

YOGA-MĪMĀṂSĀ

A Quarterly Journal Devoted to Scientific
and Philosophico - Literary Research in Yoga



JANUARY 1999

Vol. XXXIII

No.4

KAIVALYADHAMA

LONAVLA - 410 403 (Maharashtra), INDIA

IS ĪŚVARA OR ĪŚVARAPRAṆIDHĀNA DISPENSABLE IN PĀTAÑJALA YOGA SŪTRAS (P.Y.S.) ?*

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ABSTRACT

Patañjali explains the concept of Īśvara or Īśvarapraṇidhāna in the first chapter of Yoga Sūtra from I/23 to I/28. He includes Īśvarapraṇidhāna in Kriyāyoga (II/1) as well as in Aṣṭāṅgayoga (II/32,45). However, both the traditional as well as modern commentators appear to consider "Īśvarapraṇidhāna" as something optional in Pātañjala Yoga Sūtras. According to J.W.Hauer, Gasper and Jacobi, the sage Patañjali uses the term "Vā" in I/23 to indicate Īśvarapraṇidhāna as an alternative or optional method of Yoga sādhanā and also the sūtras related to Īśvara can be separated into an independent section as the contents of these Sūtras prove contrary to the Yoga explained in the other parts of Pātañjala Yoga Sūtras. They seem to opine that even the removal of these Sūtras from this treatise is not going to affect Patañjali's Yoga in any way. The question arises : if the term "Vā" in Sūtra I/23 is interpreted to indicate an optional method of Yoga sādhanā, why then has Patañjali included Īśvarapraṇidhāna as an essential, integral component of both the Kriyāyoga and Aṣṭāṅgayoga sādhanās ? A two fold analyses viz.: the linguistic usage of the term "Vā" in Sanskrit literature as well as the metaphysical reflections found in Patañjali Yoga Sūtras have been used in this communication in support of this author's contention that the concept of Īśvara and Īśvarapraṇidhāna form an inseparable and indispensable part of Patañjala Yoga Sūtras.

Key Words : Īśvara, Īśvarapraṇidhāna, Pātañjala Yoga Sūtras, Kriyāyoga, Aṣṭāṅgayoga sādhanā.

* Paper presented at the IIIrd International Conference - Yoga Research and Traditions, Lonavla, (India) 1-4 January 1999.

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INTRODUCTION AND STATEMENT OF THE PROBLEM :

Pātañjala Yoga Sūtra (P.Y.S.), a well known Sūtra treatise (about 200 BC) in ancient Indian history, deals with a deeper understanding of the phenomenon of life and thus has come to be accepted as parental stalk of yogic wisdom of ancient Indian tradition.

We find a popular notion amongst the scholars - both Eastern and Western - that the concept of "*Īśvara/Īśvarapraṇidhāna*" has no special importance in P.Y.S. particularly from the sāmṁkhyan stand point of evolution wherein no role of *Īśvara* has been perceived. According to these scholars Patañjali has incorporated this concept merely to help those *Sādhakās*, who are unable to follow *Abhyāsa* and *Vairāgya*. They have tried to hold on to their contention, by quoting the Sūtra I/23, that Patañjali uses the term "*VĀ*" to mean 'OR' and therefore, *Īśvarapraṇidhāna* stands merely as an alternative or a substitute to *Abhyāsa* and *vairāgya*.

Supporters of this opinion, which includes J.W. Hauer and other modern commentators, have gone to the extent of saying that the Sūtras related to *Īśvara* can form an independent section as the contents of these Sūtras prove contrary to the yoga explained in the other parts of P.Y.S.. They seem to opine that even the removal of these sūtras altogether from this treatise is not going to affect Patañjali's Yoga in any way. Substantiating a similar conclusion, Gasper M. *et. al.* say "We could very well cut out the Sūtras relating to the Lord, without in any way impairing the systematic coherence of the Pātañjala Yoga, without even leaving a trace of the excision".

