकमनोऽवर्तिनी समनस्कान्येवापराणि शरीराणि ...। (SBh. under B.S. IV.4.15)

[83]लोलीभूतस्य घण्टाभिघाततुल्यस्य देदीप्यमानाङ्गारराशिद्युतिचञ्चलस्य मनसः... (PYSBV., p.293)

[84]Y.S., IV.19.

[85]तत्र चित्तं त्रिगुणमिति व्याख्यायते, प्रख्याप्रवृत्तिस्थितिशीलत्वादिति हेतुः। ...त्रयाणां गुणानां परिणामश्चित्तं भवितुमर्हति। (PYSBV., p.10)

[86]Supra., Chapter.IV, p.157.

[87]चित्तेन्द्रियाभावे च मृतदेशीयः कायो निरर्थकः स्यात्। (PYSBV., p.320)

[88]क्षिप्तमनिष्टविषयासञ्जनेन स्तिमितम्। मूढं निर्विवेकम्। विक्षिपतं नानाक्षिप्तम्। ...एकाग्रं तुल्यप्रत्ययप्रवाहम्। निरुद्धमिति प्रत्ययशून्यं चित्तम्।। (Ibid., p.5)

[89]योगश्चित्तवृत्तिनिरोधः।। (Y.S., I.1)

[90]see Y.S., II.3-9.

[91]see. PYSBV., p.33.

[92]Ibid., p.18.

[93]...क्षीरकुम्भप्रक्षिप्ताम्बुबिन्दुवत्...(Ibid.)

[94]न खलु शालग्रामे किरातशतसंकीर्णे प्रतिवसन्नपि ब्राह्मणः किरातो भवति। (T.V., under Y.S., I.5)

[95]एवं वृत्तिसंस्कारचक्रमनिशमावर्तते। (VBh. under Y.S., I.5)

[96]गुणदोषज्ञानापेक्षत्वान्निरोधं प्रति पुरुषप्रवृत्तेः। प्रमाणमेव हि गुणदोषज्ञानम्। न ह्यप्रमाणेन विपर्ययस्य दुष्टत्वं गम्यते, निरोधतत्फलसाधनानि वा ज्ञायन्ते। तस्मात् प्रमाणवृत्तेरेव प्राथम्यं युक्तम्। (PYSBV., p.33)

[97]इन्द्रियप्रणालिकया चित्तस्य बाह्यवस्तूपरागात्तद्विषया सामान्यविशेषात्मनोऽर्थस्य विशेषावधारणप्रधाना वृत्तिः प्रत्यक्षं प्रमाणम्। (VBh. under Y.S., I.7)

[98]इन्द्रियमेव प्रनाडिकाद्वारं शब्दाद्याकारवृत्तिरूपेण परिणममानस्य चित्तस्य। अतस्तत् तेनेन्द्रियद्वारेण सामान्यविशेषात्मकवस्तूपरागेऽपि विशेषावधारणप्रधाना सैव प्रत्यक्षं प्रमाणम्। (PYSBV., p.19)

[99]अनुमेयस्य तुल्यजातीयेष्वनुवृत्तो भिन्नजातीयेभ्यो व्यावृत्तः सम्बन्धो यः तद्विषया सामान्यावधारणप्रधाना वृत्तिरनुमानम्। (VBh. under Y.S., I.7)

[100]अनुमेयस्य (जिज्ञासित)धर्मविशिष्टस्य। तद्धर्मवत्तया तुल्यजातीयेष्वनुवृत्तः सद्भावमात्रेण, (भिन्नजातीयेभ्यः) तद्विरुद्धधर्मकेभ्यो व्यावृत्तः - तेष्वसन् इत्यर्थः। सम्बन्ध इति। (PYSBV., p.25)

[101]आप्तेन दृष्टोऽनुमितो वाऽर्थः परत्र स्वबोधसंक्रान्तये शब्देनोपदिश्यते, शब्दात्तदर्थविषया वृत्तिः श्रोतुरागमः। (VBh. under Y.S., I.7)

[102]आप्तः परानुजिघृक्षाप्रयुक्तो दोषरहितो दृष्टानुमितार्थः। तेन दृष्टो वा अनुमितो वार्थः परत्र श्रोतृविशेषे स्वबोधसंक्रान्तये स्वाधिगमसंक्रमणाय शब्देन शब्द इति वाक्यं ततो विशिष्टार्थप्रतिपत्तेः। तस्मात्तदुपदिष्टाद्वाक्यात्। (तदर्थविषया) वाक्यार्थविषया या चित्तवृत्तिः सा अनुमानवदेव सामान्यावधारणप्रधाना। इत्थमाप्त्यादिधर्मग्रहणपूर्विका श्रोतुरागमः...। (PYSBV., p.30)

[103]विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम्।। (Y.S., I.8)

[104]तन्मूलत्वाच्च वृत्त्यन्तराणां तन्निरोधपूर्वमेवान्यनिरोधोपपत्तेः। (PYSBV., p.33)

[105]In T.V., it is said that, विपर्यय इति लक्ष्यनिर्देशः। मिथ्याज्ञानमित्यादि लक्षणम्।; In Y.V., विपर्यय इति लक्ष्यनिर्देशो मिथ्याज्ञानमिति लक्षणम्। मिथ्येत्यस्य विवरणमतद्रूपप्रतिष्ठमिति। But at the same time, in PYSBV. विपर्ययो मिथ्याज्ञानमिति पर्यायकथनम्। अतद्रूपप्रतिष्ठमिति लक्षणोक्तिः।। (under Y.S., I.8)

[106]PYSBV., p.33.

[107]यथाभूतार्थव्यतिरेकेण हि विकल्पनं विकल्पः। (Ibid., p.35)

[108]सा निद्रा सुषुप्तावस्था। (Ibid., p.38)

[109]under VBh., on Y.S., I.10.

[110]Y.S., I.38.

