

## Pātañjala Yoga in the Light of Caturvyuha

SHARMA, B.R.\*

(Received on July 14, 2003)

### ABSTRACT

The subject matter of Pātañjala Yoga Sūtra, in the light of caturvyuha, has been dealt comprehensively with the purpose of perceiving its utility for an objective pursuit of Yoga not only in tackling the Psycho-physiological problems of man but also to change the entire outlook of mankind for healthy life and living.

Key words: Caturvyuha, heya, heyahetu, hāna, hānopāya, duḥkha, draṣṭa, dṛśya, avidyā, vivekakhyāti.

### Introduction

Pātañjala Yoga Sūtra (about 200 B.C.) is a practical, methodical and systematic Sūtra Treatise in ancient Indian history that deals with the deeper understanding of life phenomenon in tune with all essential knowledge of Yoga practices. Within its Sūtras we find a methodical fourfold strategy technically known as "caturvyuha" as Heya, Heyahetu, Hāna and Hānopāya through which not only Patañjali but all the Indian philosophers have expressed their thinking and experiences for understanding the life and the phenomenon associated with it. However, the present study restricts to Pātañjala Yoga Sūtra only.

The term Heya stands for duḥkha i.e. Pain, Heyahetu – cause of duḥkha, Hāna – freedom from duḥkha wherein feeling of well being prevails and Hānopāya – means to achieve that Hāna state. This fourfold strategy can also be seen in the form of Four Noble Truths of Lord Buddha.

Although Patañjali, the author of Yoga Sūtra, has not used the term caturvyuha in his text, yet the four supporting pillars of this

---

\* Assistant Director of Research, Philosophico -Literary Research Department, Kaivalyadhama S.M.Y.M. Samiti, Lonavla (India)-410403.

strategy are clearly discernible. *Vyāsa*, the first commentator of *Yoga Sūtra*, has clearly equated this fourfold strategy (*caturvyuha* – PYS II/15) with that of *Āyurveda* – the ancient Indian medical science which consists of four steps – disease, cause of disease, health and treatment. According to him *Yoga Sūtra* is also strategically consists four steps as *saṃsāra* (here *saṃsāra* stands for *duḥkha*), cause of *duḥkha*, liberation and means to attain that liberation. Thus getting the guide lines set forth by *Vyāsa* the attempt has been made to understand *Patañjali Yoga Sūtra* in the light of this fourfold strategy with the help of Sanskrit Commentaries thereof so that the subject matter of *Yoga Sūtra* may become easily understandable to *Yoga* lovers and thereby its utility not only in tackling their psycho-physiological problems but also to change their entire outlook towards the life phenomenon.

## Understanding Caturvyuha

Let us understand the Four Parts of this *caturvyuha* one by one.

**Heya :** *Heya* generally means that which is to be avoided. In this world no one wants *duḥkha* (pain) therefore *duḥkha* falls under this category. *Patañjali* has thrown light on the nature of *duḥkha* in *Sūtra* “*heyam duḥkhamanagatam*”(PYS II/16). The terms “*duḥkha*” and “*anāgata*” (not yet come i.e. future suffering) are note-worthy. The general meaning of *duḥkha* is undesirable i.e. painful experience. There could be many types of undesirability. Hence, they can be designated by many names depending on their type. Commentators of *Yoga Sūtras* have delineated threefold suffering viz. *ādhyātmika*, *ādhibhautika* and *ādhidaivika* in the context of *vikṣepās* (PYS II/31).

A man harassed by threefold suffering thinks his aim is to get rid of these through worldly means but the ‘happiness’ achieved through these means itself becomes the cause of his future suffering. *Patañjali* has presented very wisely the causes of the same so as to prove that the worldly things of happiness, in the final analysis, are painful ‘*pariṇāmatāpasamṣkāraduḥkhaiḥ guṇa-vṛtti-virodha*’ etc. (P.Y.S. II/16). It is natural to have attachment towards that object through which happiness is experienced. This attachment may be towards living beings (wife, son etc.) or inanimate objects (house etc.) and to maintain these he struggles and at times becomes inhuman to



safeguard his possessions. He remains always under stress 'lest I may not loose them.' In this pursuit, man even forgets the real nature of worldly objects which are working like a ceaselessly revolving wheel because of 'guṇavṛttivirodha' i.e. mutual changing mode of the *Guṇāsattva*, *rajas* and *tamas*. However, man wants to maintain his possessions and tries to remove all obstructions by adopting any means 'foul or fair.' In doing so either he obliges or harasses others. By obliging or harassing others the *karmāśaya* in the form of *dharma* (prescribed duty) or *adharma* (proscribed duty) is accumulated and that becomes the cause of attachment and hatred again which in turn gives rise to future suffering.