The author of this paper submits that as Pātañjala Yoga Sūtra is a single treatise consisting of four chapters authored by Patañjali, how can we overlook the sūtras relating *Īśvarapraṇidhāna* in the *Sādhana*pāda which, according to Patañjali indicates, is an indispensable

means for attaining "*Samādhi bhāvanā*" (i.e. to develop an inner ambience of *Samādhi*) as a part of *Kriyāyoga* and for the "*Samādhi siddhi*:" (i.e. perfection in *Samādhi*), as a part of *Aṣṭāṅgayoga*. Moreover, according to Patañjali , the attainment of *Samādhi* is indispensable for the attainment of *SVARŪPĀVASTHĀ* i.e. Kaivalya, the ultimate goal of Yoga sādhanā and this *Samādhi* is obtainable through *Īśvara-praṇidhāna* .

Now the question arises, if the term "*VĀ*" in Sūtra 1/23 is interpreted to indicate an alternative method of yoga sādhanā, why then, has Patañjali included *Īśvarapraṇidhāna* as an essentially integral component of both *kriyāyoga* and *Aṣṭāṅgayoga* sādhanās.

In this paper, an attempt has been made to substantiate the indispensability of *Īśvara* or *Īśvarapraṇidhāna* so that due justice can be made to *sādhanā* aspect of Patañjali .

I. A. MATERIAL :

- (a). The sūtras related to *Īśvara /Īśvarapraṇidhāna* and other relevant Sūtras in P.Y.S.(App.1)
- (b). Sanskrit and modern commentaries on sūtras (I A. (a)) and other relevant work on P.Y.S. (App. II & III)

I. B. METHOD :

A. TWO FOLD ANALYTICAL APPROACH.

- (a). Metaphysical reflections as found in sūtra as stated in I (a) & (b)
- (b). Linguistic usage of the term "*VĀ*" in Sanskrit Literature .

II. DISCUSSION ON I. B. (a) (METAPHYSICAL REFLECTIONS) :

As for Metaphysical reflections in P.Y.S. - let us first understand the

nature and status of *Īśvara* in P.Y.S. Patañjali defines *Īśvara* as '*Kleśa-karma-vipākāśayairaparāmṛṣṭaḥ puruṣaviśeṣa Īśvaraḥ* (I/24) i.e. *Īśvara* is a "Special *Puruṣa*" who is untouched by the *Kleśa* (afflictions) *karma* (action), *vipāka* (i.e. the result of karma) and *āśaya* (i.e. impressions produced by these karmas). Here a question arises, as basically according to this Philosophy if *Puruṣas* remain free from all the above mentioned attributes then how does Patañjali differentiate *Īśvara* from other *Puruṣas*? By way of answer we may say that though these attributes (*Kleśas karma* etc.) exist in *citta* they are attributed to *Puruṣa* and thereby *Puruṣa* is said to be the seer or experiencer of all activities of *citta*, just as a victory or defeat, though depends upon the fighter, (soldiers), but, in a way is attributed to the king only. The *Īśvara* however remains untouched by the said experience and therefore, said to be the "Special *Puruṣa*". Patañjali has made this point very clear by defining the nature of *draṣṭā* (*Puruṣa*) in second chapter wherein he says "*draṣṭā drśimātraḥ śuddho pi pratyayānupaśyaḥ*" (II/20) i.e. the seer is merely a power of Consciousness alone, though pure, he witnesses the modifications of *citta* and therefore, remains bound by the limitations of *citta*. This is the basic idea underlying in the philosophy of Yoga with regard to the bondage of *Puruṣa*.