[111]न हि स्वप्नस्याभावप्रत्ययालम्बनता, स्मृतित्वात्। स्मृतेश्चानुभूतविषयत्वात्। तथा भाष्यकारः- "स्वप्ने भावितस्मर्तव्या" इति स्मृतित्वं दर्शयति।। (PYSBV., p.38)

[112]अनुभूतविषयासम्प्रमोषः स्मृतिः।। (Y.S., I.11)

[113]अनुभूतविषयासंप्रमोषोऽनपहरणमतिरोभावः। पारोक्ष्येऽपि सादृश्यादि निमित्तापेक्षयाऽनुभूतस्य विषयस्य दृश्यमानवदवभासः स्मृतिः। (PYSBV., p.39)

[114]स्मृतेः प्रमाणादिसर्ववृत्तिकार्यत्वादन्ते निवेशः। (Ibid.)

[115]चित्तं विक्षिपन्ति विषयेष्विति चित्तविक्षेपाः। (Ibid., p.82)

[116]अथैषामभावे व्याधिप्रभृतीनामभावे सहायबलाभावान्न भवन्ति पूर्वोक्ताः प्रमाणादयश्चित्तवृत्तयः। तद्भावभावित्वात्तुल्यप्रत्यनीका वृत्तिविक्षेपा इत्युक्तं भवति। (Ibid.)

[117]अन्तरं विवरं विच्छेदं कुर्वन्त आयान्तीत्यन्तरायाः विक्षेपाः, प्रतिपक्षाः योगप्राप्तेरुपसर्गाः। (Ibid.)

[118]व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः।। (Y.S., I.30)

[119]see, T.V., p. 90; PYSBV., p.81 and Y.V., p.91.

[120]व्याधिः धातुरसकरणवैषम्यम्। (PYSBV., p.81)

[121]स्त्यानमकर्मण्यता चित्तस्य स्तिमितम्। (Ibid.)

[122]अकर्मण्यता योगानुष्ठानाक्षमता, आमवातादिना देहस्याकर्मण्यत्वेऽपि चित्तस्य योगविरोधाच्चित्तस्येत्युक्तम्। (Y.V., p.91)

[123]संशयः स्थाणुर्वा पुरुषो वेति विरुद्धोभयकोटिस्पृक् प्रत्ययः। (PYSBV., p.81)

[124]प्रमादः समाधिसाधनानामभावनमशीलनम्। (Ibid.)

[125]T.V., p.90.

[126]आलस्यं कायस्य चित्तस्य च गुरुत्वादप्रवर्तनम्। (PYSBV., p.81)

[127]अविरतिश्चित्तस्य विषयसम्प्रयोगस्वभावो विषयसम्प्रयोगनिमित्तो वा गर्द्धः अभिकाङ्क्षा तृष्णा। (Ibid.)

[128]भ्रान्तिदर्शनं विपर्ययज्ञानं योगसाधनेषु तन्मार्गे वा विपरीतवृत्तिः। (Ibid., p.82)

[129]Ibid.

[130]अनवस्थितायामपि समाधिभूमौ ततः कथमपि प्रचलितस्य चित्तस्य पुनस्तत्रावस्थितत्वमेव स्यात्तदलाभस्त्वनवस्थितत्वमुच्यते। (Ibid.)

[131]दुःखं येनाभिहताः प्राणिनस्तदपघाताय प्रयतन्ते चेष्टन्ते। (Ibid.)

[132]अधि आत्मनीत्यध्यात्मम्, तत्र भवमाध्यात्मिकम्। तच्च शारीरं मानसं च। शारीरं धातुवैषम्यादिनिमित्तम्। मानसमिष्टविघातादिहेतुकम्। (Ibid.)

[133]अधि भूतेष्वित्यधिभूतम्, तत्र भवमाधिभौतिकम्। तच्च पशुमृगाद्युपनिपतितम्। (Ibid.)

[134]T.V., p.91, Y.V., p.92.

[135]अधि देवेष्वित्यधिदेवम्, तत्र भवमाधिदैविकम्। ...तच्चापि वातवर्षादिनिमित्तम्। (PYSBV., p.82)

[136]T.V., p.91.

[137]दौर्मनस्यमिच्छाविघाताच्चेतसः क्षोभः आकुलीभावः सञ्चलनम्। (PYSBV., p.83)

[138]यदङ्गान्येजयति कम्पयति तदङ्गमेजयत्वम्। (VBh., under Y.S., I.31)

[139]यद्बाह्यं वायुमाचामति बाह्यवायोराकर्षणबाहुलकं[ल्यम्] निष्क्रमणमन्दता च श्वासः। तद्विपरीतव्यापारः प्रश्वासः... (PYSBV., p.83)

[140]see V.Bh., & Y.S., II.16-26.

[141]दुःखं येनाभिहताः प्राणिनस्तदपघाताय प्रयतन्ते चेष्टन्ते। (PYSBV., p.82)

[142]तस्माद्यदेवानागतं प्रायणान्तरभाविजन्मदुःखलक्षणं दुःखं तदेवाक्षिपात्रकल्पं योगिनं क्लिश्नातीति तदेव हेयं सम्यग्दर्शनेन हानीयमुच्यते। भविष्यज्जन्माभावायैव यतितव्यम्। न वर्तमानदुःखनिरोधाय। (Ibid., p.171)

[143]तथेहापि पुरुषः सत्वद्वारेण कण्टकस्थानीयं प्रधानं, तयोर्विशिष्टः संयोगोऽविद्यानिमित्तो दुःखकारणम्...। (Ibid., p.174)

[144] ...दुःखपरिहारोऽप्ययम्- गुणगौणेभ्यः प्रधानमात्रविशेषेभ्यो दृश्येभ्यो निरपेक्षता, सम्यग्दर्शनेन प्रयोजनाभावं बुद्ध्वा पुरुषस्याविक्रियत्वात् कण्टकाधिष्ठानवच्छरीरारम्भिणो वा कर्मणो नियतवेदनीयत्वादवश्यं फलदायित्वं बुद्ध्वा अप्रार्थितोपनतानां शब्दादीनां सम्यग्दर्शनव्यवहितेन सत्वेन भोगः। (Ibid.)