Therefore, *Patañjali* has considered these worldly pleasures in the category of *heya*. According to him sufferings related to the past and present do not fall under the category of *heya* as it is always appropriate to think antipathically only about those which can be avoided. Because it is useless to think about those suffering which are experienced in the past and that which are being experienced in the present as the *saṃskāras* which are accumulated in *karmāśaya* are necessarily to be experienced in the form of pleasure or pain. However, if the *karmāśaya*, in the form of *dharma* and *adharma* (right and wrong), which are likely to become the cause of pleasure or pain in future, is destroyed then only it is possible to remain free from misery in future. In this way, *Patañjali* has clearly brought out the avoidable type of misery by combining the term *anāgata* with *duḥkha*.

**Heyahetu:** As fever cannot be overcome unless we know its cause similarly the *duḥkha* cannot be avoided permanently unless one knows the *heyahetu* (i.e. the cause of *duḥkha*). In Indian philosophy *avidyā*, *aviveka* or *mithyājñāna* etc. (indiscrimination or erroneous understanding) are said to be the main causes of all these miseries. Philosophers have tried to understand these as *avidyā* etc. in their own ways, but Buddha has tried to understand the cause of misery on the basis of "Pratityasamutpāda." However, *Patañjali* (PYS II/17) has considered the union of *drasta* and *drśya* (Seer and Seen) as the cause of miseries. *Draṣṭā* is the name of *cetanaśakti* which is also known as *puruṣa*, *citiśakti* etc. The term *drśya* (seen) stands for all the manifested animate and inanimate objects of the material phenomenon (*prakṛti*). When *puruṣa* considers itself to be related to or involved with this *drśya*,