Again, a question may arise as to- if there are many liberated *Puruṣas*, who have attained liberation - remain unaffected by these attributes - what is then the difference between *Īśvara* and liberated *Puruṣas*? To answer, we may say that liberated *Puruṣas*, before attaining the final liberation, were under the grip of these attributes whereas *Īśvara* was never in the grip of these attributes as He is ever liberated and therefore is said to be the "Special *Puruṣa*". Furthermore, Patañjali gives the other Special characteristics of *Īśvara* by the Sūtra - "*tatra niratiśayaṃ sarvajñabijam*" (I/25) i.e. in Him there is unexcelled seed of omniscience - it is the highest stage reached in Him which cannot be surpassed by any other entity conceptual or existential. Patañjali seems to give another

sūtra to prove his contention "*Pūrveṣāmapiguruḥ kālenānavacchedāt*" (I/26) i.e. *Īśvara* remains unconditioned by time and due to the seed of omniscience is said to be the teacher of all ancient teachers. Thus, He is the "**Special *Puruṣa***" Who is the source of All Knowledge. In subsequent Sūtra he clearly mentions - "*tasya vācakaḥ praṇavaḥ*" (I/27) i.e. His designation is OM. Here in this sūtra Patañjali uses the term *tasya* in singular form which shows the intention of Patañjali that he wants to establish the *Īśvara* as one single *Puruṣa* who cannot be compared with other *Puruṣas*, whether bounded or liberated otherwise Patañjali would have used the word *teṣāṃ* instead of *tasya*.

On the basis of the above discussion on Sūtras depicting *Īśvara* it becomes clear that Patañjali accepts *Īśvara* as a beginningless element, entirely different from that of other two elements "*draṣṭā* and *drśya*" and hence does not seem to follow, in toto, the Sāṃkhyan metaphysics which has accepted only two fundamental elements- *Puruṣa* and *Prakṛti*. We may say that Patañjali has followed dualistic view of Sāṃkhya by accepting Conscious and Inert principles, yet by accepting the concept of *Īśvara* he seems to support the theory of Three Primordial Principles. The very acceptance of *Īśvara* as a beginningless element by Patañjali is an indication of its paramount importance in P.Y.S..

Now let us ponder over the point - if Patañjali propounded the view that *Īśvarapraṇidhāna* is merely an alternative method of practice for the accomplishment of the Yogic goal, then what could be the propriety of *Īśvara* being mentioned as an independent and third element? Yoga Sūtra discusses variety of means/yogic practices but none of them have been accepted as independent reality and therefore, accepting *Īśvara* as a separate and primordial element leads one to think that Patañjali seems to accept, in some way or other, the role of *Īśvara* in the evolutionary process just as the role of other two elements is seen in the creation.

Another argument to strengthen the role of *Īśvara* in the evolutionary

process is as follows - Patañjali uses the terms seer and seen (*draṣṭā* and *drśya*) in the place of *prakṛti* and *Puruṣa* (II/17) *draṣṭā* has already been explained and *drśya* stands for manifested objects of the world (11/18). It seems that here Patañjali wants to make it clear that manifested world is the functional place of *draṣṭā* (*Puruṣa*). It has nothing to do with the equilibrium state of *Alīṅga* i.e. *Prakṛti*. In such case, how can *draṣṭā* (*Puruṣa*) be the cause of disturbance in the equilibrium of *Alīṅga*? If we accept this *draṣṭā* (*Puruṣa*) to be the cause of disturbance then the concepts like pleasure and pain or bondage - liberation cannot be explained. Therefore, logically it seems to be acceptable that the root cause of disturbance in *Alīṅga* should be "*puruṣaviśeṣa*" i.e. *Īśvara*.

This view can be substantiated with the help of the definition of *Īśvara* given by Patañjali. Had Patañjali not intended to accept the role of *Īśvara* in evolution, *Īśvara* would not have been defined as ever untouched by *Kleśa* etc. because that who is ever liberated for such element statement like "ever free from *Kleśa*" etc. would have no relevance. Therefore, it seems that *Īśvara* though disturbs the equilibrium of *Alīṅga*, yet Himself remains untouched by the attributes of *prakṛti* because of His unsurpassed knowledge. Thus, Patañjali seems to accept the role of *Īśvara* in the process of evolution.