[145]Ibid., p.50.

[146]Ibid., p.51.

[147]Y.S., I.22.

[148]यथा लोके द्रुततरं सीमान्तं परि(प्रति)धावतामेतत्फलं भवतीति तद्वत्। (PYSBV., p.52)

[149]Ibid., p.146.

[150]Ibid., pp.307-08.

[151]Y.S., I.29.

[152]ये तावदन्तराया व्याधिप्रभृतयः, ते तावदीश्वरप्रणिधानान्न भवन्ति। (VBh., under Y.S., I.29)

[153]Y.S., I.33-39.

[154]अनेकोपायप्रदर्शनं कस्यचित् क्वचित् सुकरताभिप्रायेण। (PYSBV., p.92)

[155]Ibid., p.91.

[156]तस्मादित्थं समाहितचित्तस्य मैत्रीकरुणाद्येकतत्वालम्बनं चित्तं शीलयतः प्रागभिहिता अन्तराया न जनिष्यन्ते। (Ibid., p.92)

[157]प्रच्छर्दनं कौष्ठस्य वायोरातमितोरुद्वमनं नासिकाभ्याम्, न मुखेन। विधारणं प्राणायाम आतमितोरेव। यद्यपि प्रच्छर्दनेनापि प्राणः आयम्यते, तथापि बहिर्वृत्तिर्न निरुध्यत इति विधारणं प्राणायाम इति विशेष्यते। (Ibid.)

[158]ज्योतिर्यस्यां विद्यते प्रवृत्तौ सा ज्योतिष्मती। सा च शोकं व्यपगमयतीति विशोका नाम। (Ibid., p.94)

[159]तत् वीतरागप्रत्ययालम्बनोपरक्तं चित्तं तद्वदेव वीतरागं प्रसन्नतरं स्थितिपदं लभते। (Ibid., p.96)

[160]स्वप्नज्ञानालम्बनं वा निद्राज्ञानालम्बनं वा चित्तं तदाकारमेव भवति। एवं स्वभावं हि चित्तं यदालम्बते तदाकारं भवति। स्वप्ने च शब्दादिविषयशून्यं ज्ञानम्। ज्ञानस्यापि स्वभावोऽवभासकता। तत्रापि ज्ञानस्वरूपमेवालम्बते। न तु स्मर्यमाणविषयस्वरूपम्। स्मर्यमाणेनापि विषयेण खलीकारो दृश्यते। निद्राज्ञानं तु विशेषाग्रहणात्मकमभावप्रत्ययालम्बनं शान्तमनन्तमनुभूयमानाचलनधर्मकम्। ततश्च तदालम्बनं सच्चित्तं स्थितिपदं लभत इति युक्तम्। (Ibid.)

[161]see Vivaraṇa on Y.S.VBh., I.40.

[162]अभ्यासवैराग्ययोर्विषयविवेकप्रदर्शनार्थमेतद्भाष्यम्। (PYSBV., p.42)

[163]असंशयं महाबाहो मनो दुर्निग्रहं चलम्।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते।। (B.G., VI.35)

[164]एवं उभयाधीनः उभयतन्त्र इत्यर्थः। (PYSBV., p.42)

[165]अभ्यासवैराग्ये मुक्त्वा न हि परमेश्वरप्रणिधायिन्यः[भ्यः]प्रभावो भवतीति गम्यते। (Ibid., p.83)

[166]Ibid., p.42.

[167]Y.S. reads as- तत्र स्थितौ यत्नोऽभ्यासः।। (I.13), VBh. is- प्रयत्नः वीर्यम् - उत्साहः।, and PYSBV. is–यत्नो वीर्यमभ्युत्साहः...

[168]PYSBV., p.43.

[169]...वैराग्यद्वयं परापरत्वेन व्याख्यातम्। अभ्यासस्यापि द्वित्वं सामर्थ्यादवसीयते। (Ibid., p.46)

[170]T.V., p.48; PYSBV., p.42; Y.V., p.48.

[171]Y.S., I.13.

[172]PYSBV., p.85.

[173]स्त्रियोऽन्नं पानमैश्वर्यमिति व्यक्त्यपेक्षया। शब्दादीनामानन्त्येऽपि रागप्रबलत्वमेतेष्वतितरामिति स्त्र्यादिग्रहणं प्राधान्यात्। (Ibid., p.44)

[174]आनुश्रविको नाम आगमिक इह। स च स्वर्गादिप्राप्त्यानुभवनीयः प्रकृतिलयगतभोग्यो वैदेह्यप्राप्तौ उपभोग्यश्च। (Ibid.)

[175]T.V., p.50 & Y.V., p.51.

[176]PYSBV., p.44.

[177]पूर्वस्तु दृष्टानुश्रविकविषयेभ्यो विरक्तः। एष तत्कारणेभ्यो गुणेभ्य एव। (PYSBV., p.45)

[178]एतस्य हि नान्तरीयकं कैवल्यं ततः परं साधनानपेक्षत्वात्। वैराग्यस्य ज्ञानप्रसादमात्रत्वे ज्ञानवैराग्ययोरनन्यत्वात् तद्विपरीतयोश्च रागाज्ञानयोरनर्थान्तरत्वमेव सिद्धम्। (Ibid., pp.45-46)

[179]आगमेनानुमानेन ध्यानाभ्यासरसेन च।

त्रिधा प्रकल्पयन् प्रज्ञां लभते योगमुत्तमम्।। (quoted in VBh. on Y.S., I.48)

[180]योगाङ्गप्रज्ञां त्रिधा विभजते। तत्रैको भागः शास्त्राचार्योपदिष्टार्थानुसारी। द्वितीयस्तस्यैव युक्त्यानुमानेन विचार्यागमार्थविरोधिनिराकरणपूर्वकं तत्सम्यगुपपादनपरः। तृतीयस्तु सदागमानुमानसम्यगुपपन्नार्थालम्बनस्य प्रत्ययस्यानुशीलनं रसोपयोगी। (PYSBV., p.114)

[181]...तपश्च स्वाध्यायश्चेश्वरप्रणिधानश्च तपस्स्वाध्यायेश्वरप्रणिधानानि। तान्येव क्रियारूपो योगः क्रियायोगः। तपआदिक्रिया च योगार्थत्वाद्योग इत्युच्यते। (Ibid., p.123)

[182]तप इति कृच्छ्रचान्द्रायणादि, शीतोष्णादिद्वन्द्वसहत्वम्। (Ibid.)