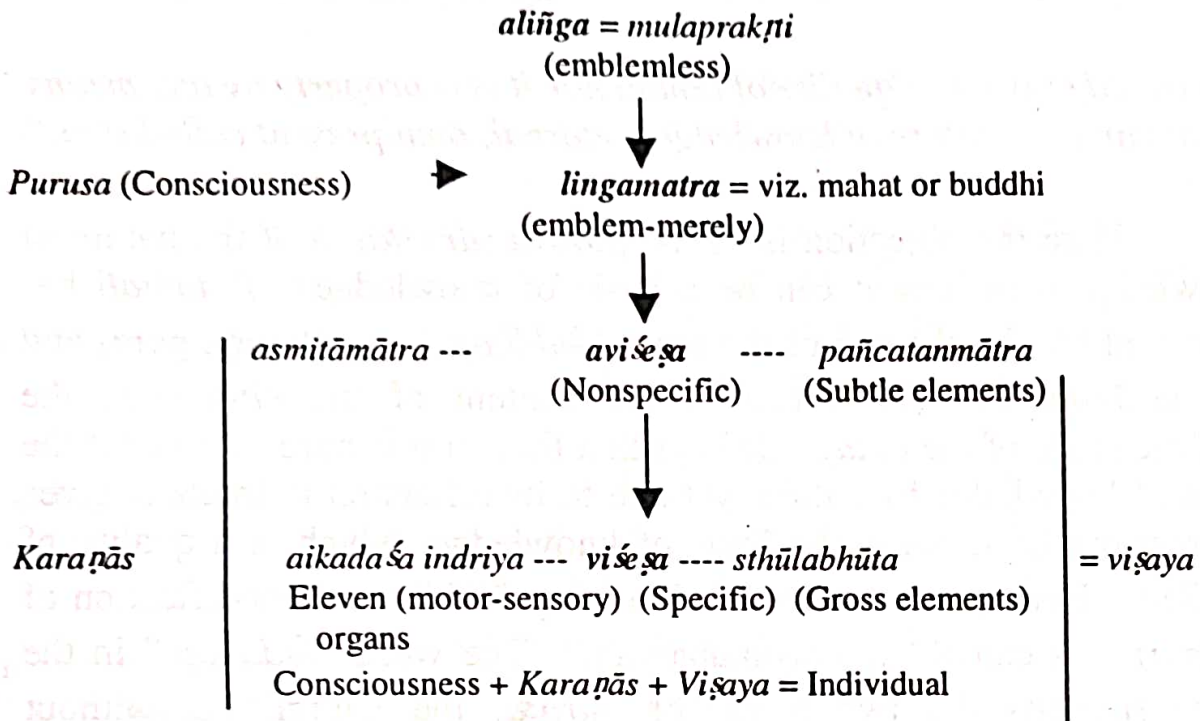


then only the *puruṣa* is called *draṣṭā*. Therefore, the apparent union in the two different elements is the main cause of *heya* i.e. *duḥkha*. Let us review the terms *draṣṭā*, *dṛśya* and *saṃyoga* (union) so that the cause of *heya* (*duḥkha*) can be clarified.

Here the term *draṣṭā*, appearing first in the *Sūtra* should have been discussed first but *Patañjali* has discussed the term *dṛśya* first may be because of the fact that unless one understands the concept of *dṛśya* the real significance of the term *draṣṭā* can not be clearly understood. According to the *Sūtra* (PYS II/18) the *dṛśya* (seen) is that which is of the nature of illumination, activity and stability, which consists of living and non-living objects of this material phenomenon (*prakṛti*) and it has a purpose of providing experience and liberation to the *draṣṭā*. In this world the *draṣṭā* (seer) seems to be united with these objects. In technical language this is called the union of *puruṣa* and *prakṛti*, but *Patañjali* has made it clear by using the terms (union of) *draṣṭā* (Seer) and *dṛśya* (Seen) i.e. the manifested world. The union of the *puruṣa* with un-manifested *prakṛti* cannot produce any fruition activity. Therefore, the meaning of *dṛśya* should be understood as manifested objects of the *prakṛti* (Nature) from *mahābhūtas* (gross elements) to *maḥat* only. The terms illumination, activity and stability appearing in the *Sūtra* are the attributes of *sattva*, *rajas* and *tamas guṇas* respectively. Though these three *guṇas* are alien to each other yet they are interdependent. *Sattvagūṇa* gets itself illuminated with the help of *rajogūṇa* and due to the presence of *tamogūṇa* it illuminates only the definite object. It does not illuminate all the objects in the universe simultaneously. Similarly *rajogūṇa* gets activated due to *sattvagūṇa* and due to the influence of *tamogūṇa* its activity is restricted. In this way these *guṇas* are producing various worldly things right from *maḥat* to *mahābhūtas* (gross elements). As the man and woman are producers of progeny, similarly these *guṇās* are producers of animate and inanimate worldly objects. These three *guṇās* only serve the purpose of *puruṣa* in the form of collecting experience and finally liberation for it. As the magnet serves its owner by attracting a piece of iron similarly these three *guṇās* serve their owner, *draṣṭā* (seer), by presenting to it the worldly objects. These are called *guṇas* because they are the means of *bhoga* (experience) and *apavarga* (liberation) of *draṣṭā* (seer). When

the *puruṣa* considers itself to be indistinct from it, then it gets pain or pleasure. That is called *bhoga* (experience) of the *draṣṭā*. When it remains in its own natural form, different from the *dṛśya* (seen), that state is called liberation.

In the universe basically three fundamental actions – illumination, activity and stability are seen. The equilibrium of these three *guṇas* is known as *aliṅga* or the *mūla-prakṛti*. It has no cause of its origin therefore, it is considered eternal. All its activities (modalities) are expressed in the form of objects for accomplishing the purpose of *puruṣa*. The state of apparent union is incidental; therefore, it is temporary (*anitya*). Based on this manifested state of *guṇas* these stages are named as *parva* (PYS II/19), which can be understood with the help of the following table:



With the help of these four *parvās* (distinct sections or stages of developments) the whole *dṛśya* (seen) i.e. manifested world can be understood. However, *Patañjali* has described the world in reverse order i.e. *viśeṣa* is mentioned first and *aliṅga* at the last. This may be due to the fact that the individual first comes in contact with the gross elements. The journey from gross to subtle is always easy. The seer remains entangled with the seen world and therefore considered it as happy or unhappy.