Here the commentators, who reject the role of *Īśvara* in evolution, can raise a question that if we accept *Īśvara* as a Creator, then there will be a problem in accepting *Īśvara* as perfect-being if at all He has desire to create. As desire means imperfection and *Īśvara* will be a slave of His desire and therefore, *Īśvara* will not be accepted as is described by Patañjali. To avoid this discrepancy, we can take the help of various Sanskrit commentators e.g. Vyāsa, the first commentator of Patañjali, says though there is an absence of self gratification in Him, and therefore, kindness towards other being is the purpose (of creation) (see Appendix-II).

Vācaspati Miśra supports this view of Vyāsa and accepts the role of *Īśvara* in creation as an impelling cause (*Prayojaka*). He says that Transformation from one body to another is due to *prakṛtyāpura* i.e. by the filling in process in which merits and demerits are the causes. But they are not impelling causes. For, surely when the potter is not there, the jar cannot impel itself the clay, wheel, water and so on for its own production. But they are impelled by a potter who is independent of them. In the process of creation that independent principle could only be *Īśvara* who sets all in motion (see Appendix-II).

Vijñānabhikṣu accepts that "The disturbance which causes imbalance in *prakṛti* is due only to the desire of *Īśvara* and because of creating disturbance in the equilibrium of *prakṛti* *Īśvara* should be accepted as "UDBODHAKA" i.e. Awakener or Stimulator (see Appendix-II).

Bhoja clearly says that "*Īśvara* is the cause of creation and dissolution which according to him should not be doubted because there is no selfish motive in *Īśvara*, whose motive lies in compassion for other *Puruṣas*" (see Appendix).

Here, we have seen that in order to solve the problem of First Push or disturbance in *Prakṛti* these commentators have accepted *Īśvara* as an impeller (*Prayojaka*) of *Prakṛti*. Das Gupta also raises many questions on this evolution theory and says "how the blind tendency of the non-intelligent prakṛiti can bring forth the order and harmony of the universe ?..... there must be some intelligent Being who should help in course of evolution in such a way that this system of order and harmony be attained. "This Being is *Īśvara*" (see Appendix-II).

Perhaps due to these reasons, Patañjali might have accepted *Īśvara* as an omniscient, omnipresent and as an entirely different element which can be accepted as an impeller of *prakṛti* and thereby the contention of those commentators, who have not given any importance to *Īśvara* and have not accepted any role of *Īśvara* in the process of evolution, stands refuted.

III. Discussion on I. B. (b). (Linguistic usage of the term "VĀ" in Sanskrit).

Now if *Īśvara* is so important in P.Y.S. then how His *Praṇidhāna* be an alternative or an optional method to PātāñjalaYoga sādhanā ? Patañjali has accepted *Īśvarapraṇidhāna* as an essential, integral component in the group of other yogic practices, if the interpretations of the commentators are accepted then *Īśvarapraṇidhāna* in those places will also be reduced to "uselessness". Therefore, it seems that the term "VĀ" used in I/23 should not denote only "OR"/ALTERNATIVE but must have some different import. Thus, there is need to go through the Sanskrit Literature to find out the different meaning of the term "VĀ".

In Sanskrit the term "VĀ" is an *avyaya* which is used for different meanings such as - alternative (*vikalpa*), likeness (*sādrśya*), filling the gap of the meter of the poem (*pādapūraṇa*) and conjunctive (*samuccaya* i.e. when used in group). These meanings are decided according to the context.

Now let us give a thought to the context of Patañjali: we find that in P.Y.S. Patañjali uses the term "VĀ" in I/23 and includes this practice in *Kriyāyoga* as well as in *Aṣṭāṅgayoga* (under *Niyamas*) as an integral part of other components. Thus, it seems to stand for "*Samuccaya*" and should not be taken in the sense of *vikalpa*. Another point to support this view is that the term "VĀ" in the sense of *samuccaya* (conjunctive) is used when writer wants to give emphasis to his statement or when he wants to prove the indispensability of his statement e.g. in "*kirātārjunīyam*" - *sutā na yūyam kimu tasysa rājñāḥ suyodhanan vā gunairatītāḥ*" (III/13).