[183]स्वाध्यायः प्रणवस्य मोक्षशास्त्राणां चोपनिषत्प्रभृतीनां पवित्राणां जपः। (Ibid.)

[184]ईश्वरप्रणिधानं क्रियाणां परमगुरावीश्वरे समर्पणम्। तासां वा फलसंन्यासः परमेश्वरे संन्यसनम्।। (Ibid.)

[185]ईश्वरप्रणिधानरूपो भक्तियोगोऽप्यत्र क्रियायोगमध्ये एव प्रवेशितः। (Y.V., p.138)

[186]चित्तधर्मो हि समाधिर्योगः। तदर्थश्चायं क्रियायोगः। तस्मादनेन क्रियायोगेन योगीति।। (PYSBV., p.123)

[187]VBh. is as follows- तदस्य योगिनः प्रणवं जपतः प्रणवार्थं च भावयतः चित्तमेकाग्रं सम्पद्यते। (VBh., under Y.S., I.28), While the same is explained by PYSBV as- तदेवमुभयं कुर्वतो योगिनः चित्तमेकाग्रं सम्पद्यते। (PYSBV., p.79) and in Y.V., it is- प्रणवजपेन सह ब्रह्मध्यानं प्रणिधानम्...(Y.V., p.84)

[188]प्रकर्षेण नूयते स्तूयते अनेनेति प्रणवः। यदि वा प्रणौति स्तौतीश्वरमिति प्रणवः ओङ्कारः। प्रणिधीयते चानेन भगवान् प्रणिधातृभिरिति, प्रणमन्ति वा अनेनेति, प्रणिधत्ते वा तेन भगवन्तं चेतसीति...। (PYSBV., p.76)

[189]...कैवल्यम् ओमिति।। (VBh., on Y.S., IV.34)

[190]तत्रोङ्कारो मङ्गलार्थः प्रयुक्तः परमेश्वरनामाङ्कितमस्तकतया तन्त्रप्रचयार्थं शान्त्यर्थं वा वेदारण्यकवदिति ओम् इति। (PYSBV., p.369)

[191]...मनसोपांशु वा आवर्तनं जपः...। मानसोऽभिजपः प्रशस्यते ध्यानस्यासन्नतरत्वात्। (Ibid., p.79)

[192]...प्रणवस्यार्धचतुर्मात्रस्य त्रिमात्रस्य वा जपः...तदर्थस्य चेश्वरस्य प्रणवेन वाचकेन समर्पितस्य बुद्धौ समारोपितस्य भावनमभिध्यानं तदर्थभावनम्। कर्तव्यमिति वाक्यशेषः।। (Ibid.)

[193]Ibid., p.209.

[194]ननु च योगशास्त्रान्तरेष्वासनादीन्येव षडङ्गानि। तद्यथा-'षडङ्गो योग उच्यते' इत्यादि। किञ्च- साक्षादासनादीन्येव समाधेरुपकुर्वन्ति, न यमनियमौ।। नैष दोषः। यमनियमवतोर्योगाधिकारोपपत्तेः। (PYSBV., p. 211)

[195]अत्र प्राणायामो यमादिनिरपेक्ष एवोत्तमाधिकारिणो योगसाधनतयोक्तः, द्वितीयपादे च मन्दाधिकारिणो व्युत्थितचित्तस्य यमाद्यष्टाङ्गमध्ये प्राणायामो वक्तव्यः...। (Y.V., p.99)

[196]T.V., p.242.

[197]योगाङ्गानुष्ठानादेव विवेकख्यातिरिति नावदिधारयिषितम्,...। (PYSBV., p.208)

[198]अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः। (Y.S., II.30)

[199]तत्राहिंसा सर्वथा सर्वात्मना सर्वप्रकारेण, सर्वभूतानामनभिद्रोहः सर्वभूतानां स्थावरजङ्गमानाम् अनभिद्रोहोऽपीडनम्। (PYSBV., p.212)

[200]अभ्रान्तैः प्रमाणैः यथार्थावगमः सञ्जातः, तमवगमं तथैव परत्र संक्रमयितुं वाङ्मनसाभ्यां तथैव प्रवर्तनं सत्यमिति। (Ibid., p.213)

[201]यथा युधिष्ठिरस्य अश्वत्थामा हतः स कुञ्जर इति। (Ibid.)

[202]सत्यं ब्रूयात् प्रियं ब्रूयान्न ब्रूयात् सत्यमप्रियम्।

प्रियं च नानृतं ब्रूयादेष धर्मः सनातनः।। (Manusmṛti, IV.138)

[203]स्तेयमशास्त्रपूर्वकं द्रव्याणां परतः स्वीकरणं, तत्प्रतिषेधः पुनरस्पृहारूपमस्तेयमिति। (PYSBV., p.214)

[204]ब्रह्मचर्यं गुप्तेन्द्रियस्योपस्थस्य संयमः। (VBh.under Y.S., II.30)

[205]ब्रह्मचर्यं गुप्तेन्द्रियस्य गुप्तान्येन्द्रियस्य पुरुषस्य अब्रह्मचर्यार्थवाङ्मनसादि वृत्तिशून्यस्य उपस्थेन्द्रियसंयम इति। (PYSBV., p.214)

[206]विषयाणामर्जनरक्षणक्षयसङ्गहिंसादोषदर्शनादस्वीकरणम् अपरिग्रहः। (Ibid.)