While discussing the nature of *draṣṭā* (seer) (PYS II/20) *Patañjali* calls it *drśīmātra* (mere potentiality of seeing) and *śuddha* (pure). At the same time, he considers it to be seer as it witnesses the modification of *citta*. According to *Vyāsa* the meaning of *drśīmātra* is one who is without any attributes (*Vyāsa* *abhāṣya* II/20). According to *Vācaspati Miśra* the meaning of attribute (*guṇa*) is *dharma* (fundamental properties) (*Tattva Vaiśāradi* (Ta.Vai.) II/20). According to *Vijñānabhikṣu* (Y.V. II/20) all the qualities fall under the three *guṇas* “*sattva*, *rajas* and *tamas*”. Hence, *drśīmātratva* is that which is without any of the *guṇas*. He considers *drśi* as *draṣṭā*'s original nature and not its *guṇa*. He has supported the statement with the following verse:

*jñānam nevātmanodharmo na guṇa vā kathaṇcanal*  
*jñānasvarūpa evātmā nityaḥ sarvagataḥ śivaḥ* || (Y.V. II/20)

“Knowledge is not a quality of ātman nor it is a property by any means, the atman is of nature of knowledge – eternal, omnipresent called siva.”

Here the objection is: if the *puruṣa* (*draṣṭā*) is of the nature of knowledge then how it can be a basis of knowledge? *Patañjali* has answered this by the use of the term “*śuddhopi*” (i.e. though pure) and *pratyayānupaśyah* (he witnesses the content of the *citta* (i.e., the modifications of the *citta*). He says that though it is pure as it is not the basis of knowledge by nature, yet due to its reflection in intellect gives impressions of it being the basis of knowledge, which is a quality of intellect. Hence as the *puruṣa* is imitating *buddhivṛtti* (modification of *buddhi*) it is called “*pratyayānupaśyah*.” The word “*śuddhopi*” in the *Sūtra* suggests the two forms of *puruṣa*, the natural i.e. without attributes and with attributes. Becoming a witness of the modifications of *citta* is its form with attributes. To remain free from the modifications of *citta* is its natural form. As far as the seer (*draṣṭā*) remains attached with the world it sees according to modifications of *citta* and considers pain and pleasure - which are the qualities of the intellect - as its own. This very union of seer and seen is really the cause of human suffering. Hence it is necessary to think on this union.

The general meaning of the word “*saṁyoga*” is – “*saṁyujyate tādārthyena bodhyate aneneti saṁyoga*” i.e. linking of two different



things. Seer (*draṣṭā*) and seen (*dṛśya*) both are two different entities but due to *ahambhāva* ( I consciousness) are seen as united, because some part of self or ego (*aham*) is experienced in the form of seer (*draṣṭā*) and some is experienced in the form of seen (*dṛśya*). This ego-consciousness and the enlargement of it are the factors that do not allow an individual to experience his own natural form. *Patañjali* has thrown light on the nature of “*saṁyoga*” in *Sūtra* “*sva- swāmi śaktyoḥ svarupopalabdhi-hetuḥ saṁyogaḥ*” (II/25). Here the term “*sva*” represents *dṛśya* and term “*swāmi*” represents *cetana* or *draṣṭā*. The gaining of *sva-śakti* i.e. the form of *dṛśya* by the *draṣṭa* (seer) is experience (*bhoga*) and gaining of *swāmi-śakti* i.e one’s own original natural form is liberation. This union is the cause of gaining experience and liberation. This state of *sva* (*dṛśya*) and *swāmi* (*draṣṭā*) is called *svaswāmibhāva saṁbandha* (relationship between *dṛśya* and *draṣṭā*) or relation between experienced and experiencer. How the *puruṣa* attains this state? *Patañjali* has said, “*tasya hetur avidyā*” (PYS II/24) the *avidyā* is the cause of this state. From this it is understood that the union of *draṣṭā* and *dṛśya* is with cause. Therefore, whatever is with cause that is definitely destroyable? The meaning of *avidyā* is “the experience or understanding self as non-self etc. (II/15). There are two types of negatives in the word *avidyā* – “*prasajyapratishedha*” and “*paryudāsa*.” Among these the meaning of the first term “*prasajyapratishedha*” is the spurning even prior to occurrence or gain of a thing. In this respect the meaning of *avidyā* would be absence of *vidyā*. But this meaning is not suitable because the absence of object can never become the cause of *karmāśaya* (accumulation of *karma*). *Kleśa* in the form of *avidyā* is the cause of *karmāśaya*. *Patañjali* says “*kleśamūlaḥ karmāśayo dṛṣṭā dṛṣṭa-janma-vedaniyaḥ*” (PYS II/12). The meaning of *paryudāsa* is discrimination. At some places this discrimination is also taken as opposite viz. the meaning of *adharma* is opposite of *dharma* that which destroys *dharma*. In the context of *paryudāsa* the meaning of *avidyā* will be opposite of *vidyā*. *Avidyā* is also called *adarśana*. The absence of this *avidyā* or *adarśana* results in the absence of bondage. *Vyāsa* and other commentators have presented eight options of “*adarśana*” wherein the fourth option seems acceptable to the theory of *Patañjali*. According to which “*adarśana*,” is the total collection of subliminal impressions, that remains absorbed in the *prakṛti* along with *citta* at the time of *pralayakāla* (dissolution of