In this statement author has emphasized that "You are the sons of that king and (VĀ i.e. also) extraordinary than that of suyodhana", Here the term "VĀ" came to be accepted in the sense of "*samuccaya*" i.e. CONJUNCTIVE. Similarly, Patañjali has emphasized by adding the term

"VĀ" in the sense of "*samuccaya*" that if this practice is not taken to be an essential part of other practices described in P.Y.S. then the final goal set forth by Patañjali, will become unattainable. Probably, this could be the idea which has motivated Patañjali to frame the Sūtra "*samādhi siddhiṣavarapraṇidhānāt*" (I/45) i.e. as a result of devotion to *Īśvara* there is a perfection in *Samādhi*. Otherwise Patañjali might have used the term "VĀ" herein also to make *Īśvara praṇidhāna*, an alternative method. Therefore, it can be said that the term "VĀ" used in I/23 gives the sense of *samuccaya* and not of *vikalpa*.

Now let us examine the view points of the commentators who have interpreted the term "VĀ" as "alternative" and considered *Īśvara-praṇidhāna* as an easy optional method in comparison to *Abhyāsa* and *vairāgya*. However, while commenting on Sūtras (I/12 and 14, see Appendix-III) where Patañjali does not indicate any particular method for *Abhyāsa*, all have accepted only those practices for *Abhyāsa* where *Īśvarapraṇidhāna* is one of the integral parts e.g. Vyāsa, while commenting on Sūtra (I/14), has accepted *tapas*, *brahmacharya* and *śraddhā* etc. for *Abhyāsa* which are integral parts of *Kriyāyoga* and *Aṣṭāṅgayoga* in which *Īśvarapraṇidhāna* is an essential component.

Vācaspati and other modern commentators consider *Aṣṭāṅgayoga* as the best practice for *Abhyāsa*. (Com. on P.Y.S. I/12, 14, see Appendix-III).

Vijñānabhikṣu and his followers accept *śraddhāvīrya* etc. under Sūtra I/20 for *Abhyāsa*. Furthermore he himself comments on the Sūtras (I/20 and II/29) that *śraddhāvīrya* etc. are well integrated under *Aṣṭāṅgayoga* in which *Īśvarapraṇidhāna* is an integral part.

On the basis of the statements above we can say that though these commentators have chosen to interpret the term "VĀ" as *vikalpa* and thereby have stated *Īśvarapraṇidhāna* as an optional method of *Abhyāsa* and *Vairāgya* but indirectly contradicting their own views have accepted

Īśvarapraṇidhāna as an essential and integral part of *Sādhana*.

George Feuerstein is the only modern commentator who does not accept *Īśvarapraṇidhāna* as an optional method to *Abhyāsa* and *Vairāgya* and clearly mentions that "J.W. Hauer has mistaken in taking the practice of devotion to the Lord as an alternative discipline to *Abhyāsa* and *Vairāgya* (see I/12). It is at best an alternative to five factors mentioned in Sūtra I/20. Probably, however, the word "VĀ" has to be understood in the sense of "or more specifically" which makes *Īśvarapraṇidhāna* a particular instance of the category of *Abhyāsa*" (P. 42). Here, Feuerstein wants to make a point that a group of practices mentioned in Sūtra "*śraddhāvīryasmṛti*" etc. can be understood more specifically as *Īśvarapraṇidhāna* thereby has conformed the contention of Patañjali on this point and has accepted the importance of *Īśvarapraṇidhāna* in this treatise.