[207]एते त्वहिंसादयो महाव्रतसंज्ञाः संन्यासवतामनुष्ठानीयाः। (Ibid.)

[208] शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः। (Y.S., II.32), PYSBV., p.215-16.

[209]Gautama dharma sūtra, 3.8.6.

[210]स्थिरसुखमासनम्।। (Y.S., 1I.46)

[211]यस्मिन्नासने स्थितस्य मनोगात्राणामुपजायते स्थिरत्वम्, दुःखं च येन न भवति तदभ्यस्येत्। (PYSBV., p.225)

[212]तत्र शुचौ देवनिलयगिरिगुहानदीपुलिनादौ ज्वलनसलिलासमीपे जन्तुविवर्जिते निर(ङेग)श्मके शुचिः सम्यगाचम्य, परमेश्वरमखिलभुवनैकनाथं अभिवन्द्यांश्च योगेश्वरानात्मगुरूंश्च प्रणिपत्य, चैलाजिनकुशोत्तरमदुःखकरं प्राङ्मुख उदङ्मुखो वा विष्टरमधिष्ठाय, अन्यतमदेषामासनं निर्बध्नीयात्।। (Ibid.)

[213]Ibid., p.226.

[214]तत्र पद्मासनं नाम- सव्यं पादमुपसंहृत्य दक्षिणोपरि निदधीत। तथैव दक्षिणं सव्यस्योपरिष्टात्। कट्युरोग्रीवं च विष्टभ्य, मृ(ग)तसुप्तवन्नासिकाग्रनिहितदृष्टिः, समुद्गकवदपिहितोष्ठसम्पुटः, दन्तैर्दन्ताग्रमपरामृशन्, मुष्टिमात्रान्तरविप्रकृष्टचिबुकोरस्थलः, राजद्दन्तान्तरनिहितरसनाग्रः, हस्तौ पाष्ण्र्योरुपरि कच्छपकं ब्रह्माञ्जलिं वा कृत्वा, सकृदास्थापितेत्थंसंस्थानः, पुनः पुनः शरीरावयवशरीरविन्यासविशेषपरित्यक्तप्रयत्नः सन् येनासीत, तत् पद्मासनम्।। (Ibid., p.225)

[215]तथा दक्षिणं पादं सव्यस्योपरि कृत्वा, हस्तं च दक्षिणं सव्यहस्तस्योपरि निधाय, येनास्ते, तत् भद्रासनम्।। (Ibid.)

[216]तथा कुञ्चितान्यतरपादमवनिविन्यस्तापरजानुकं वीरीसनम्। (Ibid., p.226)

[217]दक्षिणं पादाङ्गुष्ठं सव्येनोरुजङ्घेन परिगृह्यादृश्यं कृत्वा, तथा सव्यं पादाङ्गुष्ठं दक्षिणेनोरुजङ्घेनादृश्यं परिगृह्य, यथा च पार्ष्णिभ्यां वृषणयोरपीडनं तथा येनास्ते, तत् स्वस्तिकासनम्। (Ibid.)

[218]समगुल्फौ समाङ्गुष्ठौ प्रसारयन् समजानू पादौ दण्डवद्येनोपविशेत्, तत् दण्डासनम्। (Ibid.)

[219](न)योगपट्टसं(स्थं)स्तम्भाद्याश्रयं वा सोपाश्रयम्। (Ibid.)

[220]आजानुप्रसारितबाहुशयनं पर्यङ्कासनम्। (Ibid.)

[221]...क्रौञ्चादिनिषदनसंस्थानसादृश्यादेव...। (Ibid.)

[222]भूमौ न्यस्तोरुजङ्घं समसंस्थितम्। (Ibid.)

[223]T.V., p.265.

[224] The first stroke is when the air agitated by restraint escapes after reaching top of the head. That is mild. When the air which escaped once, is restrained by past exhalations it is observed as the second stroke. It is called the middling. The one observed by this many exhalations and inhalations is the third one. This third one is *tīvra.*

[225]स्वैः स्वैश्शब्दादिभिर्विषयैः इन्द्रियाणां श्रोत्रादीनां संयोगाभावे विषयदोषदर्शनात् ध्यायिनां स्वविषयात् निर्वर्तितानां चित्तस्वरूपानुकारतेव। (PYSBV., p.231)

[226]देशबन्धश्चित्तस्य धारणा। (Y.S., III.1)

[227]तस्य चित्तस्य इत्येवमादिष्वप्रचलितरूपेण या वृत्तिः सा धारणेत्युच्यते। (PYSBV., p.234)

[228]ध्येयालम्बनस्य ध्येयो देशादिः, तदालम्बनस्य। प्रत्ययस्य एकतानता सदृशप्रवाहः, तुल्यप्रत्ययानां प्रवाह एकाकारः प्रत्ययसन्तानः प्रत्ययान्तरेण विजातीयेन अपरामृष्टः अनाकीर्णः। तत् ध्यानम्। (Ibid.)

[229]भिन्नजातीयप्रत्ययान्तरापरामृष्टैकप्रत्ययप्रवाह एव हि ध्यानम्। (Ibid.)

[230]तदेव ध्यानं तुल्यप्रत्ययप्रवाहरूपं स्वामेकप्रत्ययसन्तानतामिव हित्वा ध्येयाकारनिर्भासं ध्येयाकारवदवभासते। (Ibid.)