creation). The above-mentioned subliminal impressions of *avidyā* or "*adarśana*" are the cause of "*saṁyoga* (union) of *buddhi* with '*puruṣa*'. On the basis of this the variations in experiences of each individual *puruṣa* can easily be understood.

In this way subliminal impressions arise out of *avidyā* proves to be the cause of that "*saṁyoga*." Now the question arises, what is the cause of this *avidyā*? In reply to this question, *Patañjali* has accepted *avidyā* as *anādi* (i.e. beginningless) "*tasāmanāditvam cāśīṣo nityātvā*" (PYS IV/10). If it is so then the *saṁyoga* arising out of *avidyā* should also be considered as beginningless, which can't be removed. But *Patañjali* has solved this problem through *Sūtra* "*hetuphalāśrīyālambanaiḥ saṁgrhītatvādeṣamabhāve tad abhavaḥ*" (PYS IV/11). He means that the impressions are beginningless but they are not endless because the cause of impressions is the existence of *kleśas* like *avidyā*, *rāga* (attachment), *dveṣa* (aversion) etc. and also the black (evil) and white (good) *karmas*. Their results are birth, life and experiences. *Citta* is the reservoir of those impressions.

The objects of sense organs such as *śabda* (sound) etc. are their *ālambana* (support). Those beginningless impressions are based on these above mentioned cause, result and reservoir. Therefore, they are beginningless in the sense of continuous flow. They are manifested due to these four causes. In absence of those causes they may also disappear and hence destroyable. Here *abhāva* does not mean *atyantabhāva* (total absence), but dissolution of resultant in its cause (PYS IV/12).

**Hāna:** On arising of real knowledge or *vivekjñāna* (knowledge of discrimination) *avidyā* disappears and thereby the connection between *buddhi* (intellect) and *puruṣa* is disrupted. *Citta* gets dissolved in its cause i.e. *aliṅga* and *puruṣa* gets established in its own natural form. This itself is known as *Kaivalya*.

*Patañjali* has indicated the *Hānavyūha* by the *Sūtra* "*tadabhāvāt saṁyogābhāvo Hānaṁ tad-drśeḥ kaivalyam*" (PYS II/25). He means that due to *vidyā* (the real knowledge), there is disappearance of subliminal impressions of *avidyā* and consequently there is disappearance of union of *draṣṭā* and *drśya*, which is the cause of human suffering. In this stage the *guṇas* - *sattva* etc. have no purpose to serve- get dissolved in their



cause and *citiśakti* gets established in its own original form. As there remains no connection in any way between *puruṣa* and *citta*. Therefore, this stage is called *Kaivalya* (PYS IV/34).