Further more, Feuerstein has advocated *Īśvara* as an "archetypal model" and thereby has made an appreciable effort towards understanding the import of Patañjali. But by leaving the decision on the choice of an individual *Sādhakā* he has made his argument a little weak. Because the goal of Yoga is to attain "*svarūpāvasthā*" and an ideal should be such which is ever free and always remain in its own form and such an ideal can never be other than *Īśvara* in P.Y.S. The selection of an ideal may depend on the choice of *Sādhakā* for the sake of worldly gains. But the goal set forth by Patañjali - "*svarūpāvasthā*" cannot be attained if *Īśvara* is not accepted as an "IDEAL". Perhaps, this could be the reason Patañjali has brought in the concept of "*prakṛtilīna*" yogis in P.Y.S. in order to caution the *Sādhakās*. (1/19)

Sādhakās have also been reminded of *vibhūti*s being obstacles in the path of *Samādhi* (111/37) and therefore, it can be deducted that Patañjali wanted to caution the *Sādhakās* in accepting such yogis as an ideal who have attained *vibhūti*s. *Sādhakā* may take the help of such yogis for the sake of concentration during the disturbed state of mind for which

Patañjali himself suggests various alternative means in the context of *cittaprasādana* (1/33-39). Indeed, if the goal is not clear there is a fear of getting distracted from the right path.

Considering all these points in mind it seems that Patañjali might have brought in the concept of *Īśvarapraṇidhāna* in *Kriyāyoga* as the very first Sūtra of his Sādhanaṣpada. Here, Patañjali uses the term *Kriyāyoga* in singular form just to emphasize that these three (*tapas-svādhyāya* and *Īśvara praṇidhāna*) components of *Kriyāyoga* have got equal importance and have to be mutually supportive to get the desired end. Therefore, it can be said that the practice of *tapas* in the form of *Prāṇāyāma* alongwith the *svādhyāya* of holy *mantras* leads one to develop the surrendering attitude towards the ideal *Puruṣa* i.e. *Īśvarapraṇidhāna*. Once this attitude is built within oneself then *Sādhakā* becomes capable of understanding the hidden meaning of *Japa* i.e. the recitation of mantra and contemplation on its meaning, made clear by Patañjali in the Sūtra "*tajjapastadarthabhāvanam*" (I/28). By getting mastery over its application *Sādhaka* gets the direct perception of his Innerself i.e. "*tataḥ pratyakcetanādhigamo...*" (I/29) and therefore, *Īśvara* stands appropriate IDEAL for Pātañjala Yoga Sādhana.

Furthermore, in *Aṣṭāṅgayoga* *Īśvarapraṇidhāna* is mentioned as one of the five *niyamas* which are the binding rules to be followed regularly without any exception irrespective of any situation. This shows the intention of Patañjali that alongwith other practices *Īśvarapraṇidhāna* has to be followed without which Patañjali's Sādhana could not be conceived at all.

On the basis of the above discussion the author of this paper wants to make a point that *Abhyāsa* and *Vairāgya* are inbuilt in *Īśvarapraṇidhāna* because the term *Praṇidhāna* itself stands for "great effort" i.e. *Abhyāsa* and the nature of *Īśvara* as described by Patañjali is the best example of "highest *vairāgya*" and therefore, *Abhyāsa* and *Vairāgya* cannot be the alternative to *Īśvarapraṇidhāna* and the term "*VĀ*" used in Sūtra I/

23 should be understood in the sense of "*samuccaya*" and not of *vikalpa*.

Thus, the opinions of those commentators of P.Y.S. are completely refuted who have suggested to cut out the Sūtras related to *Īśvara* or *Īśvarapraṇidhāna* considering them as irrelevant and redundant.

Moreover, the concept of *Īśvara* as discussed in Yoga Sūtra is no less an important concept from the theoretical point of view since *Īśvara* has been defined as omniscient, omnipresent and impeller of creation. It is popularly said that Patañjali's yoga is a dualistic philosophy which accepts "INERT" and "CONSCIOUS" principles but by accepting the concept of *Īśvara*, under the conscious principle, entirely different from that of other *Puruṣas*, Patañjali in all probabilities proves to be the supporter of Vedic Tradition of Trinity.