[231]धारणादित्रयेण विना न योगः संभवति कस्यचित्।...केचिदतिसमीचीनदर्शना जन्मनैव संस्कारादपरक्ताः। तेषां परवैराग्यविरामप्रत्ययसंशीलनादिसमीक्षया निर्बीजः समाधिरुपजनिष्यत एव। न हि तेषां धारणादिसमीक्षणम्। (Ibid., p.238)

[232]तस्य संयमस्य भूमिषु बाह्याध्यात्मिकेषु ध्यानालम्बनभूतासु वक्ष्यमाणासु परिणामत्रयादिषु विनियोगः प्रयोगः कर्तव्यः।। (Ibid., p.235)

[233]तत्रोभयकोटिस्पर्शिनी विकरणी। परममहत्वान्तस्पृग्विशाला। परमाण्वन्तस्पृक् संक्षिप्ता। (Ibid., p.97)

[234]वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदुमध्याधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम्।। (Y.S., II.34)

[235]तत्र हिंसैव एका उदाह्रियते सर्वेषां प्रदर्शनाय। सा कृता कारिता अनुमोदितेति त्रिविधा। कृता स्वव्यापारेण। कारिता प्रयोज्यव्यापारेण। अनुमोदिता परेषां व्यापारेण मनसा अनुज्ञाता। एकैका पुनस्त्रिधा। कथम्? लोभेन मांसचर्मार्थी मृगं हिनस्ति। क्रोधेन, अपकृतमनेनेति। एवमेते नव भेदाः। एकैकस्य पुनस्त्रिधा भेदः। कथम्? लोभक्रोधमोहाः पुनस्त्रिधा मृदुमध्याधिमात्रा इति। (एकैकं पुनः) त्रिधा भवति- मृदुमृदुर्मध्यमृदुस्तीव्रमृदुरिति। तथा मृदुमध्यो मध्यमध्यस्तीव्रमध्य इति। तथा मृदुतीव्रो मध्यतीव्रस्तीव्रतीव्र इति। एवं एकाशीतिभेदा हिंसा भवति।।

(PYSBV., p.218-19)

[236]प्रयत्नेन ह्यङ्गं कम्पयति। (Ibid., p.226)

[237]स्थानं स्वर्गादिकं येषान्ते स्थानिनो देवा इन्द्रादयः। तैः उपमन्त्रणं भो भो इहोष्यताम् इत्यादि। तस्मिन् सत्यात्मनो हीनत्वं स्मरतः प्राप्नुतः सङ्गस्मयौ (अर्थादिति) तौ च न कर्तव्यौ। सङ्गस्मयकरणेऽनिष्टं प्रसज्येत। (Ibid., p.307)

[238]Ibid., p.218

[239]Ibid., pp.317-18.

[240]Ibid., p.221.

[241]विनयेषु शिष्येषु योग्येषु वा साधुषु ज्ञानमाधातुं समर्थो भवति यथा भगवान् व्यासः सं(ज्ञये)जज्ञे। (Ibid., p.222)

[242]जन्मनः कथंभावबोधोऽस्य भवति। (Ibid.)

[243]प्रयत्नोपरमादासनबन्धोत्तरकालं प्रयत्नाकरणाद्वा सिध्यति। (Ibid., p.226)

[244]धारणासु वक्ष्यमाणासु योग्यता मनसः प्राणायामादेव। (Ibid., p.230)

[245]Y.S., II.55.

[246]तस्य संयमस्य जयात् स्थिरत्वापादनात् अभीप्सितार्थाभिव्यञ्जनसमर्थः प्रदीपालोकदेशीयः समाधिप्रज्ञाया भवत्यालोकः। ...येन समाधिप्रज्ञाऽऽलोकेन व्यवहितविप्रकृष्टादिवस्तुनिर्भासनसमर्थेन योगिनः करतलकलितमिवाभिमतमर्थमवलोकयन्ति। (PYSBV., p.235)

[247]Ibid., pp.263-78.

[248] Supra., Chapter.IV, p.166.

[249]Ibid., p.284.

[250]या असौ ज्योतिष्मती प्रवृत्तिरुक्ता, तस्यां प्रकाशः आलोकः तं प्रकाशं योगी सूक्ष्मे वा व्यवहिते वा विप्रकृष्टे वा अर्थे विन्यस्य स्थापयित्वा तमधिगच्छति। (Ibid., p.284-85)

[251]एवमन्येषु चोर्ध्वं विमानेषु संयमं कृत्वा तानि विमानानीत्थंप्रकाराण्येवंगतानीत्येवमादि सर्वं विजानीयात्। (Ibid., p.288)

[252]आत्मनि संयमं कुर्वतः, ईश्वरं वा अत्यर्थं प्रणिदधानस्य योगिनः प्रातिभं तारकं स्वयमुत्थितं मानसं ज्ञानं, तत् वक्ष्यमाणलक्षणस्य विवेकजस्य ज्ञानस्य पूर्वरूपम्। (Ibid., p.289)

[253]ततः प्रातिभश्रावणवेदनादर्शास्वादवार्ता जायन्ते। ततः स्वार्थे समाधानात्, प्रातिभात् आत्मसंयमजनितात् मानसात् ज्ञानात्, सूक्ष्मव्यवहितविप्रकृष्टातीतानागतज्ञानं सम्पद्यते। (Ibid., p.292)

[254]यद्यपि पुरुषे संयमादुत्पद्यन्ते, तथापि न विरक्तस्य समाहितचित्तस्य जायन्ते। (Ibid., p. 292)

[255]vide., PYSBV., pp.297-301.

[256]Ibid., pp.303-05.

[257]इत्येषा सर्ववशित्वसर्वज्ञातृत्वलक्षणा विशोका नाम सिद्धिः। यां प्राप्य योगी सर्वज्ञः क्षीणक्लेशबन्धनो विहरति वशी। (Ibid., p.306)

[258]VBh. uses the word *prākkāmyaṃ*. Differing to this, Vivaraṇakāra uses the common term *prākāmyaṃ*. (Ibid., p.302)

[259]Ibid., p.303.

[260]Ibid., p.293.

[261]Ibid., 294.

[262]तत्र प्राणो मुखनासिकागतिराहृदयवृत्तिः। समं नयनात् समानः आनाभिवृत्तिः आनाभिदेशं वर्तते। मूत्रपुरीषादीनां अपनयनादपानः, स च नाभिप्रभृति आपादतलं वर्तते। ऊर्ध्वं शरीरस्य नयनादुदानः, स च पादतलादारभ्य आमस्तकवृत्तिः। समस्तशरीरव्यापी व्यान इति। (Ibid.)