*Hānopāya*: In discussing *Hānavyūha*, the nature of *Hāna* has been discussed. How this state is achieved? What are its means? In order to answer these questions, there is propounding of the fourth part of the *caturvyūha* in the form of *Hānopāya*. *Patañjali* has shown “*aviplava vivekakhyāti*” i.e. uninterrupted discriminating knowledge as practical remedy for destroying *avidyā* through *Sūtra* – “*vivekakhyātir aviplava Hānopāyaḥ*” (PYS II/26). According to him for abolishing *avidyā* the uninterrupted discriminating knowledge of *draṣṭā* and *dṛśya* is the most excellent remedy. The meaning of term “*viveka*” appearing in *vivekakhyāti* is the discriminating knowledge of *citta* and *puruṣa*. Although knowledge of *draṣṭā* and *dṛśya* being of different nature is also gained through *āgama*, *anumāna* and *pramāṇa* but therein the external disturbing experiences and impressions, arising out of it, are not destroyed. There is a possibility that they may arise again. Therefore, *vivekakhyāti* obtained through yogic methods is the only remedy for *Hāna*. What will be the nature of *prajñā* of the *sādhaka* who has obtained this *aviplava vivekakhyāti*. *Patañjali* says “*tasya saptadhā prānta bhūmiḥ prajñā*” (PYS II/27). According to him, the best knowledge among all is that knowledge which expands and flourishes in a pure *ekāgracitta*, wherein *sattva guṇa* predominates. When this knowledge is about to bear fruit (result) at that time seven types of *prajña* arise. These *prajñās* are the ladder to the completeness of that *vivekajñāna* and are defined as *prānta bhūmayah*. Vācaspati Miśra analysed the word *prantabhūmiḥ* as “*prakṛṣṭo’nto yasām bhūminamavasthānam tastathoktaḥ*,” (T.Vai. II.27). He means that the knowledge is one but the seven types of *prajñā* are based on types of objects, “*viśaya bhedaṭ prajñā bhedaḥ*” i.e. due to the difference in object there is difference in knowledge e.g., knowledge of vision is different than that of touch and therefore the difference. Maharshi Vyāsa (Vya.Bha.II/27) has divided these seven types of *prajñā* into two groups – “*kāryavimukti*” (liberation from action) and “*cittavimukti*” (liberation from *citta*). *Kāryavimukti* are those *prajñās*, which are obtained through effort and *cittavimuktis* are those which are attained automatically without any efforts after attaining *kāryavimukti prajñā*. (For detail please see *Vyāsa bhāṣya* II/27).



In *Patañjala Yoga Sūtra* we find various means to attain the said *vivekakhyāti*, such as *abhyāsa* (practice), *vairāgya* (detachment) (PYS II/12), *Kriyā Yoga* (Yoga of action – PYS II/1) and *Aṣṭāṅga Yoga* (PYS II/29) etc. Due to the mention of various means in this way it seems that there might be the idea of the difference of eligibility and adaptability of *Sādhakas* although *Patañjali* himself has not mentioned this fact clearly anywhere in his text.

The commentator *Vyāsa* (*Vyāsa bhāṣya* II/1), *Vācaspati Miśra* (*Ta.Vai* II/1) and other commentators have classified the said means on the basis of categories of *sādhakas*. *Abhyāsa* and *Vairāgya* are the means for the *sādhakās* having *samāhita* (integrated) *citta*; whereas those having *vyutthita* (dispersed) *citta* (though desirous of taking up the path of Yoga) *Kriyā Yoga* and *Aṣṭāṅga Yoga* can be recommended. *Yoga Vārtikakāra Vijñānabhikṣu* has considered three types of *sādhakās*. They are best, medium and slow, which are named as “*Yogārurūḍha*” (adept of Yoga), *Yogayunjāna* (interested in Yoga) and *Yogārurukṣu* (desirous of Yoga) (*Yogasarasamgrah*, p.37). According to him for the best category of *sādhakās* who have mastered *Bahiranga Yoga* (external Yoga) i.e., *yama*, *niyama*, *āsana*, *prāṇāyāma* and *pratyāhāra* in their previous lives, means such as *abhyāsa* (practice) and *vairāgya* (detachment) are mentioned. In support of his statement he has cited the example of *Śīśupāla* (Y.V. II/1) who attained liberation just through *abhyāsa* of *smaraṇa* (memory)

Similarly, for the medium category of *sādhakās*, whose *citta* has become *ekāgra* (concentrated) to some extent due to the practice of previous birth, the practice of *Kriyā Yoga* is mentioned. In *Kriyā Yoga* ‘*tapas*, *swādhyāya* and *Īśvaraprāṇidhāna*’ are mentioned.

*Tapas* i.e. austerity which encompasses wholesome food, wholesome activities etc. are desirable to exhaust the body and senses but only to that extent so that there is no disharmony in *dhatus* (body components), because due to disharmony in *dhatus* the body may become incapable for the practice of Yoga.