IV. CONCLUSION :

On the basis of both the parameters, discussed above, it can be concluded that *Īśvarapraṇidhāna* in P.Y.S. remains essential and integral part of Pātañjala Yoga Sādhana. There is no discrepancy in the Sūtras of Patañjali whatsoever. It seems that the commentators have misunderstood, in their interpretations, the term "*VĀ*". This verily can be the root cause of all misunderstandings about the Sūtras related to *Īśvara*, as the goal set forth by Patañjali does not seem to be possible without *Īśvara* and without His *Praṇidhāna* i.e. *Īśvarapraṇidhāna*. In order to justify Patañjali's Sūtra I/23, the term "*VĀ*" should be interpreted as a conjunctive and not as an alternative. In short, *Īśvara* or *Īśvarapraṇidhāna* stands indispensable in Pātañjala Yoga Sūtra.

ACKNOWLEDGEMENT :

The author is indebted to Swami Maheshanandaji, the Director of Research, Shri O. P. Tiwariji, Secretary S.M.Y.M. Samiti, Kaivalyadhama for their blessings and encouragement. The author is also

thankful to his colleagues Shri G. S. Sahay, Shri R. K. Bodhe & Shri R. S. Bhogal (Research Officers), for going through the type script and valuable suggestions.

APPENDIX - I

SŪTRAS related to "ĪŚVARA OR ĪŚVARAPRAṆIDHĀNA" in P.Y.S

Īśvarapraṇidhānadva (1/23)

i.e. or (?) from devotion to the supreme lord.

Kleśa karma vipākāśayairaparāmṛṣṭaḥ Puruṣaviśeṣa Īśvaraḥ (1/24)

i.e. *Īśvara* is a Special *Puruṣa* who is untouched by the afflictions (Kleśa), action (karma), the result of action (vipāka) and the impressions produced by these karma (āśaya).

Tatra niratiśayaṃ sarvajñabijam (1/25)

i.e. In him there is unexcelled seed of Omniscience.

Pūrveṣāmapī guruḥ kālenānavacchedāt (1/26)

i.e. (*Īśvara*) is the greatest (teacher) of even the earliest great ones, because unconditioned by time.

taysa vācakaḥpraṇavaḥ (1/27)

i.e. The syllable Om is His indicator.

Tajjapastadartha bhāvanam (1/28)

i.e. (there should be) repetition of that (Name) and reflection on what is signified by it.

tapah svādhyayeśvarapraṇidhānāni Kriyāyogaḥ (II/1)

i.e. austerities, self study (or study of holy scriptures) and devotion to *Īśvara* (comprise) *Kriyāyoga* (in the form of action).

Samādhi bhāvanārthaḥ.... (II/2)

i.e. to develop an inner ambiance of *Samādhi*.

Śaucasantosa tapaḥ svādhyayeśvarapraṇidhāna ni niyamah. (II/32)
i.e. Cleanliness, Contentment, Austerity, Study and Devotion to Īśvara
- are the observances.

Samādhi siddhīr Īśvara praṇidhānāt (II/45)

i.e. As a result of devotion to Īśvara (there is a) perfection in Samādhi.