[263]Ibid., pp.293-94.

[264]Ibid., p.47.

[265]Y.S., I.17.

[266]यः पुनर्मन्यते निर्विकल्पत्वमस्मितेति-तदसत्। अस्मिताशब्दस्याहङ्कारे प्रसिद्धत्वात्। (PYSBV., p.48)

[267]Y.S., I.18.

[268]विरमणं विरामः। विरामश्चासौ प्रत्ययश्च विरामप्रत्ययः।...तस्माद्विरामरूपः प्रत्ययो विरामप्रत्ययः तस्य अभ्यासः पूर्वो मुखं यस्य सः विरामप्रत्ययाभ्यासपूर्वः। संस्कार एव शेषो यस्य स संस्कारशेषः। प्रत्ययोपरमे तु प्रत्ययसंस्कार एवावशिष्यते। विषयप्रत्ययेभ्य उपरतं चित्तं संस्कारशेषमेवेत्यर्थः। तस्य परं वैराग्यमुपायः तस्य समाधेः परमुत्तमम्।। (PYSBV., p.49)

[269]In T.V., it is- विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः। पूर्वपदेनोपायकथनमुत्तराभ्यां च स्वरूपकथनम्। (T.V., p.58) in Y.V., the same is described as- आद्यविशेषणेनोपायकथनं मध्येन लक्षणकथनमन्त्येन लक्ष्यकथनम्। (Y.V., p.58) at the same time in PYSBV., it is- विरामप्रत्ययाभ्यासपूर्व इत्येतावता साधनसम्बन्धमाचष्टे। संस्कारशेष

इति तु स्वभावव्याख्यानम्। अन्य इति अनन्तरोक्तलक्षणात् सम्प्रज्ञातादन्योऽयं निर्बीजः असम्प्रज्ञातः। (PYSBV., p.48)

[270]उपायेन प्रतीयते प्राप्यत इत्युपायप्रत्ययो योगिनां भवति। (PYSBV., p.50)

[271] *Videhas* are the gods who have no bodies (body connected with the eight elements). There mind is strengthened due to detachment and constant practice, has only the subliminal-impressions *(samskāra)* as remains, they experiencing only the *samskāras* and they enjoy the state of liberation as it were. It is said that *prakṛtilayas* have some work left to be fulfilled. Till such time as the knowledge of the difference between the *guṇas* and *puruṣa (guṇapuruṣāntarakhyāti)* has not arisen, mind has not fulfilled its task and when in that state it gets absorbed in *prakṛti (prakṛtilayāpanne)* it enjoys the state of liberation as it were as in the case of the *videhas.*

[272]Y.S., I.19.

[273]PYSBV., p.50.

[274]see T.V., Y.V., and PYSBV under VBh. on Y.S. I.20.

[275]कैवल्याख्यं परं धर्मं वर्षतीति धर्ममेघः इति संज्ञा। (PYSBV., p.363)

[276]विवेकख्यातिप्रवणान्तःकरणस्य ब्राह्मणस्य प्रसंख्यानेऽप्यकुसीदस्य सर्वथाविवेकख्यातेर्धर्ममेघः समाधिः। (Ibid.)

[277]Y.S., I.34-39.

[278]सम्यगापत्तिः समापत्तिः सा च तादृशी प्रत्यस्तमितबहिर्वृत्तेरेव भवति। (PYSBV., p.101)

[279]T.S. Rukmani, Yogasūtrabhāṣyavivaraṇa of Śaṅkara, vol.1, p.178.

[280]PYSBV., p.102.

[281]अनेकजन्मान्तरशब्दार्थसङ्केतज्ञानसंस्कारविशिष्टत्वाद्योगिनोऽपि प्रथमतरा समापत्तिर्लोकप्रत्ययाविशिष्टा। एष तु विशेषो यत् लब्धस्थितिपदत्वाद्योगिचित्तस्य समानप्रत्ययप्रवाहतेति।। (Ibid., p.103)

[282]निर्गतो वितर्कोऽस्याः निर्वितर्कः वितर्कोऽध्यारोपः। सोऽस्यां नास्ति। (Ibid.)

[283]सर्वं हि वस्तु देशादिभिरवच्छिद्यमानं विषयिणा ज्ञात्रा संबध्यमानं व्यवहाराय कल्पते। तेष्वेवंभूतेष्वेवंभूतैव देशादिविकल्पाभिसंहितैव या समापत्तिः सा सविचारेत्युच्यते। (Ibid., p.110)

[284]तैरनवच्छिन्नेषु भूतसूक्ष्मेषु सर्वधर्मानुपातिषु सर्वान्धर्माननुपतन्ति तानि सूक्ष्माणि सर्वविशेषारम्भकत्वात्। सर्वात्मकेषु सर्वेभ्यो विषयेभ्योऽनन्यत्वात्तन्मात्राणाम्। तत्र या समापत्तिः सा निर्विचारेति। (Ibid., pp.110-11)

[285]Ibid., p.113.

[286]Ibid., p.116.

[287]बहिर्वस्तुविषयत्वं हेतुः सबीजत्वे। (Ibid., p.113)

[288]निरुद्धासु वृत्तिषु वृत्तिजनिताः संस्कारा एवावशिष्यन्ते। एतस्यां निरोधभूमौ यः समाधिः स निर्बीजः। निर्गतं बीजमत्र क्लेशादिबीजं सर्वमुत्सन्नमस्मिन्निति। (Ibid., p.12)

[289]योगजे ज्ञानैश्वर्ये अतिक्रान्ते परिसमापिते च। नातः परं योगज्ञानैश्वर्यं च। (Ibid., p.315)

[290]तदेषां गुणानां मनसि क्लेशकर्मविपाकस्वरूपेणाभिव्यक्तानां चरितार्थानां प्रतिप्रसवे प्रलये पुरुषस्यात्यन्तिको गुणवियोगः कैवल्यम्। (Ibid., p.307)

[291]कैवल्यस्य साधनं सम्यग्दर्शनम्। योगसाधनानि च योगद्वारेण सम्यग्दर्शनसाधनान्येव। (Ibid., p.121)

[292]तदा पुरुषः स्वरूपमात्रज्योतिः इति अमलः केवली भवति इति। (VBh. on Y.S., III.55, PYSBV., p.316)

[293]Y.S., IV.29-34.