*Swādhyāya* i.e., study of holy scripture and recitation of mantras e.g. recitation of *OM* will ultimately lead one to analyze one’s own life and it helps to take away the *citta* from the various



temptations of worldly pleasures and too divert the flow of one's *citta* towards other side.

*Īśvaraprāṇidhāna*.i.e. surrender to God in the form of detachment towards the fruits of one's actions leading towards minimizing one's *karttābhāva* (feeling of doer) which is the root cause of all sufferings.

For slow category (house-holders etc.) of *sādhakās*, the easy and well known path of *Aṣṭāṅga Yoga* is prescribed wherein *Vācaspati* states that all means mentioned by *Patañjali* in the form of *abhyāsa*, *vairāgya*, *kriyā yoga* etc. are very well incorporated in *Aṣṭāṅga Yoga* (Ta.Vai. II./29). While explaining this fact *Vijñānabhikṣu* writes that *vairāgya* is included in *santosa* and *sraddhā* etc. are in *tapas* etc. and *citta parikarmās* (purifying activities of *citta*) are under *dhāranā*, *dhyāna* and *samādhi* and *Kriyā Yoga* is included in *niyamās* under *Aṣṭāṅga Yoga* (YV. II/24). According to them *Patañjali* himself accepts *Aṣṭāṅga Yoga* as sure mean to destroy *aśuddhi* in the form of *avidyā* and for attaining *vivekakhyāti*. *Yogāṅganusthānadaśuddhikṣaye jñāna dīptirāvivekakhyāte* (P.Y.S. II/28 ) i.e. through the practice of eight-fold *Yoga* as there is diminution of impurities (i.e. negative thoughts, feelings emotions, attitude etc.) there arises an enlightenment culminating into *vivekakhyāti* ( i.e discriminative insight ) which contributes towards the cultivation of positive view towards life phenomenon. The *sādhaka* practising that *vivekakhyāti* incessantly does not even desire the supernatural powers acquired as a result of attaining that *vivekakhyati*. On the contrary, he considers them as harmful and remains unattached to them. Then and then only there is constant flow of *viveka* wherein the distinction between *citta* and *puruṣa* is maintained. The incessantness of that *jñāna* is "*aviplavā vivekakhyāti*", which roots out the *avidyā* may be present even in subtle form like the burnt seeds. At last through the dissolution of the *citta* – the reservoir of *saṃskāras*, *vāsanās* etc. - the liberation is attained.

## Conclusion

From the above discussion it is clear that *Patañjali* has clearly accepted the fourfold strategy of thought popularly known as *caturvyuha* in Indian philosophy and also can be said that *Patañjali* has

systematized the precious thoughts and experiences, which are scattered in the scriptures related to *Yogavidyā*, based on this four-fold strategy of *caturvyuha*, for the sake of practitioners of *Yoga*.

Study recommends that if we re-arrange the *Sūtras* of *Patañjali* in the light of this *Fourfold Strategy* i.e. *caturvyuha* the subject matter of *Patañjala Yoga Sūtra* may become easily understandable to *Yoga* lovers and thereby it's utility in various aspects of their lives.

## References

- Agashe, Kasinath Sastri (1932). "*Vyāsabhāṣya*" of *Vyāsa*: In *Pātañjala Yogasūtram*. Poona (India): Anandaashrama Press, Anandashrama Sanskrit Series No.47.
- Bhatta, Pandita Ratna Gopala (1911). "*Sūtrārtha-bodhinī*" of Nārāyaṇa Tīrtha: In *Yogadarśanam*. Banaras (India): The Chowkhamba Sanskrit Book Depot, The Chowkhamba Sanskrit Series Nos.154 and 159.
- Gosvami, Damodara Sastri (1935). "*Bhāsvatī*" of Hariharānanda Aranya. In *The Saṅga Yogadarśana*. Banaras (India): The Chowkhamba Sanskrit Series No.110.
- Gosvami, Damodara Sastri (1935). "*Yoga-Siddhānta-Chandrikā*" of Nārāyaṇa Tīrtha : In *Yogasūtram of Maharshi Patañjali*. Varanasi (India): The Chowkhamba Sanskrit Sansthan, Kashi Sanskrit Series No.110.
- Kumari, Pavan (1981). *Yogasārasaṅgrahaḥ of Vijñānabhikṣu*. Delhi: Eastern Book Linkars.
- Pandit, Ananta (1927). "*Pada-Candrikā*." In *Yogadarśana of Pātañjala Muni*. Bombay (India): The "Gujarati" Printing Press.
- Ramodasin, Shri Bal (1911). "*Tippaṇam*" of Bālarāmodasīna on *Tattvavaiśaradī*: In *Pātañjala Darśanam*. Banaras (India): H.D. Gupta and Sons.
- Rukmani, T.S. (1983). *Yoga-Vārttika (YV) of Vijñānabhikṣu* (Vol. I & II). New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd.
- Sastri, Dhundiraja (1931). "*Yoga-Pradīpikā-Vṛtti*" of Baladeva Miśra: In *Yogasūtram of Maharshi Patañjali*. Varanasi (India): The Chowkhamba Sanskrit Sansthan, Kashi Sanskrit Series No.83.