Appendix -II

"tasyātmānugrahābhāvepi bhūtānugrahaḥ prayojanam," (Vyāsa. Bhāṣya 1/25)

"nityatrptasya bhagavato vairāgyatiśayasampannasya svārthe trṣṇāsambhavāt prāṇināmanugraha prayojanam. (Tattvavaiśāradi 1/25)

"..... dharmādayo nimittam na tu prayojakaḥ tesāmapī prakṛtikāryatvāt na ca kāryaṇī kāraṇam prayojayati svātantryasya ca prayojakatvāt na ca Puruṣārtho'pi pravartakaḥ kintu taduddeśeṇeśvaraḥ (Tattvavaiśāradi. 1V/3)

"prakṛtervaiṣamyahetuḥ kṣobhopīśvarecchāt eva. (Yogavārttika 1/24)

"Īśvarastu sāmyapariṇāmādirūpakhilakāraṇabhaṅgenodbodhakaḥ (Yogavārttika 1V/3)

tasya svaprayojanābhāve katham prakṛti Puruṣayoh

sāmyogaviyogāvāpādayatīti na śaṅkanīyam,

tasya kārūṇikatvād bhūtānugraha eva prayojanam" (Bhoja Vrtti 1/25)

Das Gupta says -

"How the blind tendency of this non-intelligent *prakṛti* can bring forth the order and harmony of the universe? How can it determine what course of evolution will be of the best service to *Puruṣa*? How can it remove its own barriers and lend itself to the evolutionary process from the state of *prakṛti* equilibrium? How too can this blind tendency so regulate in

evolutionary order that all men must suffer pains according to their bad karmas and happiness according to their good ones. There must be some intelligent being who should help the course of evolution in such a way that this system of order and harmony be attained. This Being is *Īśvara*’.

(History of Indian Philosophy Vol.II ; pp 258-9)

Appendix-III.

Vyāsa:

Satkarasevito.....

tapasā Brahmacaryeṇa vidyaya śraddhaya ca sampādītā (Vyāsa bh/1/14)

Vācaspati :

Abhyāsa vairāgya śraddhāvīrya dayopi yatha yogameteṣveva svarūpato antarbhāvayitavyāḥ (Tattva Vaisaradi (Tattvavaiśāradi II/29)

"....sthiti sādhanānyantarangā bahiraṅgāni yamaniyamadini (Tattvavaiśāradi I/12)

Vijñānabhikṣu:

"śraddhāvīrya smṛti samādhi prajñadīnām vakṣyamānāni sādhanānāmanuṣṭhānamābhyāsaḥ (Yogavārttika 1/12)

Tatra vairāgyasya santoṣe praveśaḥ,

śraddhādīnām ca tapādiṣu

parikarmaṇām ca dhāraṇādi trik itī (Yogavārttika II/29)

Modern Commentators :

Almost all the modern commentators accept *Aṣṭāṅgayoga* for *Abhyāsa*. (comm. on I/12,14)

INSTITUTIONAL NEWS

S.A.D.T. GUPTA HOSPITAL AND HEALTH CARE CENTRE
Kaivalyadhama, Lonavla - 410 403.

The year 1999 was marked with momentous event of International Conference at Lonavla head quarters. So, also, a yoga programme for the council of ministers, Govt. of Andhra Pradesh, at Jubilee Hall Public Garden, from Nov. 3 - Nov. 9, 1999, deserves a mention where Dr. Shrikrishna (Mumbai) and Dr. T. K. Bera (Lonavla) represented the institution.

So also the year 2000 has been marked with the novel nature of the yoga programmes conducted round the year :

Yoga Workshop at Dabhol for ENRON (Sept. 18 - 25, 2000) :

74 Professionals of ENRON participated in two practical sessions and a theoretical-cum interactive session. Dr. B. R. Sharma (A.D., PLRD), assisted by Shri Ajinkya Deshpande (yoga teacher), conducted the sessions.

Yoga Programmes :

1. Shri Sharad Sinha conducted 10 days yoga programme each from Sept. 21 - 30, 2000 and from Nov. 8 - 17, 2000, at L & T training centre at Lonavla.
2. Shri R. S. Bhogal and Bharat Singh conducted 6 day Yoga Programme (Nov. 21-26, 2000) for executives of Blue Star Ltd. at Lonavla.

Workshop on Backache Management in Mumbai (Sept. 18 - Oct. 1, 2000) :

Almost 40 participants registered a substantial relief from back problems.