[294]PYSBV., pp.368-69.

[295]पुरुषार्थशून्यानां गुणानां यः प्रतिप्रसवः प्रतिसंसर्गः स्वकारणे प्रत्यस्तमय इत्यर्थः, कार्यकरणात्मकतया परिणतानाम्, तत् कैवल्यं पुरुषस्य केवलत्वं गुणैरमिश्रीभाव इत्यर्थः।। स्वरूपप्रतिष्ठा वा चितिशक्तिरिति। बुद्धिसत्वानभिसंबन्धिनी या पुरुषस्य चितिशक्तिः अमिश्रा केवला तस्याः सदा तथैव अवस्थानं केवलायाः भावः कैवल्यम्।। (Ibid., p.369)

[296]तस्मिन्निवृत्ते पुरुषः स्वरूपमात्रप्रतिष्ठोऽतः शुद्धः केवलः मुक्तः इत्युच्यत इति। (VBh. on Y.S., I.51)

[297]...चित्तवृत्तिनिवृत्तिरेव मुक्तिः इति। (PYSBV., p.119)

[298]ते हि त्रीणि बन्धनानि प्राकृतवैकृतदाक्षिणानि सम्यग्दर्शनेन हित्वा कैवल्यं प्राप्ताः। (Ibid., p.54)

[299]...प्रान्ताः प्रगतावसानाः भूमयः अवस्थाः यस्यास्तां प्रान्तभूमिं प्रज्ञामनुपश्यन् सम्यग्दर्शनलिङ्गपरिपाकभूतामीक्षमाणः पुरुषः कुशल इत्याख्यायते। गुणानतीतो हि कुशलः। (Ibid., p.207)

[300]प्रान्ता भूमयो यस्याः प्रज्ञाया विवेकख्यातेः सा तथोक्ता। (T.V., p.233); ...प्रान्तभूमिकारूपिणी प्रज्ञा...। (Y.V., p.234)

[301]PYSBV., pp.205-207.

[302]In PYSBV., it is – यथा परिज्ञातं हेयं सर्वं दुःखं हेयं ज्ञातमुपपत्तिभिः। नास्य परिज्ञातव्यो दुःखप्रकारः। (Ibid., p.205)

[303]In PYSBV it reads as- साक्षात्कृतं निरोधसमापत्तिर्हानम्। (Ibid., p.206)

[304]इत्येषा चतुष्टयी कार्यविमुक्तिः कार्यात् कर्तव्यात् विमुक्तिर्यस्याः प्रज्ञायाः सा कार्यविमुक्तिः चतुरूपा प्रज्ञा पुरुषार्थकर्तव्यतेत्यर्थः। ...विवेकख्यातियुक्तं चित्तं प्रज्ञाचित्तं तस्य विमुक्तिः प्रलयः प्रज्ञाचित्तविमुक्तिः। (Ibid.)

[305]ततश्च जन्ममरणदुःखस्य स्वर्गाभिधानायाः प्रीतेश्च दर्शनात् तत्कारणस्य द्विरूपत्वमनुमास्यामहे। तथा च सिद्धे प्रतिषिद्धभूतहिंसाचरणं क्रत्वर्थमप्यग्निषोमीयादौ प्रवर्तमानं कृष्णरूपमित्यनुमास्यामहे। क्रत्वर्थापि सती हिंसा अनिष्टभूतैव तदर्थतां प्रतिपद्यते। (Ibid., p.323)

[306]...तथा हिंसाऽप्यनिष्टफलत्वमपरित्यजन्ती महाफलं क्रतुं नैव नाभिनिर्वर्तयति। (Ibid.)

[307]ओङ्कारो यस्य वक्ता समचरत फलैः कर्म यस्मादशेषं
निष्कर्मक्लेशपाको घटयति सकलं यः फलेन क्रियाणाम्।
ईशानामीश्वरो यः स्थितिभवनिधनप्रक्रियाणां विधाता
ध्यायन्नः शुक्लिमानं व्यपनुदतु तरां कृष्णिमानं स कृष्णः।।
यात्राकृतस्त्रिजगतां यदचिन्त्यशक्ति-
लेशान् दशाहुरिह मीनमुखावतारान्।
क्लेशोद्भवत्रिविधतापपरम्परार्ताः
तं नागनाथशयनं शरणं व्रजामः।।
फणरत्नौघविद्योति (पृथिवी) द्युनभोदिशे।
योगीन्द्राय फणीन्द्राय तत्पतञ्जलये नमः।।
योगेन चित्तस्य पदेन वाचां मलं शरीरस्य तु वैद्यकेन।
योऽपाकरोत्तं प्रवरं मुनीनां पतञ्जलिं प्राञ्जलिरानतोऽस्मि।।
स जयति पतञ्जलिमुनिः येन श्रेयोऽर्थिसार्थसस्यानाम्।
विहितो हर्षस्तापत्रितयहृता धर्ममेघेन।।
यस्ततान भवमार्गलङ्घिनां क्लेशकर्ममयधर्मनुत्तये।
धर्ममेघमुखयोगतोयदम् (तं पतञ्जलिमृषिं प्रणतोऽस्मि)।।
वदनाहितपूर्णचन्द्रकं गुरुमीशानमभूतिभूषणम्।
प्रणमाम्यभुजङ्गसङ्ग्रहं भगवत्पादमपूर्वशङ्करम्।। (Ibid., p.370)