Sastri, Gosvami Damodara (1935). "Saraḷā-tīkā on *Yogakārikā*" of Hariharānanda Araṇya: In *The Saṃga Yogadarśana*. Varanasi (India): The Chowkhamba Sanskrit Sansthan, Kashi Sanskrit Series No.110.

Sastri, Gosvami Damodara (1935). "Tattvavaiśradī" (Ta.Vai.) of Vācaspati Miśra: In *The Saṃga Yogadarśana*. Varanasi (India): The Chowkhamba Sanskrit Sansthan, Kashi Sanskrit Series No.110.

Sastri, Gosvami Damodara (1935). "*Yoga Kārikā*" of Hariharānanda Araṇya: In *The Saṃga Yogadarśana*. Varanasi (India): The Chowkhamba Sanskrit Sansthan, Kashi Sanskrit Series No.110.

Sastri, Gosvami Damodara. (1935), "*Pātañjala -Rahasyam*" of Raghavananda Saraswati: In *The Saṃga Yogadarśana*. Varanasi (India): The Chowkhamba Sanskrit Sansthan, Kashi Sanskrit Series No.110.

Sastri, Pandit Dhundiraj (1982). "Candrikā" of Anantadeva: In *Yogasūtram of Maharṣi Patañjali*. Varanasi (India): The Chowkhamba Sanskrit Sansthan, Kashi Sanskrit Series No.83.

Sastri, Pandit Dhundiraj (1982). "Pradīpikā" of Bhāvā-Ganesa: In *Yogasūtram of Maharshi Pātañjali*. Varanasi (India): The Chowkhamba Sanskrit Sansthan, Kashi Sanskrit Series No.83.

Sastri, Pandit Dhundiraj (1982). "Rajamaratnda" of Bhojaraja: In *Yogasūtram of Maharṣi Patañjali*. Varanasi (India): The Chowkhamba Sanskrit Sansthan, Kashi Sanskrit Series No.83.

Sastri, Pandit Dhundiraj (1982). "Vṛtti" of Nagojibhatta: In *Yogasūtram of Maharṣi Patañjali*. Varanasi (India): The Chowkhamba Sanskrit Sansthan, Kashi Sanskrit Series No.83.

Sastri, Sri Rama and Sastri, S.R. Krishnamurti. (1952). "*Pātañjala -Yoga Sūtra-Bhāṣya-Vivaranam*" of Sankara Bhagavadpada, (The Madras Government Oriental Series No.94). Madras (India): The Govt. Oriental Manuscripts Library.

Sastri, Swaminarayana (1939). "Kiraṇa on Bhojavṛtti" of Vallabhacārya: In *Yogadarśanam*. Banaras (India): Jyotisa Prakasa Press.

Sastri, Swaminarayana (1939). "Bhāṣya" of Vallabhacārya: In *Yogadarśanam*. Banaras (India): Jyotisa Prakasa Press.

## Author's Note

Author is sincerely thankful to Swami Maheshanandaji, the Director of Research, Shri. O. P. Tiwariji, the Secretary, Kaivalyadhama S. M. Y. M. Samiti, Lonavla, for their encouragement and Dr. P.V. Karambelkar (Kaka) for going through the MSS (manuscript) of this paper in order to make it perfect both from language and content point of view. The author is also grateful to all his fellow staff members of P.L.R.D & S.R.D. for their comments and suggestions